



NOTICE OF MEETING

STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

WEDNESDAY, 20 NOVEMBER 2019 AT 4.30 PM

**MEDINA PRIMARY SCHOOL, MEDINA ROAD, COSHAM,
PORTSMOUTH PO6 3NH**

Telephone enquiries to Joanne Wildsmith (023) 9283 4057

Email: joanne.wildsmith@portsmouthcc.gov.uk

Membership

Councillor Suzy Horton (Chair)
Reverend Sam Duddles (Vice-Chair)

Councillor Tom Coles	Sue Bowen
Maria Cole	Reverend Jane Ball
Taki Jaffer	Jane Kelly
Sarah Coote	Sandra Gibb
Sheikh Fazle Abbas Dattoo	Helen Reeder
Syed Aminul Haque	Kari Laing
Elizabeth Jenkerson	Gemma Self
Christine McMillan	Paula Withers
Geoff Wheeler	Aasha Small
John Mills	Debbie Lucas
Akshat Metha	Ali Beechurst
Chris Thomas	Ryan Brent (co-opted)

(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

AGENDA

- 1 Welcome and Introductions
- 2 Moment for Quiet Reflection

Aasha Small, from Medina Primary School, to lead.

3 Apologies for Absence

4 Declaration of Members' Interest

5 Minutes of the Previous meeting held on 26 June 2019 (Pages 5 - 10)

RECOMMENDED that the SACRE agrees the minutes of the previous meeting held 26th June 2019 as a correct record.

6 Matters Arising from the minutes (Pages 11 - 60)

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

i) Use of artefacts boxes by Portsmouth Schools - schedule attached
Some items are missing after borrowing and the EMAS service have no funding to replace these. Only a few schools use them for RE lessons perhaps once/twice a year and the cost is £1 per week. PCC deliver boxes to schools and collect them after.

7 Membership Update

To note the following changes:

The resignations of Hon. Alderman Tom Blair (Group A, Roman Catholic) and Ruth Guyer (Group A, Judaism)

The appointment confirmation of new Group C Primary Representative Ali Beechurst.

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 61 - 62)

The purpose of the report is to inform SACRE of the findings and discussions that took place during the meeting of the SACRE monitoring sub-group on 4th November 2019. The group is working to support SACRE in fulfilling its duty to ensure the effectiveness of RE through the implementation of the Agreed Syllabus.

RECOMMENDED that SACRE receives the report and notes the findings

of the monitoring group meeting.

10 Constitution Revision - membership

The SACRE previously asked that further consideration be given to amending part 6 of the constitution to allow for a mechanism for deciding membership requests that are not straightforward replacements by established member organisations. The Portsmouth SACRE Constitution was previously updated at the meeting of 14th November 2018.

Legal advice has been sought and it is **RECOMMENDED that the constitution be amended to reflect that:**

- the SACRE has the power to appoint members to a sub-group/working party to consider such matters (including membership and pre-appointment issues) as and when it sees fit
- the sub-group can then make recommendations to the full SACRE.
- the terms of reference and membership of such sub-groups will be set by the SACRE as and when required
- the sub-group would ordinarily be an advisory body, not a decision making body so that the final decision is still made in accordance with the Act's required voting/quorum provisions

11 Update regarding the forthcoming review of the Agreed Syllabus (Pages 63 - 64)

The purpose of the report is to remind SACRE of the legal requirement to review its agreed syllabus every five years and to inform SACRE of the plans being made to convene the Agreed Syllabus Conference at its next meeting in order to meet this requirement.

RECOMMENDED that the Agreed Syllabus Conference (ASC) is convened at the spring meeting to agree to move to review Living Difference III.

12 National and local updates on Religious Education (Pages 65 - 68)

To receive a report from Patricia Hannam (SACRE's Professional Adviser) on the activities of national RE bodies such as the Religious Education Council (REC) and The National Association of SACREs (NASACRE) as well as other local matters of significance not discussed elsewhere in this agenda.

RECOMMENDED that SACRE notes the report and agrees to send 2 delegates to the NASACRE conference on 18th May 2020.

13 Annual report 2018/19 (Pages 69 - 86)

To receive the draft Portsmouth SACRE Annual Report 2018/19, which sets out the annual activities undertaken.

RECOMMENDED that the Portsmouth SACRE Annual Report is received and forwarded to the relevant national and local bodies.

14 Guidance Document (for information) (Pages 87 - 104)

Mike Stoneman reports that the attached guidance document has now been published and circulated, so is brought to SACRE **for noting**.

15 Policy for Determinations on collective worship

The Professional Adviser will give a verbal update on the proposal to bring forward a policy for determinations to a future meeting. This relates to applications to consider whether it is appropriate for the requirements for Christian collective worship to apply to the school making the request.

16 Date and venue of the next meeting

The next scheduled meeting is Tuesday 18 March 2020, starting at 4:30pm.

The spring meeting will be held at the Civic Offices or Guildhall.

An offer to host at a faith venue for the summer meeting would be welcomed.

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

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

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, 26 June 2019 at 4.30 pm at the King's Church.

Present

Councillor Suzy Horton (in the Chair)

Group A Geoff Wheeler, Sarah Coote, Christine McMillan, Elizabeth Jenkerson, Syed Haque, Ruth Guyer, Renka Vyas accompanied by Akshat Mehta

Group B Revd Sam Duddles & Jane Kelly

Group C Sandra Gibb, Aasha Small & Debbie Lucas

Group D Cllr Suzy Horton, Cllr Tom Coles & Maria Cole

Officers Patricia Hannam, Mike Stoneman & Joanne Wildsmith

30. Welcome and Introductions (AI 1)

The meeting was preceded by a very interesting tour of the King's Church buildings (which incorporated meeting rooms, foodbank and the main worship area for the Pentecostal group) by Kate Ayliffe who emphasised the community nature of their church.

Councillor Suzy Horton chaired the start of the meeting as Vice-Chair (Ryan Brent was no longer Chair, as reported under the membership update), and welcomed all members and introductions were made.

31. Apologies for Absence (AI 2)

Apologies for absence were reported from John Mills, Chris Thomas, Taki Jaffer, Kari Laing, Sheikh Fazle Abbas Dato, Tom Blair and Revd Jane Ball.

32. Moment for Quiet Reflection (AI 3)

Reverend Sam Duddles led the moment for quiet reflection and used the example of the development of a fir cone that she used in school chaplaincy to promote thoughts treating others with kindness so they flourish, as well as giving a reading from the Bible.

33. Membership update (AI 4)

The resignation of Major Teresa Everett (Group A) was noted who had been unable to attend Wednesday meetings.

It was also noted that Sarah Sadler (Group C and monitoring group) was resigning from July, and her regular attendance and participation had been welcomed at these meetings.

The Chair welcomed new members Councillor Tom Coles (appointed by Portsmouth City Council's Cabinet to Group D) and Debbie Lucas as a new Group C Secondary Representative.

It was noted that former Councillor Ryan Brent, the previous Chair, was no longer eligible to be a Group D representative but there was the opportunity for the SACRE to invite him to join in a different capacity. It was AGREED that Ryan Brent be either co-opted or invited to join as a teacher representative to Group C (if this was appropriate) as a teacher in further education.

Due to the number of recent membership changes Patricia Hannam suggested that she ran a training session, open to all members, to take place locally for the Portsmouth SACRE to cover the agreed syllabus. An afternoon session at the Civic Offices would be planned in the first half of September.

34. Declaration of Members' Interests (AI 5)

Elizabeth Jenkerson made her standard declaration that she is on the West Hill Panel that judges grants for SACREs.

35. Minutes of the Previous meeting held on 20 March 2019 (AI 6)

It was noted that the attendance list should have reflected Elizabeth Jenkerson, and resolution (1) of minute 24 should refer to school leaders, not school leavers.

Subject to the above corrections the minutes of the meeting held on 20 March 2019 were approved.

36. Matters Arising from the minutes (AI 7)

There were no matters arising that were not covered elsewhere on the agenda.

Ruth Guyer raised the issue of pressures on teachers' time (minute 26) and Sandra Gibb reiterated that it is a challenge to get teacher representatives to extra meetings and she was pleased to see the increase in the number of Group C members for SACRE.

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

Maria Cole requested that there be an update on the use of the resource boxes in schools at the next meeting.

38. Monitoring Group Report (AI 9)

Patricia Hannam, Professional Adviser, introduced this report following the meeting of the sub group held on 20 May (not February) to consider Ofsted reports in private and GCSE data.

Whilst academies are not obliged to follow the agreed syllabus they are able to choose to do so. The Chair of NASACRE had written to the Department of Education on this subject, and the letter would be circulated to SACRE members. This asked what they expect SACREs to do where they find a school non-compliant, with the expectation that local SACREs and Local Authorities will take follow-up action. There was also reference in the letter to the Secretary of State for Schools having an expectation that all schools teach RE properly. Mike Stoneman had sent a letter to all secondary heads as there is a particular concern here, with approximately only 200 GCSE RE entries now (although those taking the exam usually do well). It was pleasing that there is a new secondary representative on SACRE. However some academies will not say what provision they are making at Key Stage 4.

Patricia Hannam, through Mike Stoneman, would write again to the secondary heads as only 4 had responded, and he would remind them again at his meeting with secondary heads on 4th July.

To ensure that the monitoring group had representation from each group a teacher representative was needed.

The network meeting of secondary teachers had previously been held locally in Horndean and a venue was requested for a primary school to host; Aasha Small suggested her school Medina Primary School. Timings of meetings would depend on availability of teachers. Whilst there was no budget to cover with supply teachers (costing approx. £180 a day or £80 for an afternoon session) but Patricia Hannam would investigate contacting a charitable trust to see if the course attendance would be subsidised.

The monitoring report was noted.

39. National Issues impacting Portsmouth Schools:, developments regarding Commission on RE, Ofsted new Framework for school inspections and NASACRE verbal update (AI 10)

The report set out the discussions of a small sub group which had met on 13 June hosted by Revd Sam Duddles, who had looked at the decline in the provision of RE teaching and they had looked at the recommendations of the national report. Ruth Guyer brought up their concern in the change of subject title to "Religion and World Views" as the SACRE members wanted a focus on religious education, with this teaching help promote better understanding of other faiths. Maria Cole saw the value of not only focusing on Christianity to increase acceptance of others. The group members had raised the question - what are the boundaries of world views?

Debbie Lucas raised the impact of the EBacc (which is an accountability measure not a qualification) and the new GCSE which had led to smaller groups for RE. Mike Stoneman reiterated the value to schools of taking RE GCSE when results were good locally. There is pressure on RE teachers who are within Humanities faculties, with competition with other subjects. With the new Ofsted curriculum Patricia Hannam hoped that the inspectors will ask questions where RE is not being delivered properly. RE is still a valid A Level for university entry.

There was also concern regarding the future of SACREs and the governance of RE in a local community; in Portsmouth the SACRE had a wide representation of different faiths. It was also a responsibility to monitor the number of RE teachers coming through the system.

Councillor Horton asked if there was the opportunity for pupils to take RE GCSE early; this was not being actively pursued in Portsmouth and the DfE advice was that even where entered early there should still be RE provision in Year 11.

Patricia Hannam reported that the Religious Education Council had commissioned the report on RE and were not taking this forward and seeing what could be implemented without legislative changes (as no legislative changes were expected during the life of this parliament), which were detailed in the report at 6(i-iii). She was pleased to report that Reading University had recommenced its RE PGCE course (the Chichester course had closed locally). The aspects that could be implemented also included discussion of the "right to withdraw" from RE and aspects of the CoRE report, such as the issue of world views.

The next NASACRE meeting would be held in London, which the Portsmouth SACRE should be represented at. Further details would be in the NASACRE e-newsletter, which would be forwarded by the clerk to the SACRE. Elizabeth Jenkerson encouraged more members to submit articles for this publication.

Geoff Wheeler raised the need to prepare pupils for GCSEs and asked how closely this linked to the syllabus? Patricia Hannam responded that whilst there had been concern regarding the introduction of the new CGSE the transition had not been as difficult as envisaged

The SACRE received the report.

(The need to consider a mechanism for co-opting a Governor and ITE representative to SACRE would need to be raised at a future meeting.)

40. Election of Chair (AI 11)

Councillor Horton had apologised that she needed to leave the meeting during the previous agenda item, due to another commitment.

