

# St Richard's Catholic College

## RELATIONSHIPS AND SEX EDUCATION POLICY



This policy was redrafted following consultation with: Pastoral Care Team, Diocese, School Council, Leadership and Management Team and Parental Focus Group.

This Policy was approved by the Governing Body: July 2017

Chair of Governors: \_\_\_\_\_

The Governing Body will review the policy in July 2018

## **SEX AND RELATIONSHIPS EDUCATION POLICY STATEMENT**

Our aim at St Richards is to grow as a community in the love of God who is revealed to us through his Word in the Bible and in the traditions of the Church. We believe that:

We are all unique,  
created in God's image  
and called to work for the common good.

This policy outlines the College's approach to relationships and sex education (SRE). It is underpinned by our Catholic ethos whilst also understanding the context which our young people live it. It reflects the Gospels and teaching of the Church, particularly the following two concepts:

The dignity and worth of each person made in the image and likeness of God.  
The importance of individuals coming together in mutual support and regard, to live and work for the good of humankind and the glory of God.  
*cf Catechism of the Catholic Church 1878ff*

The Second Vatican Council in its 'Declaration on Christian Education' said:  
Children and young people should be helped to develop harmoniously their physical, moral and intellectual qualities... they should be given a positive and prudent education in matters relating to sex... children and young people have the right to be encouraged to make sound moral judgements with an informed conscience and to put them into practice by personal choice, and to know and love God better.

*Declaration on Christian Education para. 1 Second Vatican Council ed. By. W. Abbott 1966*

Our inclusion of the word prudent in this quotation is based upon its interpretation as practice informed by wisdom.

*"Sex and relationship education is lifelong learning about sex, sexuality, emotions, relationships and sexual health. It involves acquiring information, developing skills and forming positive beliefs, values and attitudes. Sex and relationship education should empower young people, build self-esteem, offer a positive ... view of sex and support... mutual respect."*

(DfEE Sex and Relationships Guidance 2000)

### **INTRODUCTION**

Our college Mission statement commits us to developing *"a fully rounded curriculum that encourages all to challenge and serve a society that is religiously, racially and culturally diverse"*.

Sex and Relationship Education in a Catholic School must be part of the whole developmental process whereby the pupils are prepared for life as adults and helped to grow spiritually, emotionally, socially and morally, while also coping with physical changes. Their consciences should be informed and they should understand the consequences of their decisions in regard to sex and relationships.

SRE has a clear moral frame-work within which the primacy of Catholic teaching and values is emphasised at all times. All aspects of the course are treated with sensitivity and discretion.

The focus of SRE at St Richard's is on relationships and at the heart of the programme is the Christian reverence for life and the recognition that human sexuality is a gift from God.

The Governors recognise that it is their duty to provide a programme of Sex and Relationship Education for pupils which supports parents in their key role as teachers in this.

## **AIMS**

The aims of SRE in St Richard's are:

- to develop in pupils a sense of their own self-worth and uniqueness as created by God
- to enable all pupils to develop a positive self-image and positive attitudes towards sexuality, independent of peer group pressure
- to encourage the pupils to have respect for themselves and others
- to develop good relationships and respect the differences between people allowing for an appreciation of the different types of family
- to ensure that all pupils receive adequate factual information regarding their own and others' sexual development and lifestyle
- to develop an awareness of an individual's legal context regarding sexual behaviour
- to educate the pupils in the responsible management of relationships and help them to overcome any prejudices and misunderstandings they may have about sexuality
- to teach pupils about the importance of love and respect in relation to all relationships and especially sexual relationships and to set this in the context of family life and marriage
- to give opportunities for pupils to discuss and learn about sensitive topics that could affect them and others and to know where to go to get help and support for themselves and others (including such topics as consent, female genital mutilation and child sexual exploitation).

This is taught in a sequential programme appropriate for each age group.

## **CURRICULUM**

All staff in the college are responsible in some measure for the successful delivery of a co-ordinated sex and relationship education programme as all are concerned with helping the pupils develop healthy relationships, but some staff and departments have a major contribution to make through the content of their curriculum. The R.E., Science and PSHEe/Citizenship education and Humanities syllabuses in particular will reflect different aspects of the topic at each stage of a pupil's career. Every care has been taken to ensure that there is continuity and progression and that the subject-matter is suited to each age group. There is ongoing liaison between all staff involved at all times. In PSHEe the schemes of work are led by the Pastoral leader for that year group and delivered by tutors. It is overseen by the Subject Co-ordinator and the Vice-Principal responsible for this area.

