

**Cabinet – 8 September 2021 – 6pm.**

**YouTube link:** <https://youtu.be/el1N8GOprFg>

# Cabinet

**Wednesday 8 September 2021 at 6.00 p.m.**

Meeting venue: Council Chamber, Council House, Lichfield Street, Walsall.

via Microsoft Teams: Public access: <https://youtu.be/el1N8GOprFg>

## Portfolios

Councillor M.A. Bird,  
Leader of the Council



Councillor G. Perry,  
Deputy Leader and  
Resilient Communities



Councillor A. Andrew  
Deputy Leader and  
Regeneration



Councillor C. Towe,  
Education and skills



Councillor R. Martin,  
Adult social care



Councillor S. Craddock,  
Health and wellbeing



Councillor T. Wilson,  
Children's



Councillor M. Statham  
Internal Services



Councillor O. Butler,  
Clean and green



Democratic Services, The Council House, Walsall, WS1 1TW  
Contact name: **Helen Owen** ☎ (01922) 654522 ✉ [helen.owen@walsall.gov.uk](mailto:helen.owen@walsall.gov.uk)

[www.walsall.gov.uk](http://www.walsall.gov.uk)  
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## The Relevant Authorities (Disclosable Pecuniary Interests) Regulations 2012

### Specified pecuniary interests

The pecuniary interests which are specified for the purposes of Chapter 7 of Part 1 of the Localism Act 2011 are the interests specified in the second column of the following:

Subject	Prescribed description
Employment, office, trade, profession or vocation	Any employment, office, trade, profession or vocation carried on for profit or gain.
Sponsorship	<p>Any payment or provision of any other financial benefit (other than from the relevant authority) made or provided within the relevant period in respect of any expenses incurred by a member in carrying out duties as a member, or towards the election expenses of a member.</p> <p>This includes any payment or financial benefit from a trade union within the meaning of the Trade Union and Labour Regulations (Consolidation) Act 1992.</p>
Contracts	<p>Any contract which is made between the relevant person (or a body in which the relevant person has a beneficial interest) and the relevant authority:</p> <p>(a) under which goods or services are to be provided or works are to be executed; and</p> <p>(b) which has not been fully discharged.</p>
Land	Any beneficial interest in land which is within the area of the relevant authority.
Licences	Any licence (alone or jointly with others) to occupy land in the area of the relevant authority for a month or longer.
Corporate tenancies	<p>Any tenancy where (to a member's knowledge):</p> <p>(a) the landlord is the relevant authority;</p> <p>(b) the tenant is a body in which the relevant person has a beneficial interest.</p>
Securities	<p>Any beneficial interest in securities of a body where:</p> <p>(a) that body (to a member's knowledge) has a place of business or land in the area of the relevant authority; and</p> <p>(b) either:</p> <p>(i) the total nominal value of the securities exceeds £25,000 or one hundredth of the total issued share capital of that body; or</p> <p>(ii) if the share capital of that body is more than one class, the total nominal value of the shares of any one class in which the relevant person has a beneficial interest exceeds one hundredth of the total issued share capital of that class.</p>

## **Schedule 12A to the Local Government Act, 1972 (as amended)**

### **Access to information: Exempt information**

#### **Part 1**

#### **Descriptions of exempt information: England**

1. Information relating to any individual.
2. Information which is likely to reveal the identity of an individual.
3. Information relating to the financial or business affairs of any particular person (including the authority holding that information).
4. Information relating to any consultations or negotiations, or contemplated consultations or negotiations, in connection with any labour relations matter arising between the authority or a Minister of the Crown and employees of, or office holders under, the authority.
5. Information in respect of which a claim to legal professional privilege could be maintained in legal proceedings.
6. Information which reveals that the authority proposes:
  - (a) to give any enactment a notice under or by virtue of which requirements are imposed on a person; or
  - (b) to make an order or direction under any enactment.
7. Information relating to any action taken or to be taken in connection with the prevention, investigation or prosecution of crime.
8. Information being disclosed during a meeting of a Scrutiny and Performance Panel when considering flood risk management functions which:
  - (a) Constitutes a trades secret;
  - (b) Its disclosure would, or would be likely to, prejudice the commercial interests of any person (including the risk management authority);
  - (c) It was obtained by a risk management authority from any other person and its disclosure to the public by the risk management authority would constitute a breach of confidence actionable by that other person.



## **Part I – Public session**

1. Apologies
2. Minutes – 21 July 2021
3. Declarations of interest
4. **Local Government (Access to Information) Act, 1985 (as amended):**  
  
To agree that the public be excluded from the private session during consideration of the agenda items indicated for the reasons shown on the agenda.
5. **Petitions.**  
  
(Note: For advice on how to submit petitions, contact Democratic Services. Contact details on the front page of the agenda).
6. **Questions**  
  
(30 minutes will be allowed for pre-submitted questions from non-executive members and the public. All questions will have been submitted at least 7 clear days before the meeting. Answers will be provided at the meeting - no supplementary questions will be allowed.)
7. Forward plan – *to follow*

## **Leader of the Council**

### **Non key decisions**

8. Corporate Plan 2021/22 – Quarter 1 performance

## **Deputy Leader and Regeneration: Councillor Andrew**

### **Key decisions**

9. Afghan Relocations and Assistance Policy (ARAP) Scheme
10. Revised Local Council Tax Reduction Scheme for consultation

### **Non-key decision**

11. Social Housing De-carbonisation Fund (SHDF) – Wave 1.

### **Adult Social Care: Councillor Martin**

#### **Key Decision**

12. Adult Social Care – provision of homecare services  
(*Equality Impact Assessment – to follow*)

### **Education and Skills: Councillor Towe**

#### **Key Decisions**

13. Agreed Syllabus for Religious Education

## **Part II – Private session**

### **Deputy Leader and Regeneration: Councillor Andrew**

#### **Key decisions**

14. Delivery of Town Centre Regeneration Scheme

(Exempt information under paragraph 3 of Part I of Schedule 12A of the Local Government Act, 1972 (as amended)]

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## **Wednesday 21 July 2021 at 6.00 p.m.**

### **Held in Council Chamber at the Council House Walsall**

*Note: This meeting was held in the Council Chamber in accordance with s.102 of the Local Government Act 1972 and the Council's Constitution. In order to comply with social distancing requirements as a result of the Covid-19 pandemic, the meeting was conducted via Microsoft Teams in accordance with the Council's Standing Orders for Remote Meetings.*

### **Present**

Councillor Bird	Leader of the Council
Councillor Perry	Deputy Leader and Resilient Communities
Councillor Martin	Adult Social Care
Councillor Wilson	Children's
Councillor Butler	Clean and green
Councillor Towe	Education and skills
Councillor Statham	Internal Services

### **In attendance – in person**

Dr. H. Paterson, Chief Executive

Mr A. Cox, Director of Governance and Monitoring Officer

Mrs H. Owen, Democratic Services Officer

### **In attendance – remote**

Mrs D. Hindson, Executive Director, Resources and Transformation

Mr S. Neilson, Executive Director, Economy Environment and Communities

Mrs K. Allward, Executive Director, Adults, Public Health and Hub

Mrs S. Rowe, Executive Director Children's and Customer

Mr S. Gunther, Director of Public Health

### **3749 Welcome**

At this point, Councillor Bird opened the meeting by welcoming everyone, and explaining that as the emergency legislation which enabled Council meetings to meet virtually had expired, the Cabinet was meeting that evening in person with appropriate social distancing requirements. He advised that the meeting would be conducted however via Microsoft Teams to enable it to be streamed on YouTube for members of the public to view and enable officers to contribute remotely if required. He also confirmed that voting that evening would be by way of a show of hands which would be visible on YouTube. Councillor Bird directed members of the public viewing the meeting to the papers which could be found on the Council's Committee Management Information system (CMIS) webpage.

### **3750 Apologies**

An apology for non-attendance was received from Councillor Andrew and Councillor Craddock

**Note:** Councillor Craddock attended remotely as an observer and took no part in the discussion or voting on the agenda items.

**3751 Minutes**

The minutes of the meetings held on 16 June and 7 July were submitted.

**Resolved**

That the minutes of the meeting held on 16 June and 7 July 2021 copies having been sent to each member of the Cabinet be approved and signed as a correct record.

**3752 Declarations of interest**

There were no declarations of interest.

**3753 Local Government (Access to Information) Act, 1985**

**Resolved**

That the public be excluded from the meeting during consideration of the items set out in the private part of the agenda for the reasons set out therein and Section 100A of the Local Government Act, 1972.

**3754 Petitions**

No petitions were submitted.

**3755 Questions**

No questions were submitted

**3756 Forward plan**

The forward plan as at 5 July 2021 was submitted:

(see annexed)

**Resolved**

That the forward plan be noted.

## 3757 Corporate Financial Performance

Councillor Bird presented a report which provided the forecast financial position for 2021/22, including the impact of Covid-19; the approach to the 2022/23 budget process and amendments to the Tax Strategy; and which provide a high level assessment of the Council's compliance with the CIPFA Code of Financial Management.

(see annexed)

### Resolved:

That Cabinet:

- 1) Notes the total Covid-19 funding available to Walsall in 2021/22 of £29.31m as set out in section 4.6 and **Appendix 1** of this report, and that this may be insufficient to cover the additional costs of supporting the council's Covid-19 response beyond the short term.
- 2) Notes that, of the £29.31m grant, £14.64m is ringfenced for specific activity as set out in **Appendix 1** and this is expected to be fully spent.
- 3) Notes the forecast impact of Covid-19 to May 2021 £1.82m and total forecast of £12.28m for 2021/22 based on known assumptions in relation to costs *not covered by specific grant*, as set out in section 4.6 to 4.12, and the estimated financial impact on the delivery of 2021/22 approved savings as set out in sections 4.13 to 4.15 and **Appendix 3**.
- 4) Approves the use of £5.51m of Covid-19 funding from unringfenced grant to support Adult Social Care demographic and workforce pressures, looked after children pressures and increased waste disposal costs, as referenced in section 4.12.
- 5) Approves the use of £905k of unringfenced Covid-19 funding to support the one-off shortfall in savings set out in **Appendix 3**, noting that the £306k saving for Money Home Job was approved by the Leader on 19 April 2021 in advance of Cabinet due to the impact on the service, as referred to in section 4.15.
- 6) Notes that, of the £14.67m of unringfenced Covid-19 grant available, all but £1.92m is allocated, leaving little to manage any further unknown pressures that may arise.
- 7) Notes the non Covid-19 related demand and other service pressures totalling c£4.49m as set out in 4.16 to 4.27, and actions being taken to address these.
- 8) Approves the passporting of Financial Transparency in Local Authority Maintained Schools Grant to Finance as set out in section 4.28.
- 9) Approves amendments to the capital programme as set out in section 4.29, including noting the redesignation of existing resources of £500k to fund additional One Source costs for the development of payroll systems, as approved by the Leader.

- 10) Notes that the forecast for the council funded capital programme is currently expected to be on budget with no carry forwards currently being reported into 2022/23.
- 11) Notes financial health indicator performance as set out in section 4.32 to 4.37 and **Appendix 4**.
- 12) Notes the prudential indicators as set out in section 4.38 to 4.40 and **Appendix 5**.
- 13) Notes the work underway to update to the medium term financial outlook and approve the approach for setting the 2022/23 budget, as set out in section 4.41 to 4.50 alongside the council's budget framework and Proud promises.
- 14) Notes that the Medium Term Financial Strategy is being assessed against the CIPFA Code of Financial Management, and amendments will be reported back to Cabinet in October, as set out in section 4.51.
- 15) Approves the amendments to the Tax Strategy and governance arrangements to ensure it remains fit for purpose, as set out in section 4.52.

#### **3758 Treasury Management Annual Report**

Councillor Bird presented a report which set out the Council's 2020/21 year end position for Treasury Management activities.

(see annexed)

##### **Resolved:**

To note and forward to Council, for consideration and noting (in line with the requirements of the Treasury Management Code of Practice (2017)), the annual position statement for treasury management activities 2020/21 including prudential and local indicators (Appendix A).

#### **3759 Performance Management Framework**

Councillor Bird presented a report which sought approval for a refreshed Performance Management Framework

(see annexed)

##### **Resolved:**

- 1) That Cabinet notes and accepts the comments and recommendations of Audit Committee and thanks them for the Committee's assurance role in this matter.

- 2) That Cabinet approves the Performance Management Framework and its use by all services.

#### **3760 Restart Scheme**

Councillor Bird presented a report on behalf of Councillor Andrew which explained the scheme, being a Department for Work and Pension (DWP) national welfare to work programme, and which sought approval to provide services on behalf of the partner acting for the Restart scheme.

(see annexed)

#### **Resolved**

- 1) That Cabinet approves the Council to enter into a contract with Serco for a term of 5 years to act as a supply chain partner on the Restart scheme subject to intensive scrutiny, due diligence and contract negotiations.
- 2) That Cabinet notes the financial implications and financial risks set out in Section 4 of the report.
- 3) That Cabinet delegates authority to the Executive Director for Economy Environment and Communities in consultation with the Deputy Leader of the Council and Portfolio Holder for Regeneration to authorise the Council to enter into a contract and to subsequently authorise the sealing of any deeds, or signing of contracts or other related documents for such services and variations to the contract during its term.

#### **3761 Civil parking and Moving Traffic Enforcement contract**

Councillor Bird presented a report on behalf of Councillor Andrew which sought approval to award a contract to provide a mechanism to enforce parking, bus lane and moving traffic contravention restrictions that are necessary to maintain the safe and efficient operation of the public highway.

(see annexed)

Councillor Bird advised that the Cabinet would make the decision following consideration of the confidential information in the private session of the agenda.

(See decision at minute number 3768)

#### **3762 Local Authority Delivery Scheme (LADS) Housing Retro fit – appointment of contractor**

Councillor Bird presented a report on behalf of Councillor Andrew which sought approval to award a contract to ensure that the Council could use time-limited LADS funding to improve the energy efficiency of dwellings in the borough and help tackle fuel poverty, excess winter deaths and domestic carbon emissions

(see annexed)

**Resolved:**

- 1) That Cabinet awards a contract to E.on Energy Services Limited for energy efficiency works to homes in Walsall as provider for the Local Authority Delivery Scheme (LADS) 1B and 2 schemes, as call offs from the Fusion 21 Framework, for a period from 2 August 2021 up to end of March 2022, with an option to extend if required and with an anticipated value of up to £4,530,000.
- 2) That Cabinet delegates authority to the Executive Director of Children's Services to enter into the relevant agreements with E.on Energy Services Limited on behalf of the council and to subsequently authorise signing of any associated contracts, deeds or other related documents related documents.

**3763 Domestic Abuse Accommodation Services**

Councillor Wilson presented a report which sought approval for a new service delivery model to ensure that the Council effectively delivered its new duties outlined in the Domestic Abuse Act.

(see annexed)

**Resolved:**

- 1) That Cabinet approves the new Domestic Abuse service delivery model, and undertaking of a competitive procurement process, to determine the most suitable provider(s) for the delivery of support to all victims with children who need Children's Services interventions
- 2) That Cabinet delegates authority to the Executive Director of Children's Services, in consultation with the Portfolio Holder for Regeneration, to approve the new service delivery model for domestic abuse safe accommodation and support following a public consultation exercise, and note that Cabinet will receive a further report to approve contract award following the procurement exercise.

**3764 Shared Lives Payments remodelling**

Councillor Martin presented a report which provide the outcome of a consultation on a new model of service and sought approval for its implementation.

(see annexed)

**Resolved:**

That Cabinet:

- 1) Notes the summary of key findings from the recent consultation exercise (**Appendix 1**).
- 2) Approves the Directorate's wish to proceed to implementation of the preferred payment model inclusive of four bandings, for purpose of payments to Shared Lives carers as originally set out within the report to cabinet in April 2021.



- 3) Agrees that this work can be delivered across several months as part of good practice and to maximise the opportunities of the service retaining its current cohort of carers, to minimise disruption to existing end users of the service and to ensure that people are given sufficient notice of the changes, noting that the changes will also require the support of other Directorate teams and systems to ensure the smooth process for payments across the scheme.

#### **3765 Liquid fuel supply contract**

Councillor Butler presented a report which sought approval to award a contract for the provision of fuel to enable the provision of a number of frontline services including waste collections, street cleaning, highways maintenance and school transport.

(see annexed)

Councillor Butler advised that the Cabinet would make the decision following consideration of the confidential information in the private session of the agenda.

(See decision at minute number 3770)

#### **3766 Variation to Determined Admission Arrangements for 2021/22 and 2022/23**

Councillor Towe presented a report which sought to ensure that the Council met its statutory duty to ensure that children who appear (to the admission authority) to have been in state care outside of England and ceased to be in state care as a result of being adopted are given equal first priority in admission arrangements, alongside looked after children (LAC) and children who were previously looked after by English local authorities (PLAC).

(see annexed)

#### **Resolved**

- 1) That Cabinet approves the amended paragraphs 2.1, 3.1 and 4.1 of the Local Authority's determined admissions arrangements for community and voluntary controlled schools for the academic years 2021/22 and 2022/23 as previously determined by Cabinet on 12 February 2020 and 10 February 2021.
- 2) That Cabinet gives conditional approval for these variations to take effect from 1 September 2021. In the event that the draft Code does not come into force from 1 September 2021 then the existing determined arrangements for the 2021/22 and 2022/23 academic years as previously determined by Cabinet on 12 February 2020 and 10<sup>th</sup> February 2021 will stand.
- 3) That Walsall Council informs all relevant stakeholders of these variations to its determined admission arrangements for the 2021/22 and 2022/23 academic year in accordance with the provisions of the School Admissions Code 2021

### 3767 **Exclusion of public**

#### **Resolved**

That during consideration of the remaining item on the agenda, the Cabinet considers that the item for consideration is exempt information by virtue of the appropriate paragraph(s) of Part I of Schedule 12A of the Local Government Act, 1972, and accordingly resolves to consider the item in private.

### **Private session - Public Summary of matters considered**

### 3768 **Civil Parking and Moving traffic Enforcement Contract**

(see public session minute number 3761)

A report containing confidential information was submitted.

**Public summary:** Following consideration of confidential information, the Cabinet

- 1) Approved the award of contract to APCOA Parking (UK) Ltd for the provision of civil parking and moving traffic enforcement services for the period 1 October 2021 to 30 September 2026.
- 2) Delegated authority to the Executive Director for Economy, Environment and Communities, in consultation with the Cabinet Member for Regeneration, to authorise the award of the additional 2 further optional 1 year extensions for the periods 1 October 2026 to 30 September 2027 and 1 October 2027 to 30 September 2028.
- 3) Delegated authority to the Executive Director for Economy, Environment and Communities, in consultation with the Cabinet Member for Regeneration, to authorise the signing and sealing of the contract documentation.

[Exempt information under paragraph 3 of Part I of Schedule 12A of the Local Government Act, 1972 (as amended)]

### 3769 **Phoenix 10 project - Environmental Impairment Liability Insurance**

A report containing confidential information was submitted.

**Public Summary:** The Phoenix 10 project aims to secure major investment in the borough to enable substantial new employment floor space and significant job creation.

The Cabinet considered a confidential report relating to the need secure the necessary approvals to enable contractual obligations to be met in respect of the provision of Environmental Impairment Liability Insurance.

The Cabinet delegated authority to the Executive Director for Economy, Environment and Communities in consultation with the Portfolio Holder for Regeneration to award the contract for Environmental Impairment Liability Insurance for the Phoenix 10 Project; and to subsequently authorise the sealing of Deeds and/or signing of contracts and any other related documents for the provision of such services as well as any extension and variation of the contractual arrangements including cancelation and re-write arrangements or other related documents should this be required throughout the duration of the contract

[Exempt information under paragraph 3 of Part I of Schedule 12A of the Local Government Act, 1972 (as amended)]

### 3770 **Liquid fuel supply contract**

(see public session minute number 3765)

A report containing confidential information was submitted.

**Public summary:** Following consideration of confidential information, the Cabinet:

- 1) Approved the award of the contract to supply vehicle fuel and heating oil to Certas Energy UK Ltd through the Yorkshire Purchasing Organisation Liquid Fuel 981 framework for an initial period of 24 months commencing 1 October 2021 with the option to extend the contract for a further 24 months (2 x 12 month extensions).
- 2) Delegated authority to the Executive Director of Economy, Environment and communities to authorise the award of the contract to Certas for the initial 24 months and the two subsequent 12 month extensions.

The meeting terminated at 6.31 p.m.

Chair:

Date:

## **Cabinet – 08 September 2021**

### **Cabinet Report - Corporate Plan: Markers of Success Q1**

**Portfolio:** Councillor Mike Bird

**Related portfolios:** All

**Service:** Policy & Strategy Unit

**Wards:** All

**Key decision:** Yes

**Forward plan:** Yes

#### **1. Aim**

- 1.1 To report on the Council's first quarter 2021/22 Corporate Plan Markers of Success – highlighting current achievements, identified interdependencies and any support requirements to ensure Markers are met.

#### **2. Summary**

- 2.1 Following on from the 10 February Cabinet Report, the 2021/22 Corporate Plan<sup>1</sup> was published on 01 April 2021. The Corporate Plan presents Walsall's intention to continue focusing on the 5 priorities - EPICC<sup>2</sup> - (first introduced in the 2018/21 publication), which are underpinned by 10 outcomes in which our residents can refer to in order to review whether the priorities had/have been achieved.
- 2.2 To ensure progress is measureable towards our outcomes over the year, each outcome has two Markers of Success. These 20 Markers of Success will be the tools to measure progress over the year – 2021/22 - on achievement to the given outcomes and will be reported to Cabinet on a quarterly basis.
- 2.3 This Paper is the first report on the Markers of Success, covering the period April – June 2021 (i.e. Quarter 1)

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<sup>1</sup> [Corporate Plan \(walsall.gov.uk\)](https://www.walsall.gov.uk/corporate-plan)

<sup>2</sup> Economic growth, People, Internal focus, Children, Communities

### 3. Recommendations

- 3.1. That Cabinet note the achievements, identified interdependencies and requirements set out in the report relating to the period April – June 2021, being the 1<sup>st</sup> quarter of 2021/22.

### 4. Report detail - know

#### **Context**

- 4.1. The 2021/22 Corporate Plan is a refreshed version of the 2018/21 edition, which was published as a one-year edition due to the disruption that the COVID-19 pandemic created to all services locally, nationally and globally.
- 4.2. A three-year Plan will be published to cover 2022-25 in April 2022, following the updating and completion of the JSNA and allowing for an improved, more informed understanding of the impact of COVID-19 on our local community and the actions the Council will need to take to mitigate these impacts.
- 4.3. The 2021/22 Corporate Plan sets out 5 areas of focus (EPICC), 10 outcomes and 20 markers of success to assess progress in delivery of the plan.

#### **Council Corporate Plan priorities**

- 4.4. The five Corporate Plan priorities and ten outcomes:

Priorities:	Outcomes:
1. <b>E</b> conomic Growth for all people, communities and businesses	1. Creating an environment where businesses invest and everyone who wants a job can access one
	2. Education, training and skills enable people to fulfil their personal development
2. <b>P</b> eople have increased independence, improved health and can positively contribute to their communities	3. People live a good quality of life and feel that they belong
	4. People know what makes them healthy and they are encouraged to get support when they need it
3. <b>I</b> nternal focus. All council services are efficient and effective	5. Internal services deliver quality and adapt to meet the needs of customer facing services
	6. Services are efficient and deliver value for money
4. <b>C</b> hildren have the best possible start and are safe from harm, happy, healthy and learning well	7. Children thrive emotionally, physically, mentally and feel they are achieving their potential
	8. Children grow up in connected communities and feel safe everywhere

5. Communities are prospering and resilient with all housing needs met in safe and healthy places.	9. Housing meeting all people's needs - is affordable, safe and warm
	10. People are proud of their vibrant town, districts and communities

4.5. Each Measure of Success has an agreed baseline (see Dashboard, column D - Appendix 1), which have been presented to CMT and reviewed by Audit [08 July]. These baselines will be the equivalent of 'zero' from which this year's Outcomes will be measured. Each quarter, a template questionnaire (see Appendix 2) will be completed and signed off by a director, which will then populate the Dashboard (see Appendix 1).

4.6. In accordance to the information provided and populated in the Dashboard:

Red	12% of the MoS did not achieve the target for Q1
Amber	45% of the MoS were close to achieving the target for Q1
Green	39% of the MoS met / exceeded the target for Q1
White	3% did not submit data/information, due to annual leave

All submitted MoS returns have highlighted Key Achievements for the first quarter (see Appendix 3)

All submitted MoS returns have identified interdependencies (see Appendix 4)

### ***Risk management***

4.7. Risks have been identified with regards to submitting quarterly, updated data for the agreed quarterly returns:

- Incomplete/current data unavailable
- Resource constraints e.g. staffing
- Unexpected demands from COVID e.g. having to redirect capacity to support the repercussions of another outbreak

4.8. Directors have identified what actions they will be taking next quarter to achieve the Marker and what additional support is required to meet their ambition.

### ***Financial implications***

4.9. There are no specific financial implications of this report.

### ***Legal implications***

4.10. There are no direct legal implications from this report.

**P3**

### ***Procurement Implications/Social Value***

- 4.11. There are no direct procurement implications from this report.

### ***Property implications***

- 4.12. There are no direct property implications from this report.

### ***Health and wellbeing implications***

- 4.13. Achieving the Outcomes published will contribute significantly to having a positive impact on the health and wellbeing of our residents. Therefore, it is imperative that the Measures of Success are closely monitored to ensure total achievement for all.

### ***Staffing implications***

- 4.14. There are no direct staffing implications from this report.

### ***Reducing Inequalities***

- 4.15. The implications for and ability to reducing inequalities were considered when agreeing the Measures of Success in the 2021/22 Corporate Plan. Every successful Outcome will contribute to reducing inequalities in the Borough.

### ***Climate Change***

- 4.16. There are no direct implications to climate change from this report.

### ***Consultation***

- 4.17. Council directors discuss the Measures of Success at Directors' Group and submit the data for the quarterly Returns, which populates the Dashboard.

## **5. Decide**

Cabinet agree to the continuation of reviewing and reporting on the Markers of Success in this format on a quarterly basis in order for the Council to monitor the Outcomes outlined in the 2021/22 Corporate Plan, which will inform Cabinet on the planning of 2022-25 forward plan.

## 6. Respond

The Quarterly Returns will be presented to CMT before Cabinet to ensure sign-off from Executive Board members.

## 7. Review

Quarterly updates will be collated and presented to Cabinet:

Q2:	December 2021
Q3:	March 2021
Q4:	tbc
Annual Review:	tbc

## Background papers

### Author

Stephen Gunther  
Director of Public Health  
✉ [Stephen.Gunther@walsall.gov.uk](mailto:Stephen.Gunther@walsall.gov.uk)



Kerrie Allward  
Executive Director  
Adult Social Care, Public Health & Hub

27 August 2021



Councillor Bird  
Leader of the Council

26 August 2021





**MARKERS OF SUCCESS DASHBOARD**


PRIORITIES	OUTCOMES	MARKERS OF SUCCESS	BASELINE	Lead	Qtr 1: Apr - Jun 2021	Comment / Progress achieved to date	Submitted Report	Qtr 2 : Jul - Sept 2021	Comment / Progress achieved to date	Qtr 3 : Oct - Dec 2021	Comment / Progress achieved to date	Qtr 4 : Jan - Mar 2022	Comment / Progress achieved to date
Overall Aim: <i>Inequality are reduced and all potential maximised</i>													
ECONOMIC - Growth for all people, communities and business	1. Creating an environment where businesses invest and everyone who wants a job can access one	1. Businesses accessible to staff, suppliers and customers. Transport networks free from defects and congestion.	Free from defects Highway condition – as per 2019/20:	Deborah Hindson		% of safety inspections completed on time – 100% % of Cat 1 emergencies completed on time (via Tarmac) – 100%	 Document						
		2. A combination of low unemployment figures and high vacancy figures	Walsall Universal Credit Claimant Data (source: NOMIS March 2021) shows 15,380 claimants EMSI Walsall Unique Job Posting Analytics (source: EMSI April 2021) shows 5,512 unique vacancy postings	Philippa Venables		During the Quarter 1 period a total of 355 local people enrolled to our Walsall Works programme with a majority of these being Universal Benefit Claimants who have been displaced due to Covid ie on furlough, made redundant or have left education without an offer of employment. We support these clients by enrolling them to our Walsall Works programme which resulted in a total of 133 local people being supported to access employment, training, apprenticeships and paid work placements, as set out in the table in the attachment.							
	2. Education, training and skills enable people to fulfil their personal development	3. Partnership working with businesses to offer apprenticeships, graduate programmes and training programmes for those wishing to re-enter the workforce	Walsall Apprentices on programme (source: BC Data Cube April 2021) shows 2186 apprentices The total number of apprenticeships from Walsall who have started or participating in an apprenticeship are set out below across levels in the period August 2020-April 2021 were • Apprenticeships Starts – 1350 • Apprenticeship Participation – 3590 • Total Apprenticeships – 4940	Philippa Venables		<b>Apprenticeships on Programme:</b> During the Quarter 1 period a total of 355 local people enrolled to our Walsall Works programme with a majority of these being Universal Benefit Claimants who have been displaced due to Covid ie on furlough, made redundant or have left education without an offer of employment. We found that a significant volume of these were young people who have left university and looking for their first employment, so they would not have been suitable to apply for apprenticeship vacancies. In the quarter of the 133 people supported into a positive outcome but only 5 of these were apprenticeships.	 Document						
			Walsall Council Kickstart Gateway Profile (source: DWP April 2021) shows a profile of 150 work placements			<b>Kickstart Placements – Walsall Council Gateway.</b> As a Kickstart Gateway Organisation We have secured 150 work placement pledges from local private sector employers and in the first quarter we recruited approximately 40 placements into these roles. The current performance on our Gateway is set out in the attachment							
		4. Increase in local supported employment and educational opportunities for residents who have additional needs. Numbers of folk from hard to reach groups helped into training	New business registrations and closures (Nomis) Business Engagements (Source Evolutive CRM & Walsall Works Records)	Philippa Venables		<b>Business Engagements (Source Evolutive CRM &amp; Walsall Works Records).</b> Business and Employer Engagements led by the Walsall Works team resulted in 71 new vacancies being sourced and promoted in the quarter. <b>Business Engagement Numbers:</b> Walsall Council's Business Growth Team have recorded 84 business engagements on a range of issues for Q1 2021. The most common business engagement in Q1 2021 was general Business Support (40), followed by Access to Finance (31) and Sites & Premises inquiries (8).							
			Number of residents supported with employability who present with additional needs ie poor health. (Source: Walsall Works, BC Impact or Kickstart programmes)			The BC Impact Programme continues to identify and support 16-29 years olds who present with complex backgrounds and barriers ie health. The programme continues to provide dedicated support to young care leavers, young offenders, those with SEND, poor physical and mental health. A lifetime review of the data shows the average breakdown of participants as:   • 1.9% homeless • 2.1% care leavers • 3.0% ex offenders • 10.3% lone parents • 31.3% health barriers, of which one third were those with mental health issues							
PEOPLE have increased independences, improved health and can positively	3. People live a good quality of life and feel that they belong	5. Increase in people accessing reablement opportunities. Less number of vulnerable residents who are in statutory services or having out of area placements	The number of NEW clients who received reablement during 20-21 = 1674 (Note: we will include the previous year's outturn of 1165 as a further bench mark and caveat as 2020/21 may be an outlying year for this measure so use this figure as last year was unprecedented) Number of people in a long term residential or nursing placement during the year = 1240	Paul Gordon / Karen Jackson		441 people accessed reablement during quarter 1 The reablement review is taking place – and we are at the midpoint of the review	 Document						
		6. Increase numbers of residents not requiring ongoing services and living independently in the community. Information and advice is accessible and signposting at the front door of community services	The number of contacts "signposted" during the year = 2497			703 contacts signposted during quarter 1							
		7. Reduced numbers of residents having formal ASC assessments who are empowered to take control and informed choices with the correct information	The number of assessments completed that did not lead to a Care and Support Plan/provision of long term services = 2089			547 assessments/connections undertaken during quarter 1 that did not progress to Care plan.							





CHILDREN have the best possible start, are safe from harm, happy, healthy and learning well		14. Children with special educational needs and disabilities are identified and supported effectively. Children in care and care leavers are supported physically and emotionally through access to health checks and health histories and are able to achieve their potential through high quality education, employment and training opportunities.	<ul style="list-style-type: none"><li>• % of EHC assessments completed within 20 weeks – measured from January 2020 to December 2020 – benchmarking data published in May 2021 (19.7% of plans issued within 20 weeks, compared to 60.1% among statistical neighbours, 50.0% among Regional neighbours and 58.0% nationally) - target direction of travel – to increase to 60% or more;</li><li>• % of children in care with up to date health assessments – as at 31st March, benchmarking data published in October (93.2%, compared among statistical neighbours, among Regional neighbours and nationally) - target direction of travel – to increase; • % of Care Leavers who are in Education, Employment and Training – as at 31st March, benchmarking data published in October (57.8%, compared among statistical neighbours, among Regional neighbours and nationally) - target direction of travel – to increase</li></ul>	Andrea Potts, Sharon Kelly, Sally Rowe, Colleen Male		<p>% of EHC assessments completed within 20 weeks – between 01st July 2020 and 31st June 2021- 37.4% of plans issued within 20 weeks - direction of travel – improving</p>	<div>Document</div>								
		15. Children, young people and families are involved in service design and development and the needs of children and families are well understood in each locality. Services and support is responsive to needs of different communities, partners are proactive in responding to these needs and children and families have easier and timelier access to services.	<ul style="list-style-type: none"><li>• % of Early Help contacts completed within timescales - between 01/04/2020 and 31/03/2021, no benchmarking data available (89.0%) - target direction of travel – to increase;</li><li>• % of social care contacts completed within 48 hours - between 01/04/2020 and 31/03/2021, no benchmarking data available (83.5%) - target direction of travel – to increase;</li><li>• % of social care contacts which lead to a referral - between 01/04/2020 and 31/03/2021, no benchmarking data available (30.0%) - target direction of travel – to increase;</li><li>• % of social care assessments completed within 45 days – between 01/04/2020 and 31/03/2021, benchmarking data published in October (90.2%, compared to statistical neighbours, among Regional neighbours and nationally) - target direction of travel – to increase</li></ul>	Andrea Potts, Sharon Kelly, Sally Rowe, Colleen Male		<ul style="list-style-type: none"><li>• % of Early Help contacts completed within timescales - between 01/07/2020 and 30/06/2021 87.6% - <i>direction of travel – slight dip but within expected parameters</i></li><li>• % of social care contacts completed within 48 hours - between 01/07/2020 and 30/06/2021 82.9% - <i>direction of travel – slight dip in performance due to increasing numbers of contacts at the front door.</i></li><li>• % of social care contacts which lead to a referral - between 01/07/2020 and 30/06/2021 27.0% - <i>direction of travel – there has been a slight dip in the percentage of contacts leading to a referral.</i></li></ul>									
	8. Children grow up in connected communities and feel safe everywhere	16. Children and families are better connected with community resources to enable them to build resilience, are involved in developing their plans and can provide regular feedback. More children and young people are supported in their family home, the response in meeting the needs of vulnerable adolescents is local and proactive with risks around exploitation reduced and fewer young people enter the Criminal Justice system.	<ul style="list-style-type: none"><li>• % of children and young people who contribute to their CP conferences - between 01/04/2020 and 31/03/2021, no benchmarking data available (94.0%) - target direction of travel – to maintain or increase;</li><li>• % of children and young people who contribute to their LAC review - between 01/04/2020 and 31/03/2021, no benchmarking data available (97.0%) - target direction of travel – to maintain or increase;</li></ul>	Andrea Potts, Sharon Kelly, Sally Rowe, Colleen Male		<ul style="list-style-type: none"><li>• % of children and young people who contribute to their CP conferences - between 01/07/2020 and 30/06/2021 – 95.5% - <i>direction of travel – increasing</i></li><li>• % of children and young people who contribute to their LAC review - between 01/07/2020 and 30/06/2021 – 96.2% - <i>direction of travel – decreasing</i></li></ul>									
			<ul style="list-style-type: none"><li>• Number / Rate per 10,000 of children entering care – between 01/04/2020 and 31/03/2021, benchmarking data published in October (24.2 per 10,000 0-17 (167) compared to statistical neighbours, among Regional neighbours and nationally) - target direction of travel – to decrease;</li></ul>		<ul style="list-style-type: none"><li>• Number / Rate per 10,000 of children entering care – between 01/07/2020 and 30/06/2021 – 21.6 per 10,000 0-17 (149) - <i>direction of travel – decreasing</i></li></ul>										
			<ul style="list-style-type: none"><li>• Number of children that go missing - between 01/04/2020 and 31/03/2021, no benchmarking data available (233) - target direction of travel – to decrease;</li></ul>		<ul style="list-style-type: none"><li>• Number of children that go missing - between 01/07/2020 and 30/06/2021 - 305 - <i>direction of travel – increasing</i></li></ul>										
			<ul style="list-style-type: none"><li>• Number of first time entrants into the criminal justice system - between 01/04/2020 and 31/03/2021, benchmarking data published in July (180 per 100,000 10-17 (53) compared to statistical neighbours, among Regional neighbours and nationally) - target direction of travel – to decrease</li></ul>		<ul style="list-style-type: none"><li>• Number of first time entrants into the criminal justice system - between 01/07/2020 and 30/06/2021 - 207 per 100,000 10-17 (61) - <i>direction of travel – increasing</i></li></ul>										

9. Housing meeting all people's needs - is affordable, safe and warm	17. Less residents in statutory building based services	As at the end of May we had 850 clients in Long stay/Permanent placements	Karen Jackson		848 R & N Clients as at end of June 2021	<div>Document</div>							
	18. Increase in residents who are accessing community voluntary sector opportunities	The number of contacts "signposted" during the year = 2497 of which a sub set relates to housing, but detail not held on systems.			703 contacts signposted at quarter 1								

COMMUNITIES are prospering and resilient with all housing needs met in safe and healthy places that build a strong sense of belonging and cohesion	10. People are proud of their vibrant town, districts and communities – Paul Gordon	19. Council and partners maintain open communication with all communities and engage in cultural awareness resulting in wide range and high quality cultural offers	Number of active volunteers that support cultural offers. Strength of VCS organisations involved in cultural work. Number of cultural events organised by VCS	Philippa Venables / Paul Gordon			Paul Gordon on leave						
		20. High quality, well maintained public realm and safe community spaces	Existing performance data is limited to outputs (e.g. cleaning frequency, number of volunteer litter picks, number of fly tips, etc). Figures to be confirmed. Outcome performance data for public realm quality is being developed: X (to be confirmed) community litter picks carried out. X% scheduled street cleans carried out. X fly tips cleared	Deborah Hindson		Walsall Community Litter Watch was the winner of the Keep Britain Tidy Community Engagement award. Development of Alloy system.	 Document						

**INTERNAL Focus – All Council services are efficient and effective  
QUARTER ONE REPORTING**

PRIORITIES	OUTCOMES	MARKERS OF SUCCESS
Overall Aim: Inequalities are reduced and all potential is maximised		
INTERNAL Focus – All Council services are efficient and effective	5. Internal services deliver quality and adapt to meet the needs of customer facing services	9. Smarter commissioning of service resulting in required outputs being delivered to realise quality outcomes
	6. Services are efficient and deliver value for money	10. Internal Services are regularly reviewed and delivered within budget.
		11. Internal Services have staff and processes able to adapt to meet the emerging needs of customers
		12. Online portals that allow self-service, payments and order tracking are in place for ease of use for all.
Outcome 5: Internal services deliver quality and adapt to meet the needs of customer facing services MoS 9. Smarter commissioning of service resulting in required outputs being delivered to realise quality outcomes		
Qtr 1:		
1. What baseline will you be using to measure markers for 2021/22?		
2. What progress has been made this quarter in achieving the marker? (quantitative)		
3. What are your key achievements for this quarter? (qualitative)		
4. What actions will you be taking in next quarter to achieve the marker?		
5. What interdependencies have you identified?		
6. Do you require any support to meet your ambition		
Outcome 5: Internal services deliver quality and adapt to meet the needs of customer facing services MoS 10. Internal Services are regularly reviewed and delivered within budget		
Qtr 1:		

1. What baseline will you be using to measure markers for 2021/22?	
2. What progress has been made this quarter in achieving the marker? (quantitative)	
3. What are your key achievements for this quarter? (qualitative)	
4. What actions will you be taking in next quarter to achieve the marker?	
5. What interdependencies have you identified?	
6. Do you require any support to meet your ambition	
<p style="text-align: center;">Outcome 6. Services are efficient and deliver value for money</p> <p style="text-align: center;"><b>MoS 11. Internal Services have staff and processes able to adapt to meet the emerging needs of customers</b></p>	
Qtr 1:	
1. What baseline will you be using to measure markers for 2021/22?	
2. What progress has been made this quarter in achieving the marker? (quantitative)	
3. What are your key achievements for this quarter? (qualitative)	
4. What actions will you be taking in next quarter to achieve the marker?	
5. What interdependencies have you identified?	
6. Do you require any support to meet your ambition	

## Q.1 Key Achievements:

Outcomes:	Markers of Success:	Key Achievements:
1. Creating an environment where businesses invest and everyone who wants a job can access one	1. Businesses accessible to staff, suppliers and customers. Transport networks free from defects and congestion	Progression of Alloy implementation including the highway inspection module Developed and trialling new systems to improve data collection and quality, reporting and analysis and trends
	2. A combination of low unemployment figures and high vacancy figures	Maintaining employability support to our residents through the Walsall Works programme, despite staff being restricted to work face to face for the period Jan – April 2021. When restrictions eased all Employment Advisors commenced a blended approach to work offering face to face delivery in our co-locations i.e. town centre hub and neighbourhoods community centres as well as retaining virtual communication with unemployed clients. In addition, we expressed an interest to be a supply chain partner for the national welfare to work scheme 'Restart' and in May 2021 were successful offered a contract to deliver support to 1495 universal claimants who are between 12-18 months unemployed. During the quarter our Employment Engagement Officer bought forward 150 private sector employer pledges to create work placements for young people and sourced 71 new vacancies to match to local unemployed people.
2. Education, training and skills enable people to fulfil their personal development	3. Partnership working with businesses to offer apprenticeships, graduate programmes and training programmes for those wishing to re-enter the workforce	<p><b>Apprenticeships</b> - Our success in helping young people access apprenticeships has been limited in the quarter 1 period, but we continue to promote apprenticeships through virtual events and also through the creation of dedicated Apprenticeship vacancy bulletin.</p> <p><b>Kickstart Placements</b> - Maintaining employability support to our young Universal Credit claimants and supporting them to apply and be successful in securing a Kickstart placement.</p> <p><b>Foreign Owned Businesses</b> - Key achievements for the team this quarter include better engagement with our strategic and foreign owned businesses. Walsall Council is now working much more efficiently with the West Midlands Growth Company and Department for International Trade in account managing Walsall's foreign owned businesses.</p> <p><b>Strategic Business Engagement</b> - The team have also kicked off a much-needed piece of work in terms of formalising account management structures for strategic businesses, including engagement meetings with RAC, ASSA ABLOY, Enerpac, Walsall FC, Albert Jagger, Dunton Environmental and more.</p> <p><b>Business Festival 2021</b> - Other key achievements include finalising our commitment to sponsoring the Black Country Business Festival for a third time in 2021 and maintaining our reputation as a business friendly local authority who is engaged at a variety of levels with key stakeholders across the Black Country and West Midlands.</p> <p><b>Employee Wellbeing</b> - Walsall Council's Business Growth Team have been working with Public Health colleagues to ensure that the wellbeing of staff is promoted and the various mechanisms of support available to businesses in terms of supporting their employees is clear and well documented. We have held two events to date with Public Health colleagues with more planned after the summer.</p> <p><b>Restart Grants</b> - The Business Growth Team have worked extensively with External Funding and Business Rates colleagues to ensure that Restart Grants were marketed to eligible businesses and assisted with successful applications on the platform. This is a continuation of the great work of the team throughout the Covid Business Support Grants announced by Chancellor Rishi Sunak in March and April 2020.</p>
	4. Increase in local supported employment and educational opportunities for residents who have additional needs. Numbers of folk from hard to reach groups helped into training	Maintaining support through referrals from partners organisation i.e. Youth Justice, Probation Service, Transitional Leaving Care Team, Jobcentreplus and direct referrals from marketing in community settings.
3. People live a good quality of life and feel that they belong	5. Increase in people accessing reablement opportunities. Less number of vulnerable residents who are in statutory services or having out of area placements	The reablement review is taking place – and we are at the midpoint of the review



	6. Increase numbers of residents not requiring ongoing services and living independently in the community. Information and advice is accessible and signposting at the front door of community services	Despite an increase in referrals and complexity we have managed to signpost a consistent level of individuals to community services at our Access Tier 1 and duty teams in our localities. This work has been enhanced by a Connection 1 strength based conversation which has now been rolled out to two localities and the Mental Health and LD teams and will be adopted by all teams during Quarter 2 and 3.
4. People know what makes them healthy and they are encouraged to get support when they need it	7. Reduced numbers of residents having formal ASC assessments who are empowered to take control and informed choices with the correct information	Despite an increase in referrals and complexity we have managed to signpost a consistent level of individuals to community services at our Access Tier 1 and duty teams in our localities. This work has been enhanced by a Connection 1 strength based conversation which has now been rolled out to two localities and the Mental Health team and will be adopted by all teams during Quarter 2 and 3.
	8. More people using active travel modes. Safe and convenient cycleways and footways	<p>Walsall WM Cycle Hire launch – 30th April 2021.</p> <p>EATF T1 scheme delivery – Wolverhampton St cyclist and pedestrian zone, improved cycle signage and cycle lane resurfacing, new cycle parking, initial School Streets trials.</p> <p>ATF T2 School Streets Development scheme delivery – 22nd February 2021.</p> <p>ATF T2 Connecting Bentley Phase II public consultation and scheme development</p> <p>Progress on NCN5 and Hawes Rd Better Streets projects – public information letter sent.</p> <p>Commissioning of Bloxwich Towns Fund Sustainable Transport Projects Feasibility Study.</p> <p>Pedestrian training for students</p> <p>A*STARS at home – support to schools, students and parents, encouraging healthier lifestyles</p> <p>Individual support to all schools promoting the safer return to school following lockdown including promotion of school specific initiatives in place, such as 5 minute walk zones</p> <p>ATF T2 School Streets Development scheme delivery – 22nd February 2021</p> <p>Regional work through the West Midlands Road Safety Group to promote safety when travelling actively on the regions roads</p>
5. Internal services deliver quality and adapt to meet the needs of customer facing services	9. Smarter commissioning of service resulting in required outputs being delivered to realise quality outcomes	<p>Motivational Interviewing training has commenced.</p> <p>Appointment of 2 key Director positions in collaboration with Penna.</p>
	10. Internal Services are regularly reviewed and delivered within budget.	<p>Successful recruitment of apprentice social workers cohort 3.</p> <p>Support to the Proud Workstreams and STP's, adapting usual change management processes to accommodate remote working eg consultation meetings.</p> <p>Completion of a number of visioning workshops for the Enabling Support services workstream</p> <ul style="list-style-type: none"> <li>- Work continues on One Source to enable payroll to go live from July onwards. This includes data cleansing and data migration readiness.</li> </ul>
6. Services are efficient and deliver value for money	11. Internal Services have staff and processes able to adapt to meet the emerging needs of customers	<p>The migration of Payroll function from Itrent System onto the integrated Enterprise Resource Platform (ERP) OneSource. This was completed as scheduled on 5<sup>th</sup> July 2021, this is key achievement because the other parts of the system were live a year previously but until payroll function was part of the system the benefits could not be realised.</p> <p>The standing up of the Admin and Business Support Function, with the transfer of core administrative and Business Support activities to the new teams. This has provided an opportunity to review and stream line processes and to look at working in different ways in particular automation.</p> <p>Successful Recruitment to two key Director roles, Director of HR, OD &amp; Administration and Director of Transformation &amp; Digital.</p>



		Successful completion of ILM accreditation in Mediation by a number of HR officers
	12. Online portals that allow self-service, payments and order tracking are in place for ease of use for all.	Discovery sessions have been held with wave 1 services in preparation for build out.
7. Children thrive emotionally, physically, mentally and feel they are achieving their potential	13. Children have access to high quality education and training opportunities and schools are more inclusive. Children and young people engage with education, fewer children are excluded and educational outcomes improve.	<p>Inspections of schools have begun again following the disruptions to the Ofsted inspection schedule and there have been some positive improvements with some schools seeing improved assessment following inspection. The percentage of schools achieving good or outstanding remains at 80.2% based on the published data from Ofsted.</p> <p>We have finalised our Inclusion, SEND and Accessibility strategies following an extensive consultation and these documents will shortly be available on our website.</p> <p>The Black Country Consortium attended the Local Area Improvement Board to update partners on the key work they were doing to support young people with SEND into apprenticeships and employment.</p>
	14. Children with special educational needs and disabilities are identified and supported effectively. Children in care and care leavers are supported physically and emotionally through access to health checks and health histories and are able to achieve their potential through high quality education, employment and training opportunities.	<p>Timeliness of EHC assessments continue to improve with most months achieving over 60% of plans being issued on time. Where plans are being issued outside of timescales, they are usually only one or two weeks overdue. Quality of plans is also improving and this is being monitored through a robust quality assurance process.</p> <p>The % of care leavers in education, employment or training has dipped slightly at the end of June, however, this is not unusual at this time of year as colleges and higher education institutions begin to close for the summer.</p>
8. Children grow up in connected communities and feel safe everywhere	15. Children, young people and families are involved in service design and development and the needs of children and families are well understood in each locality. Services and support is responsive to needs of different communities, partners are proactive in responding to these needs and children and families have easier and timelier access to services.	<p>There has been an increase in the number of contacts at the front door in the first quarter alongside a decrease in the number of contacts that lead to a referral. This is likely to be due to the impact of the pandemic which has seen more professionals contacting the MASH for information and advice. We continue to work with partners to ensure that they understand the levels of need outlined in Right Help, Right Time.</p> <p>Timeliness of social care assessments continues to improve and this continues to be an area of focus.</p>
	16. Children and families are better connected with community resources to enable them to build resilience, are involved in developing their plans and can provide regular feedback. More children and young people are supported in their family home, the response in meeting the needs of vulnerable adolescents is local and proactive with risks around exploitation reduced and fewer young people enter the Criminal Justice system.	<p>There is an increasing number of children who participate within their looked after review/child protection conference. Participation is one of our five practice priorities with focussed working groups exploring how we can engage children and young people in a more creative way that takes into account the different digital means in which young people communicate.</p> <p>The Family Safeguarding model is now reaching a stage of maturation as a framework which seeks to support families by meeting the needs of parents where their parenting capacity is compromised owing to the trio of vulnerabilities.</p> <p>The exploitation triage has developed and includes partners from Force CID/an exploitation officer/Street Teams and representative from education in order that a triangulated understanding of the exploitation risks are known and a holistic response to addressing complex needs is provided. This includes working with third sector voluntary organisations around service delivery.</p> <p>Each child that is reported as missing living in Walsall who the council has responsibility for is offered a return home interview. This has continued, even though numbers are now increasing post lockdown measures being lifted.</p>

9. Housing meeting all people's needs - is affordable, safe and warm	17. Less residents in statutory building based services	ASC continues to work with partners in relation to Housing needs including WHG and Housing Strategy and Standards. An OT is based with DFG team to support the work of the locality, MH and LD teams to ensure appropriate adaptations and with assessments for equipment to aid daily living ensure Walsall citizens are enabled to remain in their chosen accommodation. Where available residents are signposted to community and voluntary sector activities We maintain high levels of individuals living in their own homes or with family We work with our health partners to support mental health, wellbeing and resilience
	18. Increase in residents who are accessing community voluntary sector opportunities	Where available, residents are signposted to community and voluntary sector activities We maintain high levels of individuals living in their own homes or with family We work with our health partners to support mental health, wellbeing and resilience
10. People are proud of their vibrant town, districts and communities	19. Council and partners maintain open communication with all communities and engage in cultural awareness resulting in wide range and high quality cultural offers	<i>No submission due to annual leave</i>
	20. High quality, well maintained public realm and safe community spaces	Walsall Community Litter Watch was the winner of the Keep Britain Tidy Community Engagement award. Development of Alloy system.

