

# **CHILDREN'S AND COMMUNITY SERVICES PORTFOLIO DECISION SCHEDULE**



**11 September 2012**

**at 10.00 am**

**in Committee Room A, Civic Centre, Hartlepool**

Councillor Cath Hill, Cabinet Member responsible for Children's and Community Services will consider the following items.

**1. KEY DECISIONS**

No items.

**2. OTHER ITEMS REQUIRING DECISION**

- 2.1 Hartlepool Agreed Syllabus for Religious Education – *Director of Child and Adult Services*
- 2.2 Appointment of Local Authority Representatives to Serve on School Governing Bodies – *Director of Child and Adult Services*
- 2.3 Mill House Leisure Centre – Alteration to Health Suite Sessions – *Director of Child and Adult Services*
- 2.4 Childcare Sufficiency Assessment Update 2011-2012 – *Director of Child and Adult Services*

**3. ITEMS FOR INFORMATION**

- 3.1 Youth Offending Service Peer Review – *Director of Child and Adult Services*
- 3.2 Safeguarding Children in Hartlepool – *Director of Child and Adult Services*
- 3.3 Hartlepool Council Fostering Service – *Director of Child and Adult Services*
- 3.4 Oscars - Out of School and Holiday Care Ofsted Inspection – *Director of Child and Adult Services*

# CHILDREN'S AND COMMUNITY SERVICES REPORT

11 September 2012



**Report of:** Director of Child and Adult Services

**Subject:** HARTLEPOOL AGREED SYLLABUS FOR  
RELIGIOUS EDUCATION

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## 1. TYPE OF DECISION

Non Key Decision.

## 2. PURPOSE OF REPORT

To determine the Hartlepool Agreed Syllabus for Community and Voluntary Controlled Primary and Secondary Schools in Hartlepool for the school years 2012/17 following consultation with SACRE, schools and religious groups.

## 3. BACKGROUND

### 3.1 The Locally Agreed Syllabus

An agreed syllabus is a document that details the statutory requirement for all community and voluntary controlled schools in a Local Authority which requires that Religious Education must be provided for all registered pupils in maintained schools, including those in reception classes and in the sixth form as set out in the Education Act 1988 and confirmed by the Education Acts of 1996 and School Standards and Framework Act 1998. In accordance with the agreed Syllabus RE is a part of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools other than voluntary aided schools with a religious character; it must be taught according to the Local Agreed Syllabus.

Each LA must have a Standing Advisory Council on Religious Education (SACRE) to advise the LA on matters connected with RE and is made up of representatives from faith groups, teachers and LA advisers. The LA also has a requirement to convene an Agreed Syllabus Conference (ASC) to reconsider the Agreed Syllabus every five years. Hartlepool Local Authority began the review process of the Agreed Syllabus from 2006 in 2011 with the Agreed Syllabus Conference voting approval of the revised Syllabus in June 2012. The

process involved working closely with the Durham Local Authority and the adoption of the Durham Syllabus adapted to meet the needs of Hartlepool learners, ensuring that the Syllabus takes account of local and national developments and documentation including the Ofsted report on RE Transforming Religious Education (2010) and the publication of Religious Education in English Schools – non-statutory guidance 2010 by the Department for Education 2010.

### 3.2 Contents of RE

The Education Act 1996 states that the Agreed Syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian. It should also reflect other principal religions represented and their religious traditions, practices and teachings. The Agreed Syllabus must be non-denominational and must not be designed to convert pupils or to urge a particular religion or religious belief on pupils.

The Syllabus sets out advice on what pupils should be taught and sets out the key focus and learning outcomes for each key stage, along with RE levels, which set out expected standards of pupils' performance at different ages.

Headteachers are required to ensure the provision of RE and that sufficient time and resources are given to this area in order to meet the statutory requirements. In respect of LA maintained schools, the governing body and LA must also ensure that this provision is maintained.

### 3.3 Main Changes to the Agreed Syllabus

A copy of the Agreed Syllabus for 2012/17 is attached at **Appendix A**.

The main changes outlined in the introduction to the Agreed Syllabus are:-

- The introduction of three key elements in RE (Knowledge and Understanding of Religion, Critical Thinking, Personal Reflection) to replace the Attainment Targets (learning about and from religion).
- A greater emphasis on continuity and progression with revised programmes of study and key focus of learning for each key stage.
- The separation of Key Stage 2 into Lower and Upper Key Stage 2.
- Revised levels for RE.
- The introduction of enquiry questions and enquiry based learning.
- A revised bridging unit between Key Stage 2 and Key Stage 3.
- Revised exemplar plans for each key stage.

These changes build on previous developments and will form a firm basis for all pupils to make progress in RE both in terms of academic achievement and personal development.

**4. RECOMMENDATIONS**

The Portfolio Holder for Children's and Community Services approve the Hartlepool Agreed Syllabus for 2012/17 as the Authority's Agreed Syllabus for circulation and use by, all community and voluntary controlled schools to inform teaching and learning.

**5. APPENDICES AVAILABLE ON REQUEST IN MEMBERS LIBRARY AND ON LINE**

Agreed Syllabus for Religious Education 2012/17.

**6. CONTACT OFFICER**

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**AGREED SYLLABUS  
for  
RELIGIOUS EDUCATION  
in  
HARTLEPOOL**

**September 2012**

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## **FOREWORD**

We are pleased to commend the new Agreed Syllabus for Religious Education that has been adopted by Hartlepool Child and Adult Services. It is the outcome of a five year statutory review process carried out by Hartlepool Agreed Syllabus Conference.

The revision of the Agreed Syllabus provides a framework for Hartlepool schools to take religious education forward in the next five years. We believe this Agreed Syllabus will not only help teachers as they deliver good quality religious education in our voluntary controlled and community schools, in the enhancement of the spiritual, moral, social and cultural development of all pupils. We are particularly pleased to note the emphasis put on continuity and progression within and between Key Stages, inclusion and the vital role religious education plays in encouraging race equality and community cohesion.

May we take this opportunity to thank all those involved in the process of revision, particularly all the teachers who make such valuable contributions to the review and consultation process

**Director of Child and  
Adult Services**

**Portfolio Holder for Children's &  
Community Services**

## **INTRODUCTION FROM CHAIR OF AGREED SYLLABUS CONFERENCE**

The Education Reform Act 1988 requires each Local Authority to review its Agreed Syllabus for Religious Education every five years. Hartlepool Local Authority began this review process in 2011, with the Agreed Syllabus Conference voting approval of the revised Agreed Syllabus in June 2012. The process has involved working closely with Durham Local Authority and in particular with Isobel Short, Inspector for Religious Education, known to us from her work producing the previous Hartlepool Syllabus. The adoption of the Durham Syllabus and its adapting to meet the needs of Hartlepool learners ensures that we continue to have a high quality Agreed Syllabus, which takes account of local and national developments and documentation including the Ofsted report on RE, "Transforming Religious Education (2010)" and the publication of "Religious Education in English Schools: Non- statutory guidance 2010" by the Department for Education in 2010.

There are some major changes to the Agreed Syllabus including:

- the introduction of three key elements in RE (Knowledge and Understanding of Religion, Critical Thinking , Personal Reflection) to replace the Attainment Targets (learning about and from religion)
- a greater emphasis on continuity and progression with revised programmes of study and key focus of learning for each key stage
- the separation of Key Stage 2 into Lower and Upper Key Stage 2
- revised levels for RE
- the introduction of enquiry questions and enquiry based learning
- a revised bridging unit between Key Stage 2 and Key Stage 3
- revised exemplar plans for each key stage.

These changes build on previous developments and will form a firm basis for all pupils to make progress in RE both in terms of academic achievement and personal development. On behalf of the Agreed Syllabus Conference I would like to extend our thanks to all teachers, leaders and students in schools who contributed to the review and consultation process.

I would also personally like to take this opportunity to thank members of the Agreed Syllabus Conference for their support throughout the revision process. Ann Turner, Clerk to SACRE, has been a tower of strength and expertise and deserves special mention. We should also thank Debbie Brown for all her support and Jacqui Hedley and Ruth King for clerical support.

Above all, I am hugely grateful to Isobel Short for her very considerable efforts in producing this syllabus. Her hard work, commitment to ensuring that all views have been listened to and her enthusiasm, expertise and passion for RE are all evident in this Agreed Syllabus, which builds on and develops her previous work with us.

RE at its best makes an inestimable contribution to learners' lives and, therefore, to their communities and to society. We hope that this new syllabus will support teachers and learners as they explore all it has to offer.

**Jane Kashouris**  
**Chair, Agreed Syllabus Conference**



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# **Section 1**

## **What is RE?**

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## **SECTION 1**

### **What is RE?**

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## THE LEGAL REQUIREMENTS FOR RELIGIOUS EDUCATION

Religious Education must be provided for all registered pupils in maintained schools, including those in Reception classes and the sixth form. (*See footnote 1*)

Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all maintained schools, other than voluntary aided schools with a religious character, it must be taught according to a locally Agreed Syllabus, (*see footnote 2*) which is the statutory order.

Each Local Authority (LA) must have a SACRE (Standing Advisory Council on Religious Education) to advise the LA on matters connected with RE. The SACRE may require a review of the Agreed Syllabus at any time. This is in addition to the requirement on LAs to convene an Agreed Syllabus Conference (ASC) to reconsider the Agreed Syllabus every five years.

The Education Act 1996 states that an Agreed Syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teachings and practices of the other principal religions represented in Great Britain. It must be non-denominational and must not be designed to convert pupils or to urge a particular religion or religious belief on pupils. Teaching about denominations is not prohibited.

The Agreed Syllabus sets out what pupils should be taught. The key focus and learning outcomes for each key stage, along with the RE levels, set out the expected standards of pupils' performance at different ages.

The headteacher must ensure the provision of Religious Education and ensure that sufficient time and resources are given to Religious Education to meet statutory requirements. For LA maintained schools, the governing body and the LA must also exercise their functions in securing this provision.

### Footnotes

1. The legal requirements for teaching Religious Education were set out in the Education Act 1988 and confirmed by the Education Acts of 1996 and School Standards and Framework Act 1998. Parents have the right to withdraw their children from all or part of Religious Education lessons.
2. See School Standards and Framework Act 1998 for variations on this requirement.

## THE IMPORTANCE OF RELIGIOUS EDUCATION

RE provokes **challenging questions** about the ultimate meaning and purpose of life, beliefs about God, the self, the nature of reality, issues of right and wrong and what it means to be human.

RE develops pupils' **knowledge and understanding** of Christianity, of other principal religions, other religious traditions and world views that offer answers to the questions above. RE offers pupils the opportunity to examine the significance of religion in relation to themselves and others, as they consider how religion and beliefs have an impact on individuals and groups in local, national and global contexts.

RE offers opportunities for **personal reflection and spiritual development**. It encourages pupils to explore their own beliefs (whether they are religious or not) in the light of what they learn, examine issues of religious beliefs and faith, and consider their own responses to questions raised. RE encourages empathy and enables pupils to develop their own sense of identity and belonging.

RE encourages **respect for all**, including those with differing faiths and beliefs, as pupils develop understanding and appreciation of our diverse society and world. RE helps to challenge prejudice, discrimination and racism.

RE is an academically rigorous subject providing the opportunity to attain external accreditation, including GCSE full course and A Level Religious Studies.

### **RE and the Whole School Curriculum**

RE contributes to the aims of the whole school curriculum and has an important part to play as part of a broad, balanced and coherent curriculum to which all pupils are entitled.

RE helps to promote the spiritual, moral, cultural, mental and physical development of pupils, and prepares them for the opportunities, responsibilities and experiences of later life<sup>1</sup>. Through RE pupils can develop skills e.g. discernment, critical thinking and reasoning. RE gives opportunities for pupils to listen to others, hear and analyse conflicting viewpoints and develop empathy and respect.

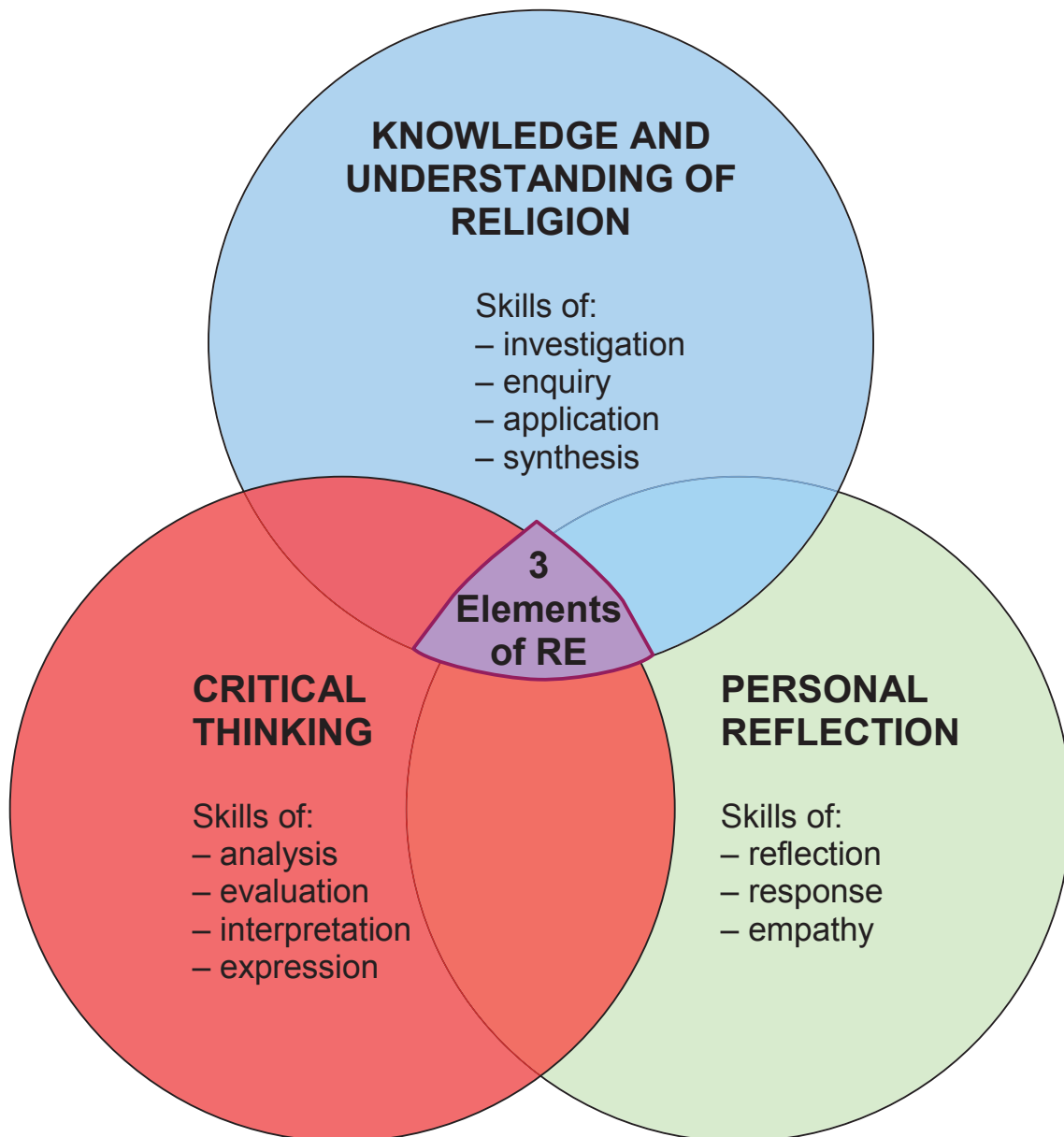
RE, therefore, contributes to the development of the following:

Economic	as pupils develop skills in RE for adult life, employment and lifelong learning
Cultural	as pupils develop understanding of how religious traditions contribute to the cultural heritage in all its diversity
Social	as pupils develop understanding of how religious identity and belonging are expressed, and consider their own participation in groups and communities
Personal	as pupils reflect on their own spiritual and moral ideas and those of others.

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<sup>1</sup> Section 78, Education Act 2002





N.B. These three elements incorporate what has previously been known as Attainment Target 1 and Attainment Target 2.

## THE THREE ELEMENTS OF RELIGIOUS EDUCATION

RE is based on:

- **Knowledge and Understanding of Religion**
- **Critical Thinking**
- **Personal Reflection**

These are interlinked and enable pupils to make good progress in RE.

### Knowledge and Understanding of Religion

This is about what religion is and the impact it has for individuals and communities. It involves investigation of and enquiry into the nature of religion and beliefs through the four RE concepts:

- Belief
- Authority
- Expressions of Belief
- Impact of Belief

Pupils will develop their knowledge and understanding of individual religions and distinctive religious traditions, and apply this to considering ways in which religions are similar to and different from each other. Older students will be able to connect significant features of religion together in a coherent pattern. All pupils will enquire into ultimate questions and ethical issues through their study of religious traditions.

### Critical Thinking

Critical thinking requires pupils to use reason to analyse and evaluate the claims that religions make. Through learning in this way pupils have the opportunity to give opinions, support their ideas with reason, consider alternative arguments, weigh up evidence and listen to and respond to the views of others, so developing the ability to articulate their own views and form their own opinions.

Critical thinking requires pupils to be open minded and to value different types of reasoning including intuition e.g. the many differing reasons why people might hold onto a religious faith.

**Critical thinking in RE is accessible to pupils of all ages and can be formally assessed.**

Pupils can demonstrate progress through the quality of their ability to analyse various viewpoints, explain or justify their opinion and evaluate the opinions of others. It is not the opinion itself which is assessable (e.g. some pupils may state opinions which affirm or deny religious faith; both are acceptable in the RE classroom) but the process of developing and justifying opinions. This is at the heart of Philosophy for Children.

### Personal Reflection

This develops pupils' ability to reflect on religion in relation to their own beliefs, values and experiences and the influence of these on their daily life, attitudes and actions.

Personal evaluation is introspective, subjective and private. Pupils can make personal progress through reflection, empathy, developing respect and appreciation of others but **this should not be assessed**.

#### *Example 1*

Pupils learn about the story of Rama and Sita and how this tells Hindus that good triumphs over evil. Pupils are asked to think about other stories that illustrate this theme and events and experiences in their own lives when good triumphs over bad.

#### *Example 2*

Pupils are asked to think about times they may have acted to help others in the same way as in the story of The Good Samaritan.

#### **To Note**

- Knowledge and Understanding of Religion and Critical Thinking are assessable for all pupils (see The Key Focus of Learning on pages 28-29 which should be used in planning and assessment at each key stage).
- Personal reflection should not be assessed.

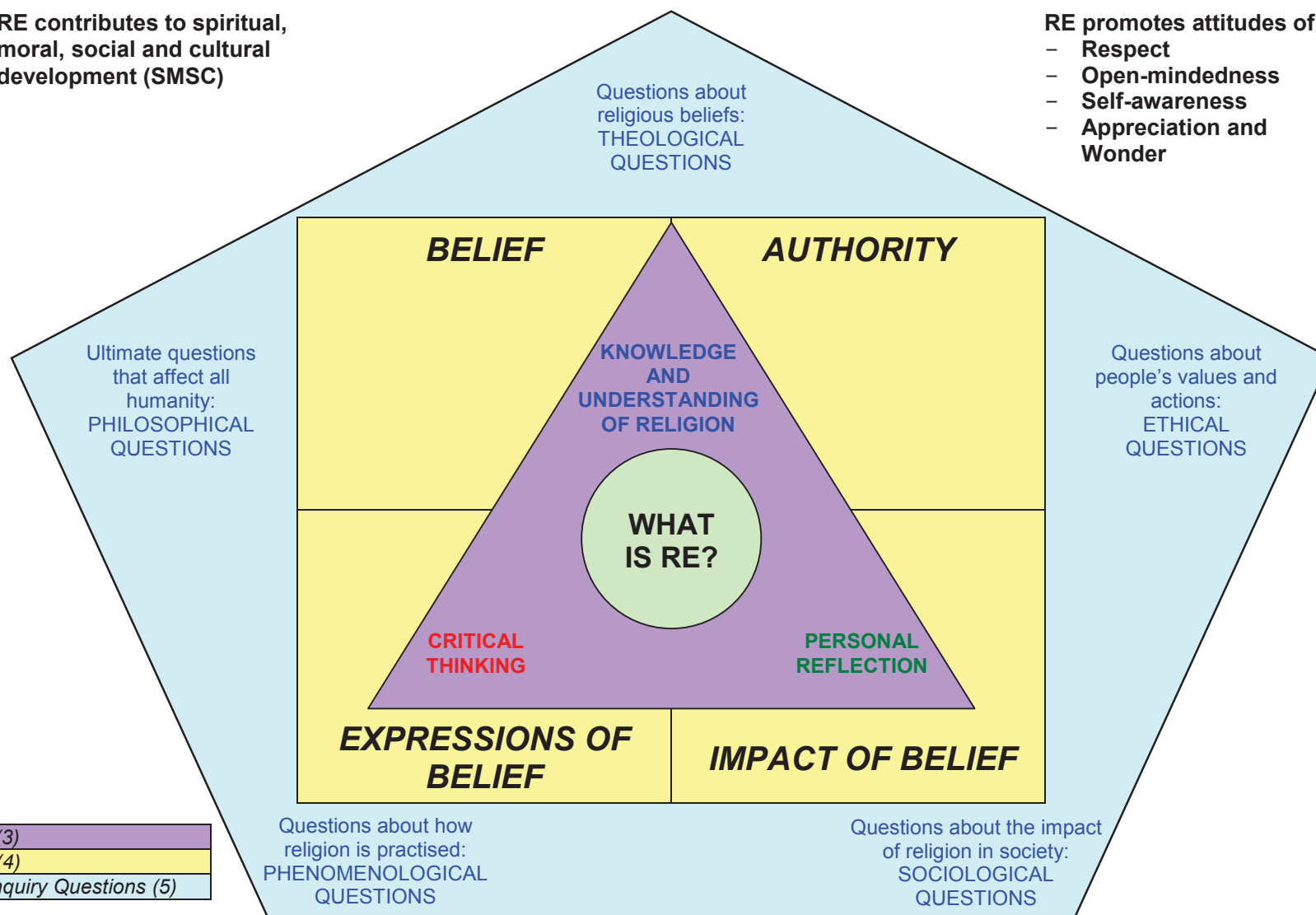
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## THE FUNDAMENTALS OF RELIGIOUS EDUCATION

RE contributes to spiritual, moral, social and cultural development (SMSC)

RE promotes attitudes of:

- Respect
- Open-mindedness
- Self-awareness
- Appreciation and Wonder



<i>Elements (3)</i>
<i>Concepts (4)</i>
<i>Type of Enquiry Questions (5)</i>

## CONCEPTS IN RELIGIOUS EDUCATION

**Each concept:**

- conveys a fundamental idea for understanding how religion works
- as well as being distinctive, also relates to other concepts
- is capable of exploration at different levels and depths

### BELIEF

- What do people believe?
- Questions of meaning, purpose and truth e.g. God, human life, the natural world, life after death.
- Key beliefs of individuals and religious communities e.g. love, forgiveness, equality.

Students have the opportunity to:

- explore the beliefs of religious traditions and secular world views
- develop critical thinking e.g. are the beliefs true? Why are beliefs important?
- reflect on own ideas and beliefs.

### AUTHORITY

- How do people know what to believe and how to act?
- Questions about the importance of holy books, founders, leaders, teachings, tradition, spiritual encounters as sources of authority.
- How sources of authority may be understood differently by groups within a religion?

Students have the opportunity to:

- explore differing sources of authority within and across religions
- explore some religious teachings and stories
- develop critical thinking e.g. are the stories true? Why is there disagreement about where authority lies? Why are holy books interpreted differently?
- reflect on who/what inspires and influences them?

*Knowledge and Understanding of Religion   Critical Thinking   Personal Reflection*

## CONCEPTS IN RELIGIOUS EDUCATION

### EXPRESSIONS OF BELIEF

- How do people express beliefs, feelings and commitment through worship?
- What beliefs do they express e.g. love, devotion, awe, gratitude?
- Differing forms of expression e.g. creeds, prayer, ritual, ceremony, use of music, objects, art, drama, story, poetry.
- How identity, belonging and commitment are expressed through ceremonies, rituals and symbols.

Students have the opportunity to:

- describe and show understanding of differing forms of worship and make links to the beliefs and feelings behind them
- explain the way forms of expression can make a difference to the feelings and ideas of individuals and groups of people
- develop critical thinking e.g. does prayer matter? Do rituals have a role in 21<sup>st</sup> century multi-religious/secular Britain? Do you have to be religious to be spiritual?
- reflect on own expressions of beliefs, values and commitments.

### IMPACT OF BELIEF

- How does belief and worship affect what people feel and think and how they act and behave?
- Identity, belonging, commitment expressed e.g. through religious dress, ceremonies, work in religious and local communities.
- Values, attitudes and actions affected by beliefs e.g. how Sikh belief in equality and service may affect attitudes to ethical issues surrounding poverty, justice, war, relationships etc.
- Differing views on the impact of faith e.g. Orthodox/Reform Judaism, varying groups within Islam.
- Controversial issues affecting individuals, local and global communities e.g. diversity, living together, media portrayal, extremism, religious dress, prejudice.

Students have the opportunity to:

- show understanding of the link between beliefs and actions in religious traditions
- explain how the impact of religious beliefs can vary for individuals and differing religious communities
- develop critical thinking e.g. ask questions about identity, belonging and commitment to religious communities, ask questions about the link between religious beliefs and teaching and values and actions
- reflect on own concept of identity, belonging, commitment and response to ethical issues and dilemmas.

*Knowledge and Understanding of Religion   Critical Thinking   Personal Reflection*

## ENQUIRY QUESTIONS

The following enquiry questions cover the main dimensions in the study of religion that are appropriate for school age pupils. Each type of enquiry question is distinctive but relates to the other enquiry questions.

### Theological Questions

These are questions about the particular beliefs of faith traditions (and secular world views) e.g.

- What do Christians believe about God?
- Why is Jesus special to Christians?
- What do religions believe about life after death?

### Phenomenological Questions

These are questions that focus on how the beliefs of a religion are expressed in practice and ways in which the beliefs make a difference to the lives of individuals and communities e.g.

- How do Buddhists express their beliefs?
- How do Christians celebrate Easter?
- How and why do people use ritual in their lives?
- How are the arts used to express spirituality and belief?

### Philosophical Questions

These are ultimate questions of meaning, purpose and truth e.g. questions about the meaning of life, suffering, life after death, existence of God, validity of religious belief. They are the sort of questions that all humans may ask, whatever their religious or non-religious beliefs are e.g.

- Why do people suffer?
- Is death the end?
- Do miracles happen?
- What is the meaning of life?

### Ethical Questions

These are questions about people's values and actions and how much moral decisions are made as a result of religious beliefs. Ethical questions may focus on particular moral issues and the religious and non-religious responses to these e.g.

- How and why do religious people care for others?
- Why should people with a religious faith care for the environment?
- How do people make moral decisions?
- Should religious people take part in wars?

### Sociological Questions

These are questions about the impact of religion on society and the role of religion in communities, both locally and globally. These could include questions about how religions and beliefs affect people's sense of identity and belonging, questions about diversity of beliefs, interfaith harmony and conflict, and the role of religion in politics e.g.

- What does it mean to live in a religiously diverse country?
- How can religious beliefs affect identity? What issues does this raise?
- Do religions bring conflict or harmony?
- To what extent is the portrayal of religions in the media accurate?



## How Schools Should Use Enquiry Questions

Enquiry questions should be used to help produce a balanced Scheme of Work that enables pupils to develop an understanding of the differing dimensions in the study of religion.

At Key Stage 1 and Lower Key Stage 2 units will focus on theological and phenomenological questions (see exemplar plans on pages 104, 113) e.g.

*What does it mean to belong to Christianity? (KS1) What do Christians believe about Jesus? (KS2)*

Some unit questions ask both theological and phenomenological questions e.g. What do Muslims believe and how are these belief expressed? The teacher should develop enquiry questions within this unit of work to ensure both types of curriculum questions are addressed.

At Upper Key Stage 2 units will mainly focus on theological and phenomenological questions. Ethical questions can also be introduced (e.g. How and why do religious people care for others?). Philosophical questions may be raised within some units of work e.g. questions about miracles, existence of God, life after death are raised within units on Christianity.

At Key Stage 3 a Scheme of Work should be planned to ensure **all** enquiry questions are developed. Each type of enquiry question should be the focus of at least one unit of work. Some units will explore some or all of the enquiry questions.

At Key Stage 4 all types of enquiry questions are addressed through examination specifications. Some enquiry questions (e.g. ethical, philosophical questions) will be given greater emphasis depending on the specification chosen.

## **ENQUIRY BASED LEARNING**

Enquiry Based Learning is a process which actively engages pupils in the learning process. It enables them to develop skills as they investigate issues surrounding religion and beliefs. Through the cycle of enquiry pupils have the opportunity to:

- generate and refine questions
- develop lines of enquiry using a range of methods and sources
- research complex issues and explore a range of viewpoints
- gather, compare and synthesise information, interpreting, analysing and evaluating findings
- develop knowledge and understanding of religion and belief and the impact these have on individuals and communities today
- use critical thinking and reasoning to draw conclusions
- reflect on their own ideas, beliefs, values, experiences and feelings in relation to what they have learnt through the enquiry.

### **Cycle of Enquiry**

The process includes the following steps. Pupils can become less teacher-reliant and more independent in using these steps as they become older.

#### **ENGAGE**

- An engaging resource/activity is used to introduce the new enquiry.
- A key question for the enquiry is developed/shared.

#### **EXPLORE**

Pupils:

- explore the question as a class or in small groups
  - What do we know already about the question?
  - What are our initial ideas?
  - What more do we need to find out?
  - Are there any other questions we might want to ask?
- plan and organise how they will answer the question
  - How can we find out?
  - Who could we ask?
  - What sources can we use?
  - Where could we go?

#### **ENQUIRE/INVESTIGATE**

Pupils:

- carry out the enquiry using a variety of sources and methods as appropriate (younger pupils may have sources and methods provided for them)
- interpret what they find out and bring different pieces of information together.

### **EVALUATE**

Pupils:

- draw conclusions from their findings
  - What have we found out?
  - Can we answer the question?
  - What are we still not sure about?
  - Are there further questions we need to ask?
  - Do we need to carry out more enquiries?
- consider how to present findings.

### **PRESENT**

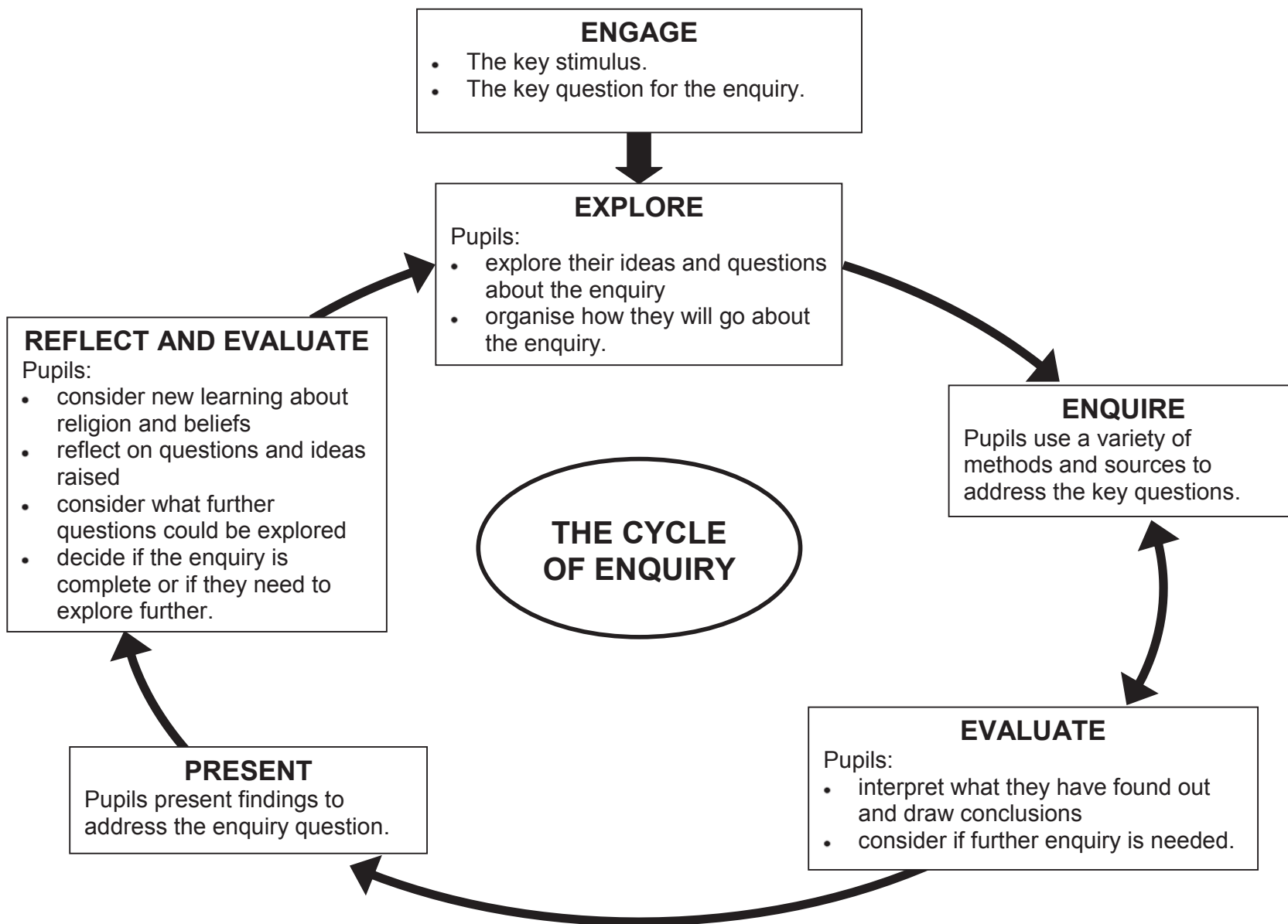
- Pupils present findings to address the enquiry question.

### **REFLECT and EVALUATE**

Pupils consider the following questions:

- What do we think about our findings?
- How has this enquiry helped us make more sense of the key question and our understanding of religion and beliefs?
- What further questions do we now want to ask and reflect on?
- What could we find out next?

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## SKILLS IN RELIGIOUS EDUCATION

Throughout the key stages the pupils should increasingly have opportunities to develop a range of skills. Skills that are essential for pupils to learn and make progress in Religious Education can be developed through the three elements of RE in this syllabus:

**Knowledge and Understanding of Religion, Critical Thinking, Personal Reflection.**

These skills are outlined below and in the overview pages for each key stage. The skills should be considered at the start of Medium Term Planning.

### Knowledge and Understanding of Religion

#### **Investigation and Enquiry e.g.**

- asking relevant questions
- knowing how to use different types of sources as a way of gathering information
- knowing what may constitute evidence for understanding religion(s)
- ascertaining facts

#### **Application e.g.**

- making the association between religions and individual, community, national and international life
- identifying key religious values and their interplay with secular ones

#### **Synthesis**

(how things relate to each other) e.g.

- linking significant features of religion together in a coherent pattern

### Critical Thinking

#### **Analysis e.g.**

- exercising critical and appreciative judgement in order to distinguish between belief, prejudice, superstition, viewpoint, opinion and fact in connection with issues of conviction and faith
- distinguishing between the features of different religions

#### **Evaluation e.g.**

- debating issues of religious significance, with reference to evidence, factual information and argument
- weighing the respective claims of self interest, consideration for others, religious teaching and individual conscience

#### **Interpretation e.g.**

- drawing meaning from artefacts, art, poetry and symbolism
- interpreting religious language
- suggesting meanings of religious texts
- explaining why people belong to faith communities

#### **Expression** (learning to communicate) e.g.

- pursuing a line of enquiry or argument
- identifying and giving expression to matters of deep concern and responding to religious and moral issues through a variety of media
- giving an informed opinion and expressing a personal viewpoint

## Personal Reflection

### **Reflection and Response e.g.**

- thinking reflectively about feelings, relationships, experience, ultimate questions, moral issues, beliefs and practices
- developing a personal interest and curiosity in puzzling, searching and challenging questions

### **Empathy e.g.**

- considering the thoughts, feelings, experiences, beliefs, attitudes and values of others
- developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow
- seeing the world through the eyes of others and issues arising from their point of view

## **ATTITUDES IN RELIGIOUS EDUCATION**

RE encourages pupils to develop positive attitudes to their own and others' beliefs and values, in a classroom climate that recognises and respects difference.

The following attitudes can be developed and should be planned for in units of work at every key stage.