## **METHODOLOGY**

The manner of delivery will be warm, factual and safe and, in a spirit of openness, questions should be allowed to surface and be answered clearly and frankly, as appropriate. A variety

of teaching and learning styles should be used for the delivery of the Sex and Relationships Education - drama and discussion can be used effectively to explore issues and DVDs and ICT resources are a valuable starting point. The focus should be on active learning. Some pastoral staff may feel more comfortable with a team-teaching approach or the operation of a rotational system and specialist teachers are used in these cases. The programme is reviewed at Pastoral Care meetings and pupils who may be affected by the content are highlighted enabling sensitive issues to be handled in an appropriate way without causing distress. Staff are also encouraged to avail of inset opportunities as they arise. The induction of new staff must be planned, especially if they are not familiar with the teachings of the Catholic Church. Outside agencies and visiting speakers are a valuable resource, provided their brief is clear and the ground has been thoroughly prepared beforehand. The college will work to the recommended Sex and Relationship Guidelines (2003) issued by the East Sussex County team in respect to visitors delivering aspects of the curriculum and 2000 DfE SRE guidance.

### **DEALING WITH SENSITIVE ISSUES AND RESPONDING TO QUESTIONS**

Teachers will answer questions honestly but with due regard given to the nature of the question and the age and maturity of the questioner. In some cases it may be inappropriate for the teacher to respond to a specific question and the pupil may be referred to his/her parents following a discussion with the Safeguarding Lead Teacher or deputies. In the same way not all questions will be answered publicly and the teacher will need to assess the appropriateness of the question to consider if it matches the maturity and understanding of the whole class group.

Pupils have a range of support services in-house and signposted in the journal to support issues that may arise.

It is not appropriate for teachers to discuss their personal views or experiences encouragement should be given to discuss these within the home, as appropriate.

### **LINKS WITH HOME**

It is an inherent principle within the ethos of a Catholic school that in the education of our pupils, we work in partnership with our parents. This partnership is especially relevant to the process of education for personal relationships when pupils need to perceive that home and school share the responsibility of teaching Christian values. Parents have particular rights and obligations in matters of sex and relationship education, including the legal right to withdraw their child from aspects of the programme. However, it is important to stress in these circumstances that in a Catholic school there are elements of Church teaching which relate to sexuality.

We involve parents directly by informing them of our policy through the college Prospectus and website, by inviting them to discuss issues with us, and by communicating with them at specific times via the newsletter to give more detailed information regarding aspects of the programme to be covered. While we ask parents to support us in our endeavours, we also offer support to those pupils and families who may experience personal difficulties with some aspects of the material covered or the moral views expressed. We recognise that families are all made up differently and welcome all to our community.

## **OTHER LINKS**

As well as working in partnership with home, we also work in liaison with our local clergy, our school nurse and our feeder primary schools. Through cross-phase meetings and consultation, cohesion and continuity are enhanced.

This policy statement has been written to take account of and in line with the most recent national documents and the Catholic Schools Service (2004). In addition, guidance from national and our local diocesan authority has helped shape the document. In accordance with such directives, our task as educators is to ensure that our pupils are fully informed in all matters relating to sexuality, but we shall not offer advice or counselling to pupils on a personal basis, and any disclosure of sexual activity will be treated in its individual context. As a Catholic school, we have the added dimension of the teachings, support and recommendations of the Church, as expressed in such documents as "Education in Sexuality", published by the Catholic Education Service, 2003.

This statement should also be considered in conjunction with other college policies, such as our policy on equality, safeguarding, e-safety etc. In offering a programme of sex and relationships education we make no distinctions of gender, race or culture and all aspects are treated with both sexes, although sometimes, where seen to be beneficial, in separate groups of boys or girls.

## **CONFIDENTIALITY AND CHILD PROTECTION**

The college's confidentiality policy must be adhered to by all involved in this aspect of the curriculum. Regular reminders to teaching staff, parents and carers on the policy and how it works in practice are essential. Pupils should also be reminded that teachers and other adults in a classroom setting cannot guarantee absolute confidentiality. Pupils should be made aware about when and how to disclose confidential information and what constitutes such information.

Prior knowledge by staff on personal information concerning a pupil should be shared in a manner that reflects the best interest of the child. Staff receiving such information should respect the confidential nature of it.