## Q.1 Identified Interdependencies:

Outcomes:	Markers of Success:	Interdependencies:
1. Creating an environment where businesses invest and everyone who wants a job can access one	1. Businesses accessible to staff, suppliers and customers. Transport networks free from defects and congestion	Data interlinks with Road works management, emergency and Road Safety response and air quality
	2. A combination of low unemployment figures and high vacancy figures	Our service depends on and relies on a healthy working relationship and collaborative working with all four local jobcentre offices to identify and refer Universal Benefit Claimants to our employability support services.
2. Education, training and skills enable people to fulfil their personal development	3. Partnership working with businesses to offer apprenticeships, graduate programmes and training programmes for those wishing to re-enter the workforce	<p><u>Apprenticeships / Kickstart</u> - our service depends on and relies on a healthy working relationship and collaborative working with all Apprenticeship providers, employers and our internal service areas to create and growth new Apprenticeship vacancies.</p> <p><b>Partnership Working and Signposting</b></p> <p>Our efforts to ensure that Walsall remains a health place to start a new business relies on our relationship with colleagues both internally and externally at business representative and membership organisations. We need to continue our good work of helping businesses (large or small) to navigate the local landscape. This is one our USP's as a local authority business support team.</p>
	4. Increase in local supported employment and educational opportunities for residents who have additional needs. Numbers of folk from hard to reach groups helped into training	Reliant on partner organisations to continue to referral clients from vulnerable target groups.
3. People live a good quality of life and feel that they belong	5. Increase in people accessing reablement opportunities. Less number of vulnerable residents who are in statutory services or having out of area placements	Walsall Together, providers, procurement, commissioning
	6. Increase numbers of residents not requiring ongoing services and living independently in the community. Information and advice is accessible and signposting at the front door of community services	CAM work stream and the work with Agilest
4. People know what makes them healthy and they are encouraged to get support when they need it	7. Reduced numbers of residents having formal ASC assessments who are empowered to take control and informed choices with the correct information	CAM work stream and the work with Agilest
	8. More people using active travel modes. Safe and convenient cycleways and footways	<p>WM LCWIP Review – WMCA commission.</p> <p>WM Cycle Hire launch – WMCA lead project.</p> <p>Black Country Cycling and Walking Strategy – Black Country Transport commission.</p> <p>WM LCWIP corridors – Strategic, interconnected and cross-boundary.</p> <p>Starley Network Map – Shows cross boundary corridors, as well as individual ATF schemes.</p> <p>Black Country Cycling and Walking Corridors - Strategic, interconnected and cross-boundary.</p> <p>Black Country Transport – promotes cross-authority working/sharing of resources e.g. NGDP Grads.</p> <p>WMRSG – joint work with regional road safety group promoting the safer use of active modes of travel</p> <p>A*STARS</p> <p>Black Country Road Safety Forum – cross authority working and sharing of resources</p>
5. Internal services deliver quality and adapt to meet the needs of customer facing services	9. Smarter commissioning of service resulting in required outputs being delivered to realise quality outcomes	Motivational Interviewing Training, Risk Enablement Training and Coaching Services contracts support achievement of the Council's STPs/transformation ambitions.
	10. Internal Services are regularly reviewed and delivered within budget.	Ensuring the workforce has the right skills, knowledge and behaviours to deliver our transformation ambitions.
6. Services are efficient and deliver value for money	11. Internal Services have staff and processes able to adapt to meet the emerging needs of customers	There are clear interdependencies with other PROUD work streams particularly Customer Access Management (CAM) and the Wider Enabling Support Services (ESS) we are working together to try to make sure that any 'End to End' Process mapping is done once and used multiple times.

		<p>Systemising the APC within One Source should enable us to more successfully track progress against objectives within the corporate plan as they are aligned to the corporate priorities. It will also enable us to more effectively manage our talent.</p> <p>Managers and Employees recognise the benefits of mediation</p>
	12. Online portals that allow self-service, payments and order tracking are in place for ease of use for all.	Service, directorate interdependencies and internal systems compatibility.
7. Children thrive emotionally, physically, mentally and feel they are achieving their potential	13. Children have access to high quality education and training opportunities and schools are more inclusive. Children and young people engage with education, fewer children are excluded and educational outcomes improve.	<p>Schools are largely responsible for improvements required to achieve this marker of success. We continued to work closely with them to improve the quality of education for children and young people in Walsall.</p> <p>As we move out of Covid, both schools and children and young people will need additional support to deal with the fallout and long term impacts of Covid-19.</p>
	14. Children with special educational needs and disabilities are identified and supported effectively. Children in care and care leavers are supported physically and emotionally through access to health checks and health histories and are able to achieve their potential through high quality education, employment and training opportunities.	The percentage of children in care with up to date health assessments is reliant on Health Colleagues being available to complete the assessments and submitting the paperwork back to the LA so that the child's record can be updated. There have been some issues with the timely submission of paperwork in particular, however, we continue to work with health colleagues to address this, and are assured that performance is likely better than reported as the assessments have actually taken place. Health provide assurance of their capacity to deliver health assessments via the Corporate Parenting Board.
8. Children grow up in connected communities and feel safe everywhere	15. Children, young people and families are involved in service design and development and the needs of children and families are well understood in each locality. Services and support is responsive to needs of different communities, partners are proactive in responding to these needs and children and families have easier and timelier access to services.	<p>The number and timeliness of contacts and the proportion leading to a referral is highly dependent on partners making</p> <p>NFA rates remain high and work is being undertaken to look at the quality of MARFs with partners. Consent remains an issue - where there are no CP concerns we are pushing back to referrers in some cases to get consent before progressing. In other cases, where consent has not been gained by the referrer, the contact is NFA due to parents refusing consent on contact. We are considering alternative options in the management of the consent issue with partners.</p>
	16. Children and families are better connected with community resources to enable them to build resilience, are involved in developing their plans and can provide regular feedback. More children and young people are supported in their family home, the response in meeting the needs of vulnerable adolescents is local and proactive with risks around exploitation reduced and fewer young people enter the Criminal Justice system.	<p>We will continue to work with partners in order that a more rounded data analysis can be provided that supports the family safeguarding model and its impact on children being maintained in school, call outs from the police and presentation at A and E.</p> <p>The exploitation pathway is dependent upon partnership commitment to resource and continued support to ensure the exploitation panel functions as a mechanism to identify and respond to risk, threat and harm. Continued collaboration with the violence reduction unit and support to enable the inclusion of children/young people in education where criminal exploitation is a known vulnerability.</p> <p>The number of first time entrants to the criminal justice system has increased in this period due to the easing of restrictions caused during Covid, and it is expected that this will stabilise during the next period.</p> <p>Missing children numbers were much lower last year and a decrease of numbers year on year is not to be expected at this point until work can begin to understand why children are going missing and prevention work can progress throughout 2021.</p>
	17. Less residents in statutory building based services	We await the further development of community resilience corporately linked to our developing strength based approach utilising individual and community assets

9. Housing meeting all people's needs - is affordable, safe and warm	18. Increase in residents who are accessing community voluntary sector opportunities	We await the further development of community resilience corporately linked to our developing strength based approach utilising individual and community assets
10. People are proud of their vibrant town, districts and communities	19. Council and partners maintain open communication with all communities and engage in cultural awareness resulting in wide range and high quality cultural offers	<i>No submission due to annual leave</i>
	20. High quality, well maintained public realm and safe community spaces	Revised waste strategy and policy required.

## **Cabinet – 8<sup>th</sup> September 2021**

### **Assistance with the Afghan Relocations and Assistance Policy (ARAP)**

**Portfolio:** Councillor Andrew – Deputy Leader, Regeneration

**Related portfolios:** Councillor Craddock – Health and Wellbeing  
Councillor Martin – Adult Social Care  
Councillor Perry – Deputy Leader, Resilient Communities  
Councillor Wilson – Children's

**Service:** Money Home Job (MHJ)

**Wards:** All

**Key decision:** Yes

**Forward plan:** No – late item confirmed to Scrutiny Overview Chairman9

#### **1. Aim**

To increase assistance to the national Afghan Relocations and Assistance Policy (ARAP), which is the same as the Acceleration of the UK Afghan Locally Employed Staff scheme (referred to in 7 July 2021 report to this Cabinet), to safely relocate Afghan nationals who have supported the armed forces.

#### **2. Summary**

2.1 Assistance is being sought from local authorities by central government to support the ARAP scheme as a matter of urgency. Involvement in the Scheme is on a voluntary basis. ARAP's aim is to safely relocate Afghan nationals (and their families) who have assisted our armed forces to the United Kingdom. The scale of the humanitarian crisis has escalated since this Cabinet (on 7 July 2021) approved the relocation of 80 individuals in families to Walsall. It should be noted that as the situation is fast changing, the recommendations in this report may need to be altered to reflect the updated position at the time of this Cabinet meeting.

2.2 Many local authorities, particularly in the West Midlands, have recently pledged support to the Scheme. The requirement of the scheme is for the local authority to source properties, make them ready, and support the Afghan families on arrival. Government offer a financial package of support for up to the first 12 months following arrival of the families, to include locating and furnishing properties, rental payments, and integration support. Following this time, any further financial requirements will need to be met from mainstream funding.

2.3 Walsall has so far housed 15 families consisting of 69 individuals through this ARAP scheme, all during August 2021. This report recommends increasing the



number of individuals helped through the ARAP up to a total of 120, from the previous pledge of 80. The integration support is being provided under the Council's existing contract by the Refugee and Migrant Centre (RMC), these requirements for these additional numbers means that the total value of the existing contract including this variation will now exceed £500,000.

- 2.4 This Council has a history of warmly welcoming a range of people from many different countries. This increased pledge will not only build on our existing work with Afghan families, but also our contribution to the Syrian and UK resettlement schemes, our support to community sponsorship, and our help to unaccompanied asylum seeker children (UASC).

### **3. Recommendations**

- 3.1 That Cabinet pledges to assist with the relocation of an additional up to 40 Afghan individuals (which includes immediate family), taking Walsall's total pledge to up to 120 individuals, through the Afghan Relocations and Assistance Policy
- 3.2 That Cabinet approve the variation of the contract for the Provision of Resettlement and Support for Syrian Refugees with the Refugee and Migrant Centre (RMC) to support the relocation of additional Afghan Refugees and to include the option to extend the RMC contract until 30 November 2022. The estimated value of the variation is £130,000 taking the estimated total contract value including this variation and extension to £604,744.
- 3.3 That Cabinet delegate authority to the Executive Director for Children's Services, in consultation with the Portfolio Holder for Regeneration, to authorise these and any further variations to the contractual arrangements for the services identified above, should this be required at any time during the term, in line with Public Contract Regulations 2015 and the Council's Contract Rules.
- 3.4 That Cabinet approve in principle to support the Afghan Citizens Resettlement Scheme subject to proper processes being followed.

### **4. Report detail - know**

#### ***Context***

- 4.1 The ARAP scheme enables interpreters and those who have assisted the armed forces to apply for relocation to the UK. Assistance with the scheme became critical when plans were announced for the withdrawal of UK troops from Afghanistan by September 2021. Walsall Cabinet on 7 July 2021 responded by approving the relocation of 80 Afghan individuals (in families) to Walsall.
- 4.2 Locally Employed Staff (LES) who meet the eligibility criteria for relocation under the ARAP scheme will have the opportunity to apply for immediate indefinite leave to remain under the government's New Plan for Immigration. Eligible LES will be able to bring certain family members with them to the UK.
- 4.3 The project has two strands – integration support and property sourcing. Due to the urgency of the situation, the existing Syrian support contract with the Refugee

and Migrant Centre (RMC) has been varied to include integration support to the ARAP scheme. The additional numbers proposed to be supported in this report means that the value of the contract with RMC will now exceed £500,000 and therefore require approval from this Cabinet. The property sourcing has included a number of our own temporary accommodation (TA) units, with subsequent move on to private rented homes identified and managed by RMC. There have been further homes provided by our housing association (HA) partners, thus offering a blended social and private rented sector approach to property sourcing. We continue to work with both private sector landlords and our housing association partners to source more properties.

- 4.4 Walsall has housed 15 families consisting of 69 individuals, and has offered a further five properties awaiting family matches. Families appear to have settled in well and all are in receipt of regular support from RMC. All flats were fully furnished prior to occupancy. RMC provide a range of services including but not limited to regular contact with school admissions team, families are registered with GPs, links have been made with health services, referral pathways for mental health, assistance with second COVID vaccinations. The work of RMC is being supported through a multi-agency working group comprising representatives from a range of agencies (statutory and voluntary including community groups). There have also been many donations, and offers of donations, of toys, food and household products, from Walsall people and organisations.
- 4.5 The recent urgency of the situation in Afghanistan has been well documented in the national news. At the time of writing this report, it is anticipated that several thousand Afghan individuals will have been flown into the UK. When individuals land, they are taken to quarantine hotels for 10 days (or longer if test positive). They are then subsequently moved to their identified properties, or to 'holding' hotels if the properties are not ready. There has been an approach to have a holding hotel within Walsall, but there are no further details at present.
- 4.6 In addition to the ARAP scheme, which as above is aimed at individuals who worked with the armed forces, the government announced a new Afghan Citizens Resettlement Scheme (ACRS) on 18 August 2021. This scheme will help up to 5,000 vulnerable Afghans to the UK, who have been forced to flee the country, in its first year, with up to a total of 20,000 in the long-term. The scheme is not yet open. Further details will be announced in due course.
- 4.7 The ARAP scheme is in addition to Walsall already supporting a number of asylum seeker and resettlement schemes:
- Syrian Resettlement Scheme: since 2017, Walsall has aided 20 individuals through the Syrian resettlement scheme (SVPRS). These families have settled very well and appear fully integrated into the community. The Council contracted RMC to provide Syrian resettlement support from 2017 to 2022 following the government's five year funding programme, and are confident that the families are now near full independence.
  - United Kingdom resettlement Scheme (UKRS): Walsall committed to assist a further 20 individuals through the successor scheme UKRS, open to refugees in more countries,



- Community Sponsorship: in 2021, a Cabinet approved process for Community Sponsorship was introduced, where the community provide a property and support to help resettle refugees. The Council has agreed the first property, and a refugee family has been successfully matched and are due to arrive soon,
- Voluntary asylum seeker dispersal area; Walsall has been a voluntary asylum seeker dispersal area for many years, with approximately 579 individuals housed in Walsall. It should be noted that our involvement in accepting further procurement of properties is currently suspended across the participating West Midlands authorities whilst government are asked to respond to a number of concerns including impact on infrastructure. However, the Home Office, via its contractor Serco, are still procuring properties in Walsall for this purpose. Legal services are currently exploring what action can be taken in light of this.
- Unaccompanied Asylum Seeker Children (UASC): young people who either self-represent or come through the National Transfer Scheme (NTS) from an entry local authority to another local authority to provide care and accommodation. Children's services manage this pathway through placements. At the end of July there were 12 UASC aged between 15 and 17 years and 38 former UASC care Leavers. The revised national UASC model launched in July 2021, and Walsall's contribution is anticipated to be a further 3 children. The model is based on the arrivals into the UK in 2019/20 and the allocation is therefore indicative and subject to variations in actual number of children arriving in the UK.

### ***Council Corporate Plan priorities***

4.8 The Scheme will contribute to the Council's priorities as follows:

- Economic growth for all people, communities and businesses – the support provider will work with incoming service users in particular working to increase employment prospects and to provide access to education opportunities.
- People have increased independence, improved health and can positively contribute to their communities – the support provider will be required to ensure prevention of homelessness, support in maintaining a tenancy, promoting independence and can improve mental and physical health and wellbeing.
- Communities are prospering and resilient with all housing needs met in safe and healthy places that build a strong sense of belonging and cohesion – the support provider will be responsible for ensuring the families are integrated into communities and therefore will enhance community cohesion.

### ***Risk Management***

4.9 There is a financial burden risk to the Council and partners, as the package of financial assistance from the government is limited to up to 12 months only, after which any further additional costs will need to be met through the usual central government or Council funded services. However it should be noted that this risk has recently been reduced by central government increasing the tariffs from the original four month to up to 12 month period.

- 4.10 There is an impact on available school places and healthcare services. We are closely monitoring this impact, and the risk on health services will potentially be minimised with the recent government announcement (20 August 2021) of additional healthcare and housing support for the ARAP scheme.
- 4.11 There is a risk of not being able to source enough properties. We are working closely with housing association partners and private rented sector landlords, some of which have made direct approaches to the Council to see if they can provide properties. The specific challenge in this instance is trying to ensure that private rented sector rents are at local housing allowance (LHA) rates, thus remaining affordable for incoming families.

### ***Financial Implications***

- 4.12 The Council will claim a number of tariffs, which will be used to help support the resettlement of the household in line with the Home Office Funding Grant. These tariffs are in place for up to 12 months only as shown in Figure 1, and don't currently include any health or education tariffs. The government announced on 20 August 2021 that there would be additional healthcare and housing support for the ARAP scheme, but awaiting further details to follow. After the 12 month tariff period, any further additional costs will need to be met through the usual central government or Council funded services as appropriate.
- 4.13 The tariff funding rates (Figure 1 below) include:
- integration support – a lump sum claimed by the Council in instalments to assist with property set up costs and integration support. This will include fully funding the RMC contract, fit out of properties, and void rent loss whilst properties are held
  - Cash support and rent payments – available for up to four months until universal credit is in place or employment secured. These are paid by the Council and reclaimed at the end of the four month period

Figure 1: ARAP funding tariffs

Descriptor	Tariff (£)
<b>Integration Support Package</b> (per person for 12 months following arrival)	10,500
<b>ESOL</b> (single payment per adult who requires it)	850
<b>Cash Support **</b> (per person per week up to a maximum of 4 months – if required)	Variable Tariffs *
<b>Rent/Accommodation **</b> (per person per day, up to a maximum of 4 months – if required)	£15

### ***Legal Implications***

- 4.14 Participation in the Scheme is on a voluntary basis, and is not a statutory requirement. MHJ will engage officers from Legal Services and/or Procurement to assist with the formalities of contract variation.

### ***Procurement Implications/Social Value***

- 4.15 Any contracting activity will be undertaken in compliance with Public Contracts Regulations 2015 (PCR) and the Council's Contract Rules. Where appropriate Local Sourcing will be used to support this Scheme.
- 4.16 The total contract value including the variation is estimated to be up to £604,744. The PCR include a specific set of rules for certain social, health and education services, known as the Light Touch Regime (LTR). The services currently provided under the Resettlement and Support for Syrian Refugees contract and the variation are covered by the LTR, as the services are under the LTR threshold of £663,540 they are not subject to the PCR. However, the general procurement principles of acting in an open, fair and transparent manner when selecting providers must still be observed, as well as the Council's Contract Rules (CR) and any other appropriate internal governance that may apply. As the total value of the contract will now exceed £500,000 it becomes a Strategic contract and requires authority from Cabinet to award a contract of this value.

### ***Property Implications***

- 4.17 The Council has used some of its existing temporary accommodation assets to house families, with a move on plan into private rented units to be sourced by RMC. The ARAP scheme requires the sourcing of suitable properties from the social or private rented sector, based on property availability and standard. On arrival, the families will enter into a tenancy directly with the landlord, in that the

council would not be involved in any long term leasing arrangement. However there may be a requirement for the council, or contracted property sourcing agent, to sign short term suitable legal agreements with housing providers, to secure empty properties in advance, to be held pending families being matched to properties by the home office and arriving in Walsall. At that point the landlord would offer the tenancy direct to the family.

### ***Health and Wellbeing Implications***

- 4.18 The health and wellbeing prospects for these families and their children will potentially be much improved by relocation to Walsall. National research has demonstrated many refugees have been faced with health inequalities and can often be subjected to mental health issues. Therefore the support for these households will need to ensure pathways are in place into health services and appropriate outcomes are achieved.

### ***Staffing Implications***

- 4.19 MHJ officers will project manage the Walsall response to the Scheme.

### ***Reducing Inequalities***

- 4.20 An updated Equality impact Assessment (EQIA) is attached at **Appendix A** and shows the need to ensure the support element of the service meets the needs of the community and is culturally appropriate. The support element encompasses the support provider forging close links with local community groups who will help support the family and provide cultural intelligence and will also work with relevant faith groups to support integration. The EQIA will ensure regular support plan monitoring and service user feedback by the council to ensure all service user requirements relevant protected characteristics are met suitably.

### ***Consultation***

- 4.21 The Council has consulted with, and been consulted by WMSMP. The Council has also consulted with the Refugee and Migrant Centre, who deliver the existing Syrian Refugee Support contract, as the support provider for this project. The Council have put together a multi agency (statutory and voluntary) working group, chaired by RMC, to progress the ARAP scheme.

## **5. Decide**

- 5.1 The following options below need consideration:
- There is a 'do nothing' option. The scheme is voluntary, and the Council can decide not to increase its pledge. This would reduce any financial risk, however this course of action would mean the Council were not assisting potentially vulnerable families.
  - The Council could increase its pledge. Possible options could include to support:

- Up to total of 120 individuals (in families), increasing its existing pledge by 50%
- More than 120 individuals
- Any other number

5.2 It is recommended that up to 120 individuals are supported. The greater the number of families helped, the bigger contribution that the Council would make to this national scheme. However, any greater number pledged will run the risk of not being achieved, and not to an acceptable standard, due to being able to source enough properties of suitable quality and location, and also potentially creating an additional demand on school places and healthcare services.

## **6. Respond**

6.1 Subject to approval, officers would proceed to notify the Home Office of our increased pledge, carry out relevant procurement processes to increase the RMC contract variation, continue engagement with the support provider and partners, and ensure more properties are sourced

## **7. Review**

7.1 The project will be monitored by a dedicated MHJ project lead. The support will be reviewed weekly throughout the contract period ensuring robust outcomes are achieved and the family units are able to integrate.

## **Background papers**

- Walsall Cabinet – 7<sup>th</sup> July 2021 - Assistance with the Acceleration of the UK Afghan Locally Employed Staff (LES) Relocation scheme

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Sally Rowe  
 Executive Director Children's & Customer

Councillor Andrew  
 Portfolio holder Regeneration

8<sup>th</sup> September 2021

## Equality Impact Assessment (EqIA) for Policies, Procedures and Services

<b>Proposal name</b>	<b>Acceleration of the UK Afghan Locally Employed Staff (LES) Relocation scheme</b>		
<b>Directorate</b>	Childrens Services		
<b>Service</b>	Money Home Job (MHJ)		
<b>Responsible Officer</b>	Rashida Hussain		
<b>Proposal planning start</b>	09/06/2021	<b>Proposal start date (due or actual date)</b>	01/07/2021 <i>Update 31/08/21</i>

<b>1</b>	<b>What is the purpose of the proposal?</b>	<b>Yes / No</b>	<b>New / revision</b>
	<i>Show which category the proposal is and whether it is new or a revision.</i>		
	Policy	<b>Yes</b>	<b>New</b>
	Procedure		
	Guidance		
	Is this a service to customers/staff/public?	<b>Yes</b>	
	If yes, is it contracted or commissioned?	<b>Yes</b>	
	Other - give details		
<b>2</b>	<b>What is the business case for this proposal? Please provide the main purpose of the service, intended outcomes and reasons for change?</b>		
	<p>The UK Afghan Locally Employed Staff (LES) Relocation Scheme has been in place since 2013. It enables all interpreters who served for a year or more continuously on the frontline in Helmand from 1 May 2006, and were made redundant, the option to apply for relocation to the UK (those who were dismissed or resigned are not eligible). The Scheme is run in recognition of their commitment and bravery shown supporting UK forces in dangerous and challenging situations. Whilst the Scheme will continue to remain open, in line with the plans for the withdrawal of UK troops from Afghanistan by September 2021, there is a pressing need to accelerate the pace of relocations to the UK for families currently in Afghanistan who are eligible to participate. The Home Office are seeking to relocate 1500 individuals by the end of June with a total of approximately 5000 before the final withdrawal of the troops later this year. The Home Office are therefore seeking to relocate all those eligible as soon as possible, between June and September 2021. The latest advice is that there will be flights at least weekly from Afghanistan from July 2021, with an urgent need for accommodation for these families.</p> <p>There are four areas in the UK that have participated in the Scheme including Coventry in the West Midlands. Recently, a commitment in principle had been given by Wolverhampton, and Dudley have pledged to take 20 families. The WMSMP are seeking pledges from LAs as a matter of urgency, and on this basis Walsall council gave a commitment to support families in principle subject to further clarity and scheme details. Subsequently, due to the urgent nature of the situation, all of the WMCA Metropolitan councils have confirmed their pledges and arrivals have started with Walsall close to taking all of their initial 80:</p>		

Birmingham – 80 individuals  
Coventry – previously committed to 150 individuals  
Dudley – 20 families  
Sandwell – 20 to 25 families  
Solihull – 0 families  
Walsall – 80 individuals  
Wolverhampton – 80 individuals/20 families

Walsall has already supported a number of resettlement schemes:

- since 2017, aided 20 individuals through the Syrian resettlement schemes (SVPRS) and committed to helping a further 20 individuals through this route (now called UKRS) in 2021/22,
- in 2021, introduced a Cabinet approved process for Community Sponsorship, where the community provide a property and support to help resettle refugees,
- has been a voluntary asylum seeker dispersal area for many years, which currently houses approximately 500 individuals. It should be noted that further procurement of properties is currently suspended across the West Midlands.

The Scheme is quite different to the resettlement schemes above, including shorter mobilisation times, shorter funding periods, and therefore potentially more reliance on mainstream funded services.

The Scheme includes:

Support funding for the first 4 months on arrival, with the tariffs detailed in Figure 1 in 3.7. The tariffs are set at different rates for persons who are single, or within couples or families. This briefing note has used the rates for persons who are within families. Primarily this provides a lump sum for integration, and housing (rent, void loss, and setup costs) to be claimed as necessary. There are no education or health tariffs. The tariff elements appear to be up to 4 months, other than the lump sum for integration. Confirmation has now been received from the Home Office that it's acceptable to spend the integration funding over a longer period of time.

The need to house families rather than individuals. Previously, the scheme, as has been run for some time in Coventry for example, has required that the interpreter is housed, and at a later date his/her family may join them. However, due to the urgency of the situation, families will be travelling over together. Based on the flow of arrivals the average family size is 5 individuals, ranging from 1 to 8 individuals.

A requirement that the local authority sources properties in advance, notifies the Homes Office of the properties, and holds them whilst a match is sought – as mentioned above, void loss (and set up costs) is covered up to £1,250 per person (families) threshold. The requirement will generally be 2 to 4 bed properties to meet the family requirements above, albeit it should be noted that it is very difficult to access 4 bed homes in Walsall, either in the social or private rented sector. The tariffs as part of the scheme show that a rent contribution of £15 per person per day is provided for up to 4 months to cover any period whilst benefits are put in place, after which it is assumed that the families will be in receipt of the housing element of universal credit to cover their housing costs. However, as, if they are in private rented accommodation there may be a rent shortfall, which may be covered if the adult individuals access employment, or may be considered through an application to the Council for a Discretionary Housing Payment.

Most of the interpreters are likely to be able to speak English, however this may not be the case for their families and we would potentially need to provide English for Speakers of Other languages (ESOL) support.



	Families are likely to be matched to properties by the Home Office with very short notice. This means the local authority will need to be prepared in advance, and have support in place, within a very tight timeframe.		
3	<b>Who is the proposal likely to affect?</b>		
	<b>People in Walsall</b>	<b>Yes / No</b>	The policy will affect various community organisations who may support the Afghan nationals.
	All	No	
	Specific group/s	Yes	
	<b>Council employees</b>		
	<b>Other (identify)</b>		
4	<b>Please provide service data relating to this proposal on your customer's protected characteristics.</b>		
	<p>A refugee is a person who has been accepted by the UK government as a refugee under the UN Convention relating to the Status of Refugees 1951. There are no restrictions on a refugee being employed in any type of job, having full access to public services, receiving housing support, and generally enjoying the same entitlements, and subject to the same conditions, for access to services or to higher education as UK citizens.</p> <p>Iqbal et al (2011) state individuals from Culturally and Linguistically Diverse (CALD) backgrounds confront a variety of unique problems when adjusting and resettling to life in a new country. For individuals from refugee backgrounds, difficulties associated with language and cultural differences are frequently compromised by prior experiences of discrimination, stigma, human right violation, and trauma which potentially exacerbate mental health problems. The findings of this study highlighted the importance of maintaining and building connections with members of their own community and with the broader community. Many of the cultural impacts identified in this study are related to being female, as this potentially influences the clothing that many of them wear, the activities they can participate in, and the amount of educational support they receive from their family.</p> <p>Women and children have been particularly affected. Antenatal care entitlement checks and charging put women at increased risk of pregnancy-associated complications; care was frequently received late and women received fewer antenatal appointments than the minimum standards for England (Shortall et al 2015). Among migrants, Black African women had a mortality rate four times that of White women in the UK (Cantwell et al., 2011). Charging undocumented migrant children for secondary healthcare potentially prevents health professionals from identifying child protection and safeguarding concerns (The Children's Society, 2015).</p> <p>The Migration Observatory (University of Oxford) found:</p> <ul style="list-style-type: none"> <li>• People who originally came to the UK to seek asylum made up an estimated 0.6% of the UK population in 2019.</li> </ul>		



- COVID-19 has had a major impact on asylum seeking and refugee resettlement in the UK.
- On 30 June 2020, around 56,000 people were awaiting an outcome on their asylum claim.
- The distribution of asylum seekers and resettled refugees is highly uneven across the UK.
- In 2019, the top five most common countries of nationality of people seeking asylum in the UK were Iran, Albania, Iraq, Pakistan, and Afghanistan.
- Of all refugees resettled in the UK from January 2010 to May 2020, around 70% were Syrian nationals.
- Of the roughly 29,500 refugees resettled in the UK from 1 January 2010 to 30 June 2020 under the country's four resettlement schemes, 75% were nationals of Middle Eastern countries, and 18% were nationals of sub-Saharan African countries.
- In 2019, the UK ranked 6th among the EU-28 in the absolute number of people to whom it granted asylum-related protection (excluding resettled refugees).
- In 2019, around 7,500 people were issued with a refugee family reunion visa, and around 2,500 unaccompanied asylum-seeking children were granted asylum or other leave.

The West Midlands Strategic Migration partnership (WMSMP) data for September 2020:

- There were 29,456 asylum applications (main applicants only) in the UK in 2020, an 18% decrease from the previous year. This latest figure will have been impacted by the measures taken in response to COVID-19 which have impacted migrants' movements globally.
- The biggest percentage increase in applications was seen from Yemen (286 to 518, +81%), other increases were seen from Syria (+43.5%), Sudan (+33.9%) and "stateless" (+31.87%). For all other nationalities there were fewer asylum applications than the previous year.
- In the West Midlands there were 5,875 asylum seekers in receipt of Section 95 support. The nationalities with the highest numbers receiving this support are Iraq (1,154), Iran (691), Albania (540), Pakistan (411) and Eritrea (288).

As at February 2021 this borough has:

- 469 Asylum Seeker Placements
- 20 Under VPRS (Syrian) – Refugees
- 1 – child under VCRS
- 12 – UASCs
- 17,580 EU resettlement applications

The majority of those being placed through the scheme will be from the Helmand province which:

- Population Estimate: 940,200
- Capital: Lashkar Gah

- Ethnic Groups: Pashtun majority, Baluch minority in the south, Nalaquin (in Pashtun, "*migrant*" and usually eastern Pashtun tribes).
- Tribal Groups: 32% Barakzai, 16% Noorzai, 9% Alokzai, 5.2% Eshaqzai.
- Religious Groups: Sunni, Shi'a.
- Literacy Rate: 4%

Source: <https://nps.edu/web/ccs/helmand> , Accessed (10/06/21)

**5 Please provide details of all engagement and consultation undertaken for this proposal. (Please use a separate box for each engagement/consultation).**

**Consultation Activity**

Type of engagement/consultation	Internal Consultation on the proposal for Afghan LES Scheme	Date	01/21
Who attended/participated?	Informal consultation with 2 community organisations (Afghan Community Association, Refugee and Migrant Centre) and WMSMP alongside a third participant who works with housing refugee. Feedback demonstrated a support for the scheme and a drive to ensure communities are placed in suitable areas in Walsall.		
Protected characteristics of participants	Limited to staff including those from different ethnic, age, gender groups		
Feedback Added into report as part of consultation process.			

Type of engagement/consultation	Internal Consultation on the proposal for Afghan LES Scheme	Date	08/21
Who attended/participated?	Informal consultation with 1 community organisations (, Refugee and Migrant Centre) and WMSMP along with feedback from key services. Feedback demonstrated a support for the further extension of the scheme and a drive to ensure communities are placed in suitable areas in Walsall.		
Protected characteristics of participants	Limited to staff including those from different ethnic, age, gender groups		
Feedback Added into report as part of consultation process.			

**6 Concise overview of all evidence, engagement and consultation**

The Afghan scheme has been in place since 2013. It enables all interpreters who served for a year or more continuously on the frontline in Helmand from 1 May 2006 and were made redundant the option to apply for relocation to the UK, (those who were dismissed or resigned are not eligible). The scheme is run in recognition of their commitment and bravery shown supporting UK forces in dangerous and challenging situations. Whilst the scheme will continue to remain open, in line with

the plans for the withdrawal of UK troops from Afghanistan, there is a pressing need to accelerate the pace of relocations to the UK for families currently in Afghanistan who are eligible to participate. They are seeking to relocate **1500 individuals by the end of June with a total of approximately 5000 before the final withdrawal of the troops** later this year. The Home Office are therefore seeking to relocate all those eligible as soon as possible, preferably between June and September 2021.

There are four areas in the UK that have participated in the scheme including Coventry in the West Midlands. Recently, a commitment has been given by Wolverhampton, and Dudley have pledged to take 20 families. On the basis of an average family size of 5, this will be up to 100 individuals housed in Dudley. The WMSMP are seeking pledges from LAs as a matter of urgency, and on this basis Walsall council recently gave a commitment to support families in principle subject to further clarity and scheme details.

Walsall has already supported a number of resettlement schemes:

- since 2017 aided 20 individuals through the Syrian resettlement schemes (SVPRS) and further committed to 20 helping individuals through this route (now called UKRS) in 2021/22,
- in 2021, introduced a Cabinet approved process for Community Sponsorship, where the community provide a property and support to help resettle refugees
- has been a voluntary asylum seeker dispersal area for many years, which currently houses approximately 500 individuals. It should be noted that further procurement of properties is currently suspended across the West Midlands.

The Acceleration of the UK Afghan Locally Employed Staff Relocation scheme is fundamentally different to resettlement schemes above, including, shorter mobilisation times, lower levels of financial support and therefore potentially more reliance on mainstream funded services.

The scheme includes:

- For the first 4 months on arrival support funding, with the tariffs detailed in 3.7. Primarily this provides a lump sum for integration, and housing (rent, void loss, and setup costs) to be claimed as necessary. There are no education or health tariffs.
- The need to house families rather than individuals. Previously, the scheme, as has been run for some time in Coventry for example, has required that the interpreter is housed, and at a later date his/her family may join them. However, due to the urgency of the situation, families will be travelling over together. Based on the flow of arrivals the average family size is 5 individuals, ranging from 1 to 7 individuals
- A requirement that the local authority sources properties in advance, notifies the Homes office of the properties, and holds them whilst a match is sought – as mentioned above, void loss (and set up costs) is covered up to £1,250 per person (families) threshold. The requirement will generally be 2 to 4 bed properties to meet the family requirements above, albeit it should be noted that it is very difficult to access 4 bed homes in Walsall, either in the social or private rented sector
- Most of the interpreters are likely to be able to speak English, however this may not be the case for their families and we would potentially need to provided English for Speakers of Other languages (ESOL) support
- Families are likely to be matched to properties by the Home Office with very short notice. This means the local authority will need to be prepared in advance, and have support in place, within a very tight timeframe. The support could be offered through variations to existing contract, consideration of any in

house options, or a (quick) competitive procurement exercise. It should be noted that already two organisations have expressed an interest to work with these families

- The information provided by the Home Office about these families (e.g. health needs etc) is likely to be more basic than with the other resettlement schemes. This means most of the additional needs can only be scoped upon arrival of the individuals.

The local authority will need to carry out its own community safety checks as part of due diligence in property sourcing.

#### **Updated Cabinet report 8<sup>th</sup> September 2021:**

Walsall has so far housed 15 families consisting of 69 individuals through this ARAP scheme, all during August 2021. This report recommends increasing the number of individuals helped through the ARAP to a total of 120, from the previous pledge of 80. The integration support requirements for these additional numbers means that the existing contract variation with the Refugee and Migrant Centre (RMC) will exceed £500,000.

This Council has a history of warmly welcoming a range of people from many different countries. This increased pledge will not only build on our existing work with Afghan families, but also our contribution to the Syrian and UK resettlement schemes, our support to community sponsorship, and our help to unaccompanied asylum seeker children (UASC).

That extended scheme pledges to assist with the relocation of an additional up to 40 Afghan individuals (which includes immediate family), taking Walsall's total pledge to up to 120 individuals, through the Afghan Relocations and Assistance Policy.

The recent urgency of the situation in Afghanistan has been well documented in the national news. At the time of writing this report, it is anticipated that several thousand Afghan individuals will have been flown into the UK. When individuals land, they are taken to quarantine hotels for 10 days (or longer if test positive). They are then subsequently moved to their identified properties, or to 'holding' hotels if the properties are not ready. There are currently no holding hotels in Walsall, and we are not aware of any immediate plans to procure one, but it is a rapidly changing situation.

In addition to the ARAP scheme, which as above is aimed at individuals who worked with the armed forces, the government announced a new Afghan Citizens Resettlement Scheme (ACRS) on 18 August 2021. This scheme will help up to 5,000 vulnerable Afghans to the UK, who have been forced to flee the country, in its first year, with up to a total of 20,000 in the long-term. The scheme is not yet open. Further details will be announced in due course.

7	<b>How may the proposal affect each protected characteristic or group?</b> <b>The effect may be positive, negative, neutral or not known. Give reasons and if action is needed.</b>			
	Characteristic	Affect	Reason	Action needed Yes / No
	Age	Positive	United Nation's data suggests At least 79.5 million people around the world have been forced to flee their homes. Among them are nearly 26 million refugees, around half of whom are under the age of 18.  Those accessing the scheme internationally will likely be subject to rigorous checks and will be family units.	N

	Disability	Positive	<p>When assessing families the UN look at health and the need for healthcare as part of their criteria.</p> <p>Migrant groups in general are more likely to be affected by health inequalities. National research demonstrates refugees are at an increased risk of mental health problems and low subjective well-being.</p>	N
	Gender reassignment	neutral	<p>Those fleeing political and persecution due to their identities are amongst the groups considered under the scheme. There is no reason to consider that the proposed actions would have a negative impact upon individuals with these protected characteristics. Data to be collected where possible.</p>	Y
	Marriage and civil partnership	neutral	<p>Many of those seeking help through the United Nations will include family units and it is likely these households are in a married/civil partnership.</p>	Y
	Pregnancy and maternity	Positive	<p>We do not have sufficiently robust data at this stage to do any meaningful analysis as social housing is allocated on the basis of overall housing need rather than this specific characteristic.</p> <p>Families with children who will be deemed to be at risk of harm forms part of the UN's criteria for assistance.</p>	Y
	Race	Positive	<p>Those accessing the scheme will be from a Black and Minority Ethnic group. In particular of Afghani descent and will be from the Helmand province, national data suggests Helmand's population is mainly made up of Pashtuns, Afghanistan's largest ethnic group.</p>	Y

			Source: <a href="https://www.reuters.com/article/idUSSP506492">https://www.reuters.com/article/idUSSP506492</a> , Accessed 10/06/21	
	Religion or belief	Positive	No information specific data is available and so the impact is not currently known. However, the Helmand province is home to a majority Muslim population along with small Sikh and Hindu population who have previously marginalised.	Y
	Sex	Positive	Women and girls fleeing harassment are amongst the groups fleeing persecution. The current political landscape of Afghanistan demonstrates a need to support particularly females and girls.	Y
	Sexual orientation	neutral	No information specific data is available and so the impact is not currently known.	Y
8	Does your proposal link with other proposals to have a cumulative effect on particular equality groups? If yes, give details.			
	(Delete one) <b>No</b>			
	None that we are aware of.			
9	Which justifiable action does the evidence, engagement and consultation feedback suggest you take?			
	A	No major change required		
	B	Adjustments needed to remove barriers or to better promote equality		
	C	Continue despite possible adverse impact		
	D	Stop and rethink your proposal		

Action and monitoring plan				
Action Date	Action	Responsibility	Outcome Date	Outcome
<p><i>Monitor from</i></p> <p><i>Project start date</i></p> <p><i>Then qtrly</i></p>	<ul style="list-style-type: none"> <li>Collect data around protected characteristics of incoming households as defined by the Equality Act 2010</li> <li>Total number of individuals placed in Walsall</li> <li>Ensure outcome stars form part of any commission and reviewed weekly over 4 month period and ensure service user feedback</li> </ul>	MHJ	Qtrly	What outcomes have been achieved and service usage
Procurement of service	<ul style="list-style-type: none"> <li>Ensure procurement ensures effective move on and support planning once a household is placed. Also ensure specification meets the needs of all protected characteristics.</li> </ul>	MHJ		

## Update to EqlA

Date	Detail
31/08/21	- Update to report in line with increase in number of individuals by 40, now totalling 120 individuals.

## Contact us

## Consultation and Equalities Resources and Transformation

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Email [equality@walsall.gov.uk](mailto:equality@walsall.gov.uk)

Inside Walsall: [http://int.walsall.gov.uk/Service information/Equality and diversity](http://int.walsall.gov.uk/Service%20information/Equality%20and%20diversity)

## **Cabinet – 8 September 2021**

### **Consultation Plan on Preferred Local Council Tax Reduction Scheme**

**Portfolio:** Councillor Andrew

**Related portfolios:**

**Service:** Money, Home, Job

**Wards:** All

**Key decision:** No

**Forward plan:** Yes

#### **1. Aim**

To seek approval from Cabinet to consult upon the implementation of a new local council tax reduction scheme (LCTR) from April 2022 that is less complex than the existing scheme for both staff and customers to use and understand, enabling greater focus on providing support to our most vulnerable households.

#### **2. Summary**

- 2.1 Since the abolition of the council tax benefit scheme in 2012, government legislation has required council's to review their council tax payers annually and where appropriate to consult with major preceptors and the public where any revisions are required to its working age scheme. The scheme for pensioners is prescribed by Central Government.
- 2.2 Walsall Council introduced a scheme in 2013 and made changes in 2017. These introduced a number of changes, including a variable limit to the maximum award of support for those under and over 35 years of age; reducing the capital limit to £6,000; limiting awards to band C properties and below; removing second adult rebates; and child benefit income disregards removed for households with a second child or above.
- 2.3 Since that time, with the increasing numbers of low income households in receipt of universal credit and fluctuating monthly incomes, the current scheme is no longer fit for purpose, requiring regular changes to awards and the constant despatch of new bills, making it difficult for customers to understand or plan their finances as well as making administration and debt recovery complicated and expensive.



### **3. Recommendations**

- 3.1 That Cabinet agrees to proceed with an 8 week public consultation period to start from 20 September on the preferred option to implement a new banded income scheme as detailed in option 2
- 3.2 That a further report detailing the outcome of the consultation and any revisions to the preferred scheme are considered by Cabinet and approved by Council before the 31<sup>st</sup> January 2022.

### **4. Report detail - know**

#### ***Context***

- 4.1 LCTR helps people on a low income by reducing the amount of council tax they must pay.
- 4.2 Walsall council, like every other council, had to put in place a LCTR scheme to replace council tax benefit from April 2013.
- 4.3 The government prescribed the regulations for pensioners but gave councils the discretion to implement rules applicable to people of working age. Our LCTR scheme was set and agreed in 2012 and updated in 2017.
- 4.4 The council has reviewed the current scheme and is proposing to make further changes from April 2022. The council is seeking to implement a less complicated scheme, which will be easier for claimants to understand and apply for. The revised scheme will seek to align more with universal credit awards and minimise changes in council tax liability. It will also seek to build upon work to ensure intelligent use of data helps with application for other awards such as free school meals and adult social care assessments.
- 4.5 Many councils across the country are reviewing their LCTR schemes in light of welfare reform changes which are impacting working age claimants, with the vast majority adopting income banded or grid schemes.
- 4.6 The council is proposing to introduce an income-banded or grid scheme for all working-age claimants similar to near neighbours Sandwell where eligibility for LCTR is based around household income and family make-up.
- 4.7 The information held on a person's universal credit claim will be used to determine which income band they fall into and the amount of LCTR they are entitled to. The Department for Work and Pensions (DWP) provide the council with this information so a claimant will no longer need to make a separate application for LCTR, only households on low incomes where their income changes outside of their eligible income bracket or they do not receive universal credit may need to make a simple online application.
- 4.8 Whilst the council believes that the proposed changes will have little impact on the majority of applicants, given that there is no plan to reduce the overall level of funding to working age claimants (£15,109,599.76), the new scheme is a

fundamental change with some winners and losers. These groups will be identified and resources allocated to ensure additional support is available where necessary.

- 4.9 The number of pensioner claimants and working age claimants has changed since the scheme was last modelled and changed in 2016:-

	<b>2016</b>	<b>2021</b>
Pensioner Claims	13,572	10,387
Working Age Claims	18,636	<b>19,823</b>

This is a dynamic situation and has obviously been impacted by the pandemic and the economic situation as well as changes in welfare reforms.

- 4.10 Annual Awards under the current working age scheme as at the end of June are as follows:-

Under 35's	Working Age Universal Credit	Working Age Other	Total Working Age	Pensioners
£807,979.89	£7,203,990.64	£7,097,629.23	<b>£15,109,599.76</b>	£11,965,679.78

The proportion of universal credit customers continues to increase with virtually all new claims being of this type.

- 4.11 Details relating to the key features of the current scheme and the proposed new scheme are attached at Appendix A. This will also form part of the information provided with the public consultation questionnaire.

### ***Council Corporate Plan priorities***

#### **4.12 Economic**

Provide an incentive for those on low income and enable better targeted support

#### **4.13 People**

Reduced complexity and easy to access scheme

#### **4.14 Internal**

Increased automation to enable more focused support towards our most vulnerable households

#### **4.15 Children**

The LCTR will differentiate between household make-ups and can ensure families with children are supported properly. Again, resources can be focused on helping those most at risk with targeted support.

#### 4.16 **Communities**

Communities will be encouraged to participate in consultation for the revision and again support can be targeted.

#### ***Risk management***

- 4.17 Moving to a new scheme will require system changes and re-calculations of liability which impact council tax base calculations. Accurate modelling of data and staff training is key to avoid errors and confusion. System modelling and test data will be carried out using our existing software suppliers.
- 4.18 Consultation needs to be carried out in accordance with the legislation in order to avoid a challenge against the scheme.
- 4.19 Current improvements in data sharing between areas of the council in relation to things such as free school meals and other projects such as the use of robotics and document management need to be considered when making changes to this scheme in order to maximise its efficiency.

#### ***Financial implications***

- 4.20 The funding from government for LCTR is now part of the financial settlement and is no longer separately identifiable.
- 4.21 The new scheme is intended to be cost neutral although changes in household incomes are dynamic and can result in fluctuations both up and down in total value of awards
- 4.22 The scheme impacts the collection fund which means the cost falls upon all council tax payers and impacts the council and its major preceptors, as a result any scheme changes must be consulted with the major precepting authorities.
- 4.23 A simplified scheme, enabling better debt management for customers should help the council to reduce its bad debt provision which would have a positive impact on the collection fund and subsequently the general fund. Bad debt provision currently stands at £8.979m for all council tax debts and collection for debts where LCTR is awarded to working age customers is around 70% within year, leaving over £2m to collect in subsequent years.
- 4.24 Modelling software and expert consultation support is required from our existing suppliers in order to ensure the new scheme can be administered effectively and scheme details are legally documented. These costs will be met from service budgets

#### ***Legal implications***

- 4.25 The legislation relating to council tax reduction schemes includes:
  - Section 13A of the Local Government Finance Act 2012 - introduced the council tax reduction scheme.

- The Council Tax Reduction Scheme (Prescribed Requirements) (England) Regulations 2012 (Statutory Instrument 2012 / 2885) contains the mandatory elements for any local scheme and details the scheme that must be adopted for pensioners.

- 4.26 The council must make any revision to its discount scheme before the end of March in the financial year preceding that for which the revision or replacement scheme is to have effect.

***Procurement Implications/Social Value***

- 4.27 None

***Property implications***

- 4.28 None

***Health and wellbeing implications***

- 4.29 There are complex interconnections between living conditions, lifestyles, and health problems; high unemployment, low pay, and reductions in public support make it more likely that there will be an adverse effect on health and wellbeing for the residents of Walsall. Implications will vary depending on the size of the reductions in support.

***Staffing implications***

- 4.30 A simplified and more automated scheme will result in staff tasks being redirected to more targeted support for our most vulnerable customers.

***Reducing Inequalities***

- 4.31 The implications for reducing inequalities have been taken into account and assessed as set out below.
- 4.32 Government has stated that LCTR schemes should provide support for the most vulnerable; however they have not prescribed the protection that local authorities should provide for vulnerable groups other than pensioners.
- 4.33 In designing local schemes authorities are reminded of their responsibilities in relation to vulnerable groups and individuals and the Department for Communities and Local Government (now MHCLG) consultation response makes specific reference to the following Acts. a) The Child Poverty Act 2010, which imposes a duty on local authorities and their partners, to reduce and mitigate the effects of child poverty in their local areas. b) The Disabled Persons (Services, Consultation and Representation) Act 1986, and Chronically Sick and Disabled Persons Act 1970, which include a range of duties relating to the welfare needs of disabled people. c) The Housing Act 1996, which gives local authorities a duty to prevent homelessness with special regard to vulnerable groups.

- 4.34 An equality impact assessment must be completed and consultation with appropriate groups with protected characteristics that may be affected by changes to entitlement. We will also use the equality impact assessment to identify any unintended consequences for vulnerable groups to ensure that our local scheme is fair and equitable.

### ***Climate change***

- 4.35 A simplified scheme will reduce the number of accounts and reminder notices being issued and help to ensure the delivery of services and actions of those in the Council's Climate Change Action Plan.

### ***Consultation***

- 4.36 The council will have to fully adhere to the statement of intent issued by the Department for Communities and Local Government which specifies that it must:
- Consult any major precepting authority
  - Publish a draft scheme in such a manner as it thinks fit, and
  - Consult other such persons as it considers are likely to have an interest in the operation of the scheme.
- 4.37 It is proposed that the council will undertake a public consultation exercise on the option approved by the cabinet to ensure it gives the best possible opportunity for interested parties to put forward their views. In addition a listening and engagement session with key stakeholders is planned to discuss the options described and potential impacts.
- 4.38 Consultation will include writing to a representative sample of council tax payers, including those impacted by the scheme changes. We will also provide an online questionnaire to capture resident's views about the proposed changes.
- 4.39 Conversations with near neighbours have already taken place with regard to scheme changes and ongoing staff consultation will feed in to the process.

## **5. Decide**

The options considered are set out in Appendix A and the preferred option is recommended as it best meets the needs of the council and its residents.

## **6. Respond**

The decision will be implemented as set out in the recommendation and body of the report through public consultation as set out in paragraph 14.3 above and detailed in Appendix B

## **7. Review**

Responses to public consultation will be monitored and logged, these will be reviewed with the Portfolio holder and will be considered as part of the final scheme recommendations which will go before Council in January 2022.

## Background papers

Cabinet paper, 7 September 2016, council tax reduction scheme 2017/18

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Signed  
Sally Rowe  
Executive Director  
Childrens and Customer

08 September 2021



Signed  
Councillor A Andrew  
Portfolio Holder Regeneration

08 September 2021



## Appendix A

### Scheme Options

Option	Details	Estimated Cost of the Scheme
1.	Retain the existing Scheme without Changes	Current costs
2.	Banded Income scheme based on a new income grid scheme and adapted to fit within costs and principles of the existing scheme where appropriate	Cost Neutral

#### Option 1.

This scheme for working age applicants is based on the principles of the old council tax benefit regulations and was last amended in 2016 in order to manage budget reductions and target support where possible.

Awards are calculated with reference to the applicant's income and family make-up, there are complicated deductions for non-dependents based upon their income and status, net income is then matched against needs and allowances to determine an award.

With every change in income or status a re-calculation of an award and council tax liability is required and can result in a change making it difficult for claimants to budget for their changing liability and making debt recovery extremely difficult.

The maximum award for claimants is 70% unless they are under 35 years of age where the maximum award is 75% of council tax liability.

Pro's	Con's
System already in place and working	Increasingly complex for customers and staff where Universal credits is the main income source due to multiple changes  The scheme will, if universal credit cases increase as expected, become unviable in the longer term without significant additional administration
No requirement for new consultation	

## **Option 2**

This scheme is a fundamental change to the existing scheme, it is a sliding discount award based on income bands, household size and make-up.

The income bands relate to weekly income and are based on universal credit basic need then incremented in each category by £30.00 to a maximum.

Income is calculated based on net income with certain income types being disregarded

Maximum discount awards for all groups would be 75% with a sliding scale based on assessed income.

Where non-dependants are resident in a property the assessed award will be reduced by £10 per week for those in work and £5 per week for those not in work. Specified non-dependants such as students will not be counted. This is different to the current scheme which is based on actual income bands for working non dependants.