### **Self-awareness**

RE can give the opportunity for pupils to:

- recognise their own sense of self-worth and value
- develop the capacity to consider their own beliefs, values and attitudes, and feel confident to communicate these to others without fear of embarrassment or ridicule
- develop personal, intellectual and moral integrity as they consider their own religious, moral and spiritual ideas
- acknowledge bias and prejudice in themselves
- become increasingly sensitive to the impact of their ideas, attitudes and behaviour on others.

### **Respect**

RE can give the opportunity for pupils to:

- recognise that others have a right to have different beliefs and practices to their own
- recognise that people's convictions are often deeply held
- be sensitive to the feelings, ideas, needs and concerns of others
- listen to and learn from others, even when views are different from their own
- value difference and diversity
- discern what is worthy of respect and what is not
- appreciate that some beliefs are not inclusive and consider the issues that this raises for individuals and society.

### **Open-mindedness**

RE can give pupils the opportunity to:

- learn and gain new understanding
- look beyond surface impressions
- recognise that people hold a wide range of opinions
- listen to the views of others without prejudging their response
- consider evidence and argument, disagreeing reasonably and respectfully, about religious, moral and spiritual questions
- develop the ability to live with uncertainty and ambiguity.

### **Appreciation and Wonder**

RE can give the opportunity for pupils to:

- appreciate the wonder of the world in which we live – its beauty, order, shape, pattern, mystery
- value insight, imagination, curiosity and intuition as ways of perceiving reality
- recognise that knowledge is bounded by mystery
- develop their capacity to respond to questions of meaning and purpose
- develop their imagination and curiosity.



## **THE CONTRIBUTION RE MAKES TO PUPILS' SPIRITUAL, MORAL, SOCIAL AND CULTURAL DEVELOPMENT**

All schools are required to promote pupils' spiritual, moral, social and cultural (SMSC) development and prepare pupils for adult life. Religious Education has a vital role to play in providing opportunities for SMSC development.

### **Spiritual Development**

RE contributes to pupils' spiritual development as it enables pupils to learn about and reflect on beliefs, religious or otherwise, which inform people's perspective on life. RE gives pupils the opportunity to consider what is meant by the intangible and to recognise and appreciate that there is more to life than the routine and everyday. RE asks ultimate questions and considers issues of truth and meaning.

RE provides opportunities for pupils' spiritual development through:

- developing knowledge and understanding of what 'spiritual' means in the religions studied
- discussing, evaluating 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
- discussing and evaluating the importance of values such as justice, honesty and truth in developing the spiritual life
- considering how religions and other world views perceive the nature of the soul, the value of human beings, and their relationships with one another, with the natural world, and with God
- appreciating the beauty/order of the natural and human-made world
- developing their own views and ideas on religious and spiritual issues and evaluating the ideas and beliefs of others
- learning about and reflecting on important concepts, rituals, experiences and beliefs at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences
- expressing their thoughts and ideas creatively e.g. through art, music, creative writing.

### **Moral Development**

RE contributes to pupils' moral development as it provides opportunities for investigating and discussing how people make moral decisions and what people mean by the terms right and wrong. Pupils are given the opportunity to learn about how religious and non-religious beliefs can affect the values and actions of people and how these can differ. They are given the opportunity to critically evaluate people's values and actions and reflect on their own views about a range of moral and ethical issues.

RE provides opportunities for pupils' moral development through:

- learning to value diversity and engage in issues concerning truth, justice and trust
- exploring how the behaviour of individuals and society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- investigating key themes in religious stories e.g. good and evil
- considering what is of ultimate value to believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice
- studying a range of ethical issues and moral dilemmas within and across religions
- considering the importance of rights and responsibilities and developing a sense of conscience

### **Moral Development (*cont*)**

- learning how to make reasoned and informed judgements on moral issues
- evaluating religious stances on moral issues in relation to their own values and attitudes
- reflecting on their own attitudes, values and actions.

### **Social Development**

RE contributes to pupils' social development as it enables pupils to use a range of social skills whilst visiting places of worship and meeting people from differing religious and non-religious backgrounds. RE gives pupils the opportunity to develop interest in, and understanding of the role religion plays in the way communities and societies function.

RE provides opportunities for pupils' social development through:

- meeting people with differing religious beliefs
- learning about different religious communities and how they work together
- exploring what binds religious communities together e.g. moral codes, ceremonies and festivals
- considering how religious and other beliefs lead to particular actions and concerns
- valuing how British society is enriched by a variety of religions and cultures
- investigating social and environmental issues from religious perspectives, recognising the diversity of viewpoints both within and between religion, and where there is common ground
- articulating own and others' ideas on a range of contemporary issues
- valuing relationships and developing a sense of belonging.

### **Cultural Development**

RE contributes to pupils' cultural development as it enables pupils to explore, understand and develop respect for religious and cultural diversity in the local, national and global context. Pupils have the opportunity to develop understanding about the role and influence of religion on shaping their own heritage and evaluate the issues surrounding interfaith dialogue and harmony. RE provides opportunity to explore and reflect on how literature and the arts are used to express beliefs and spirituality, locally, nationally and globally.

RE provides opportunities for pupils' cultural development through:

- developing understanding of the cultural contexts in which they live
- exploring Britain as a multi-faith and multicultural society
- evaluating how British culture has been shaped by Christianity
- encountering people, literature, the arts and resources from differing cultures
- exploring how religion is expressed in a variety of artistic media
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- encouraging racial and interfaith harmony, respect for all and community cohesion
- promoting awareness of the value of interfaith co-operation.

# **Section 2**

## **Continuity and Progression**

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## SECTION 2

### Continuity and Progression

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## OVERVIEW

This syllabus provides for a developmental approach to RE. Continuity and progression is achieved by building on the knowledge, understanding and skills that pupils gain across and between key stages.

Pupils make progress in RE through:

- developing knowledge and understanding of the beliefs and practices within religion
- developing skills e.g. of critical thinking, evaluation, analysis, reflection in relation to the religious material they learn about.

This syllabus enables teachers to plan for continuity and progression in RE through:

### **The RE Concepts – Belief, Authority, Expressions of Belief, Impact of Belief**

These underpin the Programmes of Study KS1–3. Throughout the key stages pupils have the opportunity to deepen their understanding of these concepts and make increasingly complex studies of religion. Please see pages 10-11.

### **The Programmes of Study**

These indicate appropriate learning about each religion across the key stages. This enables teachers to refer to other key stages to ensure they plan for progression in learning. Please see pages 36-72.

### **Key Focus of Learning**

The key focus for each key stage helps teachers to plan work that is appropriate for the age and ability of their pupils.

The key focus for learning at each key stage is indicated through the three elements:

- Knowledge and Understanding of Religion
- Critical Thinking
- Personal Reflection

Each element builds on knowledge and skills from the previous key stage. For example, the table below shows the key words of progression across the key stages for Knowledge and Understanding of Religion:

Key focus of learning for Knowledge and Understanding of Religion	KS1	Lower KS2	Upper KS2	KS3	KS4
	identify	describe	understand	connect	coherent understanding

Teachers can use the key focus to build on previous knowledge and skills developed through the three elements, so enabling pupils to make progress. Please see pages 28-29.

### Learning Outcomes

These indicate what the majority of pupils should be able to do by the end of each key stage. They are based on the key focus of learning and the RE levels and build on previous knowledge, understanding and development of skills. They can be used in planning and assessment activities.

Please see pages 98-99 (KS1); 106-107 (Lower KS2); 117 (Upper KS2); 131-132 (KS3).

### RE Levels

The levels have been revised to reflect the three elements that comprise RE in this syllabus. The levels for RE consist of seven level descriptors of increasing difficulty. Each describes the types and range of performance that pupils working at that level should characteristically demonstrate, for the three elements in this syllabus.

These levels should be used to pitch work for these elements.

The levels for Knowledge and Understanding of Religion and Critical Thinking can be used for assessment. Personal Reflection cannot be assessed but pupils can make progress in this element.

Please see pages 30-33.

### Unit Questions

The exemplar plans for Key Stages 1–3 use questions as the focus for units of work. These are designed to enable pupils to develop and extend their learning about religious beliefs and practices across the key stages e.g.

*Why is Jesus special to Christians? (Key Stage 1)*

*What do Christians believe about Jesus? (Lower Key Stage 2)*

*So what do we now know about Christianity? (Upper Key Stage 2)*

*What does it mean to live as a Christian today? (Key Stage 3 to include the impact of belief in Jesus)*

Please see pages 102-103 (KS1); 110-112 (Lower KS2); 120-122 (Upper KS2); 136-137 (KS3).

### Skills

These are common to all key stages but can be developed with and across key stages. RE skills are identified in the RE levels (see pages 30-33). The development of these skills is indicated on the introductory pages for each key stage.

Please see pages 101 (KS1); 109 (Lower KS2); 119 (Upper KS2); 134 (KS3).

### Attitudes

These are developed across all key stages. Please see page 20.

## THE KEY FOCUS OF LEARNING

The following shows the key focus of learning for the majority of pupils across each key stage.

Each is indicated through:

- Knowledge and Understanding of Religion
- Critical Thinking
- Personal Reflection.

	Knowledge and Understanding of Religion	Critical Thinking	Personal Reflection
<b>Key Stage 1</b>	Children are able to <b>identify</b> some beliefs and features of religion.	In response to the religious material they learn about, children are able to express their views and give <b>simple reasons</b> to support these.	In relation to religious material studied, children are able to reflect on their own feelings, ideas and values and be aware of others.
<b>Lower Key Stage 2</b>	Pupils can <b>describe</b> some of the beliefs and features of religion.	In response to the religious material they learn about, pupils are able to express their views and support them using a <b>plausible reason or reasons</b> . They show some awareness of other people's views.	In relation to religious material studied, pupils are able to reflect on their own feelings, ideas and values and appreciate that not all people think, feel and believe the same.
<b>Upper Key Stage 2</b>	Pupils will demonstrate <b>understanding</b> of some of the beliefs and features of religion through the RE concepts.	In response to the religious material they learn about, pupils can express their own views using <b>sound reasons</b> . Pupils show understanding of differing views and can give reasons to support an opposing view (i.e. they can see both sides of an argument).	In relation to religious material studied, pupils can reflect on their own beliefs, ideas, feelings and values and develop empathy for people with differing beliefs and experiences.
<b>Key Stage 3</b>	Students will demonstrate how the RE concepts (Belief, Authority, Expressions of Belief, Impact of Belief) <b>connect</b> in order to show understanding of what religion is.	In response to the religious material they learn about, students can evaluate their own and differing views, distinguishing between belief, opinion, fact, experience, and recognising bias. They can give <b>cogent reasons</b> for a range of views using evidence, factual information and persuasive argument (i.e. this is about quality of evidence and reasoning).	In relation to religious material studied, students are able to reflect on their own beliefs, ideas, feelings and values and appreciate how their beliefs may have an impact for others.



## Hartlepool Agreed Syllabus 2012

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	Knowledge and Understanding of Religion	Critical Thinking	Personal Reflection
Key Stage 4	Students will demonstrate <b>coherent understanding</b> of what religion and belief is.	In response to the religious material they learn about, students recognise that some issues that relate to religion and beliefs are complex. They explore and identify a variety of viewpoints, analysing and evaluating the differing types of evidence used. They are able to <b>make a persuasive case, using coherent arguments</b> to support their views. They question assumptions and explore the origins of a range of opinions, including their own. They can represent and critically evaluate the views of others, including those they do not agree with.	In relation to religious material studied, students will be able to evaluate beliefs, ideas, feelings and values both in relation to themselves and others.

### DEFINITIONS

**Reason:** the power of the mind to think, understand and form judgements logically

**Plausible:** reasonable or probable without necessarily being so, persuasive

**Sound:** reliable, competent, unbroken

**Cogent:** clear, logical, convincing

**Coherent:** consistent, connected, making sense

## LEVELS IN RELIGIOUS EDUCATION

These levels have been revised to reflect the three elements that comprise RE in this syllabus.

They consist of seven level descriptors of increasing difficulty. Each describes the types and range of performance that pupils working at that level should characteristically demonstrate.

To ensure continuity and progression for all pupils, these levels should be used in conjunction with the pages on Key Focus and Learning Outcomes for each key stage [pages 98-99 (KS1); 106-107 (Lower KS2); 116-117 (Upper KS2); 131-132 (KS3)].

### Pitch and Key Focus

The levels should be used to pitch work appropriately for both Knowledge and Understanding of Religion and Critical Thinking, which **can be assessed** and reported on.

They also show provision for progress in Personal Reflection but this **cannot be assessed** or reported on.

Pitch and Key Focus	Key Stage 1	Lower Key Stage 2	Upper Key Stage 2	Key Stage 3	Key Stage 4
<b>Pitch</b> of work for most pupils at <b>levels:</b>	1 – 3	2 – 4	3 – 5	3 – 6	5–7
Expected <b>key focus</b> for most pupils by the end of the key stage is <b>shown in level:</b>	2	3	4	5 / 6	7

## Hartlepool Agreed Syllabus 2012

The coloured type shows the key focus for the three elements: **Knowledge and Understanding of Religion**, **Critical Thinking** and **Personal Reflection** in Key Stage 1, Lower Key Stage 2 and Upper Key Stage 2

Level	Knowledge & Understanding of Religion <i>through the four concepts and developing the skills of investigation &amp; enquiry, application &amp; synthesis</i>	Critical Thinking <i>developing the skills of analysis, evaluation, interpretation and expression</i>	Personal Reflection <i>developing the skills of reflection &amp; response and empathy</i>
1	Pupils can <b>recognise</b> and <b>name</b> features of religious life and practice. They can <b>recall</b> religious stories, and <b>recognise</b> symbols, and other verbal and visual forms of religious expression.	Pupils <b>talk about</b> , what they find interesting or puzzling and what is of value and concern to themselves and to others.	Pupils reflect on their own feelings, ideas and values.
2	Pupils <b>identify</b> some beliefs and features of religion and their importance for some people. They begin to <b>show awareness</b> of similarities in religions. Pupils <b>retell</b> religious stories and <b>suggest meanings</b> for religious actions and symbols. They <b>identify</b> how religion is expressed in different ways.	In response to the religious material they learn about, children are able to express their views and give <b>simple reasons</b> to support these. Pupils <b>recognise</b> that some questions cause people to wonder and are difficult to answer.	In relation to the religious material studied children are able to reflect on their own feelings, ideas and values and be aware of the experiences and feelings of others.
3	Pupils <b>describe</b> some of the beliefs and features of religion, <b>recognising similarities and differences</b> . They <b>make links</b> between beliefs and sources, including religious stories and sacred texts. They begin to <b>identify the impact</b> religion has on believers' lives. They <b>describe</b> some forms of religious expression.	In response to the religious material they learn about, pupils are able to express their views and support them using a <b>plausible reason or reasons</b> . They <b>show some awareness of other people's views</b> . Pupils <b>ask important questions</b> about religion and beliefs.	In relation to religious material studied pupils are able to reflect on their own feelings, ideas and values and appreciate that not all people think, feel and believe the same. They <b>reflect on</b> what influences them, <b>making links</b> between aspects of their own and others' experiences.
4	Pupils can demonstrate <b>understanding</b> of some of the beliefs and features of religion through the RE concepts and <b>make some links</b> between them. They can <b>describe some similarities and differences</b> both within and between religions. They <b>describe the impact</b> of religions on people's lives. They <b>suggest meanings</b> for range of forms of religious expression.	In response to the religious material they learn about, pupils can express their own views using <b>sound reasons</b> . They <b>show understanding of differing views and can give reasons to support an opposing view (i.e. they can see both sides of an argument)</b> .	In relation to religious material studied pupils can reflect on their own beliefs, ideas, feelings and values and develop empathy for people with differing beliefs and experiences.

## Hartlepool Agreed Syllabus 2012

The coloured type shows the key focus for the three elements: **Knowledge and Understanding of Religion**, **Critical Thinking** and **Personal Reflection** in Key Stage 3 (Year 8 – Level 5; Year 9 – Level 6)

Level	Knowledge & Understanding of Religion <i>through the four concepts and developing the skills of investigation &amp; enquiry, application &amp; synthesis</i>	Critical Thinking <i>developing the skills of analysis, evaluation, interpretation and expression</i>	Personal Reflection <i>developing the skills of reflection &amp; response and empathy</i>
5	<p>Pupils demonstrate how the RE concepts (Belief, Authority, Expressions of Belief, Impact of Belief) <b>connect</b> in order to show understanding of what religion is.</p> <p>Pupils <b>explain</b> the impact of beliefs on individuals and communities. They <b>show understanding of</b> why people belong to religions. They <b>understand</b> that similarities and differences illustrate distinctive beliefs within and between religions and <b>suggest possible reasons</b> for this. They <b>explain</b> how religious sources are used to provide answers to ultimate questions and ethical issues, <b>recognising diversity</b> in forms of religious, spiritual and moral expression, within and between religions.</p>	<p>In response to questions of identity, belonging, meaning, purpose, truth, values and commitments, pupils show understanding of differing views and can give sound reasons to support a range of opposing views (i.e. they recognise that there are often several sides to an argument).</p>	<p>In relation to religious material studied pupils <b>can reflect on</b> what inspires and influences them and develop an understanding of where their ideas come from, They have the opportunity to develop open-mindedness when hearing the views, thoughts, ideas and feelings of others.</p>
6	<p>Pupils demonstrate how the RE concepts <b>connect</b> in order to show understanding of what religion is.</p> <p><b>They can explain</b> the reasons for diversity within and between religions. They <b>explain</b> why the impact of religions and beliefs on individuals, communities and societies varies. They <b>interpret</b> sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They <b>interpret</b> the significance of different forms of religious, spiritual and moral expression.</p>	<p><b>In response to the religious material they learn about, pupils can evaluate their own and differing views, distinguishing between belief, opinion, fact, experience, and they can recognise bias. They can give cogent reasons for a range of views using evidence, factual information and persuasive argument. (i.e. this is about quality of evidence and reasoning)</b></p>	<p><b>In relation to religious material studied pupils are able to reflect on their own beliefs, ideas, feelings and values and appreciate how their beliefs may have an impact on others.</b></p>

## Hartlepool Agreed Syllabus 2012

The coloured type shows the key focus for the three elements: **Knowledge and Understanding of Religion**, **Critical Thinking** and **Personal Reflection** in Key Stage 4

Level	<b>Knowledge &amp; Understanding of Religion</b> <i>through the four concepts and developing the skills of investigation &amp; enquiry, application &amp; synthesis</i>	<b>Critical Thinking</b> <i>developing the skills of analysis, evaluation, interpretation and expression</i>	<b>Personal Reflection</b> <i>developing the skills of reflection &amp; response and empathy</i>
7	<p>Pupils demonstrate <b>coherent understanding</b> of what religion and belief is.</p> <p>They <b>account for</b> the influence of history and culture on aspects of religious life and practice. They <b>explain why</b> the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They <b>use some of the principal methods</b> by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.</p>	<p>In response to the religious material they learn about pupils recognise that some issues that relate to religion and beliefs are complex. They explore and identify a variety of viewpoints, analysing and evaluating the differing types of evidence used. They are able to <b>make a persuasive case, using coherent arguments</b> to support their views. They question assumptions and explore the origins of a range of opinions, including their own. They can represent and critically evaluate the views of others, including those they do not agree with.</p>	<p>In relation to religious material studied pupils will be able to evaluate beliefs, ideas, feelings and values both in relation to themselves and others.</p>

## PLANNING, ASSESSING AND REPORTING

This syllabus enables teachers to plan for continuity and progression in RE through:

- **Key Focus of Learning** indicated through the three elements: **Knowledge and Understanding of Religion, Critical Thinking, Personal Reflection**. See pages 28-29 and the introductory pages for Key Stages 1 – 4
- **Learning Outcomes** indicating what the majority of pupils should be able to do by the end of each key stage. See introductory pages for Key Stages 1–3
- **RE Levels** which consist of seven level descriptors in increasing difficulty. See pages 30-33.

At **Key Stages 1–3** these should be used for planning work to match the differing abilities of pupils, setting targets, assessing and reporting on pupil progress in RE.

Please note: the levels for **Knowledge and Understanding of Religion** and **Critical Thinking** can be used for assessment. **Personal Reflection** cannot be assessed although pupils can make progress in this element.

**Please note:** In the **Foundation Stage**, work should be planned and children's progress and attainment assessed and reported on, in relation to the Early Learning Goals.

At **Key Stage 4**, national qualifications are the main means of target setting, reviewing progress and assessing achievement and attainment in Religious Education. The key focus for Key Stage 4 and the RE levels may also be used to plan for and assess progress.

At **sixth form** teachers should ensure that planning enables students to make progress from Key Stage 4 and further develop skills and attitudes.

### Reporting

Schools should use the appropriate forms of assessment indicated above to:

- report to parents on pupils' progress in Religious Education
- pass on information about pupil achievement and attainment to partner schools (i.e. junior and secondary schools) in order to aid progression.

## BREADTH OF STUDY

This syllabus is designed to ensure that pupils develop knowledge and understanding of the principal religions in Great Britain (Christianity, Buddhism, Hinduism, Islam, Judaism, Sikhism) in at least one key stage during their school life. Christianity is taught as a core religion at all key stages. In addition schools are encouraged to study any other religious communities with a significant local presence.

Key Stage	Core religion to be studied	Supplementary religions chosen by the school
<b>1</b>	Christianity Hinduism	One religion at discretion of school: – Buddhism – Islam – Judaism – Sikhism
<b>Lower 2</b>	Christianity Islam or Sikhism	One religion at discretion of schools: – Buddhism – Hinduism – Judaism
<b>Upper 2</b>	Christianity Islam or Sikhism (whichever religion was not core in Lower KS2)	Aspects of the following religions at the discretion of the school: – Buddhism – Hinduism – Judaism
<b>3</b>	Christianity Buddhism Judaism	At least one religion or aspects from the following religions at the discretion of the school: – Hinduism – Islam – Sikhism
<b>4</b>	Christianity	At least one from: – Buddhism – Hinduism – Islam – Judaism – Sikhism

RE should also include:

- study of a religious community with significant local presence, where appropriate (for example the Bahá'í Faith)
- consideration of a secular world view where appropriate (for example Humanism).

## INTRODUCTION TO THE PROGRAMMES OF STUDY

The following pages contain an outline of appropriate content to be taught at Key Stages 1–3 for the six principal religions taught in this syllabus: Christianity, Buddhism, Hinduism, Islam, Judaism, Sikhism.

They contain key content in relation to the four RE concepts which underpin this syllabus:

**Belief**

**Authority**

**Expressions of Belief**

**Impact of Belief**

For further information on these RE concepts please see pages 10-11.

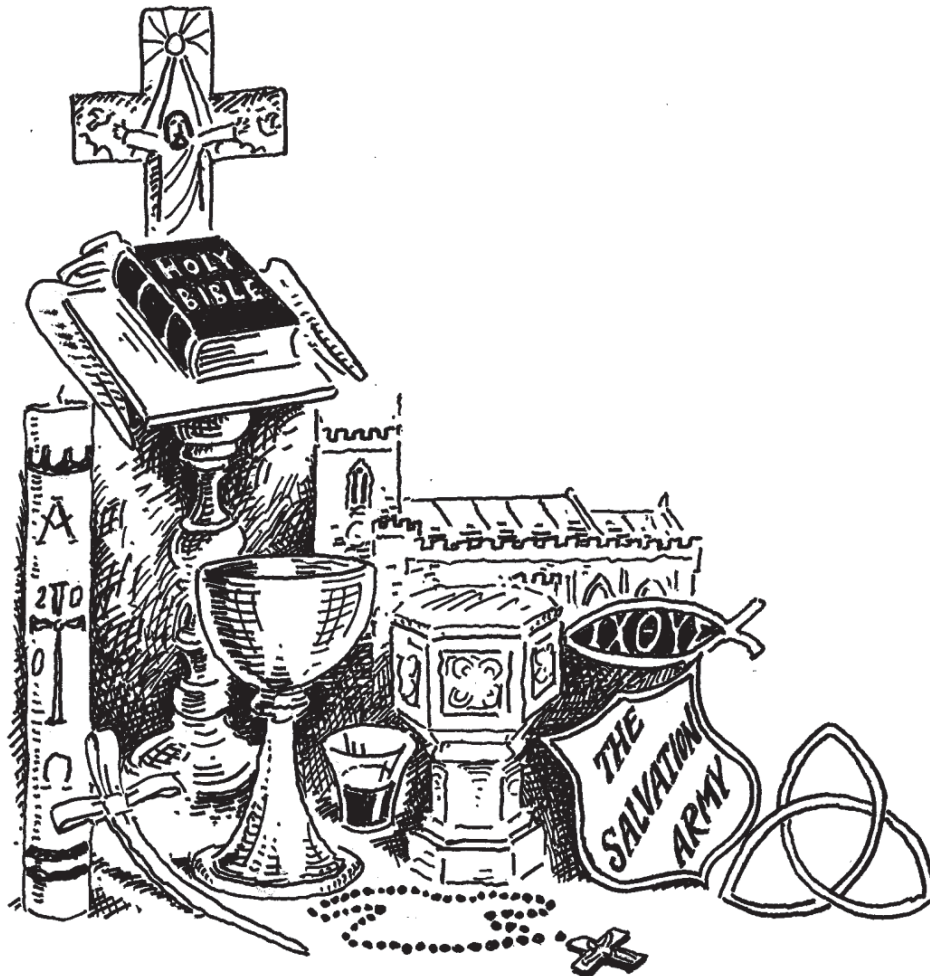
Content is outlined for each concept across Key Stages 1–3. This enables teachers to see how pupils' learning can progress as they develop deeper knowledge and understanding of the religious traditions and the RE concepts.

Teachers should use the relevant programme of study when developing a Scheme of Work.

**A GLOSSARY OF TERMS FOR EACH RELIGION WILL BE MADE AVAILABLE AS SUPPLEMENTARY GUIDANCE.**



# Concepts in Christianity



## CONCEPTS IN CHRISTIANITY

### BELIEF



#### Key Stage 1

- Belief in God as shown in the Bible: God as One, creator, loving, caring, having authority; God as Father, loving parent. The natural world as God's creation; human responsibility to care for the world.
- Belief in Jesus as special to God; introduction to Jesus as Son of God through special birth. Death and resurrection of Jesus as important to Christians.



#### Key Stage 2

- The nature of God as creator, ruler, provider, just, loving. Shown through metaphors for God: Potter, Father, Rock, Shepherd, Shield.
- The otherness of God (transcendent) who inspires awe, wonder, devotion.
- Introduction to Trinity (Father, Son, Holy Spirit); creator God, loving God, powerful God.
- Jesus as Son of God; death and resurrection of Jesus and its meaning for Christians.
- Life after death.



#### Key Stage 3

- Belief in God as omnipotent, omniscient, omnipresent, transcendent, immanent, immortal, trinity.
- Evidence for existence (non-existence) of God; theism, atheism, agnosticism.
- Questions that belief in God raises e.g. existence of evil and suffering, religion and science, meaning of life, life after death, truth claims.
- Significance of belief in Jesus as Son of God, Messiah, Saviour (from sin, death, evil).
- Key Christian beliefs – forgiveness, love and compassion, salvation, reconciliation, good and evil, justice, life after death (differing views about physical/spiritual resurrection, purgatory).

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN CHRISTIANITY

### AUTHORITY



#### Key Stage 1

- Bible as the holy book for Christians, treated with respect e.g. read from in Church worship, lectern, special Bibles.
- Some stories from the Bible (Genesis 1 and 2: Creation).
- Jesus as important shown through Christmas, Easter stories; stories showing Jesus as healer, miracle worker, one who helped and cared for others, Jesus as teacher (introduction to parables), special teaching of Jesus – love God, love your neighbour (link to Belief concept).
- Leaders – introduction to local church leader e.g. vicar/priest/minister.



#### Key Stage 2

- Bible as the sacred book; its importance and impact for Christians today.
- Different types of writing – Old and New Testament.
- How the Bible is used in private and communal worship and everyday living.
- Introduction to literal and non-literal interpretations of the Bible.
- Jesus as significant shown through key events in his life (birth, temptations, baptism, ministry, entry to Jerusalem, arrest, crucifixion, resurrection).
- Jesus as teacher – teachings of Jesus including selected parables.
- The power of Jesus to change lives.
- Leaders – how clergy support and influence Church and local community.



#### Key Stage 3

- Differing sources of authority e.g. Bible, Jesus, Holy Spirit, Church leaders, Pope, priesthood, reason, tradition and their influence of differing traditions and practices.
- The Bible as a source of authority for beliefs, practices, actions, behaviour.
- Differing ways of interpreting the Bible (literal and non-literal): diversity across and within Christian traditions.
- Impact of differing views within Christian traditions about authority e.g. women priests, creationism, teaching on relationships, marriage, divorce.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN CHRISTIANITY

# EXPRESSIONS OF BELIEF



### Key Stage 1

- How Christians celebrate Christmas, Easter, Harvest.
- The Church building as a place of worship and belonging – introduction to some features of churches e.g. cross, lectern, pulpit, altar.
- Sunday worship in church e.g. vicar, reading Bible, singing, prayers, sermon, Eucharist, words and actions.
- How religious identity and belonging are expressed through baptism, services of dedication (symbols, actions, words, promises).

*It is anticipated that pupils will visit their local church (any denomination). Opportunities can be given to visit other church buildings in the area e.g. St Hild's Church (Hartlepool), Durham Cathedral.*



### Key Stage 2

- Understanding of significance of rituals/symbols associated with Christmas (including Advent and Epiphany), Easter (including Lent, Holy Week), Harvest, Pentecost.
- How buildings, symbolic objects and actions are used to express beliefs and feelings e.g. praying hands, kneeling, raising hands, liturgical colours, special clothes, cross, candle, rosary, windows, banners, statues.
- Introduction to Eucharist – ritual and meaning.
- Prayer and its importance for Christians, including Lord's Prayer and individual prayer, aids to prayer.
- Introduction to diversity of practice in Sunday worship in local area.
- How commitment, belonging and religious identity are expressed through ceremonies e.g. first communion, adult baptism, confirmation, membership.
- How beliefs are expressed through pilgrimage e.g. to Lourdes, Lindisfarne, Durham Cathedral, Holy Land.

*It is anticipated that pupils will visit at least 2 local churches in order to compare features and aspects of worship in different denominations, and Durham Cathedral.*



### Key Stage 3

- How differences in denominational worship express differing beliefs.
- The impact of worship (communal, private, formal, informal) on individuals and communities.
- How worship varies in differing countries and cultures.
- How the arts are used to express spirituality.
- The role of the Church in local and national expressions of emotion, spirituality and beliefs (e.g. at Cenotaph, times of national mourning) including the significance of national Christian buildings in 21<sup>st</sup> century Britain e.g. Durham Cathedral, Westminster Abbey.
- How beliefs in life after death are expressed in funerals.
- Durham Cathedral could be visited to focus on how the arts are used to express beliefs and spirituality; how the Cathedral is used as a place of local and national significance.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN CHRISTIANITY

### IMPACT OF BELIEF



#### Key Stage 1

(Links should be made to Belief concept)

- Christian values: individual love, care, forgiveness, helping others, following example of Jesus. Some examples of how Christians would show these values e.g. the work of local vicar/priest in helping others in church and local community; attitude and work of individual Christians in the community.
- How Christians care for God's creation (link to Worship concept – Harvest).
- Stories about saints in the North East – St Cuthbert or St Hild e.g. how St Hild's Christian faith affected her life, how her life had an impact then and now.



#### Key Stage 2

- How belief in God will affect Christians e.g. prayer to God, belief in life after death, meaning of life.
- How Christians today follow the commandment of Jesus (love God and love your neighbour as you love yourself) and the Ten Commandments; how Christians demonstrate love, charity, forgiveness in action e.g. work of local church, organisations and Christian charities (e.g. Salvation Army, CAFOD) and individual Christians.
- How Christians show commitment and belonging to faith community e.g. regular church worship, voluntary work within the church (e.g. Sunday School, music group, church magazine), giving money.
- Commitment shown through life in a religious order/monastic community.
- Introduction of how Christian values will affect views on moral issues – environment.
- Stories about the northern saints – how their faith affected their lives and their significance then and now eg. St Cuthbert, St Aidan, St Bede and St Hild.



#### Key Stage 3

- How beliefs affect a persons' feelings and understanding of their life e.g. how belief in life after death affects attitudes to their life, how religious beliefs and values influence personal political standpoints.
- The relationship between religious groups, local concerns and political movements.
- The impact of local religious communities on the lives of people in the past and today.
- How ethical and moral choice, behaviour, attitudes and action of Christians are based on key Christian beliefs and sources of authority (Belief, Authority concepts).
- Varied Christian responses to moral issues e.g. war, social justice, equality, relationships, wealth and poverty, peace, environment, animal rights.
- Questions connected with religious identity, belonging and commitment and how this varies within Christianity.
- Issues affecting Christian groups and individuals e.g. portrayal of Christian faith in media and society, Great Britain as multi-religious/secular and the role of Christianity within that, diversity within Christianity (and its impact on lives of individuals and communities), interfaith dialogue (could include Jerusalem) and disagreement, religious identity.

*Please see additional guidance; Glossary of Terms*

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# Concepts in Buddhism



## CONCEPTS IN BUDDHISM

### BELIEF



#### Key Stage 1

- Belief in Buddha as an enlightened teacher (not a God).
- Importance of the natural world.
- Values of compassion, respect for all living things.



#### Key Stage 2

- Characteristics of a Buddha: wisdom, courage, compassion.
- Dharma, or Law of Life, as a law of cause and effect: karma (kamma).
- Buddhists are people who 'take refuge' in three treasures (or jewels): Buddha, Dharma (or Law of Life), Sangha (Buddhist community); symbol of the three jewels.
- Purpose of Buddhist practice is to be free from suffering and experience happiness.



#### Key Stage 3

- Two major branches of Buddhist belief and practice: Theravada (School of the Elders) and Mahayana (The Great Vehicle). Within these branches many different Buddhist schools, which vary in belief and practice.
- Theravadan emphasis on practice to attain liberation (nirvana or nibbana).
- Mahayana emphasis on practice to enable others as well as self to be free from suffering and experience happiness.
- Range of beliefs from belief in Buddha as unique awakened one to the belief that the state of Buddhahood is eternally inherent in all life.

#### Key concepts:

- Karma (kamma) – cause and effect. Causes are actions (thought, speech, deeds) all of which result in effect.
- Wheel of life.
- Three marks of existence: impermanence (anicca), suffering (dukkha or dunkha); not-self (anatta or anatman).
- Dependent origination – no beings or phenomena exist on their own; they exist or occur because of their relationship with other beings or phenomena.
- Questions that beliefs raise, e.g. religion and science, meaning of life, life after death, nature of faith without belief in God.

**NB** Different traditions use different names e.g. the Buddha, Buddha, Gotama Buddha, Shakyamuni Buddha.

*Please see additional guidance; Glossary of Terms*



## CONCEPTS IN BUDDHISM



### AUTHORITY

#### Key Stage 1

- Example of Buddha's life – his birth, growing up as prince Siddharta, giving up palace life to search for truth and an answer to suffering; symbol of the Bodhi tree.
- Introduction to Buddhist teaching – compassion, respect for living things, no stealing or telling lies.
- Buddhist stories illustrating these values, e.g. Siddharta and the Swan, The Monkey King.



#### Key Stage 2

- Background – Buddha's life: the four signs and the renunciation, years in the forest, enlightenment and teaching of the middle way, his death.
- Buddha as one who is looked to as an example.
- Buddha's first teachings: Four Noble Truths, Eightfold Path and Five Moral Precepts.



#### Key Stage 3

- Concept of reliance on the Dharma (or Law of Life), i.e. on the teachings, not on the person.
- No single central text that is referred to by all Buddhist traditions: predominant Theravadan texts are Pali Tipitaka; Mahayana sutras written later, such as the Lotus Sutra.
- How differing sources of authority/tradition/interpretation have influenced different traditions today.
- Key Buddhist leaders today, their influence and teaching.
- Key teaching in Buddhism e.g. Four Noble Truths, Eightfold Path, Five Moral Precepts.

**NB** Different traditions use different names e.g. the Buddha, Buddha, Gotama Buddha, Shakyamuni Buddha.

*Please see additional guidance; Glossary of Terms*

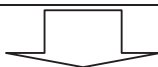
## CONCEPTS IN BUDDHISM

### EXPRESSIONS OF BELIEF



#### Key Stage 1

- Worship in the home: Buddhist home shrine – statue of Buddha (rupa) or mandala, incense, candles, water, food, bell – engaging all the senses.
- Introduction to meditation as a form of Buddhist worship.
- Symbols and aids to worship, e.g. prayer beads, prayer wheels and flags, lotus flower.