Sam Duddles was elected to chair the remainder of the meeting, and asked for nominations for both Chair and Vice-Chair as these positions were due for re-election:

- Councillor Suzy Horton was nominated by Elizabeth Jenkerson and seconded by Maria Cole and duly elected as Chair for a 2 year period
- Sam Duddles was proposed by Maria Cole and seconded by Ruth Guyer and duly elected as Vice-Chair for a 2 year period.

41. Date and venue of the next meeting (AI 12)

The next meeting would be held on 20th November and the venue would be Medina School, Cosham, at 4.30pm.

Members thanked King's Church for hosting this meeting.

The Spring meeting would be held on 18th March at the Civic Offices.

The meeting concluded at 6.00 pm.

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Chair of SACRE

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The RE Artefacts Loan Service

in partnership with
Portsmouth SACRE and Portsmouth EMAS

Included in this catalogue are a range of RE boxes, for use with your RE teaching units. The boxes are well resourced and are ideal for experiential approaches to RE. The following religions are represented: Buddhism, Christianity, Hinduism, Judaism, Islam and Sikhism.

Please contact Rubi Giles at EMAS to make use of the boxes. You will need to submit a request form to rubi.giles@portsmouthcc.gov.uk. Rubi can be contacted on 023 9273 3130.

April 2014

Box 1

Muslim Contents List

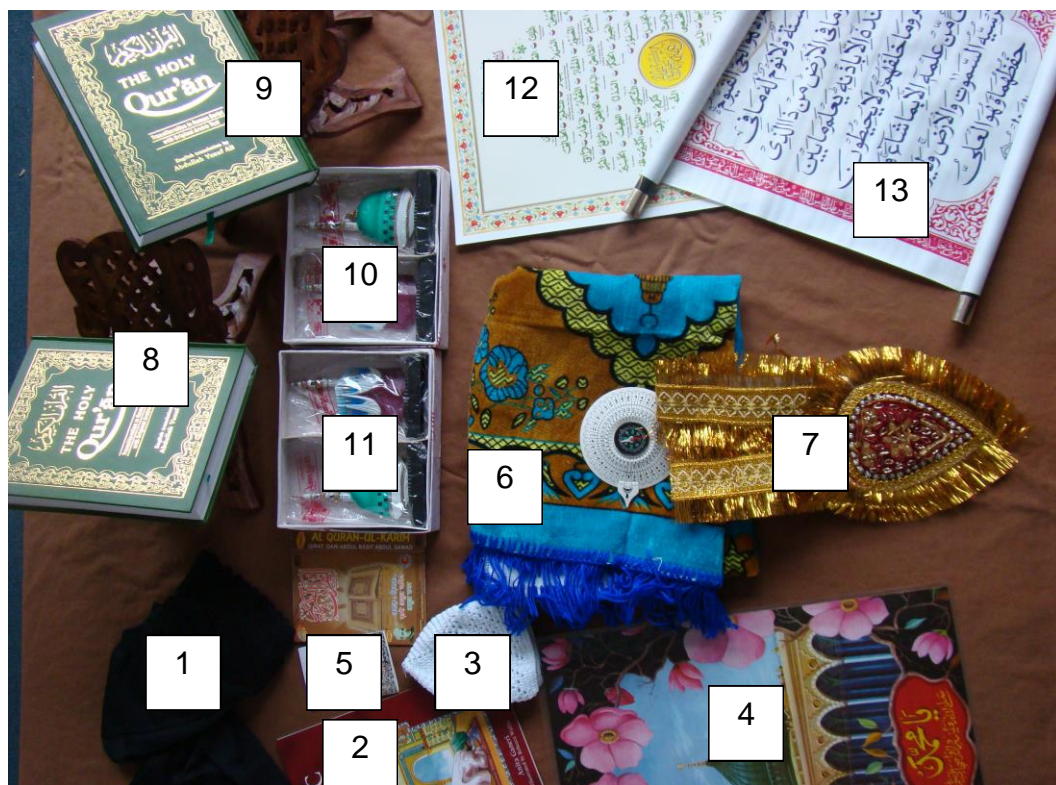
1. Grey female head-covering
2. Book - My Muslim Year
3. Topi - male head covering
4. Mosque Poster
5. Directions Booklet
6. Prayer Mat
7. Muslim Garland
8. Qur'an and Stand
9. Qur'an and Stand
10. Plastic Models: The Mosque and The Ka'ba
11. Plastic Models: The Mosque and The Ka'ba
12. 99 Names of Allah Poster
13. Muslim Scroll with Arabic Writing



Box 2

Muslim Contents List

1. Black female head - covering
2. Book - Islamic Stories
3. Topi - male head covering
4. Mosque Poster
5. Directions Booklet
6. Prayer Mat
7. Muslim Garland
8. Qur'an and Stand
9. Qur'an and Stand
10. Plastic Models: The Mosque and The Ka'ba
11. Plastic Models: The Mosque and The Ka'ba
12. 99 Names of Allah Poster
13. Muslim Scroll with Arabic Writing



Box 3

Hindu Contents List - Divali

1. Ceramic Hindu Family
2. 5 Divali Cards
3. Hindu Poster
4. Plastic Krishna and Family
5. Plastic Lakshmi
6. Incense - please use 2-3 of these and we will replace. Just leave the box and any incense sticks you do not need.
7. Plastic Vishnu
8. 4 Divali Ceramic Lights
9. 1 Divali Oil Ceramic Burner
10. Puja Kit - 8 items
11. Hindi Aum
12. Book - Coming Home



Box 4

Hindu Contents List - Diwali

1. Ceramic Hindu Family
2. 5 Diwali Cards
3. Hindu Poster
4. Plastic Krishna and Family
5. Plastic Lakshmi
6. Incense - please use 2-3 of these and we will replace. Just leave the box and any incense sticks you do not need.
7. Plastic Vishnu
8. 4 Diwali Ceramic Lights
9. 1 Diwali Oil Ceramic Burner
10. Hindi Aum
11. Puja Kit - 8 items
12. Book - Fasts and Festivals of India



Box 5

Box 6

Hindu Contents List - Holi

1. Golden Krishna
2. Kum Kum Powder
3. Cassette
4. Incense Sticks
5. Shiva, Parvati and Ganesh Ceramic Model
6. Prayers Beads
7. Dancing Sticks
8. Herbal Rangoli Powder
9. Book - Feast and Festivals of India
10. Book - Festivals in Regions and Seasons



Box 7

Hindu Contents List - Mahashivaratri

1. Book - Festivals
2. Puja Set - 8 items
3. Plastic Shiva
4. Ceramic Shiva
5. Puppet of Shiva
6. Incense Sticks - please use 2 - 3 of these and simply return the box
7. Lingam and/or Shivlingh - symbol for the worship of Shiva
8. Book x1 - Shiva



Box 8

Hindu Contents List - Mahashivaratri

1. Book - Festivals
2. Puja Set - 8 items
3. Plastic Shiva
4. Ceramic Shiva
5. Puppet of Shiva
6. Incense Sticks - please use 2 - 3 of these and simply return the box
7. Lingam and/or Shivalingh - symbol for the worship of Shiva
8. Book x 2 - Shiva



Box 9

Hindu Contents List - Hindu Stories

1. Plastic Durga
2. Plastic Hanuman
3. Plastic Hanuman
4. Ceramic Durga
5. Plastic Saraswati
6. Metal Poster of Hanuman
7. Book - Hindu Stories
8. Posters of Shiva x 2



Box 10

Hindu Contents List - Krishna &/or Krishna's Birthday

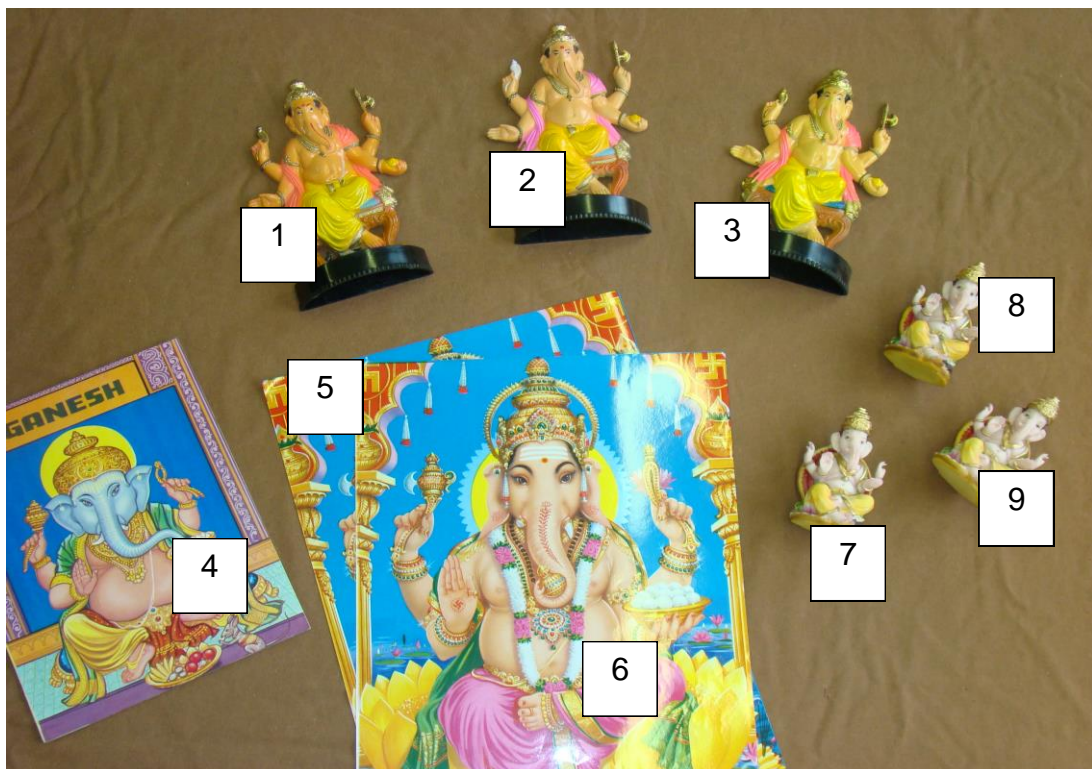
1. Metal Krishna Plaque
2. Ceramic Krishna
3. Plastic Krishna
4. Plastic Krishna
5. Plastic Krishna
6. Ceramic Krishna
7. Krishna Poster
8. Krishna Poster
- 9-16. Books about Krishna
17. My Hindu Year



Box 11

Hindu Contents List - Ganesh

1. Book - Ganesh
2. Book - Ganesh
3. Plastic Ganesh Model
4. Plastic Ganesh Model
5. Plastic Ganesh Model
6. Ceramic Ganesh
7. Ganesh Poster
8. Ganesh Poster
9. Metal Ganesh Plaque



Box 12

Hindu Contents List - Ganesh

1. Plastic Ganesh Model
2. Plastic Ganesh Model
3. Plastic Ganesh Model
4. Book - Ganesh
5. Ganesh Poster
6. Ganesh Poster
7. Ceramic Ganesh
8. Ceramic Ganesh
9. Ceramic Ganesh



Box 13

Hindu Contents List - Bhagavadgita

1. Plastic Hanuman
2. Incense
3. Bhagavadgita
4. Colour Bhagavadgita
5. Plastic Vishnu
6. Arjun Wooden Plaque



Box 14

Hindu Contents List - Bhagavadgita

1. Metal Saraswati
2. Incense
3. Plastic Durga
4. Bhagavadgita
5. Colour Bhagavadgita
6. Arjun Wooden Plaque



Box 15

Buddhist Contents List

1. Tanka
2. Prayer Wheel
3. Book - Buddhist Stories
4. Card
5. Book - My Buddhist Year
6. Book - Jataka Tales
7. Resin Buddha
8. Buddha Bag
9. Nepalese Tibetan-style Doorway Hanging
10. Singing Bowl
11. Carved Gold Buddha Head
12. Manjara - incense
13. Mala Beads - use for meditation