The proposed discount, income bands and household types are as follows:-

Discount	Couple with 2 Or more children	Couple with one child	Couple
75%	£0.00 - £292.52	£0.00 - £223.92	£0.00 - £137.67
65%	£292.53 - £322.52	£223.93 - £253.92	£137.68 - £167.67
55%	£322.53 - £352.52	£253.93 - £283.92	£167.68 - £197.67
45%	£352.53 - £382.52	£283.93 - £313.92	£197.68 - £227.67
25%	£382.53 - £412.52	£313.93 - £343.92	£227.68 - £257.67
0%	£413.53 and above	£343.93 and above	£257.68 and above

Discount	Single with 2 Or more children	Single with one child	Single
75%	£0.00 - £249.81	£0.00 - £181.21	£0.00 - £94.96
65%	£249.82 - £279.81	£181.22 - £211.21	£94.97 - £124.96
55%	£279.82 - £309.81	£211.22 - £241.21	£124.97 - £154.96
45%	£309.82 - £339.81	£241.22 - £271.21	£154.97 - £184.96
25%	£339.82 - £369.81	£271.22 - £301.21	£184.97 - £214.96
0%	£369.82 and above	£301.22 and above	£214.97 and above

*Child being a dependent child.*

All passported cases receive the maximum award of 75%

Passported cases include households where the following awards are received:-

- Income Support
- Income Related Job Seekers Allowance
- Income Related Employment Support Allowance

A number of options for income deductions have been modelled based on these schemes and the following have been used in order to protect vulnerable households and maintain a cost neutral scheme.

- Universal credit basic income is included as claimant income as are child care costs and limited capability to work costs. Housing costs are disregarded from the income calculation as they are in the current scheme.
- Child benefit income is disregarded for all but the the first child in this scheme whereas in the current scheme all child benefit payments are included as income and only child benefit for the first child is disregarded.
- Personal independent payments and Disability Living Allowances are disregarded
- Carers allowance is disregarded
- An extra income disregard has been modelled in this scheme of £45 per week where the following premiums are awarded
  - *DP (disabled premium for claimant or partner)*
  - *SDP (severe disabled premium for claimant or partner)*
  - *EDP (enhanced disabled premium for claimant or partner)*
  - *CDP (child disabled premium for any dependant)*

Introducing this Banded income scheme would remove the differential between under 35's and over 35's and would enable a maximum award of 75% discount to all those on low incomes as defined by the scheme.

Modelled data as at the beginning of August 2021 shows the following changes in awards to apply across the current working age caseload if the scheme were adopted:-

	No of Cases	Total weekly Award	Annual Award
Over £10 Gainers	234	£4,089.20	£212,638.40
£5.00 - £10.00 Gainers	1037	£15,027.00	£781,404.08
£0.00 - £5.00 gainers	12614	£212,818.98	£11,066,586.83
£0.00 (No change)	809	£10,542.82	£548,226.38
losers £0.01 - £5.00	2770	£32,453.55	£1,687,584.37
Losers £5 - £10	1117	£7,884.42	£409,990.06
Losers £10 - £20	516	£936.71	£48,708.82
Over £20 losers	50	£1.21	£62.67
<b>totals</b>	<b>19,147</b>	<b>£283,753.88</b>	<b>£14,755,201.62</b>

Analysis of cases that are gaining from this scheme but can't be modelled show that deductions from UC which need to be added back in to income, will reduce awards in some cases, mainly those where there are large gains, (*managed payments to landlords will be ignored but all other payment deductions included as income*) .

Many of the cases where they are showing as large losers under the scheme relate to cases where no income is showing on the system and these will need to be reviewed and may well come back in to an award.

Main areas where cases are losing is due to their income exceeding the banding thresholds, this is due to the treatment of dependant and non-dependant deductions from income as well as additional income other than basic universal credit being taken in to account as income whereas under the current scheme it may lead to the claimant getting the maximum award.

The majority of cases in this analysis show a small increase in their weekly awards and this is largely due to the maximum award increasing from 70% to 75%.

*£15,109,599.76 is the current cost of the scheme at the 1<sup>st</sup> August 2021 leaving around £354,000 available to support cases where awards are reduced.*

Currently applications for Council Tax Reduction can only be backdated for a period of 1 month and only when good cause is proven. This is too restrictive and relates to old legacy benefit rules. The ability to backdate up to one year, at the Council's discretion, would allow the scheme to assist low income applicants who failed to claim when they were potentially entitled to support.

There will be occasions where applicants may need more support than the scheme provides. Where they are experiencing exceptional hardship, the Council will maintain an exceptional hardship fund. Each case will be assessed on a case by case basis. The scheme will form part of the main Council Tax Reduction scheme and will be paid through the collection fund under S13A1A Local Government Finance Act 1992.

Pro's	Con's
<p>Simple to understand Income bands</p> <p>Level of income bands will reduce the number of changes to applicants entitlement</p> <p>Scheme will be future proofed, requiring minimal changes in future years</p>	
<p>Similar to near neighbours and other Councils, reducing confusion</p>	
<p>Design of scheme enables more targeted support towards families or other groups depending on income disregards.</p>	

## **Appendix B**

Modelling data has been used to identify potential gainers and losers from the preferred scheme and this is highlighted in appendix A.

A sample letter to council tax payers is attached below and this will be issued to a proportionate sample of council tax payers by band, 5000 claimants and 5000 non claimants.

A questionnaire will be developed highlighting the changes between the proposed scheme and the existing scheme and seeking views on those changes

A presentation to stakeholders will take place on the 15<sup>th</sup> September 2021 highlighting the changes proposed and the consultation questions being asked.

Subsequent engagement sessions will be held if deemed appropriate.



**Walsall Council**

## **BENEFITS SERVICE**

My Ref: LCTRS Consultation

Date: September 2020

Name

Address 1

Address 2

Address 3

Address 4

Post code

### **Have your say on proposed changes to the Local Council Tax Reduction Scheme (LCTRS)**

Council tax reduction is a discount people on a low income can claim from the council to get help with paying their council tax. We are now consulting on a draft proposals to introduce a new simplified discount award to replace the current benefit assessment. We now invite you to have your say and enclose a questionnaire for you to complete and return to us by xxxx.

### **Whether you receive council tax reduction or not, please have your say as the council's preferred option will affect most claimants.**

On 1 April 2013 a local council tax reduction scheme (LCTRS) replaced council tax benefit, new ways of calculating the reduction, developed and administered by local authorities, were introduced, this scheme has been modified by the council over recent years. A copy of the current scheme for Walsall is available on our website:

[www.walsall.gov.uk/council\\_tax\\_benefit](http://www.walsall.gov.uk/council_tax_benefit)

This proposal seeks to simplify the award of (LCTRS) for working age households with :-

- A discount rather than a complicated benefit calculation
- An award based on household Income and size
- Less changes in the amount claimants have to pay because of small changes in their income
- Better opportunity for those on low income to budget to pay council tax

Council tax reduction for people of pensionable age is set according to national rules which means all of their council tax is paid if they are on the lowest incomes and will continue to be protected under future schemes.

### **Consultation**

Walsall Council is required to consult with local residents and other interested parties before making changes to the local council tax reduction scheme.

No decision has yet been made about the scheme for 2022/23. Results of the enclosed questionnaire along with other information will be used to inform and finalise the final scheme. Please take a few minutes to have your say.

### **The options for a new council tax reduction scheme**

Cabinet Members considered two options at its meeting on the 9<sup>th</sup> September 2021 and recommended the decision to consult on option 2.

Option	Details	Estimated Cost of the Scheme
1.	Retain the existing Scheme without Changes	Current costs
2.	Banded Income scheme based on the Sandwell Model and adapted to fit within costs and principles of the existing scheme where appropriate	Cost Neutral

### **IF option 2 is approved how could this affect you?**

If you are currently in receipt of (LCTR) and wish to understand how these proposals will affect you if implemented, please look at the booklet which accompanies this letter before completing the enclosed questionnaire which has been sent to 10,000 randomly selected households (including both residents eligible for council tax reduction and those required to pay their council tax in full). **Please have your say by completing the questionnaire and return it in the prepaid envelope provided by xxxx.**

Thank you in advance for taking the time to participate in the consultation, your views are very important. The findings of the consultation will be reported to Cabinet in December 2021 and will be used to inform the final decision as part of the council's overall budget setting process in January 2022. Results of the consultation will be made available on the Council's website in December 2022.

Yours sincerely,

**Councillor**  
Leader of the Council





## **Cabinet – 8 September 2021**

### **Social Housing Decarbonisation Fund (SHDF) – Wave 1.**

**Portfolio:** Councillor Andrew, Portfolio Holder for Regeneration

**Service:** Money Home Job, Childrens Services

**Wards:** Borough wide

**Key decision:** Yes

**Forward plan:** No

#### **1. Aim**

To assist registered social landlords (RSLs) with stock in the borough to improve the energy efficiency of their dwellings that have the lowest energy efficiency through co-ordinating and submitting a bid on their behalf for Wave 1 of the Social Housing Decarbonisation Fund (SHDF).

#### **2. Summary**

- 2.1 On 23 August 2021 the Department of Business, Energy and Industrial Strategy (BEIS) launched their newest round of grants to help tackle fuel poverty and domestic carbon emissions. This is the £160M Wave 1 of the Social Housing Decarbonisation Fund (SHDF). BEIS requires funding bids direct from local authorities who will then act as the Accountable Body for all RSLs forming part of the specific bid.
- 2.2 The closing date for bids is 15 October 2021 and at the time of writing the report details of any bid to BEIS for Walsall have yet to be finalised but are envisaged to take the bid to the level requiring cabinet authority for Accountable Body status (over £500,000).
- 2.3 BEIS will announce their decision on bids in December 2021 with schemes commencing from January 2022 with a deadline for completion, currently set at March 2023.

#### **3. Recommendations**

- 3.1 That Cabinet delegates authority to the Executive Director Children Services to bid to the Department of Business, Energy and Industrial Strategy for Social Housing Decarbonisation Fund and for the council to act as Accountable Body for the same.
- 3.2 That Cabinet agrees that as part of the bid a fee for councils services of up to 5% is included which will be used as income to directly support Finance and Housing Energy Team costs in 2021/22 and 2022/23.

## 4.1 Report detail - know

### Context

- 4.1.1 The SHDF is the latest phase of the government's programme to assist households in tackling domestic related carbon emissions and fuel poverty. It is specifically focussed at improving registered social landlord stock.
- 4.1.2 BEIS has developed specific criteria for eligible works, eligible dwellings and grant levels. The grant funding is dependent upon a 1/3<sup>rd</sup> minimum contribution from the RSL and grant ceilings are summarised below (Table 1). Grant levels are dependent upon each dwelling Energy Performance Certificate (EPC) rating.

Table 1 Social Housing Decarbonisation Fund Grant Levels

EPC Rating	Maximum government grant per dwelling	RSL contribution (minimum)	Total value of Improvements
A to C	Not eligible	NA	NA
D	£10,000	£5,000	£15,000
E	£12,000	£6,000	£18,000
F	£16,000	£8,000	£24,000
G			

- 4.1.3 Whilst many RSLs with stock in Walsall have made significant advances over the last 10+ years to improve the energy efficiency of their dwellings there are still expected to be dwellings eligible for SHDF as a result of a combination of:
- hard to treat stock (previously un-economic to improve)
  - limited RSL capital resources
  - tenants declining the upgrade to their home.
- 4.1.4 Officers from the Home Energy Team are in continuing discussions with representatives of RSL landlords with stock in the borough making them aware of the SHDF and supporting their development of individual aspects of a broader bid for funds. This work is in line with the council's adopted Home Energy Conservation Act (HECA) Action Plan, which seeks to lower fuel poverty in the borough (currently rate of 19.4% of all households, 11th highest nationally).
- 4.1.5 At the time of writing this report, the details of any bid to BEIS have not been finalised but are expected to assist more than 50 dwellings and therefore have a capital grant value of over £500,000. Officers will seek to include any eligible council owned dwelling within the project.
- 4.1.6 In addition to the capital grant BEIS is expected to allow applicants to include up to 15% 'on-costs' for ancillary and project development costs to cover items such as EPCs, retro-fit assessments (before and after works) and project management.
- 4.1.7 Whilst the work associated with supporting RSLs is in line with the HECA action plan, it is a cost to the council. It is therefore considered appropriate to include within the 15% on-costs an element to pay for costs associated with work undertaken by the council in this same area and a fee of up to 5% is to be set for this and to be apportioned as shown in Table 2 overleaf.

Table 2 Fee for Social Housing Decarbonisation Fund Grant

Allocation of On cost fees	% fee	Value based on an indicative £500,000 bid
Finance Services ongoing support and monitoring costs	1.5%	£7,500
Housing Home Energy Service - project management / monitoring and submissions	3.5%	£17,500
RSL eligible costs- all other associated 'on-costs' i.e. balance available	10%	£50,000
Total fee	15%	£75,000

## 4.2 **Council Corporate Plan priorities**

4.2.1 The proposal is in line with:

- a) The existing Housing Strategy (2020-2025) which highlights that the Council is committed to working closely with our major RSL partners to ensure that a sufficient number of affordable housing, that meets housing need, is provided.
- b) The Walsall Home Energy Conservation Act 1995 (HECA) Action Plan 2021 which seeks to address fuel poverty, excess winter deaths and domestic related carbon emissions.

4.2.2 The work has the potential to have a direct positive impact on the Council's abilities to deliver to its priorities as stated in the Corporate Plan 2018-21 in particular;

**Communities:** Housing provision matches local need and reduces homelessness.

## 4.3 **Risk management**

4.3.1 The key risk is an individual RSLs not delivering their specific aspect of the scheme. It is expected that a range of RSLs will seek to participate in this project and there will be flexibility in the bid to enable transfer of allocations between RSLs if a specific RSL's delivery is not on target.

## 4.4 **Financial implications**

4.4.1 The council will only enter into funding agreements with RSLs and BEIS when a bid to BEIS has been approved by them.

4.4.2 The council as Accountable body is expected to receive funding direct from BEIS and will only release it to an RSL upon completion of relevant and evidenced works. RSLs will individually be responsible for confirming compliance with BEIS funding criteria and council officers will be check and verify any funding submissions. As indicated at Table 2 and para 4.1.7 it is proposed to 'levy' a fee for the delivery of this work to cover the councils associated costs.

4.4.3 The level of funding to be sought in the overall bid is not known at this stage but is expected to be in excess of £500,000 i.e. assisting more than 50 dwellings.

- 4.4.4 As indicated at 4.1.5 officers will seek to include, if possible, any council dwellings that meet the eligibility criteria within a bid with the 1/3<sup>rd</sup> 'match' funding being sourced from a combination of:
- existing IFM budgets (2021/22 and 2022/23);
  - a bid for 2022/23 capital funding and
  - Health Through Warmth Capital Programme

#### **4.5 *Legal implications***

- 4.5.1 Assisting RSLs to improve their own stock is in line with the HECA1995.
- 4.5.2 The council if successful in its bid will be asked to enter into agreement with BEIS and will then enter into individual agreements with RSLs in line with BEIS requirements.

#### **4.6 *Procurement Implications/Social Value***

- 4.6.1 It is expected that the majority if not all of the stock to be improved will be owned by RSLs and not the council. RSLs have their own procurement arrangements and these will need to comply with BEIS criteria.
- 4.6.2 If the council is permitted to include its own limited portfolio of dwellings within the bid it will procure the capital works through a relevant framework such as Fusion 21 which is being used for the Local Authority Delivery Scheme (LADS) retro-fit grant project.

#### **4.7 *Property implications***

- 4.7.1 The council has a very limited portfolio of dwellings. The occupancy arrangements and premises will be assessed alongside the BEIS criteria to establish if any are eligible for assistance and the bid will include those that are.

#### **4.8 *Health and wellbeing implications***

- 4.8.1 Improving the energy efficiency of dwellings can directly tackle fuel poverty and excess winter deaths. The proposal is in accordance with the:
- Marmot Review (Fair society healthy lives)
  - NICE Guidelines NG5 and Quality Standard QS117 Preventing excess winter deaths and illness associated with cold homes
- 4.8.3 Previous council research has highlighted that undertaking home insulation and/or heating upgrades has a statistically significant positive impact on mental well-being.

#### **4.9 *Staffing implications***

- 4.9.1 The proposal includes for existing staff costs to be met from a fee charged to the grant bid. The proposal will be managed by existing staff within the Housing Energy Team and Finance.

#### **4.10 *Reducing Inequalities***

- 4.10.1 The implications for reducing inequalities have been taken into account and assessed. The proposal is in accordance with the council's approved Renewal Assistance Policy (for which an EQIA already exists).

4.10.2 The key grant criteria is property specific i.e. the dwelling must have a low rated EPC and this effectively 'leads' the prospective direction of grant funding. The scheme will directly help residents move out of fuel poverty and reduce the risk of excess winter deaths caused by cold and damp homes.

#### **4.11 Climate Change**

4.11.1 Government data estimates that carbon emissions from dwellings have reduced between 2005 and 2019 (latest data release) in Walsall at a similar rate (38.1%) to the West Midlands (38.4%) and England (38.5%).

4.11.2 The proposal is directed at helping RSLs decarbonise their stock and as a result is expected to have a positive impact on the climate.

#### **4.12 Consultation**

4.12.1 Officers are in detailed discussion with a range of RSLs and supporting them in the development of schemes that will meet the BEIS criteria.

### **5. Decide**

5.1 An alternative to the recommendation in this report is to not develop a bid for this source of external funding. It is strongly recommended to seek to bid as SHDF may be the last opportunity to secure grant assistance to improve low efficiency social dwellings (including council premises) and as with private rented dwellings there may in the future a legislative move to the 'outlawing' of tenancies being provided for social rented rated dwellings with F and G EPCs.

### **6. Respond**

6.1 In the event that cabinet approves this report officers will continue to seek to develop a viable bid for funding and submit this to BEIS for their consideration.

### **7. Review**

7.1 An update report will be presented to Cabinet CMT, for noting, when the outcome of any bid to BEIS for this funding is known.

### **Background papers**

NICE Guidelines NG5 and Quality Standard QS117 Preventing excess winter deaths and illness associated with cold homes

Walsall Home Energy Conservation Act (HECA) Action Plan – June 2021

BEIS Local Authority Carbon Dioxide (CO<sub>2</sub>) emissions dataset - 9 August 2021

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Signed  
Sally Rowe  
Executive Director  
Childrens and Customer  
8<sup>th</sup> September 2021



Signed  
Councillor A Andrew  
Portfolio Holder Regeneration

## **Cabinet – 8 September 2021**

### **To restart payment by plan for Adult Social Care providers during COVID-19 pandemic**

**Portfolio:** Councillor Rose Martin

**Related portfolios:** All

**Service:** Adult Social Care

**Wards:** All

**Key decision:** Yes

**Forward plan:** Yes

#### **1. Aim**

##### **1.1. This report:**

- I Seeks approval for the Council to reintroduce flexible arrangements for Adult Social Care Home Care providers in order to ensure continuity of care for existing service users and to ensure improved capacity for new packages of care during the period from 31 August 2021 until the end of the current financial year.
- II Asks that delegated authority be given to the Adult Social Care (ASC) Portfolio Holder, in consultation with the Executive Director for Adults, Public Health & Hub, and the Council's Section 151 Officer to cease or extend arrangements based upon demand levels over the winter 2021-2022.

#### **2. Summary**

- 2.1. During previous periods of high demand (2020-21) Walsall Council implemented changes to how home care providers were paid and the flexibility they had to arrange care visits directly with people receiving care, their families and carers. The purpose of this was to allow home care providers to manage their workforce capacity flexibly on a day-to-day basis in order to ensure that existing care arrangements could be maintained, and that there was capacity to meet new demand.
- 2.2. An Adult Social Care provider payment plan was put in place by the Executive Director of Adult Social Care on 20 March 2020, which meant domiciliary care providers were paid in accordance with financial values contained within service users' support plans ('payment by plan') rather than paid for actual care delivery in accordance with the existing payment arrangements.



- 2.3. Our experience of these arrangements first time round saw the number of people waiting for care in Walsall reduce with both community packages and discharges from hospital commencing in a timely manner.

#### Current position

- 2.4. Over recent weeks there has been significant increase in demand for home care for both people in the community and for people being discharged from hospital.
- 2.5. The home care market does not currently have the workforce capacity to meet the increasing demand levels which is resulting in either people having to wait to receive care, or them having to be admitted into a care home bed as opposed to returning to their own home.
- 2.6. Commissioners are working with home care providers in order to address the workforce issues, which is a national issue, however the increased opportunities for employment outside of the care sector following the relaxation of covid restrictions and the impending mandatory requirement for covid vaccination is creating significant further challenge.
- 2.7. In accordance with the Council's Constitution, this is a Key Decision for the following reasons:
- The decision may incur 'significant' expenditure of greater than £250,000;
  - The decision is likely to have a significant impact on two or more wards of the borough as the proposed alternative model of delivering care flexibly is a change to the way in which service is delivered.

### **3. Recommendations**

- 3.1. That Cabinet approves the restart of financial relief for contracted and non-contracted Adult Social Care domiciliary care providers of 'payment by plan' arrangements (except where there is no evidence of care having taken place) for domiciliary care services until the 31 March 2022 with an estimated total additional cost of £28,000 per week for 2021/22.
- 3.2. That Cabinet delegates authority to the Adult Social Care (ASC) Portfolio Holder, in consultation with the Executive Director for Adults, Public Health & Hub, and the Council's Section 151 Officer to cease or extend arrangements based upon demand levels over the winter 2021-2022, and subsequently authorise the sealing or signing of any associated contracts, deeds, variations and other related documents.

### **4. Report detail**

#### **Know**

- 4.1. Over the last month the number of people medically fit for discharge from hospital has increased by 250%.

- 4.2. The number of people awaiting a package of care in the community and hospital settings has increased by 400%.
- 4.3. During 2021 we have seen a decline in the mortality rate for people receiving care, meaning that they are requiring care packages longer than before the pandemic. This has also been noted nationally by the British Medical Journal who have reported a 45% reduction in the mortality rate for people aged 85+ in certain care settings.
- 4.4. Providers have previously responded well to the support provided by the Council and this contributed to continuity of care for our residents with no provider failure.
- 4.5. Providers continue to face an unpredictable future as the pandemic continues. Mandatory vaccination, isolation and difficulties with recruitment and retention continue to impact on the management of staffing levels and excessive financial increases across a number of areas including insurance premiums, recruitment and personal protective equipment (PPE).
- 4.6. Adult Social Care Providers continue to indicate to the Council that by enabling them to utilise their local knowledge and insight of our vulnerable adults (based on their day to day contact), during this unprecedented period, that they can work flexibly, innovatively and prioritise their resources to meet service users' needs, which in turn better manages existing demand and creates additional capacity.
- 4.7. The option of payment by plan and a number of alternative payment options were considered by Cabinet on 19 May 2021. The model of paying providers on a payment by plan basis rather than paying providers for actual care delivery, which was the pre-pandemic payment arrangement, was approved.
- 4.8. Whilst payment by plan does not have the lowest cost, it is considered to be the most cost effective and has the strongest rationale in terms of maintaining service delivery and protecting the market and was previously agreed by Cabinet on 19 May 2020.
- 4.9. Adult Social Care have duties under the Care Act, which include market management and market shaping, specifically:
- local market shaping to encourage quality, choice and sufficiency of provision;
  - local contingency planning in case of provider failures;
  - ensure care is maintained where provider fails financially and services cease – for everyone, including self-funders, to ensure people's needs continue to be met;
- 4.10. The Walsall Adult Social Care Market is a fragile market in ordinary times; our Adult Social Care Commissioners have now assessed all such provision as a significant risk and seen providers implement business continuity plans and refuse new business.
- 4.11. Care providers are no longer able to meet demand with existing staff resources without the flexibility and reintroduction of payment by plan.

## **Council Corporate Plan priorities**

- 4.12. This proposal links to the Council's corporate priority 'Communities are prospering and resilient. The most vulnerable are protected from avoidable harm, including treating and caring for people in a safe environment through working within the local community. It enhances quality of life for people with care and support needs and those with long term conditions; out of hospital, community based provision provides a safe and more appropriate environment for individuals recovering from ill health and/or injury or requiring long term care.
- 4.13. The Care Act embodies a principled, person-centred and values-based approach to all aspects of the provision of social care. It is essential that these principles and values are maintained during this period and that the Council adheres to the 'Responding to COVID-19: the ethical framework for adult social care' which aligns to the councils priorities.

### **Risk management**

- 4.14. The monitoring of the expenditure will be overseen by the Adult Social Care directorate, in conjunction with finance colleagues.
- 4.15. It is acknowledged that there is a risk that service users' individual needs may not be met because of providers' flexible approach and therefore additional operational safeguards have been implemented so that anyone who receives significantly less care than that detailed in their support plan is contacted by an Adult Social Care officer for a wellbeing check.

### **Financial Implications**

- 4.16. It is estimated that the return to payment by plan will incur additional financial pressure for the council of circa £27,000 per week. Officers will be looking at how to minimise this through continual work to support the market and options to allocate the spend against appropriate funding sources eg BCF winter pressures etc.

### **Legal Implications**

- 4.17. Legal Services have previously been engaged about exploring and mitigating implications in relation to the action taken to date; consideration has been given to:
- a The practicalities for how any contractual variations in respect of continued supplier relief on implied terms will be documented including consideration and appropriate mitigation to minimise the risk of procurement and best value challenges (with reference to the contractual provisions that allow variations);
  - b The Council's exit routes, e.g., time limiting any variations with a minimum of one months' notice to the market to revert back and making them conditional of contractual provisions;
  - c Mitigating any risks of providers or other care providers challenging decisions taken in relation to payment arrangements;

- 4.18. Legal advice and support will be sought if any further variation of contracts are required.

### **Procurement Implications/Social Value**

- 4.19. The temporary arrangements introduced by the Council in 2020 has already entered into constituted contract variations in line with the guidance provided in the Procurement Policy Notes up to specific dates.
- 4.20. Specific procurement and legal advice will be sought by the directorate in relation to any variation which may be required for increasing the frequency of payment to providers in receipt of Scheduled Payments, however, as previously advised it is likely that these would not be seen as 'material changes'.
- 4.21. As regards with reintroducing a variation for payment by plan for Domiciliary Care providers on the CBS framework, this framework agreement has been varied several times since it was originally procured.
- 4.22. However, when balancing this with the duty to continue to support the provider market as a result of the pandemic and other national considerations detailed above, continuing with these arrangements as variations can be seen as the option which poses the least risk to the Council. This requirement could not have been foreseen when these contracts went to competitive tender.
- 4.23. Procurement and Legal Services have recommended that such variations should only be in place for the shortest amount of time required in order to respond to the pandemic, and appreciate that the timescale for this is unknown at this time so will be subject to careful and thorough management by Adult Social Care.
- 4.24. Procurement have recommended that these variations are put in place alongside relevant controls for transparency and in relation to electronic call monitoring, to ensure that the Council has visibility of exactly what care is being delivered.
- 4.25. Procurement have also recommended that the ideal course of action as the Council transitions from responding to the pandemic to reset plans is to re-procure these services, as this will enable new arrangements to align with the Council's strategic direction in relation to care, and ensure that the risks posed by multiple contract variations is removed. The work to address this has commenced and will be fed back to cabinet in due course.

### **Health and wellbeing implications**

- 4.26. It is in the health and well-being interests of those supported by Adult Social Care services that the market continues to be supported to be financially sustainable and to flex its capacity so that it can continue to meet the assessed care needs of those who require them.
- 4.27. The principles and actions contained within this report are in full accordance with the Marmot objectives because service users will have increased independence, improved health and can positively contribute to their communities in a safe and healthy way.

## **Staffing implications**

- 4.28. There are no staffing implications arising out of this report.

## **Reducing Inequalities**

- 4.29. An Equality Impact Assessment (EqIA) was completed in May and reviewed in December 2020; further review has taken place and updated for this report.
- 4.30. Continuity of care is now significantly impacted and if we do not consider all interventions including the reintroduction of payment by plan providers will not have the autonomy to risk assess and deliver care flexibly. The impact on service users is that whilst there may be changes to how and when their needs are met, their priority needs will continue to be met. Provider flexibility also creates capacity to take on new care packages or continue to deliver existing packages safely within reduced resources.
- 4.31. Adult Social Care have also considered the impact of payment by plan on families and carers of service users. Families and carers may experience anxiety about care being reduced. However, by providers delivering care flexibly they should also find some reassurance that their priority needs are being met. The Department of Health and Social Care's guidance *Responding to COVID-19: the ethical framework for adult social care* (published 19 March 2020) continues to inform all of Adult Social Care's decision making about the subject matter of this report.

## **Climate Change**

- 4.32. Restart of payment by plan will support our approach in promoting independence and a strength-based approach of our residents and offer the opportunity for providers to deliver care flexibly. This could include negotiating transfer of packages to providers whose primary business is in an areas where they deliver ad-hoc packages therefore reducing travel and our carbon footprint.

## **Consultation**

- 4.33. All Adult Social Care providers across Walsall and the Council's Health and Care partners continue to be engaged in regular tele-conferences, by email, through a dedicated 'provider hotline' and through an Adult Social Care provider information and advice internet page.
- 4.34. Leaflets have been produced for providers to issue to service users when having discussions about their care delivery which sets out the 'new way of working' and addresses frequently asked questions. The leaflet also advises who to contact should they be unhappy with their new arrangements.

## **5 Decide**

The option of payment by plan and a number of alternative payment options were considered by Cabinet on 19 May 2020 where the preferred approach of a payment by plan was approved, rather than paying providers for actual care delivery, and our recommendation is to reintroduce these arrangements

## 6 Respond

Subject to Cabinet approval the arrangements for payment by plan will be restarted.

## 7 Review

Adult Social Care will consider national guidance as issued and our local intelligence to inform our ongoing approach.

### Background papers

19 May 2020 Cabinet report (Appendix 1)  
9 December 2020 Cabinet report (Appendix 2)

#### Author

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Kerrie Allward  
Executive Director  
Adult Social Care, Public Health and Hub

Date: 1 September 2021



Councillor Rose Martin  
Portfolio holder  
Adult Social Care

Date: 1 September 2021

## **Paying for Community Based Commissioned Care Services During the COVID-19 Period**

**Portfolio:** Councillor Rose Martin

**Related portfolios:** All

**Service:** Adult Social Care

**Wards:** All

**Key decision:** Yes

**Forward plan:** No

### **1. Aim**

- 1.1 This report seeks Cabinet's approval for the Council financially support or provide financial relief to Adult Social Care providers and ensure continuity of care for service users, to do this the Council will make payments outside of usual contracted arrangements, during the period of COVID-19. Thus, meaning an additional expenditure of approximately £319k for a period of 14 weeks (23 March 2020 – 28 June 2020).
- 1.2 This report also highlights the potential risk of additional expenditure if demand, complexity or staff absence changes at short notice and highlights the ongoing work to support the residential care market.

### **2. Summary**

- 2.1. In line with Government guidance and as part of the Adult Social Care's response to COVID-19, a number of measures have been adopted, to enable providers of commissioned care services to be paid in a way that supports their cash flow and sustainability.
- 2.2. An Adult Social Care provider payment option was agreed by the Executive Director of Adult Social Care on 20/03/20, which meant domiciliary care providers are paid in accordance with financial values contained within individual service users' support plans rather than paid on actual care delivery as per the existing payment arrangement.
- 2.3. Since these measures were introduced, the number of people waiting for care has reduced from 90 to 15. The number of people who were awaiting discharge from Walsall Manor has reduced from 90 to 24 (with only 3 of these awaiting care). Care providers have absorbed high numbers of staff absence and there has been no provider failure.



- 2.4. The arrangements put in place to date are currently expected to cost an additional approx. £319k for a period of 14 weeks (23 March 2020 – 28 June 2020). This calculation is based on available data for the four week Covid-19 period from 23 March, which highlighted a significant reduction in overall care calls. There is a risk that costs will increase as families return to work and care is reinstated.
- 2.5. Adult Social Care commissioners are considering additional financial relief arrangements to support other commissioned services and have requested feedback from the Adult Social Care market as to the nature of additional expenditure at this time. Any additional arrangements will be subject to approved governance, via the Supplier Action Payment Group and approval sought from Silver or Gold, dependent on the financial implication, and approval of Cabinet if the arrangements being considered total more than £250k. Arrangements will only be introduced on receipt of this approval.
- 2.6. In accordance with the Councils Constitution, this is a Key Decision for the following reasons:
- The decision will incur 'significant' expenditure of greater than £250,000
  - The decision is likely to have a significant impact on two or more wards of the borough as the proposed alternative model is a change to the way in which service is delivered

### **3. Recommendations**

#### **That Cabinet:**

- 3.1. Notes the revised Adult Social Care provider payments arrangements put in place on 23 March as set out in this report.
- 3.2. Approves the continuation of the ASC recommended provider payment option of payment by plan (except where there is no evidence of care having taken place) at an estimated cost of £119,000, noting that this may increase significantly and at short notice if demand, complexity or staff absence changes.
- 3.3. Approves funding of £200,000 for additional supplier relief to contracted and non-contracted Adult Social Care providers following a task and finish analysis of provider Covid-19 related additional expenditure. This will be subject to agreed governance, as set out in this report.
- 3.4. Approves delegated authority to the Executive Director of Adult Social Care in consultation with the Portfolio Holder of Adult Social Care to enter into any necessary contractual variations to enact these recommendations.
- 3.5. Notes the plans to address the financial sustainability of the Care Home market through a task and finish project of open book accounting.

### **4. Report detail**

#### **Know**

- 4.1. On the 13<sup>th</sup> March 2020 with the emergence of the magnitude of Covid-19 pandemic the Local Government Association (LGA) and the Association for the Directors of Adults Social Services (ADASS) released local authority commissioner guidance to summarise pressures on social care providers arising from COVID-19, and to put forward ways in which commissioners can alleviate these pressures<sup>1</sup>. The guidance listed a range of pressures and actions that commissioners may take to address them it described these actions as what commissioners “can” do: our shared expectation is that commissioners actively consider all these issues and possible mitigating measures and do what is necessary to support their local providers.
- 4.2. The guidance note, advised consideration of payment on plan as a way to reduce delays in usual invoice processing time lines to support provider cash flow. The priority being to ensure providers of care in the community have access to a cash flow in order to sustain service delivery during this period.
- 4.3. On the 18<sup>th</sup> March, the Coronavirus Bill was introduced, which set out the intention of the Government to make changes to the Care Act 2014 to enable local authorities to prioritise the services they offer in order to ensure the most urgent and serious care needs are met, even if this means not meeting everyone’s assessed needs in full or delaying some assessments<sup>2</sup>.
- 4.4. Additionally, on the 18<sup>th</sup> March, the Department of Health and Social Care issued the COVID-19 Hospital Discharge Service Requirements<sup>3</sup>, which set out how health and care systems and providers should change their discharging arrangements and the provision of community support during the coronavirus situation and that implementing these Service Requirements was expected to free up to at least 15,000 beds by Friday 27<sup>th</sup> March 2020, with discharge flows maintained after that. This guidance was accompanied by a letter addressed to Directors of Adult Social Care, which detailed that *“one of the most important tasks will be to ensure we have the capacity to support people who have acute healthcare needs in our hospitals. To do this we need to organise the safe and rapid discharge of those people who no longer need to be in a hospital bed. The new default will be discharge home today”*.
- 4.5. On the 20<sup>th</sup> March, a letter received from the Department of Housing, Communities and Local Government (DHCLG), set out the funds that would be made available to Councils to amongst many other essential council services *“Meet the increased demand for adult social care and enable councils to provide additional support to social care providers”*. A copy of this letter is attached at **Appendix 1**.
- 4.6. In the week of the 18<sup>th</sup> March, Adult Social Care (ASC) providers were reporting staffing issues in relation to isolation/illness through Covid 19, anecdotally; up to 20% of the care workforce were absent. This was creating issues in maintaining the capacity required to meet the existing Adult Social Care demand. In addition, there were 90 packages of care in the community waiting to be picked up by ASC

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<sup>1</sup> <https://www.local.gov.uk/coronavirus-information-councils/social-care-provider-resilience-during-covid-19-guidance-commissioners>

<sup>2</sup> <https://www.gov.uk/government/publications/coronavirus-bill-what-it-will-do/what-the-coronavirus-bill-will-do>

<sup>3</sup> <https://www.gov.uk/government/publications/coronavirus-19-hospital-discharge-service-requirements>

providers and 90 people in hospital that were deemed medically fit for discharge, most of whom would require care to facilitate discharge.

- 4.7. On the 19<sup>th</sup> March the Department for Health and Social Care released the Ethical Framework for Adult Social Care<sup>4</sup> during COVID-19 and emphasises decision making should be principled on reasonableness; minimising harm; inclusiveness; respect; flexibility; accountability; proportionality and community. It states that, *“Recognising increasing pressures and expected demand, it might become necessary to make challenging decisions on how to redirect resources where they are most needed and to prioritise individual care needs. This framework intends to serve as a guide for these types of decisions and reinforce that consideration of any potential harm that might be suffered, and the needs of all individuals, are always central to decision-making”*

## **Decide**

- 4.8. In order to respond to the immediate capacity issues and the challenge, as set out in the DHSC guidance, the Council engaged with ASC providers to develop a plan to maintain the essential care and support to existing adult social care eligible service users and to respond to anticipated increased demand.
- 4.9. ASC Providers indicated that by enabling them to utilise their local knowledge and insight of our vulnerable adults (based on their day to day contact), during this unprecedented period, that they would be able to work flexibly, innovatively and prioritise their resources to meet clients’ needs, which in turn would better manage existing demand and create additional capacity.
- 4.10. The option of payment by plan and a number of alternative payment options were considered on their merits, and on 20<sup>th</sup> March 2020, the Executive Director of Adult Social Care agreed the new model of paying providers on a ‘payment on plan’ basis rather than paying providers on actual care delivery, which was the existing payment arrangement. For illustration, if Provider x currently supports 50 service users each with 10 hours of care, this would equate to a guaranteed payment of 500 hours being paid. We would then ask providers to meet the needs of those individuals flexibly within those 500 hours, and in doing so utilising those resources more effectively, thereby releasing additional capacity.
- 4.11. The other options that considered were:
1. Do nothing, pay against actual care delivery
  2. Payment against support plan value
  3. 3. Payment against the support plan value (except where there is evidence that no care has been delivered) – **Preferred**
  4. Payment by actual care delivery + 10%

Whilst the preferred option does not have the lowest cost, it is considered to be the most cost effective and has the strongest rationale in terms of maintaining service delivery and protecting the market. The rationale for choosing option three

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<sup>4</sup> <https://www.gov.uk/government/publications/covid-19-ethical-framework-for-adult-social-care/responding-to-covid-19-the-ethical-framework-for-adult-social-care#reasonableness>

is that options two and three are the only options where additional capacity could be expected, which is a critical factor. All of the other options are reliant on care providers continuing to deliver care, as they were previously to safeguard themselves from a drop in income, there is no incentive for a provider to deliver care and meet assessed need in a more innovative way in a shorter duration if they are penalised for this financially. The rationale for choosing option three over option two is that, unfortunately, providers have not demonstrated full compliance with notifying the local authority of reasons for 'no care delivery' and therefore in order to safeguard against fraudulent behavior it is prudent to assume that care delivery has not been attempted or is not required where there is no evidence of care being delivered. Providers have the facility to evidence where there are other reasons why a care call has not been recorded and on receipt of this evidence, the council can make payment for this activity.

A further rationale for selecting Option three is that seven of our nearest neighbouring local authorities have adopted a 'payment by plan' payment option and the risk if Walsall adopted a less favourable option is that care providers would choose to deploy their resources in other Local Authority areas with more favourable payment terms.

## Respond

- 4.12. The above actions were implemented on 23<sup>rd</sup> March 2020 and was followed by formal notification to the market, on the 9<sup>th</sup> April, alongside assurance around financial payments, to support their immediate cash flow pressures during this time.
- 4.13. Internal systems were also reconfigured to enable all of the above to be actioned; this included changes to payment processing schedules and the removal of business as usual validation processes. Providers were issued with extensive details on how the interim arrangements were to be mobilised and the requirements of them during this period.
- 4.14. The recommendation of the Cabinet Office procurement note (PPN 02/20)<sup>5</sup> issued on the 20<sup>th</sup> March was that any provider relief should remain in place until the 30<sup>th</sup> June 2020. The projected financial implication for the 'payment on plan' for a 14-week period would amount to **£119k**; however could be substantially more; this is detailed more fully at 7.3 and 7.4. in the finance section of this report.
- 4.15. As an interim measure, whilst Cabinet approval is being sought Providers have been paid ahead of schedule for actual care delivered, and an 'on account' payment to bridge the difference between actuals and plan. This has allowed the Council to ensure continuous cash flow across the provider market. This arrangement does not fully fulfil the Council commitment to the Market and therefore there is a risk of reduced confidence in the Council to support the ASC market.
- 4.16. Adult Social Care have duties under the Care Act 2014, which include market management and market shaping, specifically:
  - local market shaping to encourage quality, choice and sufficiency of provision;
  - local contingency planning in case of provider failures;

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<sup>5</sup> <https://www.gov.uk/government/publications/ppn-02-20-policy-note-0220-supplier-relief-due-to-covid-19>

- ensure care is maintained where provider fails financially and services cease – for everyone, including self-funders, to ensure people’s needs continue to be met;

With the above in mind, a wider issue exists across the non-contracted community and voluntary sector market, specifically day care and social clubs, who have reported that due to enforced temporary closures, this is causing financial sustainability issues. This sector do directly support a number of our vulnerable adults across the community and will be required to resume this role post COVID-19.

- 4.17. It is for this reason that Cabinet agreement is also sought for a further financial commitment of **£200k** in order to swiftly respond to the wider ASC market as set out in 4.13. This is notwithstanding, an ongoing task and finish initiative, where we are considering the wider Covid 19 financial support available to providers through provider relief mechanisms, such as business grants, the furlough scheme etc.
- 4.18. Approval of any additional arrangements will be subject to approved governance, via the Supplier Action Payment Group and approval sought from Silver or Gold, dependent on the financial implication, and approval of Cabinet if the arrangements being considered total more than £250k. Arrangements will only be introduced on receipt of this approval
- 4.19. The Residential and Nursing market is experiencing a particular set of challenges in relation to COVID-19, some of these are similar to the wider market in that they have high numbers of absent staff, but some are different in that the new demand has decreased, but an enhanced response by the homes is required to deal with infection outbreaks and the tragic increased number of resident deaths.
- 4.20. In Walsall, the Quality in Care Team is working in partnership with health and public health teams to provide care homes with comprehensive support to meet some of these challenges. However, given the unexpected high number of vacancies that have now developed in care homes, there are also plans in formation to work with care home providers in relation to their financial sustainability and viability. This includes specifically, a refresh of the detailed residential and nursing market open book accounting exercise, which was undertaken 12 months ago. This individualised exercise may result in additional financial support required for this market.
- 4.21. The Walsall Adult Social Care Market is a fragile market in ordinary times; our Adult Social Care Commissioners have now flagged all provision as a significant risk and this has been escalated to the Council’s cross directorate Supplier Payment Group (set up in response to COVID-19 to provide governance role in relation to the additional monies issued from Government to support organisations to respond to COVID-19 increased financial burdens, administered by the Council).

## **Review**

- 4.22. Since the 20th March 2020, a plethora of guidance has been produced nationally in relation to localised responses to COVID-19, including guidance on how social



care providers should be supported and paid during this period. Latest available information provided by the ADASS and the LGA highlights an approach to apply a percentage based uplift to existing unit costs, for care delivered. However, the approach being adopted by local authorities across the country varies and a number have adopted the approach, which was recommended by ASC commissioners in Walsall, including many of Walsall's neighbouring authorities. This in part was a significant factor, as many of our providers work across the Black Country region.

- 4.23. Association of Directors of Adult Social Services and the Local Government Association, published a briefing note early April 2020 on *Temporary Funding for Adult Social Care providers during the Covid-19 Crisis*<sup>6</sup>. This paper included a range of considerations that Local Authorities could and were exploring in relation to easing provider cash flow on an interim basis. There are references to approaches including payment to providers on plan, alongside other considerations including percentage base uplifts to contracted rates. The main thrust of this guidance was to shine a light the need to temporarily support providers to deliver care across communities in a way, which is not hindered by cash flow issues.
- 4.24. There has been a detailed analysis of how the Council could have considered paying providers who deliver community based care by ASC Commissioners. An options appraisal was developed on 9<sup>th</sup> April in relation to domiciliary care providers payments – this concluded a recommended approach was payment by support plan. Further options subsequently considered have been payment by support plan versus payment by actuals plus 10% as referenced in the *Temporary Funding for Adult Social Care providers during the Covid-19 Crisis* briefing note of April 2020. On consideration of these further options as set out at 4.9, ASC Commissioners continue to seek approval for payment by support plan values, with a minor variation, which includes, except where there has been no evidence that care has been delivered and a corresponding variation form has not been submitted.
- 4.25. The continuous analysis since implementation has also enabled ASC Commissioners to review the demand and capacity of the market. The analysis has lead Commissioners to recommend the return to previous payment arrangements for supported living and complex care providers from the 10<sup>th</sup> May as it was determined that capacity in this particular part of the market is no longer required and staff absence is improving as staff testing is becoming more prevalent.
- 4.26. Since these measures were introduced, the number of people waiting for care has reduced from 90 to 15. The number of people who were awaiting discharge from Walsall Manor has reduced from 90 to 24 (with only 3 of these awaiting care). Care providers have managed to absorb high numbers of staff absence and there has been no provider failure.

## **5. Council Corporate Plan priorities**

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<sup>6</sup> <https://local.gov.uk/sites/default/files/documents/Provider%20fees%20-%20summary%20of%20the%20approach%20proposed%20by%20local%20%20government%20-%20ASC%20final.pdf>

- 5.1. This proposal links to the Council's corporate priority 'Communities are prospering and resilient. The most vulnerable are protected from avoidable harm, including treating and caring for people in a safe environment through working within the local community. It enhances quality of life for people with care and support needs and those with long term conditions; out of hospital, community based provision provides a safe and more appropriate environment for individuals recovering from ill health and/or injury or requiring long term care.
- 5.2. More specifically this proposal seeks to align to the Care Act Duty of Market Oversight.

## **6. Risk management**

- 6.1. The monitoring of the expenditure will be overseen by the Adult Social Care directorate and the Supplier Relief Payment Group in conjunction with finance colleagues. This agenda is also discussed as part of the COVID-19 chain of control groups (BRONZE; SILVER and GOLD), which has representatives of all internal and external Stakeholders responsible for delivering safe outcomes as a result of COVID-19.
- 6.2. It is acknowledged that there is a risk that service user's individual needs may not be met because of providers' flexible approach and therefore additional operational safeguards have been implemented so that anyone who receives significantly less care than that detailed in their support plan is contacted by an ASC officer for a well-being check.
- 6.3. It should be noted that should care hours return to the levels provided pre-Covid-19, then this option would represent an enhancement to the level of payment which providers would have normally received of £47.3k per week. Over the remaining 7-week period this additional cost would be c£284k, resulting in potential total costs of £603k over the 14-week period, as opposed to the estimated £319k. Demand and capacity will continue to be monitored and mitigated where possible by Adult Social Care commissioners.
- 6.4. There is potential challenge in relation to the equity of impact/benefit of the preferred option on providers. This is understood and will be managed and mitigated as necessary.

## **7. Financial implications**

- 7.1. The financial implication of this proposal is £0.319m. The impact of the proposal on providers financial sustainability, in creating capacity and ensuring good value for money will continue to be reviewed, by Adult Social Care commissioners. Dialogue across the region will also continue in relation to spend levels across a commissioned market where many providers deliver services across the region as well as in Walsall.
- 7.2. Cabinet are asked to approve the continuation of the ASC recommended provider payment option of payment by plan (except where there is no evidence of care having taken place) at an estimated cost of £119k, noting that this may increase for the reasons set out in section 7.3. It is expected that these additional costs will



be met through the additional Covid -19 grant. The financial implications of this course of action are set out in the tables below.

**Table 1**

<b>Interim Payments Made To Date Across Adult Social Care Community Based Provision (complex care)</b>		
<b>Care Type</b>	<b>Period</b>	<b>Additional Costs</b>
		£000's
Day Care	7 weeks commencing 23 March	31.5
Supported Living	7 weeks commencing 23 March	230.3
<b>Total</b>		<b>261.8</b>

**Table 2**

<b>Interim Payments Across Adult Social Care Community Based Provision</b>		
<b>Care Type</b>	<b>Period</b>	<b>Additional Costs</b>
		£000's
Extra Care	14 weeks (from 23 <sup>rd</sup> March subject to review)	30.7
Domiciliary Care	14 weeks (from 23 <sup>rd</sup> March subject to review)	(173.6)
<b>Total</b>		<b>(142.9)</b>

**Table 3**

<b>Additional Expenditure Across the Voluntary and Community non-contracted ASC providers</b>	
<b>Period</b>	<b>Additional Costs</b>
	£000's
14 weeks	200

- 7.3 For domiciliary care the proposed option is based upon payment of providers based upon service users' care plans with a deduction where no care has been delivered, based on evidence which has been submitted by providers for the four week period from 23 March 2020. It has been estimated this will cost £12.4k per week less than the average cost paid prior to Covid. For the 14-week period this is an overall reduction of £173.6k. However, this reduction is due largely to a significant reduction in care provided since the 'lockdown' as for example, family members have taken on responsibility of care for many service users. It should be noted that as family members return to work there is likely to be an increase in care required. This position will be closely monitored.
- 7.4 It should be noted that should care hours return to the levels provided pre-Covid-19, then this option would represent an enhancement to the level of payment which providers would have normally received of £47.3k per week as the payment is based on total planned care rather than actual care delivered. Over the remaining 7-week period since payment on plan was implemented, this additional cost would be c£284k, resulting in potential total costs of £603k over the 14-week period, as opposed to the estimated £319k.

## **8. Procurement Implications/Social Value**

- 8.1. Payment terms and conditions are clearly set out within the existing contractual Agreements for the services referred to in this report, all of which have been awarded in accordance with Public Contract Regulations 2015. Decisions made prior to and as a result of Cabinet approval of recommendations made in this report constitute variations to existing contracts. In order to protect the interests of Service Users, the Council and ensure compliant variation of contracts in relation to any decisions that Cabinet may wish to make, ASC will seek Procurement and Legal advice and support in order to execute any associated contractual variations, in a lawful and compliant manner.
- 8.2. Cabinet Office procurement note (PPN 02/20)<sup>7</sup> issued on the 20<sup>th</sup> March and updated on the 17<sup>th</sup> April states Local Authorities should: seek to support supplier cash flow through a pragmatic approach; no provider should seek to profiteer from COVID-19; there should be a particular focus on supporting providers who are considered at risk during this time in relation to cash flow; providers need to operate transparent book keeping in relation to their financial accounts during this period; any payment by results approaches should be considered in relation to temporary deferment and payments approaches considered which are based on payment over the past 3 months and that interim payment arrangements should be in place until June 2020.

## **9. Legal Implications**

- 9.1. Legal engagement has commenced in exploring and mitigating implications in relation to the action taken to date. These include:
- 9.1.1. The practicalities for how any unilateral contractual changes will be documented (with reference to the contractual provisions that allow variations);
  - 9.1.2. The Council's exit routes, e.g. time limiting any variations, making them conditional etc.
  - 9.1.3. Mitigating any risks of providers challenging decisions taken in relation to payment arrangements;
  - 9.1.4. Mitigating any risk of challenge in other ways, if that unilateral change falls outside of - or has not considered - the possibilities allowed by: (i) the procurement regulations; or (ii) Cabinet Office supplier payment relief guidance.
- 9.2. Legal advice and support will be sought if any further variation of contracts are required.

## **10.0. Health and wellbeing implications**

- 10.1 It is in the health and well-being interests of those supported by ASC services that the ASC market is supported to be financially sustainable and to flex its capacity so that it can continue to meet the assessed care needs of those who require them.

## **11.0. Staffing implications**

- 11.1. There are no staffing implications arising out of this report.

## **12.0. Reducing Inequalities**

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<sup>7</sup> <https://www.gov.uk/government/publications/cabinet-office-procurement-policy-note-0220-supplier-relief-due-to-covid-19>

12.1. An Equality Impact Assessment (EqIA) has been completed and is appended to this report.

### **13.0 Consultation**

13.1. All Social Care providers across Walsall and the Councils Health and Care partners are engaged in regular tele-conferences, by email, through a dedicated 'provider hotline' and through an ASC provider information and advice internet page.

13.2. Leaflets have been produced for providers to issue to service users when having discussions about their care delivery which sets out the 'new way of working' and addresses frequently asked questions. The leaflet also advises who to contact should they be unhappy with their new arrangements.