#### Key Stage 2

- Meditation as worship, and different types of meditation (including chanting).
- Importance of Buddhist study – reading and reciting the sutras.
- Engaging with the Buddhist community: monks and laity.
- In some Buddhist communities, particularly Theravadan, there is a celebration called Wesak – Buddha's birth, enlightenment and death.
- Ceremonies connected with becoming a monk or a nun.



#### Key Stage 3

- Daily ritual of meditation in worship, how meditation can change lives. Different types of meditation.
- Differences in practices between different Buddhist schools – extent of involvement of lay community.
- How beliefs in the cycle of life and death are expressed in funerals.
- Impact of culture on development of Buddhist practice as Buddhism spread around the world.
- How the arts are used to express spirituality in Buddhism.

**NB** Different traditions use different names e.g. the Buddha, Buddha, Gotama Buddha, Shakyamuni Buddha.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN BUDDHISM

### IMPACT OF BELIEF



#### Key Stage 1

- How ordinary people who are Buddhists behave: demonstrating compassion, generosity, honesty, patience.
- Belonging and commitment demonstrated in ordained communities through special clothing, shaven head, alms bowl.
- The importance of the Buddhist community – lay people, monks, nuns, priests. How mutual support and responsibility is shown.



#### Key Stage 2

- In some communities, observing strict rules of behaviour (precepts), such as being vegetarian.
- In some communities, people may choose to become ordained as monks or nuns
- Introduction to how Buddhist values will affect views on moral issues e.g. environment.
- How Buddhists follow and live by Buddhist moral codes (e.g. Eightfold Path, Five Moral Precepts) and how these are shown by individuals and the community.
- Symbol of the Wheel (see symbol above).



#### Key Stage 3

- How Buddhist beliefs affect a person's feelings and understanding of their life, e.g. how belief in rebirth affects attitudes towards this life, how belief in karma (kamma) affects behaviour.
- Different Buddhist responses to moral issues such as social justice, equality (including the role of women), relationships, wealth and poverty, war and peace, environment, animal rights.
- In some communities, people change their names to indicate their belonging.
- Examples of Buddhist movements and institutions and their activities in the world today.
- The impact of living in Great Britain as a Buddhist in a non-Buddhist country e.g. portrayal of Buddhism in the media, interfaith dialogue, employment issues, community cohesion.
- Questions connected with religious identity, belonging and commitment and how this varies in Buddhism.

**NB** Different traditions use different names e.g. the Buddha, Buddha, Gotama Buddha, Shakyamuni Buddha.

*Please see additional guidance; Glossary of Terms*

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# Concepts in Hinduism



## CONCEPTS IN HINDUISM

### BELIEF



#### Key Stage 1

- Belief in one God represented in many forms and images e.g. Ganesh as God of wisdom and remover of obstacles.
- How God is depicted through murtis.



#### Key Stage 2

- Belief in one God (Brahman) worshipped in many forms:
  - Trimurti (Brahma, Vishnu, Shiva)
  - Concept of avatars e.g. Rama, Krishna
  - Nature of God as expressed in murtis (images), pictures, symbols, Aum
  - Male, female and animal representations of God.
- Introduction to belief in atman (individual soul), karma.
- Belief in ahimsa: respect for forms of life.
- Belief in reincarnation.



#### Key Stage 3

- Overview of key beliefs in Hinduism:
  - Brahman as ultimate reality, atman, karma, samsara, moksha, seva, dharma, three gunas.
  - Beliefs about the universe.
  - Life after death, reincarnation.
  - Beliefs about 4 ashramas and 4 varnas
- Questions that Hindu beliefs raise e.g. about meaning of life, life after death, truth, the created world, nature of reality.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN HINDUISM

### AUTHORITY



#### Key Stage 1

- Stories from Hindu scriptures associated with Diwali, Raksha Bandhan.



#### Key Stage 2

- Introduction to sacred scriptures and how they are used by adherents.
- Stories from Hindu scriptures with a moral e.g. Rama and Sita (good wins over evil, loyalty, sacrifice, love).



#### Key Stage 3

- Names and nature of sacred texts and importance in Hindu life e.g. The Vedas, The Puranas, Bhagavad Gita.
- The role of Hindu scriptures in promoting and sustaining Hinduism e.g. in dance, drama, festivals, private worship.
- Key figures/leaders and their influence on Hindus today e.g. Mahatama Gandhi.
- How differences in beliefs and practices amongst different Hindu traditions are based on differing sources of authority e.g. leaders, tradition.

*Please see additional guidance; Glossary of Terms*

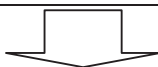
## CONCEPTS IN HINDUISM

### EXPRESSIONS OF BELIEF



#### Key Stage 1

- Worship in the home (private and family devotion).
- Introduction to worship in the mandir - arti ceremony.
- How Hindus celebrate Divali at home, Raksha Bandhan.
- How religious identities and belonging are expressed through baby naming ceremony.



#### Key Stage 2

- Worship in the mandir: puja, arti, the role of murtis, imagery and symbolism in the mandir, importance of community worship.
- How beliefs and feelings are expressed through communal celebration of Divali, Holi.
- How beliefs are expressed through visits to sacred sites.
- How commitment, belonging, religious identity are expressed through sacred thread initiation ceremony.



#### Key Stage 3

- The purpose and importance of daily meditation/devotion for individuals.
- How the arts are used to express spirituality in Hinduism.
- How beliefs in life after death are expressed in funerals.
- How expressions of beliefs may differ amongst differing Hindu traditions.

*Please see additional guidance; Glossary of Terms*



## CONCEPTS IN HINDUISM

### IMPACT OF BELIEF



#### Key Stage 1

- The importance of the home and family in developing Hindu beliefs and values e.g. care for all living things; honesty; truthfulness; love, loyalty and respect within the extended family.



#### Key Stage 2

- How belief and respect for all living things (ahimsa) has impact on behaviour and actions e.g. vegetarianism/food laws, non-violence.
- How belief in karma has impact on behaviour and actions e.g. seva (service for others).
- Introduction to how Hindu values will affect views on moral issues – the environment.



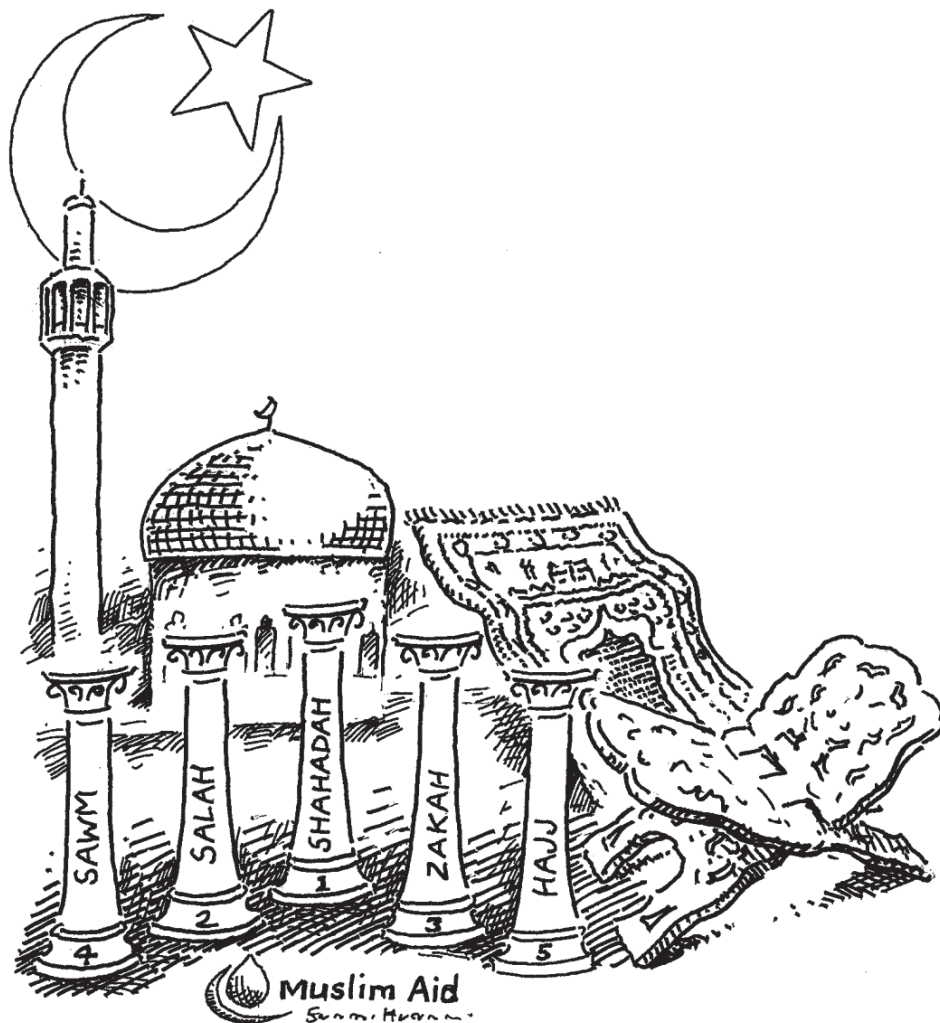
#### Key Stage 3

- How Hindu beliefs affect a person's feelings and understanding of life e.g. belief in varnas, karma, moksha, atman.
- The impact of living in Great Britain as a Hindu in a non-Hindu country and how this differs for individuals and differing Hindu communities e.g. dress, food laws, employment issues, role of women, prejudice and discrimination, role of media, religious freedom, interfaith dialogue, community cohesion.
- How links to India have an impact on individuals and communities and how this differs for individuals and different Hindu traditions.
- How ethical and moral choices, behaviour, attitudes and actions for Hindus are based on Hindu beliefs, authority and community influence. Varied responses to moral issues e.g. war, social justice, equality (including role of women), relationships, wealth and poverty, peace, environment, animal rights.

*Please see additional guidance; Glossary of Terms*

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# Concepts in Islam



## CONCEPTS IN ISLAM

### BELIEF



#### Key Stage 1

- The nature of Allah: One God, no partners, Creator who provides all things.



#### Key Stage 2

- The nature of Allah revealed in Qur'an: oneness of God, 99 names of God, gives guidance through messengers and books.
- Concept of shirk (not associating anything or anyone with God).
- Beliefs expressed in Shahadah (One God, Muhammad as prophet of God). God as key Muslim belief.
- Islam means submission; central belief.



#### Key Stage 3

- Overview of 6 beliefs in Islam:
  - Tawhid: oneness of God, nature of Allah, as shown in 99 names, Surah 1, Surah 112, Surah 59: 22-24 of Qur'an.
  - Risalah: belief in how God communicates with humans through prophets (Muhammad as final prophet), angels, holy books (Qur'an as final and complete revelation).
  - Akirah: judgement day and life after death.
- Other key beliefs: ummah (worldwide community of Islam), submission to God, obedience, jihad (personal struggle in the way of Allah to achieve self-improvement, campaign for truth, defence of faith).
- Questions that Muslim beliefs raise e.g. about meaning of life, truth, life after death, role of humanity.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN ISLAM

### AUTHORITY



#### Key Stage 1

- The Qur'an as a sacred book, how it is treated with respect.
- Introduction to Muhammad as the prophet of God; some stories from his life.



#### Key Stage 2

- Beliefs about the Qur'an as the final revelation of God, how it was revealed to Muhammad, passages from the Qur'an, its use by Muslims today.
- Muhammad as the final prophet, use of pbuh (peace be upon him), stories about Muhammad.
- The role of the imam as leader/teacher.



#### Key Stage 3

- Qur'an as the final revelation, unchanging, its significance for Muslims today.
- The role and significance for Muhammad as final prophet.
- Other sources of authority e.g. hadith (sayings of the prophet), sunnah (actions of the prophet), shariah law, imams.
- Differing views of authority amongst Sunni and Shi'ite Muslims.

*Please see additional guidance; Glossary of Terms*

**CONCEPTS IN ISLAM**

**EXPRESSIONS OF BELIEF**



**Key Stage 1**

- Introduction to Id-ul-Fitr (the celebration following Ramadan), how this is celebrated in the home.
- Introduction to Salah in the home.
- How religious identity and belonging are expressed through welcoming babies – whisper adhan in baby's ear, honey on lips, aqiqah (cutting baby's hair, naming).



**Key Stage 2**

- Worship in the mosque: salah prayer including call to prayer, wudu (washing), meanings of positions of prayer; Friday prayer (Jumu'ah).
- How beliefs are expressed through individual and communal commitment to and celebration of Id-ul-Adha (following Hajj) and Id-ul-Fitr (following Ramadan).
- Introduction to 5 pillars as expression of faith and commitment for individuals and communities – Shahadah (declaration of faith), Salah (ritual prayer), Sawm (fasting), Zakah (giving), Hajj (pilgrimage).
- How beliefs are expressed through Hajj.



**Key Stage 3**

- How the 5 pillars express key beliefs in Islam (including 6 beliefs; jihad, ummah, submission, obedience to will of God).
- How the arts are used to express spirituality in different groups within Islam (including Sufism).
- How beliefs in life after death are expressed in funerals.

*Please see additional guidance; Glossary of Terms*

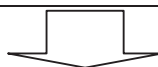
## CONCEPTS IN ISLAM

### IMPACT OF BELIEF



#### Key Stage 1

- The importance of the home and family in bringing children up in the faith; developing Muslim values and showing commitment to Muslim way of life: e.g. respect for parents, elders, guests; honesty and good manners; obedience; watching parents perform ritual prayer (Salah), fasting (Sawm).



#### Key Stage 2

- How Muslim children show commitment to Islam through mosque school (learning Qur'an).
- How Muslims follow and live by moral codes and how these are shown by individuals and the community (ummah) e.g. honesty, good manners, giving alms (Zakah), voluntary payments/good actions (Sadaqah).
- Introduction to how Muslim values will affect views on moral issues – the environment.
- How Muslims show care for others e.g. through Muslim Aid.



#### Key Stage 3

- How Muslim beliefs and values affect a person's feelings, understanding of life and behaviour and how this may differ between individuals and differing communities.
- Some of the issues which are affecting the British and worldwide community of Islam currently – Islamophobia as a result of terrorism e.g. September 11th 2001/July 7th 2005.
- The impact of living in Great Britain as a Muslim in a non-Muslim country e.g. religious dress (including hijab/burkha), keeping 5 pillars, shariah law, food laws, religious freedom, employment laws (including time off for Salah, festivals, prayer rooms in schools and public buildings), Islamophobia, portrayal of Muslims in the media, prejudice and discrimination, interfaith dialogue, community cohesion.
- How ethical and moral choices, behaviour, attitudes and actions for Muslims are based on Muslim beliefs and teachings. Varied responses to moral issues e.g. war, social justice, equality (including role of women), relationships, wealth and poverty, peace, environment, animal rights.

*Please see additional guidance; Glossary of Terms*

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# Concepts in Judaism



## CONCEPTS IN JUDAISM



### BELIEF

#### Key Stage 1

- Belief in God as One, Creator.
- Introduction to Shema prayer as expressing key beliefs for Judaism.
- Beliefs about creation and natural world; responsibility to be thankful for and care for the created world (e.g. children's tree planting ceremony – Tu B'Shevat).



#### Key Stage 2

- God as One, Creator.
- God as provider in life; after life.
- Beliefs expressed through Shema, first four of the Ten Commandments, Psalms, songs and prayers, stories from the Torah.



#### Key Stage 3

- Overview of key beliefs in Judaism:
  - God as Creator, law-giver, judge, redeemer. The justice and mercy of God.
  - God who judges and forgives (link to Rosh Hashanah and Yom Kippur).
  - Belief in covenant and concept of 'chosen people'.
  - The importance of Israel and Jerusalem in Jewish history and faith, differing beliefs (religious and political) about Israel today e.g. Zionism.
- Questions that beliefs raise e.g. existence of evil and suffering, existence of God, religion and science, meaning of life, life after death, truth claims, relationships with other faiths and beliefs.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN JUDAISM

### AUTHORITY



#### Key Stage 1

- Torah: introduction to sacred scrolls, what the scrolls contain, how and when they are read, respect for the scrolls.
- Some stories from the Torah e.g. story of creation.



#### Key Stage 2

- The importance of the Torah; its place, use and significance in the synagogue and importance for Jews today.
- Sefer Torah and work of the scribe.
- The giving of the Torah to Moses on Mount Sinai.
- Ten Commandments and 613 commandments.
- Significance of Moses in Judaism; called by God (Burning Bush), leading Israelites out of slavery, receiving Ten Commandments, beginnings of Judaism, importance for Jews today.
- Role of the Rabbi as teacher.



#### Key Stage 3

- The importance of the Torah in worship, celebration and study.
- How the Torah is interpreted differently; Orthodox and Progressive traditions.
- Tenakh (Torah, Nevi'im, Ketuvim) and Talmud: their importance and authority today; ongoing interpretation and application to changing situations.
- Differing role of the Rabbi today within different traditions.

*Please see additional guidance; Glossary of Terms*

**CONCEPTS IN JUDAISM**  
**EXPRESSIONS OF BELIEF**



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**Key Stage 1**

- Shabbat – how Shabbat is celebrated in the home, symbolic objects of Shabbat.
- Other Jewish symbols as expressions of belief, e.g. mezuzah, menorah, kippah, tallit.
- How Jews celebrate Hanukkah.



**Key Stage 2**

- The synagogue as a place of worship, education, community. The main features of the synagogue and their significance.
- Understanding of beliefs and practice associated with daily prayer including significance of kippah, tallit and tefillin.
- Rituals associated with Shabbat.
- How beliefs and feelings are expressed through practices of Pesach, Sukkot.
- How commitment, belonging, religious identity are expressed through ceremonies e.g. Brit Milah (circumcision), girls' naming, Bar/Bat Mitzvah.



**Key Stage 3**

- Similarities and differences across Orthodox and Progressive traditions in worship e.g. synagogue worship, Shabbat practices, prayer, food laws.
- How key beliefs are expressed through Rosh Hashanah, Yom Kippur.
- Importance of Jerusalem today as centre for worship and expressions of belief.
- How the arts are used to express spirituality within Judaism.
- How beliefs are expressed in rituals connected with death.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN JUDAISM

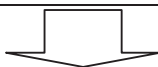
### IMPACT OF BELIEF



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#### Key Stage 1

- The importance of the home in developing beliefs and values and demonstrating commitment to Jewish way of life e.g. Friday Shabbat meal as a family, the role of the mother in educating children.
- How Jews show responsibility to God's creation e.g. Tu B'Shevat (tree planting).



#### Key Stage 2

- How Jews today follow the Torah, Jewish laws including the Ten Commandments; the impact on an individual and community life.
- How Jews show commitment, belonging to faith community and caring for others e.g. tzedaka (charity), contribution to work of synagogue and helping others e.g. Jewish charities, caring for those in the community, Mitzvah Day.
- Introduction to how Jewish values will affect views on moral issues – environment.



#### Key Stage 3

- How beliefs about covenant, 'chosen people', Israel, Jewish history (including persecution/ diaspora) have an influence on feelings and practices within Judaism and how those differ amongst individuals and groups.
- Responses to anti-semitism in history e.g. the Shoah (Holocaust).
- The impact of living as a Jew in Great Britain today; opportunities and tensions through living as a Jew in a non-Jewish society and how this differs for individuals and differing Jewish communities e.g. Shabbat practices, food, laws, employment issues, community cohesion, dress, role of women, commitment to Jewish community, prejudice and discrimination, religious freedom, portrayal of Judaism in the media, interfaith dialogue.
- How ethical and moral choices, behaviour, attitudes and actions of Jews are based on key Jewish beliefs and sources of authority. Varied responses to moral issues e.g. war, social justice, equality (including role of women), relationships, wealth and poverty, peace, environment, animal rights.

*Please see additional guidance; Glossary of Terms*

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# Concepts in Sikhism



## CONCEPTS IN SIKHISM



### BELIEF

#### Key Stage 1

- Belief in One God: Creator of all things, the Supreme Truth.
- Represented in Ik Onkar.



#### Key Stage 2

- One God: Creator, Sustainer, Truth, without image, without fear, timeless.
- Description of God in Mool Mantar, symbolised in Ik Onkar.
- Belief in equality: all human beings equal in the sight of God.
- Sikh beliefs expressed in the Khanda.
- Belief in life after death.



#### Key Stage 3

- Overview of key beliefs in Sikhism:
  - understanding of the nature of God as described in Mool Mantar (gender free language) – One, Truth, Creator, not incarnated, self-existent, without enmity, without fear, beyond time
  - attributes of God: transcendence, imminence, grace, benevolence
  - purpose of human life (hukam – to do God's will)
  - importance of Sikh values – earning one's living by honest means, service to others, equality of gender, race, creed, the oneness of humanity, respect the oneness of the human race, justice and tolerance, peace, force as a last resort, defend righteous and protect the oppressed, no alcohol, tobacco.
  - Questions that beliefs raise e.g. meaning of life, truth, the afterlife.

*Please see additional guidance; Glossary of Terms*



## CONCEPTS IN SIKHISM



### AUTHORITY

#### Key Stage 1

- Stories about Guru Nanak – the first of the 10 human Gurus.
- Guru Granth Sahib: sacred book and living guru, how it is treated with respect.



#### Key Stage 2

- Introduction to the 10 human Gurus with special reference to Guru Nanak, Guru Har Gobind, Guru Gobind Singh (formation of khalsa).
- Guru Granth Sahib: how the importance of the holy book as a living guru is shown through the way it is treated (through ritual, ceremony, artefacts); some teachings from the Guru Granth Sahib.



#### Key Stage 3

- Concept of Gurbani (divine word revealed by the Gurus) in Guru Granth Sahib, some of the key teachings in Guru Granth Sahib, its significant for Sikhs today.
- Key teaching of the Gurus in the Guru Granth Sahib: equality, religious tolerance, service to the sick, human rights.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN SIKHISM



# EXPRESSIONS OF BELIEF

### Key Stage 1

- How the birthday of Guru Nanak is celebrated.
- How religious identity and belonging are expressed through the baby naming ceremony.



### Key Stage 2

- Worship in the Gurdwara: removing shoes, covering head, singing, listening to hymns, prayers, role of Granthi, congregation/community (sangar).
- How beliefs of equality and service are expressed through the shared meal (langar).
- How beliefs and feelings are expressed through the celebration of Baisakhi, Divali.
- How beliefs are expressed through symbols e.g. the Khanda, 5 Ks, Sikh names (Kaur, Singh).
- How commitment, belonging and religious identity are expressed through the amrit (initiation) ceremony.
- How beliefs are expressed through pilgrimage to The Golden Temple, Amritsar.



### Key Stage 3

- The importance of the Gurdwara for the Sikh community and how key values of the community are expressed here.
- The importance of prayer, meditation, daily routine and self-discipline in individual worship.
- How beliefs in life after death are expressed in funerals.
- How the arts are used to express spirituality in Sikhism.

*Please see additional guidance; Glossary of Terms*

## CONCEPTS IN SIKHISM

### IMPACT OF BELIEF



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#### Key Stage 1

- The importance of home and family in bringing up children in faith, developing Sikh beliefs and values and showing commitment to Sikh way of life.
- Introduction to how belief has an impact on values and behaviour e.g. equality (eating together in Gurdwara), vegetarianism, uncut hair.



#### Key Stage 2

- How Sikhs follow and live by Sikh moral codes and how these are shown by individuals and the community e.g. langar meal, kirat karna (earning a living by one's own honest efforts), vand chhakna (sharing), sewa (selfless service), nam simran (thinking about God based on scriptures).
- Introduction to how Sikh values will affect views on moral issues – the environment.



#### Key Stage 3

- How key Sikh beliefs and values affect a person's feelings, understanding of life and behaviour and how this may differ between individuals and differing communities.
- The impact of living in Great Britain as a Sikh in a non-Sikh country e.g. religious dress, religious freedom, portrayal of Sikhs in the media, interfaith dialogue, community cohesion, employment issues, prejudice and discrimination.
- How ethical and moral choices, behaviour, attitudes and actions of Sikhs are based on Sikh beliefs and teachings. Varied responses to moral issues e.g. war, social justice, equality (including role of women), relationships, wealth and poverty, peace, environment, animal rights.

*Please see additional guidance; Glossary of Terms*

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# **Section 3**

## **Key Stages**

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## **SECTION 3**

### **Key Stages**

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## **INTRODUCTION TO KEY STAGE SECTIONS**

The following sections outline the requirements for RE from Early Years Foundation Stage to sixth form provision. Along with the Programme of Study they will assist schools in devising an appropriate Scheme of Work that will meet statutory requirements and enable all their pupils to make progress.

### **Early Years and Foundation Stage**

This section contains an overview outlining the legal requirements and key learning in RE at this stage, a Programme of Study which teachers can select from, an exemplar plan and some examples of appropriate topics in RE with teaching activities and links to early learning goals.

### **Key Stages 1–3**

There are four sections here to include Lower and Upper Key Stage 2.

Each section provides the following:

- Overview pages with key learning, time allocation, which religions are to be taught, key focus, learning outcomes, skills and attitudes to be developed. Reference is made to the appropriate RE levels, Programmes of Study and planning.
- Appropriate unit questions which can be used in devising a Scheme of Work and planning enquiry based learning.
- An exemplar plan for the year groups in the key stage.

### **Bridging Unit**

This section contains information about the statutory bridging unit for Year 6/Year 7 students as they move from primary to secondary school.

### **Key Stage 4**

This section contains an overview of legal and syllabus requirements, key learning and key focus, religions to be taught, time allocation and reference to RE levels and external assessment.

### **Sixth Form**

This section contains legal requirements for community schools with a sixth form, and planning for RE in the sixth form. Examples of the type of units which can be explored with students at this age are included.



### **Teaching and Learning**

The following page gives some examples of appropriate teaching and learning activities in RE.

### **Planning**

When devising a Scheme of Work teachers should use the relevant key stage sections in this syllabus, the key focus, RE levels and the appropriate Programmes of Study. The section on enquiry based learning (pages 14-17) should be used along with the enquiry questions (pages 12-13).

## Teaching and Learning Activities

The following offers a range of activities which can be used to develop good learning in RE. It is recommended that pupils are given the opportunity to visit at least one place of worship in every key stage and meet faith members through visits to school or use of technology (e.g. Skype, e-mail).

### Artefacts from Faith Communities:

Pupils touch, explore, research artefacts linked to particular religions e.g. how objects are used in Christian worship and how they express beliefs, symbolism in Hindu murtis, significance of Seder plate for Jews.

### Interfaith Conference:

Inviting members from faith communities to talk to pupils on a particular question e.g. life after death, what it means to belong. Invite members to take part in 'question time' panel. Can include representatives from secular traditions.

### Visitors:

Members of faith communities to talk about their faith, answer questions. Could be linked to a particular unit e.g. celebrating Diwali, importance of 5 pillars, attitudes to environment, life after death. Faith members can be invited to school or could talk to pupils through Skype.

### Enquiry Based Learning:

Pupils are given opportunities to develop questions, undertake research, present and evaluate findings. Please see pages 14-17 for further guidance.

### Community of Enquiry:

Using an appropriate stimulus e.g., picture, story, film, quotation, to enable pupils to ask questions and discuss issues related to the particular unit of work e.g. life after death, moral dilemmas.

### ICT:

Using a variety of ICT to: communicate with members of faith communities, explore places of worship, explore photographs and other visual images, recall, annotate, produce graphics, present work.

### Visits:

Places of worship  
Places of religious interest (e.g. Bede's World)  
Art galleries and museums

### Auditory:

Listening to religious music e.g. Shabbat songs, Jewish cantor music, hymns, Gregorian chants; listening to religious sounds e.g. puja ceremony, Muslim call to prayer; exploring evocative and thought provoking music.

### Intrapersonal:

Periods of stillness and reflection; thinking about their own experiences and feelings; responding to music, pictures, experiences, artefacts, nature and the environment; developing own ideas and beliefs about a range of issues; asking questions.

### Events:

Media coverage of religious events showing local, national, global impact of religion, charitable organisations, national days with links to RE e.g. Remembrance Day, Holocaust Memorial Day, events in schools which link to RE e.g. India Week.

### Kinaesthetic:

Touching, exploring, sorting artefacts and pictures; making artefacts, foods, cards, models, displays; exhibitions, producing symbols, badges.

### Literature:

Exploring language, meaning, symbolism and power of variety of religious and non-religious literature for individuals and faith communities; story (religious and non-religious) parables, myths, novels, legends, sagas, psalms, prayers, hymns, proverbs and sayings, liturgy, creeds, vows, technical terms and religious vocabulary.

### Interpersonal:

Working in groups e.g. to produce work, make presentations, categorise information, ask questions, respond to stories. Taking part in discussion and debates by talking about questions of meaning.

### Drama, Role Play, Dance:

Using imagination to respond to stories and beliefs e.g. hot seating, group and class plays, symbolising ideas, beliefs and feelings of significant religious events and stories through movement, exploring symbolic gestures in ritual and worship.

### Writing:

Extended and creative writing including poetry, reports, information booklets, ICT presentations, posters, instructions, journals, newspaper articles, diary extracts, instructions.

### Visual:

Exploring beliefs, ideas, feelings and emotions in posters, photographs, religious art, colours, DVD extracts, artefacts e.g. church interior, forms of worship, symbolism in paintings.

### Thinking Skills:

Using a variety of strategies to engage in exploration and reflection e.g. odd one out (through pictures, music, artefacts), map from memory.

### Using the Senses:

Visual  
Auditory  
Smell – e.g. incense, candles, Shabbat spice box  
Touch – artefacts  
Taste – food with religious significance e.g. kara prashad, charoset, festival foods.  
Using senses in visiting a place of worship.

## EARLY YEARS FOUNDATION STAGE

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• Qur'an	
• Infant Baptism	
• Harvest	
• Special Places	
• Raksha Bandhan	

## OVERVIEW OF RE IN THE EARLY YEARS FOUNDATION STAGE

The Early Years Foundation Stage describes the phase of a child's education from birth to the end of the Reception year at the age of five. **Religious Education becomes compulsory when children enter Reception and are placed on the school roll.** Children in Reception should be following planning which meets Agreed Syllabus requirements. Sufficient time should be given to ensure that children receive their entitlement to RE: this can be organised to be in line with school planning for the Early Years Foundation Stage.

The statutory requirement for RE does not extend to the Nursery. RE may, however, form a valuable part of the educational experience of children throughout the key stage and does make a significant contribution towards meeting the requirements of the Early Learning Goals. This Agreed Syllabus, therefore, **highly recommends the inclusion of RE at nursery.**

During the Early Years Foundation Stage, children may begin to explore the world of religion in terms of special people, books, times, places and objects and by visiting places of worship. They listen to and talk about stories. They may be introduced to religious words and concepts and use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live. Topics such as Special Times, Special Objects, Special People, Special Books, Belonging, The Natural World, New Life, New Places, Story, provide excellent opportunities for foundation work in nursery and Reception and can be successfully built on at Key Stage 1.

### The Contribution of RE to the Early Learning Goals

Apart from the worthwhile nature of RE itself, the subject can and does make a significant contribution to the Early Learning Goals, in particular:

- **Personal, social and emotional development** – children develop a positive sense of themselves and others to form positive relationships and develop respect for others. They learn how to manage their feelings and understand appropriate behaviour in groups
- **Communication and language** – children have opportunities to speak and listen in a range of situations and develop their confidence and skills in expressing themselves
- **Literacy** – children have access to a wide range of reading materials – books, poems and other written materials to ignite their interest
- **Understanding the World** – children make sense of their physical world and their community through opportunities to explore, observe and find out about people, places, technology and the environment
- **Expressive arts and design** – children explore and play with a wide range of media and materials, as well as providing opportunities and encouragement for sharing their thoughts, ideas and feelings through a variety of activities in art, music, movement, dance, role-play, and design and technology.

### Some Points to Note

- Planning in RE at the Foundation Stage should take account of the elements of RE (see pages 5-7). Children should be introduced to some practices and beliefs within religion (Knowledge and Understanding of Religion) and be given opportunities to reflect on their own experiences and feelings (Personal Reflection).
- Whilst there are clearly strong links between RE and personal, social and emotional development, **it must be noted that RE must contain appropriate and explicit references to religions** through the study of religious beliefs and practice i.e. Personal Reflection in RE must be linked to Knowledge and Understanding of Religion.

- A wide range of experiences and learning activities can be offered e.g. using pictures, objects, film, stories and poems, circle time, role play, dance, music, art, craft, ICT. Schools should ensure that children have the opportunity to engage with faith communities e.g. through handling artefacts that belong within the faith traditions, watching DVDs of real children celebrating in different faiths, visiting local places of worship and meeting members from faith communities. In this way children have the opportunity to glimpse the religious world without being nurtured into a faith.
- All children should be included in RE, whether they belong to a faith community or not. Care should be taken in the use of language, activities and materials to ensure that all children can be included and any stereotyping is challenged (e.g. avoid saying, 'We all believe ....').
- Whilst children may take part in role play and re-enactments in RE lessons and can learn about religious practices in an interactive way, teachers should be clear that they are not asking children to 'celebrate' a religious practice or take part in worship within RE. Role play and developing empathy are not the same as worship within a religious community and RE in community schools is not about nurturing children into a faith (see legal requirements on page 3).
- Pages 86-95 give some examples of a focus for RE in Nursery and Reception, with suggestions for appropriate activities and links to Early Learning Goals.
- The new Early Years Foundation Stage will be implemented in September 2012. Children are expected to achieve the Early Learning Goals by the end of the Reception year. Practitioners should use the 'Development Matters' column in the 'Practice Guidance for the Early Years Foundation Stage' document to pitch each activity at an appropriate level.

## **PROGRAMME OF STUDY**

### **Early Years Foundation Stage**

Teachers can select material from the following sections. It is not expected that all aspects of the Programme of Study will be covered.

#### **Special Times**

Children are introduced to the idea of special days and festivals within religions, how these are celebrated by the faith communities both within the home and within the wider community e.g. at synagogue. Stories connected with the special times may be told.

- Christianity – Christmas, Easter, Harvest ( including creation story and caring for our world)
- Buddhism – Wesak
- Hinduism – Divali
- Islam – Eid
- Judaism – Sukkot, (link to Harvest), Hanukkah, Shabbat
- Sikhism – Baisakhi

Please note: Christmas and Easter in RE may be part of a wider topic on these festivals. The focus in RE should be on how Christians celebrate these festivals in the church.

#### **Special Objects, Special Music**

Children are introduced to the idea of sacred music and artefacts within a faith community.

- Christianity – e.g. cross, statues, vestments, church colours, Salvation Army uniform, different types of church music
- Hinduism – e.g. murtis (e.g. Ganesh, Rama and Sita), arti lamp, puja tray, decorations, music
- Sikhism – e.g. 5 Ks, music
- Buddhism – e.g. prayer wheels, prayer flags, Buddha rupa (statue)
- Judaism – e.g. objects used at Shabbat, mezuzah, menorah, Shabbat songs

#### **Special Books**

Children are introduced to sacred books within faith traditions, important sayings and stories from sacred texts and the particular ways that the sacred books are treated with respect by faith communities.

- How holy books are treated – e.g. Bible, Qur'an, Torah, Guru Granth Sahib
- Introduction to the word 'sacred'.
- How sacred books teach believers about God and how to live e.g. through stories and special sayings.

*Please note: the Qur'an should not be handled.*

### Special People

Children are introduced to the founders of some religions. They are introduced to members within faith communities today who have a role within the faith tradition.

- Jesus as special to Christians – stories about Jesus, stories Jesus told
- Guru Nanak as special to Sikhs – stories about the Guru
- Buddha as special to Buddhists – stories about him and his teaching
- Muhammad as special to Muslims – Muhammad as the prophet of God
- Moses as special to Jews
- People with a special role/vocation in religious communities today e.g. vicar, minister, priest, Salvation Army officer, nun, monk (Christianity), Jewish rabbi, Buddhist monk, imam at the mosque.

### Belonging

Children are introduced to ceremonies which show belonging to the faith community. Children are introduced to religious rituals and promises / commitment shown through religious wedding ceremonies.

- Christianity – infant baptism, weddings
- Hinduism – Raksha Bandhan, weddings
- Islam – ceremonies connected with welcoming and naming a baby.
- Sikhism – baby naming ceremony.
- Judaism – weddings.

### Special Places

Children are introduced to religious buildings as sacred places and how they are used for worship.

- Christianity – an introduction to a local church (any denomination)
- Hinduism – the mandir
- Buddhism – the temple
- Islam – the mosque
- Judaism – the synagogue
- Sikhism – the gurdwara

If possible children should be given the opportunity to visit a local place of worship.