Members of staff who gather information on matters involving pupils having sexual relations or other relevant issues or should refer the matter to the Safeguarding Lead Teacher or her deputies in college. Referrals, if thought appropriate, can then be made to relevant agencies e.g. school nurse and relevant counselling given. The best interest of the child is taken into account at all times in such situations.

## **CONCLUSION**

The context of all SRE in St Richard's is the growth of the individual as a whole person, who lives in relationship with others. It is based on sound Christian educational principles and is modified as required in our rapidly changing world through a process of review and evaluation.

SRE is co-ordinated by the PSHEe subject co-ordinator. She is responsible for the overall planning, implementation and review of the programme across all year groups. She monitors the planning and delivery of content, provides appropriate resources, offers guidance and support in the delivery and assessment of SRE.

The PSHEe Co-ordinator in line with other curriculum areas will endeavour to keep up-to-date with materials and guidance for SRE. She may lead, organise or inform staff and the wider school community of training and current issues.

She liaises with external support agencies to encourage consistency and understanding in the school's SRE programme.

REFERENCES:

DfEE Sex and Relationships Education;

The Catholic approach to Sex and Relationships Education – Bishop Malcolm McMahon, March 2010;

Sex and Relationship Education: Guidance for East Sussex.

## **APPENDIX I**

### SEX AND RELATIONSHIP EDUCATION (SRE)

#### **Key Stage 3**

Pupils should be able to:

- Understand the process of human reproduction, to know the human life cycle, including the physical and emotional changes that take place during puberty and adolescence.
- Have an awareness of human fertility, the constant fertility of the male, the cyclical fertility of the female, and the consequent emotional changes that the cycle brings.
- Have a positive self image and have a respect for themselves and others.
- Understand the changes that have taken place and are taking place in their own bodies and those of the opposite sex, to be aware of changing emotions and how to respond to them.
- Appreciate the importance of relationships within and outside the family, and to understand their changing nature.
- Be aware that no-one has the right to abuse another individual, whether physically or sexually, and to know that if help is required appropriate agencies are available.
- Recognise that sexuality is a gift from God and understand what is meant by responsible behaviour in matters of sexuality.
- Understand why some actions are considered good and others bad and to begin to make informed decisions on matters of personal health, well being and safety.
- Appreciate that a Christian marriage is fulfilled by having children where possible but understand that conception for some may not be a possibility.
- Understand that people have the right not to be sexually active, and that some people choose to remain single and celibate for a variety of reasons.
- Understand the concept of gender stereotyping and recognise its various forms. Understand the basic principle of genetic inheritance.
- Be aware of the existence of sexually transmitted diseases including HIV and the long-term health effects of sexual behaviour.
- Understand the role of hormones in the control of human fertility.
- Understand the biological aspects of human conception, birth and development.
- Understand what is meant by Female Genital Mutilation and where to seek help if they are concerned for themselves or others.
- Understand what is meant by Child Sexual Exploitation and where to seek help if they are concerned for themselves or others.

#### **Key Stage 4**

In addition to the points listed at KS3 pupils should be able to:

- Understand the mechanisms involved in the inheritance of gender and human genetic disorders eg. Cystic Fibrosis.
- Appreciate what is involved in relationships focusing on marriage as a sacrament and the basis of family life.
- Continue to develop a positive attitude towards their own sexuality and the adoption of responsible attitudes to sexual behaviour.

- Value human life, and to be able to discuss sensitive and controversial issues eg. contraception, abortion, in vitro fertilisation etc. which require the consideration of attitudes, values, beliefs and morality.
- Accept responsibility for their actions, to understand the importance of the decisions they make and the effects these can have on others.
- Be aware that romantic relationships during adolescence can provide opportunities for growth yet are often transitory and may have a destabilising effect on personal development.
- Understand and discuss strategies for managing changes in relationships, to be aware of the effects of separation, divorce, bereavement etc. on family life.
- Be aware of stereotyping and the influence of the media on self image and attitudes to sexuality.
- Be informed about relevant British legislation regarding sexual behaviour.
- Be aware of the existence of organisations which offer support both statutory and voluntary to human relationships eg. Health Services, Relate, Life Samaritans.
- Understanding of the RC Church's teaching on homosexuality.