### **Background papers**

20<sup>th</sup> March letter received from the Department of Housing, Communities and Local Government (DHCLG) setting out the funds that would be made available to Councils

#### **Author**

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Kerrie Allward  
Executive Director Adult Social Care

Date: 12<sup>th</sup> May 2020



Councillor Rose Martin  
Portfolio holder – Adult Social Care

Date: 12<sup>th</sup> May 2020

## **Cabinet – 9 December 2020**

### **To approve extension to flexible arrangements for Adult Social Care providers during COVID-19 pandemic**

**Portfolio:** Councillor Rose Martin

**Related portfolios:** All

**Service:** Adult Social Care

**Wards:** All

**Key decision:** Yes

**Forward plan:** Yes

#### **1. Aim**

- 1.1. This report: (i) updates Cabinet about the financial implications of Adult Social Care's May 2020 decision to pay providers flexibly; and (ii) seeks approval for the Council to continue to support and provide financial relief to Adult Social Care providers in order to ensure continuity of care for service users for the period from 29 June 2020 until the end of the current financial year.
- 1.2. These flexible payments to providers are outside of usual contracted arrangements, during the ongoing period of the pandemic and have resulted in extra expenditure of approximately £485,400 in addition to the £319,000 projected for the 14-week period (23 March 2020 – 28 June 2020) approved by Cabinet on 19 May 2020 (where the £319,000 sum was inclusive of payments to Domiciliary Care and Supported Living, Extra Care and Day Care). From 29 June arrangements have continued for Domiciliary Care and Adult Social Care seeks approval for these to continue to the remainder of the current financial year. If there is a need to extend these arrangements beyond this point then a further report will be brought forward and when clarity on funding arrangements for 2021/22 are clearer.
- 1.3. This report also highlights the potential risk of additional expenditure if demand, complexity and/or staff absence changes at short notice and highlights the ongoing work to support the Adult Social Care market.

## **2. Summary**

- 2.1. In line with Government guidance and as part of the Adult Social Care's response to the pandemic, a number of measures have been adopted, to enable providers of commissioned care services to be paid in a way that supports their cash flow and sustainability. These measures are:
  - a. Domiciliary care – Payment by plan;
  - b. Increased payment frequency;
  - c. Additional expense reimbursement.
- 2.2. An Adult Social Care provider payment plan was put in place by the Executive Director of Adult Social Care on 20 March 2020, which meant domiciliary care providers were paid in accordance with financial values contained within service users' support plans ('payment by plan') rather than paid for actual care delivery in accordance with the existing payment arrangements.
- 2.3. Since these measures were introduced the number of people waiting for care in Walsall has reduced with both community packages and discharges from hospital commencing in a timely manner. Care providers continue to manage staff absences and 'bubble arrangements'; and to date there has been no provider failure in Walsall.
- 2.4. The arrangements put in place covering the initial 14 weeks of the pandemic (23 March – 28 June this year) were expected to cost an additional £319,000, however the 19 May Cabinet Report, Adult Social Care highlighted that that should the arrangement continue, and care hours return to the levels provided pre COVID-19, then this option would represent an enhancement to the level of payment which providers would normally receive by £47,300 per week. The actual total cost to date of the arrangements for this initial period was £804,000. This cost has been funded by COVID-19 Response and Support Package funding provided by central government as detailed further in the finance section.
- 2.5. In addition to provider payment plan arrangements, Adult Social Care commissioners continue to consider additional financial relief arrangements to the Adult Social Care market with approved governance via the Council's Supplier Action Payment Group (set up in response to COVID-19 to provide governance role in relation to the additional financial support issued by Government to support organisations to respond to COVID-19 increased financial burdens). In addition to these flexible arrangements Cabinet approved a financial commitment of £200,000 in May 2020 and a further £500,000 October 2020 for contracted and non-contracted provider additional expenses.
- 2.6. In accordance with the Council's Constitution, this is a Key Decision for the following reasons:
  - The decision will incur 'significant' expenditure of greater than £250,000;

- The decision is likely to have a significant impact on two or more wards of the borough as the proposed alternative model of delivering care flexibly is a change to the way in which service is delivered.

### **3. Recommendations**

- 3.1. That Cabinet approves the continuation of the Adult Social Care recommended provider payment option of 'payment by plan' (except where there is no evidence of care having taken place) for domiciliary care services until the 31 March 2021 with an estimated total additional cost of £1,359,324 for 2020/21. This will be funded from the COVID-19 Response and Support Package funding provided by central government.
- 3.2. That Cabinet approves delegated authority to the Executive Director of Adult Social Care in consultation with the Portfolio Holder of Adult Social Care to enact these recommendations and subsequently authorise the sealing or signing of any associated contracts, deeds, variations and other related documents.
- 3.3. That Cabinet approves delegated authority to the Executive Director of Adult Social Care in consultation with the Portfolio Holder of Adult Social Care and the S151 officer to extend the flexible arrangements subject to budget being available.

### **4. Report detail**

#### **Know**

- 4.1. Following on from the detail contained in the report to Cabinet on 19 May this year, a plethora of regional and national guidance continues to be published to support commissioners to alleviate the pressures on the adult social care sector as a result of the pandemic.
- 4.2. Providers have responded well to the support provided by the Council and this has contributed to continuity of care for our residents and no provider failure.
- 4.3. Providers continue to face an unpredictable future as the pandemic continues with 'bubble arrangements', staff sickness and isolation continuing to impact on the management of staffing levels and excessive financial increases across a number of areas including insurance premiums, recruitment and personal protective equipment (PPE).
- 4.4. Adult Social Care Providers continue to indicate to the Council that by enabling them to utilise their local knowledge and insight of our vulnerable adults (based on their day to day contact), during this unprecedented period, that they can work flexibly, innovatively and prioritise their resources to meet service users' needs, which in turn better manages existing demand and creates additional capacity.

- 4.5. The option of payment by plan and a number of alternative payment options were considered by Cabinet on 19 May this year. The new model of paying providers on a payment by plan basis rather than paying providers for actual care delivery, which was the pre pandemic payment arrangement, was approved. For illustration, if a provider currently supports 50 service users each with 10 hours of care, this would equate to a guaranteed payment of 500 hours being paid. Using the payment on plan process, the Council therefore asks the provider to meet the needs of those individuals flexibly within those 500 hours, and in doing so utilising those resources more effectively, thereby releasing additional capacity.
- 4.6. The options that the directorate considered were:
- (i) Pay against actual care delivery;
  - (ii) Payment against support plan value;
  - (iii) Payment against support plan value (except where there is evidence that no care has been delivered) – **Preferred**;
  - (iv) Payment by actual care delivery + 10%.
- 4.7. Whilst payment by plan does not have the lowest cost, it is considered to be the most cost effective and has the strongest rationale in terms of maintaining service delivery and protecting the market. Payment by plan are the only options where providers should be able to provide additional capacity where necessary, which is a critical factor. The other options are reliant on care providers continuing to deliver care, as they were previously to safeguard themselves from a drop in income. Therefore there is no incentive for a provider to deliver care and meet assessed need in a more innovative way in a shorter duration if they are penalised for this financially.
- 4.8. The rationale for choosing payment by plan over payment against support plan is that providers have not always demonstrated full compliance with notifying the Council of reasons for 'no care delivery' and therefore in order to safeguard against fraudulent behavior it is prudent to assume that care delivery has not been attempted or is not required where there is no evidence of care being delivered. Providers have the facility to evidence where there are other reasons why a care call has not been recorded and on receipt of this evidence, the Council can make payment for this activity.
- 4.9. A further reason for payment by plan is that some neighboring local authorities have also adopted this option and the risk if Walsall adopted a less favorable option is that care providers would choose to deploy their resources in other local authority areas with more favorable payment terms.
- 4.10. The Coronavirus Act 2020 enacted on 1 April 2020 makes changes to the Care Act 2014 ('Care Act') to enable local authorities to prioritise the services they offer in order to ensure the most urgent and serious care needs are met, even if this means not meeting all service users' assessed needs in full or delaying some assessments. Stage 2 Care Act easements applies flexibility under the pre-amendment Care Act including decisions for individual service



type to prioritise short term allocation of care and support using current flexibilities within the Care Act, for example changing, delaying or cancelling some service types. This payment plan agreed on 20 March 2020 was considered on 7 April 2020 by the Director of Adult Social Services and Adult Principal Social Worker in accordance with this guidance, documented and agreed as a Stage 2 flexibility and has subsequently been regularly reviewed.

- 4.11. Actions implemented on 23 March 2020 were followed by formal notification to the market and various communications to providers throughout April, May, June, August and November this year, alongside assurance about financial payments, to support providers' immediate cash flow pressures and revised payment remittances during this time.
- 4.12. The Council's internal systems have been reconfigured and providers issued with extensive details on how the interim arrangements operate and the Council's requirements of providers during this period.
- 4.13. Cabinet Office procurement note (PPN 02/20) issued on 20 March this year approved provider relief until the 30 June 2020. A further Cabinet Office procurement note (PPN 04/20) was issued on 9 June 2020 with provider relief arrangements continuing up to 31 October this year. Adult Social Care have continued to these contractual arrangements after the supplier relief period expired on 31 October and propose to continue with this arrangement, subject to regular review, for the duration of the pandemic.
- 4.14. Adult Social Care have duties under the Care Act, which include market management and market shaping, specifically:
  - local market shaping to encourage quality, choice and sufficiency of provision;
  - local contingency planning in case of provider failures;
  - ensure care is maintained where provider fails financially and services cease – for everyone, including self-funders, to ensure people's needs continue to be met;
- 4.15. With the above in mind, a wider issue exists across the non-contracted community and voluntary sector market, specifically day care and social clubs, who have reported that due to enforced temporary closures, this is causing financial sustainability issues. This sector directly support a number of our vulnerable adults across the community and will be required to resume this role post pandemic.
- 4.16. It is for this reason that Cabinet agreement was sought in May this year for a financial commitment of £200,000 and a further £500,000 in October this year in order to swiftly respond to the wider Adult Social Care market.
- 4.17. The Adult Social Care market is experiencing a particular set of challenges in relation to the pandemic, with testing, 'bubble' arrangements, use of PPE and staff retention, so flexible arrangements are required to give providers the

autonomy to deliver care in ways that support continuity of care delivered to service users.

- 4.18. In Walsall, the Quality in Care Team continues to work in partnership with health and public health teams to provide the sector with comprehensive support to meet some of these challenges.
- 4.19. The Walsall Adult Social Care Market is a fragile market in ordinary times; our Adult Social Care Commissioners have now assessed all such provision as a significant risk and this has been escalated to the Council's cross directorate Supplier Payment Group.
- 4.20. Adult Social Care Commissioners have conducted detailed analysis of how the Council could have considered paying providers who deliver community based care, in order to inform the approach approved by Cabinet on 19 May 2020. This approach has contributed to ensure continuity of service to our vulnerable residents with the number of people waiting for care reduced and both community packages and discharges from hospital commencing in a timely manner.
- 4.21. Care providers continue to meet demand and staff absences and there has been no provider failure.

#### **Council Corporate Plan priorities**

- 4.22. This proposal links to the Council's corporate priority 'Communities are prospering and resilient. The most vulnerable are protected from avoidable harm, including treating and caring for people in a safe environment through working within the local community. It enhances quality of life for people with care and support needs and those with long term conditions; out of hospital, community based provision provides a safe and more appropriate environment for individuals recovering from ill health and/or injury or requiring long term care.
- 4.23. The Care Act embodies a principled, person-centred and values-based approach to all aspects of the provision of social care. It is essential that these principles and values are maintained during this period and that the Council adheres to the 'Responding to COVID-19: the ethical framework for adult social care' which aligns to the councils priorities.

#### **Risk management**

- 4.24. The monitoring of the expenditure will be overseen by the Adult Social Care directorate, in conjunction with finance colleagues.
- 4.25. It is acknowledged that there is a risk that service users' individual needs may not be met because of providers' flexible approach and therefore additional operational safeguards have been implemented so that anyone who receives significantly less care than that detailed in their support plan is contacted by an Adult Social Care officer for a wellbeing check.

- 4.26. There is potential challenge in relation to the equity of impact/benefit of the preferred option on providers. This is understood and will be managed and mitigated as necessary.

### **Financial Implications**

- 4.27. When the Cabinet report in May this year was compiled, when comparing the activity and expenditure information available at the time with pre-pandemic levels, the information indicated a decrease in demand for domiciliary care services. At the time this reduction was believed to be largely due to a significant reduction in care provided since the 'lockdown', for example because family members had been furloughed and therefore taken on responsibility of care in place of service users' carers. It was estimated this would result in savings to the Council of £12,400 per week compared to the average cost paid prior to the pandemic. For the 14-week period to the end of June 2020, assuming this reduction was to continue throughout that period, there would have been an overall reduction of £173,600. It should be noted in the May report it was flagged that should the care hours return to the levels provided pre-pandemic, then this option would represent an enhancement to the level of payment which providers would have normally received by £47,300 per week.
- 4.28. The initial reduction in care delivered was fairly short lived and care visits after three weeks returned back to normal levels; the total cost of payments for care as a result of payment based upon planned care started to exceed pre-pandemic levels. As a result, the actual additional cost of the changes in the payment methodology resulted in a total additional cost of £310,974 for the 14 week period to 28 June, 2020.
- 4.29. Since the end of June this year this revised payment methodology has continued. The current estimated additional cost for the period July 2020 to December 2020 is £698,900. Should this payment methodology continue for the period January 2021 to March 2021 there will be a further estimated additional cost of £349,450.
- 4.30. The total estimated additional costs of the payment to domiciliary care providers relating to payment by plan up to 31 March, 2021 is £1,359,324. This will be funded from the COVID-19 Response and Support Package funding provided by central government.

### **Legal Implications**

- 4.31. Legal Services have now been engaged about exploring and mitigating implications in relation to the action taken to date; consideration has been given to:
- a The practicalities for how any contractual variations in respect of continued supplier relief on implied terms will be documented including consideration and appropriate mitigation to minimise the risk of

- procurement and best value challenges (with reference to the contractual provisions that allow variations);
- b The Council's exit routes, eg time limiting any variations with a minimum of one months' notice to the market to revert back and making them conditional of contractual provisions ;.
  - c Mitigating any risks of providers or other care providers challenging decisions taken in relation to payment arrangements;
  - d Mitigating any risk of challenge in other ways, where any variations fall outside of - or have not considered - the possibilities allowed by: (i) the procurement regulations; or (ii) Cabinet Office supplier payment relief guidance. The impact of the procurement regulations is dealt with in the Procurement Implications section below.
- 4.32. Legal advice and support will be sought if any further variation of contracts are required.

### **Procurement Implications/Social Value**

- 4.33. Payment terms and conditions with care providers form part of existing contractual agreements for the services referred to in this report, all of which have been awarded in accordance with Public Contract Regulations 2015 (the PCR).
- 4.34. Cabinet Office Procurement Policy Notes published in March and June this year (PPN 02/20 and PPN04/2 respectively) gave instructions to Local Authorities to support supplier cash flow through pragmatic approaches, ensuring that providers do not profiteer from the pandemic and that particular focus is put on supporting providers who are at risk during this time. This was supported by an 'open book' approach to ensure that the Council had the requisite transparency in how supplier relief was used.
- 4.35. The temporary arrangements the Council has already entered into constituted contract variations in line with the guidance provided in the Procurement Policy Notes up to specific dates.
- 4.36. PPN04/20 had an end date of 31 October this year, so the continued and any future contractual variations cannot rely on a mandate from these policy notes for provision from 1 November this year onwards.
- 4.37. Any variation of contracts must be in line with PCR Regulation 72 ('Modification of contracts during their term'). Variations must not be 'material', the tests for which include whether it alters the overall nature of the contract, changes the economic balance in favour of the provider or extends the scope considerably, whether or not they were included for in the initial procurement and their value.
- 4.38. To date Adult Social Care has implemented the following contract variations to support market as a response to the pandemic:

- (i) Increasing the frequency of payment to providers in receipt of Scheduled Payments, namely the Residential and Nursing contracts and the Community Based Services (CBS) framework;
  - (ii) 'Payment by Plan' for Domiciliary Care providers on the Community Based Services framework.
- 4.39. Specific procurement and legal advice will be sought by the directorate in relation to any variation which may be required for increasing the frequency of payment to providers in receipt of Scheduled Payments (ie Residential and Nursing contracts and the CBS framework), however it is likely that these would not be seen as 'material changes'.
- 4.40. As regards continuing with a variation for payment by plan for Domiciliary Care providers on the CBS framework, this framework agreement has been varied several times since it was originally procured. Without the mandate provided by PPN02/20 and PPN04/20 there is a risk that any further modification, when taking the aggregate view of all the modifications could be in breach of Regulation 72.
- 4.41. However, when balancing this with the duty to continue to support the provider market during the pandemic, continuing with these arrangements as variations can be seen as the option which poses the least risk to the Council because variations were put in place in accordance with guidance published in Cabinet Office Procurement Policy Notes, and the reason for these was in response to the pandemic. This requirement could not have been foreseen when these contracts went to competitive tender.
- 4.42. Procurement and Legal Services have recommended that such variations should only be in place for the shortest amount of time required in order to respond to the pandemic, and appreciate that the timescale for this is unknown at this time so will be subject to careful and thorough management by Adult Social Care.
- 4.43. Procurement have recommended that these variations are put in place alongside relevant controls for transparency, ensuring that providers are not 'profiteering' from any support measures, and in relation to electronic call monitoring, to ensure that the Council has visibility of exactly what care is being delivered.
- 4.44. Procurement have also recommended that the ideal course of action as the Council transitions from responding to the pandemic to reset plans is to re-procure these services, as this will enable new arrangements to align with the Council's strategic direction in relation to care, and ensure that the risks posed by multiple contract variations is removed.

#### **Health and wellbeing implications**

- 4.45. It is in the health and well-being interests of those supported by Adult Social Care services that the market continues to be supported to be financially

sustainable and to flex its capacity so that it can continue to meet the assessed care needs of those who require them.

- 4.46. The principles and actions contained within this report are in full accordance with the Marmot objectives because service users will have increased independence, improved health and can positively contribute to their communities in a safe and healthy way.

### **Staffing implications**

- 4.47. There are no staffing implications arising out of this report.

### **Reducing Inequalities**

- 4.48. An Equality Impact Assessment (EqIA) has been completed in line with the Care Act easements guidance and the impact of the decision on the people who ordinarily use the service has been considered.
- 4.49. Continuity of care is significantly reduced if care providers are not given the autonomy to risk assess and deliver care flexibly. The impact on service users is that whilst there may be changes to how and when their needs are met, their priority needs will continue to be met. Provider flexibility creates capacity to take on new care packages or continue to deliver existing packages safely within reduced resources.
- 4.50. Adult Social Care have also considered the impact of payment by plan on families and carers of service users. Families and carers may experience anxiety about care being reduced. However, by providers delivering care flexibly they should also find some reassurance that their priority needs are being met. The Department of Health and Social Care's guidance *Responding to COVID-19: the ethical framework for adult social care* (published 19 March 2020) continues to inform all of Adult Social Care's decision making about the subject matter of this report.

### **Consultation**

- 4.51. All Adult Social Care providers across Walsall and the Council's Health and Care partners are engaged in regular tele-conferences, by email, through a dedicated 'provider hotline' and through an Adult Social Care provider information and advice internet page.
- 4.52. Leaflets have been produced for providers to issue to service users when having discussions about their care delivery which sets out the 'new way of working' and addresses frequently asked questions. The leaflet also advises who to contact should they be unhappy with their new arrangements.

## **5 Decide**

The option of payment by plan and a number of alternative payment options were considered by Cabinet on 19 May this year where the preferred approach of a payment by plan was approved, rather than paying providers for actual care delivery, which was the pre-pandemic payment arrangement, for the reasons summarised in sections 4.5 – 4.9 above.

## **6 Respond**

Subject to Cabinet approval the arrangements for flexible working will continue as implemented at the start of the pandemic.

## **7 Review**

Adult Social Care will consider national guidance as issued and our local intelligence to inform our ongoing approach.

### **Background papers**

19 May 2020 Cabinet report

#### **Author**

**Kerrie Allward**

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Kerrie Allward  
Executive Director Adult Social Care

Date: 09 December 2020



Councillor Rose Martin  
Portfolio holder – Adult Social Care

Date: 09 December 2020



## **Cabinet – 8 September 2021**

### **Agreed Syllabus for Religious Education 2021-2026**

**Portfolio:** Councillor Towe – Education and Skills

**Related portfolios:** All

**Service:** Education: Access and Inclusion

**Wards:** All

**Key decision:** Yes

**Forward plan:** Yes

#### **1. Aim**

To approve the agreed “Walsall RE Syllabus June 2021 – 2026” for all maintained Walsall schools for the period of 2021 – 2026.

#### **2. Summary**

In the UK, all maintained schools are required by law to teach RE. All pupils in each year group aged 4-16 are entitled to Religious Education. This entitlement applies to Academies and Free Schools as well as to community schools and to schools with a religious character. RE is a statutory subject in the curriculum and all our schools are legally obliged to teach it. In line with the law, Walsall’s Agreed Syllabus for Religious Education expects that schools will enable pupils to explore Judaism, Islam, Hinduism, Buddhism, and Sikhism, as well as Christianity. It also enables the consideration of non-religious worldviews and secular life stances.

#### **3. Recommendations**

To approve the Walsall Agreed Syllabus “Walsall RE Syllabus June 2021 – 2026” attached as an appendix to this report.

#### **4. Report detail - know**

##### ***Context***

- 4.1 Walsall Council engaged with RE Today a specialist RE consultancy service and Walsall SACRE (Standing Advisory Councils on Religious Education) to produce a revised RE Syllabus for our schools in the borough. RE Today have been involved in writing the Locally Agreed Syllabus for over 30 SACREs across England, and bring a wide range of experience at both Primary and Secondary phases to support local authorities.

SACRE has met in July and agreed a syllabus to be followed in the local authority's schools. Syllabuses must be reviewed every five years to ensure they are fit for purpose. A syllabus must 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.'

#### ***Financial implications***

- 4.2 There are no ongoing financial implications arising from the adoption of the new RE Syllabus. The costs of the production of the new RE syllabus by 'RE Today' has been met from the school improvement budget with the Inclusion Team.

#### ***Legal implications***

- 4.3 There are no legal implications arising out of this report.

#### ***Procurement Implications/Social Value***

- 4.4 There are no procurement implications arising out of this report.

#### ***Property implications***

- 4.5 There are no property implications arising out of this report.

#### ***Health and wellbeing implications***

- 4.6 There are no wellbeing implications arising out of this report.

#### ***Staffing implications***

- 4.7 There are no staffing implications arising out of this report.

#### ***Reducing Inequalities***

- 4.8 There are no inequalities implications arising out of this report.

#### ***Climate Change***

- 4.9 There are no climate change implications arising out of this report.

#### ***Consultation***

- 4.10 There is no need for consultation as Walsall SACRE has met and approved the syllabus.

### **5. Decide**

Cabinet is requested to consider the content of this report and to agree the recommendations as outlined in section 3.

## 6. Respond

Subject to cabinets approval the council will publish the new RE Syllabus to schools in Walsall to adopt into the curriculum.

## 7. Review

The Syllabus will be review every 5 years in accordance with the guidelines

### Background papers

None

#### Author



Sally Rowe  
Executive Director  
8 September 2021



Councillor Towe  
Portfolio holder Education and Skills  
8 September 2021

# The Walsall Agreed Syllabus

## Religious Education

### Harmony and Diversity

#### 2021-2026



"Together we  
can find the way  
to the light."  
Created by 30 7-  
9 year olds from  
Peacock Class

Space for Walsall Logo



"I believe God is  
in every corner  
of the universe.  
God is like the  
air we breathe."  
Yihan is 12



"When I look for  
God, I need to  
look in my  
heart." Tim is 12

## Acknowledgements

The Walsall Standing Agreed Council for Religious Education (SACRE) wish to acknowledge the help, advice and guidance given by those below whose energy, commitment and expertise has enabled this Agreed Syllabus to be written.

### **SACRE steering group members**

(to be added)

### **RE advisers**

RE Today Services: Lat Blaylock and Fiona Moss [Page 105 of 201](#)

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# Walsall's RE Agreed Syllabus 2021

In the UK, all maintained schools are required by law to teach RE. All pupils in each year group aged 4-16 are entitled to Religious Education. This entitlement applies to Academies and Free Schools as well as to community schools and to schools with a religious character. RE is a statutory subject in the curriculum and all our schools are legally obliged to teach it in each year group. These requirements have been recently reinforced by the Schools Minister and the DfE.

This syllabus is up to date, and reflects a number of key recent initiatives in national RE. The RE Council of England and Wales published the National Curriculum Framework for RE in October 2013, with a foreword by the then Secretary of State, Rt Hon Michael Gove MP. The RE Council initiated the work of the Commission on RE, whose 2018 report has also influenced this syllabus. The Walsall Agreed Syllabus for RE offers a high quality legally compliant and potentially inspiring platform for good RE for all. It mirrors the structure of National Curriculum subject orders for other subjects like History, Science or Music, using pupil outcomes for 7, 11 and 14 as the key to setting standards in RE.

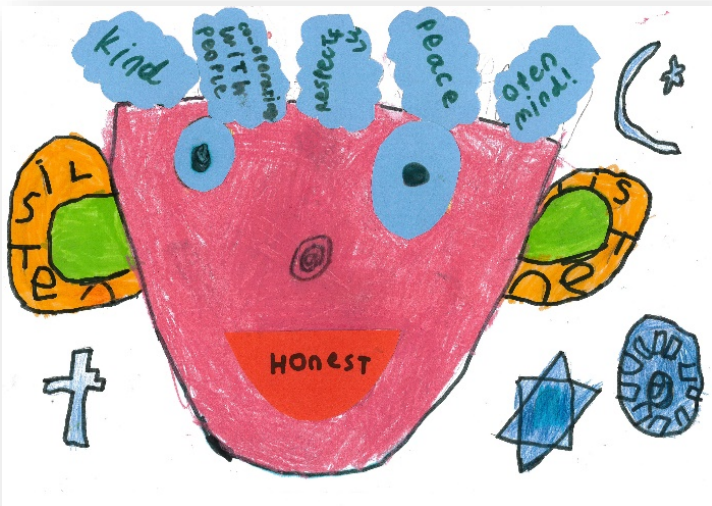
In revising the Walsall Agreed Syllabus for RE, SACRE and its Agreed Syllabus Conference have been determined to offer an up to date, balanced, inclusive and inspiring approach to RE to all schools. Community schools and Voluntary Controlled schools are required to use the Walsall RE Syllabus for their RE. Other schools types in the Walsall local authority area – including all our Academies and Free Schools are warmly encouraged to use the syllabus, because it is approved by local faith communities, up to date and centred on enabling higher standards of religious literacy for all our pupils. SACRE's legitimate concern here is for all pupils in Walsall, whatever type of school they attend.

In line with the law, Walsall's Agreed Syllabus for Religious Education expects that schools will enable pupils to explore Judaism, Islam, Hinduism, Buddhism, and Sikhism, as well as Christianity. It also enables the consideration of non-religious worldviews and secular life stances.

RE makes a major contribution to pupils' awareness, appreciation and exploration of morality and values, including the fundamental British Values, as required by Her Majesty's Inspectorate. This syllabus shows teachers how to connect RE in appropriate and suitable ways to the exploration of values and of opportunities for pupils' spiritual, moral, social and cultural development.

**RE is not coercive:** none of the aims of RE encourage pupils to adopt or reject particular religious beliefs and practices. Instead, RE encourages all learners to be thoughtful about their own beliefs and worldviews in the light of the religions and beliefs they study.

In RE pupils have opportunities to develop their own personal worldviews. RE is not about making pupils into believers but instead seeks to help them become literate and articulate about religions and beliefs, and to be thoughtful members of a plural society, so that in learning from religion they are able to make informed choices about how they want to live their lives whilst also understanding more about the faiths and beliefs of other people they meet. As such, it is relevant to every pupil and every citizen of Walsall, and makes a contribution to community harmony.





# The Walsall SACRE Agreed Syllabus for RE 2021

Two Forewords by

**This needs inserting- we can supply you with samples from other areas or last times as a model**

**David Lomax, Chair of SACRE**

**This needs inserting- we can supply you with samples from other areas or last times as a model**

**Sharon Kelly, Access and Inclusion director or Lead Education Cllr from Walsall**

## Introduction

**The aim of Religious Education in Walsall is that pupils will know about and understand a range of religions and worldviews. They will express ideas and insights of their own into the significant human questions which religions address, gaining and deploying the skills needed to study religion.**

Religious Education in Walsall schools contributes dynamically to children and young people's education in schools, provoking challenging questions about human life, beliefs, communities and ideas. RE enables pupils to enter into rich discourse about religions and worldviews, about different ways of life in local, national and global contexts. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities, to disagree respectfully, to be reasonable in their responses to religions and worldviews and to respond by expressing insights into their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religions and worldviews. They have opportunities to develop and articulate their own worldviews. They are prepared to 'take their place within a diverse multi-religious and multi-secular society.' *OFSTED RE research review 2021*

The National Curriculum states the legal requirement that:

**"Every state-funded school must offer a curriculum which is balanced and broadly based, and which:**

- **Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and**
- **Prepares pupils at the school for the opportunities, responsibilities and experiences of later life."**

And:

**"All state schools... must teach religious education to pupils at every key stage... All schools must publish their curriculum by subject and academic year online" (DfE National Curriculum Framework, July 2013, page 4).**

This new RE Syllabus for Walsall pupils establishes what shall be taught in RE in Walsall schools providing teachers with practical support and guidance about how to teach RE effectively.

The 2021 Walsall RE Agreed Syllabus follows the structure of the DfE's National Curriculum (2013), so that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19. As RE is a core subject of the curriculum for all pupils we have followed the ways in which English, Mathematics and Science are described in the National Curriculum, including examples, and notes for key stages 1-3.

In describing progression and outcomes in RE, the syllabus pictures how pupils will develop increasingly rich substantive knowledge and understanding within carefully selected areas of religious and non-religious worldviews, and also how pupils can develop religious literacy, including the skills of:

- investigating religions and worldviews through varied experiences and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to be reasonable in their responses to religions and worldviews.

RE makes a significant contribution to pursuing the Walsall Education Improvement Service's strategic priorities including providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working. RE also makes significant contributions to pupils' ability to engage with ideas about British values, such as tolerance and respect for people who hold varied beliefs and worldviews, in line with the OFSTED EIF (2019) focus on SMSCD and RE, values and cultural capital. We have also taken note of the OFSTED RE research review May 202.

The syllabus is a platform on which high standards and inspiring RE can be built for all our pupils in all our schools.

## Religious Education: Purposes of Study

RE provokes challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. Teaching should equip pupils with knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identity. It should develop an aptitude for dialogue in pupils so that they can participate positively in our society which is diverse in relation to religions and worldviews. Pupils should learn how to study religions and worldviews systematically, making progress by reflecting on the impact of religions and worldviews on contemporary life locally, nationally and globally to increasing levels of complexity and depth. Pupils should gain and deploy the skills needed to interpret and evaluate evidence, texts and sources of wisdom or authority. They learn to articulate clear and coherent accounts of their personal worldviews, beliefs, ideas, values and experiences, while respecting the right of others to have different views, values and ways of life.

### The Aim of RE in Walsall

The curriculum for religious education aims to ensure that all pupils:

#### **A. Know about and understand a range of religions and worldviews, so that they can:**

- Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;
- Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom<sup>1</sup> found in religions and worldviews;
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

#### **B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:**

- Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.
- Appreciate and appraise varied dimensions of religion<sup>2</sup>.

#### **C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:**

- Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- Enquire into what enables different communities to live together respectfully for the wellbeing of all;
- Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.

<sup>1</sup> The sources of wisdom found in religions and worldviews will include the teachings of some key leaders, key texts and key thinkers from different traditions and communities. Examples are many, but could include the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak, Charles Darwin, the Bible, the Torah or the Bhagavad Gita. Other sources of wisdom might come from the contemporary world.

<sup>2</sup> The RE Programme of Study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion itself, as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with religion, not merely with individual examples of religions or worldviews.

## Intentions of RE: the key aim of the subject is expressed in these three elements, knowledge, expression and skills

### B. Expression of understanding and ideas

B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;

Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.

Appreciate and appraise varied dimensions of religion.

A. Know about and understand a range of religions and worldviews, so that they can:

Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;

Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews;

Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;

Enquire into what enables different communities to live together respectfully for the wellbeing of all;

Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.

A. Rich substantive knowledge of religions and worldviews

C. Skills to investigate religions and worldviews

## RE legal requirements: what does the legislation in England say?

### RE is for all pupils

- Every pupil has a legal entitlement to RE.
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over). Note the reiteration of this in the OFSTED RE research review 2021.
- This requirement does not apply for children below compulsory school age (although there are many examples of RE good in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.
- The 'basic' school curriculum includes the National Curriculum, RE, and relationships and sex education.

### RE is locally determined, not nationally

- A locally agreed syllabus is a statutory syllabus for RE recommended by an agreed syllabus conference for adoption by a local authority.
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- RE is also compulsory for all pupils in academies and free schools, as set out in their funding agreements. Academies may use the locally agreed syllabus, or a different locally agreed syllabus (with the permission of the SACRE concerned) or devise their own curriculum, which should be of similar ambition to National Curriculum subject orders. This agreed syllabus has been written to support academies in our local area to meet the requirements of their funding agreement and is warmly commended to them.

### RE is multifaith, recognising Christianity and the principal religions in the UK including non-religious worldviews

- The RE curriculum drawn up by a SACRE or used by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. Contemporary guidance from the government makes clear that the breadth of RE will include the six principal religions in the UK and non-religious worldviews.

### Requirements for different types of schools vary

- Voluntary-aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Church of England schools (including church academies and church free schools) should provide a wide range of opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths and worldviews studied. This can be achieved by using the agreed syllabus.
- In Church of England schools, the students and their families can expect an RE curriculum that is rich and varied, enabling learners to acquire a thorough knowledge, and understanding of the Christian faith, for example through the *Understanding Christianity* resource. Church of England schools should use some form of enquiry approach that engages with, for example, biblical texts, and helps develop religious and theological literacy. Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the RE curriculum and should have a significant impact on learners (more is set out in *Religious Education in Church of England Schools: A Statement of Entitlement*).
- The effectiveness of denominational education in schools with a religious character such as Roman Catholic, Church of England and Methodist schools, is evaluated during the Statutory Section 48 Inspection.
- As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils on the roll of every school, unless they have been withdrawn by their parents from RE.

### Parental right of withdrawal from RE

This right of withdrawal was first granted in 1944 when curricular RE was called 'religious *instruction*' and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews, never coercive. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own RE (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Schools often include a short statement about RE being inclusive in their prospectus, and ask parents considering withdrawal to contact the head teacher to arrange a discussion. Students aged 18 or over have the right to withdraw themselves from RE.

Detailed guidance and case studies from the National Association of Head Teachers and the National Association of Teachers of RE is available: [www.natre.org.uk/membership/guidance-on-withdrawal/](http://www.natre.org.uk/membership/guidance-on-withdrawal/)

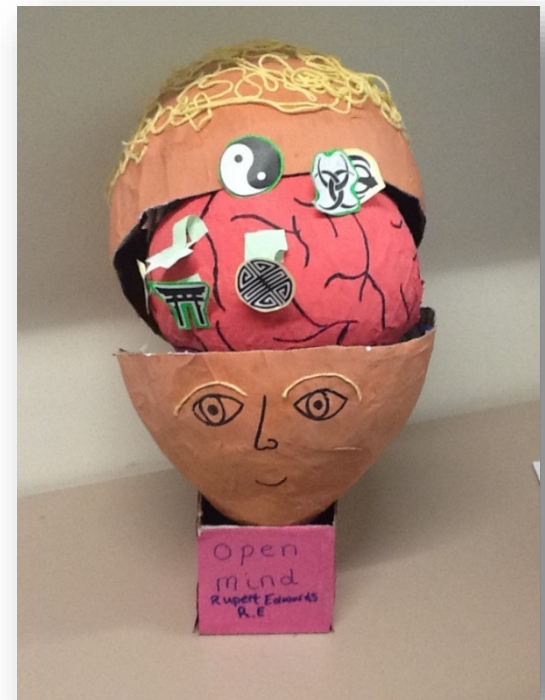
## What is statutory and what is guidance in the RE Syllabus?

### The statutory requirements of this syllabus are as follows:

- Schools must obey the law by providing RE for every pupil in each year group, except those withdrawn by their parents (see previous page and associated NATR guidance).
- The purposes of RE, the principal aim and its three-fold elaboration are the aims of RE in this syllabus. They are statutory. Schools must enable pupils to achieve in RE in relation to the aims.
- The minimum requirements for which religions are to be taught are statutory. Schools must teach about these religions and worldviews, so that pupils have a broad and balanced curriculum in RE from ages 5–14.
- The end-of-phase and age-related outcomes specified in the syllabus are statutory. Schools must use these to plan teaching and learning so that all pupils have a chance to meet these standards, which are similar to the age-related outcomes for foundation subjects of the National Curriculum such as geography or history.

### Guidance and support in meeting these requirements

- The planning pages provided for pupils in each age group are the main means by which schools are advised to implement the statutory programme of RE, but they are flexible. Schools can develop additional units of work of their own, from the principle aim of RE, as long as they meet the outcomes and reflect the range of religions that the syllabus requires.
- The skills and knowledge which the syllabus offers to pupils, as described in the assessment guidance of the syllabus, offer good methods for assessing achievement which are compatible with the assessment of other subjects, and a range of school-based assessment policies and programmes. Teachers can use this guidance, or something which is superior to it, in their own schools.
- The syllabus is a platform on which high standards and inspiring RE can be built for all our pupils in all our schools.



*Rupert, 11, expresses his idea about open mindedness in RE.*

## Religion in Walsall, the Region and the Nation

### Census figures for Walsall, the region and the nation

	Number of people	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
West Midlands (Met County)	2,736,460	1,471,780	9,119	59,768	3,060	332,684	116,715	15,181	554,152	174,001
Birmingham	1,073,045	494,358	4,780	22,362	2,205	234,411	32,376	5,646	206,821	70,086
Coventry	316,960	170,090	1,067	11,152	210	23,665	15,912	1,641	72,896	20,327
Dudley	312,925	204,320	657	1,908	77	12,902	3,694	1,032	68,835	19,500
Sandwell	308,063	170,075	654	6,810	73	25,251	26,934	1,816	57,716	18,734
Solihull	206,674	135,572	430	3,684	353	5,247	3,504	569	44,187	13,128
<b>Walsall</b>	<b>269,323</b>	<b>158,971</b>	<b>516</b>	<b>4,560</b>	<b>54</b>	<b>22,146</b>	<b>11,606</b>	<b>1,420</b>	<b>53,876</b>	<b>16,174</b>
Wolverhampton	249,470	138,394	1,015	9,292	88	9,062	22,689	3,057	49,821	16,052
<b>ENGLAND AND WALES</b>	<b>56,075,912</b>	<b>33,243,175</b>	<b>247,743</b>	<b>816,633</b>	<b>263,346</b>	<b>2,706,066</b>	<b>423,158</b>	<b>240,530</b>	<b>14,097,229</b>	<b>4,038,032</b>

All pupils should build an accurate understanding of these figures, so that they can see clearly the place of different religions and worldviews in contemporary Britain.

Note that while some populations may be numbered in hundreds or the low thousands in our immediate area, we are educating pupils to live in a region, a nation and a world – not merely in a village, or a single town or city.

Between 2001 and 2011, the biggest change has been a 10% increase in the number of non religious people in the UK and a 12% fall in the number identifying themselves as Christians. But Christianity is still selected by 59% of the population as their chosen description of religious identity. When the new 2021 Census data is available, SACRE will update these figures.

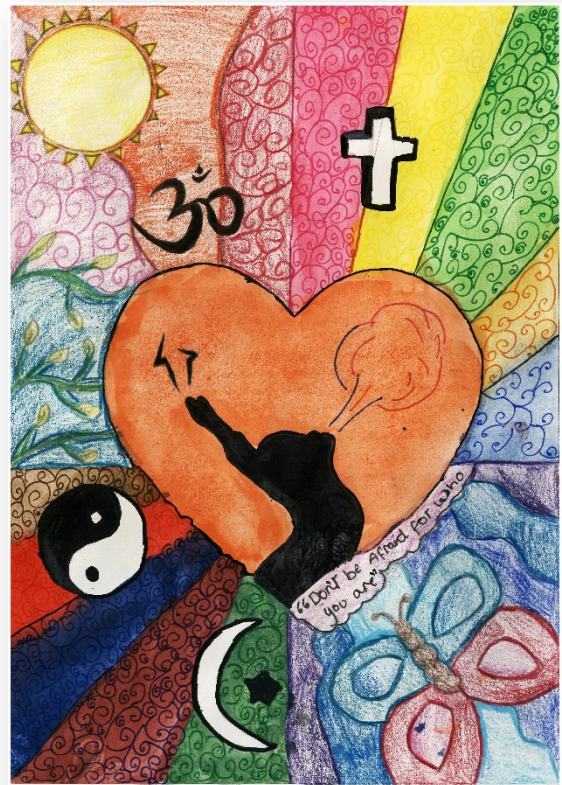


## Global religion: a simple approach for pupils

Religion	If the world was a village of 1000 people, this is how many would be...
Christian	317
Muslim	232
Unaffiliated (this includes non-religious people of many varieties. About 1 in 5 of these are atheists – 33 of our 1000)	163
Hindu	150
Buddhist	71
Other religious communities (this includes folk religions, Zoroastrians, Jains, the Bahai Faith and numerous others)	67
Sikh: estimated 23m worldwide	>1
Jewish: estimated 15m worldwide	>1

The challenge for RE is to enable the children and young people of Walsall to understand what it means to live in a richly diverse religious region, nation and world, and to challenge them to live for the wellbeing of all in ways that are respectful of people who are different. There are some significant challenges in making accurate estimates of global religious statistics. This chart is a reasonable estimate, derived from a range of sources.

*Talima, 13, expresses her idea about identity and spirituality in her art work.*



# Intentions of RE

## Which religions and beliefs are to be studied?

It is through teaching RE's aims and ensuring pupils learning focuses on substantive knowledge, expression of understanding and ideas and skills that high standards in RE can be established. Pupils' experience of the subject is the focus for their exploration of human experience and beliefs. It is also important that pupils are taught in depth and detail about particular religions through each of the key stages.

In this Agreed Syllabus, schools contribute to pupils in Walsall developing an overall understanding of the 6 principal religions in the UK. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus lays down which religions shall be taught, as a minimum, at each key stage, as it has done previously. This is in line with the law, which states that Religious Education shall have regard to "the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the other principal religions represented in Great Britain." There is an emphasis on the depth of study of religions and beliefs rather than planning in ways that may produce shallow learning across a wider range of religions and worldviews.

This can be seen as a minimum entitlement to learning about religions, and some schools may plan the study of more religions than this minimum. This may be especially appropriate where children from many religions are present in one class or school. Start where the pupils are, and build an increasingly diverse understanding of the religions in Walsall, the region, the UK and the World.

This structure promotes continuity and progression between schools. Schools may plan some RE that goes beyond this example – for example in response to topical events or local needs – but this should have regard to the importance of enabling pupils to study religions and beliefs in depth.

It is also essential that in the teaching of religious education, schools enable pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. Schools need to ensure that all pupils' voices are heard and that their religious education curriculum is broad and balanced, we also recommend that schools may provide opportunities for their pupils to study;

- Other religious traditions such as the Baha'i faith, Jainism and Zoroastrianism
- Secular philosophies such as Humanism
- Non-religious identities including for example 'being spiritual but not religious.'

Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions.

They should be encouraged to reflect upon:

- The significance of interfaith dialogue
- The important contribution religion can make to community cohesion and global citizenship and the combating of religious prejudice and discrimination.

## Which religions and beliefs are to be studied?

The Walsall Agreed Syllabus, in line with the law, requires that all pupils learn from Christianity in each key stage. In addition, pupils will learn from the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study. Religions are to be studied in depth as follows:

Schools should consider the pupils they serve in deciding whether to go beyond the <b>minimum</b> entitlements to learning about religions, which are that pupils should learn from:		Non religious worldviews in RE: Many pupils come from families and communities that practice no religion. Many people reject supernatural explanations of human life. It is recommended that all pupils study non-religious beliefs and ways of life both in KS1-3 and during 14-19 RE. These may include examples such as Humanism and the ideas of people who describe themselves as 'spiritual but not religious'.	This Page describes the <b>minimum requirements</b> . Many schools may wish to go beyond the minimum. Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs. Learning from 4 religions across a key stage is demanding: the syllabus does not recommend tackling 6 religions in a key stage. Depth is more important than overstretched breadth
<b>4-5s</b> Reception	Developing a growing sense of the child's awareness of self, their own community and their place within this, children will encounter Christianity and other religious or non-religious worldviews found in their own classroom or the locality, simply.		
<b>5-7s</b> Key Stage 1	<b>A minimum of three religions are to be studied in depth.</b> Christianity and two other religions (Islam and Sikhi are the recommended examples).		
<b>7-11s</b> Key Stage 2	<b>A minimum of four religions are to be studied in depth.</b> Christianity and at least three other religions (Sikhi, Hindu Dharma and Islam are the recommended examples).		
<b>11-14s</b> Key Stage 3	<b>A minimum of four religions are to be studied in depth.</b> Christianity, Buddhism, Judaism and Islam are the recommended examples (an additional study of Sikhi or Hindu Dharma may also be undertaken).		
<b>14-16s</b> Key Stage 4	<b>It is recommended that at least two religions</b> , usually including Christianity, are studied. This will usually be through a recognised national RS qualification course such as a GCSE RS course, but could be through a school devised RE course.		
<b>16-19 RE</b> for All	<b>Religions and worldviews to be selected by schools and colleges as appropriate</b>		

**Note A: The range of religious groups in the UK.** Groups such as Jehovah's Witnesses, Latter Day Saints, the Baha'i faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.

**Note B: Progression in learning through the primary school.** It is good practice for pupils to progress their skills by learning from a religion over a period of years, for example across a key stage.

**Note C: Secondary RE provision:** If schools use a 2 year key stage three, then all pupils 14-16 should still receive their entitlements to RE provision. The Walsall KS3 program of RE enables pupils to start GCSE RS in Year 9 if schools wish to plan provision in this way.

**Note D: Plural RE for 14-19s.** The 14-19 section of the syllabus gives more detail on different ways for schools to develop their RE / RS courses. Schools courses must consider carefully how to avoid narrow learning in RS and address the question of the breadth of religious learning carefully.

## Organising RE: Curriculum Time for RE in Walsall

In order to deliver the aims and expected standards of the syllabus, SACRE and the Agreed Syllabus Conference expects a minimum allocation of curriculum time for RE based upon the law and OFSTED guidance on best practice. A minimum amount of 5% of curriculum time is required for meeting the ambitious RE aims or end goals of this syllabus. Schools should make plans to give at least this amount curriculum time to the subject as the syllabus is implemented.

This means in practice that schools are expected to allocate:

- **Reception and Key Stage 1: 36 hours of tuition per year** (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
- **Key Stage 2: 45 hours of tuition per year** (e.g. an hour a week, or less than an hour a week plus a series of RE days)
- **Key Stage 3: 45 hours of tuition per year** (e.g. an hour a week, RE-centred Humanities lessons taught for 4 hours a week for one term of the year)
- **14-16s: 5% of curriculum time, or 70 hours of tuition across the key stage** (e.g. an hour a week for five terms) **Allocation of time for RE for all should be clearly identifiable and should not be tokenistic or weakly framed eg it is not appropriate or sufficient for RE to be delivered in tutor time**
- **16-19s: Allocation of time for RE for all should be clearly identifiable and should not be tokenistic.**

This means that this syllabus for RE can be delivered in an average of approximately an hour of teaching per week.

### Notes

- **RE is legally required for all pupils.** RE is a core subject of the curriculum for all pupils in all maintained schools, including Academies and Free Schools (by their funding agreements with DfE). The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects.
- **RE is different from assembly.** Curriculum time for Religious Education is distinct from the time schools may spend on collective worship or school assembly. The times given above are for RE in the curriculum.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not usually replace - the regular program of timetabled lessons (see additional ideas on the next page).
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship, History or PSHE. But the times given above are explicitly for the clearly identifiable teaching of RE. Where creative cross curricular planning is used, schools must ensure that RE objectives from the syllabus are clearly planned and taught.
- **Coherence and progression.** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the standards and expectations set out in this Agreed Syllabus to provide coherence and progression in RE learning, with most pupils achieving the outcomes of the syllabus at 7, 11 and 14.
- **Too little time leads to low standards:** Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the outcomes set out in this syllabus.

## Flexible models of delivery and high standards in RE:

Religious Education must be planned for high standards. There are different ways that schools can do this. All Walsall pupils, 4-19, are entitled to good learning in RE, so schools must plan sufficient time for the subject to be well taught. Subject leaders for RE, senior staff, head teachers and governors will all take an interest in ensuring provision enables the best possible standards. This might be done in various ways:

- Whilst there may be occasions where there are planned activities for children in the Early Years, these should always start with the experiences and events which relate to the children and their immediate families and communities. Other opportunities to develop children spiritually and morally and to strengthen their understanding of cultures and beliefs should be planned and delivered through ongoing high quality provision through play using children's own experiences and questions as starting points.
- A large majority of Walsall schools use one or two weekly lessons of RE as the standard way of running the curriculum plan. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous and teachers 'know where they are'. OFSTED call this method of delivery 'Strongly framed'. The only disadvantage could be that pupils' weekly experience of RE can be too spread out for the deeper learning that the subject requires to flourish.
- **Some schools use a themed curriculum approach to RE.** A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend four or five hours a week or more doing RE and relating the study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the programme at sufficient depth, the RE can be weak or missing. Parity with, for example, History and Geography makes good sense here. Specialist RE teachers' involvement in setting a sharp focus on planned RE outcomes in planning is crucial.
- **Some schools use an 'RE Week' or an 'RE Day'** to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' RE planning is demanding on teachers, but can for example help the whole school to focus and develop the subject. A day is about 5 hours, so is not, of course, a substitute for a term's worth of weekly lessons. The key to success is clarity about the RE learning that is planned. A guide to this kind of opportunity, with some practical ideas and outlines, is available from RE Today, titled 'Big RE'.
- **Mixed Age Classes:** In schools where class groups include children from different year groups, this RE syllabus can be taught in very flexible ways using the guidance and materials the syllabus provides for the different ages in the class. SACRE intends to encourage shared curriculum planning across such schools, using spiral models of progression.

In deciding the ways in which the Agreed Syllabus will be implemented, schools should ensure that the full range of RE opportunities is offered to all pupils, and well-sequenced learning enables progress for all.



**Sequencing and progression:** Teachers need clear plans showing how knowledge and understanding builds across each term, year and key stage. The following shows the questions in the syllabus as they develop across the key stages.

You will need to create your own curriculum progression plan or long term plan for RE. It is key that you are able to ‘talk the story’ of your own curriculum progression plan. How does knowledge and understanding build within a year group, a key stage? Where are the opportunities to recall and retrieve and build on prior learning? Samples will be provided on the SACRE website.

EYFS	KS1	LKS2	UKS2	KS3
Special people: Which people are special and why?	Y1A: How do people celebrate? Baby, Wedding, Birthday	Y3A: Holy Buildings and Sacred Space: Visiting places of worship	Y5A: Christian Aid and Islamic Relief: Can they change the world?	7.1 What is religion? Is religion dying or growing or both? 7.2 What is it like to be a member of one particular religion in Britain today?
Special stories: What stories are special and why?	Y1B: How do we say thank you for the Earth? creation, harvest, giving thanks	Y3B: Why are holy books important?	Y5B: Commitments and meanings – Hindu, Muslim, Christian	7.3 What can we learn from visiting places of worship? 7.4 Do the teachings of Jesus stand the test of time?
Special places: What places are special and why?	Y1C: Stories and prayers about Jesus	Y3C: Why do people make pilgrimages?	Y5C: Respect for all: what will make Walsall a more respectful place?	7.5 What is good and what is bad? How do we decide right and wrong? Noble and evil? 7.6 Death: is it the end?
Special times: What times are special and why?	Y1D: Beginning to learn from Sikhs	Y3D: Jesus: why do some people think he is inspirational?	Y5D: Muslims and Christians – who is inspiring?	8.1 Why believe in God? Or why be an atheist? 8.2 What will make our communities more respectful?
Being special: Where do we belong?	Y2A: A world of festivals: Who celebrates what and why?	Y4A: What is it like to be a Hindu?	Y6A: Exploring Key Leaders – Sikhs and Hindus	8.3 What does justice mean to Christians? 8.4 What is good and what is challenging about being a teenage believer in Britain today? 8.5 Where can we find wisdom to live by? 8.6 How can people express the spiritual through the arts?
Special World: What is special about our world and why?	Y2B: What does Easter mean to Christians? Symbols of the story	Y4B: Muslim Ways of Living: Keeping 5 pillars	Y6B: What matters most? Christians and Humanists	9.1 Are the ideas of science and religion compatible?
	Y2C: Beginning to learn from Islam	Y4C: Christian and Hindu beliefs and questions on life’s journey	Y6C: What can we learn from religions about temptation?	9.2 Does religion make peace or cause war? 9.3 How do people decide what is right in relation to ethical issues?
	Y2D: Questions that Puzzle Us	Y4D: Finding reasons to care through religious stories – Christianity	Y6D: How do we express spiritual ideas through the arts?	9.4 Does being religious make it easier or harder to be good? 9.5 What can religions and worldviews contribute to climate justice and ‘saving the Earth’?
		<b>Two additional units are provided</b> Y56: An extra unit plan: Remembrance – what can we learn from World War 1 in RE? Y3456: An extra unit plan: anti-racist RE		9.6 What was the Holocaust? Who were Bystanders, Rescuers and Upstanders? How can we be Upstanders? What was the impact of the Holocaust on survivors?