Box 16

Sikh Contents List

1. Turban for Kesh (uncut hair)
2. Metal Golden Temple Poster
3. Book - Gure Granth Sahib
4. Book - Bedtime Stories
5. Book - Bedtime Stories
6. Book - The Sikh Gurus
7. Book - Sikh Stories
8. Book - Visiting a Gurdwara
9. Guru Granth Stand
10. Ramala Cover for Guru Granth
11. Kara (steel bangle) - x1 of the 5 Ks
12. Kirpan (dagger) - x1 of the 5 Ks
- 12a. Dagger Cover
13. Sikh Symbol
14. Greeting Cards - x5
15. Kangha (comb) - x1 of the 5 Ks
16. Kachera (shorts) - x1 of the 5 Ks
17. Chauri
18. Garland
19. Prayer Beads
20. Sikh Flag



Box 17

Sikh Contents List

1. Guru Granth Stand
2. Turban for Kesh (uncut hair)
3. Metal Golden Temple Poster
4. Book - Gure Granth Sahib
5. Book - Bedtime Stories
6. Book - Bedtime Stories
7. Book - The Sikh Gurus
8. Book - My Sikh Year
9. Book - The Gurus Family
10. Greeting Cards - x5
11. Chauri
12. Sikh Symbol
13. Kirpan (dagger) - x1 of the 5 Ks
- 13a. Dagger Strap
14. Kara (steel bangle) - x1 of the 5 Ks
15. Prayer Beads
16. Kangha (comb) - x1 of the 5 Ks
17. Kachera (shorts) - x1 of the 5 Ks
18. Garland
19. Sikh Flag
20. Rumala Cover



Box 18

Hajj Contents List

1. Hajj bag
2. Prayer beads
3. Hajj Robes
4. Prayer beads
5. Hajj bag
6. Hajj Robes
7. Qur'an and stand
8. X2 Hajj posters



Box 19

Islam Contents List - Mosque

1. Prayer Mat
2. Qur'an and Stand
3. Topi - male head covering
4. The Qur'an and cover
5. Direction Booklet
6. Book - Salina
7. NOT photographed - a soft mosque made from fabric



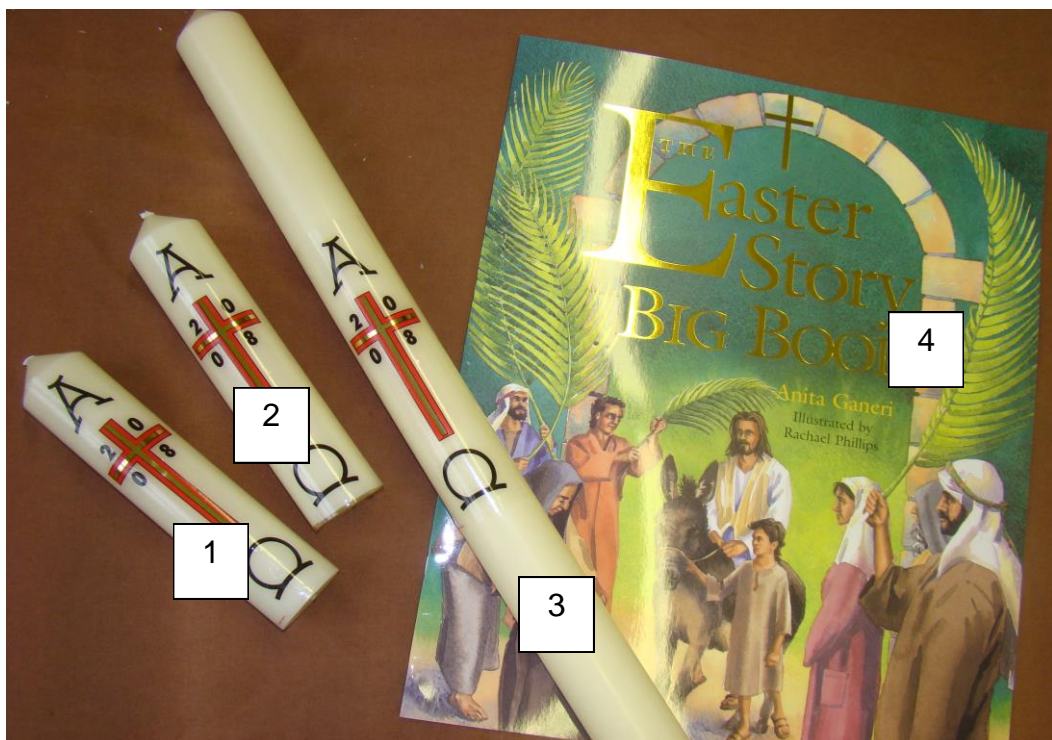
Box 20

Box 21

Christian Contents List - The Paschal Candle

1. Small Paschal Candle
2. Small Paschal Candle
3. Small Paschal Candle
4. Book - The Easter Story

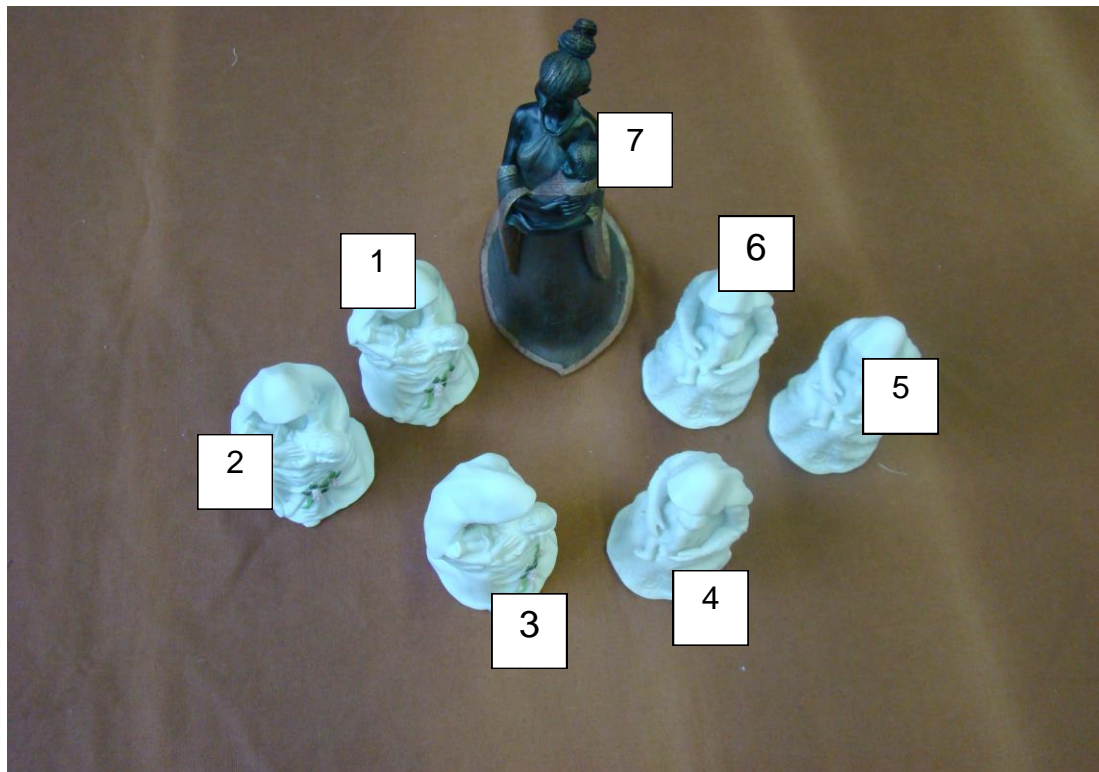
Nb. Please do light the candles during role-play.



Box 22

Christian Contents List - The Madonna and Child

1. Ceramic Madonna and Child
2. Ceramic Madonna and Child
3. Ceramic Madonna and Child
4. Ceramic Madonna and Child
5. Ceramic Madonna and Child
6. Ceramic Madonna and Child
7. Black Madonna and Child



Box 23

Christian Contents List - The Madonna and Child

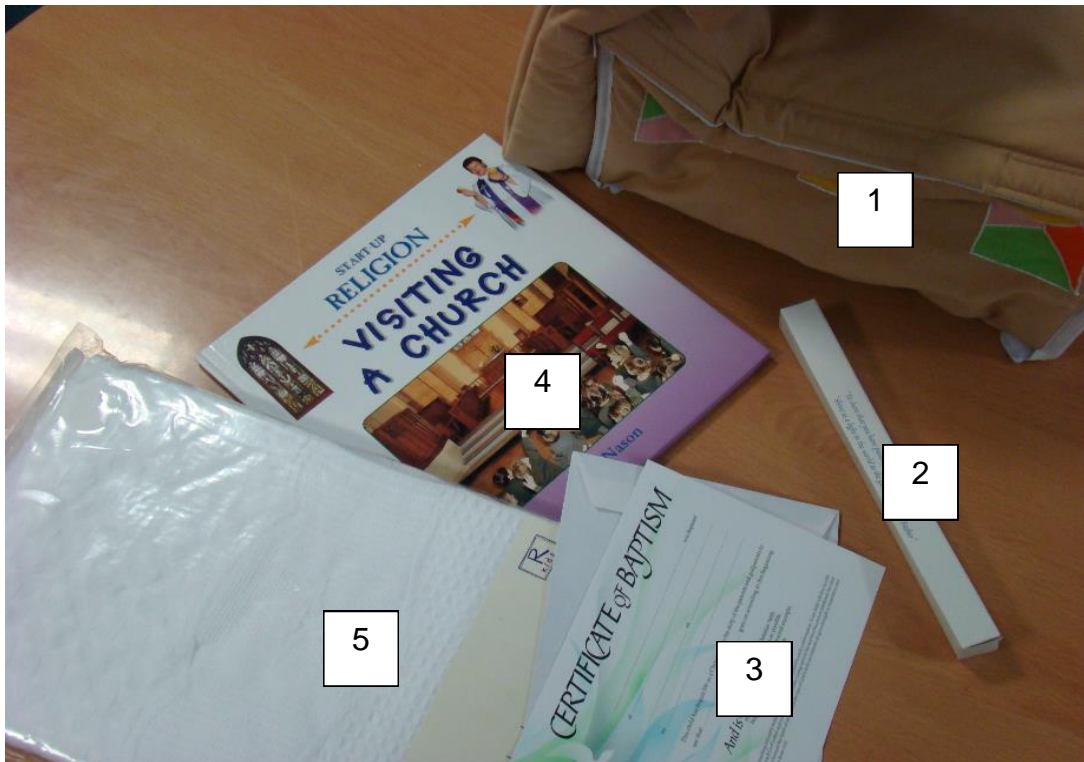
1. Ceramic Madonna and Child
2. Ceramic Madonna and Child
3. Ceramic Madonna and Child
4. Ceramic Madonna and Child
5. Ceramic Madonna and Child
6. Ceramic Madonna and Child
7. Fabric Mary
- 7a. Fabric Jesus
8. Fabric Crib
9. Fabric Joseph
10. Posada Dolls Notes
11. The Christmas Story



Box 24

Christian Contents List - Baptism

1. Soft Church
2. Baptismal Candle
3. Certificate of Baptsim and Envelope
4. Book - Visiting a Church
5. Baby shawl for a doll



Box 25

Box 30

Christian Contents List - The Magi

1. Frankincense and Myrrh
2. Frankincense and Myrrh
3. Frankincense and Myrrh
4. Frankincense and Myrrh
5. Pack of x10 Christmas cards
6. Pack of x10 Christmas cards
7. Magi Themed Candle



Box 26

Christian Contents List - Stories of Jesus

1. Ceramic Stautuette of Jesus
2. Ceramic Stautuette of Jesus
3. Story mat or display cloth
4. Elephant puppet to act as your storyteller
5. Book - The Lion Graphic Bible
6. Book - Christian Stories
7. Book - Miracles of Jesus
8. Book - Parables of Jesus
9. Book - Remember the Lost Sheep



Box 27

Christian Contents List - The Empty Cross

1. Ring Folder - Across The World
2. Ceramic Celtic Cross
3. Standing Cross
4. Large Dove Cross
5. Small Dove Cross
6. Stone Celtic Cross



Box 28

Christian Contents List - The Empty Cross

1. Purple display cloth
2. Small dove Cross
3. Cross with crown of thorns - **BEWARE**
4. Standing cross
5. Olive wood cross
6. Large dove cross
7. Small cross on string



Box 29

Christian Contents List - The Bible (F & KS1)

1. Figure of Jesus
2. Blue display cloth or storytelling mat
3. Lion Storyteller Bible
4. Lion Storyteller Bible
5. Lion First Bible
6. My Very First Bible Stories - Good Samaritan
7. My Very First Bible Stories - Baby Jesus
8. My Very First Bible Stories - The Lost Sheep