## **APPENDIX II**

### CONTENT KEY STAGE 3 as covered by RE & PSHEe

#### **Year 7**

Sanctity of human life  
Respect for self and others  
Baptism and other rites of initiation  
Community relationships  
Friendship  
Vocation  
Marriage  
Values  
Friendships, with same and opposite sex, and other relationships  
Personal hygiene  
Body image  
Female Genital Mutilation

#### **Year 8**

Self-esteem  
Friendships  
Healthy living, including HIV/AIDS, smoking, diet  
Vocation and marriage

#### **Year 9**

Self and Christian responsibilities, including respect for sexuality, management of relationships, emotions, decision making.  
Marriage and family life  
Self esteem, assertiveness and decision making  
Contraception  
Parenthood  
CSE

## **Year 10/11**

Relationships  
Sexually transmitted infections  
Abortion  
Sexual lifestyles  
Loving and caring for others  
Tolerance and understanding  
Marriage and commitment  
Family lifestyles  
Separation, divorce  
Prejudice  
Family planning  
Religious attitudes to homosexuality  
IVF fertility issues

Image  
Looking after yourself  
Healthy lifestyles  
Staying healthy  
Parenting  
Controlling relationships  
Assertiveness  
Domestic violence

### **RESOURCES**

Video clips eg. Baby Borrowers  
Role play  
Card activities  
Debates  
Continuums  
Worksheets/laminated activity cards from various sources  
Challenge Team UK  
Ten Ten Theatre Company  
Year 10 retreat, theme relationships  
Visiting speakers  
School nurse  
Penny Beale – Domestic Violence

### **APPENDIX III**

#### **CATHOLIC TEACHING ON SEX AND MARRIAGE**

Introduction - our dignity as human beings

The teaching of the Catholic Church on Sex and Marriage is firmly rooted in the Scriptures and in the teachings of Christ.

From the very outset The Church proclaims the dignity of men and women, made in the image of their Creator - with the ability to think, to feel and to love.

*"God created man in the image of himself. In the image of God he created him. Male and female he created them."*

Our sexuality is a wonderful gift from God. But like all God's gifts it needs to be treated with the respect and rational care that befits our dignity as the peak of God's creation. This is not easy, because our sexuality affects our whole approach to life - the way we think and feel and relate to others, and especially our need to give physical expression to our love.

It is also a very powerful instinct. It is a wonderful friend, but it can become a terrible enemy if we do not exercise that restraint, self discipline and common sense which befits our human dignity.

## **Baptism**

This dignity which we all have as human beings, irrespective of race, colour, or creed (and which also lies behind the Church's stance on issues such as euthanasia and abortion), is further transformed by the Sacrament of Baptism. Baptism brings us into a living and intimate relationship with the very life and love of God Himself. The Sacraments bring God's love into our daily lives. We are drawn closer to the life of the blessed Trinity in proportion to the generosity and faithfulness of our response to the Holy Spirit within us. In the Sacrament of Baptism we enter the community of Christians - ideally a community of love. We become followers of Christ. We are called to love each other as Christ loved us. Jesus' love for us is total, forgiving and self-sacrificing.

## **Made for Love**

We can say that we are made by Love for love. We are created to seek love. Our endless search for love, fulfilment, understanding and happiness is ultimately, a search for that perfect love which can only be found in God.

In our life's journey to God, we give expression to our love and to our need for love, primarily within the very sacred relationship of marriage.

The faithful, selfless love between a married couple draws them daily closer to the infinite love of God as well as drawing them ever closer to each other. Love making and sexual intercourse between husband and wife unites them in an intimacy and tenderness which heals, reassures, satisfies and affirms them as precious to each other. Concern for each other's pleasure and sexual satisfaction is part of their love. If it results in the creation of new life they will see this as the visible expression of their mutual love, and of God's love for them.

## **Sex outside Marriage**

The teaching of Jesus is clear and uncompromising - and was considered to be such even by the apostles. At the same time our Lord was always full of compassion and understanding. He would condemn the sin but not the sinner.

We can not judge anyone, and only Almighty God knows our inmost soul.

Many people would say that when a couple fall in love and get married they are only "doing what comes naturally". Catholics would agree with this; but they would add that such a couple are also doing "what comes SUPERnaturally". The Catholic Church teaches that this high ideal of selfless love can best be achieved through the permanent and exclusive

relationship of marriage. Christians believe that Jesus came to show us how to be fully human and fully alive.