# Intentions of RE

# RE Subject Content

## RE in the Early Years Foundation Stage

Pupils should encounter religions and worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Pupils can be introduced to new subject specific vocabulary and use all their senses to explore beliefs, practices and forms of expression. They can ask questions about religions and reflect on their own feelings and experiences. They can use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live. RE is, unlike the subjects of the National Curriculum, a legal requirement for all pupils on the school roll, including all those in the Reception Year.

In line with the DfE's new 2020 EYFS Profile schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

### **Prime area: Communication and Language. RE enables children to:**

- Listen attentively and respond with questions comments and actions to a wide range of stories from different religions and worldviews.
- Hold conversation and make comments about the religious materials, artefacts, songs, stories and celebrations they encounter, using new vocabulary.
- Participate in discussions offering their own ideas about religion and belief using recently introduced religious vocabulary.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

### **Prime area: Personal, Social and Emotional Development. RE enables children to:**

- Understand their own feelings and those of others, stimulated by religious materials and ideas.
- Give focused attention to religious materials such as worship, story, festival, song, community living.
- Confidently talk about simple values, right and wrong and good or bad behaviour.
- Co-operate and take turns with others, showing sensitivity to their own and others' needs and feelings.

### **Specific area: Literacy. RE enables children to:**

- Demonstrate understanding of religious stories and narratives using recently introduced vocabulary to retell stories.
- Enjoy and learn from discussion and role play about religious stories, non-fiction, rhymes, poems and songs.
- Use RE examples to write simple phrases or sentences that can be read by others.

### **Specific area: Mathematics. RE enables children to:**

- Recognise, create and describe some patterns, sorting and ordering objects simply.

### **Specific area: Understanding the World. RE enables children to:**

- Talk about the lives of people around them, understanding characters and events from stories.
- Describe their immediate environment – e.g. on a visit to a place of worship.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

### **Specific area: Expressive Arts and Design. RE enables children to:**

- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work, being imaginative and expressive.
- Adapt and recount religious stories inventively, imaginatively and expressively.
- Sing, perform and learn from well-known songs in RE imaginatively and expressively.
- Develop their imagination and expression using RE content in relation to art, music, dance, imaginative play, and rôle- play and stories to represent their own ideas, thoughts and feelings.
- Respond in a variety of ways to what they see, hear, smell, touch and taste.

These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE, 2020). Teachers and schools will find our more detailed examples (in an appendix to the syllabus) useful, but these map the territory. Our Agreed Syllabus gives supportive examples of planning in this important area.

## RE in the Reception Class

### Programme of Study for RE for all 4-5 year olds in the Reception Class

The content and questions in the table below are to be taught together, contributing to continuous provision. Pupils' voice should be recorded alongside photo and other evidence of provision and achievement

<b>EYFS: A Discovering Stage. RE in the reception class applies the Early Learning Goals</b>	
Autumn 1	Special people: Which people are special and why?
Autumn 2	Special stories: What stories are special and why?
Spring 1	Special places: What places are special and why?
Spring 2	Special times: What times are special and why?
Summer 1	Being special: Where do we belong?
Summer 2	Special World: What is special about our world and why?

### Theme 1: Special people: Which people are special and why?

<b>Theme</b> Supplementary questions you might explore:	<b>Impact: Learning outcomes:</b> Teachers will set up learning experiences that enable pupils to ...	<b>Implementation - suggested content and activities</b> Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate
Who is special to you and why?	<ul style="list-style-type: none"> <li>• talk imaginatively and expressively about people who are special to them</li> <li>• say what makes their family and friends special to them</li> </ul>	Talk about, list and enjoy stories about people who are special to us and those whom we admire. Make 'My Hero' pictures in a range of art activities. Notice how we 'belong to each other'.
What is a good friend like? How can you show that you are a good friend?	<ul style="list-style-type: none"> <li>• identify some of the qualities of a good friend</li> <li>• reflect on the question 'Am I a good friend?'</li> </ul>	Choose one friend and take a walk with them around the school and grounds. Experience enjoying each other's company. Think about the benefits and responsibilities of friendship and the ways that people care for others.
What stories did Jesus tell about being a friend and caring for others?	<ul style="list-style-type: none"> <li>• recall and talk about stories of Jesus as a friend to others using new vocabulary</li> </ul>	Hear some stories from the Bible about friendship and care for others with a focus on what Jesus did and said e.g: <ul style="list-style-type: none"> <li>• Zacchaeus (Luke 19);</li> <li>• Jesus choosing the twelve disciples (his special friends and helpers) (Matthew 4.17-22);</li> <li>• Stories of Jesus helping and healing people e.g. Jairus's daughter (Mark 5.21-43);</li> <li>• Healing the man at the pool (John 5.5-9);</li> <li>• Blind Bartimaeus (Mark 11.46-52).</li> </ul>
What stories do Muslims or Jewish people tell about being a friend and caring for others?	<ul style="list-style-type: none"> <li>• recall stories about special people in other religions and talk about what we can learn from them</li> <li>• Know some similarities and differences between different religious and cultural communities in this country.</li> </ul>	Hear stories of a key religious leader from another religion and find out how these stories are important to people today (e.g. Moses, Guru Nanak, Prophet Muhammad [PBUH]).

## Theme 2 Special stories: What stories are special and why?

Theme Supplementary questions you might explore:	Impact: Learning outcomes: Teachers will set up learning experiences that enable pupils to ...	Implementation - suggested content and activities Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate
What is your favourite story? What do you like about it, and why?	<ul style="list-style-type: none"> <li>• identify some of their own feelings in the stories they hear</li> <li>• use new religious vocabulary to talk expressively about the stories.</li> </ul>	<p>Explore stories (including films) pupils especially like, re-telling stories to others and sharing features of the story they like.</p> <p>Noticing and talking about the feelings in stories: happy and sad, worrying, scary, exciting or joyful.</p> <p>Using multi-sensory approaches to engage expressively with the stories and values in them.</p>
What stories do you know about Jesus? What do you talk about what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked think Jesus was (is) like?	<ul style="list-style-type: none"> <li>• recognise some religious words, e.g. about the word 'God', which is a very important word to some people.</li> </ul>	<p>Hear and explore stories from the Bible;</p> <p>Experience thanking and being thanked, praising and being praised, saying 'thank you' (you could use the story of Jesus and the Ten Lepers from Luke 17:11-19);</p> <p>Look at some pictures of Jesus. Even though he lived so long ago that no one knows what he looked like people often make pictures that show him as a calm, kind, generous or interesting person. Which pictures show these qualities?</p>
Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn?	<ul style="list-style-type: none"> <li>• talk about some religious stories</li> </ul>	<p>Hear stories Jesus told, stories from the life of Jesus, or other stories from the Bible (e.g. David the Shepherd Boy (1 Samuel 17); the story of Ruth (book of Ruth in the Bible); Jesus as friend to the friendless (Zacchaeus, Luke 19); making promises (Matthew 21:28-32);</p> <p>Use 'small world' people, lego or modelling clay to make playful versions of the story and explore religious stories through play.</p>
What stories do you know that tell you how you should behave towards other people?	<ul style="list-style-type: none"> <li>• talk about what Jesus teaches about keeping promises and say why keeping promises is a good thing to do</li> </ul>	<p>Hear a selection of stories taken from major faith traditions and cultures, including stories about leaders or founders within faiths.</p>
What are the similarities and differences between different peoples' special stories?	<ul style="list-style-type: none"> <li>• explore stories from religious sources</li> <li>• know some similarities and differences between different religious and cultural communities in this country.</li> </ul>	<p>Explore stories through play, role-play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music etc.,</p> <p>(Find some stories here: <a href="http://shop.retoday.org.uk/find/Stories/1">http://shop.retoday.org.uk/find/Stories/1</a>)</p> <p>RE Today: 'Share a story...' – a product for the whiteboard to introduce plural religion</p> <p><a href="http://shop.retoday.org.uk/find/shareastory">http://shop.retoday.org.uk/find/shareastory</a></p>

### Theme 3 Special places: Which places are special and why?

<b>Theme</b> Supplementary questions you might explore:	<b>Impact: Learning outcomes:</b> Teachers will set up learning experiences that enable pupils to ...	<b>Implementation - suggested content and activities</b> Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate
<p>What special places matter to people?</p> <p>What different holy buildings can we find out about?</p> <p>What are the holy buildings near our school?</p>	<ul style="list-style-type: none"> <li>• Notice that some religious people have places which have special meaning for them</li> <li>• talk about the things that are special and valued in a place of worship</li> </ul>	<p>Invite visitors to talk about / show pictures of places that are spiritually significant to them and say why they are special. (e.g. this might be visiting an art gallery and looking at a wonderful picture and how this makes them feel; the memories this brings back or encouragement for the future.)</p> <p>Talk about why some places are special and what makes them special.</p> <p>Notice and ask questions about holy buildings near to the school: when do people like to go there? What do they like to do there? What are the buildings like inside?</p> <p>Find out about the church building as a special place for Christians. Make simple models of various kinds of churches as part of play based learning.</p>
<p>What special places matter to people?</p> <p>Out of doors</p>	<ul style="list-style-type: none"> <li>• notice that some outdoor places, parks, beaches, mountains, rivers, gardens, might make useful places if you want some peace, calmness, excitement or delight.</li> </ul>	<p>Why some places are special and what makes them special?</p> <p>When do people like to go there and what they like to do there?</p>
<p>Where is special to me?</p>	<ul style="list-style-type: none"> <li>• talk about somewhere that is special to themselves using new vocabulary</li> </ul>	<p>This should build learning towards understanding special places for religious people.</p> <p>Children share and record their own special places in a variety of ways in a way that is meaningful to them.</p>
<p>Where is a special place for believers to go and why?</p>	<ul style="list-style-type: none"> <li>• get to know and use appropriate words to talk about their thoughts and feelings when visiting a church, mosque, synagogue or gurdwara</li> <li>• know some similarities and differences between different religious and cultural communities in this country.</li> </ul>	<p>Find out from photos or video clips about places of worship for members of different faiths e.g. a synagogue, a gurdwara or a mosque.</p> <p>Learn to identify a main symbols for the different religions (cross, menorah, moon and star, khanda) and link the symbol to a religious building (church, synagogue, mosque, gurdwara)</p>

## Theme 4 Special times: Which times are special and why?

Theme	Impact: Learning outcomes: Teachers will set up learning experiences that enable pupils to ...	Implementation - suggested content and activities
Supplementary questions you might explore:		Teachers can select content from this column to help pupils achieve some of the learning outcomes in column
What special times have you had? What did you celebrate? Why? Who were you with? What happened?	<ul style="list-style-type: none"> <li>• give examples of special occasions and suggest features of a good celebration</li> <li>• recall simply stories connected with Christmas/ Easter and a festival from another faith</li> </ul>	The importance and value of celebration in children's own lives some major religious festivals and celebrations e.g. seasonal festivals including Christmas and Easter, and the stories associated with them;
What stories do you know about Jesus' birth and when he died? What do you think about Jesus? What do Christians say about Jesus? What happens at Christmas, and why? What happens at Easter, and why?	<ul style="list-style-type: none"> <li>• talk about what makes Christmas and / or Easter a special time for Christians</li> <li>• talk about celebrating special days in the family: birthdays or holidays are good examples</li> </ul>	Drama, songs and pictures which explore the festival in playful and entertaining ways Use and think about special foods, artefacts, clothes and presents. Learn and use new religious vocabulary about festivities
What other festivals have you learnt about? What happens at the festivals, and why? What stories can you remember about festivals?	<ul style="list-style-type: none"> <li>• talk about what makes a special time for different people</li> <li>• talk about celebrating special days in the family: birthdays or holidays are good examples of 'big days'.</li> </ul>	These examples are suitable: Judaism: Sukkoth; Hindu community: Divali; Sikhi: Vaisakhi; Islam: Eid Al Fitr.
What are the similarities and differences between different peoples' special times?	<ul style="list-style-type: none"> <li>• answer simple questions about festivals from Christian, Muslim, Hindu, Sikh or Jewish religion and life</li> <li>• know some similarities and differences between different religious and cultural communities in this country.</li> </ul>	Use a variety of media to explore ways of celebrating, and how religious believers celebrate festivals and special times

*Children in Reception learn through play: here they are enacting a Christian welcome ceremony for a new baby.*



## Theme 5 Being Special: Where do we belong?

Theme  Supplementary questions you might explore:	Impact: Learning outcomes: Teachers will set up learning experiences that enable pupils to ...	Implementation - suggested content and activities Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate
How do we show respect for one another? How do we show love/how do I know I am loved?	<ul style="list-style-type: none"> <li>• re-tell religious stories about belonging making connections with personal experiences</li> <li>• use the idea of our thumbprints being unique, and explore the ways in which we are each special or unique, like thumbprints</li> </ul>	<p>The idea that each person is unique and valuable</p> <p>Religious beliefs that each person is unique and valuable because God made us who we are (a shared belief for Muslims. Christians Jewish people and Sikhs)</p> <p>Religious beliefs about God loving each person, e.g. Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and they are written on the palm of his hand (Isaiah 49 v.16). Sikh ideas about the 'Wonderful Lord' who cares for all.</p>
Who do you care about? How do we show care/how do I know I am cared for?	<ul style="list-style-type: none"> <li>• share and record occasions when things have happened in their lives that made them feel special</li> </ul>	<p>Children could draw around their hands, write their names on the palm and decorate;</p> <p>Christian beliefs about Jesus believing children to be very special. Tell story of children wanting to see Jesus and disciples stopping them (Mark 10 v.13-16).</p> <p>How Christians believe God's love for children is shown through infant baptism and dedication.</p>
How do you know what people are feeling? What things can we do better together rather than on our own?	<ul style="list-style-type: none"> <li>• share and record occasions when things have happened in their lives that made them feel special</li> </ul>	<p>Signs and symbols used in the welcome of children into the faith community</p>
What makes us feel special about being welcomed into a group of people?	<ul style="list-style-type: none"> <li>• recall simply what happens at a traditional Christian infant baptism and dedication or another baby welcoming celebration or another festival about belonging</li> <li>• know some similarities and differences between different religious and cultural communities in this country.</li> </ul>	<p>Ways of showing that people are special from other religions e.g. Hinduism: Stories about Hindus celebrating Rakshan Bandhan – which celebrates the special bond between brothers and sisters. His sister ties a band of Rakhi of gold or red threads around the right hand of a brother</p>



## Theme 6 Special world: What is special about our world?

Theme Supplementary questions you might explore:	Impact: Learning outcomes: Teachers will set up learning experiences that enable pupils to ...	Implementation - suggested content and activities Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate
What do you like in nature? What is your favourite thing? Why do you like it best of all? What have you learned about nature that is new to you?	<ul style="list-style-type: none"> <li>talk about things they find interesting, puzzling or wonderful using new vocabulary</li> </ul>	Experience and explore the wonders and beauty of the natural world and life cycles of new life, growth and decay; explore the idea that the world is special and that some people believe it was created by God and is 'holy' or 'sacred'
Why do some people say the world is special? What do you think is special about the world? What stories of creation do Christians tell?	<ul style="list-style-type: none"> <li>talk about their own experiences and feelings about the world</li> <li>re-tell stories, talking about what they say about the world, God, human beings</li> </ul>	Use art and creative activities to explore natural objects – shapes, pattern, or use micro-hike or listening walk; grow and look after some plants and creatures Use stories and poems to talk about creation (e.g. God's Quiet Things by Nancy Sweetland); explore stories with stilling exercises, acting out stories etc; link with ideas of how special children are (marvel at moving toes, wiggling fingers, listening ears, clever thoughts, singing voices, laughter and teamwork – what is the most amazing thing about a human person?).
What do people say about how we should look after the world? How do you think we should look after the world?	<ul style="list-style-type: none"> <li>think about the wonders of the natural world, expressing ideas and feelings</li> </ul>	Use a simple child-friendly, but authentic version of the Biblical creation story, e.g 'In the beginning' by Steve Turner; explore in mime, express through art; reflect on ways in which the world is 'very good'. Do the children like the idea that it is 'God's good earth.'? Other ideas?
What are the similarities and differences between different peoples' ideas about the world?	<ul style="list-style-type: none"> <li>express ideas about how to look after animals and plants</li> <li>talk about what people do to mess up the world and what they do to look after it</li> <li>know some similarities and differences between different religious and cultural communities in this country.</li> </ul>	Hear/role play stories from faiths about care for animals and the world. E.g. From Islam: Muhammad and the ant: (talk about caring for animals, looking after pets); Muhammad and the thirsty camel (talk about how the camel felt; whether they have ever done something they are sorry for) Seven New Kittens / The Tiny Ants (Muslim stories retold by Gill Vaisey ( <a href="http://www.articlesoffaith.co.uk">www.articlesoffaith.co.uk</a> ))

*Learning through play is vital in Early RE*



## Key Stage 1 RE

The Focus of RE for KS1 enables children to develop their substantive knowledge and understanding of religions and worldviews. They find out about simple examples of religion that are drawn from local, national and global contexts. They learn to use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

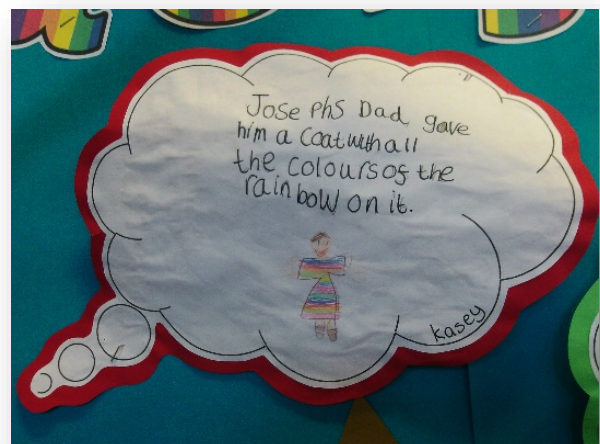
**The aim and intent of RE is expressed in age appropriate outcomes for most 7 year olds**

**Specifically pupils should be taught to:**

Know about and understand religions and worldviews	Express ideas and insights into religions and worldviews	Gain and deploy the skills for learning from religions and worldviews
A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	B1. Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;
A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	C2. Find out about and respond with ideas to examples of co-operation between people who are different;
A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	B3. Notice and respond sensitively to some similarities between different religions and worldviews.	C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.

**Pupils will achieve the outcomes by learning from at least three religions, studying Christianity in each year group and also Islam and Sikhi. They will study a non-religious world view where appropriate in unit being taught.**

***Kasey, 5, has been learning about the Bible story of Joseph and his coat.***



### The breadth of study in RE

During the key stage, pupils should be taught the knowledge, skills and understanding through the following areas of study:

#### The Themes of Key Stage 1 RE

- **believing:** what people believe about God, humanity and the natural world
- **story:** how and why some stories are sacred and important in religion
- **celebrations:** how and why celebrations are important in religion
- **symbols:** how and why symbols express religious meaning
- **leaders and teachers:** figures who have an influence on others locally, nationally and globally in religion
- **belonging:** where and how people belong and why belonging is important
- **myself:** who I am and my uniqueness as a person in a family and community

### Experiences and opportunities for Key Stage 1 pupils:

- visiting places of worship and focusing on symbols and feelings
- listening and responding to visitors from local faith communities
- using their senses and having times of quiet reflection
- using art and design, music, dance and drama to develop their creative talents and imagination
- sharing their own beliefs, ideas and values and talking about their feelings and experiences
- beginning to use ICT to explore religions and beliefs found in the local and wider community, for example through a 'virtual tour' of the sacred places of religions studied.



*Etta, 5, considered the question: 'Where is God?' She expressed her answer in her rainbow image: 'God is controlling the weather with sticks. I made them out of cotton buds.'*



For each key question recommended in this syllabus we have provided a planning page. You can use this to plan your lessons as it shows prior learning, religions included, key vocabulary, unit specific outcomes and suggested content.

Further support is available through the syllabus support materials from Walsall SACRE, which is a complete planned scheme of work for pupils aged 4-7. This was created for the previous syllabus and SACRE hopes to update this over the next year.

The detailed units of work in the syllabus support material plans for 4-7 year olds are:

EYFS: Playful RE (this plan provides ideas and plans for continuous provision of RE relating to the ELGs)

EYFS: Finding out about Special Places

Y1A: How do people celebrate? Baby, Wedding, Birthday

Y1B: How do we say thank you for the Earth? Cycles of the year: creation, harvest, giving thanks

Y1C: Stories and prayers about Jesus

Y1D: Beginning to learn from Sikhs

Y2A: A world of festivals: Who celebrates what and why?

Y2B: What does Easter mean to Christians? Symbols of the story

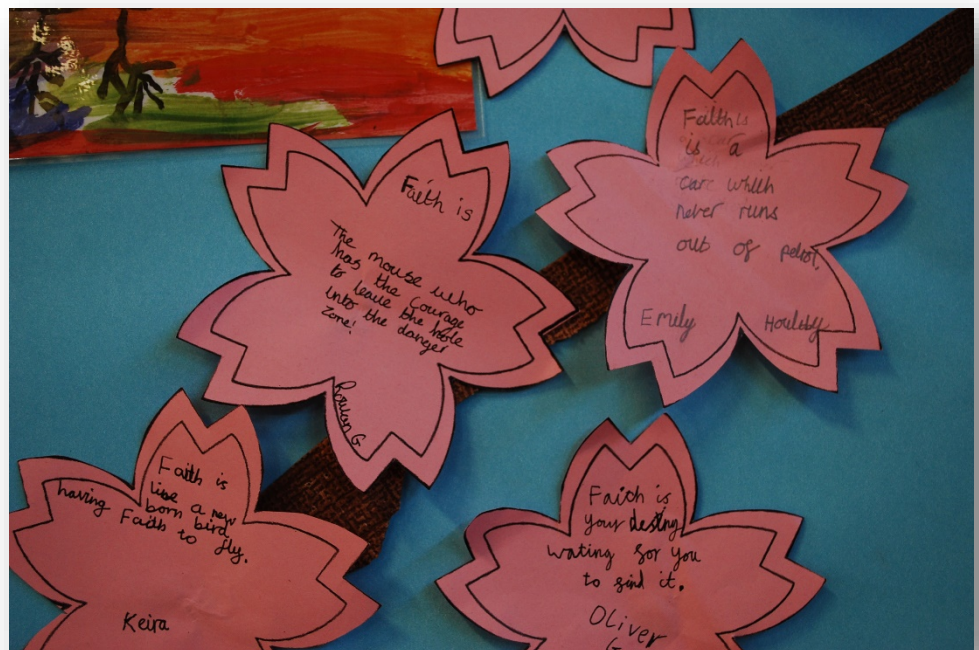
Y2C: Beginning to learn from Islam

Y2D: Questions that puzzle us

Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus.

The teaching order of the plans is a matter entirely for schools but should be ordered to allow pupils to 'know more and remember more', building on previous learning and giving opportunities to show understanding and skills.

***Pupils learn to think  
about big ideas: What is  
faith?  
Why does faith matter so  
much to some people?***



## Y1A: How do people celebrate? Baby, Wedding, Birthday

<p>This unit is for 5-6 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Islam, Judaism and Christianity</p> <p><b>Prior learning</b> People like to celebrate important times in their lives.</p> <p><b>Which unit does this build from</b> Special times: Which times are special and why?</p>	<p>A1. Recall and name different practices for welcoming a baby or having a wedding</p> <p>A3. Recognise symbols and actions associated with these ceremonies</p> <p>B1. Ask and respond to questions about what communities do, and why.</p> <p>B2. Observe and recount different ways of expressing identity and belonging when a baby welcoming or wedding ceremony is held</p> <p>C1. Explore questions about belonging, and express their own ideas;</p>	<ul style="list-style-type: none"> <li>What special times do we celebrate? How do you celebrate a special occasion?</li> <li>Why is a birthday special? Can we play at celebrations?</li> </ul> <p><b>Baby is welcome!</b></p> <ul style="list-style-type: none"> <li>Fill a box with a selection of cards and wrapping paper depicting different occasions e.g. birthday, wedding, christening, Christmas, mother's day. A 'Celebrations Box'</li> <li>Pass the box round for the pupils to choose an item and describe it. Can they guess when we send each card or which wrapping paper we would use? Who would you give the card and gifts to?</li> <li>Ask children what occasions they enjoy celebrating? Ask the pupils to think of a special occasion they particularly enjoy celebrating. What do they do? Where do they go? What do they need? What clothes do they wear? Do they sing any special songs? Do they eat special food? Mime some of the actions and join in the songs together.</li> <li>Use a puppet/toy that has a birthday. Why is the puppet/toys birthday going to be special? Talk with the pupils about why they think their birthday is special. How does it make you feel? What are your parents remembering? Ask the pupils to bring in baby photographs and – if they have them - photographs of their baptism or other welcoming ceremony. Why is this a special occasion?</li> <li>Study what happens at a Christian baptism of a baby. What promises are made? Why?</li> <li>Promises and hopes: Ask children to take outlines of a 'drop' of water in light blue and dark blue. On the light drops, they draw and receive help to write a promise they would make to a new baby. On the dark drop, they draw and receive help to write a hope parents have for new babies. These water drops make a nice class display.</li> </ul> <p><b>How do Muslim people welcome a new baby?</b></p> <ul style="list-style-type: none"> <li>Muslim parents whisper the Shahadah, the statement of faith in Allah, into a baby's ear immediately after birth. First words are especially important, and Muslim mums and dads want to share their most precious beliefs with the baby straight away.</li> <li>If they were to whisper something into a baby's ear what would it be? Talk about why they want to say those words. Teach children about other aspects of Muslim baby-welcoming ceremonies.</li> <li>Choose another religious or non-religious worldview and explore how they welcome babies.</li> </ul> <p><b>What do Jewish people, Muslims and Christians do to make a wedding a special day?</b></p> <ul style="list-style-type: none"> <li>Extend the work to look at weddings in similar ways to your look at baby-welcoming. Use enactment, role play, drama and dressing up, song and words to explore the celebrations. Why are these celebrations important? Explore the promises that are made.</li> </ul>
<p><b>Key vocabulary:</b> Birthday Wedding Christening Baptism Celebration Welcoming Baptism Muslim Shahadah Wedding Promise</p>		

## Y1B: How do we say thank you for the Earth? Cycles of the year: creation, harvest, giving thanks

<p>This unit is for 5-6 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Judaism and Christianity</p> <p><b>Prior learning</b> Stories about key religious figures showing care for the world</p> <p><b>Which unit does this build from</b> <b>FS:</b> What is special about our world</p>	<p>A1. Recall and name different beliefs and practices that show care for the earth A2. Retell and suggest meanings to some religious and moral stories about care for other people and the earth</p> <p>B1. Ask and respond to questions about what communities do to care for people and the earth B3. Notice and respond sensitively to some similarities between religious teachings about creation and giving thanks</p>	<ul style="list-style-type: none"> <li>• Teach about the Sikhi festival of Vaisakhi, which is – among other things – a spring harvest festival. God gives all that is good and when we meditate on his name we are blessed, says the faith. Find out about Vaisakhi and learn about the ways Sikhs honour the earth – e.g with vegetarian food, and by planting 1 million trees (the project is called EcoSikh – find it online).</li> <li>• Pupils might also learn about Christian Harvest Festival celebrations, thanking God in songs for the earth and its fruitfulness.</li> <li>• Introduce the idea that each person is unique and important, using e.g. Christian teachings that God values the whole world and every person (Matthew 6.26); Jesus blesses the children (Matthew 19, Mark 10, Luke 18); Psalm 8 (David praises God’s creation and how each person is special in it).</li> <li>• Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Explore stories from the Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus’ special friends (Luke 5 v.1–11), four friends take the paralysed man to Jesus (Luke 5 v 17–26), ‘The good Samaritan’ (Luke 10: 25–37). Consider the idea that we all have special gifts we can use to benefit others and to care for the earth.</li> <li>• Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. Zakat (alms giving) in Islam; tzedekah (charity) in Judaism.</li> <li>• Read stories about how some people have been inspired to care for people and the earth because of their religious beliefs e.g. Mother Teresa, Dr Barnardo, Sister Frances Dominica; local people.</li> <li>• Having studied the teachings of religions on caring, work together as a group to create an event e.g. a ‘Thank you’ tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a fund-raising event and donate the money to a local charity.</li> <li>• Look carefully at some texts from different religious scriptures about the ‘Golden Rule’ and see if pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the golden rule can make life better for everyone. Draw cartoons to show their ideas.</li> <li>• Explore the creation account in Genesis 1 in varied and creative ways, to find out what it tells Jewish and Christian believers about what God is like, and what these stories tell believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it).</li> <li>• Explore the account in Genesis 2. Talk about ways in which religious believers might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God’s representatives on God’s creation, to care for it as a gardener tends a garden).</li> <li>• Investigate ways that people can look after the world and think of good reasons they this is important. Make links with the Jewish idea of tikkun olam (repairing the world) and Tu B’shevat (new year for trees). Why should we take care of the earth? Why does it matter?</li> </ul>
<p><b>Key vocabulary:</b> Sikh Guru EcoSikh Vaisakhi Jesus Creation Islam Judaism Golden rule Tzedkah Zakat Tikkun Olam</p>	<p>C1. Explore questions about how and why we care and express their own ideas using words, music, art or poetry C3. Find out about questions of right and wrong and begin to express their own opinions about how we can show we care for animals, people and the earth</p>	<p>Page 134 of 201</p>

Y1C: Stories and prayers about Jesus		
This unit is for 5-6 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	<b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)	<b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
<b>Religions covered:</b> Christianity <b>Prior learning</b> Jesus and his importance to Christians <b>Which unit does this build from</b> <b>FS:</b> Special people: Which people are special and why? <b>FS:</b> Special stories: What stories are special and why?	<b>A2. Retell and suggest meanings to some religious and moral stories from the Gospels</b> <b>A3. Recognise symbols and actions associated with prayer</b>  <b>B1. Ask and respond to questions about what Christian communities do to put Jesus' teaching into action – e.g. pray, run food banks, celebrate Easter</b> <b>B2. Observe and recount different ways of praying in Christianity</b>  <b>C1. Explore questions about belonging, meaning and truth and express their own ideas using words, music, art or poetry;</b>	<ul style="list-style-type: none"> <li>Pupils will learn that the stories of Jesus matter to Christians because of who they believe Jesus was: God came to earth, with the power to help people in many ways.</li> <li>Enable pupils to retell stories (for example through drama or in pictures), using a range of different stories about Jesus, considering what they mean. These should include stories Jesus told and stories about His miracles. Good examples: The Lost Coin, Jesus and the Ten Lepers, the Lord's Prayer. They compare the stories and think about what Christians today learn from the stories;</li> <li>Linking to English, pupils respond to the parables Jesus told, for example, such as the Lost Son, considering and talking about what they mean. They recognise Christianity as the religion from which the stories come;</li> <li>Pupils gather information from local churches (websites, noticeboards, visitors?) about what Christian communities do to put Jesus' teaching into action – e.g. pray, run food banks to help people in need, celebrate Easter – they observe and recount different ways of praying in Christianity</li> <li>se songs, art, drama, video and children's Bible retellings of key stories to learn more information about who Jesus was and why he matters so much to Christian people.</li> <li>Linking to English, pupils retell stories about Jesus, such as the miracle story of the healing of a blind person or a part of the Easter stories. They identify and talk about the values which different characters in the stories showed, and recognise Christianity as the religion from which the stories come;</li> <li>Respond to stories about Jesus, talking about thankfulness as a result of miracles;</li> <li>Ask and answer 'who', 'where', 'how', 'what' 'why' questions about religious stories;</li> <li>Linking to 'Philosophy for Children', pupils think about and respond to 'big questions' in a classroom enquiry using, for example, a story from the New Testament: should Jesus have gone to the house of the tax collector Zacchaeus? Why did he? Why do Christians feel sad on 'Good Friday'? What happened after Jesus died, at Easter?</li> </ul>
<b>Key vocabulary:</b> Religion Christian Church Bible Symbol Thankful Faith Belief Easter God Prayer The Lord's Prayer Community		



## Y1D: Beginning to learn from Sikhs

<p>This unit is for 5-6 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Sikhi</p> <p><b>Prior learning</b> That there are people who follow Sikhi as their religion</p> <p><b>Which unit does this build from</b> FS: Special people: Which people are special and why?</p>	<p><b>A2. Retell and suggest meanings to three Sikh religious and moral stories,</b> <b>A3. Recognise wisdom and symbols that connect to the stories</b></p> <p><b>B2. Observe and recount different ways of expressing identity and belonging, through the values of caring, sharing and devotion to God</b></p>	<ul style="list-style-type: none"> <li>Sikhs tell many stories about their 10 Gurus. A 'Guru' is a spiritual teacher. In this unit we focus on Guru Nanak and Guru Har Gobind. Pupils will explore three stories with meanings; caring for others, sharing what you have and ideas about what God is like in Sikhi. (NB: many Sikhs refer to their religion as 'Sikhi' rather than 'Sikhism').</li> </ul> <p><b>Caring for others:</b> Guru Har Gobind (the sixth Guru) is remembered at the Sikh festival of Diwali. Guru Har Gobind was in jail, and the king gave him release. He petitioned for the release of other prisoners, and the king promised that he could take free with him all those who held his cloak. All night long they stitched a huge cloak, so that the whole prison could hold on. The next morning the Guru led all the prisoners to freedom</p> <ul style="list-style-type: none"> <li>Discuss why did Har Gobind created this cloak? Was it to keep himself warm? Was it to allow everyone to be freed with him? Talk about how important it is in Sikhi to care for others. This story reminds Sikhs to care for others, just like Har Gobind.</li> </ul> <p><b>Sharing what you have:</b> <i>The story of Dunni Chand involves Guru Nanak, a travelling teacher. He visited Lahore, where there lived a greedy banker called Dunni Chand whose palace shone with gold, marble and precious jewels. Dunni Chand rushed to invite the Guru to a special feast: it would make him look very important to have a famous guest. Guru Nanak accepted the invitation. It was a wonderful occasion. When everyone had finished, Dunni Chand turned to Guru Nanak: 'I am a wealthy man, I can help you. What do you want me to do?' Guru Nanak sat and thought. Fumbling in his pocket, he drew out a tiny sewing needle. "Something you can do for me," he replied, holding up the needle. 'I want you to keep this needle very safe and give it back when we meet in the next world.' Dunni Chand felt very important. The Guru had given him a very special task. He took the needle and showed it to his wife, explaining what the Guru had told him. To his surprise, she burst into laughter. 'How are you going to do that?' she asked. He thought and thought, then ran back to the Guru asking "How can I take this needle with me when I die?" "If you cannot take a tiny needle with you when you die, how are you going to take all your riches?" asked the Guru. For the first time in his life Dunni Chand felt ashamed. He realised he had been greedy when he could have been generous. He and his wife decided to use their wealth to help the poor.</i></p>
<p><b>Key vocabulary:</b> Sikhi Guru Guru Har Gobind Guru Nanak Diwali Equality Caring Sharing</p>	<p><b>C1. Explore questions about belonging, meaning and values from Sikh story, for themselves</b> <b>C2. Respond to examples of co-operation from stories of the Gurus</b> <b>C3. Find out about questions of right and wrong and begin to express their own opinions</b></p>	<ul style="list-style-type: none"> <li>Tell the story of Dunni Chand. What did he realise? How did he and his wife respond? Talk about how important it is in Sikhi to share what you have. This story reminds Sikhs to share, just like Dunni Chand.</li> </ul> <p><b>What is God like?</b> When Guru Nanak was 9 his family prepared him to wear the sacred thread of Hinduism. Nanak was born into a Hindu family but his teachings founded the new religion of Sikhi. The thread marked him out as a high-born Hindu. Only boys from such families could wear it. Nanak refused, stating that a thread would not bring him any closer to God if he was not a good person. Nanak later taught that God does not recognize whether someone is male or female, rich or poor, and all people could connect to God, not just the so-called high-born.</p> <ul style="list-style-type: none"> <li>Tell this story. Would Nanak have been scared to disobey his parents and religion? How hard or easy is it to speak up sometimes? What does Nanak say that God does not recognize? What do pupils think God SHOULD recognize in people?</li> <li>Tell the story in an exciting way, giving the children a way of joining in. Develop a drama about the story. They might make a scene of the story, and then another scene which follows, sharing their scenes. Explore meaning using hot seating, circle time or persona dolls. Name the values explored; caring, sharing and equality. Make cards expressing these values to give to others.</li> </ul>

## Y2A: A world of festivals: Who celebrates what and why?

<p>This unit is for 6-7 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Islam, Sikhi and Christianity</p> <p><b>Prior learning</b> That all people celebrate at time that are important for their family and/or the religion or beliefs they follow</p> <p><b>Which unit does this build from</b> <b>FS:</b> Special times: Which times are special and why?</p>	<p><b>A1. Recall and name different festivals</b> <b>A2. Retell and suggest meanings to some stories told at festive times in 3 religions</b></p> <p><b>B1. Ask and respond to questions about what communities do to celebrate, and why</b> <b>B3. Notice and respond sensitively to some similarities between festivals in different religions</b></p>	<p>This unit explores the festivals of Christmas (Christianity), Eid-ul-Adha (Islam) and Diwali (Sikhi). NB: Diwali is largely known as a Hindu festival but Sikhs, who are also from India, celebrate a Sikh version too. Find reliable and basic information on these festivals from the BBC Schools pages: Eid ul Adha: <a href="http://www.bbc.co.uk/schools/religion/islam/eid_haj.shtml">www.bbc.co.uk/schools/religion/islam/eid_haj.shtml</a> Sikh Diwali: <a href="http://www.bbc.co.uk/religion/religions/sikhism/holydays/diwali.shtml">www.bbc.co.uk/religion/religions/sikhism/holydays/diwali.shtml</a> Christmas: <a href="http://www.bbc.co.uk/schools/religion/christianity/christmas.shtml">www.bbc.co.uk/schools/religion/christianity/christmas.shtml</a></p> <p><b>For each festival plan a range of activities including story, enactment and multi-sensory work.</b></p> <ul style="list-style-type: none"> <li>• Make sure pupils are clear on WHO celebrates the festival and the best or most striking things about the festival.</li> <li>• Tell the story of the festival's origin (festivals always re-tell an old story of faith!)</li> <li>• What does this festival give to your 5 senses? For example create a Christmas Christingle, share out food like Muslims do at Eid, or make the classroom a place of sparkling, colourful fairy lights as in Diwali.</li> <li>• Explore the meaning of the festival. Christmas represents the coming of great goodness to earth, Eid ul Adha reminds Muslims of Abraham's willing ness to give everything to God, and Diwali is a time to celebrate good's triumph over evil for Sikhs.</li> <li>• Find out about the symbols in the festival. The central symbol of Christmas is Jesus as a baby, and images of his nativity. For Muslims Abraham's sacrifice stands as a role model for all Muslims. Diwali is a time of lights shining in darkness, symbolising good's victory over evil.</li> <li>• What values are celebrated at the festival, such as gratitude or freedom? Think about these values in the life of the school. Design a card expressing these values.</li> <li>• Consider the importance of remembrance in pupils' own lives. You might invite them all to:             <ul style="list-style-type: none"> <li>○ Think about a toy they have had for a long time, and talk about the memories that go with this toy. If the toy could talk, what conversation would they have? What have they 'been through' with the toy?</li> <li>○ Also ask parents or carers if there is a particular object, gift, place or song that is full of meaning or brings back good memories for the child. Could children bring in the item, or a picture of it, or a description, to share and talk about?</li> </ul> </li> <li>• Use these personal remembrances from some children (some might be too personal to share) to focus the understanding of why festivals and all their fun are full of meaning. Display an image which reminds pupils of each festival. Invite the class to generate questions about the festival. Try to answer together using the information you have gathered.</li> <li>• Create a game where pupils have to identify the religion and festival using clues, such as the food eaten or actions taken.</li> <li>• Create a class display. Ask groups to draw and label 3 favourite things form the festival(s) they have learnt about. Can children draw and perhaps label 5 of their favourite things from the festivals they have learned about? Can the class identify a theme which unites all the festivals, such as happiness, gratitude or togetherness?</li> </ul>
<p><b>Key vocabulary:</b> (choose the vocab from this list depending on the religion or festivals you choose to study) Diwali (Bandi Chhor Divas)/Christmas/ Eid ul Adha Christingle Abraham Nativity Incarnation Guru Hargobind</p>	<p><b>C1. Explore questions about belonging and festivals, expressing their own ideas using words, music, art or poetry;</b></p>	

## Y2B: What does Easter mean to Christians? Symbols of the story

<p>This unit is for 6-7 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christianity <b>Prior learning</b> Study of Christmas as the birth of Jesus and his importance for Christians <b>Which unit does this build from</b> <b>1c:</b> Stories and prayers about Jesus</p>	<p><b>A1. Recall and name different beliefs practices seen at the festival of Easter</b> <b>A2. Retell and suggest meanings to some stories of Holy Week and Easter</b>  <b>B1. Ask and respond to questions about what Christians do at Easter and wh</b> <b>B2. Observe and recount what the rituals and remembrances of Easter mean for Christians</b></p>	<ul style="list-style-type: none"> <li>Look around for examples of the new life that comes in the spring, and get children to observe flowers, buds, eggs, lambs and so on. The story for Christians leads to the idea of new life.</li> <li>Introduce the story of Holy Week. (Note that pupils should understand that this story takes place about 33 years after the events of the nativity, even though pupils have only celebrated Christmas three months earlier!)</li> <li>Set up an Easter outdoor trail for pupils. From the following information choose ONE clue and ONE sentence or piece of the story; 1) The entry into Jerusalem (John 12:12–15; 2) Jesus asks his followers to remember him with bread and wine; 3) Jesus’ betrayal and arrest at the Mount of Olives (Luke 22:47–53; 4) Jesus dies on the cross ( Luke 23:26–56; 5) The empty tomb ( Luke 24:1–12; 5) Jesus’ appearance to Mary Magdalene and the disciples (John 20:11–23). At each stop on the labyrinth, pupils should hear part of the story and touch and ask about the clue (an image, artefact or item from the story). Examples of clues; palm leaves to feel (and wave) for the entry into Jerusalem, and vinegar to smell or taste for the crucifixion. Use different strategies to get pupils familiar with the story (e.g. role play, freeze framing, diary entries for different characters, story-boarding, putting images in chronological order, retelling events, modelling symbol with Play Doh).</li> <li>Talk about the emotions of Jesus’ followers. Match the emotions to different characters at different times (e.g angry, sad, excited, worried, scared, surprised, puzzled, overjoyed) Note the change from Friday (sad) to Sunday (puzzled &amp; overjoyed).</li> <li>Connect the idea of eggs, new life and the belief in Jesus’ resurrection. Look at decorated Easter eggs. Children could draw onto 2 sides of a card egg shape a scene from Good Friday and one from Easter Sunday. Talk about the Christian belief that Jesus rises from death (resurrection) on the Sunday after his death, and how this shows Christians that Jesus has opened up a way for them to have a new life after they die – a life with God in heaven. This is part of the idea of ‘salvation’ – for Christians, Jesus offers to save them from death. Talk about why this is important for Christians – talk about the hope Christians have that heaven is a place without pain or suffering – a place of joy.</li> </ul>
<p><b>Key vocabulary:</b> Holy week Disciples Jesus Resurrection Salvation Hope Palm Sunday Good Friday Easter Sunday</p>	<p><b>C1. Explore questions about what Easter means and express their own ideas using words, music, art or poetry;</b></p>	<ul style="list-style-type: none"> <li>Find out about how churches celebrate different parts of Holy Week, eg. Palm Sunday crosses; Good Friday (church services, hot cross buns, stations of the cross); Easter Sunday (joyful songs, decorating cross in church, giving and eating eggs). Connect these practices with the events in the story. Make up some simple actions that help them to remember the story – and that could be used in Christian celebrations.</li> <li>Ask pupils why people find it helpful to believe that there is life in heaven after death. Make a link with the idea that, for Christians, Jesus brings good news (see Unit 1.4). Give pupils time to reflect on the way the story changes from sadness to happiness, or from darkness to light. Give them a chance to paint some dark marks on a page, perhaps listening to some quiet music, then to paint some bright colours, with joyous music accompanying. Ask them to talk about what it might feel like when something good happens after something sad.</li> <li>Ask the key question; why does Easter matter to Christians? Listen to answers together.</li> </ul>

## Y2C: Beginning to learn from Islam

<p>This unit is for 6-7 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Islam</p> <p><b>Prior learning</b> The importance of the Prophet Muhammad to Muslims</p> <p><b>Which unit does this build from</b> <b>FS:</b> Special people: Which people are special and why? <b>Y2A:</b> A world of festivals: Who celebrates what and why? <b>Y1A:</b> How do people celebrate? Baby, Wedding, Birthday</p> <p><b>Key vocabulary:</b> Qur'an Prophet Muhammad God/Allah Tawhid (oneness of God) Shahadah Call to prayer Prayer mat Prayer beads Eid-ul- Fitr Ramadan</p>	<p><b>A1. Recall and name different Muslim beliefs and practices</b> <b>A2. Retell and suggest meanings to some Muslim stories</b></p> <p><b>B2. Observe and recount different ways Muslims show they belong to their religion</b></p> <p><b>C1. Explore questions about how Muslims find meaning in stories of the Prophet, expressing their own ideas</b> <b>C3. Find out about Muslim ideas about questions of right and wrong and begin to express their own opinions e.g on kindness to animals and to other people</b></p>	<ul style="list-style-type: none"> <li>• Share stories that help to show how Muslims think of God (Allah) and how following God shows them ways to behave e.g. 'Muhammad and the cat', 'The story of the two brothers', 'The crying camel'.</li> <li>• Look at calligraphy and listen to nasheeds that express ideas about God and the Prophet Muhammad e.g. calligraphy showing some of the 99 names of Allah; I am a Muslim by Zain Bhikha; share the words of the Shahadah, listen to the Call to Prayer.</li> <li>• Give pupils a way to respond to their own big questions e.g. writing a class big questions poem or a 'Where is God?' poem.</li> <li>• Describe one of the beliefs that Muslims hold about God e.g. tawhid, the oneness of God. (note how this links to the idea that Muslims never try to draw Allah).</li> <li>• Share the Muslim story of the revelation of the Holy Qur'an – how the Angel Jibril revealed it to Prophet Muhammad on Mount Hira; how Muslims learn Arabic to be able to read and remember it; some teachings from the Holy Qur'an.</li> <li>• Talk to Muslims about what they believe about God.</li> <li>• Many pupils have no personal belief in God but will have learnt about Muslim people who do. Give pupils the opportunity to comment on the idea of God for themselves, in the light of their learning. Are their ideas similar or different to what they have been learning?</li> <li>• Identify the objects that are most precious to them. Why are they precious? How does it show?</li> <li>• Identify objects that are significant to Muslims; if possible, see them being used by a believer, e.g. prayer beads, prayer mat, Qur'an and stand, compass, headscarf. Why are these important?</li> <li>• Share the experiences of Muslims during the fast of Ramadan and the celebrating of Eid-ul-Fitr. How and why do Muslims celebrate?</li> </ul>

## Y2D: Questions that puzzle us

<p>This unit is for 6-7 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Islam, Sikhi, Christianity</p> <p><b>Prior learning</b> There are lots of questions in life that not everyone agrees what the answer is. We learn about some of these in RE</p> <p><b>Which unit does this build from</b> <b>Y2B:</b> What does Easter mean to Christians?</p> <p><b>Key vocabulary:</b> Mystery puzzle</p>	<p><b>A2. Retell and suggest meanings to some religious and moral stories</b></p> <p><b>B1. Ask and respond to big questions about life</b></p> <p><b>B3. Notice and respond sensitively to some similarities between religions as they suggest answers to big questions</b></p> <p><b>C1. Explore questions about belonging, meaning and truth and express their own ideas using words, music, art or poetry;</b></p> <p><b>C2. Respond to examples of co-operation between religions</b></p>	<ul style="list-style-type: none"> <li>• <b>Use a mystery work of art to think about big question:</b> Begin this session with a mystery box. Teach pupils the word ‘mystery’: a puzzle that is important, but we can’t be sure of the answer. In your box, you might have any of many mystery objects – one example is a picture postcard by Salvador Dali. Show it on the whiteboard and ask children to think of all the questions they would like to ask the painter. Consider together which are the ‘biggest’ questions – tricky to answer and really make us wonder? When we don’t know the answers, what can we do? How can we find out? One way would be to ask the artist, the ‘Maker’. Teach the children that Christians believe God is the maker, so God knows the answers to mysteries and puzzles. Introduce the idea of asking God a question. Do some children have a great one already?</li> <li>• <b>Travelling to find an answer: fantastic facts:</b> One memorable and graphic way to help children think about puzzling out a mystery is to walk a ‘clue trail’ round school. This is quite easy to set up. Ask teachers and other adults for a ‘fantastic fact’. Use 6 clues of ‘secrets’ about a member of staff – the Head was once on TV with Simon Cowell, or the premises officer has been swimming with dolphins in Florida. Tell the class we are going to walk round school looking for clues, which will all be hanging up on red cards, to find the answer to the mystery: what is Mr Jones’ fantastic fact? Put the cards where sharp eyed children won’t miss them, and take the walk together, collecting 6 or so pieces of information, and working out the secrets. Make it fun!</li> <li>• <b>Puzzling Questions:</b> getting started: ask the children to decide which of two questions is the biggest? Talk about what makes a ‘big question’ giving some examples to sort out: which of these is the biggest question: What type of animal is this? / Why are there different sorts of animals on this earth? Do you like to eat sweets? / Why are sweets so tasty? What colour is the chair? / What is the chair made of? / What is the story of this chair? etc</li> <li>• Ask children to think of four big questions, one each about themselves, other people, the Earth and God. Talk about which is biggest!</li> <li>• Sometimes life makes us ask questions we don’t know the answers to: think of some examples. How does the oak tree get into the acorn? How do flowers grow? Why did my hamster die? What makes the sun come up in the morning? Why is food nice? Why does love matter so much? Use a book like the book ‘Why Do Stars Come Out at Night?’ Children could suggest answers to the questions on each page before turning over to reveal the ‘answer’: whose answers do pupils like best? Can they think of more big questions?</li> <li>• <b>Asking someone who knows everything:</b> big questions: Remind children of the questions they have been asking and the mysteries they have thought about. Put some questions in different coloured speech bubbles on the floor, in circle time, and read them simply together. Possible Questions to include in this activity: Why can’t we fly? Who is God? Why was I born? Where does love come from? Why do we get older every day? What does it feel like to say thank you? Why do we live? Add to these any good ones that the pupils have discussed in the preceding sessions. Allow the children to suggest some more as you go along.</li> <li>• Tell and discuss a story in which someone asks a question of God (or vice versa): there are lots of these in different religious traditions.</li> <li>• Ask the children in twos to say to each other which ‘big question’ they would ask the ‘person who knows everything’ if they could. Listen to the replies – have a vote on the top 5 if you like. Remind children that Christians (or Muslims, Jews, Sikhs) believe that God is the person who knows everything.</li> <li>• Tell, for example, the story of Jesus and the healing of ten lepers. What messages does this story carry? What questions does it answer?</li> </ul>



## Key Stage 2 Programme of Study

The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

The aim of RE is expressed in age appropriate **outcomes for most pupils at age 11.**  
Specifically, pupils should be taught to:

<b>Know about and understand religions and worldviews</b>	<b>Express ideas and insights into the significance of religion and worldviews</b>	<b>Gain and deploy skills for engaging with religions and worldviews</b>
A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;	C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;
A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect;
A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.	B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews.	C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.

Pupils will achieve the outcomes by learning from at least three religions, studying Christianity in each year group and also Islam, Sikhi and the Hindu Dharma across the key stage. They will study a secular world view in thematic units where appropriate.

<p><b>Breadth of study</b></p> <p>During key stage 2 pupils should be taught the knowledge, skills and understanding through the following areas of study:</p>	
<p><b>The Themes of Key Stage 2 RE</b></p> <ul style="list-style-type: none"> <li>• <b>beliefs and questions:</b> how people’s beliefs about God, the world and others impact on their lives</li> <li>• <b>teachings and authority:</b> what sacred texts and other sources say about God, the world and human life</li> <li>• <b>worship, pilgrimage and sacred places:</b> where, how and why people worship, including at particular sites</li> <li>• <b>the journey of life and death:</b> why some occasions are sacred to believers, and what people think about life after death</li> <li>• <b>symbols and religious expression:</b> how religious and spiritual ideas are expressed</li> <li>• <b>inspirational people:</b> figures from whom believers find inspiration</li> <li>• religion and the individual: what is expected of a person in following a religion or belief</li> <li>• <b>religion, family and community:</b> how religious families and communities practise their faith, and the contributions this makes to local life</li> <li>• <b>beliefs in action in the world:</b> how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment</li> </ul>	<p><b>Experiences and opportunities</b></p> <ul style="list-style-type: none"> <li>• <b>encountering religion</b> through visitors and visits to places of worship, virtual visits using ICT and focusing on the impact and reality of religion on the local and global community</li> <li>• <b>discussing</b> religious and philosophical questions, giving reasons for their own beliefs and those of others</li> <li>• <b>considering</b> a range of human experiences and feelings</li> <li>• <b>reflecting</b> on their own and others’ insights into life and its origin, purpose and meaning</li> <li>• <b>expressing and communicating</b> their own and others’ insights through art and design, music, dance, drama and ICT</li> <li>• <b>developing the use of ICT for RE,</b> particularly in enhancing pupils’ awareness of religions and beliefs globally.</li> </ul>



For each key question recommended in this syllabus we have provided a planning page. You can use this to plan your lessons as it shows prior learning, religions included, key vocabulary, unit specific outcomes and suggested content.