Box 31

Asian & Middle Eastern Contents List - Special Clothing

1. Gold Asian Wedding Headdress - for a male
2. x1 beige/gold kurta pyjama set - male clothing
3. x1 purple / deep pink saree
4. x1 deep pink saree petticoat
5. x1 white head - scarf
6. x1 grey middle eastern tunic - female
7. x1 black hijab - femal headdress
8. x1 white middle eastern tunic - male
9. x1 black & white middle eastern headscarf - male
10. x1 black band for middle eastern headscarf - male

Box 32

Christian Contents List - The Empty Cross

1. Purple display cloth
2. Stone Celtic Cross
3. Standing cross
4. Olive wood cross
5. File - Across the World
6. Small cross on string
7. Large dove cross



Box 33

Christian Contents List - Stories of Jesus

1. Ceramic Stautuette of Jesus
2. Ceramic Stautuette of Jesus
3. Crocodile puppet to act as your storyteller
4. Story mat or display cloth
5. Book - Miracles of Jesus
6. Book - Miracles of Jesus
7. Book - Parables of Jesus
8. Book - Lets Read the Lost Sheep Story



Box 34

Christian Contents List - The Eucharist

1. Gold crucifix
2. Wooden crucifix
3. Chalice and paten
4. Small communion cups
- please do feel free to use in role-play
5. Bottle of non-alcoholic communion wine
*- please do feel free to use **some** in role-play*
6. Communion Wafers
- please do feel free to use in role-play as these are not consecrated
7. Book - We celebrate the eucharist
8. Gold (not purple as photographed) altar cloth



Box 35

Christian Contents List - Eucharist

1. Gold crucifix
2. Wood and silver crucifix
3. Chalice and paten
4. Small communion cups
- please do feel free to use in role-play
5. Bottle of non-alcoholic communion wine
*- please do feel free to use **some** in role-play*
6. Communion Wafers
- please do feel free to use in role-play as these are not consecrated
7. Rosary beads
8. Rosary Beads
9. Book - We celebrate the eucharist
10. Altar cloth



Box 36

Christian Contents List - Baptism

1. Baptism Certificate Holder
2. Book - Visiting a Church
3. Baby shawl for a doll
4. Certificate of Baptism and Envelope
5. Baptismal Candle



Box 37

Islamic Contents List - Prayer and the Qur'an

1. Soft Mosque + x 5 charcters
2. Qur'an Stand
3. Qur'an in Bag
4. Junior Qur'an: Islam is my Religion
5. Pack - Introudcing the Qur'an
6. Pack - Islam Through the Arts
7. Prayer Mats x 2
8. Compass
9. Teaching CDs x 2
10. Memo form Allah Bookmark x2
11. Booklet - concentration in prayer
12. Book - Beliefs and Teachings
13. My Arabic Colouring Book
14. Book - A good Word labada - a way of life
15. Book - Seeing things more clearly
16. Booklet - Activity Book 1423
17. Book - Teachers Manual, Islam is My Religion
18. Book - The Wonders of Creation in the Holy Qur'an
19. Booklet - Prophet Sulayman
20. Booklet - Prophet Musa x 3
21. Book - Visiting a Mosque
22. Topi
23. Hijab - female head covering
24. Pink Prayer Beads
25. Prayer Beads in Bag x 3



Box 38

Islamic Contents List - general resources: focus on prayer and Qur'an

1. Model card kits, mosque and the hajj x 2
2. Hajj Robe
3. Book - Greatest Stories from the Qur'an
4. Booklet - Prophet Musa 1 x 2
5. Booklet - Prophet Musa 2 x 2
6. Book - The Wonders of Creation in the Holy Qur'an
7. Book - Tell me About the Prophet Muhammad
8. Book - Tell me about Hajj
9. Booklet: Prophet Sulayman x 2
10. Resource Pack - The Hajj
11. Booklets x2 - The Holy Prophet
12. Resource - Ramadan
13. Book - A Good Word, the Messengers of Allah
14. Booklet - Islamic Puzzles
15. Booklet - Dear Diary
16. Teaching CDs x 2
17. Prayer beads x 2
18. Al Salat Booklet
19. Booklets - A Caring Neighbour
20. Booklet - A Gift of Friendship
21. Bookmark
22. Poster - Sacred Places of Islam
23. Poster - How to Perform Salah
24. Poster - Prophets of Allah mentioned in the Qur'an
25. Poster - Basic Duties of Islam



Box 39

Islamic Contents List - Ramadan and Eid

1. Prayer Beads x2 in cloth bag
2. Black Hijab
3. White topi
4. 2 Teaching CDs
5. CD: Expressions of Faith
6. Book - Ramadan and Eid UI Fitr
7. Book - The Life of Muhmmad
8. Book - Stories from the Muslim World
9. Book - Ramadan
10. Book - Festivals: Eid UI Fitr
11. Book - The Prophet Sulyaman x 2
12. Book - The Holy Prophet
13. Book - The Wonder of Creation the Holy Qur'an
14. Book - The Prophet Musa x 3
15. Book - Arts of the Muslim World, Colouring Book 2
16. Book - The Colour of Home
17. Ramadam Fun Pack
18. Book - The Meat Eating Vegetarian
19. DVD - Wafa's Eid
20. Pack - Prayer, Fasting and Eid-ul-Fitr
21. Laminated Bookmark
22. Poster - The Story of Eid - no writing
23. Poster - Eid with writing
24. Eid Frieze
25. Eid cards x 6
26. CD - Days of Eid Sounds

Box 40

Jewish Contents List - Passover

1. Table cloth
2. Seder plate
3. Sedar plates contents: egg, parsley, lettuce, leaf, bitter herbs, beetroot (to take place charoset: apple/cinnamon & wine)
4. Yarmulkas (male skull caps) x 5
5. Hagadahs x5 (order of service for seder)
6. Matza - unleavened bread



Box 41

Jewish Contents List— Passover

1. Purple table cloth
2. Seder plate x 3
3. Seder plates contents: egg, parsley, lettuce leaf, bitter herbs, beetroot (to take place charoset: apple/cinnamon & wine)
4. Matza bread
5. Fabric seder plate outer / matza cover
6. Fabric matzas x 3
7. Fabric candle-stick and kidush cup
8. Yarmulkas (male skull caps) x 7
9. Hagadahs (order of service for seder) x 5
10. Book - Story of Elijah
11. CD - Jewish Holidays



Box 42

Jewish Contents List - Hannukah

1. Menorah
2. Menorah
3. Menorah
4. Large picture dreidel with stand
5. 2 x 3 large wooden dreidels
6. Display cloth
7. 4 Greetings cards
8. Small set of 3 wooden dreidals
9. Small set of 3 wooden dreidals
10. Small set of 3 wooden dreidals

Nb. Traditional food for festival is food made from oil e.g. Potato latkas and doughnuts.



Box 43

Jewish Contents List - Hannukah

1. Menorah
2. Menorah
3. Menorah
4. Book - The Taste of Winter
5. 4 Greetings cards
6. Display cloth
7. 2 x3 large wooden dreidals
8. Small set of 3 wooden dreidals
9. Small set of 3 wooden dreidals
10. Small set of 3 wooden dreidals

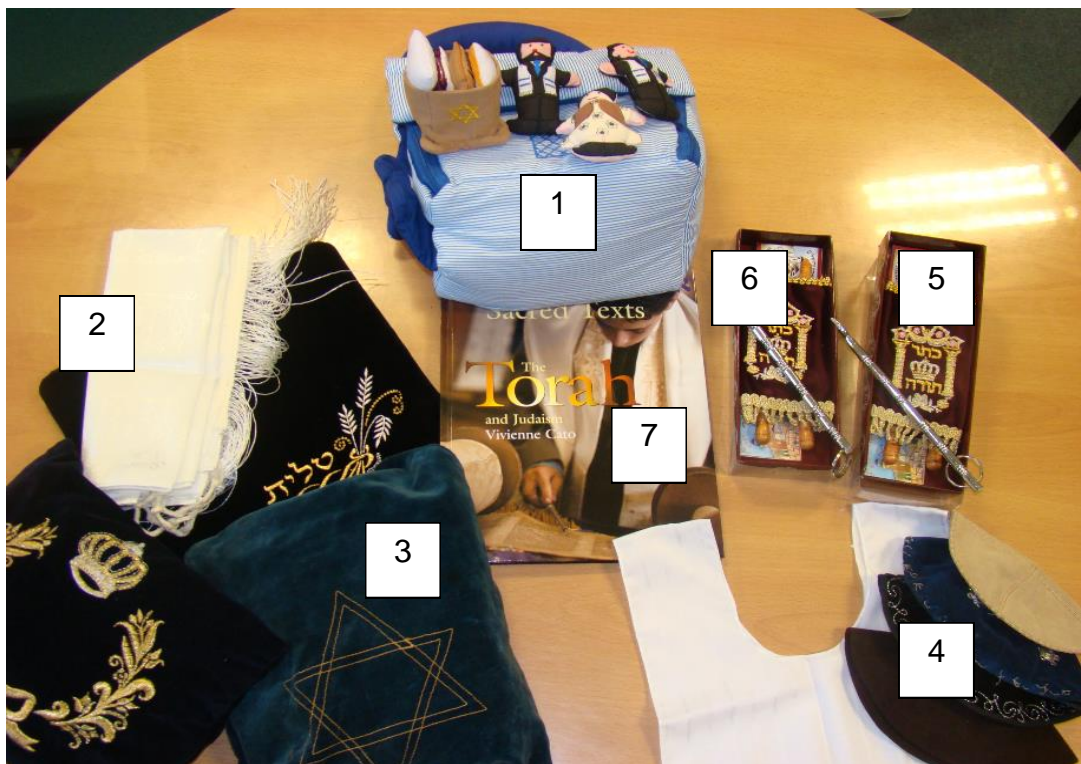
Nb. Traditional food for festival is food made from oil e.g. Potato latkas and doughnuts.



Box 44

Jewish Contents List - The Torah

1. Soft Synagogue inc. 4 soft models
2. Tallith (prayer shawl) in bags x 3
3. Tallith Bags x 3
4. Yarmulkas (male head covering) x 4
5. Yads - to read Torah with x 2
6. Torah Scroll x 2
7. Book - Sacred Texts, The Torah



Box 45

Jewish Contents List - The Torah

1. Tallith Bags x 3
2. Tallith (prayer shawl) in bags x 3
3. Tzitzit (maled fringed under-garment)
4. Small Torah Scroll
5. Yad - to read Torah with
6. Yarmulkas x 4
7. Book - Sacred Texts, The Torah
8. Book - Visting the Synagogue

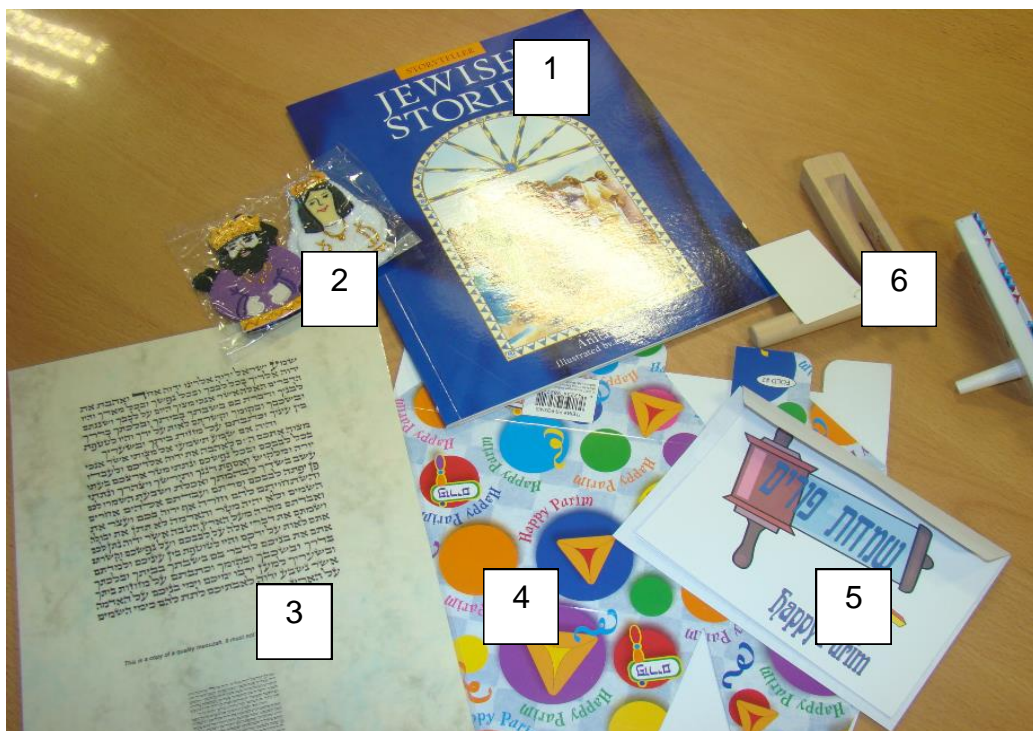


Box 46

Jewish Contents List - Purim

1. Book - Jewish Stories
2. Esther, Mordecai, Haman, Ahasuerus - puppets
3. Megillah - parchment of story of Esther in Hebrew
4. Purim decoration box - to hold chocolate money (perhaps you could purchase some)
5. Purim greeting card
6. x2 greggor (x1 tin & x1 wooden)

NB. Hamantaschen - food traditionally eaten during Purim.