*"I have come that they may have life and have it to the full."*

## **The Catholic Church's view on Marriage**

The Catholic Church presents us with an ideal of marriage which is modelled on the total, self-sacrificing, forgiving, and life-long love which we see in the life and death of Christ Himself. It is based on a fundamental respect for our dignity as human beings - created and redeemed by God, and destined for happiness and love - both here and hereafter.

As followers of Christ, sharing his life and love through our Baptism and the other Sacraments, we give expression and witness to our faith and love by our attitude towards our sexuality, and especially towards marriage.

The following principles represent the Catholic view of an ideal sacramental marriage (i.e. a marriage between two baptised people). Much of what follows is implicit in the two essential qualities of Unity and Indissolubility.

Much of what follows is also taught by members of other faiths:

The Catholic Church sees Marriage as a permanent and exclusive relationship arising from a contract, freely entered into by the bride and groom, together with openness to the possibility of children.

Permanent - a lifelong and indissoluble partnership

- This excludes divorce and remarriage.  
(A couple may obtain a *civil* divorce for practical reasons.  
In this case Catholics are not free to re-marry in church.)
- This gives the marriage both stability and strength.
- The couple vow to persevere through good and bad times.
- Their faith, and love of God and of each other grow daily.
- It builds up trust and a secure home for the children.

Exclusive - between one man and one woman to the exclusion of all others.

- This rules out infidelity of any kind.
- Jesus specifically condemned adultery;

*"I say this to you; If a man looks at a woman lustfully, he has already committed adultery with her in his heart."*

- Fidelity and honesty is a tremendous source of strength,

Unconditional - in practice this usually means openness to having children.

- Couples should plan their families responsibly.
- To exclude even the possibility of children (e.g. for career reasons) would usually invalidate a marriage.
- Marriages of older couples are welcomed by the Church.

Freely entered - both parties must decide without any undue pressure.

- If either partner has been married before they may not be free to marry in the Catholic Church.
- The couple must appreciate what they are doing, and intend to honour their vows.

- Any deficiency in these factors could render the marriage invalid in the sight of the Church. (cf. later note on Nullity).

Contract/Covenant Relationship - The contract is made by the couple before God.

- The terms of the marriage contract are not negotiable.
- They have been given to us by Christ Himself:

*"What God has joined together, let no man put asunder."*

- Marriage is a partnership between equals.
- The seriousness and sacredness of the marriage contract between two Christians renders it different from a merely civil contract.

A Catholic couple know that Almighty God is very much present in their marriage. It is called the Sacrament of Marriage. Indeed St. Paul likens the union of married love as a symbol of the close union between Almighty God and his chosen people...between Christ and his Church. For this reason the marriage vows which a Christian couple exchange are called a *Covenant* relationship. They freely enter into a binding commitment for life in which their love of God is a very important and effective part. It involves three - husband, wife and Almighty God. That is why it is called a Sacrament.

### **Family Planning and Contraception**

The Church encourages couples to plan their families responsibly so that they can provide adequately for their children. The Church teaches that each act of love should be open to the creation of new life.

This immediately raises the question of how a couple are to manage their own fertility. The Church's approach is to say that a couple, in their love making, should respect and preserve both the unitive and procreative aspects of sexual relations. In effect, this implies that only the natural family planning methods are available for Catholics.

These are based on nature's own rhythmic cycle of a woman's fertility. To use this method can be a source of great strength for a couple. It requires a total commitment of both partners, and considerable self-restraint.

Other, artificial, means of contraception are currently available. These include the pill, the cap and the sheath.

A Catholic, who deliberately and knowingly used a contraceptive method which is *primarily* abortifacient, would be in danger of committing a very serious offence against God's law. This demands that we respect life - especially when it is most vulnerable - within the womb.

While encouraging all married couples to respect her teaching, the Catholic Church also accepts that they must always follow the dictates of their own conscience, especially if they come from different religious backgrounds. The stability, happiness and security of the marriage must be an overriding factor in any decision they make in the matter of family planning.

Catholics who use artificial birth control methods are not rejected by the Church. They are still precious members of the community.

### **Nullity**

As we have already noted, a Catholic marriage may prove to be invalid for a variety of reasons. The usual reason is when one of the parties to the contract is clearly unprepared to honour its terms, e.g. with regard to fidelity. This has to be proved. If a Nullity is granted, it is simply a statement that the marriage was null and void from the outset, irrespective of the sincerity of the innocent party. It is not "divorce by the back door".