Further support is available through the syllabus support materials from Walsall SACRE, which is a complete planned scheme of work for pupils aged 7-11. This was created for the previous syllabus and SACRE hopes to update this over the next year.

### **The investigation plans provided for 7-9s are:**

Y3A: Holy Buildings and Sacred Space: Visiting places of worship

Y3B: Why are holy books important?

Y3C: Why do people make pilgrimages?

Y3D: Jesus: why do some people think he is inspirational?

Y4A: What is it like to be a Hindu?

Y4B: Muslim Ways of Living: Keeping 5 pillars

Y4C: Christian and Hindu beliefs and questions on life's journey

Y4D: Finding reasons to care through religious stories – Christianity

Y3456: An extra unit plan: anti-racist RE

### **The investigation plans provided for 9-11s are:**

Y5A: Christian Aid and Islamic Relief: Can they change the world?

Y5B: Commitments and meanings – Hindu, Muslim, Christian

Y5C: Respect for all: what will make Walsall a more respectful place?

Y5D: Muslims and Christians – who is inspiring?

Y6A: Exploring Key Leaders – Sikhs and Hindus

Y6B: What matters most? Christians and Humanists

Y6C: What can we learn from religions about temptation?

Y6D: How do we express spiritual ideas through the arts?

Y5/6: An extra unit plan: Remembrance – what can we learn from World War 1 in RE?

### **Sequencing and progression issues:**

Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus. Schools do not necessarily have to use plans numbered '3' or '4' in that year group.

The teaching order of the plans is a matter entirely for schools but should be ordered to allow pupils to 'know more and remember more', building on previous learning and giving opportunities to show understanding and skills.

## Y3A: Holy Buildings and Sacred Space: Visiting places of worship

<p>This unit is for 7-8 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Islam, Hindu Dharma, Sikhi, Christianity</p> <p><b>Prior learning</b> Religious communities have significant places that many believers use to meet for worship and for other purposes</p> <p><b>Which unit does this build from</b> <b>FS:</b> Special places: What places are special and why? <b>Y2C:</b> Beginning to learn from Islam <b>Y1D:</b> Beginning to learn from Sikhs <b>Y2B:</b> What does Easter mean to Christians?</p> <p><b>Key vocabulary:</b> Holy Sacred Worship Spiritual Mosque Minaret Gurdwara Langar Church Altar Mandir Shrine</p>	<p><b>A1. Describe and make connections between worship and holy buildings in two or more religions</b> <b>A3. Explore and describe a range of symbols and ways of expressing meaning seen at holy buildings</b> <b>B2. Understand the challenges of commitment to worship in a community</b> <b>B3. Observe and consider similarities and differences between worship in different holy places</b> <b>C1. Discuss their own and others' views on questions about belonging to a faith community</b> <b>C2. Consider and apply ideas about respect for each others' places of worship</b></p>	<p><b>Special places. What do we think?</b></p> <ul style="list-style-type: none"> <li>Read an extract or watch a short clip from 'The Lion, the Witch and the Wardrobe' by C S Lewis, where some children discover a doorway through a wardrobe to the magical kingdom of Narnia. Talk about the excitement of discovering new places. What could be behind the door? Ask the children to think of a special place for them which they enjoy. Discuss places that are of special importance to different children</li> </ul> <p><b>Friendliness, peace, thoughtfulness: purposes of sacred space? Arrange one or two visits to places of worship.</b></p> <ul style="list-style-type: none"> <li>Before the visits, ask pupils to think about the school building and grounds. Where in school is the friendliest place, the most thoughtful place, the most peaceful place? When the class are agreed about this, take them to these three places, and do something friendly at the friendly place, thoughtful at the thoughtful place, peaceful at the peaceful place. Take photos.</li> </ul> <p><b>Enquiry method: what, how, who, where, why?</b></p> <ul style="list-style-type: none"> <li><b>Questions:</b> Plan the visit, to Mosque, Gurdwara, Church or Mandir, carefully with the pupils. Consider how the five enquiry questions can be used to get the most out of it that they can. Build in to the visit many opportunities to answer the enquiry questions, discussing and recording ideas as they work.</li> <li><b>Senses:</b> it works well to ask pupils to record what they see, hear, touch, taste, smell, feel and think at the visit. A recording sheet can be provided.</li> <li><b>Purposes:</b> Remind the children of the friendly, peaceful and thoughtful places in school (above). Ask them to agree which places in the holy building are the most friendly, peaceful and thoughtful – this is about the reasons why worshippers come to the place. Ask them also to think: where would be the best place in the building for believers to feel close to God? How can you tell? Why? Each group to take 4 photos to use in classroom recounts back at school</li> </ul> <p><b>Is nature sacred space? Purple headed mountain, river running by, sunset and the morning that brightens up the sky.</b></p> <ul style="list-style-type: none"> <li>Consider the idea that the natural world is a better environment in which to worship, or to express your spiritual side, than any holy building made by humans. Begin by showing some images of some of the most stunning and inspiring natural beauty. Ask pupils: What is your favourite: view, mountain, lake, place in the world? Fish, wild animal, insect, bird? Domestic animal (pet), part of the body, weather, flower, country?</li> <li>You could use the song 'Wonderful World' (Fischy Music). Raise questions about the wonders of the world and the idea of creation. Ask children what they think the singer believes. How can they tell?</li> </ul> <p><b>When the 'house of God' burned down...</b></p> <ul style="list-style-type: none"> <li>Ask the class to imagine that a local place of worship has been destroyed by a fire, an accident. There is an insurance payment, and the community meets to consider what to do. They are going to role play the meeting and the community's ideas. At first, get pupils in pairs to write in the centre of poster papers what they think should be done. Put them on tables for the class to walk round, and add comments to, starting with 'I agree because ('IAB') or I disagree because (IDB). Pupils might move in groups from table to table. They construct reasoned pages of ideas about the question. Then present an argument: it would be better to always have worship in the open air, so don't build a new holy building. Use the money for something good instead. Give reasons for both sides of the debate, and have votes to see what the class thinks best.</li> </ul>

Y3B: Why are holy books important?		
This unit is for 7-8 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	<b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)	<b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
<p><b>Religions covered:</b> Judaism, Islam, Christianity</p> <p><b>Prior learning</b> Stories and teachings are important for many religious believers</p> <p><b>Which unit does this build from</b> <b>FS:</b> Special stories: What stories are special and why? <b>Y1C:</b> Stories and prayers about Jesus <b>Y2C:</b> Beginning to learn from Islam <b>Y2B:</b> What does Easter mean to Christians?</p> <p><b>Key vocabulary:</b> Torah Bible Qur'an Hadith Wisdom Sacred text</p>	<p><b>A1. Describe and make connections between the ways sacred texts are used in different faiths</b> <b>A2. Describe and understand links between stories and texts and other aspects of the communities</b></p> <p><b>B1. Observe, understand, explain, with reasons, examples of religious uses of scriptures</b> <b>B3. Observe and consider similarities and differences between different sacred texts</b></p> <p><b>C1. Discuss their own and others' views on questions about the meanings of sacred stories</b> <b>C3. Discuss and apply their own and others' ideas about ethical questions and holy texts' teachings about goodness.</b></p>	<ul style="list-style-type: none"> <li>• use artefacts, video or photos to <b>describe how</b> religious people use sacred texts such as Torah, Bible or Qur'an and Hadith in their worship, for private study, memorization and for guidance</li> <li>• <b>explain two examples</b> of people from the religions studied who use sacred texts: these could be local or famous people.</li> <li>• <b>suggest a list of reasons</b> why the sacred texts of religions have lasted so long and are often best sellers</li> <li>• <b>explain similarities and differences</b> between the texts they have studied: do the religions teach similar things?</li> <li>• <b>consider why</b> some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1<sup>st</sup> Surah, the Opening) are seen as sources of wisdom in different communities.</li> <li>• <b>discuss thoughtfully</b> where we can find 'wisdom to live by'. Would the pupils be able to write 'ten commandments for today' or 'a guidebook to the journey of life'?</li> <li>• <b>consider</b> moral codes, for example, the Ten Commandments (Jewish), St Paul's advice for believers (Romans 12) and the Five Precepts (Buddhist), expressing thoughtful ideas about what is right and wrong in the light of their learning.</li> <li>• <b>apply ideas</b> such as inspiration or 'the gift of God' to holy texts from different faiths, and clearly express their own ideas about wise sayings and wise words.</li> <li>• <b>write an account</b> of the value and importance of the texts they have studied both to the religions which revere these texts and maybe also to any person who reads them .</li> </ul>

## Y3C: Why do people make pilgrimages?

<p>This unit is for 7-8 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Hindu Dharma, Islam, Christianity</p> <p><b>Prior learning</b> That different religions have places from the history of their religion that are important to them</p> <p><b>Which unit does this build from</b> <b>FS:</b> Special places: What places are special and why? <b>Y2C:</b> Beginning to learn from Islam <b>Y2B:</b> What does Easter mean to Christians? <b>Y3A:</b> Holy Buildings and Sacred Space: Visiting places of worship</p> <p><b>Key vocabulary:</b> Religion Muslim Hindu Christian Spiritual Pilgrim Pilgrimage Ritual Symbol Community Commitment Values</p>	<p><b>A1. Describe and make connections between pilgrimages from different religions</b> <b>A2. Describe and understand links between what sacred texts say and the practices of pilgrims today</b></p> <p><b>B2. Understand the challenges of commitment to being a pilgrim</b> <b>B3. Observe and consider similarities and differences between pilgrimages in 2 or 3 religions</b></p> <p><b>C1. Discuss their own and others' views on questions about how being a pilgrim expresses belonging and commitment</b></p>	<ul style="list-style-type: none"> <li>▪ <b>consider why</b> people go on pilgrimages. They will use a range of exciting stimuli to find out about pilgrimages, and make some connections between journeys to Varanasi for Hindus, Hajj for Muslims and pilgrimage to Lourdes, Iona or the 'Holy Land' for Christians, describing the motives people have for making spiritual journeys. They might imagine planning a pilgrimage in detail to show they can connect spiritual ideas with religious practice;</li> <li>▪ <b>suggest how and why</b> belonging to a community and expressing spirituality in, for example, the memories, stories, music, rituals, emotions and experiences of pilgrimages might be valuable to Hindus, Muslims or Christians</li> <li>▪ <b>consider</b> a journey to a spiritual place that is taken by people who are spiritual, but not religious – e.g. to Stonehenge, to a wonderful place in the world of nature, to a place associated with their family history. How similar or different is this to a pilgrimage? What are the key differences between pilgrims and tourists?</li> <li>▪ linking to English, pupils <b>find out more</b> about different forms of worship, prayer and meditation in different communities and on different pilgrimages, and write creatively and thoughtfully some songs, prayers or meditations suited to particular occasions and communities;</li> <li>▪ linking with the expressive arts curriculum, pupils create works of art or music which <b>express their understanding</b> of what it means to belong to a religion or world view, including to undertake a spiritual journey, reflecting on their work on pilgrimage, symbol and religious expression.</li> <li>▪ <b>write thoughtfully</b> about a place on earth where they would like to travel not as a tourist or just for fun, but hoping to find spiritual strength or enlightenment, connecting their ideas to pilgrimages they have studied.</li> </ul> <p>Page 146 of 201</p>

### Y3D: Jesus: why do some people think he is inspirational?

<p>This unit is for 7-8 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christianity</p> <p><b>Prior learning</b> Stories about Jesus, 'events of Holy week' and significance Of Jesus to Christians</p> <p><b>Which unit does this build from</b> <b>FS:</b> Special people: Which people are special and why? <b>Y1c:</b> Stories and prayers about Jesus <b>Y2B:</b> What does Easter mean to Christians?</p>	<p><b>A2. Describe and understand links between stories and texts about Jesus in the Gospels and Christian beliefs and living today</b></p> <p><b>A3. Explore and describe a range of ways Christians today use the stories of Jesus from the gospels</b></p> <p><b>B1. Observe and give accounts of examples of the impact of Jesus' life and teaching on Christians</b></p> <p><b>B2. Understand the challenges of commitment to living as a follower of Jesus</b></p>	<ul style="list-style-type: none"> <li>Briefly explore what makes a person inspirational to others, identifying characteristics of a good role model.</li> <li>Recall stories of Jesus that pupils have learned in previous units. Make some connections as you explore creatively some other words and actions of Jesus which continue to inspire Christians today e.g. parables of the kingdom of heaven (Matthew 13:1–45; sower, mustard seed, pearl etc.); parables of forgiveness (good Samaritan, Luke 10:29–37; two debtors, Luke 7:36–50; unforgiving servant, Matthew 18:21–35); hot-seat characters, freeze-frame or act out stories; create artworks; collect pupils' questions, then ask some Christians to explain how they interpret these stories.</li> <li>Use the events of Holy Week and Easter to find out why Jesus is so important to Christians today; build on prior learning from Unit Y2B and explore how the events of Holy Week are celebrated by Christians, e.g. Palm Sunday, waving palms; Maundy Thursday, washing feet; sorrow of Good Friday services; darkness in churches on Saturday; light and joy of Easter Day. (Note that celebrations vary between different Christian groups.)</li> <li>Explore the question: why do Christians call Good Friday 'good'? Include the terms incarnation (Jesus as God as a human being) and salvation (Christians believe that Jesus' death and resurrection opens up a way for people to be forgiven and get close to God)</li> <li>Find out about the impact that believing in Jesus can have on a Christian's life and how Jesus has inspired some examples of contemporary inspirational Christians, e.g. how Christians show gratitude to Jesus for saving them and dealing with sin and death and bringing forgiveness – by prayer, worship, giving generously, telling other people about Jesus, caring for others.</li> <li>Introduce the belief that Christians cannot be completely good and so they rely on the Holy Spirit to help them follow Jesus and be more like him (see the 'fruit of the Spirit, Galatians 5:22–23).</li> <li>Follow this up with examples of what some Christians say are the most important attitudes and values to have, as inspired by Jesus' teachings and actions (e.g. love, fairness, service, sacrifice, joy) comparing these with what pupils believe to be most important.</li> </ul>
<p><b>Key vocabulary:</b> Role model Inspirational Jesus Incarnation Parable Holy week Easter Palm Sunday Maundy Thursday Good Friday Forgiveness Salvation Holy spirit Values Fruits of the spirit</p>	<p><b>C1. Discuss their own and others' views on questions about the meanings of Jesus' teaching</b></p> <p><b>C3. Discuss and apply their own and others' ideas about ethical questions in Jesus teaching</b></p>	<p>Page 147 of 201</p>



## Y4A: What is it like to be a Hindu?

<p>This unit is for 8-9 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Hindu Dharma <b>Prior learning</b> Previous study of the Hindu people eg festivals <b>Which unit does this build from</b> <b>Y3A:</b> Holy Buildings and Sacred Space: Visiting places of worship <b>Y3C:</b> Why do people make pilgrimages?</p> <p><b>Key vocabulary:</b> Hindu Dharma Sanatan Dharma Dharma Murti Shrine Worship Puja Bhagavad Gita Arti ceremony Mandir/temple Prashad Bhajans Deity Diwali Ritual Rama and Sita Lakshmi Vishnu Avatar</p>	<p><b>A1. Describe and make connections between Hindu celebrations and worship, reflecting thoughtfully on what these mean</b> <b>A3. Explore and describe a range of Hindu beliefs, symbols, actions, and ways of expressing meaning</b></p> <p><b>B1. Observe, understand, explain, with reasons, examples of Hindu celebration and worship</b> <b>B2. Understand the challenges of commitment to a Hindu way of life</b></p> <p><b>C1. Discuss their own and others' views on questions about belonging to a religion, using detailed knowledge of Hindu examples</b> <b>C3. Discuss and apply their own and others' ideas about Hindu views of some ethical questions</b></p>	<ul style="list-style-type: none"> <li>Note that the word 'Hinduism' is a European word describing a diverse tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatana Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word <b>dharma</b> – this describes a Hindu's whole way of life, there is no separation between their religious, social and moral duties.</li> <li>Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home and why e.g. murtis (statues of gods and goddesses), family shrine, puja ('worship') tray including incense, fruit, bells, flowers, candles; sacred texts such as the Bhagavad Gita, AUM symbols. Choose one piece for each group, give basic information and time for groups to answer questions about the piece; such as the meaning, who they are used, when and why. Listen to answers around the room.</li> <li>Explore the kinds of things Hindu families would do during the week e.g. daily puja, blessing food, arti ceremony (blessing with sacred fire), singing hymns, reading holy texts, visit the temple etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class?</li> <li>Find images of Hindu practices in India and Britain, such as puja in the mandir (temple), puja at a home shrine or a Hindu wedding. Can pupils describe similarities and differences between Hindu practices in Britain and India?</li> <li>Find out what Hindus do together and why e.g. visiting the temple/mandir, performing rituals, including prayer, praise such as singing hymns/songs (bhajans), offerings before the murtis, sharing and receiving prashad (an apple or sweet) representing the grace of God; looking at Hindu iconography.</li> <li>Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated and recall the story of Rama and Sita. Identify the characters, connect with ideas of Rama as the god Vishnu in human form (avatar); examine the role of Sita; examine the use of light in Hindu celebrations to represent good overcoming bad, and Hindus overcoming temptation in their own lives; and the festival as an invitation to Lakshmi, goddess of prosperity and good fortune. Ask pupils to weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off at Diwali in Britain.</li> <li>Find out about other Hindu celebrations, e.g. Holi, or Durga Puja in Britain. Compare Durga Puja in Kolkata in this BBC clip: <a href="http://www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml">www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml</a> )</li> <li>Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community?</li> <li>If possible, invite a Hindu visitor to talk about how they live, including ideas studied above to help children understand what it means to be Hindu in Britain today</li> </ul>

## Y4B: Muslim Ways of Living: Keeping 5 pillars

This unit is for 8-9 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	<b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)	<b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
<p><b>Religions covered:</b> Islam</p> <p><b>Prior learning</b> Muslim belief in one God and the importance of the Prophet Muhammad</p> <p><b>Which unit does this build from</b> FS: Special places: What places are special and why? Y2C: Beginning to learn from Islam Y3A: Holy Buildings and Sacred Space: Visiting places of worship Y3C: Why do people make pilgrimages?</p> <p><b>Key vocabulary:</b> Shahadah Belief Allah Prophet Muhammad PBUH muezzin Prayer Salah Charity Zakah Qur'an Fasting Sawm Pilgrimage Makkah Hajj Eid-ul-Fitr</p>	<p><b>A1. Describe and make connections between Muslim celebrations, worship and rituals, reflecting thoughtfully on what they mean to Muslims</b></p> <p><b>A2. Describe and understand links between Qur'an, Hadith and Muslim practice in Britain today</b></p> <p><b>B1. Observe and account for Muslim devotion as seen in the 5 Pillars</b></p> <p><b>B2. Understand the challenges of commitment to Allah and the Prophet Muhammad</b></p> <p><b>C1. Discuss their own and others' views on questions about belonging: what do Muslims like about being part of Islam?</b></p> <p><b>C3. Discuss and apply their own and others' ideas about ethical questions to do with giving money away, following God, self discipline and related ideas from Islam</b></p>	<ul style="list-style-type: none"> <li>• <b>Is life like a journey?</b> Do we need a guide? Ask pupils to reflect on the idea of life as a journey and think of questions this raises, such as where they will get the things they need? What happens afterwards? How do we know which way to go? Who travels with us?</li> <li>• Introduce the five pillars of Islam as essentials in the life of a Muslim. The five pillars of Islam provide a structure for Islamic daily spiritual life. Islam is like a house held up by five strong pillars with central themes of living a good life and sharing with others.</li> <li>• <b>Belief: First Pillar of Islam.</b> Teach children about the 'Shahadah' which is fundamental to the Islamic religion and is their declaration of faith:- "There is no God except Allah, Muhammad is the prophet of Allah" (The 1st pillar of the 5 pillars of Islam). It's a belief to shout and whisper: teach the children that this belief is whispered to newborn babies by their fathers, and is shouted from minarets to call Muslims to prayer 5 times daily. Play the pupils the call to the prayer from a Mosque, e.g. at <a href="http://www.islamcan.com/audio/adhan/index.shtml">http://www.islamcan.com/audio/adhan/index.shtml</a></li> <li>• <b>'Peace be upon him'</b> is said after every mention of Muhammad (pbuh). Teach children about the Islamic greeting 'As-Salamu-Alaykum' (Peace be upon you). Muslims say this to whoever they pray next to, at the end of every prayer. Share the story of Bilal, the first Muezzin, who proclaimed his belief in God even when his slave-master threatened his life!</li> <li>• <b>Prayer: Second Pillar of Islam</b> Watch a clip showing Muslims performing salah, without sound. Ask pupils to look carefully at the prayer movements. The Muslim website <a href="http://www.jannah.com/learn/flashprayer1.html">www.jannah.com/learn/flashprayer1.html</a> contains a useful downloadable presentation called 'Prophet Muhammad's manner of doing prayers'. Pupils write a commentary to the video and explain what is happening.</li> <li>• Ask pupils to consider in groups: Why do people pray? How do you think it might make them feel? Does God hear and answer people's prayers? Is it good to pray alone? In a group? Use clips from BBC 'My Life My Religion: Islam' <a href="http://www.bbc.co.uk/programmes/p02mwkxv">http://www.bbc.co.uk/programmes/p02mwkxv</a></li> <li>• <b>Charity: 'Zakah' the Third Pillar of Islam.</b> Research Muslim charity or almsgiving – Zakah, and the ways in which Muslims help and care for the worldwide Muslim community (Ummah). Discuss why and how is Zakah performed and who benefits. Consider the importance of generosity in pupils' own lives: who is generous to you, and to whom are you generous? Why, and how does this make a difference?</li> <li>• Find out about an Islamic charity like Islamic Relief, which has section on its website for pupils: <a href="http://www.islamic-relief.com/hilal/index.htm">http://www.islamic-relief.com/hilal/index.htm</a> Tell a story of the prophet and money and use this saying from the Qur'an to explore attitudes. "They ask you (O Muhammad) what they should spend in charity. Say: 'Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it.'" - The Holy Quran, 2:215 Why is charity important? How can people do more to help others?</li> <li>• <b>Fasting: 'Sawm' the Fourth Pillar of Islam</b> Share information with pupils about fasting in Islam. The main period of fasting happens during the month of Ramadan. Fasting helps Muslims to appreciate how poor people suffer. It also concentrates the mind on what it means to be a Muslim and obey the command of Allah. It helps to build discipline into the life of a Muslim. How does the class think fasting helps Muslims understand other people? Share information on the festival of Eid-ul-Fitr which happens at the end of Ramadan. It is a day of celebration, happiness and forgiveness.</li> <li>• <b>Pilgrimage to Makkah: 'Hajj'- Fifth Pillar of Islam.</b> Discuss the places in the world that pupils would most like to visit. Are some for inspiration? Use websites, videos or illustrations from books to show the different parts of the pilgrimage to Makkah – get pupils to think about how, who, where, when, why and what if questions to do with the Hajj, perhaps writing them around the edges of some riveting photos.. Give information so that pupils can answer some of their own questions.</li> <li>• Summarise pupils learning, reviewing what each of the Pillars contributes to Muslim belief, faith and devotion. Which Pillar is most important? Hardest to keep? Valuable to children? Comforting? Challenging?</li> </ul>



## Y4C: Christian and Hindu beliefs and questions on life's journey

<p>This unit is for 8-9 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Hindu Dharma and Christianity</p> <p><b>Prior learning</b> Previous study of the Hindu people and deities and worship in Christianity</p> <p><b>Which unit does this build from</b> <b>Y3A:</b> Holy Buildings and Sacred Space: Visiting places of worship <b>Y4a:</b> What is it like to be a Hindu?</p> <p><b>Key vocabulary:</b> Journey Murti Cycle of life Samsara Worship Music Easter Death Resurrection</p>	<p><b>A1. Describe and make connections between celebrations, worship, pilgrimages rituals in order to reflect thoughtfully on life as a journey</b> <b>A2. Describe and understand links between stories and texts and other aspects of the communities</b> <b>A3. Explore and describe symbols which marks steps on the journey of life</b></p> <p><b>B2. Understand the challenges of commitment to a religion and some ways this 'lasts a lifetime'.</b> <b>B3. Observe and consider similarities and differences between journeys of life in different religions</b></p> <p><b>C1. Discuss their own and others' views on questions about belonging and community, talking about their own 'journey of life'.</b></p>	<ul style="list-style-type: none"> <li>• What does the journey of life mean to us? Talk about changes in their own lives and their hopes and expectations for the future. Using an example of a growing tree, record where pupils are now and what their hopes and dreams might be, as leaves</li> <li>• Explore reasons why we use the idea of life as a journey. What are the features of a journey that make it a good metaphor for life?</li> <li>• What do Hindus believe about God and the journey(s) of life? Using a bag with several different Hindu Murtis (statues of gods), encourage the children to initially explore what they can feel without looking, and then remove the statues to examine them in detail. Research the meanings and uses of the murtis. Use the clips from 'My Life My Religion: Hindus' (BBC) to explore the many gods and goddesses worshipped in the Hindu tradition. Use the clip about the cycle of life (samsara) to explore the 'journey' metaphor (build on work from Y4a).</li> <li>• How do Christian communities, on occasions like baptism, weddings and funerals as well as in regular worship, use and enjoy music to express their beliefs about God and about the steps on the journey of life? Look at a wedding, baptism or first communion and consider how this important in the journey of life for some.</li> <li>• How do Christians use music for worship and expression of beliefs? Play and learn from some relevant songs.</li> <li>• In small groups, ask children to prepare a response to the music, from the perspective of a group of Christian believers expressing feelings of joy to their God. Consider with pupils some songs they know from Collective Worship. Which would Jesus' favourites be? Why? What do the songs express about Jesus and about God?</li> <li>• What do Christians believe about the life after death of Jesus? Use some art about the life of Jesus to get pupils thinking about the end of life in a low key way. Christians believe Jesus died and lived again beyond the grave, so they hope for eternal life after their own deaths. Tell the Easter stories of the Empty Tomb. Discuss what they mean.</li> <li>• Is death the end? What do you believe and how does this affect the way you live your life? Ask children to reflect on their own, or in a pair/ small discussion group as appropriate. What do they believe about death? How does their belief affect the way they choose to live? Where have they obtained their ideas about these beliefs? NB - Sensitivity will clearly be needed throughout the teaching about death as children will have many and varied experiences of death in their own family contexts.</li> <li>• Can we compare the journeys of Christians, and Hindus? Can the pupils suggest some reasons why religions often describe life as a journey? What are the key differences between the Christian beliefs, and the Hindu beliefs?</li> <li>• My journey through life: how is it going? Ask pupils to create a 'journey bag' for either a Christian or a Hindu. In the bag must be props that relate to what the pupils have learnt about the journey of life and death for the chosen religion, and also their own ideas as well.</li> </ul>

## Y4D: Finding reasons to care through religious stories – Christianity

This unit is for 8-9 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	<b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)	<b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
<p><b>Religions covered:</b> Christianity</p> <p><b>Prior learning</b> Stories told about and by Jesus, the life and significance of Jesus to Christians</p> <p><b>Which unit does this build from</b> <b>FS:</b> Special people: Which people are special and why? <b>Y1c:</b> Stories and prayers about Jesus <b>Y2B:</b> What does Easter mean to Christians? <b>Y3D:</b> Jesus: why do some people think he is inspirational? <b>Y4C:</b> Christian and Hindu beliefs and questions on life's journey</p> <p><b>Key vocabulary:</b> Fair/unfair Neighbour Parable Inspirational figure Caring Forgiveness Conversion Repentance Generous Reconciliation</p>	<p><b>A1. Describe and make connections between stories about caring in order to reflect thoughtfully on their own ideas.</b></p> <p><b>A2. Describe and understand links between stories and texts and values.</b></p> <p><b>B1. Observe, understand, explain, with reasons, examples of religious action for kindness or justice.</b></p> <p><b>B3. Observe and consider similarities and differences between ways of expressing care in different religious stories and practice.</b></p> <p><b>C3. Discuss and apply their own and others' ideas about ethical questions to do with caring: why should we care? How can we show it? What difference does it make to be kind?</b></p>	<ul style="list-style-type: none"> <li>What is fair and what is unfair? Think about fair shares and unfairness by talking about some examples and feelings. List, and rank the ideas for 'best idea for neighbourliness'. Tell Jesus' story of the Good Samaritan, in an exciting way. (You can find it in the Bible in Luke 10). Ask children if they were acting in a play of this story, who would they like to be? What part would they choose? Ask why Jesus made up this story. How did the Samaritan show he cared? Why did he care?</li> <li>Give every pupil three '5 ways' challenges: can they think of five ways they like to be 'built up' and five people who show they care by building them up? Can they think of five things they could do to build up other people this week?</li> <li>Zacchaeus: how did a 'meany' turn into a generous man? Use the big idea of 'conversion' (changing your life) and 'repentance' (turning away from bad actions) How can a mean person start to be generous?</li> <li>"We all need encouragement". What does this mean? Is it true? Who can encourage us to live more fairly? Use a story of Mother Teresa or Doctor Barnardo (or a similar famous person) to illustrate how some people have shown their care to people in a very specific way. These are stories of people who cared in exceptional ways, and were good at helping others to care too. They were great encouragers.</li> <li>What did Jesus teach about fairness and forgiveness? God as the loving father in the story of the Lost Son (Luke 15). Tell the children that many Christians think God is like the dad in the story. Ask if they can see some similarities. When God sees us do something wrong, he doesn't stop us. But if we ask, he does forgive us. Is that fair or generous?</li> <li>Would it be better for our class if we were all fair, or all generous? Do we all need forgiveness sometimes? Look carefully at the account of Jesus being crucified, and his saying 'Father, forgive them, they don't know what they are doing' What did people crucified usually say to those who killed them? What does it mean to 'practice what you preach'? Did Jesus do this? Write a short poem about forgiveness or about one of the stories.</li> <li>Teach the pupils about the story of Coventry Cathedral, bombed by the Nazis in 1940, but 'risen again' as a symbol of forgiveness and always active in reconciliation projects.</li> <li>Why was Jesus killed on a cross? Christians call the day Jesus died 'Good Friday' because his love was tested by cruelty and death, but he did not give in. Remind them that Christians teach that Jesus came alive by God's power the third day after his crucifixion, and they still say today 'Jesus Lives' – the idea of Easter.</li> <li>What five things would make our world fairer? More generous?</li> </ul>

## Y5A: Christian Aid and Islamic Relief: Can they change the world?

<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christianity, Islam</p> <p><b>Prior learning</b> That for many followers of religious and non-religious worldviews beliefs lead to action</p> <p><b>Which unit does this build from</b> <b>Y3D:</b> Jesus: why do some people think he is inspirational? <b>Y4B:</b> Muslim Ways of Living: Keeping 5 pillars <b>Y4D:</b> Finding reasons to care through religious stories – Christianity</p>	<p>A1. Describe and make connections between the work of the two charities and its roots in the religions; A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.</p> <p>B1. Observe and understand varied examples of religious charity so that they can explain, with reasons, the value of this work; B2. Understand the challenges of commitment to a community of faith or belief, and to the human race</p>	<ul style="list-style-type: none"> <li>Discuss what is fair and unfair within the experience of the pupils (building on work in unit Y4D)? Draw meanings from stories and teachings from Islam and Christianity (or other religions and beliefs) which highlight justice and fairness for all people.</li> <li>From Christianity e.g. Christian teachings of Jesus and Paul on values and justice and their meaning for Christians today. The Widow's Mite (Mark 12:41-44) and The Rich Fool (Luke, 12:16-21) Two Great Commandments (Mark 12:28-34) All Equal in Christ (Galatians 3:28), The Fruit of the Holy Spirit (Galatians 5:22).</li> <li>From Islam e.g Muslim teachings in the Qur'an and Hadith: Muhammad overcomes hatred with kindness: story - the woman at the gates of Makkah; the practice of the 3rd Pillar of Islam, Zakah, giving 2.5% of wealth to those in need. Qur'anic quotes: 'And be steadfast in prayer and regular in charity. And whatever good you send out before you, you shall find it with Allah: for Allah sees all that you do.' (Qur'an 2:110) 'So establish regular prayer and give regular charity; and obey the Apostle; that you may receive mercy.' (Qur'an 24:56) 'For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward.' (Qur'an 57:18)</li> </ul>
<p><b>Key vocabulary:</b> Justice Fairness Bible Qur'an Hadith Paul Jesus Prophet Muhamad Zakah Holy spirit Christian Aid Islamic Relief</p>	<p>C2. Consider and apply ideas about ways in which these two charities collaborate and share the task of seeking the well being of all, responding thoughtfully to ideas about community, values and respect; C3. Discuss and apply their own and others' ideas about how we can reduce poverty in our world through kindness and co-operation.</p>	<ul style="list-style-type: none"> <li><b>Christian Aid and Islamic Relief: Enquiry.</b> Investigate the work of two charities that seek justice. Both raise money within their faith community, but send it on whoever is need. They do not proselytize (try to convert people), but work together in an interfaith fashion, co-operating. Give pairs of pupils a series of questions to find answers to – the websites of these charities are very helpful. How do they interpret and follow the teaching of their faith? What is the impact of the charities' work? What money do they raise? How do they spend it? What difference do these two charities make? How are they changing the world? Pairs of pupils might examine a particular project from the charity in an area such as medical, educational, agricultural, emergency relief, or conflict reduction. The two charities both work in all these areas. Make sure that work focuses on the beliefs, values and convictions that motivate the charity as well as its practical projects.</li> <li><b>Individuals:</b> Pupils might investigate particular individuals who have been led by their beliefs to work for different types of justice for example, Rosa Parks (who worked in the civil rights movement in 1950s USA) or Dr Hany El Banna OBE (who started Islamic Relief in Birmingham in 1984)</li> <li>Set a final task that enables pupils to make connections between the teachings of Paul and Jesus and the work of Christians today, and similarly to make links between the teachings of Islam and the work of Islamic Relief today, asking and responding to questions about fairness and justice in the world.</li> <li>This challenging study will raise questions for pupils about their own ideas and beliefs about treating others with justice and love in light of their learning. Encourage them to express their responses through story, art, drama, music and other means.</li> <li>Some schools would like to link this study to charitable action, positive citizenship and British values work, where pupils engage in activism for a charity that seeks justice for others.</li> </ul>

## Y5B: Commitments and meanings – Hindu, Muslim, Christian, Non-religious

<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christianity, Hindu Dharma, Islam, Non-religious</p> <p><b>Prior learning</b> Belief in God of Hindus, Muslims and Christians, ways of showing commitment to beliefs e.g. following 5 pillars</p> <p><b>Which unit does this build from</b> <b>Y3D:</b> Jesus: why do some people think he is inspirational? <b>Y3A:</b> Holy Buildings and Sacred Space: Visiting places of worship <b>Y4a:</b> What is it like to be a Hindu? <b>Y4B:</b> Muslim Ways of Living: Keeping 5 pillars</p> <p><b>Key vocabulary:</b> Commitment Worship Puja 5 pillars Sources of wisdom Ahimsa Zakat Temptation Forgiveness God Non-religious Humanist Atheist Agnostic</p>	<p><b>A1. Describe and make connections between the commitments shown by people from different worldviews, saying where they are similar and different;</b> <b>A2. Describe and understand links between different communities responding thoughtfully to a range of sources of wisdom;</b></p> <p><b>B1. Observe and understand examples of commitment from varied worldviews so that they can explain the meanings of the commitments to God, humanity, justice or similar values;</b> <b>B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;</b></p> <p><b>C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning and commitment;</b> <b>C3. Discuss and apply their own and others' ideas about being committed to our values and beliefs.</b></p>	<ul style="list-style-type: none"> <li>Consider details of commitment expressed in e.g Christian worship as commitment to God in Jesus; the Five Pillars of Islam and the main ways Hindus worship gods and goddesses in the home and the Mandir (building on learning in previous units)</li> <li>Explore and respond thoughtfully to Christian, Muslim and Hindu beliefs about God, worship, religious practices and texts using a range of sources of wisdom. From reading examples of Christian, Hindu and Muslim texts about God and humanity, pupils will be able to think about key beliefs and what difference they make in life</li> <li>Describe the impact of examples of religious teaching. A Hindu example might be the impact of Hindu teaching about harmlessness (ahimsa) on questions about what we eat and how we treat animals. A Muslim example might be the impact of daily prayer and Zakat (alms giving) on Muslim individuals and communities. A Christian example might be the impact of the Lord's prayer on forgiveness, sharing food and avoiding temptation</li> <li>Express their own ideas about religious issues and questions, raising questions of their own about Muslim and Hindu practice and responding to the 'big ideas' of Christian, Hindu and Muslim thinking, giving ideas and reasons for their thoughts</li> <li>Discuss and debate reasons why different people have different ideas about religious questions including whether God is real and what God is like</li> <li>Suggest two reasons why debates about God and questions about belief in God are important to people today, giving their own views</li> <li>Explain similarities and differences between Christian, Muslim and Hindu ideas about God and their own ideas, referencing the fact that many non-religious people are either atheists or agnostics and considering questions about this diversity of belief</li> </ul>

## Y5C: Respect for all: what will make Walsall a more respectful place?

<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christianity, Hindu Dharma, Islam, Sikhi, Judaism, Non-religious</p> <p><b>Prior learning</b> That Walsall is a multi- religious area</p> <p><b>Which unit does this build from</b> <b>Y3A:</b> Holy Buildings and Sacred Space: Visiting places of worship <i>Also all religion specific units</i></p> <p><b>Key vocabulary:</b> Religious Non-religious Community Buildings Community work Place of worship Harmony Diversity Respect Tolerance Social justice Conflict Equality Celebration</p>	<p>A1. Describe and make connections between the religions and worldviews of Walsall in life in order to reflect thoughtfully on the need for respect in our communities; B2. Understand the challenges of commitment to living well in 'One Walsall, even though we are different' C1. Discuss and present thoughtfully their own and others' views on challenging questions about living together, applying ideas of their own thoughtfully in different forms including writing a speech and making an artwork; C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect; C3. Discuss and apply their own and others' ideas about what is just and fair in a mixed community like Walsall.</p>	<ul style="list-style-type: none"> <li>▪ <b>Religion, demographics and co-operation:</b> Play a simple guessing game about the statistics of religion in the West Midlands, in Britain and the World to get a sense of 'how religious the world is' today. What surprises the pupils? What do they learn from the statistics? Link to Geography.</li> <li>▪ This plan provides for pupils to learn from diversity through visiting places of worship from different faiths. Find out about local examples of different religious/non-religious communities in your area, looking at changes over time, and differences between them e.g. food, buildings, community work. Why are there now 50+ mosques in the West Midlands, where 50 years ago there were none? Why are there over 500 Churches in the West Midlands, some of them over 500 years old, others new this year? Compare your community with another diverse community; identify similarity and difference;</li> <li>▪ Explore with pupils the tensions that are identified between religious and non-religious communities. Develop understanding of examples of community harmony, reflecting that this does not mean 'being all the same' but does mean 'accepting our differences'. Find out about examples of interfaith work in your area or another. Do people from different religions co-operate well in our area? How? (The RE syllabus itself is an example of interfaith shared endeavour). Have they worked on shared social justice projects or are their shared celebrations e.g. interfaith week</li> <li>▪ Consider teaching from different religions about dealing with difference e.g. respect, tolerance, mutual learning and recognising each other's spirituality, rather than mere argument or even conflict – but recognise that conflict and tension are a part of the picture too. Why? What can be done? Study different egs of the 'Golden Rule'.</li> <li>▪ Weigh up examples of how people have dealt well with difference or conflict. Give pupils some scenarios to think about in which people choose conflict or acceptance, hostility or tolerance, enabling pupils to show an increasing understanding of the richness of religious diversity of Great Britain and in our own locality.</li> </ul> <p><b>Making recommendations: A charter for a more tolerant and respectful community</b></p> <ul style="list-style-type: none"> <li>▪ Help pupils to describe similarities and differences between living in a plural community and living in a community where almost everyone has similar beliefs and customs, noticing that our communities vary: Walsall is not like Shropshire or Stafford. It is not like a village. Make links between how we treat each other and the idea of a respectful community, and introduce the task of the 'Charter for Respect'. Can pupils understand, select, develop and justify up to ten ideas that will help a community be more respectful? Ideas might include: Equality for different religions / more RE for everyone / the chance to visit different religious buildings without joining them / celebrations and festivals that are for all religions at once / strong support for people to 'be themselves' / getting your roots down into your own religion so you are not scared of other religions. Many more...</li> <li>▪ Imagine you are the speechwriter for someone who wants to be elected as the Mayor in your community, and s/he is giving a speech to members of all the main religions. Write and perform the speeches.</li> </ul>



Y5D: Muslims and Christians – who is inspiring?		
<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christianity, Islam</p> <p><b>Prior learning</b> Key people inspire others; the importance of Prophet Muhammad to Muslims and Jesus to Christians</p> <p><b>Which unit does this build from</b> <b>Y3D:</b> Jesus: why do some people think he is inspirational? <b>Y4B:</b> Muslim Ways of Living: Keeping 5 pillars <b>Y4D:</b> Finding reasons to care through religious stories – Christianity <b>Y5A:</b> Christian Aid and Islamic Relief: Can they change the world?</p> <p><b>Key vocabulary:</b> Inspiring Leader Follower Disciple Jesus Prophet Muhammad Imam Vicar/Priest etc</p>	<p><b>A2. Describe and understand links between stories of key leaders from different religions, responding thoughtfully to sources of wisdom and beliefs and describing what makes a person inspiring.</b></p> <p><b>B1. Observe and understand varied examples of inspiring people from Islam and Christianity so that they can explain, with reasons, the significance of these great lives.</b></p> <p><b>B2. Understand the challenges of commitment faced by inspiring leaders and by 'ordinary' believers;</b></p> <p><b>C1. Discuss and present thoughtfully their own and others' views on challenging questions about the ways some people inspire others applying ideas of their own thoughtfully in different forms such as reasoning, music, art and poetry;</b></p> <p><b>C3. Discuss and apply their own and others' ideas about ideas about what is inspiring, using ideas like justice, equality, kindness and love.</b></p>	<p><b>People who inspire others from the Christian and Muslim religions</b></p> <ul style="list-style-type: none"> <li>Think of examples from sport, fiction, movies and local or personal examples. Ask the children to think about religious leaders: they might be people who are admired because they are good followers of God, or for other similar reasons. What might it mean to be a good follower of God? Pupils could choose 10 words from a list of 20 to describe their particular inspirations.</li> <li>What makes an inspiring leader? Teach children about an inspirational Muslim such as Malala Yousufzai or Dr Hany El Banna. Give time to the stories of these lives in depth and detail.</li> <li>Explore a story of an inspirational Christian leader as well: perhaps Dr Martin Luther King and Saint (Mother) Teresa are obvious examples – choose a different one if you wish. Again, study in depth and detail.</li> <li>Christianity: Share stories from the life and teachings of Jesus and how these are important to Christians today, e.g. Peter and Andrew – the first disciples (Luke 5:1–11), Zacchaeus – how following Jesus changed his life (Luke 19:1–10).</li> <li>Why do people follow Jesus today? Pupils could select three good reasons from a longer list.</li> <li>Islam: Share stories and teachings from the life of the Prophet Muhammad, and consider why these are important for Muslim people today. The story of the First Revelation of the Qur'an, or of Muhammad and the Black Stone, would be good examples. How and why do people follow the Prophet today?</li> </ul> <p><b>Local examples</b></p> <ul style="list-style-type: none"> <li>Investigate local leaders in places of worship, their role in worship, care and the wider community. What are the differences between the great ancient leaders and the local leaders?</li> <li>Remind pupils of the list of heroes we made at the start of the unit. Can they describe a way a Muslim or a Christian might be inspired by a story from their faith and use religious vocabulary such as Lord or Prophet to describe who inspires Muslims and Christians?</li> </ul> <p><b>A display idea</b></p> <ul style="list-style-type: none"> <li>Can pupils each contribute to a class display about people who inspire us? Using key words, pictures, simple sayings from the leaders they study and their own ideas, the class might create a wall display about inspiration. Can they talk about how and why stories of religious leaders are important, talk about their own experiences of leaders who they admire and talk about what can be good and bad about following others?</li> <li>Can some pupils make connections between what they admire in other people and what kind of person they would like to be themselves? What sort of values, qualities or talents would they like to copy? Give an opportunity for extended writing in which two different 'great lives' are compared and questions about inspiration are asked and answered.</li> </ul>



Y6A: Exploring Key Leaders – Sikhs and Hindus		
<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Hindu Dharma, Sikhi</p> <p><b>Prior learning</b> Ways of living for Sikh and Hindu people</p> <p><b>Which unit does this build from</b> <b>Y1D:</b> Beginning to learn from Sikhs <b>Y4a:</b> What is it like to be a Hindu? <b>Y5C:</b> Respect for all: what will make Walsall a more respectful place?</p> <p><b>Key vocabulary:</b> Inspire Sikh Hindu Wisdom Sacred text</p>	<p><b>A2. Describe and understand the life stories of inspirational people from Sikh or Hindu faith responding thoughtfully to their wisdom and beliefs;</b></p> <p><b>B1. Observe and understand examples of religious individuals who have high significance in Sikh and / or Hindu communities;</b></p> <p><b>B2. Understand the challenges of commitment to a faith suggesting why belonging to a community may be both valuable and a big challenge;</b></p> <p><b>C1. Discuss and present thoughtfully their own views about challenging questions about inspiration and community applying ideas of their own;</b></p> <p><b>C3. Discuss and apply their own and others' ideas about the leadership and values of inspirational figures.</b></p>	<p><b>Work in a group to prepare a short talk about inspiring Sikh or Hindu leaders</b></p> <ul style="list-style-type: none"> <li>Undertake a research task over several lessons to prepare an imaginary interview with one of the inspirational leaders in a talk show format. This should include their own questions (and guesses at answers), as well as the questions and answers the great figure would give. Pupils should be encouraged to include quotations from scripture, newspaper headlines, comments from other people, photographs. Presentation software (e.g. PowerPoint), DTP or digital video, Prezi could be used.</li> <li>Compose their own speech related to the inspirational figure: 'how would 'X' like the world to live?' Reflect on how they 'measure up'. Pupils could offer comment on the ways their chosen person might inspire anyone in the class.</li> <li>Write a citation for this leader to be nominated for a Peace Prize.</li> </ul> <p><b>RE as research and planning, a pupil-centred enquiry task</b></p> <ul style="list-style-type: none"> <li>Find out about Guru Nanak's call and disappearance in the river, his message of unity about God on his return (link with the Mool Mantar), and his setting up of the community at Kartarpur; make links with ideas of service, equality and dignity. Talk about what inspires people about Guru Nanak and people who inspire pupils.</li> <li>Describe and respond thoughtfully to the lives of some inspirational spiritual leaders from Sikh and Hindu communities in the modern world, answering questions like these: What made this person into a leader? How did their religion inspire them? What holy texts explain their lives? Is this person inspiring just in their religion, or to any human? Eg Find out about how Gandhi practised ahimsa in the liberation of India; if people believed in ahimsa, what difference would it make to farming, supermarkets, your meals, community relations, international relations? Why doesn't everybody believe in being harmless?</li> <li>Understand how key leaders can be sources of wisdom for religious believers by studying and applying some of the leader's sayings, speeches or writings.</li> <li>Explore the lives of key religious leaders from contemporary life (including modern history), describing the challenges they have faced and the commitments by which they lived</li> <li>Find out about some ways in which Hindus and Sikhs make a difference in the world-wide community. How does a Hindu and Sikh way of life guide them in how they live? E.g. Pandurang Shastri Athavale – a great Hindu reformer of the 20<sup>th</sup> C CE, and Bhagat Puran Singh, who established the remarkable social care project called the Pingalwara at Amritsar. Apply ideas of their own by giving reasons for their views about how leaders can provide wisdom and inspiration to their communities.</li> <li><b>Note:</b> these leaders might be world famous examples, or those who serve the community locally ~ in Walsall or the West Midlands for example.</li> </ul>

## Y6B: What matters most? Christians and Humanists

<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christianity, Humanism (non-religious)</p> <p><b>Prior learning</b> That non-religious and religious people have values that are important to them.</p> <p><b>Which unit does this build from</b> <b>Y3D:</b> Jesus: why do some people think he is inspirational? <b>Y4D:</b> Finding reasons to care through religious stories <b>Y5B:</b> Commitments and meanings <b>Y5C:</b> Respect for all: what will make Walsall a more respectful place?</p> <p><b>Key vocabulary:</b> Humanism Humanity Image of God Fall Good Bad Code for living Neighbour Value Golden rule Moral</p>	<p><b>A1. Describe Humanism in detail and reflect thoughtfully on their own ideas about this non-religious worldview;</b> <b>A3. Explore and describe a range of ways of behaving and show that they understand a Humanist and a Christian way of life;</b></p> <p><b>B1. Observe and understand examples of Humanist and Christian guidance or rules for living so that they can explain, with reasons similarities and differences between these two worldviews;</b> <b>B2. Understand the challenges of commitment to a community;</b></p> <p><b>C1. Discuss and present thoughtfully their own and others' views on challenging questions about right and wrong, applying ideas of their own thoughtfully;</b> <b>C2. Consider and apply ideas about ways in which Christians and Humanists can live together for the well being of all, responding thoughtfully to ideas about community, values and respect;</b> <b>C3. Discuss and apply their own and others' ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</b></p>	<ul style="list-style-type: none"> <li>▪ <b>Living a good life means different things.</b> Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why?</li> <li>▪ Explain and explore the word 'Humanism': belief in humanity, a non-religious worldview. Give pupils examples from the 'Humanism for Schools' website of some leading Humanists – Phillip Pullman and David Attenborough might be good EGs.</li> <li>▪ Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with previous learning on the Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do some Christians think this is a good explanation of why humans are good and bad? Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have developed with a mix of good and bad. Humanists are an organisation of non-religious people (see the Mini Guide in our additional web materials); they say that humans should work out their own way of being good, without reference to any 'divine being' or ancient authority: they say people can be 'good without god'. Use <a href="https://understandinghumanism.org.uk">https://understandinghumanism.org.uk</a></li> <li>▪ Talk about how having a 'code for living' might help people to be good. Find 'the golden rule' poster online, showing a similar moral message in the world's religions and Humanism.</li> <li>▪ Look at a Humanist 'code for living', e.g. from the website of Humanists UK. Think for yourself, act for everyone. How would this help people to behave? What would a Humanist class or town look like? Can moral ideas be put into practice without divine help? Humanists say 'yes'. Look at some examples of humanist ethics in practice.</li> <li>▪ Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace, generosity, love, animal care. What do they look like in everyday life? Give some examples.</li> <li>▪ Christian codes for living can be digested in Jesus' two rules: love God &amp; love your neighbour. Explore how he expects his followers to behave through the story of the Good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). He talks about actions as fruit. What does he mean? If a person's aims are bad, can their actions produce good fruit?</li> <li>▪ Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family / friends / Xbox / pets / God / food / being safe / being clever / being beautiful / being good / sport / music / worship / love / honesty / human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives.</li> <li>▪ Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting upon them? Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves? Play a game in which pupils argue about and rank different values. Can we agree a top twenty values?</li> <li>▪ Consider similarities and differences between Christian and Humanist values. They often share similar values but the beliefs behind them are different. What have pupils learned about what matters most to Humanists and Christians?</li> </ul>