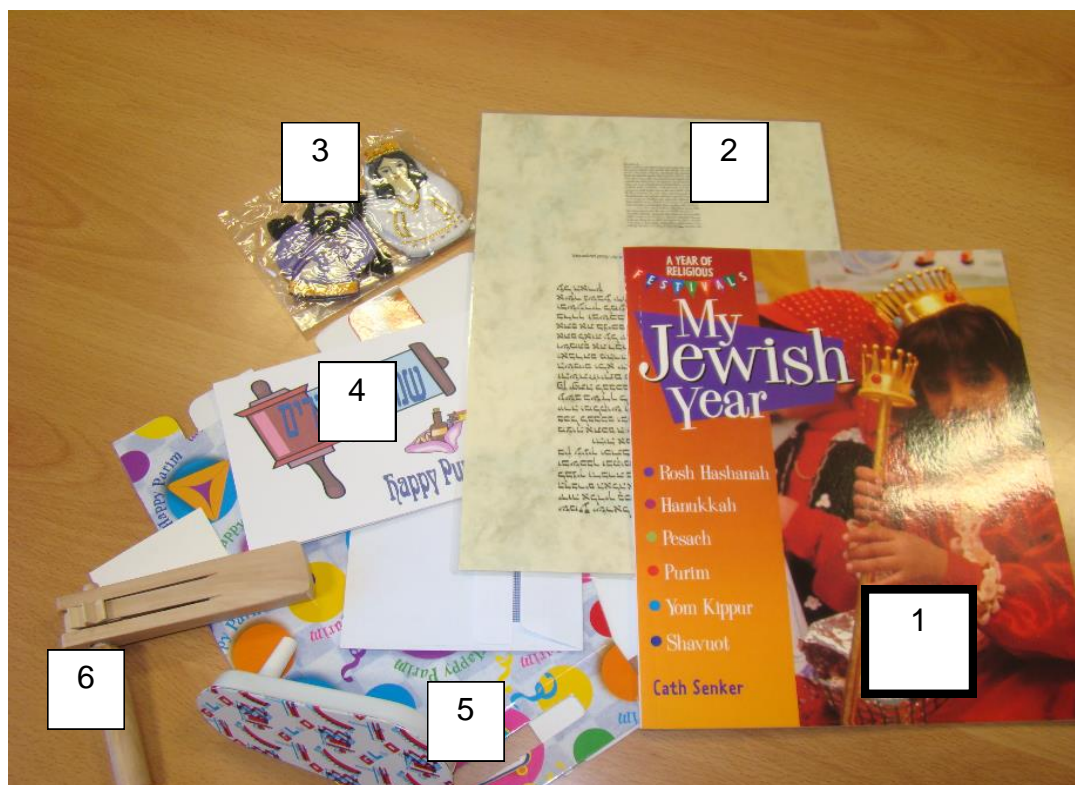


Box 47

Jewish Contents List - Purim

1. Book - Jewish Stories
2. Megillah - parchment of story of Esther in Hebrew
3. Esther, Mordecai, Haman, Ahasuerus - puppets
4. Purim greeting card
5. Purim decoration box - to hold chocolate money (perhaps you could purchase some)
6. x2 greggor (x1 tin & x1 wooden)

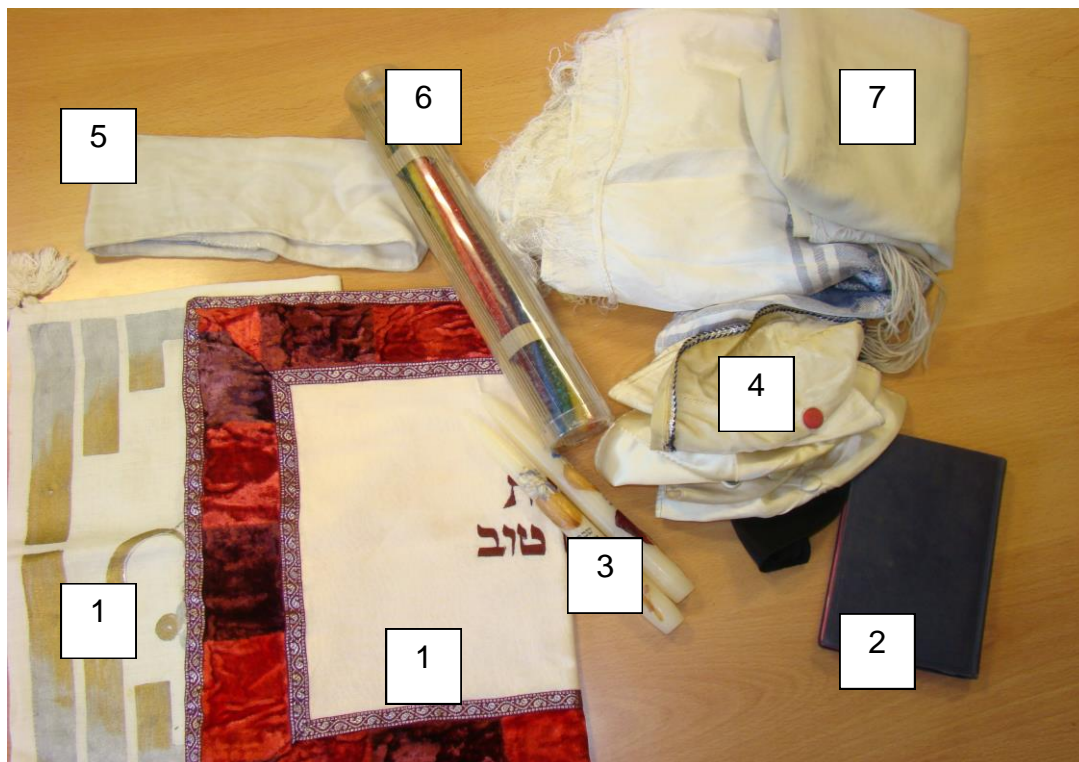
NB. Hamantaschen - food traditionally eaten during Purim.



Box 48

Jewish Contents List - Shabbat

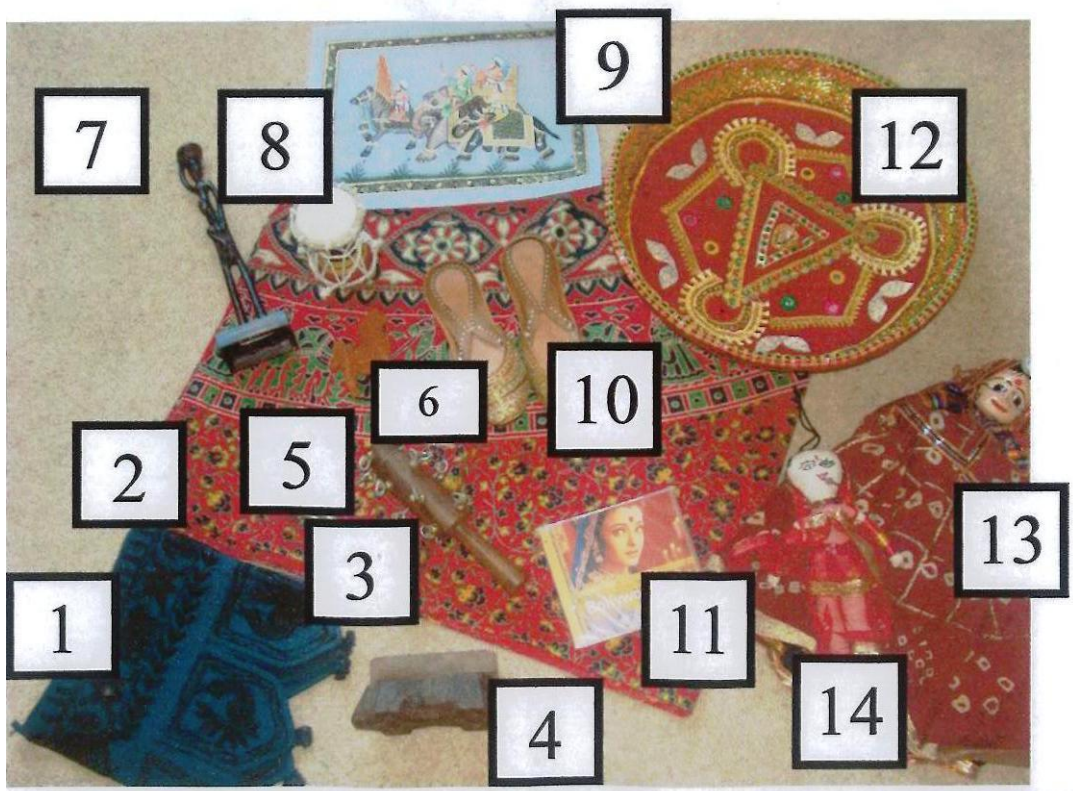
1. Challah covers (covers for plaited bread, x2 used for sabbath) x 2
2. Daily Prayer Book
3. Sabbath candles x2
4. Yarmulkas x 8
5. Torah band (to place around Torah scroll)
6. Havdalah candle - for ushering out the sabbath
7. Tallith (Male prayer shawl) x 2
8. Sweet spices in container (not photographed)



Box 49

India Box Contents List

1. Toran
2. Display cloth
3. Metal Musician
4. Printing Block
5. Chungroo Bells
6. X5 Terracotta animals (x1 photogtaphed)
7. Metal stick figure
8. Damru twist drum
9. Painting
10. Shoes
11. CD
12. Chhab tray
13. Rajasthani puppet
14. Mini sari doll



Box 50

Asia Box Contents List

1. Hill Tribe Bag
2. CD
3. Large Nut Shaker
4. Batik Mask
5. Bali Rod Puppet
6. Carved Figure
7. Carved Barong Mask
8. Mini Djembe
9. Frog Huiro
10. Display Cloth



Box 51

Africa Box Contents List

1. Ashanti Figue
2. Ashanti Mask
3. Newspaper
4. Wire pushalong
5. Fang mask
6. Banan leaf picture
7. Gourd spoon
8. Display cloth
9. Kente cloth
10. Hosho
11. Gourd Shaker
12. CD
13. Gumbella seed basket
14. Paddle rattle





Agenda Item 9



Title of meeting: Standing Advisory Council for Religious Education
Date of meeting: Wednesday 20 November 2019
Subject: SACRE Monitoring Group Report
Report by: Patricia Hannam

1. **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 on 4th November 2019. The group is working to support SACRE in fulfilling its duty to ensure the effectiveness of RE through the implementation of the Agreed Syllabus
2. **Recommendations:** That SACRE receive the report
3. **Background:** The monitoring group met on 4th November 16.00-17.00.

Present: - Mike Stoneman, Sam Duddles (Chair on this occasion), Elizabeth Jenkerson, Aasha Small and Patricia Hannam (SACRE Professional Adviser)

Apologies: Cllr Suzy Horton

3.1 Ofsted Visits: The group were reminded that there was a new Ofsted inspection Framework in place since September 2019 and that the view nationally was that RE was more likely to be interrogated by Ofsted and mentioned explicitly in reports. This is in light of Ofsted's renewed interest in curriculum. However, there were no Ofsted reports available for



consideration from inspections of relevant maintained schools under the new framework during this period.