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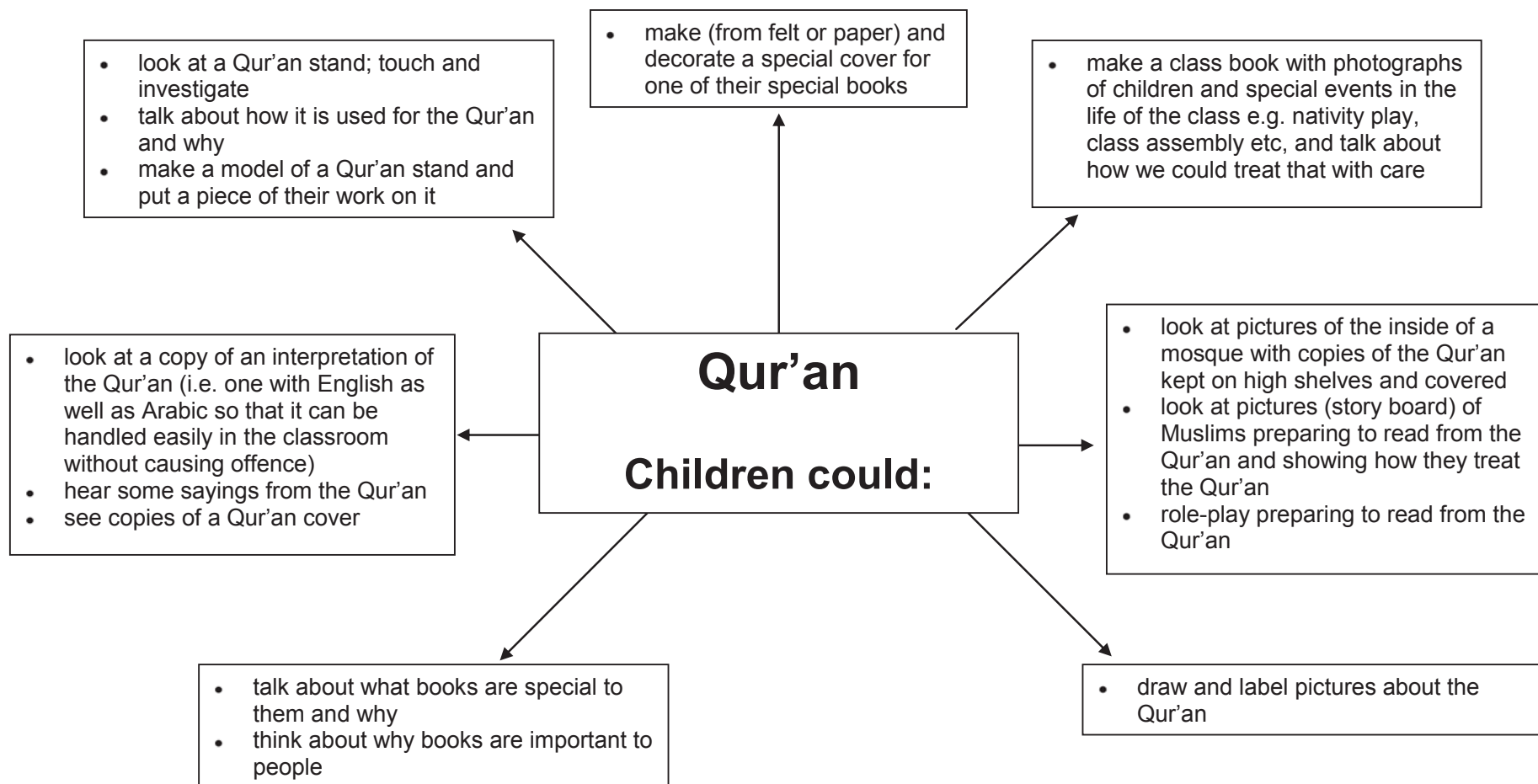
### EXEMPLAR PLAN – Early Years Foundation Stage

	Autumn	Spring	Summer
<b>Nursery</b>	<p><b>Harvest</b> as a special time</p> <ul style="list-style-type: none"> <li>– The creation story</li> <li>– Christian Harvest</li> </ul> <p><b>Divali</b> as a special time for Hindus</p> <p><b>Christmas</b> as a special time</p> <ul style="list-style-type: none"> <li>– The Christmas story</li> <li>– Ways Christians celebrate e.g. singing carols</li> </ul>	<p><b>Special Books</b></p> <ul style="list-style-type: none"> <li>– The Bible as a special book for Christians</li> </ul> <p><b>Special People</b></p> <ul style="list-style-type: none"> <li>– Jesus as special to Christians; stories about Jesus e.g. calming the storm, walking on water</li> </ul> <p><b>Special Times</b></p> <ul style="list-style-type: none"> <li>– Easter story</li> <li>– How Christians celebrate in church e.g. Easter Garden</li> </ul>	<p><b>Belonging</b></p> <ul style="list-style-type: none"> <li>– Christian baptism</li> <li>– Raksha Bandhan</li> <li>– Christian wedding</li> <li>– Jewish wedding</li> </ul>
<b>Reception</b>	<p><b>Harvest</b> as a special time</p> <ul style="list-style-type: none"> <li>– Christian Harvest</li> <li>– Jewish Sukkot</li> </ul> <p><b>Shabbat</b> as a special time for Jewish people</p> <p><b>Christmas</b> as a special time</p> <ul style="list-style-type: none"> <li>– The special baby Jesus</li> <li>– Ways Christians celebrate e.g. colours in the church, Advent Ring</li> </ul>	<p><b>Special Books</b></p> <ul style="list-style-type: none"> <li>– How holy books are treated e.g. Qur'an, Torah, Guru Granth Sahib</li> </ul> <p><b>Special People</b></p> <ul style="list-style-type: none"> <li>– Jesus as special to Christians, stories Jesus told (e.g. Lost Coin, Lost Sheep)</li> </ul> <p><b>Special Times</b></p> <ul style="list-style-type: none"> <li>– Easter story</li> <li>– How Christians celebrate in church e.g. singing, hymns, prayers</li> </ul>	<p><b>Special places, special objects, special music, special people – to select e.g.</b></p> <ul style="list-style-type: none"> <li>– Church – explore Christian artefacts, music, meeting special people (e.g. vicar)</li> <li>– Mandir – Hindu murtis and artefacts, Hindu music</li> <li>– Buddhists artefacts e.g. rupa/statue of Buddha, prayer flags</li> <li>– Jewish artefacts e.g. menorah, mezuzah</li> </ul>

## Early Years Foundation Stage – Religious Education (Special Books – QUR’AN)

<p style="text-align: center;"><b>UNDERSTANDING THE WORLD</b></p> <p><b>People and Communities</b></p> <ul style="list-style-type: none"> <li>• Talk about past and present events in their own lives and the lives of family members</li> <li>• Know about similarities and differences between themselves and others, and among families, communities and traditions</li> </ul> <p><b>The World</b></p> <ul style="list-style-type: none"> <li>• Know about similarities and differences in relation to places, objects, materials e.g. look at a Qur’an stand</li> <li>• Talk about the features of their own immediate environment and how environments might vary from one another</li> </ul> <p><b>Technology</b></p> <ul style="list-style-type: none"> <li>• Select and use technology for a range of purposes</li> </ul>	<p style="text-align: center;"><b>PERSONAL, SOCIAL AND EMOTIONAL DEVELOPMENT</b></p> <p><b>Managing Feelings and behaviour</b></p> <ul style="list-style-type: none"> <li>• Talk about how they and others show feelings, and know that not all behaviours are acceptable</li> <li>• Work as part of a group or class and understand and follow rules</li> <li>• Adjust their behaviour to different situations</li> </ul> <p><b>Making relationships</b></p> <ul style="list-style-type: none"> <li>• Show sensitivity to the needs and feelings of others</li> </ul>
<p style="text-align: center;"><b>EXPRESSIVE ARTS AND DESIGN</b></p> <p><b>Being imaginative</b></p> <ul style="list-style-type: none"> <li>• Represent their own ideas, thoughts and feelings through art and design, music, dance, role play and stories</li> </ul> <p><b>Exploring and using media and materials</b></p> <ul style="list-style-type: none"> <li>• Use and explore a variety of materials, experimenting with colour design, texture, shape and form e.g. make a special cover for one of their special books</li> </ul>	<p style="text-align: center;"><b>COMMUNICATION AND LANGUAGE</b></p> <p><b>Listening and attention</b></p> <ul style="list-style-type: none"> <li>• Listen attentively in a range of situations</li> <li>• Listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions.</li> <li>• Give their attention to what is being said to them and respond appropriately, while remaining involved in an activity</li> </ul> <p><b>Understanding</b></p> <ul style="list-style-type: none"> <li>• Answer ‘how’ and ‘why’ questions about their experiences and in response to stories or events</li> </ul> <p><b>Speaking</b></p> <ul style="list-style-type: none"> <li>• Develop own narratives and explanations by connecting ideas or events e.g. using new words such as mosque, Islam, holy</li> </ul> <p style="text-align: center;"><b>LITERACY</b></p> <p><b>Reading</b></p> <ul style="list-style-type: none"> <li>• Demonstrate understanding when talking with others about what they have read, or what has been read to them</li> </ul>

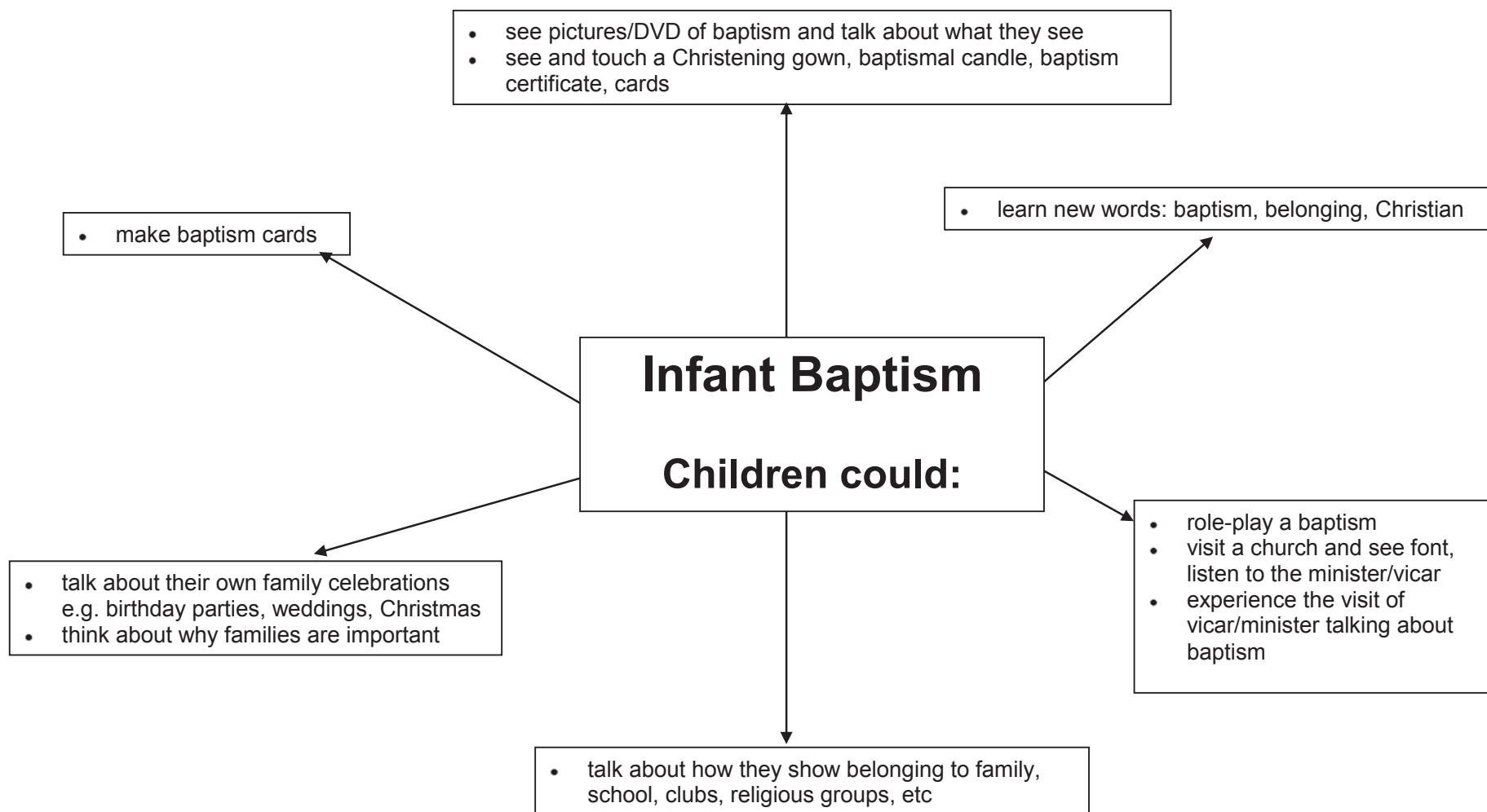
### Special Books – QUR'AN *(an example from Islam)*



## Early Years Foundation Stage – Religious Education (Belonging – INFANT BAPTISM)

<p style="text-align: center;"><b>UNDERSTANDING THE WORLD</b></p> <p><b>People and Communities</b></p> <ul style="list-style-type: none"> <li>• Talk about past and present events in their own lives and the lives of family members</li> <li>• Know about similarities and differences between themselves and others, and among families, communities and traditions</li> </ul> <p><b>The World</b></p> <ul style="list-style-type: none"> <li>• Know about similarities and differences in relation to places, objects, materials and living things e.g. through a visit to a church</li> <li>• Talk about the features of their own immediate environment and how environments might be different from one another</li> </ul> <p><b>Technology</b></p> <ul style="list-style-type: none"> <li>• Recognise that a range of technology is used in place such as homes and schools e.g. watch DVD clip of a baptism</li> </ul>	<p style="text-align: center;"><b>PERSONAL, SOCIAL AND EMOTIONAL DEVELOPMENT</b></p> <p><b>Self-confidence and self-awareness</b></p> <ul style="list-style-type: none"> <li>• Confident to speak in a familiar group e.g. talk about their own baptism, naming day, family celebrations</li> </ul> <p><b>Managing Feelings and behaviour</b></p> <ul style="list-style-type: none"> <li>• Adjust their behaviour to different situations e.g. knowing how to behave respectfully during visit to local church</li> </ul> <p><b>Making relationships</b></p> <ul style="list-style-type: none"> <li>• Show sensitivity to the needs and feelings of others</li> </ul>
<p style="text-align: center;"><b>EXPRESSIVE ARTS AND DESIGN</b></p> <p><b>Being imaginative</b></p> <ul style="list-style-type: none"> <li>• Represent their own ideas, thoughts and feelings through art and design, music, dance role play and stories</li> </ul> <p><b>Exploring and using media and materials</b></p> <ul style="list-style-type: none"> <li>• Use and explore a variety of materials, experimenting with colour design, texture, shape and form e.g. to make a baptismal card</li> </ul>	<p style="text-align: center;"><b>COMMUNICATION AND LANGUAGE</b></p> <p><b>Listening and attention</b></p> <ul style="list-style-type: none"> <li>• Listen attentively in a range of situations</li> <li>• Listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions.</li> </ul> <p><b>Understanding</b></p> <ul style="list-style-type: none"> <li>• Answer ‘how’ and ‘why’ questions about their experiences and in response to stories or events</li> </ul> <p><b>Speaking</b></p> <ul style="list-style-type: none"> <li>• Develop own narratives and explanations by connecting ideas or events</li> </ul> <p style="text-align: center;"><b>LITERACY</b></p> <p><b>Reading</b></p> <ul style="list-style-type: none"> <li>• Demonstrate understanding when talking with others about what they have read, or what has been read to them e.g. retelling narrative about baptism of a baby</li> </ul>

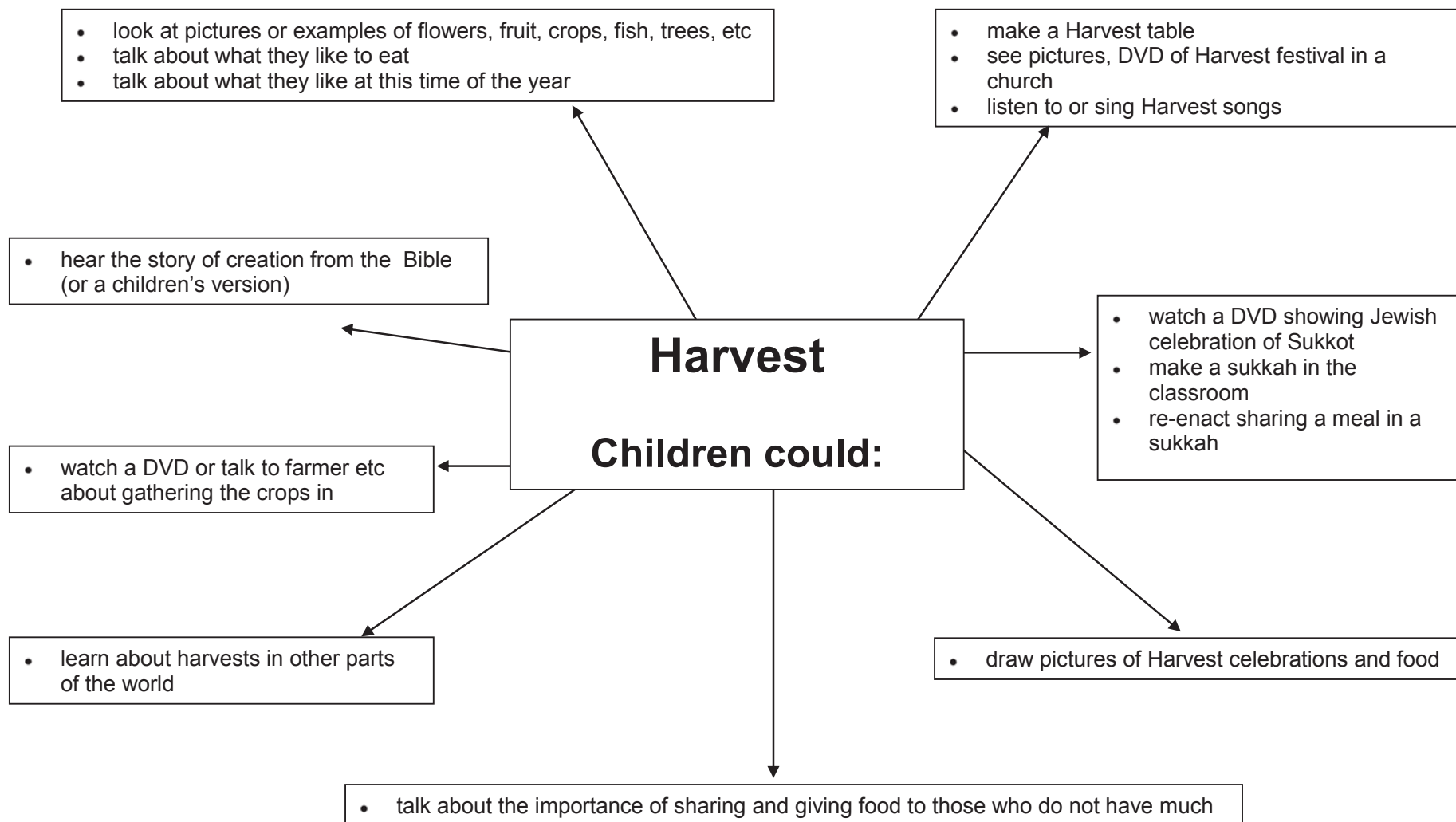
### **Belonging – INFANT BAPTISM** *(an example from Christianity)*



## Early Years Foundation Stage – Religious Education (Special Times – HARVEST)

<p style="text-align: center;"><b>UNDERSTANDING THE WORLD</b></p> <p><b>People and Communities</b></p> <ul style="list-style-type: none"> <li>• Talk about past and present events in their own lives and the lives of family members</li> <li>• Know about similarities and differences between themselves and others, and among families, communities and traditions</li> </ul> <p><b>The World</b></p> <ul style="list-style-type: none"> <li>• Know about similarities and differences in relation to places, objects, materials and living things e.g. Harvest food, Sukkot</li> <li>• Talk about the features of their own immediate environment and how environments might vary from one another e.g. learning about harvest time</li> <li>• Make observations of animals and plants and explain why some things occur and talk about changes</li> </ul> <p><b>Technology</b></p> <ul style="list-style-type: none"> <li>• Recognise that a range of technology is used in places such as home and schools. Watch a DVD showing Jewish celebration of Sukkot</li> </ul>	<p style="text-align: center;"><b>PERSONAL, SOCIAL AND EMOTIONAL DEVELOPMENT</b></p> <p><b>Self-confidence and self-awareness</b></p> <ul style="list-style-type: none"> <li>• Confident to try out new activities and say why they like some more than others e.g. talk about what they like to eat</li> <li>• Confident to speak in a familiar group and talk about their ideas</li> </ul> <p><b>Managing Feelings and behaviour</b></p> <ul style="list-style-type: none"> <li>• Talk about how they and others show feelings and know that not all behaviours are acceptable</li> <li>• Talk about their own and others' behaviour and its consequences e.g. in sharing or not sharing</li> </ul> <p><b>Making relationships</b></p> <ul style="list-style-type: none"> <li>• Show sensitivity to the needs and feelings of others</li> <li>• Work as part of a group or class e.g. making a sukkah in the outdoor area</li> </ul>
<p style="text-align: center;"><b>EXPRESSIVE ARTS AND DESIGN</b></p> <p><b>Being imaginative</b></p> <ul style="list-style-type: none"> <li>• Represent their own ideas, thoughts and feelings through art and design, music, dance role play and stories</li> </ul> <p><b>Exploring and using media and materials</b></p> <ul style="list-style-type: none"> <li>• Sing songs, make music and dance and experiment with ways of changing them e.g. listening to Sukkot songs, singing a Harvest song</li> <li>• Use and explore a variety of materials, experimenting with colour design, texture, shape and form</li> </ul>	<p style="text-align: center;"><b>COMMUNICATION AND LANGUAGE</b></p> <p><b>Listening and attention</b></p> <ul style="list-style-type: none"> <li>• Listen attentively in a range of situations</li> <li>• Listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions.</li> <li>• Give their attention to what is being said to them and respond appropriately, while remaining involved in an activity</li> </ul> <p><b>Understanding</b></p> <ul style="list-style-type: none"> <li>• Answer 'how' and 'why' questions about their experiences and in response to stories or events</li> </ul> <p><b>Speaking</b></p> <ul style="list-style-type: none"> <li>• Develop own narratives and explanations by connecting ideas or events</li> </ul> <p style="text-align: center;"><b>LITERACY</b></p> <p><b>Reading</b></p> <ul style="list-style-type: none"> <li>• Demonstrate understanding when talking with others about what they have read, or what has been read to them e.g. by placing pictures of the creation in the correct sequence</li> </ul>

### Special Times – HARVEST *(an example from Christianity and Judaism)*



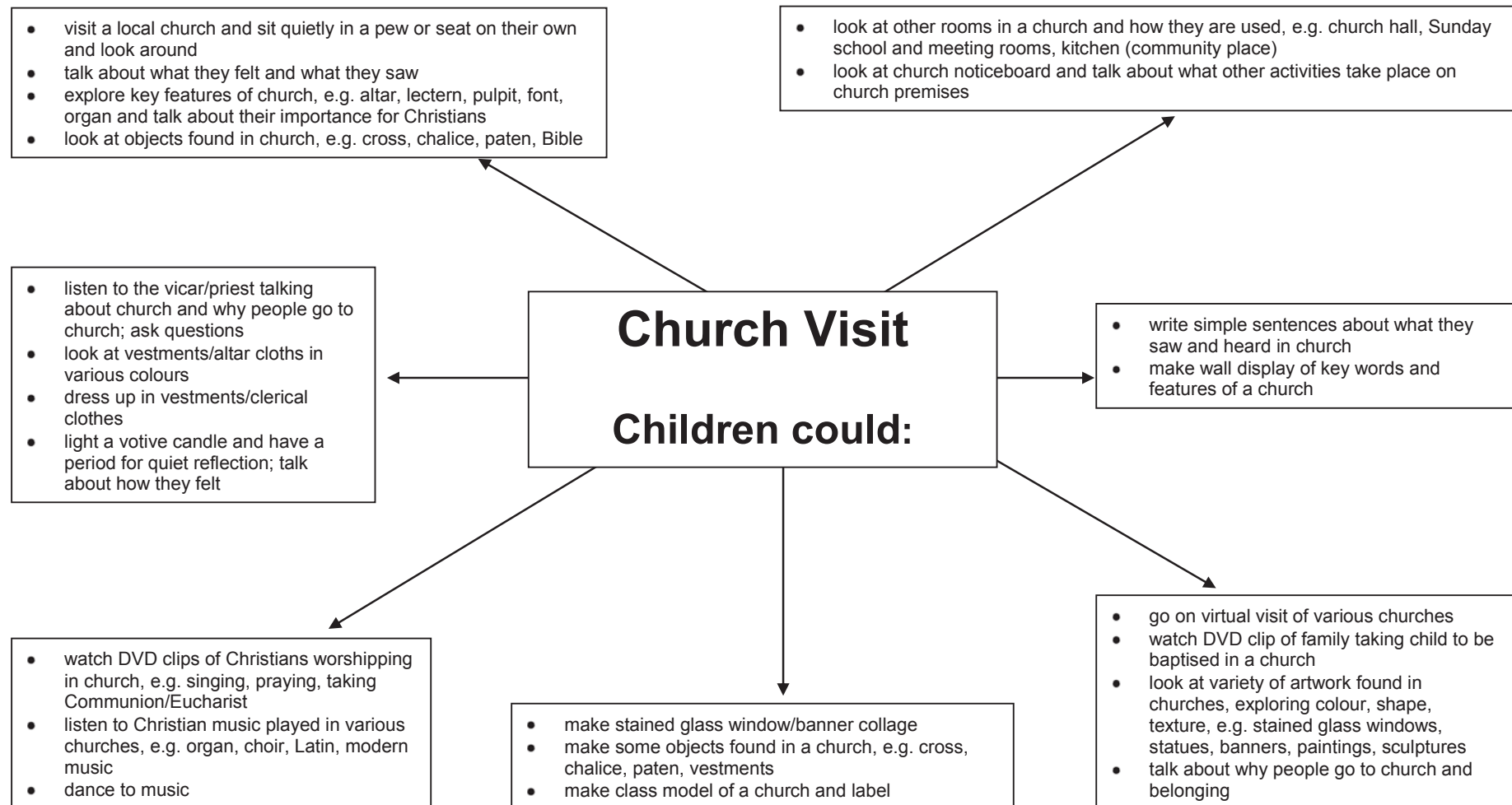
## Early Years Foundation Stage – Religious Education (Special Places – CHURCH VISIT)

<p style="text-align: center;"><b>UNDERSTANDING THE WORLD</b></p> <p><b>People and Communities</b></p> <ul style="list-style-type: none"> <li>• Talk about past and present events in their own lives and the lives of family members</li> <li>• Know about similarities and differences between themselves and others, and among families, communities and traditions</li> </ul> <p><b>The World</b></p> <ul style="list-style-type: none"> <li>• Know about similarities and differences in relation to places, objects, materials and living things e.g. observing the interior and exterior of the church</li> <li>• Talk about the features of a church in their own immediate environment</li> </ul> <p><b>Technology</b></p> <ul style="list-style-type: none"> <li>• Select and use technology for a range of purposes e.g. use a digital camera to record objects/features of special interest in the church (with permission)</li> </ul>	<p style="text-align: center;"><b>PERSONAL, SOCIAL AND EMOTIONAL DEVELOPMENT</b></p> <p><b>Self-confidence and self-awareness</b></p> <ul style="list-style-type: none"> <li>• Confident to try out new activities and can say what they like about the visit</li> </ul> <p><b>Managing Feelings and behaviour</b></p> <ul style="list-style-type: none"> <li>• Talk about how they and others show feelings and know that not all behaviours are acceptable</li> <li>• Adjust their behaviour to different situations e.g. knowing how to behave respectfully in church</li> </ul> <p><b>Making relationships</b></p> <ul style="list-style-type: none"> <li>• Show sensitivity to the needs and feelings of others</li> </ul>
<p style="text-align: center;"><b>EXPRESSIVE ARTS AND DESIGN</b></p> <p><b>Being imaginative</b></p> <ul style="list-style-type: none"> <li>• Represent their own ideas, thoughts and feelings about the visit through art and design, music, dance role play and stories</li> </ul> <p><b>Exploring and using media and materials</b></p> <ul style="list-style-type: none"> <li>• Sing Christian songs and dance to Christian music which is joyful and lively or reflective</li> <li>• Use and explore a variety of materials, experimenting with colour design, texture, shape and form e.g. designing and making stained glass windows</li> </ul>	<p style="text-align: center;"><b>COMMUNICATION AND LANGUAGE</b></p> <p><b>Listening and attention</b></p> <ul style="list-style-type: none"> <li>• Listen attentively to the Vicar or Minister</li> <li>• Give their attention to what is being said to them and respond appropriately</li> </ul> <p><b>Understanding</b></p> <ul style="list-style-type: none"> <li>• Answer 'how' and 'why' questions about their experiences and in response to the visit</li> </ul> <p><b>Speaking</b></p> <ul style="list-style-type: none"> <li>• Develop own narratives and explanations by connecting ideas or events in relation to the church visit</li> </ul>

Exploration of a religion through a visit to a place of worship can promote development in several of the Early Learning Goals but particularly can provide opportunities for **Understanding the World**.



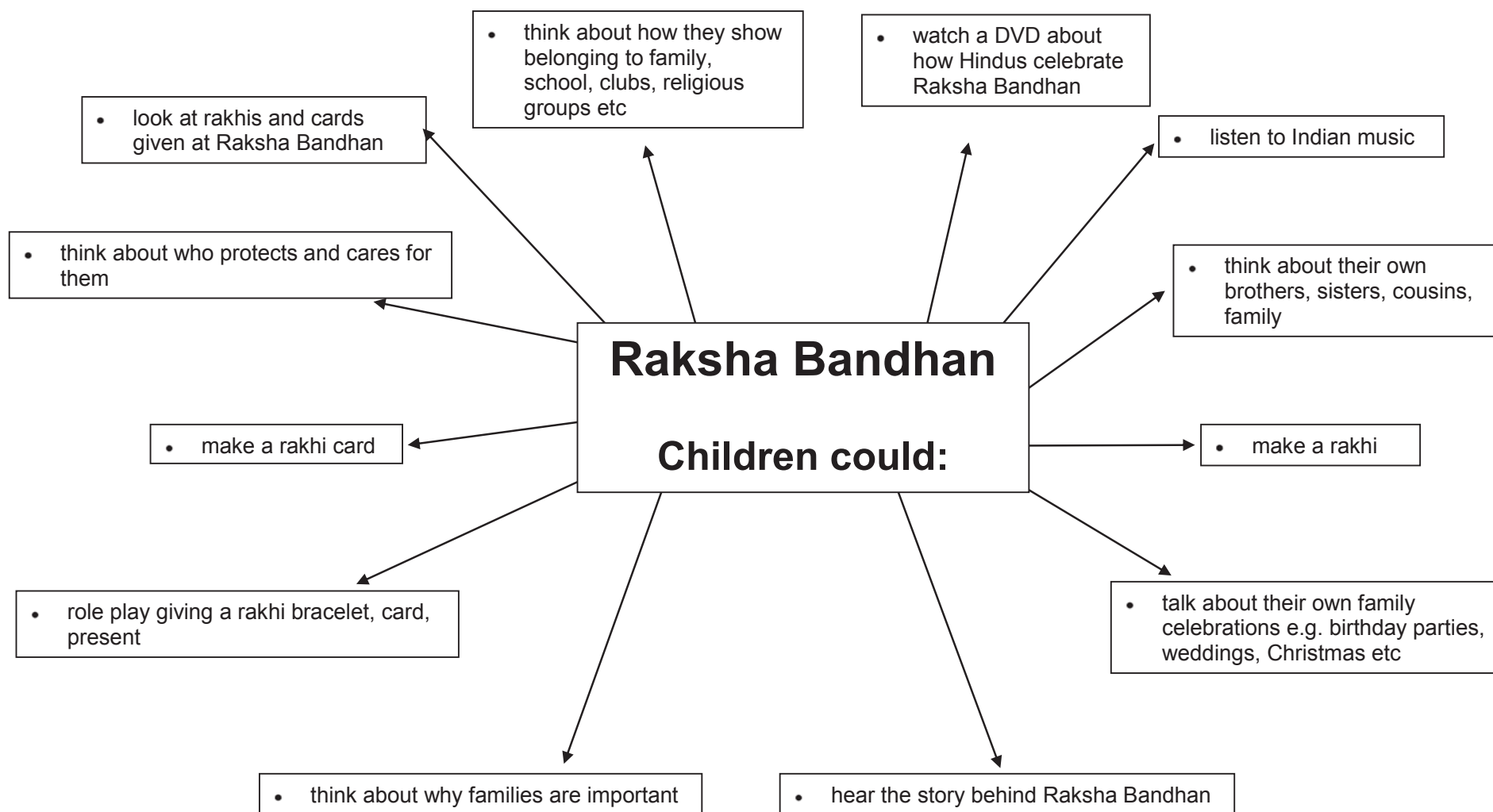
### Special Places – CHURCH VISIT *(an example from Christianity)*



## Early Years Foundation Stage – Religious Education (Belonging – RAKSHA BANDHAN)

<p style="text-align: center;"><b>UNDERSTANDING THE WORLD</b></p> <p><b>People and Communities</b></p> <ul style="list-style-type: none"> <li>• Talk about past and present events in their own lives and the lives of family members</li> <li>• Know about similarities and differences between themselves and others, and among families, communities and traditions</li> </ul> <p><b>The World</b></p> <ul style="list-style-type: none"> <li>• Know about similarities and differences in relation to places, objects, materials and living things</li> <li>• Talk about the features of their own immediate environment and how environments might vary from one another</li> </ul> <p><b>Technology</b></p> <ul style="list-style-type: none"> <li>• Select and use technology for a range of purposes</li> </ul>	<p style="text-align: center;"><b>PERSONAL, SOCIAL AND EMOTIONAL DEVELOPMENT</b></p> <p><b>Self-confidence and self-awareness</b></p> <ul style="list-style-type: none"> <li>• Confident to try out new activities and talk about their own celebrations</li> </ul> <p><b>Managing Feelings and behaviour</b></p> <ul style="list-style-type: none"> <li>• Talk about how they and others show feelings and know that not all behaviours are acceptable</li> <li>• Adjust their behaviour to different situations</li> </ul> <p><b>Making relationships</b></p> <ul style="list-style-type: none"> <li>• Show sensitivity to the needs and feelings of others</li> </ul>
<p style="text-align: center;"><b>EXPRESSIVE ARTS AND DESIGN</b></p> <p><b>Being imaginative</b></p> <ul style="list-style-type: none"> <li>• Represent their own ideas, thoughts and feelings through art and design, music, dance role play and stories</li> </ul> <p><b>Exploring and using media and materials</b></p> <ul style="list-style-type: none"> <li>• Use and explore a variety of materials, experimenting with colour design, texture, shape and form</li> </ul>	<p style="text-align: center;"><b>COMMUNICATION AND LANGUAGE</b></p> <p><b>Listening and attention</b></p> <ul style="list-style-type: none"> <li>• Listen attentively in a range of situations</li> <li>• Listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions.</li> <li>• Give their attention to what is being said to them and respond appropriately, while remaining involved in an activity</li> </ul> <p><b>Understanding</b></p> <ul style="list-style-type: none"> <li>• Answer ‘how’ and ‘why’ questions about their experiences and in response to stories or events</li> </ul> <p><b>Speaking</b></p> <ul style="list-style-type: none"> <li>• Develop own narratives and explanations by connecting ideas or events</li> </ul> <p style="text-align: center;"><b>LITERACY</b></p> <p><b>Reading</b></p> <ul style="list-style-type: none"> <li>• Demonstrate understanding when talking with others about what they have read, or what has been read to them</li> </ul>

**Belonging – RAKSHA BANDHAN** *(an example from Hinduism)*



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## KEY STAGE 1

1. Overview of RE at Key Stage 1 ..... 98-99
2. Planning ..... 100-101
3. Key Stage 1 Questions ..... 102-103
4. Exemplar Plan ..... 104

## OVERVIEW OF RE AT KEY STAGE 1

At Key Stage 1 children are introduced to some of the beliefs and features of a religion. In relation to their learning about these religious beliefs and practices, children are given the opportunity to express their views and reflect on their own ideas and feelings.

In Hartlepool schools, children will be introduced to the beliefs and features of:

- **Christianity** (core religion)
- **Hinduism** (core religion).