Y6C: What can we learn from religions about temptation?		
<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p> <p><b>Religions covered:</b> Christianity, Islam</p> <p><b>Prior learning</b> Study of 5 pillars of Islam and Christian belief in life and resurrection of Jesus</p> <p><b>Which unit does this build from</b> <b>Y4B:</b> Muslim Ways of Living: Keeping 5 pillars <b>Y4D:</b> Finding reasons to care through religious stories – Christianity <b>Y5A:</b> Christian Aid and Islamic Relief: Can they change the world?</p> <p><b>Key vocabulary:</b> Temptation Garden of Eden Adam and Eve Fall Jesus Makkah Hajj pilgrimage Devil Ritual Submission Reconciliation (confession) Priest</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p> <p><b>A2. Describe and understand links between stories and beliefs about temptation in Islam and Christianity responding thoughtfully to beliefs about how we should make our moral choices;</b> <b>B1. Observe and understand varied examples of religious teaching and action about temptation;</b> <b>B2. Understand the challenges of commitment to living a good life and considering how the Muslim and Christian communities try to support believers in living good lives;</b> <b>B3. Observe and consider some moral dimensions of religion, so that they can understand similarities and differences between Muslim and Christian worldviews</b> <b>C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about temptation and values;</b> <b>C3. Discuss and apply their own and others' ideas about ethical questions, including questions about temptation and making good choices and expressing their own ideas clearly in response.</b></p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p> <ul style="list-style-type: none"> <li>▪ <b>What is temptation?</b> Leave a plate of lovely biscuits on the table with a sign saying 'do not touch'. Leave the room for a minute. Return to discuss how pupils felt. Define 'temptation' and discuss situations pupils find tempting. There is a great YouTube clip of the 'Marshmallow Test' at <a href="https://www.youtube.com/watch?v=0mWc1Y2dpmY">https://www.youtube.com/watch?v=0mWc1Y2dpmY</a></li> <li>▪ What religious stories speak about temptation? Reading, discussing and analysing some stories about temptation. E.g: the temptation of Adam and Eve in the Garden of Eden (Genesis 3), the temptations of Jesus (Matthew 4), the Islamic custom of 'Stoning the Devil' on pilgrimage to Makkah, which symbolizes the rejection of evil during the 'once in a life time'; experience of Hajj / pilgrimage to Makkah. How do Christians and Muslims try to resist temptation? Consider how people deal with temptation: by prayer, will power, determination, threats, support and other means. What helps a child to make good choices?</li> <li>▪ <b>Muslim ritual: stoning the devil:</b> Remind the pupils about the custom of 'stoning the devil' on pilgrimage. On the pilgrimage to Makkah, Muslims collect 21 tiny stones, and throw them, 7 each, at three pillars to reject evil and to pursue a life of submission to God. Find out about the ritual and the story that goes with it. The Jamarats, the three pillars, are now industrialised, so that the millions of stones used by the pilgrims can be recycled – look for an image of the Jamarats on Google, and share it through a visual learning strategy with pupils. Ask pupils what bad things they would 'throw out' of the city, their school or perhaps their own lives. Discuss the idea of rejecting evil: how can people do this? What or who helps them? What do we put into our lives when we throw evil out?</li> <li>▪ <b>Christian ritual: reconciliation:</b> This sacrament, specially used in Roman Catholic communities, makes links between God's forgiveness and confession. Explore the ritual, and also the idea that 'saying sorry' is essential for forgiveness. A person sits with a Priest, and confesses what they have done wrong, saying that they are sorry, and will change. The priest tells them about God's forgiveness. There is a prayer to say that God and the penitent person are re-united by God's generosity (grace). Listen to a song of apology: eg 'Sorry seems to be the hardest word'. How do people feel when they take part in the Sacrament of Reconciliation (which used to be called confession)? Is it about freedom?</li> <li>▪ <b>Can pupils make a drama out of a temptation?</b> Begin by playing a body language game, 'sculptor and clay'. In pairs, one pupil sculpts the clay of the other pupil into different statues: one for making a hard choice, two for enjoying good times, three for regretting/ being sorry, four for feeling forgiven. After doing each one, sculptors sit down, while the teacher walks round the gallery of sculptures and comments on what is expressed in each one.</li> <li>▪ <b>Developing drama improvisations in small groups:</b> Give each group a saying to use as a title from sacred text such as 'Be kind to one another', 'Do not steal', 'Love your enemies and do good to those who pick on you' (Christian) or 'Adam's children are the limbs of one another,' 'If two parties start to fight, then make peace between them' (Muslim). Ask them to develop two scenes, one in which the temptation is resisted, the other where someone gives way. Perform and discuss issues raised. Relate this to forgiveness too. Ask pupils to write a response to the unit question. What do Christians think? What does Islam teach? Are the two religions mostly similar or mostly different?</li> </ul>

## Y6D: How do we express spiritual ideas through the arts?

<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christianity, Islam, Sikhi</p> <p><b>Prior learning</b> That many people express their religious beliefs creatively eg through music or art</p> <p><b>Which unit does this build from</b> <b>Y3A:</b> Holy Buildings and Sacred Space: Visiting places of worship <i>Also all religion specific units</i></p> <p><b>Key vocabulary:</b> Spiritual Golden temple Gurdwara Guru Nanak Guru Gobind Singh Guru Ram Das Guru Arjan Dev Allah Mosque Calligraphy Psalm Prayer</p>	<p>A3. Explore and describe a range of spiritual symbols and expressions (arts, architecture, music, beautiful writing) to show that they understand different ways in which religious communities express beliefs and meanings.</p> <p>B3. Observe and consider expressive dimensions of religion, so that they can understand similarities and differences between the cultural expression, arts and architecture of 3 religions.</p> <p>C1. Discuss and present thoughtfully their own and others' views on varied cultural and spiritual expressions from the 3 religions, applying ideas of their own creatively in different forms including (e.g.) music, art and poetry; C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community and expressions of belief.</p>	<ul style="list-style-type: none"> <li>What is the spirit? What is spiritual? Examples from the Sikhs, Muslims and Christians (others could be studied)</li> <li>Ask pupils to look at works of art in which children have tried to show what their spirit means to them. There is a great selection on the website <a href="http://www.natre.org.uk/spiritedarts">www.natre.org.uk/spiritedarts</a> The words matter as much as the images. Introduce this by selecting 6 images, ask pupils to be judges and rank them 1-6 for artistic skill and then for thoughtfulness. These spiritual expressions show pupils how others express religious ideas and show impact of their beliefs.</li> <li>Tell pupils that musicians cannot agree what music is, but they all know about it, and can make it. 'Spiritual' is also a word that makes people argue sometimes, but a useful word. Teach pupils that being spiritual is about your own self, and how you fit the world together, about self, other people, the planet and God (if you believe in God – say 'the big beyond' if not!). The Golden Temple: spiritual expression in architecture</li> <li>The Golden Temple at Amritsar, Punjab was built originally by Gurus Ram Das and Arjan Dev, 400 years ago. It is still a Gurdwara, and symbolises many Sikh beliefs and ideals. It is a beloved destination for Sikh journeying. Enable pupils to research online and from texts detail about the Golden Temple; its form, function, use and beauty.</li> <li>Sikh visual art: what can we learn? Look at some examples of Sikh art, for instance those done by Kanwar Singh available on the web at <a href="http://www.artofpunjab.com">www.artofpunjab.com</a> or the work of Bhagat Singh, online at <a href="http://www.sikhiart.com">www.sikhiart.com</a> There are many more examples on open access searches. Ask pupils to study how these artists portray key stories of for example Guru Nanak and Guru Gobind Singh. Ask pupils to consider whether the Golden Temple or the art they have studied best expresses 'the Sikh Path' and why.</li> <li>Muslim Poetry and Art: Use the poetic lines of Al Ghazali to explore Muslim belief about Allah. Pupils might record them being spoken, whispered or shouted: which works best to make sense of them? Ask pupils which lines they agree with, disagree with and don't understand. Ask them to create twelve lines of poetry that state their own key beliefs. Muslim Art: Yasmin Kathrada and Ahmed Moustapha. Ask pupils to study, understand and compare two works of art about Allah. These two examples are a superb way to study Islamic rule art and explore the similarities and differences between different artists. Muslim Architecture: study beauty in design in mosques and calligraphy.</li> <li>How do Christians make spiritual music? Listen to some contrasting pieces of music (The Planets, Holst, Four Seasons, Vivaldi or contemporary music) allow the children to respond in drawing / 'taking a line for a walk' as they listen. Respond in words or through dance or drama afterwards, considering what it made them think of and how it made them feel. Explain that Christians use music in worship to express a variety of feelings, especially about God and their spiritual lives.</li> <li>What is a Psalm? What do Psalms express? Look at a variety of Psalms which express different feelings: Psalms 13, 23, 40 and 98 give a good variation. Write a Psalm / Reflection / Meditation in pupils' own words</li> <li>Ask pupils some questions of wonder: I wonder: Can a song be a prayer? Is all music spiritual? Could human life survive without music? What if there was no music? How do other religions, and non-religious people use music for their spiritual lives? Accept all the ideas pupils offer in response to these questions.</li> <li>Conclude the unit by comparing the Sikh, Muslim and Christian uses of creativity, imagination and expression.</li> </ul>



Y5/6: Why do we remember 11th November and those who died in wars? What can we learn about faith and courage?		
<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christians, non-religious ideas, Sikhi, Hindu Dharma</p> <p><b>Prior learning</b></p> <p><b>Which unit does this build from</b> <b>Y5C:</b> Respect for all: what will make Walsall a more respectful place? <i>Also all religion specific units</i></p> <p><b>Key vocabulary:</b> War Peace Remembrance St Paul</p> <p><i>Search Remembrance in the resources section of the NATRE website for the stories mentioned</i></p>	<p><b>A2. Describe and understand links between stories and beliefs from religious people in the Great War 1914-18 responding thoughtfully to values of peace, courage and integrity;</b></p> <p><b>B1. Observe and understand varied examples of religious teaching and action about peace and conflict;</b></p> <p><b>B2. Understand the challenges of commitment to living a good life in circumstances of war and conflict;</b></p> <p><b>B3. Observe and consider some moral dimensions of religion, so that they can understand religious diversity in handling questions about peace and war</b></p> <p><b>C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about peace, courage and self sacrifice;</b></p> <p><b>C3. Discuss and apply their own and others' ideas about ethical questions, including questions about fighting, peace, conflict and war, expressing their own ideas clearly in response.</b></p>	<ul style="list-style-type: none"> <li>▪ <b>Find out about Dr Noel Chavasse, double VC winner: A true Christian hero?</b></li> <li>▪ <b>Sequence a story:</b> Cut up the page that tells Dr Noel's story into 8 and give each group of three pupils the eight pieces of the story. Task one is to put them in the right order. <b>What is the VC?</b> Ask pupils (this could be homework) to find out about the VC. What is it like? How many have been given? Why does it say 'For Valour' on the medal? <b>Apply the Bible.</b> Read the 14 pieces of Christian advice from Saint Paul in Romans. Ask them in their threes to connect up as many of these as they can to something Dr Noel did. <b>Was he like Jesus?</b> Can pupils make a list of 7 ways Dr Noel was like Jesus?</li> <li>▪ <b>What happened to stop the fighting in the Great War at Christmas 1914? Why did the fighting start again?</b> Do pupils think it is true that the soldiers on both sides in the war were similar? Can they make a list of similarities? Note that they were nearly all Christians! Tell pupils that at Christmas in 1914 the German and English soldiers stopped fighting for several days, and Mike Harding wrote a song about it. Watch a YouTube version of the song and do some thinking about this event, faith, peace and goodness. The Bible teaches: <b>"As far as it is possible for you, live at peace with all people."</b></li> <li>▪ <b>To fight or not to fight?</b> Read the story of Owen Thomas with the class. There are several points where a question in the text can lead to a discussion. At the end ask the pupils to discuss the choices he made: to be a follower of Jesus, not to volunteer to join the army, to join the NCC rather than go to prison. What do they agree with about his choices and why?</li> <li>▪ <b>Bible and War:</b> Remind the class that Owen wanted to follow Jesus' teaching 'Love your enemies and do good to those who hate you.' One of the Ten Commandments says 'You shall not kill.' But there are also lots of stories in the Bible where people do fight and kill, and God is not said to be against them. Was Owen a good follower of the teaching of the Bible? What difference did his religion make to his life?</li> <li>▪ <b>Showing the pupils the image of the Chattri, the Indian War Memorial on the south downs above Brighton.</b> Can they work out what they are looking at? Can they ask good questions? Teach the class that the British ruled over India at the time of the Great War. Some soldiers from other lands in the British Empire fought in the British army. Ask pupils to add information and ideas to their picture sheets.</li> <li>▪ <b>Florence and Albert Penn and George Vinell: learning from their stories</b> Give each pupil a piece of plain paper in 6 sections and ask them to make 6 fast sketches of the main parts of the story, while you (or an able reader) reads each of the two stories. Emphasise speed and wit rather than fine art! Hurry the activity along, and get them to compare pictures. Discuss the stories carefully. The Bible teaches: "Never let go of loyalty and faithfulness. Tie them round your neck! Write them on your heart! If you do this, then both God and other people will be pleased with you. Trust in the Lord with all your heart. Never rely on what you think you know. Remember the Lord in everything you do and he will show you the right way." (Proverbs 3: 3-6). Did these ideas come true in the lives of Albert, Florence and George? In what ways?</li> <li>▪ <b>Writing prayers.</b> Imagine what Florence, Albert and George would have prayed. In your group, each person can write two prayers. If you are not comfortable writing a prayer, then write a meditation or reflection instead. Compare the results of this activity round the class – draft and redraft the results and read out the best ones, with the stories, in a special Remembrance assembly. Big question: Did God protect George? If so, then why did he not protect Albert? Plan some final recapping and retrieval work and set up a display-design task, or get your class to take assembly for younger pupils based upon what they have learned.</li> </ul>

### Y3456: What can be done to reduce racism? Can religion help?

<p>This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.</p>	<p><b>Impact: Expected Learning outcomes</b> (intended to enable pupils to meet the end of key stage outcomes)</p>	<p><b>Key content, understanding and ideas for teaching and learning</b> (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)</p>
<p><b>Religions covered:</b> Christians, Muslims, non-religious ideas (other examples are referenced and can be selected and developed by the school)</p> <p><b>Prior learning</b> Learning about Jesus and Prophet Muhammad, work on the concept of respect</p> <p><b>Which unit does this build from</b> <b>Y5C:</b> Respect for all: what will make Walsall a more respectful place? <i>Also all religion specific units</i></p> <p><b>Key vocabulary:</b> Racism Identity John Wesley Edward Colston Prejudice Equity Justice Prophet Muhammad Jesus</p>	<p><b>Expected for 7-9:</b></p> <ul style="list-style-type: none"> <li>Describe examples of what is unjust about racism, referring to teaching from different religions and worldviews (A1).</li> <li>Respond sensitively to religious engagements with racism with ideas of their own (B2).</li> <li>Find out about at least two examples of anti-racism that have been effective (C3).</li> </ul> <p><b>Expected for 9-11:</b></p> <ul style="list-style-type: none"> <li>Describe examples of connections between anti-racism and religion (A1).</li> <li>Explain how different religious leaders have responded to the challenges of racism in and beyond their own communities (A1).</li> <li>Consider and evaluate the significance of at least three key ideas about racism they have studied, in relation to their own ideas (B3).</li> <li>Understand the challenges racism presents to human communities and consider different religious responses (B2).</li> <li>Discuss their own and others' ideas about reducing racism and prejudice, informed by rich knowledge of case studies (C3).</li> </ul>	<ul style="list-style-type: none"> <li>This unit investigation enables pupils to learn in depth from some key concepts, case studies and teachings about religion and racism, developing rich knowledge and challenging bias. <i>Please note that only putting one anti-racist unit into your curriculum syllabus will not be sufficient to address wider societal issues. RE should always be open and should choose a diversity of examples across all units.</i></li> <li>Full resources for the unit are available free from NATRE: <a href="http://www.natre.org.uk/about-natre/projects/anti-racist-re/primary-classroom-resources/">www.natre.org.uk/about-natre/projects/anti-racist-re/primary-classroom-resources/</a></li> <li>Discover and think about the meanings of some key ideas about racism and religion by studying some people who have given their lives to reducing prejudice and hatred.</li> <li>Learn in depth and detail about the statues of Colston and Wesley in Bristol.</li> <li>Consider how music, film, prayer, art and other forms of expression have been used in struggles against racism.</li> <li>Enable pupils to think for themselves about the ways that scriptures encourage religious people to treat all humans with dignity, respect, equity or love – and consider reasons why this does not always happen.</li> <li>Learn that early Christian traditions include important stories about human unity, even though the Christian church has sometimes been complicit in racism.</li> <li>Learn that Prophet Muhammad taught his followers to set racial difference aside.</li> <li>Ask good questions about racism and equality, discussing how religion could make many more positive contributions to justice.</li> <li>Consider some questions, such as: Can prayer help reduce racism? Does God care about racism? Why are religious people sometimes racist even though they preach love for all? Is it only religious people who fail to live up to their ideals?</li> <li>Create a work of art and commentary on it, expressing pupils' reactions to the idea that 'we have far more in common than keeps us apart' (Jo Cox MP).</li> <li>Pupils weigh up their own learning in relation to their own ideas about equity, justice and race.</li> </ul>



## Key Stage 3 RE

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews<sup>3</sup>, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on interpretation, evaluation and analysis, developing their capacity to articulate well-reasoned positions.

The aim of RE is expressed in age appropriate outcomes for most 14 year olds. Specifically students should be taught to:

Know about and understand religions and worldviews	Express ideas and insights into religions and worldviews	Gain and deploy the skills needed to study religions and worldviews seriously
A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;	B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;	C1. Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world;	B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities;	C2. Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews;
A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.	B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.	C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

<sup>3</sup> **Breadth:** in line with the law and the statement about breadth of learning on page 5 above, best practice will enable pupils to learn from Christianity and at least three other examples of a religion or world view through Key stage Three.

## Key Stage 3 RE Programme of study

### Key Concepts

There are a number of key concepts that underpin the study of RE at Key stage 3.

Pupils need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding.

#### 1. Beliefs, teachings and sources

- a. Interpreting teachings, sources, authorities and ways of life in order to understand religions and beliefs;
- b. Understanding and responding critically to beliefs and attitudes.

#### 2. Practices and ways of life

- a. Exploring the impact of religions and beliefs on how people live their lives;
- b. Understanding that religious practices are diverse, change over time and are influenced by cultures.

#### 3. Expressing meaning

- a. Appreciating that individuals and cultures express their beliefs and values through many different forms;
- b. Understanding how symbolism in music, language, architecture, art and literature is one key to making sense of religion.

#### 4. Identity, diversity and belonging

- a. Understanding how individuals develop a sense of identity and belonging through faith or belief;
- b. Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them.

#### 5. Meaning, purpose and truth

- a. Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them;
- b. Developing abilities to be reasonable about religion and belief and to argue a case thoughtfully.

#### 6. Values and commitments

- a. Understanding how moral values and a sense of obligation can come from beliefs and experiences;
- b. Evaluating their own and others' values in order to make informed, rational and imaginative choices.

## Programme of Study for 11-14s

### Suggested units of enquiry: select at least 9 from 18

Here are 18 possible titles for units of enquiry in KS3 RE. The Agreed Syllabus Conference and SACRE, mindful of the variety of provision of time and resources for KS3 RE, assert the value of studying, in a year, three or four of these enquiries (in depth) or more (at higher speed, or perhaps with more able students). Therefore students are expected to engage with 9 or more of these enquiries across Key Stage 3 (where it occupies three years of tuition). Schools are also encouraged to develop their own enquiries using the outcomes for 14 year olds to guide the standards set and maintaining the balance of study the syllabus requires.

Many of these investigations have strong links to areas of study in GCSE RS, which may be helpful in some schools working with a two year Key Stage 3.

In planning which enquiries to tackle, and in what order, schools must consider how to enable continuity and progression in students' learning, setting high standards.

The enquiries are written here with a suggestion about where they fit in Year 7, 8 or 9 built into them, so that a clear picture of progression in both knowledge and skills is given. Some are recommended for younger or lower achieving students. Others are more demanding, suited to learning needs in Year 9 for example. These ways of describing achievements are intended to help the teacher, rather than to be prescriptive.

Teachers are welcome to devise other enquiries for use in their own school which enable pupils to meet the outcomes for 14 year olds, which are of course the statutory heart of the syllabus.

Schools should select the units they wish to study and plan the progression through the titles they choose carefully, bearing in mind the need to balance the study of Christianity and the study of other principal religions in the UK, whilst also making appropriate space for non-religious worldviews.

In the examples presented over the next section, the syllabus specifies age-appropriate outcomes and pictures progress towards to the outcomes for 14 year olds clearly and carefully. Teachers who write their own units of work or move the order of those specified below from year to year should give careful attention to pupils' progression towards the outcomes.

The syllabus prescribes a minimum of religions to be taught. Across Key Stage Three, these are Buddhism, Sikhism, Islam and Christianity. Some schools may wish to go beyond the minimum requirement.

A title question and the learning intention	Questions to address in implementing the intention	The impact this study can have on students learning
<p><b>7.1 Recommended for Year 7</b>  <b>Enquiry: What is religion? Is religion dying or growing or both?</b>  <b>Learning intention: students will gain rich knowledge of some of the ways religions begin, and of the nature of religion. They will develop their abilities and skills in thinking about questions about religion from sociology and theology including questions of growth and decline.</b></p> <p><b>Concepts:</b> beliefs, teachings, sources of wisdom, ways of expressing meaning, diversity, meaning, commitment</p> <p><b>Suggested religions and worldviews:</b> Christianity and two other e.g.s. Recommended: Buddhism and Sikhi</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What do you believe in? What is your worldview?</li> <li>Why do over 80% of the world's people belong to a religion?</li> <li>Religion is declining in the UK but growing fast across the world. Why? Will it die out or flourish in the next 50 years?</li> <li>What are the major world religions? How are they spread out in our region of the UK? Which are growing and which declining?</li> <li>Does everyone have a worldview based on beliefs and experiences?</li> <li>How do people express commitment to their religion or worldview?</li> <li>Are their different 'paths to God'?</li> <li>What are the differences between religion, faith, believing and convictions?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Explain the impact of and connections between ideas, practices, viewpoints about the beginning and popularity of three major religions</li> <li>➤ Express ideas of their own thoughtfully about what makes religions so widespread in the UK and globally</li> <li>➤ Apply information and ideas about religions and worldviews thoughtfully for themselves</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand ideas and practices, linking different viewpoints about the nature of religions and other worldviews</li> <li>➤ Explain diverse ideas and viewpoints about the nature of religions clearly in various forms</li> <li>➤ Investigate and explain why religions and worldviews matter, for example asking and answering the questions: does everyone have a worldview? How do our worldviews influence us?</li> </ul>
<p><b>7.2 Recommended for Year 7</b>  <b>Enquiry: What is it like to be a member of one particular religion in Britain today?</b>  <b>Learning intention: students will gain rich knowledge of a religion they may not have studied before, e.g. Sikhi, the way of the Buddha. They will develop their abilities and skills in understanding religious texts, experiences and practices in modern Britain.</b></p> <p><b>Concepts:</b> belonging, beliefs, teachings ways of living, identity, purpose, values.</p> <p><b>Suggested religions and worldviews:</b> One from Judaism, Islam, Hindu Dharma, Sikhi, Buddhism.</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What does it mean to belong?</li> <li>How can we investigate a religion?</li> <li>Are all Jews / Muslims / Hindus / Sikhs / Buddhists the same? What are the differences within each religion?</li> <li>What makes religious identity so important for some people, and so unimportant for others?</li> <li>How is this religion related to some other religions?</li> <li>Some people believe 'all religions lead to God'. If so, then why are they all so different?</li> </ul> <p><b>Note that this unit can be used more than once where teachers wish to plan to introduce different religions to their pupils one by one.</b></p>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Explain the impact of and connections between ideas, practices and viewpoints in the religion I am studying</li> <li>➤ Express ideas of my own about the religion I am studying thoughtfully in RE</li> <li>➤ Apply ideas about the religion I am studying, connecting these ideas to other worldviews thoughtfully</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand information, ideas and practices in the religion I am studying, linking different viewpoints and knowing that members of the religion express it in different ways</li> <li>➤ Explain diverse ideas and viewpoints from inside the religion I am studying clearly in various forms, e.g. in art, argument, description and comparison</li> <li>➤ Investigate and explain why the religion I am studying matters to young followers in the UK today.</li> </ul>

<p><b>7.3 Recommended for Year 7</b>  <b>Enquiry: What can we learn from visiting places of worship?</b></p> <p><b>Learning intention: students will gain rich knowledge of the beliefs and practices embodied in places of worship from three different religions. They will develop their abilities and skills in exploring, explaining and interpreting religious ways of worship and ways of living.</b></p> <p><b>Concepts:</b> beliefs, ways of living, ways of expressing meaning, commitments</p> <p><b>Religions and worldviews:</b> Christianity and two others selected by the school</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What are the purposes of sacred spaces and places?</li> <li>Why are there over 50 000 church buildings in the UK? Why are there nearly 2000 mosques?</li> <li>Why do people of all religions build holy buildings?</li> <li>How are different religious buildings similar and different?</li> <li>Can religions share a holy building, in e.g. a hospital, airport or prison?</li> <li>Should religious buildings be sold to feed starving children? Or should banks and financial institutions be sold instead?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Explain the impacts of religious buildings on the communities they serve, referring to ideas, rituals, community, practices and viewpoints</li> <li>➤ Express ideas of their own about sacred space, religious buildings and community thoughtfully</li> <li>➤ Apply ideas such as sacredness, holy space, the impact of community and the value of solidarity in relation to different religions and worldviews thoughtfully for themselves</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand a range of ideas and practices from at least three religions, linking and comparing different viewpoints about worship and sacred space</li> <li>➤ Explain diverse ideas and viewpoints about the value and significance of places of worship clearly in various forms</li> <li>➤ Investigate and explain why religious buildings matter to believers – and why ‘Secular Halls’ for non-religious community life are relatively rare.</li> </ul>
<p><b>7.4 Recommended for Year 7</b>  <b>Enquiry: Do the teachings of Jesus stand the test of time?</b></p> <p><b>Learning intention: students will gain rich knowledge of the teaching of Jesus from the Gospel narratives and its impact on Christians today. They will develop their abilities and skills as interpreters of Biblical ideas and examples.</b></p> <p><b>Concepts:</b> teaching, sources of wisdom, ways of living, belonging, meaning, values</p> <p><b>Religions and worldviews:</b> Christianity, Islam, Atheism</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What do we know about Jesus from history?</li> <li>What kinds of literature are the four Gospels?</li> <li>What would Jesus say and do about some of today’s ethical issues?</li> <li>Why does Jesus have over 2 billion followers worldwide today?</li> <li>In what ways do the Christian communities put the teaching and example of Jesus into practice? In what ways do they not?</li> <li>Was Jesus mad or bad or was he the Son of God? (Question based on a famous quote by CS Lewis)</li> <li>How and why can people learn from Jesus today?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Explain the impact of Jesus’ teaching among Christians today</li> <li>➤ Express ideas of their own about Jesus’ teaching on themes like forgiveness, wealth, prayer and inclusive love thoughtfully</li> <li>➤ Apply ideas from the teaching and example of Jesus thoughtfully to some contemporary issues of religion, spirituality or ethics</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand Jesus’ ideas and their influence on Christian practices, linking different viewpoints about his significance to examples</li> <li>➤ Explain diverse ideas about the impact of the life, teaching and example of Jesus and explain a range of viewpoints clearly in various forms – e.g. art, argument, description and comparison</li> <li>➤ Investigate and explain why Jesus is considered to be (one of?) humanity’s most influential figures by billions of Christians, and many who are not Christians too.</li> </ul>

<p><b>7.5 Recommended for Year 7</b>  <b>Enquiry: What is good and what is bad? How do we decide right and wrong? Noble and evil?</b></p> <p><b>Learning intention: students will gain rich knowledge of the beliefs and teachings of three religions about good and evil. They will develop their abilities and skills in thinking both about beliefs and ethics in relation to different religious texts and practices.</b></p> <p><b>Concepts:</b> ways of living, diversity</p> <p><b>Suggested religions and worldviews:</b> Christianity, Hindu Dharma, Islam</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What do we think is right and good, or wrong and evil? Why?</li> <li>What is the teaching of three different religions about goodness? Are the teachings similar or different?</li> <li>What values and commitments from different religions help people decide what is good or evil?</li> <li>Why does it matter what we think about evil?</li> <li>If we all followed the teachings of a religion, how would the world change?</li> <li>Does religion help people to be good, or make them more likely to do evil? How and why?</li> <li>What are non-religious codes for living like?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Explain the impact of religious ideas about good and evil, connecting ideas about goodness and God with religious practice and moral viewpoints</li> <li>➤ Express ideas of their own about goodness and evil in relation to religious texts and teachings thoughtfully</li> <li>➤ Apply ideas about good and evil from different religions and worldviews thoughtfully</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand links between beliefs about good and evil and some varied ways these are put into practice in different religions</li> <li>➤ Explain diverse ideas and viewpoints about good and evil clearly in various forms, e.g. in art, argument, description and comparison</li> <li>➤ Investigate and explain why religious – or atheist - teaching about good and evil matters to believers</li> </ul>
<p><b>7.6 Recommended for Year 7</b>  <b>Enquiry: Death: is it the end?</b></p> <p><b>Learning intention: students will gain rich knowledge of beliefs about life after death in three religions and from some non-religious perspectives. They will develop their abilities and skills in arguing, weighing up evidence and thinking about diversities of perspectives.</b></p> <p><b>Concepts:</b> beliefs, ways of expressing meaning, meaning, purpose, values</p> <p><b>Religions and worldviews:</b> Christianity, Buddhism, Sikhi. Non-religious worldviews can also be studied.</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What happens when we die? What different beliefs are there?</li> <li>What are the differences between ‘folk religion’ or superstition and the religious beliefs of ‘major religions’? E.g: ghosts, spirits, souls, rebirth.</li> <li>Do you have a soul and a destiny?</li> <li>Is there a heaven or a hell – what do different faiths teach?</li> <li>Why do Sikhs believe in reincarnation? What leads to a good reincarnation in Sikh teaching?</li> <li>Why do Christians hope for the resurrection of the body and everlasting life with God? What impact does this have on this life?</li> <li>Why do Buddhists seek the enlightenment that leads to Nirvana? How does Buddhist practice lead towards this destiny?</li> <li>Can the ‘real you’ be reborn?</li> <li>Is a near death experience evidence of life after death? Why or why not?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand a range of ideas about life after death and weigh up the practices (e.g. in a funeral) that are connected to these beliefs</li> <li>➤ Explain diverse ideas and viewpoints about questions to do with the soul, destiny, life after death and related information clearly</li> <li>➤ Investigate and explain why religions and worldviews have widely differing views about life after death, and why these beliefs have an impact on the way a person lives their life.</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Appreciate and appraise different understandings of questions about soul, destiny and life after death from a range of religions and worldviews</li> <li>➤ Give a coherent account of the beliefs and ideas held by members of three or more different religions and worldviews about life after death</li> <li>➤ Enquire into and interpret ideas using sources such as sacred texts and arguments from philosophy and theology</li> </ul>



<p><b>8.1 Recommended for Year 8</b>  <b>Enquiry: Why believe in God? Or why be an atheist?</b>  <b>Learning intention: students will gain rich knowledge of the experiences, debates and arguments around the idea of God. They will develop their abilities and skills in weighing up the meaning and value of different perspectives on questions about the reality of God.</b></p> <p><b>Concepts:</b> beliefs, teaching, wisdom, authority, ways of expressing meaning, truth, values  <b>Religions and worldviews:</b> Christianity, atheism(s), one further selected by the school (Sikhs, Muslims and Jewish people all believe in one God)</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>▪ Why do about 70% + of the world's people believe in a God? Is this figure growing or declining? Why?</li> <li>▪ Does belief in God make people happier?</li> <li>▪ "There's no proof about God or atheism." Is there any good evidence on each side of the argument?</li> <li>▪ Is the Christian God the same as the Muslim God? And what about Sikh and Jewish ideas?</li> <li>▪ Can a good God allow suffering? Why?</li> <li>▪ Did God start the Big Bang? How could we know?</li> <li>▪ Religious people claim faith in God and experience of God gives meaning to life – why?</li> <li>▪ Where do atheists find meanings in life?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand ideas about belief in God or the belief that there is no God, seeing connections between different views</li> <li>➤ Explain diverse ideas and viewpoints about the nature and reality of God clearly in various forms in well informed ways</li> <li>➤ Investigate and explain why different views about God found in religions and worldviews matter and have an impact on life</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Appreciate and appraise different understandings of the nature and reality of God from a range of religions and worldviews</li> <li>➤ Express insights into religious questions about the nature and reality of God, giving coherent accounts of beliefs and ideas</li> <li>➤ Enquire into and interpret ideas, sources and arguments in relation to theological and philosophical questions about God.</li> </ul>
<p><b>8.2 Recommended for Year 8</b>  <b>Enquiry: What will make our communities more respectful? Exploring belief in action.</b>  <b>Learning intention: students will gain rich knowledge of some issues about living in a plural society for the wellbeing of all, developing abilities and skills in analysing and responding to social and religious issues about how people can disagree respectfully and live harmoniously together, in diverse family structures and from different ethnic and religious groups.</b></p> <p><b>Concepts:</b> beliefs, ways of living, values, commitment.  <b>Religions and worldviews:</b>  Those represented in the local area / region</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>▪ Can people who believe very different things about God, humanity and the world still share one society in harmony? What is needed for this to happen?</li> <li>▪ Can we live well together even though we're all different? Does religion divide us dangerously?</li> <li>▪ Is religion anti-racist? Should it be? How? Why?</li> <li>▪ Should politicians listen more or less to religious leaders?</li> <li>▪ What does it mean to 'Respect the Earth'? Why does it matter? Can religions be greener?</li> <li>▪ What can we do to break down generational barriers? Family conflicts?</li> <li>▪ Why are gender equality, ethnic equality and religious equality important? What can be done to promote these and other equalities in our community?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand religious information and ideas about living together well, including moral visions and commands found in varied sacred texts</li> <li>➤ Explain diverse ideas about community harmony and about inter-religious and other examples of conflict</li> <li>➤ Investigate and explain why religions and worldviews contribute to community harmony, and how they sometimes have the opposite impact</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Appreciate and appraise different understandings of the contributions of varied religions and worldviews to issues of social cohesion, respect for all and conflict</li> <li>➤ Express insights into religious and moral questions about community harmony, giving a coherent account of how beliefs and values make a difference to questions of respect for all</li> <li>➤ Enquire into and interpret ideas, sources and arguments</li> </ul>

<p><b>8.3 Recommended for Year 8</b>  <b>Enquiry: What does justice mean to Christians?</b></p> <p><b>Learning intention:</b> students will gain rich knowledge of Biblical examples of texts about justice and of contemporary examples of Christian action for justice. They will develop their abilities and skills in analysing what makes for justice and explaining the impacts of beliefs and values.</p> <p><b>Concepts:</b> ways of living, ways of expressing meaning, belonging, purpose, values</p> <p><b>Suggesting religions and worldviews:</b> Christianity (other examples of religious figures who have given their lives for justice could be used in an adaptation of this unit).</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What does the example of Jesus show about justice, fairness and love?</li> <li>Who are the heroes of Christian justice in the last 100 years?</li> <li>Why do some Christian people sacrifice themselves for others?</li> <li>Have Christian leaders changed the world for the better?</li> <li>If Jesus preached justice, peace and love, then why has the church sometimes failed to follow his teaching?</li> <li>What should you do when human rights are denied? What have some Christians done?</li> </ul> <p><b>Note: this unit focuses on Christianity. A similar approach could be taken using inspirational examples of seeking justice from another religion or worldview.</b></p>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>Understand the ideas of a range of Christians committed to justice and connect their ideas to Biblical and other Christian teaching</li> <li>Explain diverse ideas and viewpoints about justice, peace and the integrity of creation clearly</li> <li>Investigate and explain why justice is a significant concept in Christianity and consider moral issues arising from their study</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>Appreciate and appraise different understandings of justice in relation to Christian concepts and visions</li> <li>Express insights into questions about justice in relation to Christianity, giving coherent accounts of beliefs and ideas</li> <li>Enquire into and interpret ideas, sources and arguments</li> </ul>
<p><b>8.4 Recommended for Year 8</b>  <b>Enquiry: What is good and what is challenging about being a teenage believer in Britain today?</b></p> <p><b>Learning intention:</b> students will gain rich knowledge of one religion in the UK today. They will develop their abilities and skills in gathering and using information, listening to others and thinking about the impact of beliefs on life.</p> <p><b>Concepts:</b> ways of living, belonging, diversity, meaning, commitment, lived religion</p> <p><b>Suggested religions and worldviews:</b> Buddhist, Jewish (these have not been studied at KS2, but note the link to Unit 7.2 above) or additional work on Hindu, Sikhi, Muslim life</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What does it mean to be religious? How does that differ from being spiritual?</li> <li>What is it like to be a religious or spiritual teenager in the UK today? (detailed reference to the religion selected)</li> <li>Why does religion matter to some, but not to others? What makes the difference?</li> <li>If you were to follow a faith, what would be good and what would be hard?</li> <li>How does religion make a difference to rituals, dress, food, family, festivities, worship, ethics and beliefs?</li> <li>Does spirituality matter more than religion?</li> </ul> <p><b>Note: this unit can be used more than once where teachers plan to introduce religions to pupils one by one.</b></p>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>Understand ideas, rituals and practices, in Jewish or Buddhist (or another) religion, linking different viewpoints</li> <li>Explain diverse ideas and viewpoints from the religion studied clearly in various forms</li> <li>Investigate and explain why this religion matters to its young followers in the UK today</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>Appreciate and appraise the challenges of a religious way of life in modern Britain</li> <li>Express insights into the Jewish / Buddhist (other) religious beliefs and ways of living, raising questions and giving coherent accounts of beliefs and ideas</li> <li>Enquire into and interpret the significance of aspects of living as a young Jew / Buddhist / other in the UK today</li> </ul>

<p><b>8.5 Recommended for Year 8</b>  <b>Enquiry: Where can we find wisdom to live by?</b>  <b>Studying sources of wisdom from religions and worldviews.</b></p> <p><b>Learning intention: students will gain rich knowledge of the ways in which sacred texts function as sources of wisdom and guidance for religious people. They will develop their abilities and skills in selecting and deploying ideas and expressing spiritual ideas</b></p> <p><b>Concepts:</b> Wisdom, authority, beliefs and teachings, meaning, purpose and truth.</p> <p><b>Suggested religions and worldviews:</b> Christianity, Sikhi, Buddhism</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What is the value of sacred texts to believers?</li> <li>What is the meaning of some wisdom texts from Sikh, Buddhist and Christian scriptures? (Use real examples with students)</li> <li>What is similar and distinctive about the wisdom texts from different religions?</li> <li>Is spiritual wisdom different from sacred texts? How and why?</li> <li>If God does not speak in sacred writings, why do billions follow them?</li> <li>If God speaks in sacred writings, how can humanity hear and follow?</li> <li>Does everyone need wisdom to live by? Why?</li> <li>Where do I get my wisdom for life from?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>Understand examples of wisdom teachings from Sikhs, Buddhists and Christians, linking different ideas from different religions</li> <li>Explain diverse ideas and viewpoints about the nature of spiritual wisdom clearly in various forms</li> <li>Investigate and explain how and why religious texts provide wisdom to billions of people today, studying similarities and differences thoughtfully</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>Appreciate and appraise different understandings of a range of wisdom texts from Sikh, Buddhist and Christian sources</li> <li>Express insights into questions about spiritual wisdom, giving coherent accounts of beliefs and ideas from Sikhs, Buddhists and Christians</li> <li>Enquire into and interpret examples of ideas and sources of wisdom from three religions, accounting for similarities and differences</li> </ul>
<p><b>8.6 Recommended for Year 8</b>  <b>Enquiry: How can people express the spiritual through the arts?</b></p> <p><b>Learning intention: students will gain rich knowledge of examples of spiritual expression in architecture, calligraphy, art, music and other media from three different religions. They will develop their abilities and skills in expressing their own ideas about spiritual questions</b></p> <p><b>Concepts:</b> ways of expressing meaning, identity, truth, values.</p> <p><b>Religions and worldviews:</b> Islam, Christianity, Buddhism, non-religious views.</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What religious or spiritual art, architecture, poetry, music and drama is impressive to me?</li> <li>How can buildings, pieces of music or works of art express spiritual ideas or visions? What are some of the best examples from Islam, Christianity and Buddhism?</li> <li>How do people who are 'spiritual but not religious' use the arts for spiritual expression?</li> <li>Why do religions use the arts? (Many different reasons!)</li> <li>If art is spiritual, then in what ways non-religious people access it as well as religious people?</li> <li>What inspires me?</li> <li>How do I express my deepest commitments?</li> <li>Can I create a piece of spiritual expression in an art form I am good at? (A project-based assessment)</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>Appreciate and appraise different understandings of the spirituality of religious creativity in art, music, architecture and other forms</li> <li>Express insights into spiritual questions about the arts, giving coherent accounts of examples of how Buddhists, Christians and Muslims use creativity to express spiritual ideas</li> <li>Enquire into and interpret ideas and examples of the arts as spiritual expression</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>Evaluate diverse perspectives on the ways in which Christians, Muslims, Buddhists and those who are spiritual but not religious use the creative arts to raise and explore ultimate questions</li> <li>Use different methods of religious study to express and explain spiritual ideas of their own creatively and coherently</li> <li>Evaluate arguments about the roles of the arts in different religions and worldviews both personally and critically</li> </ul>

<p><b>9.1 Recommended for Year 9</b>  <b>Enquiry: Are the ideas of science and religion compatible?</b>  <b>Learning intention: students will gain rich knowledge of debates about the contributions of science and religion to human understanding, considering whether science and religion are complimentary or conflicting. They will develop their abilities and skills in weighing up arguments and balancing conclusions about profound questions of meaning and knowledge.</b></p> <p><b>Concepts:</b> beliefs, meaning, truth, commitment, values  <b>Religions and worldviews:</b> Christianity, Islam, Atheism (Humanism is an appropriate form of atheism here)</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What do religion and science say about the origins of the universe and humanity?</li> <li>What are the varied views of Christians about the value and role of science in exploring the universe?</li> <li>What are the varied views of Muslims about the value and role of science in exploring the universe?</li> <li>What are the varied views of atheists about the claims religions make to explain human origins, purposes and destiny?</li> <li>Why do some people think religion and science are opposites and others say they fit well together?</li> <li>Can religion and science be reconciled?</li> <li>Will religion lose out to science in the next century?</li> <li>If God made the universe, who made God?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>Appreciate and appraise different understandings of religions and worldviews regarding questions about origins and destiny from the viewpoints of science and religions</li> <li>Express insights into questions about science and religion, giving well informed and coherent accounts of varied beliefs and ideas</li> <li>Enquire into and interpret ideas, sources and arguments, taking balanced and reasonable viewpoints supported with reasons</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>Evaluate diverse beliefs and perspectives on questions about religions and science, using evidence, reasons and arguments</li> <li>Use different methods of study (e.g. philosophy, theology, scientific disciplines) to explain ideas about possible relationships between science and religions creatively and coherently</li> <li>Evaluate arguments about science and religion personally and critically</li> </ul>
<p><b>9.2 Recommended for Year 9</b>  <b>Enquiry: Does religion make peace or cause war?</b>  <b>Learning intention: students will gain rich knowledge of case studies of religions in conflict and in peacemaking. They will develop their abilities and skills in expressing understanding of balance, diversity and ambiguity.</b></p> <p><b>Concepts:</b> beliefs, sources of wisdom, diversity, truth, values  <b>Religions and worldviews:</b> Christianity, Islam, Atheism</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>(How) Can people find peace through faith?</li> <li>What do religions teach about peace?</li> <li>What can we learn from examples of religious conflict and religious peace making?</li> <li>What do different Christians say about making peace and about times when Christians have been guilty of violence?</li> <li>If religions teach peace, why do they fight?</li> <li>What do different Muslims say about making peace and about times when Muslims have been guilty of violence?</li> <li>What do different atheists say about making peace and about times when atheists have been guilty of violence?</li> <li>Why is religion often blamed for war?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>Appreciate and appraise different understandings of connections between religions and worldviews and violence and peace</li> <li>Express insights into questions about religion, peace and conflict, giving coherent accounts of beliefs and ideas from Muslim, Christian and Atheist sources</li> <li>Enquire into and interpret ideas, sources and arguments, for example about 'Just War' theory and pacifism in Christianity and Islam</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>Evaluate diverse beliefs and perspectives on the key questions of the enquiry</li> <li>Use different methods of religious study including philosophical, historical, political and ethical, to explain ideas about religion peace and conflict creatively and coherently</li> <li>Evaluate arguments about religions, peace and conflict personally and critically</li> </ul>



<p><b>9.3 Recommended for Year 9</b>  <b>Enquiry:</b> How do people decide what is right in relation to ethical issues?  <b>Learning intention:</b> students will gain rich knowledge of case studies of religions and ethical issues and dilemmas.  <b>They will develop their abilities and skills in expressing understanding of balance, diversity and ambiguity.</b></p> <p><b>Concepts:</b> beliefs, sources of wisdom, diversity, truth, values  <b>Religions and worldviews:</b> Christianity, Buddhism, Humanism (other religions might be selected by the school)</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>How do Christians, Humanists and Buddhists decide what is right or wrong?</li> <li>What is the meaning of key religious texts about ethics – examples might include Romans 12:9-21 (Christian), the Humanist Manifesto, the Five Precepts (Buddhist).</li> <li>How do Christians, Humanists and Buddhists apply their beliefs about ethics to varied issues- e.g. peace and conflict, sexuality, sanctity of life, medical ethics, animal rights.</li> <li>What can we learn from teachings of religions and worldviews about our own ethical ideas and behavior?</li> <li>What makes an action good or evil?</li> <li>How do we decide what is right and wrong?</li> <li>Why is it hard to do what we think is right and good? The issues of temptation and hypocrisy.</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>Appreciate and appraise different understandings of ethical sources from religions and worldviews</li> <li>Express insights into religious and ethical questions, giving coherent accounts of beliefs and ideas</li> <li>Enquire into and interpret ideas, sources and arguments regarding what is right and wrong, good and evil</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>Evaluate diverse beliefs and perspectives on a range of contemporary ethical issues using sources of wisdom thoughtfully</li> <li>Use different methods of religious study (e.g. philosophy, textual study, psychology of religion) to explain ideas about ethics creatively and coherently</li> <li>Evaluate arguments about what is right and wrong, good and evil, personally and critically</li> </ul>
<p><b>9.4 Recommended for Year 9</b>  <b>Enquiry:</b> Does being religious make it easier or harder to be good?  <b>Learning intention:</b> students will gain rich knowledge of research into religion and happiness and into religion and charitable giving.  <b>They will develop their abilities and skills in interpreting data and arguments and expressing coherent views reasonably.</b></p> <p><b>Concepts:</b> beliefs, sources of wisdom, diversity, truth, values  <b>Religions and worldviews:</b> Humanism, Sikhi, Christianity (other religions may be selected by the school)</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What do Sikhs and Christians say about the ethical impact of following their religions? What do they do about this?</li> <li>How do non religious people, for example those who are humanist, or who are spiritual but not religious, live for the wellbeing of all?</li> <li>Is religion more of a power for peace or a source of conflict in the world today? How can we find out?</li> <li>Do religious people do good because they fear God?</li> <li>Why do non religious people reject selfishness?</li> <li>What are my beliefs and intentions about living a good life?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>Appreciate and appraise different understandings of the impacts of religions and worldviews on people's behaviour</li> <li>Express insights into questions about why people might try to be good, giving coherent accounts of beliefs and ideas</li> <li>Enquire into and interpret ideas about goodness in action using varied sources and arguments</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>Evaluate diverse beliefs and perspectives on whether religion is a force for goodness</li> <li>Use different methods of religious study to explain ideas about the impact of ethical beliefs on behaviour creatively and coherently</li> <li>Evaluate arguments about whether religion makes a person behave better both personally and critically</li> </ul>

<p><b>9.5 Recommended for Year 9</b>  <b>Enquiry: What can religions and worldviews contribute to climate justice and ‘saving the Earth’?</b>  <b>Learning intention: students will gain rich knowledge of case studies of religions in relation to green issues.</b>  <b>They will develop their abilities and skills in expressing understanding of ways in which worldviews impact on green issues such as climate justice.</b></p> <p><b>Concepts:</b> beliefs, sources of wisdom, diversity, truth, values  <b>Religions and worldviews:</b> Hindu dharma, Christianity, green spiritualities.</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What do different religions and worldviews teach and do about the significance of the earth and the world of nature?</li> <li>Why have some religions not shown much care for the earth in recent centuries?</li> <li>Can religions make a better contribution to dealing with issues of climate change and climate justice?</li> <li>How do Hindus express their vision of the unity of all life in relation to environmental issues?</li> <li>How do Christians express their belief on God as creator of a good earth in relation to environmental issues?</li> <li>How do people who believe in ‘green’ spiritualities express their faith in action?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Appreciate and appraise different understandings of the ways varied religions and worldviews engage with green issues</li> <li>➤ Express insights into ethical questions about the future of the planet, giving coherent accounts of beliefs, ideas and examples of action</li> <li>➤ Enquire into and interpret ideas, sources and arguments, comparing different views about the natural world</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Evaluate diverse beliefs, perspectives and actions in relation to key environmental issues</li> <li>➤ Use different methods of religious study to explain ideas about the importance of tackling climate change issues creatively and coherently</li> <li>➤ Evaluate arguments about the impacts of different views of ethics and belief to do with the natural world both personally and critically</li> </ul>
<p><b>9.6 Recommended for Year 9</b>  <b>Enquiry: What was the Holocaust? Who were Bystanders, Rescuers and Upstanders? How can we be Upstanders? What was the impact of the Holocaust on survivors?</b>  <b>Learning intention: students will gain rich knowledge of Jewish life in European settings before 1939 and Jewish responses to responses to Nazi genocide, including religious responses.</b>  <b>They will develop their abilities and skills in arguing for justice and harmony in communities.</b></p> <p><b>Religion:</b> Judaism, Christianity and other worldviews.</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>What were the conditions of pre-war Jewish life in Europe? What impact did anti-semitism have on these conditions?</li> <li>What were the impacts of Nazi genocidal policy on the Jewish people?</li> <li>What are our reflections on the choices that people made during the Holocaust and the impact of these choices?</li> <li>How did the Holocaust affect Jewish survivors’ belief in God, forgiveness and their sense of justice?</li> <li>Why is the work of the National Holocaust Centre and Museum and related charities and memorials important today?</li> <li>How can we gain an accurate understanding of examples of issues arising from Holocaust study? What makes this part of RE as well as of History?</li> </ul>	<p><b>Expected outcomes</b>  <b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Appreciate and appraise different understandings of the ways prejudice and discrimination led to the holocaust</li> <li>➤ Express insights into ethical questions about the holocaust and other genocides</li> <li>➤ Interpret ideas, sources and arguments to make a case for holocaust remembrance</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Evaluate diverse examples of genocide, accounting for patterns of prejudice and hatred</li> <li>➤ Use different methods of religious study to explain ideas about the importance of holocaust remembrance</li> <li>➤ Evaluate arguments about the significance and dangers of hatred, intolerance and prejudice in the world today in the light of their learning</li> </ul>



<p><b>Sample outline for an Enquiry: Devised by the school</b></p> <p><b>Learning intention: students will gain rich knowledge of... They will develop their abilities and skills in...</b></p> <p><b>Concepts:</b> Selected from the syllabus (2 or more from beliefs, teachings, wisdom, ways of living, ways of expressing meaning, identity, diversity, belonging, meaning, purpose, truth, values, commitments)</p> <p><b>Religions and worldviews:</b> Selected from the syllabus</p>	<p><b>Questions:</b> This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> <li>▪ What...</li> <li>▪ How do religions...</li> <li>▪ What do religious texts say about...</li> <li>▪ What do religious people do about...</li> <li>▪ Where...</li> <li>▪ Which...</li> <li>▪ How...</li> <li>▪ Why...</li> <li>▪ If...</li> <li>▪ What arguments support...</li> <li>▪ What experience suggest...</li> <li>▪ What conclusions can we draw about...</li> </ul>	<p>(Year 8 general examples are given here – these will need applying to the content and / or age group you plan for)</p> <p><b>Expected outcomes</b></p> <p><b>Most pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Understand ideas and practices, linking different viewpoints</li> <li>➤ Explain diverse ideas and viewpoints clearly in various forms</li> <li>➤ Investigate and explain why religions and worldviews matter</li> </ul> <p><b>More able pupils:</b></p> <ul style="list-style-type: none"> <li>➤ Appreciate and appraise different understandings of religions and worldviews</li> <li>➤ Express insights into religious questions, giving coherent accounts of beliefs and ideas</li> <li>➤ Enquire into and interpret ideas, sources and arguments</li> </ul>
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We are pleased to be able to provide some fully exemplified investigation plans for schools. These were created for the previous syllabus and SACRE hopes to update this over the next year.

SACRE wishes to encourage schools in the secondary age range to collaborate and share their planning for 11-14s, and will provide a sharing service for those who generously make their plans available to others.

The examples provided are:

- Does it make sense to believe in God?
- What will make our society more tolerant and respectful?

### Sequencing and progression issues:

Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus.

The teaching order of the plans is a matter entirely for schools but should be ordered to allow pupils to 'know more and remember more', building on previous learning and giving opportunities to show understanding and skills.

Martina, 13,  
takes the view  
that all  
religions are  
connected by  
thankful hearts



## 14-19 RE Programme of Study

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They will expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They will gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

Through their RE courses, students gain access to many valuable learning opportunities including enabling students to:

- flourish individually, within their communities and as citizens in a diverse society and in the global community;
- develop personalised learning skills;
- develop attitudes of respect for all in a plural society.

### How schools in Walsall can fulfil their requirement to provide Religious Education to all registered students

Schools should plan for continuity of provision of religious education that is progressive and rigorous from key stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and/or other principal religions, and/or other beliefs, worldviews or philosophies, within the context of a pluralistic society. All pupils (unless withdrawn by their parents) must be taught RE whether or not they choose it as an examination subject. This is reiterated in the recent OFSTED RE Research review.