3.2 Monitoring Visits: No monitoring visits had been undertaken in this period.

However, other evidence was considered that raised concerns regarding RE in some LA schools. The possibility of a monitoring visit was explored.

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.

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 11



Title of meeting: Standing Advisory Council for Religious Education

Date of meeting: Wednesday 20 November 2019

Subject: Update regarding review of the locally agreed syllabus Living Difference III

Report by: Patricia Hannam

1. **Purpose of report:** The purpose of this report is to remind SACRE of the legal requirement to review its agreed syllabus every five years and to inform SACRE of the plans being made to convene the Agreed Syllabus Conference at its next meeting in order to meet this requirement

2. **Recommendations:** That SACRE notes the report

3. **Background:** It is a requirement for each Local Authority to review its agreed syllabus every 5 years and the time frame for the cycle of review is approaching.
 - 3.1 **Agreed Syllabus Conference:** A Local Authority must occasionally convene an Agreed Syllabus Conference (ASC) in order to review the agreed syllabus. The composition of an Agreed Syllabus Conference is usually the same as the SACRE. It is planned to convene the ASC before SACRE's next meeting. The review process will be undertaken with the other authorities sharing Portsmouth's Agreed Syllabus Living Difference III. It is intended that the revised syllabus will be brought to an ASC convened in the autumn of 2021.

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 12



Portsmouth
CITY COUNCIL

Title of meeting: Standing Advisory Council for Religious Education
Date of meeting: Wednesday 20 November 2019
Subject: National and Local update
Report by: Patricia Hannam

1. **Purpose of report:** This report updates and informs SACRE of key national developments, for example the work of the Religious Education Council and NASACRE as well as national RE Research as well as local RE matters.
2. **Recommendations:** That SACRE notes the report and agrees to send 2 delegates to the NASACRE conference on 18th May 2020.
3. **Background:** SACREs are represented nationally by to National Association of SACREs (NASACRE). The Umbrella body of all organisations with an interest in RE is known as the Religious education Council. This report updates SACRE of activities in relation to these bodies and how it impacts in Portsmouth as well as other local matters.

3.1 The Religious Education Council (REC) is an 'umbrella' body made up of members from many organisations in England and Wales with an interested position in relation to RE. It has taken on a particular significance in the last three years as the body that initiated the independent 'Commission on RE' (CoRE). The final report of which was published in September 2018. The most recent meeting of the REC was held on November 6th at the East London Mosque.

The Education Committee of the REC is taking forward the recommendations of the CoRE report and has grouped the recommendations into three groups. The first are those things that are uncontested and can be undertaken quickly and which need no legal change. The second group are those which need no legal change but warrant further discussion in the RE community. The Third are those which require legal change and will form part of a longer-term agenda.

3.2 National Association of SACREs (NASACRE). NASACRE is the national body representing and leading on SACRE's interests. A regular newsletter is circulated to SACRE members through their SACRE. NASACRE as a constituent member of the REC has been working with the education committee on CoRE proposals that would particularly impact SACREs.



NASACRE is inviting SACREs to participate in a project considering the proposals to reshape SACREs.

3.3 Culham st Gabriel’s Research 7 project. Culham st Gabriel’s Trust, a large grant giving trust for developing projects and research in RE took a lead 2 years ago in highlighting 7 key areas of RE research. One of these areas was into religious literacy and a project between Brunel University London Education department and HIAS was successfully bid for. The research report regarding this Research 7 project was published in July 2019. A link to the full report is here: <https://www.reonline.org.uk/news/religious-literacy-a-way-forward-for-religious-education/> and a summary of the report is attached in the appendix.

3.4 South Central SACRE hub. The next meeting of the South Central SACRE Hub is on November 27 in Winchester.

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:

SUMMARY

**RELIGIOUS LITERACY:
A WAY FORWARD FOR RELIGIOUS EDUCATION?
A Report Submitted to the Culham St Gabriel's Trust
Gert Biesta, David Aldridge, Patricia Hannam & Sean Whittle
June 2019**

<https://www.reonline.org.uk/news/religious-literacy-a-way-forward-for-religious-education/>

The idea of 'religious literacy' continues to capture the attention of practitioners, scholars and policy makers in the field of religious education, both as an aim for religious education and as an organising principle for curriculum, pedagogy and assessment. 'Being literate' suggests that one is knowledgeable about religions and able to navigate the complexities of religious domains, which seems to be a worthwhile ambition for religious education. It does not come as a surprise, therefore, that the notion of religious literacy figures regularly in recent discussions about religious education. Yet despite the ongoing interest, religious literacy has not become the notion around which discussions about the present and future of religious education have come together. This may have to do with a lack of clarity about what the idea of religious literacy entails, but also with continuing questions about what it would mean to make religious literacy the ongoing principle for classroom practice.

The main ambition of this report is to provide further clarity about the idea of religious literacy, both as an aim for religious education and as an organising principle for curriculum, pedagogy and assessment. For this we have reviewed selected literature on literacy, literacy education, religious literacy, and religious education, mainly focusing on discussions in the UK context and literature from the English-speaking world. A draft version of the report was discussed with scholars from the field of religious education and literacy education from the UK and other countries, and with teachers and teacher educators working in religious education in England. Our intention with this report, is not to draw any final conclusions about the usefulness of religious literacy for religious education, but rather to inform further discussions about its potential value.

The report opens with a discussion of the meanings of literacy. We emphasise that beyond the historical and sociological dimensions of literacy, it is imperative to grasp that it is a deeply political concept. It is argued that it is important to highlight the educational assumptions underlying the idea of literacy itself. The metaphor of literacy as navigation is explored to highlight that being literate means not only that one is able find one's way around in a particular domain or terrain, but also that one can be critical of how the domains are being defined, and by whom. Finally, we present a way of evaluating discussions of literacy in educational contexts. The next section of the report presents a historical review of religious education in the UK in order to map out the contemporary context. Here we highlight that what it means to live a religious life can be conceptualised in different ways, for example as propositional belief

and tradition as well as in terms of existence. This is followed by a section in which we reconstruct and discuss the emergence and development of the term 'religious literacy.' The stances of Wright, Prothero, Moore and Dinham are considered, and we draw attention to the broader context of religion and the growing socio-political calls for religious literacy. The discourse about religious literacy covers more than questions about the aims and contents of religious education in schools. We then engage in a critical discussion of the term religious literacy that draws explicitly on the exploration of literacy. In the final section of the report we draw some conclusions and provide some preliminary points to consider when answering the question as to whether religious literacy can and/or should be a 'way forward' for religious education.

We do think that a convincing case can be made in favour of the idea that education should assist in helping children and young people to become knowledgeable about a wide range of different religious beliefs and practices, on the simple assumption that such beliefs and practices continue to shape contemporary societies. However, although equating this with religious literacy may be relatively uncontentious, it does raise important questions about how different religious beliefs and practices may best be represented as well as how the existential dimension of what it means to live a religious life can be included. Having said this our view is that that such a form of religious literacy would be an appropriate ambition for *all* education rather than being held as the main task for religious education.



Agenda Item 13



Title of meeting: Standing Advisory Council for Religious Education
Date of meeting: Wednesday 20 November 2019
Subject: SACRE Annual Report
Report by: Patricia Hannam

1. **Purpose of report:** The purpose of this report is to present to SACRE its annual report of activities undertaken 2018/2019
2. **Recommendations:** That SACRE receive the report and forward to the relevant national and local bodies.
3. **Background:** SACRE's annual report is attached in Appendix 1

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:

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SACRE ANNUAL REPORT

Standing Advisory Council for Religious Education
 Annual Report 2018/19

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CHAIR'S INTRODUCTION

To Be Added

Cllr Suzy Horton
Chair, Portsmouth SACRE

SECTION 1: INFORMATION ABOUT SACRE

1.1 Duty to establish a SACRE

Since the Education Reform Act of 1988, all Local Education Authorities (LAs) have been required by law to constitute a Standing Advisory Council for Religious Education (SACRE) within their local area.¹

1.2 What does a SACRE do?

SACRE is a unique body; it is set up by the LA but is independent of it, with the role to give advice to that LA. The law states that Religious Education must be taught in all maintained schools² and a SACRE's role is to advise what needs to be done to improve religious education (RE) and collective worship for schools in its area.

The main purpose of the annual report is to hold the LA to account, by informing the Secretary of State and key partners what advice SACRE gave the LA during the year and how the LA responded to that advice. This includes advice on Religious Education and Collective Worship in those schools for which the LA has responsibility.

1.3 Composition of SACRE

There are four groups or committees, as below:

- A: The Christian denominations and other religious denominations, reflecting the principal religious traditions of the area.
- B: The Church of England
- C: Teacher and head teacher associations
- D: The Local Authority

The Local Authority has determined that the SACRE should comprise of:

- Fifteen members of other religious groups.
- Four representatives of the Church of England.
- At least six representatives of teachers' associations.
- Four elected members.

Other members may be co-opted from time to time as appropriate for all or part meetings

1.4 Membership of SACRE

The names of the SACRE members and the religious denominations for Group A can be found at Appendix A.

1.5 SACRE Functions

- To advise the LA on collective worship and the Religious Education to be given in accordance with the agreed syllabus including methods of teaching, advice on materials and the provision of training for teachers
- To consider whether to recommend to the LA that its current agreed syllabus should be reviewed by convening an Agreed Syllabus Conference.
- To consider whether the requirement that religious worship in a county school should be 'broadly Christian in nature' should be varied (determinations).
- To report to the LA and the Department for Education (DfE) on its activities on an annual basis.

¹ Education Act 1996 Section 390:1

² School and Standards Framework Act 1998 Section 69

1.6 Meetings and attendance

SACRE met on three occasions during the academic year 2018-19:

14 November 2018
20 March 2019
16 June 2019

Minutes of all SACRE meetings and the current membership are available from the Portsmouth City Council website:

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

SACRE is supported by a clerk from the Council's Democratic Services, as well as a professional adviser Patricia Hannam.

SACRE is currently seeking representatives from the following local communities: Sikh, Humanist & Buddhist.

The percentages attendance 2018/2019 per group is as follows:

Autumn 14 November 2018 (at Highbury Primary School, Portsmouth)

Group A = 58%	7/12
Group B = 50%	2/4
Group C = 43%	3/7
Group D = 100%	4/4

Spring- 20 March 2019 (at Civic Offices)

Group A = 66.6%	8/12
Group B = 50 %	2/4
Group C = 14.3%	1/7
Group D = 75%	3/4

Summer – 16 June 2019 (at King's Church, Somers Road. Portsmouth PO5 4AQ)

Group A - 64%	7/11
Group B - 50%	2/4
Group C - 43%	3/7
Group D - 75%	3/4

1.7 Action Plan

SACRE 3-year action for 2016 -18 can be found in Appendix B.

1.8 Circulation of Annual Report

A list of the organisations receiving this report can be found in Appendix D.

SECTION 2: SUMMARY OF SACRE'S WORK in 2018/19

2.1 Agreed Syllabus implementation (see Action Plan point 1)

- Following the reviewed and revised agreed syllabus *Living Difference III* being adopted by the Agreed Syllabus Conference in October 2016, SACRE together with the Local Authority continue to support the implementation of the Agreed Syllabus.

2.2 Meeting Training Needs (see Action Plan point 2)

- Following the initial programme of briefing sessions for head teachers and senior leaders and teachers, the duties on schools regarding religious education is raised regularly at head teachers' meetings. Although Academies are not obliged to follow the Agreed Syllabus SACRE is pleased to enable schools in the Authority to use the syllabus with integrity. Primary network meetings continue to be held once each term and are well attended. Secondary RE Subject leaders have the opportunity to attend Secondary RE Networks as well as the annual conference offered in Hampshire, where the same Agreed Syllabus is shared.

2.3 Resourcing Living Difference III (see Action Plan point 3)

- Primary RE News on-line publication, produced by Hampshire Inspectors is available for Portsmouth schools to subscribe to. Teachers are also aware of the other published resources available to support the teaching of Living Difference III through the Hampshire RE Centre in Winchester.
- SACRE's artefact loan collection continues to be available to schools and is maintained by the Ethnic Minority Achievement Service (EMAS) and located in the basement room at the Civic Offices. The council's despatch team continue to deliver/collect the boxes without charge. EMAS also offers support to schools in their exploration of a range of religions and cultures through Festival and Language Packs.