## **Respect for Life**

**Abortion.** The Catholic Church has always, and will always condemn abortion as the deliberate and unlawful taking of human life. No amount of insistence on the woman's right to choose, or the defence of abortion on social or medical grounds can hide the fact that "termination of pregnancy" is a denial of the unborn child's right to life.

Some operations which are abortive are allowed by the Church, but as a secondary effect arising from medical or surgical treatment of the pregnant mother - for example the ectopic foetus and some treatments for cancer.

**Euthanasia.** The so called "mercy-killing" of terminally ill patients, on the grounds that they no longer have any "quality of life" is also rejected by the Catholic Church. First of all, it presumes to "play God" in deciding whether or when a person should die. Life is given and taken by God. It is sacred and must be protected and sustained by all reasonable means.

As with Abortion, so with Euthanasia, there can be situations when a life is shortened as a result of medical treatment given for the alleviation of intense pain. However, such shortening of life is not directly intended and merely enables the terminally ill patient to prepare for their natural death with peace of mind and dignity.

## **Scientific work on the Embryo and Foetus**

While the Catholic Church supports scientific work for the alleviation of suffering and disease, it does not permit this when human life forms are destroyed.

Such an approach may seem obstructive and obscurantist, but the fundamental attitude of the Church remains consistent throughout its teaching on matters regarding human life. Human Life is sacred; the means whereby it comes into existence is sacred.



**APPENDIX 1**

**RISK ASSESSMENT FORM**

<b>Workplace</b>	St Richard's Catholic College	<b>Department</b>	Safeguarding
<b>Risk Assessor</b>	DB		
<b>Room/Area</b>	Whole School		
<b>Activity/Task</b>	Safeguarding : FGM	<b>Date</b>	27 <sup>th</sup> April 2017
<b>Benefit of activity</b>	Keep pupils safe.		

<p><b>Description of Hazards</b> FGM can lead to infection, emotional anxiety and mental health issues and death.</p>	
<p><b>Consequence of Hazard</b></p> <p style="text-align: center;"> <b>Minor injury</b>    <b>Injury</b>    <b>Over three-day absence</b>    <b>Major injury</b>    <b>Disability or Death</b> </p>	
<p><b>Persons at Risk</b> Pupils highest at risk are from families who originate from countries in Africa, Middle East, Asia. Whilst FGM is not a religious practise and this is a Catholic School, it is a cultural practise and as a school with a large number of EAL pupils we must be ever vigilant to its possibility.</p>	
<p><b>Current Control Measures</b></p> <p>Designated schemes of work in PSHE to raise awareness and signpost support. All staff trained on FGM (County training July 2016). JBL safeguarding officer has received specific training on FGM. Attendance officer aware and tracks holiday requests (though we are mindful that this is also happening in this country so absence of pupils is also scrutinised – no pupils from high risk countries are currently in the school but we are mindful that you cannot be certain of every child's ethnic origins). Staff are fully aware that they can always come and discuss FGM concerns, information or issues with the DSL.</p>	
<p>Please mark appropriate number (1 = very low, 5 = very high) and Risk Priority Rating</p>	
<p><b>Likelihood</b> : 1    2    3    4    5</p>	<p><b>Severity</b> : 1    2    3    4    5</p>
<p><b>Risk (Likelihood x Severity)</b></p>	<p><b>5</b></p>
<p><b>Risk Priority Rating</b></p>	<p>High (16 – 25)    Medium (9 – 15)    <b>Low (1 – 8)</b></p>
<p><b>Recommended Control Measures</b> If pupil joins school with a suspected risk whole staff training to take place at earliest opportunity.</p>	
<p><b>Revised Risk Priority Rating</b> (L) x (S) =</p>	<p>High (16 – 25)    Medium (9 – 15)    Low (1 – 8)</p>

<b>Management action taken and implementation date(s)</b>		
<b>Name of Manager:</b> Deborah Bligh	<b>Signature of Manager:</b>	<b>Date:</b> 27 <sup>th</sup> April 2017.

<b>1<sup>st</sup> review undertaken on:</b>  September 2017	<b>Signature of Manager:</b>	<b>Date:</b>
<b>2<sup>nd</sup> review undertaken on:</b>	<b>Signature of Manager:</b>	<b>Date:</b>
<b>3<sup>rd</sup> review undertaken on:</b>	<b>Signature of Manager:</b>	<b>Date:</b>