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example Walsall schools could hold two RE conferences a year for all 16-19 year old students, bringing together students from different communities, religions and beliefs to address and reflect upon contemporary issues)

The requirements of the syllabus are met where pupils take a GCSE course in religious studies (or equivalent) from a national awarding body. Any pupil following one of the nationally accredited courses below is deemed to have met the requirements of the Agreed Syllabus:

- a) A GCSE Religious Studies course which is based on the study of Christianity and at least one other major religion (the full course);
- b) A GCSE (Short Course) in Religious Studies which is based on the study of Christianity and at least one other major religion (the short course);
- c) A CoEA (Certificate of Educational Achievement) in Religious Education which is based on the study of Christianity and at least one other major religion.

RS Examined courses are available from all the national awarding bodies: AQA, OCR, Edexcel and WJEC. There is a wide range of options and combinations of religions and topics to be studied. Schools must teach RE using the specifications of a GCSE RS course. The Agreed Syllabus does not, of course, require that students be entered for this examination.

### Range

Schools must select options which enable pupils to study Christianity and at least one other religion. It is good practice for students to learn about the religions and beliefs of their own community and from their own perspective. (There is not a requirement that the students are entered for the examination)

## Key concepts for 14-19 RE for all

Teachers need to provide learning for students in relation to the key concepts that underpin the study of RE in order to deepen and broaden their knowledge, skills and understanding.

### The key concepts

#### A. Beliefs, teachings and sources

- Analysing teachings, sources, authorities and ways of life in order to understand religions and beliefs in historical and cultural context.
- Understanding and analysing beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values.

#### B. Practices and ways of life

- Explaining and evaluating the varied impacts of religions and beliefs on how people live their lives.
- Analysing the ways in which the impact of religions and beliefs can vary according to context.

#### C. Expressing meaning

- Interpreting and evaluating the meanings of different forms of religious, spiritual, moral and cultural expression.
- Interpreting and synthesising many different sources and forms of religious, spiritual, moral and cultural expression.

#### D. Identity, diversity and belonging

- Interpreting and analysing diverse perspectives on issues connecting personal and communal identity.
- Evaluating and analysing questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion.

#### E. Meaning, purpose and truth

- Analysing and synthesising insights on ultimate questions that confront humanity
- Expressing personal and critical evaluations of questions of meaning, purpose and truth in relation to religion and beliefs

#### F. Values and commitments

- Synthesising evidence and arguments about ethics and morality in relation to beliefs, spirituality and experience.
- Evaluating personally and critically their own and others' values and commitments in order to make coherent and rational choices.

Students should be able to:

- investigate and interpret significant issues in the light of their own identities, experiences and commitments
- present coherent, detailed arguments about beliefs, ethics, values and issues, with independence and critical awareness of their methods of study
- use and develop specialist vocabulary and critical arguments, with awareness of their power, limitations and ambiguity
- use and evaluate the rich, varied forms of creative expression in religious life;
- reflect critically on their opinions in the light of their learning about religions, beliefs and questions
- develop their independent values and attitudes on moral and spiritual issues related to their autonomy, identities, rights and responsibilities
- evaluate issues, beliefs, commitments and the influence of religion, including philosophical, spiritual and ethical perspectives
- use skills of critical enquiry, creative problem-solving and communication through a variety of media to respond to issues of identity, meaning and values in a wide range of contexts.

## Curriculum opportunities

During the 14-19 phase students should be offered the following opportunities that are integral to their learning in RE and enhance their engagement with the concepts, processes and content of the subject. The curriculum should provide opportunities for students to:

- discuss, explore and question concepts, images and practices;
- visit places of worship, inter-faith centres or other spiritual places, learning from worship or rituals, as appropriate;
- discuss, reflect on and develop arguments about philosophical and ethical issues;
- reflect on the importance of engagement in community projects, dialogue or social action, reflecting on its importance for themselves and others;
- encounter and engage with people from different religious, cultural and philosophical groups, to explore a range of convictions on religious and moral issues;
- evaluate concepts, practices and issues, paying attention to beliefs and experience, and using reasoned, balanced arguments;
- use a range of forms of expression to communicate their ideas and responses, including exploring and recording how their thoughts, feelings and experiences have changed;
- access the sources, images and sounds that are key to their study, using texts and ICT as appropriate;
- explore the connections between RE and other subject areas.

## 16 –19 RE for All

All schools with students aged 16-19 on roll are required to provide an RE entitlement for these students, irrespective of which examination courses they may choose. This is reiterated in the recent OFSTED RE Research review. This core entitlement for all students is seen in this Agreed Syllabus as an enrichment of curriculum studies: it takes its place alongside key skills, critical thinking, sex education and citizenship studies, all of which the school will also provide for students in this age range. The allocation of curriculum time for RE should be clearly identifiable and should avoid tokenism. The syllabus recommends that this should be 15 hours per year.

At this stage, learning opportunities should be focused upon a range of religions and views of life appropriate to the students and the selected curriculum content, having regard to prior learning and the value of both depth and breadth in studying religions. Schools may plan their provision for the key stage including topics selected from those listed below, or designed by the school in line with all the general requirements of the syllabus.

There is considerable flexibility for schools in devising programmes of study for 16-19s. RE can be delivered in various ways, including through core and enrichment programmes of study, general studies, examined courses, as day conferences or through integrated work in a number of subjects.

The Agreed Syllabus Conference wishes to draw attention to the SCAA / QCA publication 'Religious Education 16-19' (reference: RE/95/299, ISBN: 1 85838 074 X) as a source of guidance for schools. A PDF copy of this booklet is included on the Agreed Syllabus Website. It still represents the official guidance on 16-19 RE for all.

# Impact of RE



Aims in RE: A progression grid	At the end of KS1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:	At the end of key stage 3 most pupils will be able to:
<b>Know about &amp; Understand</b> A1. Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities;	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;
<b>Know about &amp; Understand</b> A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews;	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world;
<b>Know about &amp; Understand</b> A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning;	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them;
<b>Express and Communicate</b> B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;	Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;
<b>Express and Communicate</b> B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value;	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities;
<b>Express and communicate</b> B3. Appreciate and appraise varied dimensions of religion <sup>4</sup> ;	Notice and respond sensitively to some similarities between different religions and worldviews;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews;	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied;
<b>Gain &amp; deploy skills:</b> C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;	Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
<b>Gain &amp; deploy skills:</b> C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all;	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect;	Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews;
<b>Gain &amp; deploy skills:</b> C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

<sup>4</sup> The RE Program of Study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, religion in the singular specifies the aim: to consider and engage with the nature of religion broadly, not merely with individual examples of religions or worldviews.

## Achievement and Assessment in RE

### Expectations, Progression and Achievement in Religious Education

#### Good assessment practice

In RE, by the end of each key stage, pupils are expected to know, apply and understand the content, skills and methods specified in the relevant Programme of Study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the Programmes of Study.

#### Assessment in this agreed syllabus is related to end of key stage expectations.

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the knowledge, understanding, skills and methods specified in the Programmes of Study.
- Page 73 presents all of the end of key stage outcomes, so that teachers can see how they represent progress in relation to knowledge, understanding and skills.
- Within each key question plan, learning outcomes are presented that relate to the end of key stage outcomes. While the end of key stage outcomes are general, the key question page plan learning outcomes are specifically related to the content (knowledge, understanding and skills) required to address the key question.
- The learning outcomes for each key question page plan are expressed in terms of allowing pupils to meet the outcomes. Time is needed for pupils to consolidate and embed their learning before moving to the next steps. We expect that the majority of pupils will meet the expected outcomes.
- The language of *expected* outcomes has been used in this syllabus. We expect that schools will translate this to the language common in their school if other words are used to describe achievement in other subjects.
- The previous iteration of this syllabus offered a series of skills pyramids, one for each of the three syllabus aims. If these are useful you can still refer to them. Please note that Ofsted are clear that skills are not developed in a vacuum and they are always developed attached to knowledge. Ofsted are also critical of hierarchies of skills.
- The pyramids provided a summary of the skills expected by the end of key stage outcomes. The pyramids gave examples of the skills tied to sample knowledge: e.g.
  - **Outline ideas and practices, linking different viewpoints:** Pupils consider some different possible meanings for two parables of Jesus, considering what the parables mean to Christians today. They rank the possible interpretations, giving a reason why they consider one is a better interpretation than another.
  - **Explain diverse ideas and viewpoints clearly in various forms:** Pupils are given eight quotes, four which claim religion is a force for good, and four which say it does more damage than good. They use the ideas to explain their viewpoint about the question 'Is religion a force for good or not?'
  - **Notice and find out about religions and worldviews:** Pupils show curiosity about what Jews or Christians do each day or each week. They notice some details which interest them, and find out more from a book, an artefact, a photo or some other source.

We have chosen not to reuse these pyramids in this syllabus.

#### The learning outcomes in this syllabus support teachers in assessing whether pupils are on track to meet end of key stage expectations.

- Assessment requires that teachers know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this in an ongoing way throughout a unit, and to devise appropriate learning activities to enable pupils to secure their knowledge, understanding and skills.
- Schools need to be able to track progress of pupils. Using the unit learning outcomes as stepping stones towards the end of key stage outcomes will allow teachers to track progress in each unit. Again, Ofsted are very clear that the curriculum is the progression model and so pupils need to be assessed against the knowledge, understanding and skills that they have been taught in a unit, building on what they have learnt before.

- This is not the same as giving pupils a level. Teachers know that pupils' understanding at the beginning of a topic may dip as they encounter new and unfamiliar material. Where the key question builds on previous learning (which is why a carefully constructed long term plan is essential) pupils will start with and build on some prior knowledge. Building on this prior knowledge and recalling previous knowledge will help pupils to make more progress.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical 'box-ticking' exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

**The key question learning outcomes and end of key stage outcomes support teachers' planning for all pupils.**

- Teachers of RE should plan their approach to the whole key stage with the learning intentions of the end of the key stage in clear view.
- Using the learning outcomes for each key question is also essential when planning learning activities for pupils. Classroom activities should enable pupils to build up knowledge and understanding in a variety of ways, allowing pupils plenty of opportunities to achieve the outcomes. Through the unit, teachers should be aware of how far pupils achieve the outcomes, to identify their next steps in teaching.
- Setting high expectations early in the key stage, in terms of the knowledge, understanding, skills and methods of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils.

**The end of key stage statements can be used for reporting to parents.**

- As with all other subjects, parents/carers are entitled to an annual report which clearly describes the progress and achievement of their child(ren) in relation to the Programme of Study in RE.
- Good RE reporting is individual, positive, criterion-referenced, accurate and diagnostic.

**The core principles are that assessment should:**

- set out steps so that pupils reach or exceed the end of key stage expectations in the new RE curriculum;
- enable teachers to measure whether pupils are on track to meet end of key stage expectations;
- enable teachers to pinpoint the aspects of the curriculum in which pupils are falling behind, and recognise exceptional performance;
- support teachers' planning for all pupils; and
- enable the teacher to report regularly to parents and, where pupils move to other schools, providing clear information about each pupils strengths, weaknesses and progress towards the end of key stage expectations.

## Formative and summative assessment using this syllabus

When introducing and supporting schools using this syllabus, the key message around assessment has been around doing what is both *meaningful* and *manageable*. In the first instance teachers need to understand what knowledge, understanding and skills the curriculum expects. Once they understand this, they can give good feedback within lessons on what the pupils know, understand and can do, what they don't know or don't understand, and what they need to do next.

### Effective assessment in RE

In the last few years, there has been increasing emphasis on providing pupils with a knowledge-rich curriculum. There is much discussion around what this means in practice, but most agree that a knowledge-rich curriculum is one in which the specifics of what pupils are to learn is clearly set out, and where skills are explicitly linked to this knowledge and understanding, rather than being broad and generic.

When planning how RE will be taught and assessed at your school, be sure to consider how you will give pupils opportunities to explore and understand both the knowledge you are sharing as well as the different ways of knowing. The teaching and learning activities, and the assessment of these activities should demonstrate pupils' engagement with:

- *substantive knowledge*, that is the factual and conceptual content of the curriculum
- *disciplinary knowledge or ways of knowing*, that is, the methods, procedures and tools that are part and parcel of RE
- *personal knowledge*, that is, pupils' own worldviews and how they shape their encounters with the content of RE.

This syllabus is designed to give pupils such opportunities. For instance, in the upper Key Stage 2 unit *Y5B: Commitments and meanings – Hindu, Muslim, Christian, Non-religious* pupils develop core substantive knowledge which will inform their engagement with the philosophical approaches needed to study *8.1 Enquiry: Why believe in God? Or why be an atheist?*

The disciplinary knowledge developed in these units stems largely from philosophy of religion, and pupils also work with the disciplinary knowledge of psychology in considering religious experience and personal belief, as well as other scientific and rationalist disciplines. In units like these, there are many opportunities for pupils to consider different, often contrasting and sometimes conflicting ways of knowing. As teachers, we can ensure that these are made explicit to pupils through the design of learning activities as well as in the design of our assessments.

### Formative assessment

This requires teachers to do what we always do: listen to, observe and study what pupils say and do in lessons; in other words, formative assessment (or 'assessment for learning'). This will allow us to give good verbal feedback to pupils as whole classes, groups and individuals, and occasionally give written formative feedback as well. All this formative assessment is done in lessons and it informs our ongoing practice, as we need to adapt our planning depending on what we discover.

There are many strategies that support this formative assessment, but it is important to remember that as you listen, watch, quiz, question, check for misconceptions, scribble notes, etc., you don't need to provide evidence for every bit of pupils' attainment. Many teachers use floor books, particularly in Key Stage 1, which show examples of learning as a class. In Key Stage 2 some have individual books alongside floor books that could be looked at when a subject leader needs to monitor pupil work.

### Summative assessment

Once teachers are confident that they understand the learning that is expected in a unit of work, this allows them to provide information for whatever accountability or summative assessment system a school is using. It is best if RE doesn't set itself out to be different from other subjects and so uses the same system as, for example, Geography or History.

The system that has proved most effective, meaningful, manageable and popular with this agreed syllabus is remarkably simple. At the end of a unit of work, i.e. approximately four times a year, a teacher considers each pupil's progress against the unit outcomes and notes whether they are working at the expected standard. They can do this by flicking through samples of work, remembering progress using knowledge retrieval strategies and by using their professional judgement. If teachers understand the learning that is expected in the unit, they know how much pupils are achieving. This can be filled in on a simple electronic form and sent to the subject leader.

The subject leader is then able to do several things. Firstly, they can 'dip test' as a form of moderation. This involves choosing a couple of pupils and asking a few teachers to talk about the 'RE story' of the pupil, i.e. explain why they have chosen to categorise Olivia as not meeting expected outcomes or Umar as working beyond expected outcomes in a particular unit. This could involve asking for an explanation as to why they are beyond expected outcomes in this unit when they were categorised as not meeting expected outcomes in the previous unit. They can also create statistics to enable them to compare attainment in RE to another subject. This can be explored further during pupil interviews that check on knowledge recall and understanding of what has been taught.

Assessment using this example depends upon teachers understanding clearly what is being taught, giving feedback during the day-to-day encounter in RE lessons and then recording the pupils' overall achievement across the unit. These three things, when held together, produce a system that is informative to the pupil, teacher and subject leader (it is *meaningful*) and does not take lots of time to carry out (it is *manageable*).

As far as pupil learning is concerned, summative assessment or assessment for accountability is less important than formative assessment. It has an entirely different purpose, namely, to check up on progress over time, to see if any particular classes or groups of pupils are making excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

Teachers and pupils should not assume that summative assessment will always indicate upward progress, e.g., showing that a pupil has moved up a grade or step, etc. Consider the effect of pupils encountering a completely new unit, encountering knowledge about Hindu ways of living for the first time, at the age of 8 or 9. It would be inappropriate to expect the same depth of learning in this as we do in an aspect of Christianity, where learning may have been built up over several years. At the very least, unfamiliar vocabulary may mean learning is slower. It may also be the case that a pupil studying their own religion or worldview can demonstrate learning that exceeds expectations, and which is not typical of what they know, understand or can do in relation to other elements of the syllabus.

It is clear, therefore, that when creating a summative assessment system, careful thought needs to be given as to what is being assessed and how often. One important point to consider when planning summative assessment is to have a realistic expectation of how much time is being spent on assessment. In most schools, RE will have no more than one fifth of the curriculum time of, say, English, and should only require a commensurate amount of time for summative assessment.

When planning for assessment in RE, key questions to consider are:

- How often is summative assessment really required?
- How will the resulting information be used?
- With whom is it shared? Is it meaningful to them?
- Is it worth the time?



## Spiritual Moral, Social and Cultural Development (SMSC):

### A distinctive contribution from Religious Education

The Agreed Syllabus for RE enables the teaching of RE to make a distinctive and significant contribution to these four aspects of pupils' development. While schools provide for these aspects of personal development in many ways, and through many subjects of the curriculum, RE may often focus on spiritual and moral education within the curriculum, and makes a distinctive contribution to understanding cultural diversity through developing understanding of religions. These opportunities for personal development contribute to high standards and aspirations for each pupil.

**There is an extensive literature on these topics, which are always contested. For the purposes of the RE syllabus, the following descriptions provide a basis for ways in which the RE curriculum can contribute to pupils' personal development.**

<p><b>Spiritual development</b> enables people to look within themselves, at their human relationships, at the wider world and at their vision of the divine or the ultimate reality with characteristics such as courage, hope, acceptance, strength, insight and love, so that they can better face all the sufferings, challenges and opportunities of human life.</p>	<p>Religious education provides opportunities to promote <b><i>spiritual development</i></b> through:</p> <ul style="list-style-type: none"> <li>▪ discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth</li> <li>▪ learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices</li> <li>▪ considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity</li> <li>▪ considering how religions and other worldviews perceive the value of human beings, and their relationships with one another, with the natural world, and with God</li> <li>▪ exploring the relationships between British values and different religions and spirituality</li> <li>▪ valuing relationships and developing a sense of belonging</li> <li>▪ developing their own views and ideas on religious and spiritual issues.</li> </ul>
<p><b>Moral development</b> enables pupils to take an increasingly thoughtful view of what is right and wrong, to recognise the needs and interests of others as well as themselves and develop characteristics such as truthfulness, kindness, unselfishness and commitments to virtues such as integrity, justice and the will to do what is right, so that they can live in ways which respect the well-being and rights of each person.</p>	<p>Religious education provides opportunities to promote <b><i>moral development</i></b> through:</p> <ul style="list-style-type: none"> <li>▪ enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust</li> <li>▪ exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders</li> <li>▪ considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice</li> <li>▪ studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect, community cohesion and personal integrity</li> <li>▪ considering the importance of rights and responsibilities and developing a sense of conscience</li> <li>▪ applying their own thinking to British values including tolerance, respect, the rule of law, democracy and individual liberty</li> </ul>



<p><b>Social development</b> enables pupils to relate to others successfully through an understanding of the responsibilities and rights of being a member of various family, local, national and global communities. It enables them to develop social skills, qualities, attitudes and characteristics such as respectfulness, tolerance, a willingness to get involved, so that they can play a full and fulfilling part in their community and society as, for example, family members, citizens, learners and workers.</p>	<p>Religious education provides opportunities to promote <b><i>social development</i></b> through:</p> <ul style="list-style-type: none"> <li>▪ considering how religious and other beliefs lead to particular actions and concerns</li> <li>▪ investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions</li> <li>▪ articulating pupils' own and others' ideas on a range of contemporary social issues, including environmental concerns, issues of equality and community cohesion and the impact of ideas about British values.</li> </ul>
<p><b>Cultural development</b> enables people to develop their sense of their own place and identity in society, to value and participate creatively in their own culture and appreciate the cultures of others by developing their appreciation of, for example the arts, literature, sport, music, travel and other aspects of culture. Cultural development makes its contribution to human wellbeing through enabling participation in diverse varieties of cultural life for the enrichment of individuals and communities. Cultural development enables people to develop understanding, qualities and attitudes which lead to appreciation or participation in local, regional, national, European and global cultures.</p>	<p>Religious education provides opportunities to promote <b><i>cultural development</i></b> through:</p> <ul style="list-style-type: none"> <li>▪ encountering people, literature, the creative and expressive arts and resources from differing cultures</li> <li>▪ considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices</li> <li>▪ examining what it means to be growing up in Britain, and exploring historic British values, including a range of ideas about tolerance, respect, democracy, individual liberty and the rule of law</li> <li>▪ promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good.</li> </ul>

## Cultural Capital and RE

### What is cultural capital? A concept from the OFSTED Framework relevant to RE. How does RE contribute to building cultural capital for learners?

Cultural capital is a sociological concept which describes a person's social assets, usable in seeking and securing status within the social groups to which the individual belongs, from the local and familial to the national or global.

Cultural and social assets include, for example, education, family status, style of speech – whatever gives access to a society's benefits. Religions make key contributions to cultural capital in many areas. This might relate to culture in its widest sense, including film, food, sport, fashion, the arts, language, history, science – and indeed faiths, beliefs and religions, in relation to the multicultural society. The distribution and accumulation of cultural capital – as with financial capital – seems to be unequal, and this can lead to some groups being disadvantaged.

Cultural capital comprises both the material and symbolic goods which a person can access and use within the economy. Think of it as the accumulated cultural knowledge that confers social status and power, including all the cultural offers religions make for their followers.

In OFSTED Education Inspection Framework, the concept is applied to all inspections, and used in this key requirement:

*Intent: leaders take on or construct a curriculum that is ambitious and designed to give all learners, particularly the most disadvantaged and those with special educational needs and/or disabilities (SEND) or high needs, the knowledge and cultural capital they need to succeed in life. (p9)*

[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/801429/Education\\_inspection\\_framework.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/801429/Education_inspection_framework.pdf)

### How does this connect to RE?

In relation to Religious Education, this concept has clear relevance and currency. Teachers of RE over many years have argued that a rich knowledge of the cultural and religious milieu in which children and young people are growing up has high value in the world of work and in social life more generally, and pupils surveyed about the value of RE often agree. Whilst it is obvious that the responsibilities of a school with regard to cultural capital for all its pupils are by no means the sole responsibility of RE, it is also useful to describe how RE can make the contribution. The diagram offers a simple description of RE's potential in relation to cultural capital, framed as four questions for teachers to think about.



**Examples of RE's contribution to cultural capital include these, among many others:**

<p><b>Experiences in RE which enhance cultural capital:</b></p> <ul style="list-style-type: none"> <li>▪ Being able to explore the culture and values of different religions and worldviews.</li> <li>▪ Receiving visitors from different faith communities.</li> <li>▪ Visiting places of worship from different faith communities.</li> <li>▪ Engaging with music, dance, drama and the arts inspired by religions and worldviews.</li> <li>▪ Recognising expressions of religion in culture: food, symbols, dress.</li> </ul>	<p><b>Opportunities to demonstrate cultural capital:</b></p> <ul style="list-style-type: none"> <li>▪ Collaborative teamwork activities that enable learners to express their own culture and beliefs in creative ways.</li> <li>▪ Engaging in activities which enable learners to see, experience and use for themselves 'the best that has been thought and said' in religions and worldviews.</li> <li>▪ Chances to participate in making cultural experiences that have lasting positive impact on the learners, e.g. in performance of music, dance, drama or worship.</li> </ul>
<p><b>A religiously educated young person: skills and competencies include:</b></p> <ul style="list-style-type: none"> <li>• The skills needed to navigate a society in which different cultures and religions are present.</li> <li>• The skills of listening and dialogue which enable mutual understanding and respect.</li> <li>• The skills needed to contribute to enabling inclusive communities, e.g. in class or school, to flourish for the wellbeing of all.</li> <li>• Simple examples include meeting and greeting others, engaging in conversation, sharing food with respect to differences of culture and recognizing examples of religious expression.</li> </ul>	<p><b>Skills and competencies in cultural capital which RE offers</b></p> <ul style="list-style-type: none"> <li>▪ The ability to speak confidently about their engagement with and appraisal of religious and spiritual aspects of culture.</li> <li>▪ The ability to engage with and respond for themselves to dilemmas of belief and value in their society.</li> <li>▪ The ability to relate without embarrassment or fear to people who are different, being polite, showing interest and always avoiding negativity such as ridicule.</li> <li>▪ The ability to make and enjoy cultural 'products' such as art, music, dance, drama in the context of RE.</li> </ul>

### **Religious Education and Statutory Relationships and Sex Education**

There are clear links between Religious Education and themes in the 2020 statutory Relationships and Sex Education (RSE) framework that we recommend schools explore when planning their curricula. Discussion around diverse families, commitment, marriage, parenting, and values, for example, will benefit from a cross-curricular approach that enables pupils to explore different perspectives from a range of religions and worldviews as well as relevant legislation. In consultation with your parent body you may like to include references within your RSE and RE policies and planning documents to these cross-curricular learning opportunities. More information about Relationships, Sex and Health Education (RSHE), locally and nationally can be found on the links below:

[Government RSHE guidance 2020](#)

## The contributions of RE to whole school priorities

RE offers distinctive opportunities to promote pupils' spiritual, cultural, social and moral development, and explore 'British Values'. RE lessons should offer a structured and safe space during curriculum time where learners build up their knowledge and understanding of religion and beliefs so that they can reflect on beliefs, ideas and questions for themselves. Teaching in RE should engage pupils in discussion, dialogue and debate which enables them to make their reasoning clear and which supports their cognitive and linguistic development. Details of RE's contributions to whole school priorities, SMSCD, cultural capital, community cohesion and British values can be found in later sections of the syllabus.

RE makes a key contribution to enabling pupils to consider British values, including tolerance and respect for people who hold different faiths and worldviews. The HMI Inspection Framework for schools requires schools to be active in promoting these values, and well planned RE is a major part of this work. This is elaborated below.

Teaching in RE lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.

### The breadth of RE

The law requires that Agreed Syllabuses and RE syllabuses used in academies or free schools that are not designated with a religious character "must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain". This means that from ages 4-19 pupils learn about diverse religions and worldviews including Christianity and the other principal religions in the UK. All types of school should recognise the diversity of our region and of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence. Pupils should also learn about non-religious ways of life and worldviews.

### RE in the school curriculum in different school types

RE is a statutory subject in each year of the school curriculum of maintained schools. Academies and Free Schools are contractually required through the terms of their funding agreements with DfE to make provision for the teaching of RE to all pupils on the school roll, and Academies in Walsall are warmly invited to use this syllabus. It is a local, contemporary and widely approved framework for RE. The Walsall RE Agreed Syllabus for 2021-2026 has been developed in line with the strategic priorities of the Local Authority and in consultation with all stakeholders.

***12 year old Mark believes that 'faith is the light of the world'***



## British values: the contributions of RE

**School inspection, from September 2014, explores and judges the contribution schools make to actively promoting British values.**

### **RE makes a key educational contribution to pupils' explorations of British values**

Teaching the Walsall Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values.

Questions about whether social and moral values are best described as 'British values' or seen as more universal human values will continue to be debated, but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity.

Values education and moral development are a part of a school's holistic mission to contribute to the wellbeing of all people within our communities. The RE curriculum focuses learning in some of these areas, but pupils' moral development is a whole school issue.

- **Mutual Tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance.
- **Respectful attitudes.** In the RE curriculum attention focusses on moving beyond mere tolerance and developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Respectful disagreement is seen as a virtue in this kind of RE. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad minded and open hearted.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others. In RE pupils will consider the idea that every person counts equally.
- **The Rule of Law:** In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective of a person's status or wealth.
- **Individual liberty.** In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.



## What opportunities for developing respectful attitudes does RE offer to pupils?

This Agreed Syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively.

**Learning for diversity.** Government guidance advises that “every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs”. A recurring theme of government and HMI guidance on Religious Education is to “develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions.” RE guidance also requires schools to enable pupils to examine the consequences of anti-social behaviour such as racism and to develop strategies for dealing with it. Equally, Ofsted (2014) also points to the major contribution that RE makes in promoting British values and enabling learners to develop positive attitudes through “valuing diversity, promoting multicultural understanding and respect.”

**Reducing intolerance.** Promoting community cohesion aims to contribute to reducing the corrosive effects of intolerance. It is too simplistic to assume that merely by teaching about the major world religions, RE will automatically contribute to community cohesion. It is even possible for weaker teaching to reinforce stereotypes: e.g. ‘Muslims are from Pakistan’ or ‘Christians are white’. It is valuable to note that, for example, Christians, Jews and Muslims all give great significance to Jesus within their religious tradition, holding some aspects in common and diverging on other fundamental points. There is also, of course, great diversity within religions, where different interpretations can clash sharply. As well as learning about the historical and current relationship between cultures, pupils should study the ways in which one religion has influenced the development of another.

**Visits and visitors:** RE is the ideal vehicle for building links with faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the ‘other’. It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment.

**Prevention of violent extremism:** RE’s mission for respect is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobic ideas, unfair negativity to any religion, any preaching of extremist or violent views, any connection of religion or belief to violent behaviour. RE has a place in reducing extremism.

**Breadth – cohesion for all.** In terms of community cohesion in Walsall, it is more meaningful to pupils if the religions taught include those of their own families and communities, including smaller faith groups in order to accord equal value and respect. Similarly, children should learn that non-religious perspectives on life, including examples such as Humanism, are also valid and widespread. Large numbers of our pupils come from families where no religion is practiced and they must not be made to feel that their lives or families are less worthy as a result.

**Planned support for teaching.** At key stages 2 and 3 there are planned units for investigating these important issues. For Key Stage 2, see the unit on ‘Enquiring into places of worship through visits’, ‘How can Walsall become a more respectful places?’ and ‘What can be done to reduce racism? Can religion help?’. For Years 7-9 there are units such as ‘What will make our communities more respectful? Exploring belief in action.’



## The key role of RE in the curriculum for promoting community cohesion

Our vision in Walsall is of a community where people of different faiths and no faith live harmoniously side by side, displaying mutual respect, understanding and friendship. It is essential that our children and young people are supported in developing these qualities and whilst growing in confidence achieve a level of critical awareness that helps them to become builders and shapers of a better Walsall. Under the Race Relations (Amendment) Act 2000, schools have a duty to eliminate unlawful racial discrimination and to promote equality of opportunity and good relations between people of different groups. Local authorities, religious or non-religious organisations have an important role in supporting schools to discharge the duty to promote community cohesion.

The government's guidance advises that "every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs." RE aims to "develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions." RE requires pupils to think about the positive benefits of equality and inclusion and the negative impacts of prejudice and intolerance. OFSTED consistently finds that a major contribution to "valuing diversity, promoting multicultural understanding and respect" comes from the RE curriculum. We want every Walsall school to have best practice in this area. RE contributes to agendas around community cohesion, British Values and anti-racism.

It is too simplistic to assume that merely by teaching about the six major world religions, pupils will become respectful of all religions; there is a risk of reinforcing stereotypes in this subject area e.g. 'all Muslims are from Pakistan' or 'all Christians are white'. It is important to emphasise that these are 'world' religions and to seek opportunities and resources that will break down inaccurate or even racist assumptions about people of other faiths. Each religion in fact contains diverse traditions and beliefs. Each religion is multicultural in itself; its forms and followers vary in ethnicity, language, customs and practices.

It is important to identify links and similarities between the different religions and their practices, encouraging mutual respect, understanding and tolerance. For example, Christians, Jews and Muslims all recognise the importance of Jesus within their religious tradition, holding some aspects in common and diverging on other fundamental points. As well as learning about the historical and current relationship between cultures, pupils should study the way in which one religion has influenced the development of another.

RE is an ideal vehicle for building links with local faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the 'other'. The community cohesion guidance states that "through their ethos and curriculum schools can promote discussion of a common sense of identity and support diversity, showing pupils how different communities can be united by shared values and common experiences." It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment. This is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobia.

In terms of Community Cohesion in Walsall it is more meaningful to pupils if the religions taught include those of their own families and communities, including smaller faith groups in order to accord equal value and respect. Similarly, children should learn that non-religious perspectives on life and secular values (e.g. from Humanism) are also valid and widespread. Large numbers of our pupils come from families where no religion is practised and they must not be made to feel that their lives or families are less worthy as a result.

## Pupils with SEND and Religious Education

Pupils with SEND are entitled to receive Religious Education based upon the Locally Agreed Syllabus as far as it is practicable. This entitlement applies to all pupils, whether they are educated in mainstream schools or special school settings. We believe that RE can provide challenging and nurturing learning opportunities for every pupil, and we seek creative and well thought out ways of providing for these entitlements to RE, so that every pupil can benefit from the opportunities for personal development the subject provides.

### Two principles: good RE seeks to be holistic and inclusive

- **Holistic RE** focuses on the pupil as a whole, rather than only focusing on specific elements. A holistic vision of pupils' development considers all aspects of their individual needs, including how they interrelate with each other and the factors that influence them, and how this affects how they learn. Whether learners are part of a community of faith or not, RE offers them appropriate ways to engage with religion and belief and connects to every individual's need for spiritual, moral, social and cultural development.
- **Inclusive RE** recognises all pupils' entitlements to learning that respects diversity, enables participation, removes barriers and anticipates and considers a variety of educational needs and preferences. RE offers all learners a space in which they are included, valued and respected.

### Section A: Guidance for pupils not engaged in subject specific study

Following the Rochford Review (2019), the government announced plans to introduce the engagement model. This is a new form of assessment for pupils working below the standard of the national curriculum tests and not engaged in subject-specific study. It replaces the Performance Scale's steps 1 to 4 (often called 'P' scales) and will be statutory from 2022.

Further general details of the Engagement model can be found here:

[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/903458/Engagement\\_Model\\_Guidance\\_2020.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/903458/Engagement_Model_Guidance_2020.pdf)

The engagement model celebrates the different abilities of pupils not engaged in subject specific study. This intention is always appropriate for RE. It enables the collection of qualitative information and evidence that should inform a teacher's assessment of their pupils' evidence of progress in the following areas:

- the effective use of their senses, including the use of both near and distant senses and the use of sensory integration;
- the application of physical (motor) skills to permit active participation in new experiences;
- states of emotional wellbeing to facilitate sustained motivation to learn;
- communication and language skills to inform thought processes.

### How will pupils be assessed using the engagement model?

The engagement model has 5 areas of engagement, and pupils can show responses to experience of RE in relation to these areas.

- exploration
- realisation
- anticipation
- persistence
- initiation

The areas allow teachers to assess pupils' engagement in developing new skills, knowledge and concepts in the school's curriculum by demonstrating how pupils are achieving specific outcomes. They represent what is necessary for pupils to fully engage in their learning and reach their full potential.

The model provides a flexible description of ways in which pupils with severe and profound learning difficulties make progress in their education, and recognises that progress for these pupils is not merely linear. The model does not specify a curriculum, but does offer a rounded and holistic way to identify small steps of progress, linked to terminal outcomes for these pupils, supporting and enriching

the learning pathways for non-subject specific learning. The model allows teachers to assess their own effectiveness in connecting their teaching to the learning needs of each pupil, clarifying teachers' understandings of the pupils' learning journeys.

Progress through each of the 5 areas of engagement should be measured by identifying how established the pupil is against each of the areas of engagement. This will differ for each pupil according to their profile of needs as set out in their Education, Health and Care (EHC) plan.

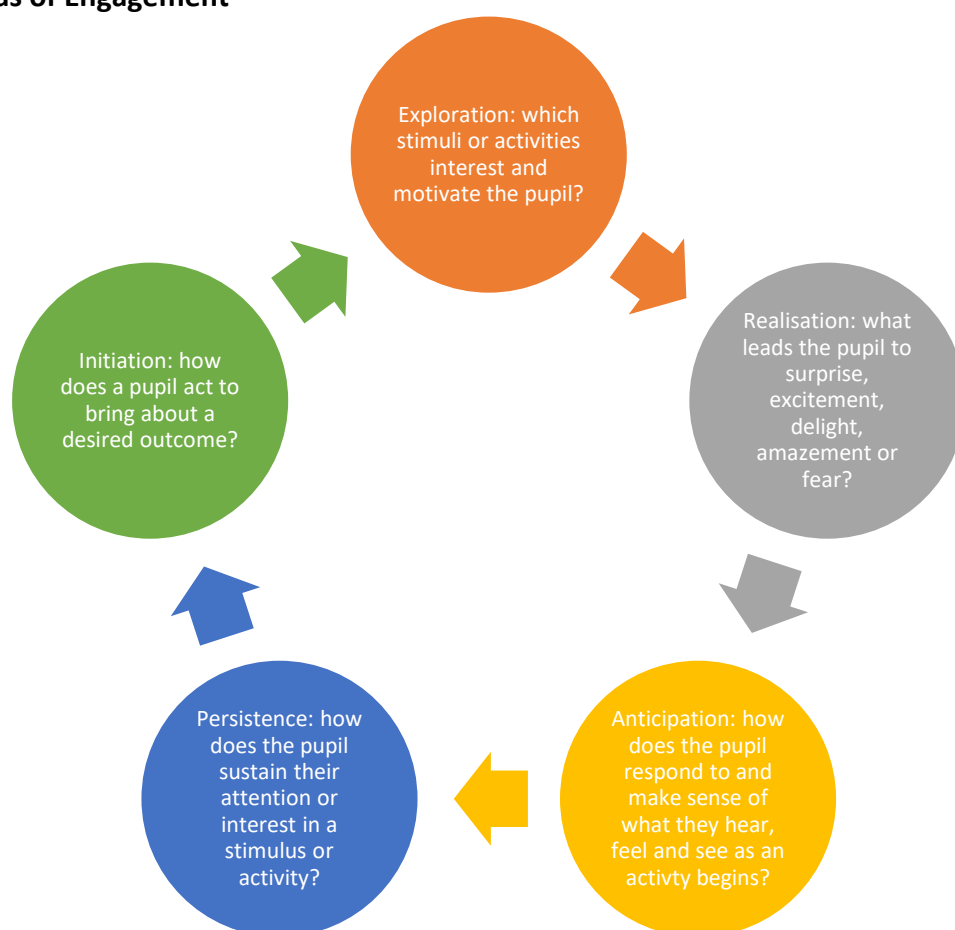
The model recognises that engagement is multi-dimensional and breaks it down into 5 areas that allow teachers, in relation to RE, to assess:

- how well their pupils are being engaged in developing new skills, knowledge and concepts in the school's RE curriculum
- how effective the special educational provision is in empowering their pupils to progress against the agreed outcomes in their EHC plans and how effectively pupils are engaging with and making progress against these plans in particular relation to RE
- pupils' achievements and progress across the 4 areas of need of the SEND code of practice (communication and interaction, cognition and learning, social, emotional and mental health difficulties, and sensory and/or physical needs) The four areas all connect to good RE.

The engagement model:

- is a unique method of observation, allowing insight that improves provision for all pupils
- uses a pupil-centred approach that focuses on their abilities rather than disabilities
- values all sources of knowledge and information provided by those working with the pupil, including teachers, school staff, other professionals and parents or carers
- promotes consistency and a common language amongst schools and all those working with the pupil
- recognises there is a complex interaction between pupils' physical, sensory, communication and learning disabilities that affects how they progress

### The Five areas of Engagement



Religious Education may provide opportunities for pupils to learn in all of these areas. Using outcome statements from the early years foundation stage profile can provide helpful and relevant clarification of learners' progress. <https://www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook>

These questions will help teachers considering the provision of experiences from RE for pupils with SEND to focus their contribution to learning for pupils.

#### **In what ways can RE for pupils with SEND:**

- recognise the pupil's individual needs?
- show and celebrate the pupil's success?
- provide evidence of the pupil's responses and achievements?
- provide ways of comparing the pupil's current responses with past ones in order to show evidence of their achievements?
- capture information about the quality of the pupil's progress so the complexities and subtle differences of individual responses can be described, interpreted and explained?
- contain information and evidence that enable decisions to be made concerning the pupil's needs can be used to inform planning and next steps for pupils, including special educational provision?
- assist in gathering evidence for reporting the pupil's achievements and progress against their EHC plan as part of the annual review process?
- assist in compiling evidence as part of end of academic year reporting to the pupil's parents, LAs and governors?

## **Section B: Guidance for pupils beginning to engage in RE specific learning**

### **Introduction**

This guidance is designed to stimulate, support and promote best practice and high standards of achievement in RE for all pupils. It focuses on teaching and learning in RE among pupils with a range of special educational needs and disabilities.

RE can make a powerful contribution to the learning of pupils with SEND. They can develop understanding of religious and life issues through experiences including song and music, discussion and talk, use of artefacts and the creative arts which cannot always be reflected in their written work. What follows is guidance on how RE may be made more accessible for such pupils.

### **Principles for RE and pupils with SEND.**

#### **A. Valuing the importance of RE for pupils with special needs.**

RE is part of the core curriculum and is a positive entitlement for all pupils and should be taught with the same educational purposes, validity and integrity to all. In special schools the law requires the Agreed Syllabus to be taught 'as far as is practicable', and quality teaching will tailor the syllabus carefully to the special needs of all pupils. The positive effect may be that in RE pupils with difficulties, problems or tragedies in their young lives find the most space to explore and seek to resolve their own conflicts.

#### **B. Using pupils' experience of difficulty to develop their capacity to understand searching themes in RE.**

There are areas in which pupils with special educational needs may show particular strengths. A pupil's experience of difficulties or suffering could lead to a heightened awareness of searching themes in RE. Sometimes small group work with pupils with special needs is particularly important in making space for reflection on experience and meaning. Good RE faces difficulties sensitively, rather than 'ducking the issues'.

### **C. Building on pupils' interest in people and what they do.**

Some pupils with special educational needs sometimes show more awareness of people's feelings and a curiosity about what people do. This can lead to an interest in the effect of religious belief on people and interest in how individual religious people lead their lives. This may involve pupils working on their own ideas about belief and experience, considering meanings for themselves.

### **D. Valuing pupils' use of religious language.**

Some pupils with special needs may show a lack of inhibitions in using religious and spiritual language, such as 'soul', 'heart' and 'spirit'. This can lead them into a spiritual perception of religion and human experience and an engagement with the symbolic.

### **E. Being sensitive to the variety of pupils' understanding of religious concepts.**

It is difficult to generalise about the appropriateness of introducing certain religious concepts to pupils with special needs owing to the wide range of their needs. Teachers need to be sensitive in judging the appropriateness of different material on, for example, miracles and healing, which may be perceived differently by pupils with different disabilities. RE seeks to develop sensitive and respectful attitudes, and these can be exemplified by teaching which is sensitive and respectful.

### **F. Allowing pupils to engage with explicit religious material.**

RE which lets the emotion and power of explicit religious materials loose in the classroom, and welcomes personal responses can provide powerful opportunities for spiritual development for pupils with a variety of special educational needs. An over-emphasis on seeing special needs pupils as needing a 'small step' approach can block the development of a vital and dynamic form of RE. Some pupils may respond to the 'burning core' of questions that engage the imagination and often lead from the spiritual into 'explicit RE.'

### **G. Promoting pupils' use of the arts as a way of expressing themselves.**

Pupils with special educational needs may have an enjoyment and engagement with art, music, dance and drama. Using these forms of expression can be very effective with special needs pupils.

### **H. Recognising pupils' intuitive responses to religious issues.**

Pupils with special educational needs may show a more intuitive approach to religion and human experience, and this may be expressed through questions, insights or gestures. These intuitive moments can display leaps of learning or understanding which are at odds with their understanding of other concepts. Some pupils with special educational needs will show a willingness to share a spiritual response. These achievements can be celebrated and noted by the teacher, but often no written product of achievement exists. A lack of permanent evidence of achievement does not matter in such cases.

### **I. Valuing pupils' achievement through creative forms of assessment and recording.**

These forms need to be developed in order to reflect moments of intuition, insight and response. A 'Wall of Wisdom', where pupils' deep comments and questions about religion and human experience are written can be displayed in class, or a photographic or video record of significant events can be kept, or a running record in the teachers' notes.

### **Educational contexts.**

The principles set out above apply to pupils with special educational needs in all settings. These include SEND pupils in mainstream schools, special units attached to mainstream schools, PRUs, hospital schools and special schools. Pupils have a wide range of backgrounds and needs, including learning, emotional and behavioural difficulties. In RE these may be accentuated by differences of home and faith backgrounds. It is important to recognise that all pupils can achieve in RE, and teachers have the task of unlocking that potential and facilitating that achievement.

### **Differentiation in RE: meeting each learner's needs.**

Legislation provides an entitlement for all pupils to a broad and balanced curriculum. A wide range of ability and experiences exists within any group of pupils. Teachers need to be able to provide equal

opportunities in learning through a flexible approach and skills which differentiate teaching and learning, matching the challenge of RE work to individual learners' needs.

Differentiation within RE involves meeting the individual needs of pupils in ways that are relevant to their life experiences. Successful differentiation is dependent on planning, teaching and learning methods and assessment. This requires:

- an understanding by teachers of the ways in which pupils learn;
- providing imaginative learning experiences which arouse and sustain pupils' interest;
- supporting the learning which takes place in RE by what is taught in other curriculum areas.
- matching work to pupils' previous experience;
- an understanding of factors which may hinder or prevent pupils learning;
- careful analysis of the knowledge and skills which comprise a particular learning task;
- structured teaching and learning which will help pupils to achieve and to demonstrate their learning outcomes;

Differentiation strives to help all pupils to learn together through providing a variety of tasks at any one time. Pupils can also be given some choice over what and how they learn so their learning reflects their interests and needs.

**The ethos of a school and the work of individual teachers is very influential in RE. A positive ethos facilitates differentiated teaching through excellence in relationships based on mutual respect. Two factors make an important contribution:**

- **attitudes to learning** - a philosophy which encourages purposeful learning and celebrates effort alongside success, as well as helping pupils take responsibility for their own engagement in tasks;
- **a safe, stimulating environment** which recognises individual needs of pupils, sets appropriate challenges and builds on a positive, praising classroom culture.

## Planning

Once schools are familiar with the requirements of the RE Agreed Syllabus and have chosen which religions are to be studied in which Key Stage, long, medium and short term planning can be put in place which includes teaching and learning for pupils with special educational needs. Special schools have the flexibility to modify the requirements of the Agreed Syllabus to meet their pupils' needs, such as selecting materials from an earlier key stage or by planning to focus on just two religions. They must teach the syllabus 'as far as it is practicable.'

The development of pupils' individual education programmes (IEPs) allows for RE to be provided according to pupils' needs, such as focusing on communication, social, sensory or other skills to which RE can make a significant contribution. Some pupils may need additional experiences to consolidate or extend their understanding of particular concepts, so timing needs to be flexible enough to allow for this. Where teaching is good, the specific skills of reflection, expression and discernment will not be neglected.

**Planning should provide for:**

- the range of pupil ability in the group, with differentiated activities;
- the past and present experience of pupils;
- the family background of pupils;
- the individual needs of pupils, including their special educational needs and their personal learning plans;
- a range of opportunities to assess progress and to report to parents.

There are some commercial resources available to support this work, for example the 'Equals' programme offers well thought out work for SEN RE to schools.



## Teaching and learning approaches for pupils with SEND

A wide variety of approaches can succeed, including the use of artefacts, video, visits and visitors, ritual, reflection, stilling and experiential activities, classroom assistants, the widest possible range of sensory and experiential approaches, and use of ICT including internet, recorded music, a digital camera and scanner, new video technologies, big mac switches, concept keyboards and overlays. New technologies are often created to help pupils with SEN: Good RE teaching must always seek to make the most of them.

## Recording pupils' achievement.

Pupils with SEND in RE want to be able to show their achievement. Teachers need to enable pupils to demonstrate statements of achievement and learning outcomes. For pupils with SEND, this document provides an application of the DfE's Engagement Model and the use of performance statements (formerly called 'P4-P8'). These refer to skills, knowledge and understanding in RE. Teachers can also make special use of the Early Learning Goals applied to RE in the syllabus and the outcome statements for pupils aged 7, 11 and 14, as appropriate. It is practicable for RE outcomes to break age related norms for pupils with SEND.

Particular outcome statements could be broken down into a number of smaller elements and steps to work on and celebrate achievements. In good RE these could include pupils' responses to:

- experiencing an activity in RE
- sharing an awareness of the activity
- being a part of, or being an agent in classroom rituals for learning
- using the senses in different ways related to RE experiences and content
- exploring artefacts, experiences, stories, music or other stimulus materials in RE
- participation in the activities in varied ways
- praising and being praised, thanking and being thanked
- observing or participating in an enactment of an aspect of the learning

The use of the full range of RE outcome statements may provide useful tools in enabling teachers to:

- plan future work with objectives, tasks and learning experiences appropriate to pupils' ability and development;
- ensure continuity and progression to the next stage;
- set appropriate RE targets for pupils' personal IEPs;
- recognise pupils' levels of engagement and response.

### Accreditation of RE.

The National Qualifications framework provides for entry level qualifications such as a certificate of achievement to accredit the achievement of students at 16 whose achievement is below that of GCSE. Entry level qualifications in RE/RS are available from several awarding bodies. These accreditation routes award grades of pass, merit and distinction roughly equivalent to National Curriculum levels 1, 2 and 3. These qualifications may allow appropriate forms of assessments for pupils with special needs. Local collaboration between special schools and other schools can provide support for the use of such accreditation.

### Descriptions of achievements for pupils with SEND who are working below National Curriculum Outcomes

Progress for pupils with SEND engaging in a subject specific RE curriculum has been described using 'Performance Levels' for some years. P Levels 1-3 have been superseded by the Engagement Model described above, but these statements (formerly referred to as P4-8) continue to provide flexible and useful descriptions of the ways in which pupils with SEND show some of their achievements in RE. Teachers are advised to use these statements for planning and teaching and learning.

**Pupils learning in RE may be characterised by increasing progress described below. These descriptions are open to interpretation by teachers and provide flexible tools for recognising some steps towards learning and progress in RE.**

<b>Involvement is mostly responsive and prompted</b>  <b>Formerly P4</b>	Pupil can: <ul style="list-style-type: none"> <li>• use single elements of communication e.g. words, gestures, signs or symbols, to express their feelings.</li> <li>• show they understand 'yes' and 'no'.</li> <li>• begin to respond to the feelings of others e.g. matching their emotions and laughing when another pupil is laughing.</li> <li>• join in with activities by initiating ritual actions and sounds.</li> <li>• demonstrate an appreciation of stillness and quiet.</li> </ul>
<b>Involvement is increasingly active and intentional</b>  <b>Formerly P5</b>	Pupils can: <ul style="list-style-type: none"> <li>• respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings.</li> <li>• respond to a variety of new religious experiences e.g. involving music, shared emotion, drama, colour, lights, food or tactile objects.</li> <li>• take part in activities involving two or three other learners.</li> <li>• may also engage in moments of individual reflection.</li> </ul>
<b>Learners are beginning to gain skills and understanding</b>  <b>Formerly P6</b>	Pupils can: <ul style="list-style-type: none"> <li>• express and communicate their feelings in different ways.</li> <li>• respond to others in group situations and co-operate when working in small groups.</li> <li>• listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals.</li> <li>• carry out ritualised actions in familiar circumstances.</li> <li>• show concern and sympathy for others in distress e.g. through gestures, facial expressions or by offering comfort.</li> <li>• start to be aware of their own influence on events and other people.</li> </ul>

<p><b>Learners are beginning to be able to use their skills and understanding</b></p> <p><b>Formerly P7</b></p>	<p>Pupils can:</p> <ul style="list-style-type: none"> <li>• listen to and follow religious stories.</li> <li>• can communicate their ideas about religion, life events and experiences in simple phrases.</li> <li>• can evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences.</li> <li>• can find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses.</li> <li>• may communicate their feelings about what is special to them e.g. through role play.</li> <li>• can begin to understand that other people have needs and to respect these.</li> <li>• can make purposeful relationships with others in group activity.</li> </ul>
<p><b>Learners are more secure in using the skills and understanding they have gained</b></p> <p><b>Formerly P8</b></p>	<p>Pupils can:</p> <ul style="list-style-type: none"> <li>• can listen attentively to religious stories or to people talking about religion.</li> <li>• can begin to understand that religious and other stories carry moral and religious meaning.</li> <li>• are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories.</li> <li>• can communicate simple facts about religion and important people in religions.</li> <li>• can begin to realise the significance of religious artefacts, symbols and places.</li> <li>• can reflect on what makes them happy, sad, excited or lonely.</li> <li>• are able to demonstrate a basic understanding of what is right and wrong in familiar situations.</li> <li>• are often sensitive to the needs and feelings of others and show respect for themselves and others.</li> <li>• treat living things and their environment with care and concern.</li> </ul>

**Additional practical materials:**

‘Growing in RE’, a booklet by Anne Krismann, is available free on the NATRE website at [www.natre.org.uk](http://www.natre.org.uk)  
[NATRE member link:](#)

<https://www.natre.org.uk/uploads/Member%20Resources/NATRE%20Resources/Primary%201000/SEND%20RE.pdf>

It provides a wealth of practical illustrations of great SEND RE work.

**Available support on the Walsall Agreed Syllabus SACRE web area:**

- How to use the assessment approach, outcomes and end of key stage statements of achievement
- Planned units of work from the old agreed syllabus – 2 for EYFS, 8 for KS1, 16 for KS2 and 3 examples for KS3- We hope SACRE will endeavour to have these updated to match the new syllabus
- “I can...” statements: using the progress steps
- Mini-guides to 6 religions and Humanism to support teacher subject knowledge
- 16-19 RE Guidance (QCA)