2.4 Monitoring the effectiveness of the Agreed Syllabus (see Action Plan point 4)

- SACRE's monitoring group, with agreed terms of reference, continues to meet once each term at a suitable time before each SACRE meeting. The SACRE monitoring group is comprised of at least one representative of each of the 4 SACRE groups. Through regular examination of Ofsted reports from Portsmouth schools, together with other data such as KS4 GCSE results, SACRE is able to take a systematic approach to continuing to have an overview of RE across the authority in changing times. This is in addition to continuing ensure the effectiveness of the Agreed Syllabus Living Difference III in LA schools through supporting the running of network meetings

2.5 Maintaining SACRE Effectiveness (see Action Plan point 5)

- SACRE has met three times during this period
- SACRE has sought to ensure that all four groups are represented at meetings.
- Teacher representatives from primary schools and 6th form college have attended SACRE and during this period a new teacher representative from a secondary academy has been appointed.
- Training was been offered to all SACRE members in September 2018.
- Reports have been regularly presented to SACRE to ensure that SACRE is well informed about local and national Page 76 relation to Religious Education,

especially during this period in relation to the Commission on RE (CoRE) report published in September 2019.

- Where members have been able to attend local, regional or national events (for example NASACRE in May 2019, reports have been presented back to SACRE.
- A pre SACRE meeting with the Chair or Vice Chair, SACRE Clerk and SACRE Adviser has taken place prior to each SACRE meeting during this period.

SECTION 3: STANDARDS IN RELIGIOUS EDUCATION

3.1 Commentary on GCSE examination results in Religious Studies

This report offers an overview and brief analysis of the 2018 GCSE data available regarding full course GCSE Religious Studies (RS) in Portsmouth.

Background information

- The GCSE examination sat in 2018 was the first with the new GCSE RS specification.
- This new course has a different demand from the previous examination specification in terms of subject knowledge and a different criterion for assessment.
- This was the first year that grades awarded were in the format of 9 (highest) to 1 (lowest). The grade 4 is regarded as a 'standard pass' with the grade 5 regarded as a 'good pass'. Ofqual reassured schools that the proportion of young people achieving 4+ in 2018 would be similar to the percentage of young people achieving A*-C in the previous year.
- The GCSE full course, called Religious Studies (RS) continues to be intended to be taught over 2 years and usually sat at the end of year 11.
- The GCSE is intended to be taught in 120 hours of teaching time.
- Schools which have the best results for RS are those which enable students to access the full amount of time recommended and taught by specialist teachers.
- RS GCSE tests not only knowledge but the capacity to *analyse* and *to use evidence and logical chains of reasoned argument to evaluate*. Teaching must enable students to do this. RS GCSE success has an increased demand in terms thinking as well as writing. Where young people are given the opportunity to analyse, evaluate and in other ways reason well at KS3 standards are higher at GCSE.

Overall findings

- Entries for GCSE Full Course in Portsmouth reveal that in 2018 out of a cohort of 1687, 345 young people were entered for GCSE RS full course. This compares to out 2016 when out of a cohort in of 1729, 670 students sat full course GCSE and in 2017 when there were 332 entries out of a cohort of 1633.
- A large reduction in the percentage of Portsmouth young people being entered for the full course RS GCSE was observed in 2017 as compared to 2016 and earlier years. However, this rate of reduction to around 20% of the cohort seems to have stabilised in 2018. Nevertheless, this compares unfavorably to 30% of the national cohort sitting GCSE religious studies.
- SACRE has been pleased to note that despite the low percentage of young people undertaking full course RS GCSE in Portsmouth, achievement is good compared to the national. Overall young people have achieved 76% 4+ (up slightly from 75% A*-C

in 2017) translating to an average point score of 5.3 (up from 5.1 in 2017). The national figure for 2018 was 70% 4+ with average point score of 5.0 nationally. In addition Portsmouth young people achieved well at in the 'good pass' with 66% of young people in Portsmouth achieving the grade 5+, as compared to 59% nationally.

- There were a very few Portsmouth schools who entered no students for the full course GCSE However, although most schools enter some young people for the full course GCSE, only one school entered the full cohort one other school had two groups and all other schools entered small numbers.
- SACRE is therefore concerned about how schools are ensuring all young people are able to accessing their entitlement to religious education (RE) during key stage 4.

3.3 Quality of Teaching and Leadership in Religious Education

In addition to monitoring GCSE Full Course results, Portsmouth SACRE seeks to fulfil its duty to monitoring the effectiveness of the Agreed Syllabus in a number of additional ways.

Specific reporting about RE in Ofsted reports is extremely rare however Portsmouth SACRE Monitoring Group has examined reports where RE has been noted in relation to how pupils' social, moral, spiritual and cultural development (SMSC) has been promoted. In addition, reports have also revealed RE is being evidenced to support the way a school is preparing children for life in modern Britain. Although it is not possible to be certain that there is a definite link between these judgements and the quality of Religious Education, reports can give an indication that there is some provision. Short one-day (section 8) OFSTED inspections of a school already judged as good or better will almost never mention anything enabling SACRE to draw conclusions about RE. The full (section 5) and short reports are available on the Ofsted website.

SECTION 4: COMPLAINTS ABOUT RELIGIOUS EDUCATION

SACRE has received no formal complaints about Religious Education in the past year.

SECTION 5: COLLECTIVE WORSHIP

5.1 Monitoring Collective Worship

Ofsted reports sometime mentioned collective worship in relation to evidencing that a school is promoting children's SMSC development and preparing children for life in modern Britain.

5.2 Complaints

There have been no complaints about Collective Worship in schools.

5.3 Determinations

No requests for determination have been submitted to SACRE and there are no current determinations for review.

SECTION 6: LINKS WITH OTHER BODIES

6.1 Links with other Authorities and SACREs

Portsmouth retains links with the Hampshire SACRE through members who are on both bodies. Portsmouth SACRE is also represented at the South Central SACRE Hub meetings in Winchester.

6.2 NASACRE

The professional adviser to Portsmouth SACRE attended the 2018 NASACRE national meeting and AGM in Manchester.

6.3 South Central RE/SACRE Hub

Portsmouth SACRE members are invited to the South Central Hub meetings during the period of this report. These meetings were attended by a SACRE member from Group A.

APPENDIX A - SACRE MEMBERS 2018/19

Group A Representatives - One representative of each of the religions and other bodies listed in the constitution

Baha'i - Elizabeth Jenkerson

Baptist - Geoff Wheeler

Evangelical - Peter Davies (resigned March 2019)

Hinduism - Renuka Vyas(resigned at June 2019 meeting)

Islam Mr Syed Aminul Haque and Sheikh Fazle Abbas Datoo (from June 2018)

Judaism - Ruth Guyer (Vice Chair to March 2017)

Quakers - Sarah Coote (as from January 2017)

Roman Catholic - Honorary Alderman Tom Blair

Salvation Army - Captain Teresa Everett (retired April 2019)

United Reformed Church - Christine McMillan (from June 2018)

Methodist - John Mills (from November 2018)

Evangelical Church - Pastor Chris Thomas (from March 2019)

Group B Representatives - Church of England

Reverend Jane Ball

Sue Bowen

Revd Sam Duddles (appointed Feb 2018) Appointed Vice-Chair June 2019

Jane Kelly (appointed February 2018)

Group C Representatives - teachers representing the various key stages and an association recognised by the Authority for the purposes of consultation and negotiation.

Paula Withers Secondary Teacher Representative

Kari Laing Post-16 Representative (from April 2018 with Sarah Hanley Post 16 Rep until March 2018)

Sarah Sadler and Sandra Gibb Primary School Representatives (Sarah Sadler resigned June 2019)

Aasha Small Primary Representative (appointed November 2018)

Gemma Self Early Years Representative

Helen Reeder Teacher Liaison Panel

Debbie Lucas Secondary Rep from June 2019

Group D Representatives - Four representatives of the Authority, at least two of whom shall be elected members of the Authority.

Maria Cole (appointed as of 19 June 2018 by Portsmouth City Council)

Taki Jaffer (appointed as of 19 June 2018 by Portsmouth City Council)

Councillor Suzy Horton (reappointed by Portsmouth City Council June 2018) (Vice Chair from July 2017) - Appointed Chair June 2019

Councillor Tom Coles - (appointed by PCC June 2019)

Councillor Ryan Brent (reappointed by Portsmouth City Council June 2018) (Chair from July 2017) - no longer a councillor or PCC representative from May 2019, later co-opted to SACRE

Officers in Attendance:

Patricia Hannam (HIAS), Professional Adviser (from Jan 2017)

Mike Stoneman, PCC - Deputy Director of Education

Joanne Wildsmith, PCC - Democratic Services (clerk from December 2017)

APPENDIX B – ACTION PLAN FOR 2016, 2017, 2018

Glossary of abbreviations

FBV	Fundamental British Values
CPD	Continuing Professional Development (staff training)
DfE	Department for Education
EMAS	Ethnic Minority Achievement Service
EO	Education Officer
IOW	Isle of Wight
LA	Local Authority
LDR11	Living Difference Revised (in 2011) the Portsmouth Agreed Syllabus from 2011-2016
LDR111	Living Difference III the Portsmouth Agreed Syllabus from Autumn 2016
RAG	RAG rated, R = Red, not achieved; A = Amber - partially achieved; G = Green - fully achieved
SACRE	Standing Advisory Council for Religious Education
SEF	School Evaluation Form
SLT	Senior Leadership Team (in schools)
SMSC	Spiritual, Moral, Social and Cultural

Portsmouth SACRE 3 year Action Plan 2016, 2017 & 2018

No.	Actions	Who	Target completion date	Intended outcomes	Status and RAG rating
1.	Agreed Syllabus revision and implementation				
1.1	SACRE to have new (revised) Agreed Syllabus	SACRE	Autumn 2016	<i>Living Difference III</i> to have been adopted by ASC for Portsmouth	Green
1.2	SACRE communication strategy across authority ensuring <i>Living Difference III</i> in all schools	LA with SACRE support	Autumn 2016	Communication strategy to have been agreed and executed	Green
2	Meeting Training Needs				
2.1	Implement a programme of briefings for head teachers regarding <i>Living Difference III</i> across the Local Authority and sequence of RE Primary Network meetings taking place once each term	LA with SACRE adviser	November 2016 and ongoing	Agreed Syllabus to be in place and implemented well in schools using <i>Living Difference III</i>	Green
2.2	Review effectiveness of initial implementation programme and use to inform the development of a further wave of training in <i>Living Difference III</i> during 2017/18.	SACRE Adviser together with SACRE Monitoring Group	Summer 2017	Maintain standards for RE in Portsmouth Primary Schools	Green and ongoing
2.3	Working with existing Hampshire and Southampton documents, prepare Portsmouth advice for head teachers on religious observance that may impact children and young people's dress or school attendance	SACRE Adviser together with appointed SACRE 'task and finish' group	Summer 2018	Contribute to ensuring children and young people's safety in Portsmouth and promote religious literacy in Portsmouth Schools	Green – in final stages before publishing

No.	Actions	Who	Target Completion date	Intended outcomes	Status and RAG rating
3.	Resourcing Living Difference 2016				
3.1	Portsmouth to provide the Hampshire Religious Education Curriculum Update 'Primary RE News' for a further year 2016-2017 to LA schools and follow up the impact of this to support RE teaching through visits and surveys	Portsmouth LA and SACRE Adviser	Summer 2017	Maintain standards for RE in Portsmouth Primary Schools	Green and on-going
3.2	Identify further training needs and make recommendations to LA Education Service, as appropriate.	SACRE, SACRE Adviser and Monitoring Group	November 2017	Maintain standards for RE in Portsmouth Primary Schools	Green
3.3	Make adjustments to resources as appropriate (artefact loan items available to teachers)	SACRE Adviser	December 2017	Maintain standards for RE in Portsmouth Primary Schools	Ongoing
4	Monitoring the effectiveness of the Agreed Syllabus				
4.1	Monitoring Group to meet once each term	SACRE Monitoring group with SACRE Adviser	Once each term	For Portsmouth SACRE to be effective	Ongoing
4.2	Monitoring visits to take place in schools	SACRE Monitoring group with SACRE Adviser	Ongoing rolling programme presented to Monitoring Group once each term	Monitoring visits take place each financial year, detailed findings considered by Monitoring GROUP and overall findings presented to SACRE	Ongoing
4.3	Monitoring and reporting of GCSE results including paying attention to the % of entrants.	SACRE Monitoring group with SACRE Adviser	Once each year	Verified results to have been considered by Monitoring Group once each year and findings presented to SACRE	Ongoing
4.4	Continue to monitor Ofsted Inspection Reports mentioning or alluding to RE.	SACRE Monitoring group and SACRE Advisers	Once each term	Findings considered and presented to SACRE	Ongoing