Children will learn about these religions separately.

They may also be introduced to:

- one other religion (if appropriate)
- aspects of secular world views, if appropriate.

Most children at Key Stage 1 have a natural curiosity. They ask questions and wonder about life; they show a willingness to use their imagination and they have an intuitive sense of mystery in the world around them. Some children will have direct experience of religion from home; many will have none at all. It is important that teachers take into account the children's varied background and experiences when devising a Scheme of Work.

The elements of RE are indicated as follows:

Knowledge and Understanding of Religion

Critical Thinking

Personal Reflection

For information about these three elements please refer to pages 5-7.

### Key Focus of Learning at Key Stage 1

The following indicate the key focus of learning for the majority of children at Key Stage 1.

Children in Key Stage 1 are able to **identify** some beliefs and features of religion.

In response to the religious material they learn about, children are able to express their views and **give simple reasons** to support these.

In relation to religious material studied, children are able to reflect on their own feelings, ideas and values and be aware of the experiences and feelings of others.

### Learning Outcomes at Key Stage 1

By the end of Key Stage 1 children will be able to:

- identify some of the beliefs of Christianity and Hinduism
- retell some stories within Christianity and Hinduism
- identify some ways in which Christians and Hindus worship and celebrate special events
- use some religious words
- show some awareness of how some aspects are the same in both Christianity and Hinduism e.g. both have a special founder, stories, ways of worship
- express their views and give simple reasons in response to their learning about the beliefs, teachings and practices in Christianity and Hinduism
- reflect on their own beliefs, values and feelings in relation to what they have learnt about Christianity and Hinduism.

- show awareness of and be sensitive to the thoughts, feelings, beliefs and experiences of others in relation to what they have learnt about Christianity and Hinduism.

### Levels for RE

The learning outcomes above are based on the revised levels for RE on pages 30-33.

Most children at Key Stage 1 will be working at levels 1 – 2. Teachers should ensure they use the key focus, outcomes and RE levels to pitch work appropriately.

Learning outcomes and RE levels should be used for assessment and reporting.

NB: **Knowledge and Understanding of Religion** and **Critical Thinking** can be assessed.

Progress can be made for **Personal Reflection** but this cannot be assessed.

## **PLANNING**

### **Time Allocation**

Religious Education should be taught in every year group throughout the key stage with sufficient time allocated to cover the Programmes of Study. The recommended time for this at Key Stage 1 is approximately 36 hours per year.

### **Ways of Delivery**

RE can be delivered in a variety of ways, for example: a slot every week; an afternoon every few weeks, a suspended timetable day for RE (allowing for enquiry based research, a visit to a place of worship, a visitor to school). It is recommended that the short units on Christmas and Easter (approximately four hours) are delivered across one day or two afternoons.

### **Programmes of Study**

The Programmes of Study on pages 36-71 identify the content which should be taught about each religion at Key Stage 1. They are organised to show appropriate content for the four RE concepts: Belief, Authority, Expressions of Belief, Impact of Belief. For further detail on the RE concepts see pages 10-11.

Teachers should ensure that the RE Scheme of Work covers the Programmes of Study at Key Stage 1 for Christianity and Hinduism (core religions). Teachers may also use the Programmes of Study at Key Stage 1 for supplementary religions. So that they are aware how pupils will build on Key Stage 1 learning, teachers should refer to the other key stages in the Programmes of Study.

### **Long Term Plan**

The exemplar Long Term Plan on page 104 shows how the content in the Programmes of Study can be organised into units, each with a key question. Schools can use the exemplar plan or devise their own Long Term Plan based on the Programmes of Study for the statutory core religions and the supplementary religions (chosen at the discretion of the school).

### **Teaching and Learning Activities**

A range of activities should be developed to ensure good learning in RE. Please see page 78 for some examples.



### **Skills**

Children develop skills through the three elements of RE:

### **Knowledge and Understanding of Religion**

#### **Investigation and Enquiry**

- asking relevant questions
- beginning to use different sources to gather information

### **Critical Thinking**

#### **Interpretation**

- posing interesting or puzzling questions
- expressing their views and giving simple reasons in support

### **Personal Reflection**

#### **Empathy**

- developing the power of imagination to identify feelings such as love, wonder, sorrow, forgiveness
- considering the thoughts, feelings, beliefs and experiences of others

#### **Reflection and Response**

- reflecting on their own feelings and experiences

### **Attitudes**

Attitudes (see page 20) can be developed and should be planned for throughout Key Stage 1 e.g.

#### **Self-awareness**

- a sense of self-worth and value
- a sense of belonging

#### **Respect**

- sensitivity to the beliefs and feelings of others

#### **Appreciation and Wonder**

- a sense of wonder about the world

## **KEY STAGE 1 QUESTIONS**

### **Christianity (Core Religion)**

These questions can be used for an extended unit of work e.g. what can we learn from visiting a church? Some questions could be explored within units as supplementary questions e.g.

How and why do Christians celebrate Harvest? (could be asked within the unit on a church visit).

What can we learn about Christianity from visiting a church?

What do Christians believe about God?

Why is the Bible special to Christians?

Why is Jesus special to Christians?

What is the meaning of Christmas?

- Why are gifts given at Christmas?
- How and why is light important at Christmas?

What can we learn from the story of St Hild?

What does it mean to belong in Christianity?

What is the meaning of Easter?

- What is the Easter story?
- How do Christians celebrate Easter?

### **Hinduism (Core Religion)**

What can we find out about Hindu beliefs?

This question can be explored through the following supplementary questions:

- What do Hindus believe about God?
- How do Hindus worship?

How do Hindus show their beliefs?

This question can be explored through the following supplementary questions:

- How do Hindus Celebrate Divali?
- How do Hindus show belonging?

### **Buddhism**

What can we find out about Buddha?

This question can be explored through the following supplementary questions:

- How is Buddha special to Buddhists?
- Why did Buddha leave home?

How do Buddhists express their beliefs?

This question can be explored through the following supplementary questions:

- How do Buddhists show their beliefs and practice?
- How do Buddhists worship at home?

**Islam**

What does it mean to belong to Islam?

How is Qur'an treated as sacred?

How do Muslims worship at home and at the mosque?

**Judaism**

How do Jews celebrate Shabbat?

What do the Jewish symbols mean?

How is Hanukkah a festival of light?

**Sikhism**

How do Sikhs treat the Guru Granth Sahib as sacred?

How do Sikhs show belonging?

### EXEMPLAR PLAN KEY STAGE 1

	Autumn Term	Christmas Unit: What is the meaning of Christmas?	Spring Term	Easter Unit: What is the meaning of Easter?	Summer Term
Year 1	<p>What can we learn about Christianity from visiting a church?</p> <p><i>Introducing features of a church, worship (including Harvest), leaders:</i> <b>Expressions of Belief, Authority</b></p>	<p>Why are gifts given at Christmas?</p> <p><i>Introducing the Christmas story, Christian beliefs and practices associated with Christmas:</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>Why is Jesus special to Christians?</p> <p><i>Introducing Jesus, beliefs and stories about Jesus:</i> <b>Belief, Authority.</b></p>	<p>What is the Easter story?</p> <p><i>Introducing the Easter story, beliefs about Jesus and Easter</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>What can we find out about Hindu beliefs?</p> <p><i>Introducing Hindu beliefs about God, worship (including in home and at mandir):</i> <b>Belief, Expressions of Belief</b></p>
Year 2	<p>How do Hindus show their beliefs?</p> <p><i>Introducing Hindu stories (Divali, Raksha Bandhan) worship, ceremonies of belonging, how beliefs affect people's values and actions</i> <b>Authority, Expressions of Belief, Impact of Belief</b></p>	<p>How and why is light important at Christmas?</p> <p><i>Introducing the Christmas story, Christian beliefs and practices associated with Christmas:</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>Why is the Bible special to Christians?</p> <p><i>Introducing the Bible, how it is treated, beliefs about God shown in the Bible:</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>How do Christians celebrate Easter?</p> <p><i>Introducing the Easter story, beliefs about Jesus, Christian practices associated with Easter</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>What does it mean to belong in Christianity?</p> <p><i>Introducing ceremonies of commitment and belonging, how beliefs affect values and actions of individuals:</i> <b>Expressions of Belief, Impact of Belief</b></p> <p>What can we learn from the story of St Hild?</p> <p><i>Introducing stories about St Hild and her influence:</i> <b>Impact of Belief, Expressions of Belief</b></p>

## LOWER KEY STAGE 2

1. Overview of RE at Lower Key Stage 2 .....	106-107
2. Planning .....	108-109
3. Key Stage 2 Questions .....	110-112
4. Exemplar Plan .....	113

## OVERVIEW OF RE AT LOWER KEY STAGE 2

At Lower Key Stage 2 pupils can build on their learning at Key Stage 1 as they develop a capacity to deepen their factual knowledge of religious beliefs and practices. They become more aware of themselves as individuals and begin to ask questions about human experiences, beliefs and ideas. In relation to the religious material studied, pupils develop the capacity to form their own reasoned opinions and reflect on their own feelings and ideas.

In Hartlepool schools pupils will build on previous learning from Key Stage 1 and develop knowledge of the beliefs and features of:

- Christianity (core religion)
- **either** Islam **or** Sikhism (core religions). They will learn about these religions separately.

Pupils may also be introduced to:

- one other religion, if appropriate
- aspects of secular world views, if appropriate.

The elements of RE are indicated as follows:

Knowledge and Understanding of Religion

Critical Thinking

Personal Reflection

For information about these three elements please refer to pages 5-7.

### Key Focus of Learning at Lower Key Stage 2

Pupils in Lower Key Stage 2 can **describe** some of the beliefs and features of religion.

In response to the religious material they learn about, pupils are able to express their views and support them using a **plausible reason or reasons**. They show some awareness of other people's views.

In relation to religious material studied, pupils are able to reflect on their own feelings, ideas and values and appreciate that not all people think, feel and believe the same.

### Learning Outcomes at Lower Key Stage 2

By the end of Year 4 pupils:

- will be able to **describe** beliefs and practices within Christianity and Islam or Sikhism e.g. describe ways in which Sikhs worship, describe some Christian beliefs about God, describe how and why Advent is important to Christians
- will link religious stories and teaching to the beliefs that underlie them e.g. belief in equality and commitment shown in the story of the Khalsa, belief in Jesus as Son of God shown through miracle stories
- will know some similarities and differences between Christianity and Islam or Christianity and Sikhism (e.g. belief in one God in both Christianity, Islam, Sikhism; differences in the way the Bible and Guru Granth Sahib are treated).

- in response to the religious material:
  - give a view and support with a plausible reason
  - show awareness that some people have a different view
- in relation to the religious material:
  - reflect on their own beliefs, feelings, values, attitudes and experiences
  - show understanding that not all people respond to ideas and experiences in the same way
  - listen to others who have different views, beliefs, practices from their own.

### Levels for RE

The learning outcomes above are based on the revised levels for RE on pages 30-33. Most pupils at Lower Key Stage 2 will be working at level 3. Teachers should ensure they use the key focus, outcomes and RE levels to pitch work appropriately.

Learning outcomes and RE levels should be used for assessment and reporting.

NB: **Knowledge and Understanding of Religion** and **Critical Thinking** can be assessed.

Progress can be made for **Personal Reflection** but this cannot be assessed.

## **PLANNING**

### **Time Allocation**

Religious Education should be taught in every year group throughout the key stage with sufficient time allocated to cover the Programmes of Study. The recommended time for this at Lower Key Stage 2 is approximately 45 hours per year.

### **Ways of Delivery**

RE can be delivered in a variety of ways, for example: a slot every week; an afternoon every few weeks, a suspended timetable day for RE (allowing for enquiry based research, a visit to a place of worship, a visitor to school). It is recommended that the short units on Christmas and Easter (approximately four hours) are delivered across one day or two afternoons.

### **Programmes of Study**

The Programmes of Study on pages 36-71 identify the content which should be taught about each religion at Lower Key Stage 2. They are organised to show appropriate content for the four RE concepts: Belief, Authority, Expressions of Belief, Impact of Belief. For further detail on the RE concepts see pages 10-11.

Teachers should ensure that the RE Scheme of Work covers the Programmes of Study at Key Stage 2 for Christianity and Islam **or** Sikhism (core religions). Lower Key Stage 2 teachers should liaise with Upper Key Stage 2 teachers to ensure the core religions and relevant Programmes of Study are covered (i.e. if Sikhism is studied in Lower Key Stage 2, Islam should be studied in Upper Key Stage 2 and vice versa). Teachers may also use the Programmes of Study at Key Stage 2 for supplementary religions.

Teachers should look at the Key Stage 1 sections of the Programmes of Study (in particular for Christianity) and build on previous learning.

### **Long Term Plan**

The exemplar Long Term Plan on page 113 shows how the content in the Programmes of Study can be organised into units, each with a key question. Schools can use the exemplar plan or devise their own Long Term Plan based on the Programmes of Study for the statutory core religions and the supplementary religions (chosen at the discretion of the school).

### **Teaching and Learning Activities**

A range of activities should be developed to ensure good learning in RE. Please see page 78 for some examples.



**Skills – pupils develop skills through the three elements of RE:**

**Knowledge and Understanding of Religion**

**Investigation and Enquiry**

- asking relevant questions
- beginning to use different sources to gather information
- the ability to ascertain facts

**Application**

- making links between religions and individual and community life

**Critical Thinking**

**Expression** (learning to communicate)

- giving an informed opinion and personal viewpoint
- asking important questions about religion and beliefs

**Interpretation**

- drawing meaning from stories, artefacts, symbols, rituals etc.
- suggesting meanings of religious texts

**Personal Reflection**

**Empathy**

- seeing the world through the eyes of others and seeing issues from their point of view
- developing the power of imagination to identify feelings such as love, wonder, sorrow, forgiveness
- considering the thoughts, feelings, beliefs and experiences of others

**Reflection and Response**

- reflecting on their own feelings and experiences
- developing a personal interest and curiosity in puzzling, searching and challenging questions

**Attitudes – (see page 20) can be developed and should be planned for throughout Key Stage 2 e.g.**

**Self-awareness**

- a sense of self-worth and value
- a sense of belonging
- developing the capacity to consider one's own beliefs, values and attitudes

**Respect**

- sensitivity to the beliefs and feelings of others
- willingness to listen and learn from others who may have beliefs and customs different from one's own

**Appreciation and Wonder**

- a sense of wonder about the world

**Open-mindedness**

- readiness to look beyond surface impressions
- willingness to learn and gain new understanding

## KEY STAGE 2 UNIT QUESTIONS

The following questions can be used as the basis for an extended enquiry (unit of work).  
**They appear in both sections (Lower and Upper Key Stage 2) of this Agreed Syllabus.**  
Please refer to the Exemplar Plan on page 113.

### **Christianity – Core Religion**

What can we learn about Christian symbols and beliefs by visiting churches?

What do Christians believe about Jesus?

What do Christians believe about God?

What do we know about the Bible and why is it important to Christians?

How does the teaching and example of Jesus influence the way that Christians live their lives?

What can we learn about Christian faith through studying the lives of northern saints?

So, what do we now know about Christianity? (Year 6 bridging unit)

What is the meaning of Christmas?

- How and why is Advent important to Christians?
- Why do Christians call Jesus the light of the world?
- What are the themes of Christmas?
- What do the gospels tell us about the birth of Jesus?

What is the meaning of Easter?

- What do Christians remember on Palm Sunday?
- Why is Lent such an important period for Christians?
- Why is the Last Supper so important to Christians?
- Why are Good Friday and Easter Day the most important days for Christians?

### **Further questions based on the general enquiry questions**

What can we find out about a local Christian community?

How and why do Christians show care for others?

What does Christianity teach about the environment? How does this affect what Christians do?

Why do Christians travel to sacred places?

How do Christians use ceremonies and ritual to worship and express belonging?

### **Sikhism – Core Religion**

What do Sikhs believe?

This question can be explored through the following supplementary questions:

- What do Sikhs believe about God?
- Why are the Gurus inspirational for Sikhs?

How do Sikhs express their beliefs?

- How do Sikhs worship in the Gurdwara?
- How do Sikhs show commitment and belonging to faith?
- What difference do Sikh beliefs make?
- What can we find out about a local Sikh community?

#### **Further questions based on the general enquiry questions**

How and why do Sikhs show care for others?

What does Sikhism teach about the environment? How does this affect what Sikhs do?

Why do Sikhs travel to sacred places?

### **Islam – Core Religion**

What do Muslims believe and how are these beliefs expressed?

This question can be explored through the following supplementary questions:

- What do Muslims believe about God?
- Why is Muhammad important to Muslims?
- Why is the mosque important to Muslims?
- How do Muslims show their faith through actions?
- What can we find out about a local Muslim community?

#### **Further questions based on the general enquiry questions**

How and why do Muslims show care for others?

What does Islam teach about the environment? How does this affect what Muslims do?

Why do Muslims travel to sacred places?

How do Muslims use ceremonies and ritual to worship and express belonging?

### **General Enquiry Questions**

These questions are suitable for end of Lower Key Stage 2 and Upper Key Stage 2.

They should be answered by reference to more than one religion.

This can include:

- one or more of KS2 core religions: Christianity, Islam, Sikhism.
- one or more KS2 supplementary religions: Buddhism, Hinduism, Judaism
- another religious community with a significant local presence, where appropriate
- a secular world view, where appropriate

What can we find out about religious communities in our local area?

How do religious people show care for others?

What do religions say about the environment?

Why do people travel to sacred places?

How and why do people use ceremonies and ritual in their lives?

### **Buddhism – based on the general enquiry questions**

What can we find out about a local Buddhist community?

How and why do Buddhists show care for others?

What does Buddhism teach about the environment? How does this affect what Buddhists do?

Why do some Buddhists travel to sacred places?

How do Buddhists use ceremonies and ritual to worship and express belonging?

### **Hinduism – based on the general enquiry questions**

How and why do Hindus show care for others?

What does Hinduism teach about the environment? How does this affect what Hindus do?

Why do Hindus travel to sacred places?

How do Hindus use ceremonies and ritual to worship and express belonging?

### **Judaism – based on the general enquiry questions**

What can we find out about a local Jewish community?

How and why do Jews show care for others?

What does Judaism teach about the environment? How does this affect what Jews do?

Why do Jews travel to sacred places?

How do Jews use ceremonies and ritual to worship and express belonging?

## EXEMPLAR PLAN LOWER KEY STAGE 2

	Autumn Term	Christmas Unit What is the meaning of Christmas?	Spring Term	Easter Unit: What is the meaning of Easter?	Summer Term
Year 3	<p>What can we learn about Christian symbols and beliefs by visiting churches?</p> <p><i>Developing knowledge of Christian worship, differing practices, symbols:</i> <b>Expressions of Belief</b></p>	<p>How and why is Advent important to Christians?</p> <p><i>Developing knowledge of Christmas story, Christian symbols and practices today</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>What do Christians believe about Jesus?</p> <p><i>Developing knowledge about the significance of Jesus, key events in the life of Jesus, his teaching and ministry, impact of Jesus on lives of Christians today:</i> <b>Belief, Authority, Impact of Belief</b></p>	<p>What do Christians remember on Palm Sunday?</p> <p><i>Developing knowledge of Palm Sunday in context of Easter, Christian symbols and practices today</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>What do Sikhs believe?</p> <p><i>Developing knowledge about Sikh beliefs about God and the Gurus.</i> <b>Belief, Authority</b></p>
Year 4	<p>How and why do religious people show care for others?</p> <p><i>Developing knowledge about practices within religious traditions and their links to beliefs and sources. Developing knowledge of similarities between at least 2 religions:</i> <b>Belief, Authority, Impact of Belief</b></p>	<p>Why do Christians call Jesus the light of the world?</p> <p><i>Developing knowledge of Christmas story, Christian symbols and practices today</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>What do Christians believe about God?</p> <p><i>Developing knowledge of Christian belief in God, meaning of life, life after death and how this affects how Christians feel and act:</i> <b>Belief, Expressions of Belief, Impact of Belief</b></p>	<p>Why is Lent such an important period for Christians?</p> <p><i>Developing knowledge of Lent period, connections to Easter story, Christian symbols and practices today</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>How do Sikhs express their beliefs?</p> <p><i>Developing knowledge about how Sikh beliefs are expressed through worship at the Gurdwara, festivals, symbols used and through actions.</i> <b>Belief, Expressions of Belief, Impact of Belief</b></p>

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## UPPER KEY STAGE 2

1. Overview of RE at Upper Key Stage 2 .....	116-117
2. Planning .....	118-119
3. Key Stage 2 Questions .....	120-122
4. Exemplar Plan .....	123

## OVERVIEW OF RE AT UPPER KEY STAGE 2

At Upper Key Stage 2 pupils increase knowledge and develop understanding of the beliefs and features of religion. They develop an ability to investigate and enquire independently. They become more aware of the wider world in which they live and the impact of religion on individuals and communities. In relation to the religious material studied, pupils continue to develop their capacity to form their own reasoned opinions and reflect on their own feelings and ideas. They develop the capacity to listen to differing points of view and see the world through the eyes of others.

In Hartlepool schools pupils will build on previous learning from Lower Key Stage 2 and develop understanding of the beliefs and features of:

- Christianity (core religion)
- **either Islam or Sikhism** (core religions), whichever of these 2 core religions was not taught at Lower Key Stage 2.
- one other supplementary religion (Buddhism, Hinduism, Judaism) or aspects from these religions.

If appropriate, pupils may:

- study another religious community, with a significant local presence
- be introduced to aspects of secular world views.

The core religions will generally need to be taught separately to continue to develop the pupils' understanding of the distinctive features of each religion. Where appropriate, however, content can be drawn from more than one religion to illustrate common concepts and themes e.g. How do religious people show care for others? How and why do people use ritual in their lives?

The three elements of RE are indicated as follows:

Knowledge and Understanding of Religion

Critical Thinking

Personal Reflection

For information about these three elements please refer to pages 5-7.

### Key Focus of Learning at Upper Key Stage 2

Pupils in Upper Key Stage 2 will demonstrate **understanding** of some of the beliefs and features of religion through the RE concepts.

In response to the religious material they learn about, pupils can express their own views using **sound reasons**. Pupils show understanding of differing views and can give reasons to support an opposing view (i.e. they can see both sides of an argument).

In relation to religious material studied, pupils can reflect on their own beliefs, ideas, feelings and values and develop empathy for people with differing beliefs and experiences.



### Learning Outcomes at Upper Key Stage 2

By the end of Year 6 pupils can:

- **show understanding** of the beliefs and practices within Christianity and **describe** some ways in which these make a difference to people's lives
- **show understanding** of the beliefs and practices within Islam/Sikhism and **describe** some ways in which these make a difference to people's lives
- **describe** some similarities and differences within Christianity and between religions
- **show understanding** of the RE concepts (Belief, Authority, Expressions of Belief, Impact of Belief)
- in response to the religious material will:
  - express their views and support with sound reasons
  - outline an opposing view and give at least one sound reason to support this
- in relation to the religious material:
  - reflect on and consider their own beliefs, feelings, values, attitudes and experiences
  - listen to and learn from others about their beliefs, feelings, values, attitudes and experiences
- see the world through the eyes of others and see issues from their point of view

### Levels for RE

The learning outcomes above are based on the revised levels for RE on pages 30-33. Most pupils at Upper Key Stage 2 will be working at levels 3 – 5. Teachers should ensure they use the key focus, outcomes and RE levels to pitch work appropriately.

Learning outcomes and RE levels should be used for assessment and reporting.

NB: **Knowledge and Understanding of Religion** and **Critical Thinking** can be assessed.

Progress can be made for **Personal Reflection** but this cannot be assessed.

## **PLANNING**

### **Time Allocation**

Religious Education should be taught in every year group throughout the key stage with sufficient time allocated to cover the Programmes of Study. The recommended time for this at Upper Key Stage 2 is approximately 45 hours per year.

### **Ways of Delivery**

RE can be delivered in a variety of ways, for example: a slot every week; an afternoon every few weeks, a suspended timetable day for RE (allowing for enquiry based research, a visit to a place of worship, a visitor to school). It is recommended that the short units on Christmas and Easter (approximately four hours) are delivered across one day or two afternoons.

### **Programmes of Study**

The Programmes of Study on pages 36-71 identify the content which should be taught about each religion at Upper Key Stage 2. They are organised to show appropriate content for the four RE concepts: Belief, Authority, Expressions of Belief, Impact of Belief. For further detail on the RE concepts see pages 10-11.

Teachers should ensure that the RE Scheme of Work covers the Programmes of Study at Key Stage 2 for Christianity and Islam or Sikhism (core religions). Upper Key Stage 2 teachers should liaise with Lower Key Stage 2 teachers to ensure the core religions and relevant Programmes of Study are covered. Teachers may also use the Programmes of Study at Key Stage 2 for supplementary religions.

Teachers should look at the Key Stage 1 sections of the Programmes of Study (in particular for Christianity) and build on previous learning.

Teachers should also refer to Key Stage 3 sections of the Programmes of Study (in particular for Christianity) to ensure continuity and progression for pupils. Please see section on RE bridging unit on pages 125-127.

### **Long Term Plan**

The exemplar Long Term Plan on page 123 shows how the content in the Programmes of Study can be organised into units, each with a key question. Schools can use the exemplar plan or devise their own Long Term Plan based on the Programmes of Study for the statutory core religions and the supplementary religions (chosen at the discretion of the school).

### **Teaching and Learning Activities**

A range of activities should be developed to ensure good learning in RE. Please see page 78 for some examples.

**Skills** - pupils develop skills through the three elements of RE.

### Knowledge and Understanding of Religion

#### Investigation and Enquiry

- asking relevant questions
- beginning to use different sources to gather information
- the ability to ascertain facts

#### Application

- making links between religions and individual and community life

### Critical Thinking

#### Expression (learning to communicate)

- asking important questions about religion and beliefs
- giving an informed opinion and personal viewpoint

#### Interpretation

- drawing meaning from stories, artefacts, symbols, rituals etc.
- suggesting meanings of religious texts

### Personal Reflection

#### Empathy

- seeing the world through the eyes of others and seeing issues from their point of view
- developing the power of imagination to identify feelings such as love, wonder, sorrow, forgiveness
- considering the thoughts, feelings, beliefs and experiences of others

#### Reflection and Response

- reflecting on their own feelings and experiences
- developing a personal interest and curiosity in puzzling, searching and challenging questions

**Attitudes** – (see page 20) can be developed and should be planned for throughout Key Stage 2 e.g.

#### Self-awareness

- a sense of self-worth and value
- a sense of belonging
- developing the capacity to consider one's own beliefs, values and attitudes

#### Respect

- sensitivity to the beliefs and feelings of others
- willingness to listen and learn from others who may have beliefs and customs different from one's own

#### Appreciation and Wonder

- a sense of wonder about the world

#### Open-mindedness

- readiness to look beyond surface impressions
- willingness to learn and gain new understanding

## KEY STAGE 2 UNIT QUESTIONS

The following questions can be used as the basis for an extended enquiry (unit of work).  
**They appear in both sections (Lower and Upper Key Stage 2) of this Agreed Syllabus.**  
Please refer to the Exemplar Plan on page 113.

### Christianity – Core Religion

What can we learn about Christian symbols and beliefs by visiting churches?

What do Christians believe about Jesus?

What do Christians believe about God?

What do we know about the Bible and why is it important to Christians?

How does the teaching and example of Jesus influence the way that Christians live their lives?

What can we learn about Christian faith through studying the lives of northern saints?

So, what do we now know about Christianity? (Year 6 bridging unit)

What is the meaning of Christmas?

- How and why is Advent important to Christians?
- Why do Christians call Jesus the light of the world?
- What are the themes of Christmas?
- What do the gospels tell us about the birth of Jesus?

What is the meaning of Easter?

- What do Christians remember on Palm Sunday?
- Why is Lent such an important period for Christians?
- Why is the Last Supper so important to Christians?
- Why are Good Friday and Easter Day the most important days for Christians?

### Further questions based on the general enquiry questions

What can we find out about a local Christian community?

How and why do Christians show care for others?

What does Christianity teach about the environment? How does this affect what Christians do?

Why do Christians travel to sacred places?

How do Christians use ceremonies and ritual to worship and express belonging?

### **Sikhism – Core Religion**

What do Sikhs believe?

This question can be explored through the following supplementary questions:

- What do Sikhs believe about God?
- Why are the Gurus inspirational for Sikhs?

How do Sikhs express their beliefs?

- How do Sikhs worship in the Gurdwara?
- How do Sikhs show commitment and belonging to faith?
- What difference do Sikh beliefs make?
- What can we find out about a local Sikh community?

#### **Further questions based on the general enquiry questions**

How and why do Sikhs show care for others?

What does Sikhism teach about the environment? How does this affect what Sikhs do?

Why do Sikhs travel to sacred places?

### **Islam – Core Religion**

What do Muslims believe and how are these beliefs expressed?

This question can be explored through the following supplementary questions:

- What do Muslims believe about God?
- Why is Muhammad important to Muslims?
- Why is the mosque important to Muslims?
- How do Muslims show their faith through actions?
- What can we find out about a local Muslim community?

#### **Further questions based on the general enquiry questions**

How and why do Muslims show care for others?

What does Islam teach about the environment? How does this affect what Muslims do?

Why do Muslims travel to sacred places?

How do Muslims use ceremonies and ritual to worship and express belonging?

### **General Enquiry Questions**

These questions are suitable for end of Lower Key Stage 2 and Upper Key Stage 2.

They should be answered by reference to more than one religion.

This can include:

- one or more of KS2 core religions: Christianity, Islam, Sikhism.
- one or more KS2 supplementary religions: Buddhism, Hinduism, Judaism
- another religious community with a significant local presence, where appropriate
- a secular world view, where appropriate

What can we find out about religious communities in our local area?

How do religious people show care for others?

What do religions say about the environment?

Why do people travel to sacred places?

How and why do people use ceremonies and ritual in their lives?

### **Buddhism – based on the general enquiry questions**

What can we find out about a local Buddhist community?

How and why do Buddhists show care for others?

What does Buddhism teach about the environment? How does this affect what Buddhists do?

Why do some Buddhists travel to sacred places?

How do Buddhists use ceremonies and ritual to worship and express belonging?

### **Hinduism – based on the general enquiry questions**

How and why do Hindus show care for others?

What does Hinduism teach about the environment? How does this affect what Hindus do?

Why do Hindus travel to sacred places?

How do Hindus use ceremonies and ritual to worship and express belonging?

### **Judaism – based on the general enquiry questions**

What can we find out about a local Jewish community?

How and why do Jews show care for others?

What does Judaism teach about the environment? How does this affect what Jews do?

Why do Jews travel to sacred places?

How do Jews use ceremonies and ritual to worship and express belonging?

## EXEMPLAR PLAN UPPER KEY STAGE 2

	Autumn Term	Christmas Unit What is the meaning of Christmas?	Spring Term	Easter Unit: What is the meaning of Easter?	Summer Term
Year 5	<p>What can we learn about Christian faith through studying the lives of northern saints?</p> <p><i>Demonstrating understanding of the significance of northern saints, then and now:</i> <b>Impact of Belief</b></p>	<p>What are the themes of Christmas?</p> <p><i>Demonstrating understanding of significance of Christmas story, Christian symbols and practices today</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>What do we know about the Bible and why is it important to Christians?</p> <p><i>Demonstrating understanding of the importance of the Bible, its impact on worship, values and daily living:</i> <b>Authority, Impact of Belief</b></p>	<p>Why is the Last Supper so important to Christians?</p> <p><i>Demonstrating understanding of Last Supper, its significance at the time of Jesus and today, Impact of Belief</i> <b>Belief, Authority, Expressions of Belief, Impact of Belief</b></p>	<p>What do Muslims believe and how are these beliefs expressed?</p> <p><i>Demonstrating understanding of beliefs and practices within Islam and how these beliefs make a difference to individual and communal life.</i> <b>Belief, Authority, Expressions of Belief, Impact of Belief</b></p>
Year 6	<p>Why do people have ceremonies and use ritual in their lives?</p> <p><i>Demonstrating understanding of meaning and importance of rituals in more than one religion, comparing similarities and differences in religious beliefs and expression:</i> <b>Belief, Expressions of Belief:</b></p> <p><b>Core and supplementary religions can be used e.g. Judaism</b></p>	<p>What do the gospels tell us about the birth of Jesus?</p> <p><i>Demonstrating understanding of significance of Christmas story, Christian symbols and practices today</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>Why should people with a religious faith care about the environment?</p> <p><i>Demonstrating understanding of the impact of religious faiths on actions:</i> <b>Impact of Belief</b></p>	<p>Why are Good Friday and Easter Day the most important days for Christians?</p> <p><i>Demonstrating understanding of crucifixion and resurrection as basis of Christianity and significance for Christians today</i> <b>Belief, Authority, Expressions of Belief</b></p>	<p>So, what do we now know about Christianity? (exploration through the concepts)</p> <p><i>Demonstrating understanding of what they have learnt about Christianity through the 4 concepts:</i> <b>Belief, Authority, Expressions of Belief, Impact of Belief</b></p> <p><b>Statutory Bridging Unit</b></p>

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## **BRIDGING UNIT**

### **Key Stage 2/Key Stage 3**

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## BRIDGING UNIT KEY STAGE 2/KEY STAGE 3

### Overview

If pupils are to make good progress in RE at Key Stage 3 and Key Stage 4, it is crucial that effective liaison has taken place between primary and secondary schools.

Transition from primary to secondary is often problematic with regard to continuity and progression. Pupils' experiences of RE in primary schools will be varied, particularly if secondary schools have a number of primary partners. Some partners may be aided schools which follow a different syllabus. For this reason, this bridging unit has been designed to promote continuity and progression of learning about Christianity which is a core religion in both this syllabus and diocesan syllabuses. It is also based on developing learning about the RE concepts which are a common component of this Agreed Syllabus at **all** key stages.

The bridging unit questions for Year 6 and Year 7 are **statutory** for all schools, thus ensuring that secondary schools can develop effective liaison with all their partner schools.

#### The bridging unit aims to:

- provide Year 6 pupils with a positive curriculum whilst consolidating and reinforcing prior learning;
- give Year 7 students an appropriate starting point as they use their prior knowledge of Christianity to develop knowledge and understanding of the key RE concepts.
- give Key Stage 3 teachers a framework on which to build and develop learning at Key Stage 3.

### Requirements

These unit questions are **statutory** and should be taught to all pupils. Secondary school Heads of Department may find that aided primary schools will be willing to follow this RE unit in the Summer Term.

Year 6 Unit Question: What do we now know about Christianity?

Year 7 Unit Question: How do the RE concepts help us understand religion?

The Key Stage 2 unit should be taught in Year 6, preferably in the second half of the Summer Term. The unit could be taught as weekly lessons or in blocks of time e.g. three afternoons, full day.

The Key Stage 3 unit should be taught at the beginning of Year 7.

### Breadth of Study

#### Year 6

Content should be drawn from the Christianity Programme of Study for Key Stage 2 (all concepts).

#### Year 7

Content should be drawn from the Programme of Study for Christianity and at least one core religion at Key Stage 3. The Key Stage 3 Programme of Study for supplementary religions may also be used.

### Planning and Implementation

It is anticipated that teachers in both phases will work in partnership to design and adapt units on the two key questions. Whilst it is appreciated that this cannot always take place through meetings, contact could be made through e-mail, letters or by telephone.

Because it is the secondary school that holds partner primary schools in common, the secondary Head of Department should generally organise liaison. Primary RE co-ordinators should ensure that partner secondary schools receive the Long Term Plan for RE from the primary school and information about pupil attainment and achievement in RE.

### What do we now know about Christianity? (*Year 6 Unit Question*)

#### Subsidiary Questions and Key Content

- What do Christians believe about:
  - God?
  - Jesus?
  - The Easter Story? (**Belief**)
- What do Christians believe about the Bible and why is this important? (**Authority**)
- How do Christians express their beliefs through:
  - worship in church (including at Christmas and Easter)?
  - ritual and symbols?
  - journeys to sacred places? (**Expressions of Belief**)
- What difference does being a Christian make to people's lives through e.g.:
  - caring for others?
  - caring for the environment? (**Impact of Belief**)
- What do we know about Christianity in our local area?

#### Learning Outcomes for the Year 6 Unit

Through this unit pupils will be able to:

- describe and show understanding of main Christian beliefs about the nature of God (Belief).
- describe and show understanding of Christian beliefs about Jesus through the key events in the life of Jesus, some of his teachings and actions; the significance of his life, death and resurrection for Christians (Belief, Authority).
- describe and show understanding of the importance of the Bible for Christians and the difference it makes to their lives (Authority).
- describe and show understanding of the different ways in which Christians express beliefs e.g. through worship, rituals, symbols, Christian practices connected with Christmas and Easter, ceremonies of initiation into the church, pilgrimage (Expressions of Belief).
- describe the impact that Christian beliefs and practices can have for people e.g. care for others, care for the environment (Impact of Belief).
- describe and show understanding of Christianity in the local area e.g. through local church communities, the Cathedral, northern saints.
- describe some similarities and differences within Christianity (based on the above).