No.	Actions	Who	Target Completion date	Intended outcomes	Status and RAG rating
4.5	Monitoring group to provide written report to SACRE noting key points discussed	SACRE Monitoring group and SACRE Advisers	Once each term	Findings considered and presented to SACRE	Ongoing
5.	Maintaining SACRE Effectiveness				
5.1	SACRE to meet once each term and be quorate	SACRE Adviser and SACRE Clerk	Once each term	For Portsmouth SACRE to be effective	Ongoing
5.2	Representative appointments to all four Groups of SACRE to be in place SACRE Chair and Clerk to be appointed	SACRE Adviser and SACRE Clerk	When necessary	For Portsmouth SACRE to be effective	Ongoing
5.3	Regular training available to new SACRE members when necessary	SACRE Adviser	When necessary	For Portsmouth SACRE to be effective	Ongoing
5.4	Training to be offered to all SACRE members following the implementation of <i>Living Difference III</i> and regularly thereafter when enough new members of SACRE Warrant	SACRE Adviser	Offered before and following adoption of Living Difference III	For Portsmouth SACRE to be effective	Offered in September 2018 and ongoing
5.5	Written reports presented to SACRE noting key local and national issues related to Religious Education (including SMSC) and collective worship in schools. Where members have been able to attend relevant events (e.g. South Central SACRE Hub or NASACRE AGM) they should report back, as appropriate, working with SACRE Adviser.	SACRE Members, SACRE Clerk and SACRE Adviser	Once each term and when otherwise necessary	For Portsmouth SACRE to be effective	Ongoing
5.6	Pre-meeting with SACRE Chair, SACRE Clerk and SACRE Adviser and others as required to take place before each full SACRE meeting	SACRE Chair SACRE Clerk and SACRE Adviser	Once each term	For Portsmouth SACRE to be effective	Ongoing

APPENDIX C:

Professional development opportunities offered in 2018/19 for Schools leaders and subject leaders to ensure effective implementation of Living Difference III across the authority

Following the distribution to all schools regarding the new agreed syllabus Living Difference III, the following support took place during the school year 2018/19.

1. **Support for Headteachers** opportunities were sought through this period to keep in contact with head teachers of schools, in a time when more have become academies. Separate briefing sessions have not taken place during this time.
2. **Secondary RE HoDs are encouraged attend CPD opportunities for secondary RE teachers that run in Hampshire.**
3. **Primary network meetings** were held once each term during the period of this report in September 2018, January 2019 and June 2019. Attendance remains good.

APPENDIX D: LIST OF ORGANISATIONS RECEIVING THIS REPORT

Copies will be sent electronically to the relevant bodies. This report will be available on the Local Authority and NASACRE websites for interested parties to download.

Director of Children's Services, Portsmouth City Council

Deputy Director of Deputy Director of Children's Services - Education, Portsmouth City Council

Cllr Suzy Horton, Cabinet Member for Education, Portsmouth City Council

The Department for Education (Central Government)

NASACRE (National Association of Standing Advisory Councils on Religious Education)

Headteachers and Governing Bodies of all Portsmouth Schools

All members of SACRE

The Anglican Diocese of Portsmouth

The Catholic Diocese of Portsmouth

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Advice to schools:
Issues that may
arise relating to

RELIGION AND BELIEF



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September 2019

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

This document has been produced to help give further advice on issues that schools may face when teaching Religious Education or when they encounter issues or receive queries that involve religion or belief.

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 explore their own beliefs, while being respected for doing so.

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 (LA) concerned. ... Schools designated as having a religious character are free to make their own decisions in preparing their syllabuses. An LA 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

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

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

Issues that may arise in schools to do with Religion or Belief

2a

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 to RE and Collective Worship with them.

Where issues arise, Portsmouth SACRE's advice for all schools is to be flexible and to seek a solution that is relevant for all parties concerned.

In all cases, the first approach should be to check whether there is an established policy and to learn about the relevant religious practice. A conversation should then be held with the parents/carers about the issue raised and then to seek a solution, after having given careful consideration and taken further advice if necessary.

2a. Clothing

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 or belief reasons, traditions or cultural modesty.

Examples

The wearing of headscarves or head coverings, religious jewellery, or bracelets connected to religious festivals.

Wider considerations

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

"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".

Therefore it is very important, before anything is done, to hold a meeting with the parents to learn more about the situation including the reasons for the request. The impact on school life, for example on safety, must also be discussed.

It may sometimes be necessary to seek further advice from SACRE's professional adviser if it is an area the school is unfamiliar with.

In such cases please email Patricia Hannam: patricia.hannam@hants.gov.uk

2b

2b. Visits to places of worship

We recognise that religious communities are able to provide excellent support for both RE, particularly for Group C concepts in the **Contextualise** step, and for collective worship.

Examples

Many schools visit places of worship in their local area, such as the mosque, cathedral or Hindu temple, which can add depth to the learning about that religion.

Wider considerations

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 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. 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 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.

It is also good practice to highlight the links to the school's approach to SMSC and British Values, as such visits underpin a school's commitment to respect and tolerance of other religions.

2c. Stereotyping of religions or individuals

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 role model the right use of language in school.

Examples

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.

Children may also perceive people from a religion as looking similar (for example, assuming someone who is white must be a Christian)

Wider considerations

A school will need to consider its ethos and whole school approach to the curriculum here and consider how it embeds SMSC and Rights Respecting Education right across the school day and afterwards (such as after school clubs). It is also necessary to consider how you teach RE across all religions and world views. For example, showing a large diversity of people in different clothes and from different backgrounds when teaching about the religion is vitally important to help children see that you do not have to look the same to be a certain religion.

Ensuring teachers and children consider the words they use when talking about religions and beliefs is also very important. This role models the way children respond to religions. Using the words “most, some, a few...” is vital in ensuring that children never say “all”... about any religion. This is an important first step in helping children see that they cannot group people into religions and therefore forget individual differences.

Encouraging the children to ask questions and to consider their own beliefs is a very important part of good religious education and the use of labels for people should be avoided. Teaching about Muslims, Christians, etc is a more helpful approach than teaching about abstract religions such as Christianity and Islam, as this does not allow the child to see that each person in a religion interprets that religion for themselves and may see things in different ways.

Further information on this area can be obtained through the RE networks in Portsmouth. Please email Justine Ball on justine.ball@hants.gov.uk

2d

2d. PE

PE is an area of the curriculum that parents/carers who hold religious beliefs may wish to discuss with a school

Examples

Parents/carers may want to talk about the arrangements for changing or making adjustments to the uniform for example.

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 religious reason, for example.

Wider considerations

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 by a sweat band. Alternatives for the child may already be available and these should be discussed. Clothing for PE may also need to be removed or adapted to be safe for exercise.

If a child wishes to fast (for example for Ramadan) 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 and consideration of what to do if the child is not coping well with fasting at any time.

2e

2e. Swimming

Examples

Schools may receive several queries from parents/carers who are concerned about the arrangements for swimming with the school.

This particularly covers changing arrangements and swimming with mixed classes of boys and girls.

Wider considerations

Schools should consider the arrangements made for the children in terms of male and female staffing and changing arrangements.

Swimming is part of the PE curriculum and withdrawal from it is not allowed.

2f. Curriculum

This covers concerns about subjects studied and books read in schools

Examples

Schools may receive queries from parents/carers regarding a section of the curriculum that they have concerns over.

Typical examples include books with magic or fantasy creatures in them and the study of evolution in year 6 as part of the science curriculum.

Wider considerations

The law on withdrawal for children relevant here applies to taught RE or collective worship. It does not apply to the rest of the curriculum. Therefore, any parental or carer concerns should be discussed with parents/carers, whilst making clear the position of the school.

The Equality Act 2010 is helpful here for providing further useful advice for schools. For further information or advice please contact Pat Hannam on patricia.hannam@hants.gov.uk

2g. Absence requests

For example: taking part in a pilgrimage, religious convention or attending an important family occasion (such as in the Roma traditions).

Examples

Such requests may be a part of the religion, such as celebrating Eid-al-Adha, Diwali or celebrating Vaisakhi for Sikhs.

Wider considerations

Careful consideration needs to be given here as any response from the school must take into consideration the advice from the Portsmouth School Attendance Team before responding to any request.

Normally, if a religious festival is central to the religion, then a request for leave is accommodated, but usually limited to a day for the attendance.

It is important to discuss these requests with SACRE's professional adviser. In such cases please email patricia.hannam@hants.gov.uk

Calendars can be obtained that show the dates of religious festivals for each year. Hampshire produce an Interfaith calendar each year and the link to this is: www.hants.gov.uk/shop/product.php?productid=51935

2h

2h. Dietary requirements

A parent/carer may wish for their child to follow certain dietary requirements because of religious or other reasons.

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 for Ramadan. This may also be the wish of the child.

Examples

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.

Wider considerations

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.

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.

A meeting with the family is advised and it is also advised that the school considers EMAS bilingual staff attending the meeting to provide support.

Schools may also want to consider where in the RE curriculum children are taught about dietary requirements in the religion – for example the fact that many Hindus tend to be vegetarian. This is an important area for children to learn about and can easily be mentioned in the RE lessons.

2i. Collective Worship

Parents/carers who want to withdraw their child from collective worship, either selectively or from all worship.

Examples

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.

Wider considerations

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.

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:

“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”.

It is important to decide what is worship and what is not, so that a school can communicate this clearly to parents/carers and children so that they can withdraw. 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.

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).

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.

A church school will also need to consult the Diocesan policy for worship as well as Portsmouth guidelines.

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.

2j

2j. RE withdrawal

A parent/carer may wish their child to be removed from RE, either selectively or from all RE.

Examples

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.

Wider considerations

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.

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.

It is also recommended that the RE policy 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.

The SACRE recommends that schools consider the use of visitors and visitors to enhance a child's learning experience. Further guidelines on visitors and visitors can be obtained from the Hampshire RE centre (see the details at the end of this section).

Summary of beliefs

3

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).

3a. Judaism

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, which was given to Moses by G-d. 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 God 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.

3b. 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.

Christians 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.

3c. Jehovah's Witnesses

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.

3d. Islam

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: the requirement to give 2.5% of their surplus income to charity. Muslims are also encouraged to donate additional voluntary payments (sadaqah)
- Hajj: the requirement to complete a pilgrimage to Makkah at least once in their lifetime, if they have the money and health to do so
- 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 and many will wear new clothes and decorate their homes 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. In the story, God stops Ibrahim when he is about to kill his son and instead provides a sheep for sacrifice. In many countries the festival is celebrated by the offering of a sheep or goat, which is shared out among family, friends and the poor.

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).

3e. Sikhism

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.

3f. 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 emphasise making 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.

3g. Hinduism

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).

3i. Buddhism

Buddhism is based upon the teaching of the Buddha, who was called Siddhattha Gotama and was born 2500 years ago in India. Approximately 6% of the world population are Buddhist. A central belief is the belief in reincarnation – that people can be reborn and reborn as humans, animals and sometimes Gods. People are reborn depending on their good or bad deeds (karma) and more importantly, their good or bad intentions. Buddhists follow the three refuges which are the Buddha, the Dharma (teachings) and the Sangha (the Buddhist community of monks and nuns). There are three main groups in Buddhism – Theravada, Eastern Buddhism and Northern Buddhism – which have similar core teachings but will differ in interpretation.

3j. 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.

4. Further information

There are many teaching materials available from the Hampshire RE Team and Portsmouth EMAS 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

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For further information on planning and teaching packs to supplement your knowledge, please contact

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To borrow SACRE artefacts and resources please contact:

Rubi Giles at Portsmouth EMAS

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You can get this information in large print, Braille, audio or in another language by calling 023 9284 1193