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### KEY STAGE 3

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## OVERVIEW OF RE AT KEY STAGE 3

Many students at this stage begin to question the relevance of religion and become more critical. This provides teachers with the basis to build on knowledge, understanding and experiences gained in the primary years, and to introduce a more complex study of religion. The application of higher order skills becomes more and more important if pupils are to make progress in relation to the three elements of RE: Knowledge and Understanding of Religion, Critical Thinking, Personal Reflection.

At Key Stage 3 students develop an increasingly sophisticated knowledge and depth of understanding of religion and beliefs. They have the capacity to connect the differing aspects of religion and RE concepts and explain the impact that religion and belief can have for individuals and local, national and global communities. They can suggest lines of enquiry and undertake independent investigations into a range of enquiry questions, including theological, philosophical, sociological and ethical questions connected with religion and beliefs. They can critically evaluate their own and others' views about a range of issues and distinguish between different types of evidence. They can use their growing self-awareness positively to think about and refine their own ideas, beliefs, values and attitudes.

In Hartlepool schools students will build on previous learning from Key Stage 2 and develop sophisticated knowledge and understanding of the beliefs and features of:

- Christianity (core religion)
- Buddhism (core religion)
- Judaism (core religion)
- aspects of Hinduism, Islam, Sikhism (supplementary religions)
- a religious community with a significant local presence, where appropriate e.g. Bahá'í
- secular world views, where appropriate.

Content may be drawn from more than one religion to explore key issues and themes. Core religions should also be taught separately to ensure students understand what is distinctive about each religion and can develop understanding of how the RE concepts connect within a religious tradition.

The three elements of RE are indicated as follows:

Knowledge and Understanding of Religion

Critical Thinking

Personal Reflection

For information about these three elements please refer to pages 5-7.

### Key Focus of Learning at Key Stage 3

Students in Key Stage 3 can demonstrate how the RE concepts (Belief, Authority, Expressions of Belief, Impact of Belief) **connect** in order to show understanding of what religion is.

In response to the religious material they learn about, students can evaluate their own and differing views, distinguishing between belief, opinion, fact, experience, and recognising bias. They can give **cogent reasons** for a range of views using evidence, factual information and persuasive argument (i.e. this is about quality of evidence and reasoning).

In relation to religious material studied, students are able to reflect on their own beliefs, ideas, feelings and values and appreciate how their beliefs may have an impact for others.

### Levels for RE

The key focus above shows the general pitch of work for students throughout Key Stage 3. They are based on the revised levels for RE on pages 30-33 as are the learning outcomes below.

Teachers will plan work at Key Stage 3 using levels 3 – 7.

If the Key Stage 3 curriculum is two years (Years 7 and 8) the expected level for the majority of students at the end of the key stage will be level 5.

If the Key Stage 3 curriculum is three years (Years 7 to 9) the expected level for the majority of students at the end of the key stage will be level 6.

Learning outcomes and RE levels should be used for assessment and reporting.

NB: **Knowledge and Understanding of Religion** and **Critical Thinking** can be assessed. Progress can be made for **Personal Reflection** but this cannot be assessed.

### Learning Outcomes at Key Stage 3

By the end of Year 8 students can:

- demonstrate how the RE concepts connect, with particular reference to core religions
- show understanding of what religion is
- show understanding of the impact of religious and non-religious beliefs on individuals and communities, with particular reference to Christian, Buddhist and Jewish beliefs
- show understanding of why people belong to religions
- show how similarities and differences between religions and within a religious tradition are linked to distinctive beliefs
- show how sources of authority within a religion are used to provide answers to philosophical and ethical questions
- show how religious, spiritual and moral expression may vary within and between religions
- **show several sides to an argument and give sound reasons to justify some views**
- **reflect on and consider their own beliefs, feelings, values, attitudes and experiences**
- **understand where their ideas and beliefs come from**

By the end of Year 9 students can:

- demonstrate how the RE concepts connect, with particular reference to core religions
- explain why there is diversity between religions
- explain why there is diversity within particular religious traditions e.g. Christianity, Buddhism and Judaism.
- give reasons why the impact of religious and non-religious beliefs on individuals, communities and societies can vary
- show understanding of how and why sources of authority may be used differently within a religion to provide answers to philosophical and ethical questions
- interpret the significance of varied forms of religious, spiritual and moral expression within and between religions
- evaluate a range of differing views and give cogent reasons for these differing viewpoints
- evaluate their own views and give cogent reasons for their views
- distinguish between different types of evidence used in forming opinions and giving reasons
- reflect on and consider their own beliefs, feelings, values, attitudes and experiences
- recognise and acknowledge their own bias in beliefs, values and attitudes
- appreciate how their beliefs and values may have an impact on others



## **PLANNING**

### **Time Allocation**

Religious Education should be taught in every year group throughout the key stage with sufficient time allocated to cover the Programmes of Study. The recommended time for this at Key Stage 3 is approximately 45 hours per year.

### **Programmes of Study**

The Programmes of Study on pages 36-71 identify the content which should be taught about each religion at Key Stage 3. They are organised to show appropriate content for the four RE concepts: Belief, Authority, Expressions of Belief, Impact of Belief. For further detail on the RE concepts see pages 10-11.

Teachers should ensure that the RE Scheme of Work covers the Programmes of Study at Key Stage 3 for Christianity, Buddhism and Judaism (core religions) and the supplementary religions, as appropriate.

Teachers should refer to the Key Stage 2 sections of the Programmes of Study (in particular for Christianity) and build on previous learning.

Heads of RE should liaise with primary partners in order to ensure there is continuity and progression in RE learning for students. In particular they should:

- liaise with primary partners over the statutory bridging units: What do we now know about Christianity? (Year 6) and How do the RE concepts help us understand religion? (Year 7)
- ask primary partners for their RE Long Term Plan and information on pupil attainment and achievement in RE.

Please see section on RE bridging unit on pages 125-127.

### **Long Term Plan**

The exemplar Long Term Plans on pages 138-139 show how the content in the Programmes of Study can be organised into units, each with a key question.

The plan on page 138 is appropriate if Key Stage 3 is two years. The plan on page 139 is appropriate if Key Stage 3 is three years.

Schools can use the exemplar plans or devise their own Long Term Plans based on the Programmes of Study for the statutory core religions and the supplementary religions (chosen at the discretion of the school).

### **Teaching and Learning Activities**

A range of activities should be developed to ensure good learning in RE. Please see page 78 for some examples.

### Skills

These skills can be developed further throughout Key Stage 3, building on development in Key Stage 1 and 2.

### Knowledge and Understanding of Religion

#### Investigation and Enquiry

- knowing what may constitute evidence for understanding religions
- suggesting lines of enquiry
- knowing how to use different types of sources as a way of gathering information
- knowing what may constitute evidence for understanding religion(s)
- ascertaining facts

#### Application

- making the association between religions and individual, community, national and international life
- identifying key religious values and their interplay with secular ones

#### Synthesis

- linking significant features of religion together in a coherent pattern

### Critical Thinking

#### Analysis

- exercising critical and appreciative judgement in order to distinguish between belief, prejudice, superstition, viewpoint, opinion and fact in connection with issues of conviction and faith
- distinguishing between the features of different religions

#### Evaluation

- debating issues of religious significance, with reference to evidence, factual information and argument
- weighing the respective claims of self interest, consideration for others, religious teaching and individual conscience

#### Interpretation

- drawing meaning from artefacts, art, poetry and symbolism
- interpreting religious language
- suggesting meanings of religious texts
- explaining why people belong to faith communities

### Personal Reflection

#### Reflection and Response

- thinking reflectively about feelings, relationships, experience, ultimate questions, moral issues, beliefs and practices
- developing a personal interest and curiosity in puzzling, searching and challenging questions

#### Empathy

- considering the thoughts, feelings, experiences, beliefs, attitudes and values of others
- developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow
- seeing the world through the eyes of others and issues arising from their point of view

### **Attitudes**

These attitudes can be developed further throughout Key Stage 3.

#### **Self-awareness**

- develop personal, intellectual and moral integrity as they consider their own religious, moral and spiritual ideas
- acknowledge bias and prejudice in themselves
- become increasingly sensitive to the impact of their ideas, attitudes and behaviour on others

#### **Respect**

- value difference and diversity
- discern what is worthy of respect and what is not
- appreciate that some beliefs are not inclusive and consider the issues that this raises for individuals and society

#### **Open-mindedness**

- recognise that people hold a wide range of opinions
- listen to the views of others without prejudging their response
- consider evidence and argument, disagreeing reasonably and respectfully, about religious, moral and spiritual questions
- develop the ability to live with uncertainty and ambiguity

#### **Appreciation and Wonder**

- value insight, imagination, curiosity and intuition as ways of perceiving reality
- recognise that knowledge is bounded by mystery
- develop their capacity to respond to questions of meaning and purpose

## **KEY STAGE 3 QUESTIONS**

How do the RE concepts help us understand religion? (statutory bridging unit)

What are the beliefs of Christians and what impact might these have on individuals and communities today?

What does it mean to be Buddhist?

What does it mean to live as a Jew in the North East today?

### **Key Questions which draw on more than one religion**

Why do some people believe in God?

What do religions say about good, evil and suffering?

Is death the end? How do religions reflect beliefs about life after death?

Can religion and science mix?

Can miracles happen?

What does it mean to be human?

How and why are the arts used to express religious belief and spirituality?

What are the various reasons why people might belong to a religion?

Where does authority lie in religions? Comparison in at least two religions.

Why is Israel significant for religious believers today?

How might people of faith make moral decisions?

What does justice mean to people with a religious faith today?

Should religious people get involved in wars?

What do religions say about wealth and poverty in our world today?

What does it mean to live in a religiously diverse country?

Is religion relevant in our world today?

How can religious beliefs affect identity and what issues does this raise?

Do religions bring conflict or harmony?

How and why do some people with a religious faith get involved with politics?

How does the media portray religion?

What questions does religion raise? (series of questions specific to religions)

### KEY STAGE 3 EXEMPLAR PLAN – 2 YEARS

	Autumn Term	Spring Term	Summer Term
<b>Year 7</b>	<p>How do the RE concepts help us understand religion? (<b>statutory bridging unit</b>)</p> <p>How and why are the arts used to express religious belief and spirituality?</p>	<p>Why do some people believe in God?</p>	<p>What does it mean to live as a Jew in the North East today?</p>
<b>Year 8</b>	<p>What does it mean to live in a religiously diverse country?</p> <p>What are the various reasons why people might belong to a religion?</p>	<p>What does it mean to be Buddhist?</p>	<p>What are the beliefs of Christians and what impact might these have on individuals and communities today?</p> <p>Is death the end? How do religions reflect beliefs about life after death?</p>

### KEY STAGE 3 EXEMPLAR PLAN – 3 YEARS

	Autumn Term	Spring Term	Summer Term
<b>Year 7</b>	<p>How do the RE concepts help us understand religion? (<b>statutory bridging unit</b>)</p> <p>How and why are the arts used to express religious belief and spirituality?</p>	<p>Why do some people believe in God?</p>	<p>What does it mean to live as a Jew in the North East today?</p>
<b>Year 8</b>	<p>What does it mean to live in a religiously diverse country?</p> <p>What are the various reasons why people might belong to a religion?</p>	<p>Is death the end? How do religions reflect beliefs about life after death?</p> <p>What does it mean to be human?</p>	<p>What does it mean to be Buddhist?</p>
<b>Year 9</b>	<p>What are the beliefs of Christians and what impact might these have on individuals and communities today?</p>	<p>How might people of faith make moral decisions?</p>	<p>Can religion and science mix?</p> <p>How does the media portray religion?</p>

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## KEY STAGE 4

Overview of RE at Key Stage 4 ..... 142-143

- Introduction
- Requirements
- Time Allocation
- Planning for Progression
- Key Focus of Learning at Key Stage 4

## OVERVIEW OF RE AT KEY STAGE 4

### Introduction

At this key stage many students are inclined to be sceptical but retain their enthusiasm to consider questions of meaning at a deeper and more personal level. This provides teachers with a basis to build on the foundation of knowledge and understanding of religion gained at preceding stages. Students will continue to develop capacity for critical thinking as they evaluate religious material, using the skills of interpretation and expression to analyse their own and other people's views and reasons. They will widen their ability to develop personal insight, reflecting on both their own beliefs, ideas, feelings and values, and those of others, whilst developing the ability to live with uncertainty and ambiguity.

### Requirements

Schools should provide Religious Education for every student in accordance with legal requirements. Religious Education remains **a statutory subject for all registered students at Key Stage 4**, including students in Year 11.

Schools should plan for continuity of provision of Religious Education from Key Stage 3 for all students. Teachers should ensure that RE at Key Stage 4 builds on previous learning and enables students to make progress that is appropriate for their age and ability.

This syllabus **requires** that all students aged 14–16, should be taught through a course in Religious Education or Religious Studies leading to an accredited qualification approved under Section 96\*.

While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of Religious Education accredited.

At Key Stage 4 the pupils must study at least **two** religions, one of which must be **Christianity**.

Less emphasis should be placed at this stage on the outward elements of religion in favour of addressing what can be learned from religion. Increasingly, the pupils should be encouraged to consider non-religious views of the world.

\*Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State.

### Time Allocation

Religious Education should be taught **in each year group throughout the Key Stage (including Year 11)** and with **sufficient curriculum time** allocated to cover the examination specification and enable all students to make progress in line with their age and ability. The school should ensure that the recommended curriculum time for externally accredited courses is allocated.

### Planning for Progression

The key focus below shows the general pitch of work for students throughout Key Stage 4. It is based on the revised levels for RE on pages 30-33. Teachers should use levels 5 – 7 and the assessment objectives and grade descriptions in the chosen examination specifications, to pitch and assess student work.

If Key Stage 3 is two years (Years 7 and 8), the expected level for the majority of students beginning the Key Stage 4 curriculum in Year 9 will be level 5.

If Key Stage 3 is three years (Years 7 to 9), the expected level for the majority of students beginning the Key Stage 4 curriculum in Year 10 will be level 6.

The three elements of RE are indicated as follows:

Knowledge and Understanding of Religion

Critical Thinking

Personal Reflection

For information about these three elements please refer to pages 5-7.

### Key Focus of Learning at Key Stage 4

Students will demonstrate **coherent understanding** of what religion and belief is.

In response to the religious material they learn about, students recognise that some issues that relate to religion and beliefs are complex. They explore and identify a variety of viewpoints, analysing and evaluating the differing types of evidence used. They are able to **make a persuasive case, using coherent arguments** to support their views. They question assumptions and explore the origins of a range of opinions, including their own. They can represent and critically evaluate the views of others, including those they do not agree with.

In relation to religious material studied, students will be able to evaluate beliefs, ideas, feelings and values both in relation to themselves and others.

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## **SIXTH FORM**

1. Overview of RE in the Sixth Form ..... 146-147
2. Post 16 General RE Units ..... 148-158

## **OVERVIEW OF RE IN THE SIXTH FORM**

RE is a statutory subject for all registered students, including students in a school sixth form, except those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).

RE for sixth form students should reflect their increasing maturity and should enable them to broaden and deepen their knowledge and understanding of religion and beliefs today.

Students should be provided with learning experiences and opportunities which will allow them to develop their own thinking on religious, philosophical, social and moral issues, drawing on distinctive features of Christianity, other principal world religions and secular viewpoints. Teachers should present materials in such a way that students have the opportunity to deepen their insight into their own beliefs, values and attitudes (personal reflection). Students should also be given opportunities to critically evaluate religious and non-religious truths, ideas and values on life, purpose and meaning (critical thinking).

Teachers should build on knowledge, skills and understanding gained in previous key stages and give opportunity for further development of skills and attitudes.

### **External Accreditation**

It is recommended that schools provide opportunities for students to choose Religious Studies as an externally accredited course (AS / A2 Religious Studies) if they wish to.

### **Planning for RE in Sixth Form**

Schools can decide the best way to deliver statutory RE. The following are some ways RE could be delivered to all students:

- Regular timetabled RE lessons for all students – this could be based on a school designed Scheme of Work or could follow an externally accredited course (e.g. full course Religious Studies GCSE, AS and A2 Religious Studies).
- RE lessons within a General Studies programme.
- RE sessions as part of a rolling tutorial/enrichment programme.
- Suspended timetable opportunities (e.g. full or half day) with focus on a particular RE theme or a cross curricular theme. A conference could be held with a variety of workshops and visiting speakers from local faith communities.
- Part of sixth form enrichment week.

In order that all students receive their entitlement to RE, schools should ensure that RE takes place within the school day and is made accessible to all students.

### **The Scheme of Work for General RE**

The following pages contain some units which can be used to develop a school based Scheme of Work for general RE at sixth form.

When planning a Scheme of Work, schools should ensure that students have the opportunity to explore all the forms of enquiry questions outlined in this syllabus (see page 12): philosophical questions, sociological questions, phenomenological questions, theological questions, ethical questions. The following units focus predominantly on the enquiry questions indicated:

- Is Britain religiously diverse? (Sociological Question)
- Ultimate questions e.g. Does God exist? (Philosophical Question)
- Should we care about the environment? (Ethical Question)
- What is the value of human life? (Theological Question, Philosophical Question)

## POST 16 GENERAL RE UNITS

### Is Britain religiously diverse?

#### Overview

An investigation into people's religious associations in Britain as identified through the census. Consideration of the diversity of religious beliefs (including non-religious beliefs) and the consequences of this for policy planning and cohesive communities. Enquiry into what it means to live in Britain as part of a minority faith.

#### Key Questions

- What can we learn about religiously diverse Britain through a study of census material?
- What impact could this have for policy planning?
- What does this mean for regional and national understanding of religion's role in contemporary society?
- What are the issues for minority faith communities living in the North East?
- Should people have to declare their religious identity on the census form?

#### Suggested Approaches

- Use of census material to analyse religious identification across the North East and Britain. How this has changed from e.g. 50 years ago.
- Research into national and local government policy regarding facilities, issues of equality for faith communities and secular organisations.
- Case study of faith communities in the North East e.g. Jewish, Bahá'í, Buddhist, Muslim communities; challenges and opportunities living as minority faith group.
- The significance and changing role of religion in personal, regional and national identity.



## POST 16 GENERAL RE UNITS

### New Religious Movements

#### Overview

An enquiry into some modern religious movements and the reasons why people join them. Evaluation of the perception and impact of religious movements today.

#### Key Questions

- What do we mean by new religious movements, cults and sects? What is the difference between them?
- What can we find out about a particular religious movement (e.g. Mormonism, Jehovah's Witness, New Age)?
- What is the perception of religious movements and is this fair?
- Are all cults dangerous?
- Why do people feel threatened by religious minorities?
- How should we treat people we disagree with?

#### Suggested Approach

- Students to investigate beliefs and practices of minority religious groups (e.g. Mormonism, Jehovah's Witness, Scientology, New Age, paganism) and present to rest of group. Discussion of above questions.

## POST 16 GENERAL RE UNITS

### Does care for the environment really matter?

#### Overview

An investigation into religious and non-religious beliefs about the environment and the role of humans in using the world's resources and caring for the environment. Evaluation of own views and opinions.

#### Key Questions

- What do religions teach about nature, creation and the role of humans in caring for the environment?
- How do beliefs and teachings differ amongst religions?
- How do religions express these beliefs in practice and has this changed?
- Have religions led or followed the movement to care for the environment?
- Does extinction of a species matter?
- Who comes first: humans or other creatures?
- Should everyone refrain from harming or killing living things?
- Why should we care if we are not going to feel the effects?
- Does change depend on individuals or governments?
- How far should people be prepared to go to defend the environment?

#### Suggested Approaches

- Investigate teachings and practices from a variety of religious and non-religious belief systems e.g. through interviewing faith members. Analyse findings, compare responses and develop further questions.
- Interview members of Green Party, animal rights groups, scientists.

## POST 16 GENERAL RE UNITS

### Does spirituality matter?

#### Overview

To consider definitions of spirituality and evaluate the importance of spiritual expression for individuals and communities today.

#### Key Questions

- What is meant by spirituality?
- How do people express spirituality today in both religious and non-religious traditions?
- Why do people leave flowers at shrines and keep silences for the dead?
- Is it important for people to express these feelings and beliefs?
- Why do people follow religious practice, e.g. Christian practices connected with Christmas, but claim not to believe?
- Has spirituality become less important in modern society?

#### Suggested Approaches

- Consideration of ways in which people express spiritual ideas and feelings e.g. roadside shrines, Remembrance Day silence.
- Interview a variety of believers from religious and non-religious traditions (e.g. Humanism) and ask students to analyse and respond.

## POST 16 GENERAL RE UNITS

### Ultimate Questions

#### Overview

To identify and consider some philosophical questions that affect all of humanity. Respond to and evaluate responses to these questions from religious and secular traditions. Evaluation of own views and opinions.

#### Key Questions

- What do we mean by ultimate questions?
- How can we find out the differing responses to one or all of these questions?
- How valid are the differing responses?
- What is our response to and opinion of these questions?

#### Suggested Approaches

- Enquiry-based research or Sixth Form Conference on one or more philosophical question e.g.:
  - Does God exist?
  - Why is there suffering in the world?
  - What happens when we die?
  - Are religions and science incompatible?
  - Can miracles happen?
  - Does life have meaning?
  - What does it mean to be human?
- Students could present their findings and analyse the varying responses to the ultimate questions.
- Members from faith and non-religious communities could be invited to give short presentations and answer questions raised by the students.

## POST 16 GENERAL RE UNITS

### Do religion and politics mix?

#### Overview

To consider and evaluate the relationship between religion and politics.

#### Key Questions

- Why and how might someone's religious beliefs affect their political views?
- What did Archbishop Tutu mean when he said, "When people say the Bible and politics don't mix, I am puzzled as to what Bible they are reading"?
- Can religion change politics and politics change religion?
- Should faith communities make political demands about social issues?
- Which comes first: religious law or national law?
- When might some religious teaching clash with new political laws?
- Should Church of England leaders be able to vote in the House of Lords?

#### Suggested Approaches

- Case studies of religious believers who have become involved in political campaigns (current and historical).
- Enquiry into role of political and religious movements in the North East.
- How there may be conflict between religious teaching and current political law, for example, equality laws and some religious teaching e.g. religious adoption agencies who want to ban same sex couples from adopting; ban on religious dress in public.
- Enquiry into influence of Christian belief and teaching on current legal systems and laws.

## POST 16 GENERAL RE UNITS

### Controversial issues surrounding religion today

#### Overview

A study and evaluation of some of the controversial issues surrounding religion today e.g. religious extremism, conflict between differing religious groups, terrorism connected with religion, religious persecution, religion in the media, freedom of religious expression, interfaith dialogue and community cohesion.

#### Key Questions

- What do we mean by religious extremism?
- Is religion the cause or consequence of conflict?
- What impact has 9/11 had for Islam?
- What has been the impact of Islamophobia in the country and across the world?
- Why do we have a national Holocaust Memorial Day?
- Why are some people prepared to die for their beliefs?
- Should people have the right to express their faith as they wish?
- How does the media portray religion?
- Do religious communities work together?
- Is there any value in Interfaith Week? Is interfaith and community harmony wishful thinking?

#### Suggested Approaches

- Study of issues surrounding Islam today including Islamophobia, religious extremism, freedom to wear religious dress, Islam in the media, how Muslim communities are trying to work for harmony.  
*Note:* 'Show Racism the Red Card' has produced a DVD on Islamophobia.
- Study of issues surrounding sectarian conflict between Protestantism and Roman Catholicism (Northern Ireland).
- Study of interfaith work in local, national and global context e.g. through Interfaith Week. (An Interfaith Conference could be held on this within the sixth form or across several schools.)

## POST 16 GENERAL RE UNITS

### What is the value of human life?

#### Overview

To consider and evaluate differing responses to questions about the nature of humanity and the human condition. To evaluate what religions teach about the value of human life and equality of humans and the extent to which this is realised today.

#### Key Questions

- What does it mean to be human?
- What is the meaning of life?
- What do differing religions believe about the nature and purpose of humanity?
- Can humans influence their own life? (free will and predestination)
- Are the lives of all humans equally valuable?
- Are the lives of all humans equal?
- Are humans unique?

#### Suggested Approaches

- Religious and non-religious teaching about humanity, purpose and value of human life, equality (race, age, gender, disability).
- A sixth form RE Conference could be held: What does it mean to be human? A variety of members from religious and non-religious communities (e.g. Humanism) could be invited to make short presentation addressing this question. Students could be given the opportunity to respond to these presentations and ask further questions.

## POST 16 GENERAL RE UNITS

### Death: the final frontier?

#### Overview

To explore different religious beliefs about death and the afterlife.

#### Key Questions

- What do differing beliefs systems say about life after death?
- Is death the last big adventure?
- Is life after death plausible?
- Does death give life meaning?
- Can we look forward to death?
- Is death our last taboo?
- What is meant by heaven and hell?
- Are funerals and memorial rituals meaningless?

#### Suggested Approaches

- Religious and non-religious teachings about life after death, the significance of funeral and memorial rituals.
- Arguments for and against belief in life after death.
- Use of quotes from faith traditions and general literature e.g. "To die will be an awfully big adventure": J.M. Barrie, 'Peter Pan'.
- Analysis of literature and its role in helping people come to terms with death and bereavement.

A sixth form RE Conference could be held: 'Death: the final frontier?' or 'Is death the final adventure?' A variety of members from religious and non-religious (e.g. Humanism) communities could be invited to make a short presentation addressing this question. Students could be given the opportunity to respond to these presentations and ask further questions. Workshops could be held to discuss and evaluate particular issues within this topic e.g. the portrayal of death in media and within literature.

This conference could be held as part of a wider PSHE programme.



## POST 16 GENERAL RE UNITS

### Is religion a laughing matter?

#### Overview

To explore and evaluate how religion is used in comedy, literature and the media industry. To consider the impact this may have on perceptions of religious belief, commitment and practice.

#### Key Questions

- Is religion a legitimate subject for humour?
- Has comedy, literature and the media industry had a negative or positive impact on the perception of religion?
- Does humour have a positive contribution to make to religion?
- Does popular TV trivialise religion?

#### Suggested Approaches

- Excerpts from variety of film and TV programmes showing varied perceptions of religions and beliefs. Evaluation of these portrayals (e.g. positive, negative, realistic) and the impact they may have.
- Research into how comedy (including the material of stand up comedians) is used to represent or challenge religious beliefs.

## POST 16 GENERAL RE UNITS

### What makes us happy?

#### Overview

To explore and evaluate what religious and non-religious belief systems say about happiness, meaning of life, hedonism, egoism, fame, success, wealth. To evaluate own beliefs and opinions and compare with others.

#### Key Questions

- Is love all we need?
- Is there such a thing as true happiness?
- What does it mean to be successful?
- Can life be perfect?
- What makes you happy?
- How does the media influence people's perceptions of happiness?
- Is God the answer or an excuse?
- Is happiness the same as enlightenment?
- What is the meaning of your life?
- Do you have to have a religious belief to be truly happy?
- What drives you?
- Why do some people reject wealth and status?
- What do religions say about true happiness?

#### Suggested Approaches

- Analysis of what is fundamental to human happiness (possibly through use of questionnaires).
- Analysis of media attitudes to success, happiness, wealth, fame etc (e.g. through TV, magazines).
- Religious (and non-religious) beliefs on meaning of life, happiness, success, wealth, fame e.g.:
  - Buddhist beliefs: Four Noble Truths, The Eight Fold Path and the Six Perfections
  - Christian beliefs about love, sin, forgiveness
  - Muslim belief in submission and obedience to God
  - Humanist view of this life.

# **Section 4**

## **Special Schools**

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## **SECTION 4**

### **Special Schools**

1. Overview of RE in Special Schools ..... 163
2. Examples of Planning: ..... 164-165
  - Divali
  - Christian worship

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## OVERVIEW OF RE IN SPECIAL SCHOOLS

Community and foundation special schools must follow the legal requirement to provide RE for every pupil, 'so far as practicable'. (\*)

It is recognised that there are many different types of special schools, each with their own specific circumstances. Teachers will need to use their professional judgement when planning RE, so that provision allows for continuity and progression and is accessible, meaningful, and meets the varying needs and abilities of all pupils irrespective of age.

Teachers should aim to develop knowledge and understanding of Christianity, and **select as appropriate** from the range of other religious traditions outlined in this syllabus.

Content can be drawn from **any of the Programmes of Study**, regardless of the key stage.

RE can be delivered in a variety of ways, for example: a slot every week; an afternoon every few weeks, a suspended timetable day (allowing for a visit, visitor and/or a full day for RE).

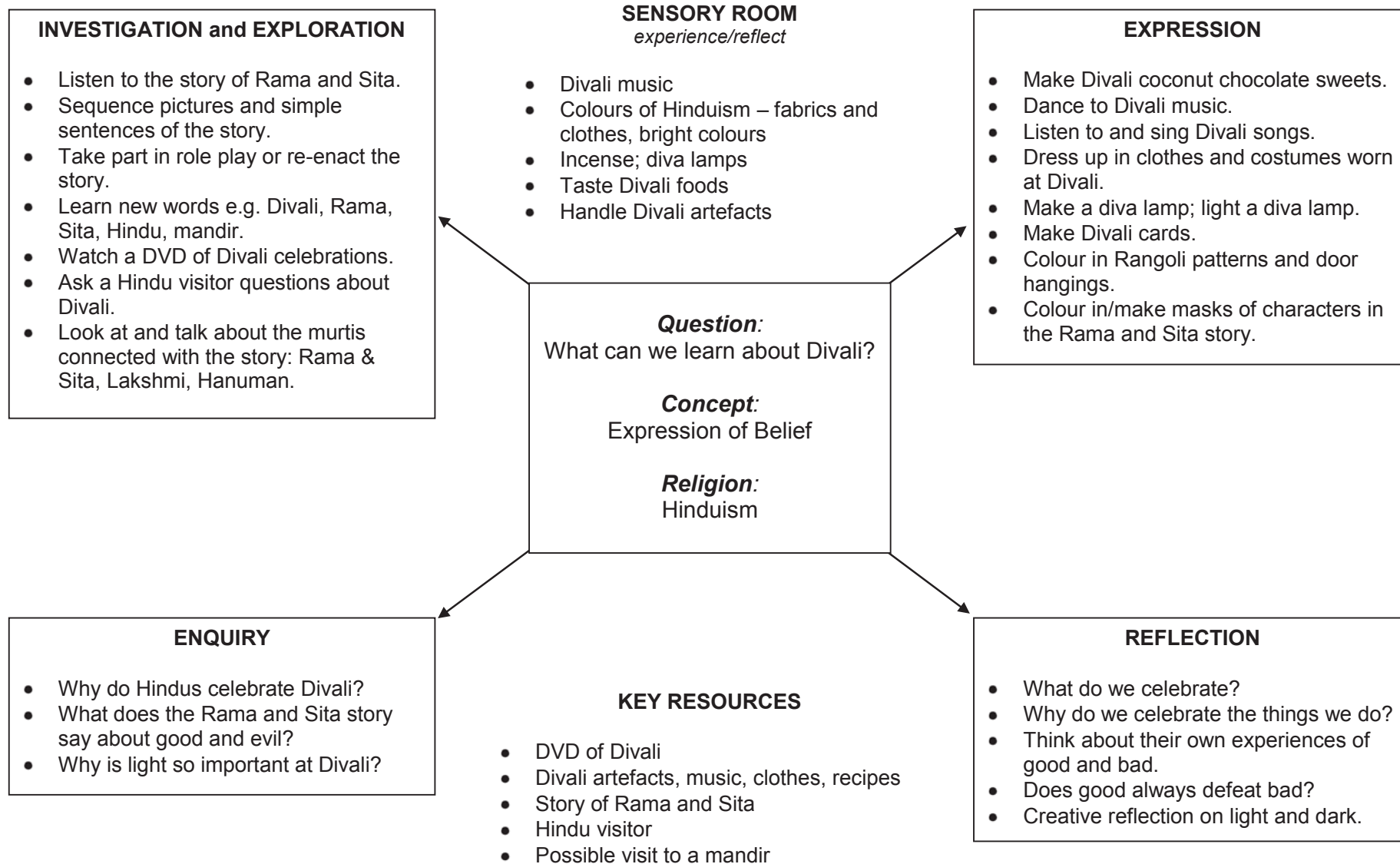
### Planning Guidance for Special Schools

- The school can select which religions pupils will learn in each phase. The school may wish to organise planning so that all pupils are learning about the same religion at the same time. Christianity should appear in every phase.
- Any of the Programmes of Study from across the key stages can be used to meet the range of needs of pupils.
- Special schools **need not** follow the exemplar Long Term Plans for main stream schools. However, the format might help schools to devise their own Long Term Plan (i.e. a series of unit questions for each class).
- Unit questions should be designed which show what pupils will learn. Schools may wish to make use of examples of unit questions which appear in this Agreed Syllabus.
- Units of work may appear more than once in a Long Term Plan to allow for progression.
- Each unit of work should comprise a series of lessons which show how the unit will be achieved. Each lesson should have a key question. Content can be drawn from any of the Programmes of Study.
- Plans should provide learning opportunities for developing knowledge and understanding of religion, personal reflection and where, appropriate, critical thinking. Opportunities should be planned for the development of skills and attitudes.

**NB** Schools can use their own assessment methods in relation to RE. P levels for RE may be used but this is not a requirement.

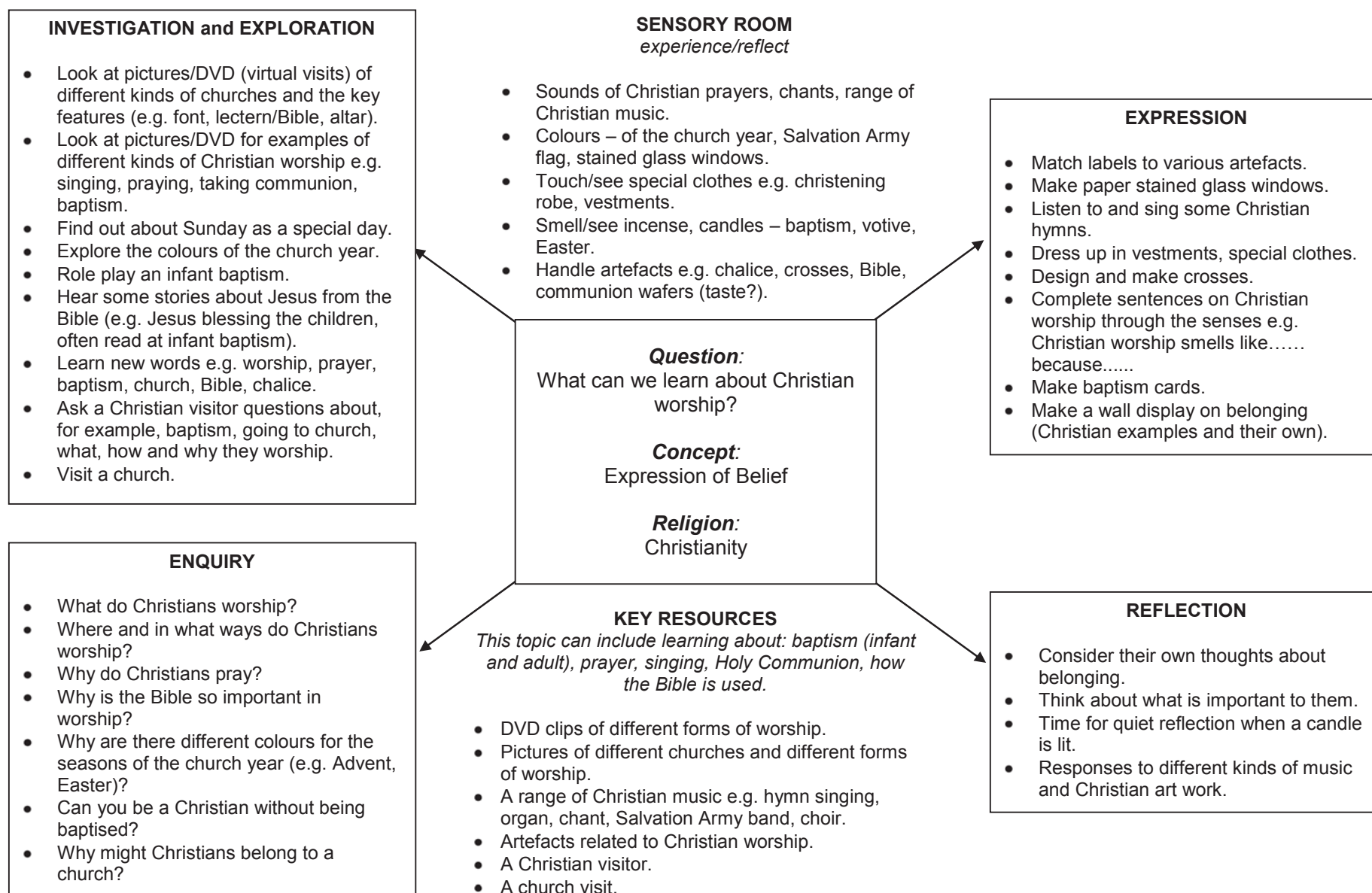
**The following pages are two examples of a focus for RE which could be used in special schools.**

(\*) Schools Standards and Framework Act 1998 Section 71 (7). Regulation 5A, Education (Special Education Needs), Regulations 2001, SI 2001/3455





## Hartlepool Agreed Syllabus 2012



**NB:** This topic can be revisited with a particular focus (e.g. Churches, Baptism, forms of worship, Bible)

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# Appendices

- i) Membership of the Agreed Syllabus Standing Conference
- ii) Acknowledgements
- iii) Copyright

## **MEMBERSHIP OF THE AGREED SYLLABUS STANDING CONFERENCE**

**CHAIRMAN: JANE KASHOURIS**

### **CHRISTIAN DENOMINATIONS AND OTHER RELIGIONS**

Neil McAvoy  
Dorothy Sadlik  
Dr F Omer

### **CHURCH OF ENGLAND (Durham Diocesan Board of Education)**

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Jane Kashouris

### **TEACHERS**

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Councillor Sheila Griffin  
Councillor Chris Simmons

### **CO-OPTED**

Hayley Molner  
Margaret Hodgson

### **LA OFFICERS**

Debbie Brown  
Ann Turner

## **ACKNOWLEDGEMENTS**

Hartlepool Local Authority is grateful to the Agreed Syllabus Standing Conference for carrying out the review of the syllabus.

The Conference acknowledges with thanks:

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- Durham Local Authority for enabling Hartlepool Local Authority to adopt and adapt Durham Agreed Syllabus 2012
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- Tom Burton (Hartlepool Primary School pupil), designer of Hartlepool SACRE logo
- John Longstaff (Cluff) for the excellent illustrations throughout the document.

With thanks also to the teachers and leaders in schools who replied to the consultation questionnaire.

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# CHILDREN'S AND COMMUNITY SERVICES REPORT

11 September 2012



**Report of:** Director of Child and Adult Services

**Subject:** APPOINTMENT OF LOCAL AUTHORITY REPRESENTATIVES TO SERVE ON SCHOOL GOVERNING BODIES

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## SUMMARY

### 1 TYPE OF DECISION

Non Key Decision.

### 2 PURPOSE OF REPORT

To request the Portfolio Holder for Children's and Community Services consideration and approval of the recommendations of the General Purposes Committee in respect of the appointment of Local Authority representative governors to serve on school governing bodies where, interest has been expressed in the vacancies.

### 3. BACKGROUND

Applications are invited from members of the general public, elected members and those governors whose term of office is about to expire or have expired who are interested in serving or wish to continue serving as a Local Authority representative governor on school governing bodies

The following criteria were agreed by the Borough Council for the recruitment of Local Education Authority representative governors in 2000. Local Authority governors should be able to show:

- demonstrable interest in and commitment to education;
- a desire to support the school concerned;
- a commitment to attend regular meetings of the governing body (and committees as appropriate) and school functions generally;
- good communication/interpersonal skills;
- ability to work as part of a team;
- A clearly expressed willingness to participate in the governor training programme.

A schedule setting out details of vacancies together with applications received in respect of the vacancies was considered by members of the General Purposes Sub Committee at their meeting held on 6 August 2012. (**Appendix 1**).

#### **4 RECOMMENDATIONS**

The Portfolio Holder for Children's and Community Services approve recommendations of the General Purposes Committee in respect of the appointment of Local Authority representative governors to serve on school Governing Bodies. A schedule outlining recommendations of the General Purposes Sub Committee is attached at **Appendix 1**.

#### **5 APPENDICES AVAILABLE ON REQUEST, IN MEMBERS LIBRARY AND ON-LINE**

Schedule of recommendations of the General Purposes Sub-Committee

#### **6 BACKGROUND PAPERS**

Minutes of the General Purposes Committee 6 August 2012.

#### **7. CONTACT OFFICER**

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Hartlepool Borough Council

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# Child and Adult Services Department

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## **VACANCIES LOCAL AUTHORITY REPRESENTATIVES ON GOVERNING BODIES**

**AUGUST, 2012**

**Contact Officer: Ann Turner  
01429 523766**

## VACANCIES FOR LOCAL AUTHORITY REPRESENTATIVES ON GOVERNING BODIES

SCHOOL INCLUDING LA GOVERNORS	VACANCIES	POSSIBLE INTEREST	RECOMMENDED FOR APPOINTMENTS
<b>Brougham Primary School</b> Mr. S. Thomas Mrs. S. Marshall	1 Vacancy	No interest expressed	Deferred
<b>Catcote School</b> Mr. J. Bryant Mr. S. Wallace	1 Vacancy	No interest expressed	Deferred
<b>Eldon Grove Primary School</b> Mrs. P. Vaughan Mrs. J. Butterworth	1 Vacancy	No interest expressed	Deferred
<b>Fens Primary School</b> Mr. A. Preece Mr. P. Heward	1 Vacancy	No interest expressed	Deferred
<b>Golden Flatts Primary School</b> Councillor M. Turner Councillor C. Hill	2 Vacancies including Councillor M. Turner Term of office expires 2 <sup>nd</sup> November, 2012	Councillor Michael Turner	Councillor Michael Turner
<b>Jesmond Gardens Primary School</b> Mrs. S Saint Mr. M. Ward	2 Vacancies	No interest expressed.	Deferred

<b>SCHOOL INCLUDING LA GOVERNORS</b>	<b>VACANCIES</b>	<b>POSSIBLE INTEREST</b>	<b>RECOMMENDED FOR APPOINTMENTS</b>
<b>Lynnfield Primary School</b>  Mr. J. Bryant Councillor C. Richardson Councillor C. Simmons Recommended for appointment Portfolio Holder 14 <sup>th</sup> August, 2012.	1 Vacancy	No interest expressed	Deferred
<b>Manor College of Technology</b>  Mr. A. Preece	1 Vacancy Mr. A. Preece – Term of office Expires 31 <sup>st</sup> August, 2012.	Mr. A. Preece – submitted Application to G.P. Committee 25 <sup>th</sup> June, 2012.	Deferred
<b>Owton Manor Primary School</b>  Councillor M. James Mrs. M.P. Raine Mrs. J. Thompson	1 Vacancy	No interest expressed	Deferred
<b>Rift House Primary School</b>  Councillor S. Tempest Councillor M. James	1 Vacancy	No interest expressed	Deferred
<b>Rossmere Primary School</b>  Mrs. M. Smith Councillor P. Thompson – appointment to be confirmed	1 Vacancy	No interest expressed	Deferred
<b>Springwell School</b>  Mrs. L. Barraclough	1 Vacancy	No interest expressed	Deferred

<b>SCHOOL INCLUDING LA GOVERNORS</b>	<b>VACANCIES</b>	<b>POSSIBLE INTEREST</b>	<b>RECOMMENDED FOR APPOINTMENTS</b>
<b>Federated Governing Body St. Peter's Elwick C.E. and Hart Primary Schools</b>  Mr. G. Newbury	1 Vacancy	Councillor Keith Fisher Councillor Ray Wells	Councillor Ray Wells
<b>St. Teresa's R.C. Primary School</b>	1 Vacancy	Mr. J. G. Maurice Brown	Mr. J. G. Maurice. Brown
<b>Stranton Primary School</b>  Mr. P. Gleeson Mr. P. Ingham	1 Vacancy	Mrs. Gillian Slimings	Mrs. Gillian. Slimings
<b>West Park Primary School</b>  Councillor R. Wells Mrs. M. Boddy	1 Vacancy	No interest expressed	Deferred

# CHILDREN'S AND COMMUNITY SERVICES REPORT

11<sup>th</sup> September 2012



**Report of:** Director of Child and Adult Services

**Subject:** MILL HOUSE LEISURE CENTRE – ALTERATION TO  
HEALTH SUITE SESSIONS

## 1. TYPE OF DECISION/APPLICABLE CATEGORY

Non – key decision.

## 2. PURPOSE OF REPORT

- 2.1 The purpose of the report is to seek approval to make alterations to the operation of Health Suite sessions at Mill House Leisure Centre with effect from October 1<sup>st</sup> 2012.

## 3. BACKGROUND

- 3.1 As the Portfolio Holder will be aware, Officers continue to seek improvement in the operation of all our services in order to meet the demands of customers, drive out inefficiencies and increase income generation.
- 3.2 At Mill House Leisure Centre, amongst a range of services on offer includes a Health Suite area comprising Sauna and Steam facilities. These are operated daily as either mixed, male or female days in 2 hourly sessions but uptake of these by service users over the past 2 years has been on a downward trend.
- 3.3 Officers have therefore taken a closer examination of the present operating arrangements with the view to making all of the sessions permanently mixed.

## 4. CURRENT SITUATION

- 4.1 Under the current arrangements, sessions are operated as follows:

- Male only sessions – Tuesdays, Thursdays & Saturdays

- Female only sessions – Monday and Wednesday
- Mixed Sessions – Friday and Sunday

- 4.2 On researching other sports facilities both locally and regionally, most other operators of similar facilities already offer mixed sessions only during all of their operational hours, moving away from the traditional mix of single / mixed sex sessions. This has resulted in the facilities being better utilised, resulting in increased income and usage in what had been previously a declining resource.
- 4.3 Despite the fact that sessions are available to all, the facilities on offer are more popular with men than women with whom we experience very little uptake.
- 4.4 Recent customer research has been also been undertaken which has highlighted the dissatisfaction with the timing of the sessions for men only which typically fall on days when the swimming pool facilities are no longer available to the public. This has been as a consequence of the changes in the pool operating arrangements over the past two years.
- 4.5 Our male service users further indicated that they would be more likely to frequent the Health Suite if the pool was also available to them and as a consequence, further research was conducted amongst existing users to consider introducing mixed sessions only to make the availability of the pool equitable to all concerned.
- 4.6 A survey was recently carried out therefore at the Leisure Centre which whilst having a low response, did indicate that the vast majority of respondents were positive about the introduction of mixed sessions. The results of this are as follows:-
- (a) Would you use the Health Suite more frequently if mixed sessions only were available permanently? YES – 97%, No – 3%
  - (b) Would you stop using the Health Suite if only mixed sessions were available? YES – 3%, NO – 97%
  - (c) If you currently do not use the Health Suite, would you use it if only mixed sessions were available? YES – 75%, NO – 3%, NO RESPONSE – 22%
- 4.7 Whilst the number of responses received was low, those concerned appear positive about the suggestion to alter the operation to mixed sessions only.

## 5. PROPOSALS

- 5.1 As Health Suite usage has steadily declined and the requests for mixed sessions has increased, particularly so since the upgrading and significant investment made to the Centre's Fitness Suite, it is proposed that the Health

Suite operates mixed sessions only. This will be in line with other local and regional operators of similar facilities and will assist in maximising usage and income potential.

- 5.2 Mill House Leisure Centre is already operating mixed sessions two days a week and the move to a permanent operating arrangement of this nature should not cause any implications.
- 5.3 Sessions will continue to follow existing good practice guidance as advised by "The Chartered Institute for Sport and Physical Activity (CIMSPA) as well as be audited under Quest, the nationally accredited quality assurance system for Leisure Centres.

## **6. FINANCIAL CONSIDERATIONS**

- 6.1 The degree of budget subsidy provided by the Council to support services of this nature is reliant on our ability to be able to generate income as well as reduce costs. The more income that can be generated, the greater the opportunity to reduce the budget subsidy required and it is believed that this proposed change in operation should assist in this process.
- 6.2 There are no cost implications associated with this proposal.

## **7. RECOMMENDATIONS**

- 7.1 The Portfolio Holder is recommended to approve the revision to Mill House Leisure Centre Health Suite operating arrangements for introduction from October 1<sup>st</sup>, 2012.

## **8. BACKGROUND PAPERS**

- 8.1 There are no background papers associated with this report.

## **9. CONTACT OFFICER**

John Mennear, Assistant Director (Community Services).

# CHILDREN'S AND COMMUNITY SERVICES REPORT

11 September 2012



**Report of:** Director of Child and Adult Services

**Subject:** CHILDCARE SUFFICIENCY ASSESSMENT  
UPDATE 2011-2012

**1. TYPE OF DECISION/APPLICABLE CATEGORY**

Non key.

**2. PURPOSE OF REPORT**

- 2.1 For the Portfolio Holder to approve the publication of the childcare sufficiency update 2011-2012.

**3. BACKGROUND**

- 3.1 The Childcare Act 2006 requires local authorities to undertake a number of new duties one of which is to shape and support the development of childcare provision in their local area in order to make it flexible, sustainable and responsive to the needs of the community. The overall aim of the Childcare Act is that parents will be able to find childcare locally that meets their needs and enables them to make a real choice about training and work.
- 3.2 Local authorities are required under Clause 11 of the Act to assess childcare provision in their area. The results of the assessment form the basis of the Childcare Sufficiency Assessment (C SA).
- 3.3 Local authorities were required to undertake their first Childcare Sufficiency Assessment during 2007-2008. There is a further requirement to keep the assessment under review (annually) with a full assessment repeated every three years.
- 3.4 Hartlepool published a full assessment in May 2008 and updates for the next two years. A full childcare sufficiency assessment was approved and published in April 2011. The attached document is an update of the full assessment.



- 3.5 Hartlepool's Childcare Sufficiency Assessment provides an overall up-to-date picture of the supply of childcare in the town together with opinions of parents and carers of their use and demand for childcare.

#### 4. PROPOSALS

- 4.1 To publish the interim Childcare Sufficiency Assessment 2011/12.

#### 5. DEFINITION OF SUFFICIENCY

- 5.1 Government guidance fails to supply a definition of 'sufficient childcare'. In order to begin to understand if Hartlepool has sufficient childcare places, the childcare sufficiency working group felt that it was important to attempt to define 'sufficient' within a local context. The following definition is challenging and one which we will strive to achieve:

**Sufficient childcare is where a parent or carer has:**

- Access to impartial information, advice and guidance through the Families Information and Support Hub (FISH) – supported with brokerage as appropriate.
  - Information – what types of childcare are available, where they are and what vacancies they have
  - Advice – jargon busting, help with making childcare choices
  - Guidance – supporting the decision making process, remaining impartial
  - Brokerage – making contact with providers with/ on behalf of the parent, negotiating suitable care.
- Access to a range of childcare that meet the needs of the child and the parent or carer.
  - Choice – a range of childcare to choose from - a choice of at least two childcare types in the ward in which they live or the ward in which they train/ work – preferably more
  - Quality – choice should be from childcare that is preferably 'good' or 'outstanding'
  - Availability – choice should include vacancies in the childcare identified
  - Affordability – choice should include childcare with a range of costs – flexible pricing strategies – ability to purchase only what you require
  - Accessibility – childcare where the parent needs the care - accessible for the child and their parent or carer – taking into account access to suitable public transport
  - Flexibility – childcare that are prepared to work with a parent or carer in order to meet their individual needs – suitable cover for evenings/lates/ weekends/ holidays

- Inclusivity – meetings the needs of marginalised and vulnerable groups – parents and children with disabilities – looked after children – ethnic minorities – teenage parents.

## **6. CHILDCARE SUFFICIENCY ASSESSMENT UPDATE DOCUMENT 2011-2012**

6.1 The update document can be found in **APPENDIX 1**. It includes the following:

- Introduction and context
- Updated profile of Hartlepool
- Supply of childcare places 2011-2012
- Comparison of childcare places from 2007 to 2012
- Supply of Free Nursery Entitlement places 2011-2012
- Comparison of Free Nursery Entitlement places 2007 - 2012
- Childcare vacancies
- Potential childcare market gaps

## **7. KEY FINDINGS FROM THE CHILDCARE SUFFICIENCY ASSESSMENT UPDATE 2011-2012**

7.1 Comparison of childcare places 2010- 11 against 2011-12

	No of active registered/ approved care schemes	Total number of registered/ approved childcare places
2010-2011	144	2,692
2011-2012	147	2,596
Variance	+3	-96

7.2 Although the number of childcare places has decreased there still seems to be adequate childcare places for demand although this is being monitored closely. The vacancy information indicates that settings do have places for children. (Please note that the data for this assessment is collected in Oct/Nov/December 2011 therefore the closure of Bushbabies and Chatham House and the opening of Ready, Steady, Grow and Fine and Dandy have not been included.)

## **8. ACTIONS FOR 2011/12**

8.1 The implementation of the following actions, which have been identified through the assessment, will enable officers to be able to effectively manage the childcare market. Although it should be noted that managing the

childcare market is very difficult as the majority of the childcare market is in the private sector and make decisions independently of the council.

- Ensure FISH continues to make available full details of childcare providers in the town;
- Undertake further research into the availability and demand for out of school childcare;
- Share parent research and labour market data with childcare providers in order to encourage more flexible childcare availability;
- Continue to support children with a disability to access childcare. To identify potential funding sources from a range of partners to support disabled children's access to childcare;
- FISH to continue to promote Tax Credits to families and in particular the childcare element. To make parents aware of other funding sources that can support the cost of childcare;
- FISH to continue to support and parents with information on out of school childcare options; continue to support schools that are considering establishing childcare.

## **9. FUTURE DEVELOPMENTS**

- 9.1 The government has recently introduced a duty for Local Authorities to ensure that all vulnerable 2 year olds have access to a free 15 hours childcare place. This will begin to be implemented from September 2013. Hartlepool local authority has previously been a pathfinder for 2 year old places and has had a small amount of money to trial this programme over the last two years.
- 9.2 The findings from the pathfinder will be used in implementing the wider programme. Estimations indicate that the local authority will need to ensure that there are approximately 400 two year old places based on the eligibility criteria. The eligibility criteria is based on benefit and income information and it is likely that due to welfare reform and the current economic climate the number of 2 year olds eligible will increase.
- 9.3 There are currently a number of vacancies for 2 year olds across Hartlepool but work is currently being undertaken to map vacancies to the 2 year old cohort and look at how the local authority needs to increase the supply of places.

## **10. RECOMMENDATIONS**

For Portfolio Holder to approve the publication of the childcare sufficiency update 2011-2012.

**11. APPENDICES AVAILABLE ON REQUEST, IN THE MEMBERS LIBRARY AND ON-LINE**

Childcare Sufficiency Assessment Update 2011/2012

**12. CONTACT OFFICER**

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## **Hartlepool Borough Council**

### **Childcare Sufficiency Assessment (Interim Report)**

Data used in this report is collected Oct/Nov/Dec 2011

**2011-12**

## **Acronyms List**

BME	Black and Minority Ethnic
CSA	Childcare Sufficiency Assessment
FISH	Families Information and Support Hub
FNE	Free Nursery Entitlement
FSD	Families Services Directory
FTE	Full time equivalent
HMRC	Her Majesty's Revenue and Customs
IMD	Index of Multiple Deprivation
LA	Local Authority
PVI	Private Voluntary and Independent sector
RAG	Red Amber Green
SEN	Special Educational Need

## List of Definitions

**After school care:** registered or approved childcare that takes place after school has finished – usually between 3.15pm and 6.00pm term time only

**Approved childcare:** childcare run by a school on school site which does not have to be registered with Ofsted

**Before school care:** registered or approved childcare that takes place before school and ends when school starts – usually between 7.45am and 9.00am term time only

**Childcare provider:** registered, unregistered or approved provider of childcare

**Childminder:** registered childcare provider that operates childcare in their own home on a self employed basis catering for a wide age range of children

**Daycare:** for the purposes of this report the registered provision of group-based childcare ('day nursery') for children aged under 5 years from early in the morning until early evening – usually between 7.30am and 6.00pm, 50+ weeks of the year

**Extended school service:** a service offered on school site or through school signposting which is available outside of the school curriculum and beyond the school day, usually term time only

**Holiday care:** registered or approved childcare that operates each day of the school holidays – usually between 8.30am and 6.00pm

**Integrated care:** the care of children aged 3 and 4 years old before and/or after their free nursery entitlement – eg childcare on an afternoon following morning nursery session

**Free nursery entitlement:** the statutory provision of 570 hours of free nursery education per year for all children aged 3/ 4 years, often offered by schools as an am or pm session (term time only) and by private providers as part of their full daycare offer. In addition a similar offer of free early years entitlement is available to identified vulnerable two year olds, delivered by approved daycare providers

**Ofsted:** Office for Standards in Education with overarching responsibility for the registration and inspection of registered childcare (NB see **Tribal** below)

**Registered childcare:** childcare that operates for more than 2 hours per session and is inspected and approved by Ofsted (NB see **Tribal** below)

**Special Educational Need:** for the purposes of the report this includes perceived and formally identified physical and learning disabilities

**Tax credit:** administered by HMRC, a preferential tax rate offered to eligible individuals depending on a number of factors including hours worked and gross income earned; can include a Childcare Element with funding for up to 70% of registered childcare for parents that meet eligibility criteria

**Tribal** - sub-contracted company that now undertakes childcare registration and inspection on behalf of Ofsted

**Unregistered childcare:** childcare that operates for less than 2 hours per session or for a limited number of sessions in a year and therefore cannot be registered with Ofsted

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## **1. Introduction and context**

The Childcare Sufficiency Assessment (CSA) is a measurement of the nature and extent of the need for, and supply of, childcare within the local area. It is intended to help the Local Authority (LA) identify where there are gaps in the childcare market and – in consultation with parents and other stakeholders - plan how to support the market to address them. According to The Childcare Act 2006 a full assessment must be conducted every three years with interim assessments in between. This is an interim assessment and follows on from a full assessment undertaken in 2010 -11.

The Childcare Act 2006 (Statutory Instrument 2007 No.463) and subsequent statutory guidance makes clear the role LAs must play as strategic leaders in facilitating the local childcare market. The Act focuses in particular on sufficient, sustainable and flexible childcare that is responsive to parents' needs. For the purposes of the CSA, the LA is only responsible for childcare for children aged 0-14 years that meets the needs of parents in work or in training that may lead to work. However, it should be noted that the LA also has a duty to ensure that ALL children with a disability aged up to 17 years should have access to a childcare place if they want one.

The process of managing the childcare market is a difficult one not least because the LA does not control the private, voluntary and independent (PVI) sector that provides the majority of childcare in the town. This report therefore provides the LA with essential detail on the supply of childcare in Hartlepool together with parents' and childcare providers views on childcare in the town. The information in this report informs any actions the LA needs to take to effectively manage the market.

## **2. Methodology**

In order to prepare the 2011–12 interim assessment the following research methodology was used:

- An analysis of Ofsted childcare data was undertaken in October 2011. This data includes all childcare that is registered on the Early Years Register and on the Compulsory and Voluntary part of the Childcare Register. This analysis represents a snapshot in time as the childcare market is constantly changing, particularly with regard to take up of childcare places. Data is received via a daily information feed from Ofsted into the Families Information and Support Hub (FISH) 'Evince' database.
- October is a key headcount period for private, voluntary and independent settings (PVI) and maintained early years providers with information collected on under 5s participation in Free Nursery Entitlement (FNE).

Headcount information is used to determine take up of FNE across the town and to measure differences in take up amongst maintained and PVI providers

- The views of parents are important in order to measure satisfaction and to predict future childcare demand. During October 2011 a parent survey was prepared and circulated to a selection of schools, childcare providers, parent and toddler groups, Sure Start Children's Centres and local community groups. 1,000 surveys were distributed and 100 returns were received (10%). A copy of the survey can be found in Appendix 1
- A childcare provider survey was prepared and sent to all registered and approved providers in Hartlepool in September/ October 2011. The response rate was as follows: 100% from daycare providers, 92% from out of school clubs, 56% from childminders. A copy of the provider survey can be found in Appendix 2.

### 3. Local demographics

Hartlepool is a small unitary authority on the North East coast of England. The overall population is c91,900 of which c18,100 are children aged 0-15 years (19.7%). Despite significant regeneration over the past twenty years the town is still ranked 13 out of 326 Super Output Areas through the Index of Multiple Deprivation 2010 (where 1 is most deprived and 326 is least deprived). Hartlepool Borough Council's 'Child Poverty Needs Assessment' (May 2011) summarises a range of key demographic facts and offers regional comparisons -

**Table 1. Summary of key drivers and regional comparisons**

<b>Drivers</b>	<b>Hartlepool</b>	<b>Tees Valley</b>	<b>National</b>
Working age population receiving key benefits (%)	22.4	18.9	13.3
Children in families receiving key benefits (%)	30.2	26.9	20.8
Pupils receiving Free School Meals (%)	25.2	21.5	-
Dependents in household with no one working (%)	25.9	23.7	17.6
Couples with children (%)	21.4	21.7	20.8
Single parent households (%)	11.8	11.4	8.4
In employment (%)	67.9	69.4	71.4
Estimated weekly income (£)	534	567	666.8
Children in poverty (%)	29.5	-	19.43

Given the Government's drive to get benefit recipients into work (including lone parents) then the need for flexible affordable childcare is crucial in order to support this process.

#### 4. Childcare supply

The following table provides a snapshot of Hartlepool's childcare supply in October 2011. It should be noted that childcare providers, available childcare places and vacancies change on a regular basis. There is often a difference between the number of registered/ approved childcare places compared to those that the childcare provider actually makes available to the public. This is often due to staffing availability or by provider choice in order to maintain levels of quality.

**Table 2 - Carescheme types, registered/ approved/ available places and range of costs**

<b>Carescheme type</b>	<b>Number of active carescheme providers</b>	<b>Number of registered/approved childcare places</b>	<b>Number of places actually offered by childcare providers</b>	<b>Range in cost of care</b>
Childminder	77	462	346	£3 - £5 per hour
Daycare (nursery)	16	879	814	£15 - £19.50 per half day session
Holiday care (excludes ad hoc play schemes)	9	256	256	£7 - £16.75 per day
Integrated care (on school site)	7	88	88	£7 - £11 per session
Before school care	19	413	413	£1.50 - £3.50 per session
After school care	18	478	478	£3.00 - £7.20 per session
Sessional (ie playgroup)	1	20	16	£5 - 7 per session
<b>Total</b>	<b>147</b>	<b>2,596</b>	<b>2,411</b>	

**Table 3 - Atypical childcare (childcare outside of the 9am to 5pm)**

	<b>Weekend care</b>	<b>Early morning care (pre 7.30am)</b>	<b>Evening care (after 6.00pm)</b>	<b>Overnight care</b>	<b>Bank Holiday care</b>	<b>Open school PD days</b>	<b>Flexi care (ie to match shift work patterns)</b>
<b>Total number of</b>	11	19	9	5	5	32	16

<b>carescheme providers</b>							
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Many careschemes provide a pick up and drop off service to schools throughout the town (including village schools). This is largely offered by childminders and out of school providers although some daycare providers offer the service at an extra cost. All primary schools are serviced by childminders although they are rarely required at secondary schools. All secondary schools offer an open door policy and children are able to come into school before classes start and stay after classes finish. In such cases children are expected to either take part in an organised activity or make use of the ICT and/ or library facilities. Increasingly, daycare providers are offering after school and holiday provision for older siblings of children already using their service.

## 5. Quality

Ofsted inspects schools and childcare settings. Following changes in September 2010 childcare inspection is now undertaken by Tribal on behalf of Ofsted. The following table shows the available inspection results as at October 2011.

**Table 4 - Ofsted quality judgements for childcare**

<b>Setting type</b>	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>	<b>Only registration visit carried out</b>
Childminders - 77	6	41	16	0	14
Daycare (day nurseries) - 16	2	8	4	0	2
Integrated care (schools) - 7	2	4	1	0	0
Sessional care (playgroups) - 1	0	0	1	0	0
Holiday care - 9	2	6	1	0	0
Before school -19 (NB 18 clubs provided by school with no registration requirements)	0	0	1	0	0
After school – 18 (NB 13 clubs provided by school with no registration requirements)	0	4	1	0	0
<b>Total</b> (NB schools are not required to register their childcare and are not inspected as childcare providers in their own right)	<b>12</b>	<b>63</b>	<b>25</b>	<b>0</b>	<b>16</b>

In addition:

- 12 satisfactory, 19 good and 4 outstanding careschemes are delivering childcare in the top 20% most disadvantaged wards of town
- 35 childminders participate in Hartlepool LA's 'Quest for Quality' programme, a locally approved quality assured childminding network
- The LA has implemented a Red/ Amber/ Green (RAG) rating system which places additional requirements upon childcare providers that deliver LA funded childcare places and FNE. This is in readiness for new regulations which come into force in September 2012. In October 2011 11 daycare providers were rated Green, 3 Amber and 2 Red.

## **6. Extended School provision**

There are 5 secondary schools, 30 primary schools, 2 special schools and 1 maintained nursery in Hartlepool. All schools in Hartlepool are Extended Schools providing services to children, families and the wider community beyond the school day. 17 schools in the town provide childcare including before, after, holiday and/or integrated care. In addition a wide range of extended services are available outside of the school day and many parents take advantage of this provision in order to support their childcare choices. The FISH contacts all Hartlepool schools termly to collect extended services data. Whilst there is a legal duty that FISH collects extended services data there is no legal duty on schools to provide it, thus data collection is patchy. On average 65% of schools provide FISH with an extended services data return. Full details of extended services offered by Hartlepool schools can be found on The Directory (<http://hartlepool.fsd.org.uk>) by searching for the school name. If the school provides extended services data to FISH this is available as a document download.

## **7. Comparison of childcare places**

Childcare saw a rapid growth in the market between 2000 and 2006, largely due to funding made available through the NOF Lottery scheme. From 2007 investment was gradually reduced and the market began to contract. Table 5 shows the development of the market from 2007 through to 2012. In summary between 2010/11 and 2011/12 there has been a slight increase in the number of careschemes however across the same period there has been a slight decrease in the total number of registered childcare places available.

**Table 5 - Comparison of childcare places 2007 - 2012**

	No. of active care-schemes	Total number child-care places	No. of child-minders/ No. of places	No. of daycare providers/ No. of places	No. of holiday providers/ No. of places	No. of integrated care providers/ No. of places	No. of before school providers/ No. of places	No. of after school providers/ No. of places	No. of sessional care providers/ No. of places
<b>2007-2008</b>	157	2,538	97/ 414	16/ 759	8/ 252	5/ 60	20/ 331	10/ 656	1/ 66
<b>2008-2009</b>	136	2,342	67/ 346	13/ 698	14/ 231	3/ 44	15/ 331	22/ 626	2/ 66
<b>2009-2010</b>	139	2,799	55/ 304	13/ 698	11/ 334	4/ 54	27/ 640	25/ 701	4/ 68
<b>2010-2011</b>	144	2,692	64/ 354	13/ 691	7/ 280	6/ 58	27/ 594	26/ 699	1/ 16
<b>2011-2012</b>	147	2,596	77/ 462	16/ 879	9/ 256	7/ 88	19/ 413	18/ 478	1/ 16
<b>Change from 2010/11 to 2011/12</b>	>2%	<4%	>16.9%	>18.7%	>22%	>1.1%	<42%	<44%	No change

## 8. Free Nursery Entitlement (FNE)

Every eligible 3 or 4 year old child has access to 570 hours of FNE across the year in either a maintained or approved daycare setting. Children are eligible for a place the term after their 3<sup>rd</sup> birthday. This is a significant increase on the previous entitlement (12.5 hours per week for 38 weeks of the year) thus making FNE an important part of a parents' childcare option. In October 2011 9 schools were fully flexible in delivering their FNE and 10 offered flexi sessions where parents can adjust their nursery care to suit their family needs. Flexibility provided by schools is set to increase again in April 2012 with more and more adjusting to a new way of delivering nursery education.

Table 6 shows the take up of free nursery entitlement in both the maintained and PVI sectors. Traditionally parents have always preferred to use maintained providers for FNE as attendance at a school nursery is thought

to aid transition into full time school, however some parents prefer PVI providers to provide the service as they can top up their free hours with paid for care.

**Table 6 - Comparison of Free Nursery Entitlement places 2007 - 2012**

	<b>No of children taking up an FNE place in the maintained sector</b>	<b>No of children taking up an FNE place in the PVI sector</b>
<b>2007-2008</b>	*1,383	*135
<b>2008-2009</b>	977	88
<b>2009-2010</b>	1,010	80
<b>2010-2011</b>	1,002	92
<b>2011-2012</b>	1,037	86

\*High numbers during 2007-2008 include 4 year old children that were still accessing FNE. This later changed so that 4 year old children are now in full time school in the September after their 4<sup>th</sup> birthday.

## **9. Vulnerable groups**

The local demographics data in Section 3 of this report clearly highlights the vulnerability of some children and young people in Hartlepool. 29.5% of children aged 0-14 years are thought to be living in poverty. Childcare needs to be accessible to vulnerable children. Research shows that access to a good quality childcare place from the age of 2 years can have a positive impact on a child's educational attainment at school. Childcare is an essential factor in a parents ability to train or work. Childcare places therefore need to be:

- affordable to low income families with simple clear advice on financial support available towards costs
- inclusive with equality and diversity embedded within their service provision
- flexible and able to meet the needs of young parents that want to re-enter education and training
- accessible and willing to meet the needs of all children whatever their ability.

### **i) Low income families**

Hartlepool has high levels of worklessness. 22.4% of working age adults are receiving key benefits. As a consequence the town has significant numbers of low income families - 30.2% of children live in families on key workless benefits, 25.2% of children access a free school meal.

### **ii) Black and minority ethnic (BME) families**

Hartlepool has a low (but significant) BME population (2.6%). BME families live throughout the town though there are clusters in Stranton (2.4%) and Grange (3.4%)\*. The Salaam Centre (a multi cultural facility serving the needs of the BME population in Hartlepool) works with a wide range of families and reports at least 33 different spoken languages in the town.

(\* Wards to change in May 2012)



### iii) Teenage parents

ONS figures for under 18 conception rates published in February 2011 show a further reduction in for Hartlepool ~ 57.3 per 1000 females aged 15 – 17. This demonstrates a 24% change in the rate from the baseline in 1998 which was 75.6 however Hartlepool continues to be above the Regional and National rates for under 18 conceptions.

### iv) Children with a disability

Statistics on children with a disability can be taken from a range of sources. This includes social care, paediatric care and schools. There is no single set of data that identifies the number of children with a disability in Hartlepool. The most comprehensive data becomes available when children are registered in school. 2009/10 information from the Family Resources Survey estimates that 1 in 20 children and young people have a disability.

## 10. Subsidised childcare

Wherever possible parents must be encouraged to pay for their childcare. A number of options are available to parents to support the cost of registered/ approved childcare, the most common of which is the childcare element of Tax Credits. However in some cases families are unable to access financial support or need additional help with the cost of childcare. Depending on a range of factors some very vulnerable children are supported with funded childcare. The table below summarises Local Authority funded childcare for Hartlepool children since April 2011.

**Table 7 - Children receiving funded childcare places 2011**

	<b>Sure Start Children's Centre (0-5 years)</b>	<b>Short break care (0-19 years)</b>	<b>2 year old childcare</b>
<b>Total number of funded children</b>	33	28	67

## 11. Childcare vacancies

Hartlepool has a relatively small childcare market and therefore the LA has a high level of knowledge on the sector. As part of the CSA process childcare providers are invited to share information on a range of issues including occupancy, take up of places and available vacancies. An excellent response rate was received from childcare providers as part of the CSA process. 38% of providers advised occupancy levels of 70% to 100% (17% have children on a waiting list) and 23% reported occupancy below 50%. Table 8 shows their reported vacancies (sessions) in October 2011. **It should be noted that not all providers reported vacancies and so the numbers of available childcare places is likely to be higher.**

**Table 8 - Total numbers of childcare vacancies (sessions) by provider type, by age group, by day of the week, October 2011**

Response Rate – 56%

<b>Childminder</b>	<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Total</b>
0-2	52	50	51	41	40	<b>234</b>
3-4	44	39	44	32	26	<b>185</b>
5-7	66	62	62	65	66	<b>321</b>
8-10	39	34	39	38	38	<b>188</b>
11-14	N/A	N/A	N/A	N/A	N/A	<b>N/A</b>
<b>Total</b>	<b>201</b>	<b>185</b>	<b>196</b>	<b>176</b>	<b>170</b>	<b>928</b>

Response Rate – 100%

<b>Daycare (sessions)</b>	<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Total</b>
0-2	310	512	279	265	285	<b>1,651</b>
3-4	555	542	550	525	545	<b>2,717</b>
5-7	N/A	N/A	N/A	N/A	N/A	<b>N/A</b>
8-10	N/A	N/A	N/A	N/A	N/A	<b>N/A</b>
11-14	N/A	N/A	N/A	N/A	N/A	<b>N/A</b>
<b>Total</b>	<b>865</b>	<b>1,054</b>	<b>829</b>	<b>790</b>	<b>830</b>	<b>4,368</b>

Response Rate – 100%

<b>Sessional care</b>	<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Total</b>
0-2	N/A	N/A	N/A	N/A	N/A	<b>N/A</b>
3-4	0	1	8	0	1	<b>10</b>
5-7	N/A	N/A	N/A	N/A	N/A	<b>N/A</b>
8-10	N/A	N/A	N/A	N/A	N/A	<b>N/A</b>
11-14	N/A	N/A	N/A	N/A	N/A	<b>N/A</b>
<b>Total</b>	<b>0</b>	<b>1</b>	<b>8</b>	<b>0</b>	<b>1</b>	<b>10</b>

Response Rate – 92%

<b>Before school</b>	<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Total</b>
0-2	N/A	N/A	N/A	N/A	N/A	N/A
3-4	15	15	15	13	13	71
5-7	0	0	0	0	0	0
8-10	0	0	0	0	0	0
11-14	N/A	N/A	N/A	N/A	N/A	N/A
<b>Total</b>	<b>15</b>	<b>15</b>	<b>15</b>	<b>13</b>	<b>13</b>	<b>71</b>

Response Rate – 92%

<b>After school</b>	<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Total</b>
0-2	N/A	N/A	N/A	N/A	N/A	N/A
3-4	44	44	44	44	44	220
5-7	44	44	44	44	44	220
8-10	0	0	0	0	0	0
11-14	N/A	N/A	N/A	N/A	N/A	N/A
<b>Total</b>	<b>88</b>	<b>88</b>	<b>88</b>	<b>88</b>	<b>88</b>	<b>440</b>

Response Rate – 92%

<b>Holiday care</b>	<b>Monday</b>	<b>Tuesday</b>	<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Total</b>
0-2	N/A	N/A	N/A	N/A	N/A	N/A
3-4	13	13	13	13	13	65
5-7	66	68	70	68	69	341
8-10	40	40	40	40	40	200
11-14	N/A	N/A	N/A	N/A	N/A	N/A
<b>Total</b>	<b>119</b>	<b>121</b>	<b>123</b>	<b>121</b>	<b>122</b>	<b>606</b>

\*Note – these are sessions. Sessions include full mornings or afternoons, time before school starts, time after school finishes and in some cases full days.

## **12. Views from childcare providers**

Childcare providers expressed a range of views. Some clear messages include –

- Occupancy continues to drop in September when children leave to take up their early education place in school. Whilst vacant capacity has steadily built up over the months leading up to December, providers are now reporting that their occupancy is not improving at the rate it previously used to
- Childminders are concerned that they are not getting the number of enquiries that they are used to and fear informal childcare (including illegal childminding) is taking away their business
- Parents rarely use full time childcare places, instead use a combination of part time care and family and friends
- All group based settings advised they had lost at least one child (and in some cases many more) due to parental unemployment
- Parents continue to want flexibility from their childcare provider and often do not understand that childcare staff have contracts that require fixed hours per week which can make a flexible service difficult
- The drop in the childcare element of Tax Credits from 80% to 70% has had a real impact on the ability of some parents to pay
- Some schools allow three year old children to take up their FNE place before they are allocated funding, thus the childcare provider 'loses' a child earlier than necessary
- Students are not getting the help with childcare costs that they need and are being told that there is not enough funding available for them.

## **13. Anticipated changes in childcare places**

Local information confirms the following additional changes within the childcare market in Hartlepool that has come into effect from January 2012:

- The LAs two Sure Start day nurseries (Bush Babies and Chatham Daycare) closed at the end of December 2011 with the loss of 87 full daycare places (174 sessions per week)
- The LAs two out of school and holiday schemes (Oscars I and II) will merge onto one site in March 2012 with a 50% reduction in the number of out of school places available
- The 'Becoming a Hartlepool Childminder' training programme which is delivered twice a year by LA Officers will incur a charge from April 2012 (£400). The training is currently free to Hartlepool residents. This may impact on the number of new childminders that register in the coming year
- 1 school is preparing to open a daycare setting with up to 24 places available

- The government is preparing to revise statutory early years statutory duties to extend the 570 hours of free early years entitlement to vulnerable two year old children. For Hartlepool this equates to approximately 250 (top 20%) and/ or 450 (top 40%) eligible two year olds
- Despite a challenging economic climate a steady number of enquiries continue to come into the Childcare Market Team with prospective new providers taken carefully through the logistics of opening a new childcare business.

#### **14. Parents views on childcare**

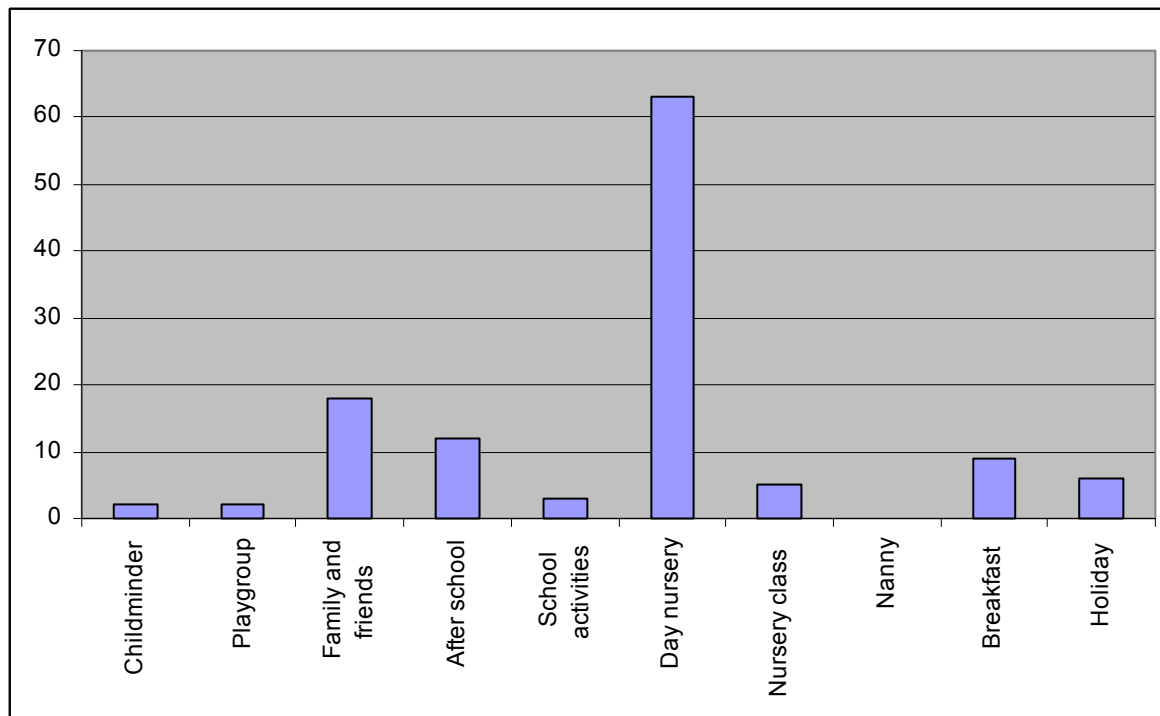
The views of 100 parents with responsibility for 167 children aged under 16 years were collected during October 2011. Of these parents 10 cared for a child/ young person with a disability. This is not a statistically viable sample but serves to give a feel for what parents feel about childcare in Hartlepool. Their views and the overall key findings remain largely the same to those reported in previous CSAs.

28% of respondents were lone parents and 72% were two-parent families. 53% of respondents had a least one adult in the family working full time; 41% had at least one adult in the family working part time; 13% were self employed; 3% were students and 6% were not working .

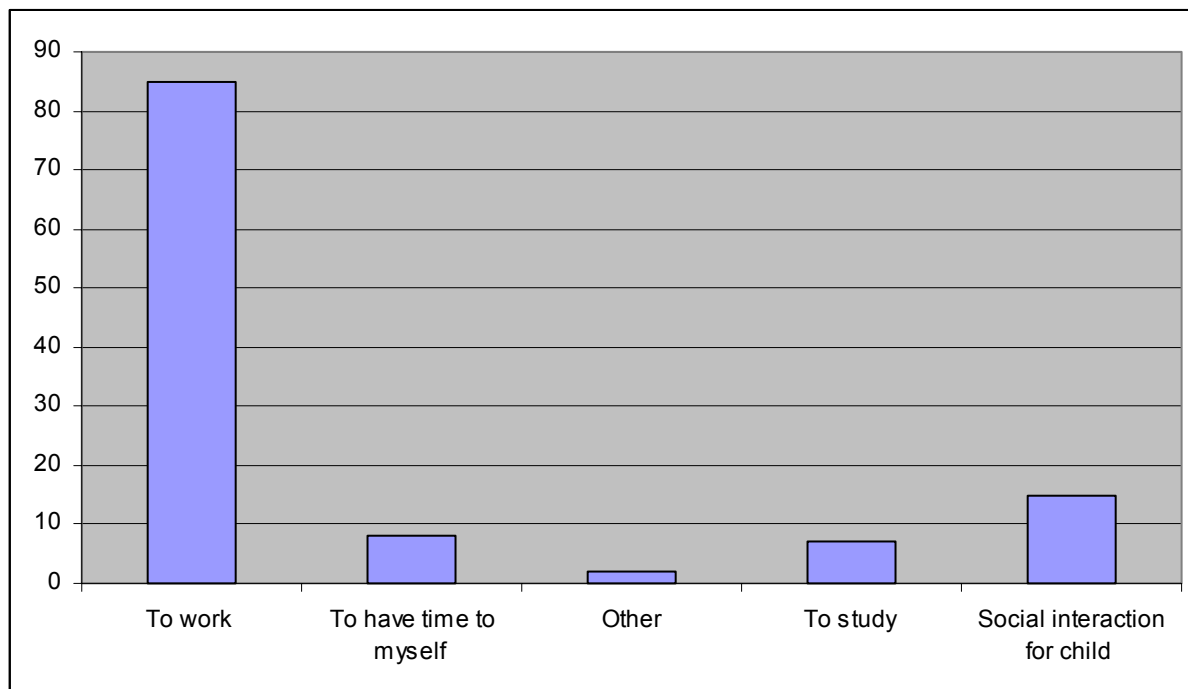
Working patterns of parents show that 31% worked shifts, 32% start work before 7.30am and 20% work after 5.45pm, 11% work nights and 23% work weekends. Given formal childcare is usually available between 7.30am and 6.00pm it is not surprising that some parents rely on family and friends to fulfil their childcare requirements.

69% of parents intended to use childcare in the next 12 months and the majority agreed that there was a good choice of childcare in Hartlepool, that it is well located and accessible and that information on childcare choices was easy to find. Overwhelmingly, parents use childcare to work.

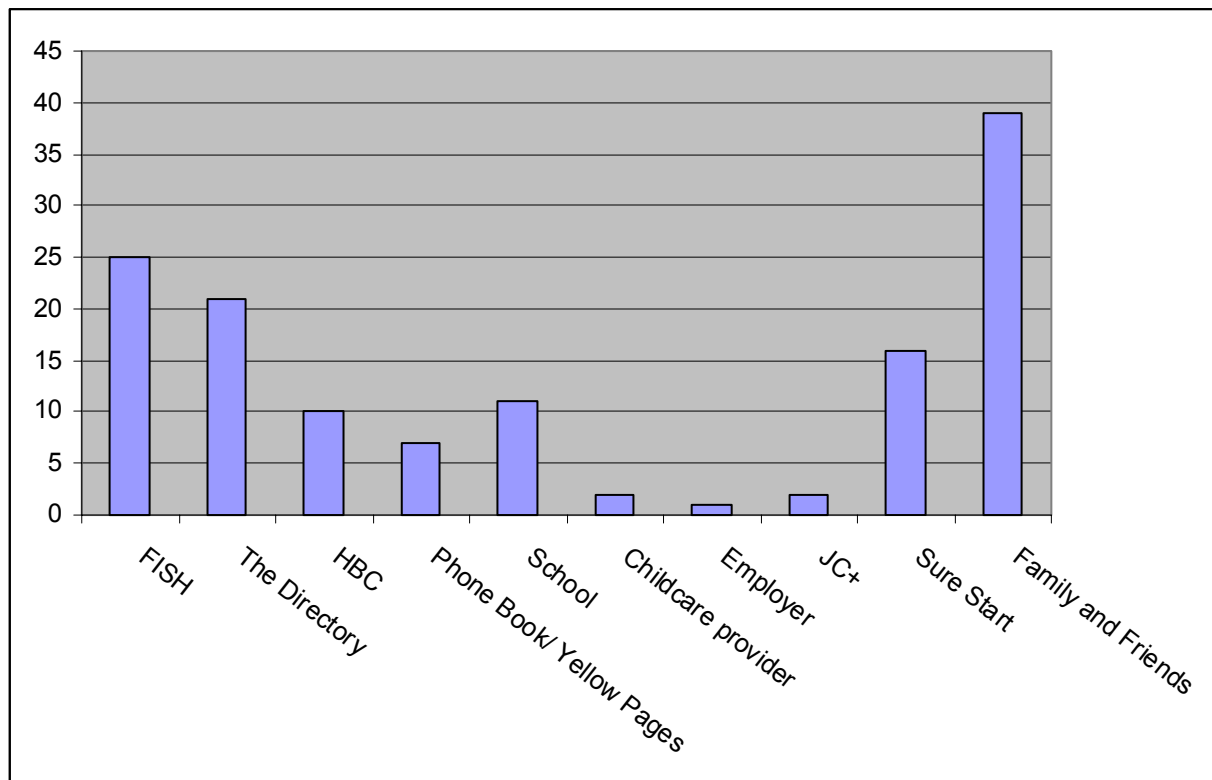
**Table 9 – Childcare that parents intend to use in the next 12 months**



**Table 10 - Main reasons for using childcare**

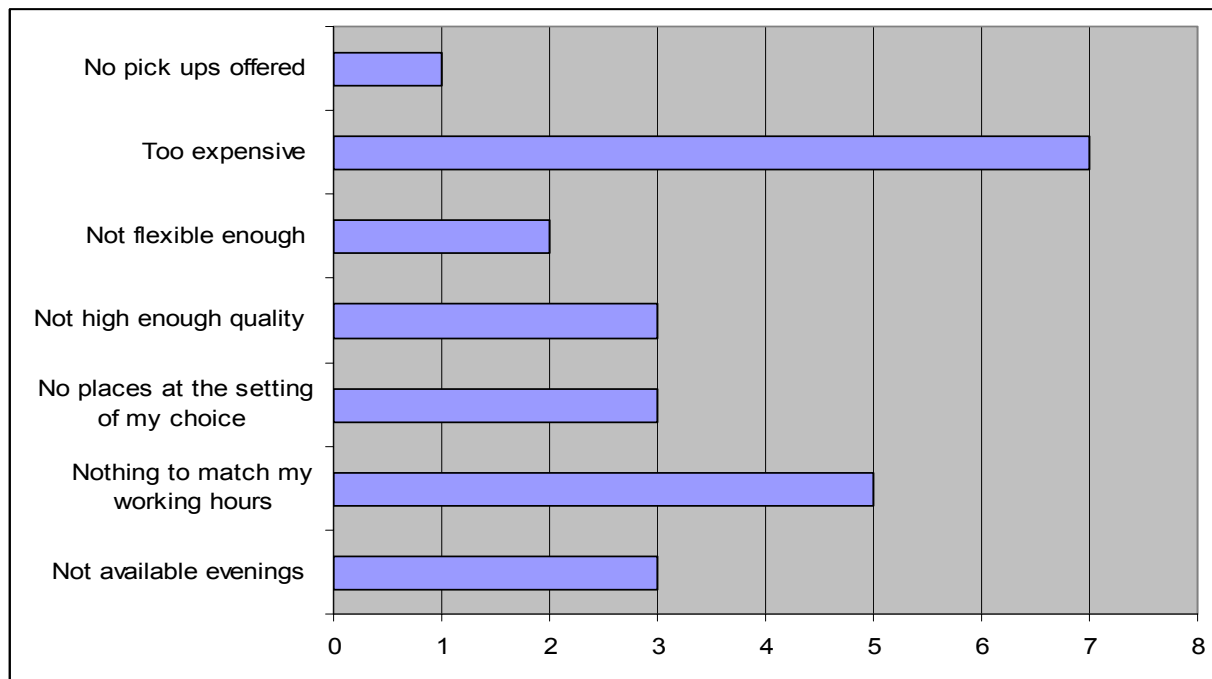


**Table 11 - Where do parents get their childcare information?**



41% of parents get their childcare information from FISH/Sure Start, 21% from The Directory and 39% from family and friends.

**Table 12 – What problems did parents find when looking for childcare?**



77% of parents felt it was easy to find childcare to meet their needs however 15% disagreed.

Particular points made by parents included:

- concern regarding the lack of day nursery provision in the Owton/ Fens area of the town when Bush Babies closes
- lack of care before 7.30am
- lack of care on a weekend
- problems finding suitable childcare for disabled children
- problems with the cost of childcare
- unfair distribution of before and after school care across the town – some schools offer it and some don't

## 15. Childcare market gaps

Looking at the parent and provider responses and Ofsted data the following childcare market gaps have been identified:

### i) Lack of childcare in specific wards/ lack of carescheme types in specific wards

There is childcare provision in every ward in the town however not all wards have the full range of carescheme providers. Historic market data tells us that in many cases some careschemes struggled to operate in some areas of the town and closed, often due to lack of demand. There are clearly sufficient vacant daycare and childminder sessions available with PVI providers across the town though further investigation needs to be undertaken to identify if there are out of school childcare sufficiency issues. **Action – to ensure FISH continues to make available full details of childcare providers in the town; to undertake further research into the availability and demand for out of school childcare.**

### ii) Atypical working hours

More than half of the parents that responded to the research worked outside of the normal 9 – 5 day. With more and more parents working shifts, weekends and bank holidays current childcare provision is not meeting their needs. For this reason many parents that work such patterns rely on family and friends for their care arrangements. If childcare providers want to increase their occupancy then they need to offer a more flexible service that meets the needs of a changing working population. Pilot projects have been attempted in terms of early openings/ late closings and weekend childcare but take up has been poor and sustainability impossible. Childcare providers would need to be prepared to look long term at sustaining such a service rather than hope it



takes off well in a quick amount of time. **Action – to share parent research and labour market data with childcare providers in order to encourage more flexible childcare availability.**

### iii) Childcare for children with a disability

Generally, there are enough childcare places to match parental demand. Recent work through Aiming High for Disabled Children (AHDC), Disabled Children's Access to Childcare (DCATCH) and Short Break programmes has improved access for disabled children to childcare. Much work has been achieved to support parents and childcare providers with training, confidence and trust. However, the cost of care for a disabled child remains above the cost of standard care and finding suitable ways to fund this continues to prove challenging. **Action – to continue to support children with a disability to access childcare. To identify potential funding sources from a range of partners to support disabled children's access to childcare**

### iv) Affordability of childcare

The parent research indicates that the cost of childcare is a very important factor when choosing childcare – this is a change from previous CSA research where most parents did not put cost as high on their choice factors. Childcare prices vary from provider to provider however the average cost of daycare in Hartlepool is £180 per week, holiday care is £80 per week, after school care is £25 per week and before school care is £15 per week. Whilst Tax Credits offer up to 70% funding to eligible parents national figures show that whilst the childcare element of Tax Credit take up in Hartlepool is one of the best in the region there are still a significant number of parents not getting the childcare money they are entitled to. **Action – for FISH to continue to promote Tax Credits to families and in particular the childcare element. To make parents aware of other funding sources that can support the cost of childcare.**

### v) Unfair distribution of before and after school care across the town – some schools offer it and some don't

Many parents do not understand why some schools offer childcare and some schools don't. The majority of schools in Hartlepool have trialled before and after school care at some point in the past five years. Those that have demand continue to offer the service. There are PVI out of school providers that will collect children from all schools in the town and care for them until their parents collect. **Action – FISH to continue to support and parents with information on out of school childcare options; continue to support schools that are considering establishing childcare.**

## 16. Final Comments

Childcare in Hartlepool continues to be a strong market. With over 150 carescheme providers offering more than 2,500 childcare places it fulfils a vital role for those parents that train and work. There have been very few closures over the past three years and indeed there is growth within some areas of the sector. Whilst it is

impossible to ensure every parent is accommodated, generally childcare in Hartlepool meets the needs of parents with dependent children. Where it does not, The Families Information Service Hartlepool strives hard to come up with practical solutions.

For more information about the childcare market in Hartlepool contact Penny Thompson. If you would like copies of any of the previous CSAs please contact the Families Information Service on 01429 284284 alternatively email [FISH@hartlepool.gov.uk](mailto:FISH@hartlepool.gov.uk).

### **Contact Officer**

Penny Thompson,  
Childcare Market Officer  
Hartlepool Borough Council  
Child and Adult Services Department  
01429 242994/ 284284  
[penny.thompson@hartlepool.gov.uk](mailto:penny.thompson@hartlepool.gov.uk)

## Childcare Sufficiency Assessment Parent Survey 2011-12

### ABOUT YOU

1. What is your home postcode?

2. Are you a...

*Lone parent*

☐

*Two parent family*

☐

*Parent-to-be*

☐

*Other (please specify below)*

☐

.....

3. Are you and/ or your partner (please tick all that apply)

*Employed full time*

☐

*Student full time*

☐

*Employed part time*

☐

*Student part time*

☐

*Self Employed full time*

☐

*Unemployed/ not working*

☐

*Self Employed part time*

☐

*Other .....*

☐

4. Do you or your partner have to regularly work -

*Shifts*

☐

*Nights*

☐

*Bank holidays*

☐

*Weekends*

☐

*Early mornings*

☐

*Evenings*

☐

*Work away from home*

☐

### ABOUT YOUR CHILDREN

5. How many children aged under 16 year do you have living with you? .....

6. Do any of your children have additional needs?

Yes

☐

No

☐

### CHILDCARE

7. Do you use childcare/ plan to use childcare in the next 12 months? Yes/ No

What type of care do you plan to use? (please tick all that apply)

*Childminder*

☐

*Day nursery*

*Playgroup*

☐

*Nursery class*

*Family or friends*

☐

*Nanny*

*After school club*

☐

*Breakfast club*

*Other school-based activities*

☐

*Holiday club*

*Other*

☐

8. Will you need childcare -

*Full Time*

☐

*Part Time*

☐

*Occasionally*

☐

## 9. Will you need childcare -

During 'normal' working hours

☐

Evenings

☐

Weekends

☐

Overnight

☐

## 10. I use childcare/ plan to use childcare -

To work

☐

To study

☐

To have time to myself

☐

For social interaction for my child

☐

Other

☐

## 11. When choosing childcare please tell us how important each of these aspects are to you.

	<i>Not at all important</i>	<i>Not very important</i>	<i>Important</i>	<i>Very important</i>
<i>Cost of childcare</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Qualified/ experienced staff</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Quality of facilities</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Safety and security</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Opening hours</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Atmosphere</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Offers pick up / drop off service</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Home-based/ home from home</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## 12. In an average week, approximately how much are your total childcare costs for all of your children before any financial support?

£

## 13. Do you receive financial support towards your childcare costs?

Childcare element of Tax credits

☐

College funded

☐

NHS

☐

Care2Learn

☐

University

☐

Childcare Vouchers

☐

Other (please state)

.....

## 14. Have you ever had difficulty getting childcare?

Yes/ No

## 15. If so why?

Too expensive

☐

No places available

☐

Didn't fit in with working hours

☐

No settings close to home

☐

No settings close to work

☐

No transport available

☐

Childcare not available on evenings

☐

Childcare not available on weekends

☐

Childcare not available overnight

☐

Not flexible enough eg. term time only

☐

Not high enough quality

☐

Other (please state below)

☐

I didn't know where to go for information on childcare

☐

.....

☐

Don't pick up/drop off from school

☐

## 16. Where do you find information about childcare?

<i>Families Information Service (FISHH)</i>	<input type="checkbox"/>	<i>The Directory</i> <a href="http://hartlepool.fsd.org.uk">http://hartlepool.fsd.org.uk</a>	<input type="checkbox"/>
<i>Sure Start Children's Centre</i>	<input type="checkbox"/>	<i>Friend or relative</i>	<input type="checkbox"/>
<i>Jobcentre Plus</i>	<input type="checkbox"/>	<i>Internet</i>	<input type="checkbox"/>
<i>Phone Book/ Yellow Pages</i>	<input type="checkbox"/>	<i>Hartlepool Borough Council</i>	<input type="checkbox"/>
<i>School</i>	<input type="checkbox"/>	<i>Other .....</i>	

## 17. Please tell us how much you agree/disagree with the following statements.

	<i>Disagree</i>	<i>Agree</i>	<i>No opinion</i>
<i>Childcare is good value for money</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Childcare is too expensive</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>There is a good choice of childcare in Hartlepool</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>The quality of childcare is high</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>I am satisfied with my current childcare</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Childcare is well-located and easily accessed</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>It was easy to find the childcare that I wanted</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Childcare caters for my needs as a parent or carer</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>I know what financial support is available to help with my childcare costs</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>I would prefer to use family or friends to care for my children than other types of childcare</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## ADDITIONAL COMMENTS ON CHILDCARE IN HARTLEPOOL

Please provide any additional comments below.

**THANK YOU FOR COMPLETING THIS QUESTIONNAIRE.  
PLEASE RETURN IT TO PENNY THOMPSON, CHILDCARE MARKET OFFICER, HARTLEPOOL BOROUGH  
COUNCIL, CIVIC CENTRE, VICTORIA ROAD, TS24 8AY.**

## Childcare Sufficiency Assessment Annual Childcare Audit 2011-12

Hartlepool Borough Council has a duty to undertake an annual childcare audit. The purpose of the audit is to gain comprehensive information on the supply of childcare in Hartlepool. Please complete the survey below. **If you offer more than one childcare service then you need to fill in a separate form for each.** Your responses will be used to update The Families Information Service database and The Directory. It will also be included in the next Childcare Sufficiency Assessment. Please return completed surveys using the prepaid envelope enclosed no later than **September 2<sup>nd</sup> 2011**. For more information on childcare sufficiency contact Penny Thompson, Childcare Market Officer, 01429 284878 or email [penny.thompson@hartlepool.gov.uk](mailto:penny.thompson@hartlepool.gov.uk).

**Please check the label below and make any necessary amendments.**

Insert mailing label here

**1. Please tell us what type of childcare you offer (circle all that apply) -**

registered childminder	day nursery	before school club
after school club	holiday club	‘wraparound’ / integrated care
playgroup	other .....	

**2. Registered/ approved to deliver a maximum of  childcare places.**

**3. For a number of reasons we/ I choose to make available  childcare places.**

**4. We/ I offer childcare in the following age ranges:**

By age range	0–2 years	3-5 years	5-8 years	8+ years
<b>Total number of registered/ approved childcare places</b>				

**5. We/ I offer childcare at the following times:**

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Open</b>							
<b>Close</b>							

**I am/ we are open -**

school PD days	Bank Holidays
weekends	overnight

term time only

6. We/ I estimate our occupancy levels to be approximately %.

7. We/ I currently have a waiting list. Yes / No

8. We/ I currently have vacancies. Yes / No

By age range	0–2 years		3-5 years		5-8 years		8+ years	
Vacancies	AM	PM	AM	PM	AM	PM	AM	PM
Monday								
Tuesday								
Wednesday								
Thursday								
Friday								
Saturday								
Sunday								

9. Charges for childcare are as follows -

£..... per hour          £.....per session          £.....per day          £.....per week

10. Do you offer any other charging policies? Eg retainers, reductions for siblings etc

.....  
.....

11. Do you offer childcare places for children with additional needs? Yes / No

If not, why not?.....

.....

12. How many children that you care for have additional needs? ☐ Additional needs can include children with disabilities, special educational needs and those with/ without a statement.

13. How many children on your register are black or from a minority ethnic group? ☐

14. Do you have appropriately insured transport for your childcare business? Yes / No

15. Are you able to offer a pick up/ drop off service? Yes / No

Please give details (eg specific schools)

.....  
.....  
.....  
.....  
.....



**16. Do you employ staff?**

**Yes/ No**

Full time (26+ hours per week) ☐ Part time (less than 26 hours per week) ☐

**Please use the space below for any further information you wish to supply.**

.....

.....

.....

.....

Thank you for taking the time to complete this questionnaire – your input is appreciated.  
Completed questionnaires should be returned by **INSERT DATE** using the reply paid envelope enclosed.

# CHILDREN'S AND COMMUNITY SERVICES REPORT

11<sup>th</sup> September 2012



**Report of:** Director of Child and Adult Services

**Subject:** YOUTH OFFENDING SERVICE: PEER REVIEW

## 1. TYPE OF DECISION/APPLICABLE CATEGORY

Non Key Decision.

## 2. PURPOSE OF REPORT

- 2.1 To present to Portfolio Holder information regarding the Youth Offending Service Peer Review which is scheduled to take place in Hartlepool between the 25<sup>th</sup> and 27<sup>th</sup> September 2012.

## 3. BACKGROUND

- 3.1 As part of the new approach to youth justice oversight and devolving accountability to local authorities, the Youth Justice Board in partnership with the Local Government Association has developed a Youth Justice Peer Review programme.
- 3.2 The primary purpose of a Youth Justice Peer Review is to help a Youth Offending Service and its partners identify their strengths and to highlight areas for potential improvement in the current provision of youth justice services. A Youth Justice Peer Review will be supportive yet challenging but is not an inspection.
- 3.3 Attached at **Appendix 1** is the Youth Justice Boards Peer Review Framework which provides detailed information about the purpose, process and arrangements for a Youth Justice Peer Review.

## 4. HARTLEPOOL PEER REVIEW

- 4.1 As a part of our continued efforts to secure further improvements across the Youth Offending Service and the local Youth Justice Partnership, Hartlepool Borough Council has requested a peer review to examine how, with its partners; it is fulfilling its Youth Justice responsibilities in order to enhance its improvement plans. The Review is scheduled to commence on 25<sup>th</sup> September 2012 and will take place over three days.

- 4.2 It is important to note that a review is not an inspection and should not be conducted like one by either the review team or the council and its partners. The review is intended as a learning process involving critical friends in dialogue with the authority and its partners. The outcome will be a clear statement of good practice and areas for development from the peer team.
- 4.3 Nick Metcalf, Head of Youth Justice Services for Hull, will lead the review together with a team of specialists from other authorities from across England.
- 4.4 The Peer Review Team will consist of:
- Team Leader - drawn from a pool of trained peers.
  - Team Members – drawn from a pool of trained peers.
  - Peer Review Team Facilitator – provided by the Youth Justice Board.
  - Peer Review Coordinator (logistics and administration).
- 4.5 The review is an interactive exercise. During the review the peer team will examine evidence from a number of sources including:
- Performance data;
  - A variety of documentation;
  - An on-line questionnaire undertaken by a cross section of both operational and managerial staff;
  - A wide range of interviews conducted with elected members, staff from the council, partners, commissioned services and young people and parents/carers to explore standard themes.
- 4.6 The main focus of the review will be the performance of the Hartlepool Youth Offending Service on the **local rate of proven reoffending**. Attention will also be paid to the robustness of quality assurance systems designed to ensure good professional practice.
- 4.7 The peer review will give consideration to the following key lines of enquiry:
- Outcome and performance.
  - Governance, Partnership and Resource themes.
  - Operational Effectiveness and Good Practice.
- 4.8 An internal Peer Review Organiser has been established to co-ordinate the collection of data, plans, timetable and other information for the Review.

## 5. FEEDBACK

- 5.1 At the end of the review, the team leader will deliver a feedback presentation to the Youth Offending Service Manager and key stakeholders which will provide the opportunity to hear and reflect upon the findings of the completed review and prioritise issues that need to be taken forward to address any areas for development.

5.2 Following the review, the findings will be communicated in writing by the peer review team detailing:

- An executive summary of key issues;
- Good practice and areas for development;
- Agreed prioritisation activities.

5.3 This letter is not published by the Youth Justice Board. It will be up to local partners to decide where and when the outcome of the review will be reported and discussed giving consideration to local media interest. It is anticipated that the findings of the review and subsequent action taken will be useful to inform future inspections of Youth Justice arrangements.

## **6. RECOMMENDATIONS**

6.1 For the portfolio holder to note the arrangements for the Youth Justice Peer Review which will take place between the 25<sup>th</sup> and the 27<sup>th</sup> of September 2012.

## **7. REASONS FOR RECOMMENDATIONS**

7.1 The portfolio should be aware of arrangements for the Youth Justice Peer Review in accordance with their duties as Lead Member for Children's Services.

## **8. APPENDICES AVAILABLE ON REQUEST, IN THE MEMBERS LIBRARY AND ON-LINE**

Appendix 1 – Youth Justice Peer Review Framework.

## **9. BACKGROUND PAPERS**

Youth Justice Peer Review Framework.

## **10. CONTACT OFFICER**

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# Youth Offending Team Peer Review

Guidance for Review Managers, Team Leaders  
and YOTs.

Author: Youth Justice Board

March 2012

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## Introduction and Background

As part of the new approach to youth justice oversight and devolving accountability to local authorities, the YJB in partnership with the Local Government Association (LGA) is developing a Youth Justice Peer Review (YJPR). programme In order to facilitate this process a standard framework has been developed and this document outlines what that process is, how it will work and what the roles and responsibilities of those involved in delivering it are.

The framework outlines the content and process of a YJPR and is designed to assist and support Review Managers and Review Team Leaders and to help YOTs prepare to be reviewed. That said, the unique local circumstances of each YOT within its local authority requires the framework to be flexible enough to reflect local needs and as such it is not intended to be prescriptive, but offer suggestions and support to peers and YOTs..

The primary purpose of a YJPR is to help a YOT and its partners identify their strengths and to highlight areas for potential improvement in the current provision of youth justice services. A YJPR will be supportive yet challenging but is **not an inspection**

This document is divided into 5 key sections as follows:

### **Section A**

The content and process of a YJPR, including:

- Possible key lines of enquiry;

### **Section B**

Basic stages in a review

### **Section C**

The YJPR team including;

- Roles within the YJPR team
- Individual responsibilities

### **Section D**

The YOT team including;

- roles within the review
- areas of responsibility

### **Section E**

Resources: examples of

- Timetables
- Self assessment questionnaires etc

During the YJPR members of the Review Team will consult, interview and liaise with a cross-section of personnel from the YOT and its partners and visit a number of commissioned or directly provided services if necessary. The YJPR Team will gather and analyse the findings from these on-site activities, and coupled with evidence from selected key local documentation and data, will form a comprehensive picture of the YOT.

At the end of the review process the YJPR Team will present the findings during a facilitated conference with the YOT and its partners, from which the priorities will be highlighted and further support (e.g. with action planning) will be explored if required.

YJPRs are a unique opportunity for YOTs and local authorities to gain a fresh perspective from peers alongside collaborative support in improving local youth justice.

**A note about how to get the best from this document**

Whilst it is of course possible to print this document if required, it has been designed to be used electronically in order to make it as simple as possible to access the resources used within a YJPR.

Each section has a number of resources attached, accessible through a series of hyperlinks; by clicking the reader will be taken directly to the appropriate section within the document.

To activate hyperlinks hold the “Ctrl” and left click

[Click to return to Table of Contents](#)



## Section A: The Content and Process of a YJ Peer Review

This section will outline:

- suggested strategic and operational areas that a YOT may choose to have reviewed
- the YJPR process and how it works.

### **Suggested Key Lines of Enquiry**

The YJPR has been designed to identify and highlight a set of hypotheses or theories to be tested, known as the Key Lines of Enquiry (KLOE). The whole YJPR process is built around KLOEs. Below are suggested possible KLOEs. This is not intended to be a prescriptive list but offers areas that YOTs may wish to consider. It will be for a YOT to identify the areas to be reviewed that best suit their local conditions. **There may be other KLOEs that YOTs will identify locally.**

The suggested KLOEs are grouped into three main themes with modules within each. They include the following;

#### **1) Outcomes and Performance**

- Impact Indicators
- Direction of travel
- Local targets and initiative

#### **2) Governance, Partnerships and Resource Themes**

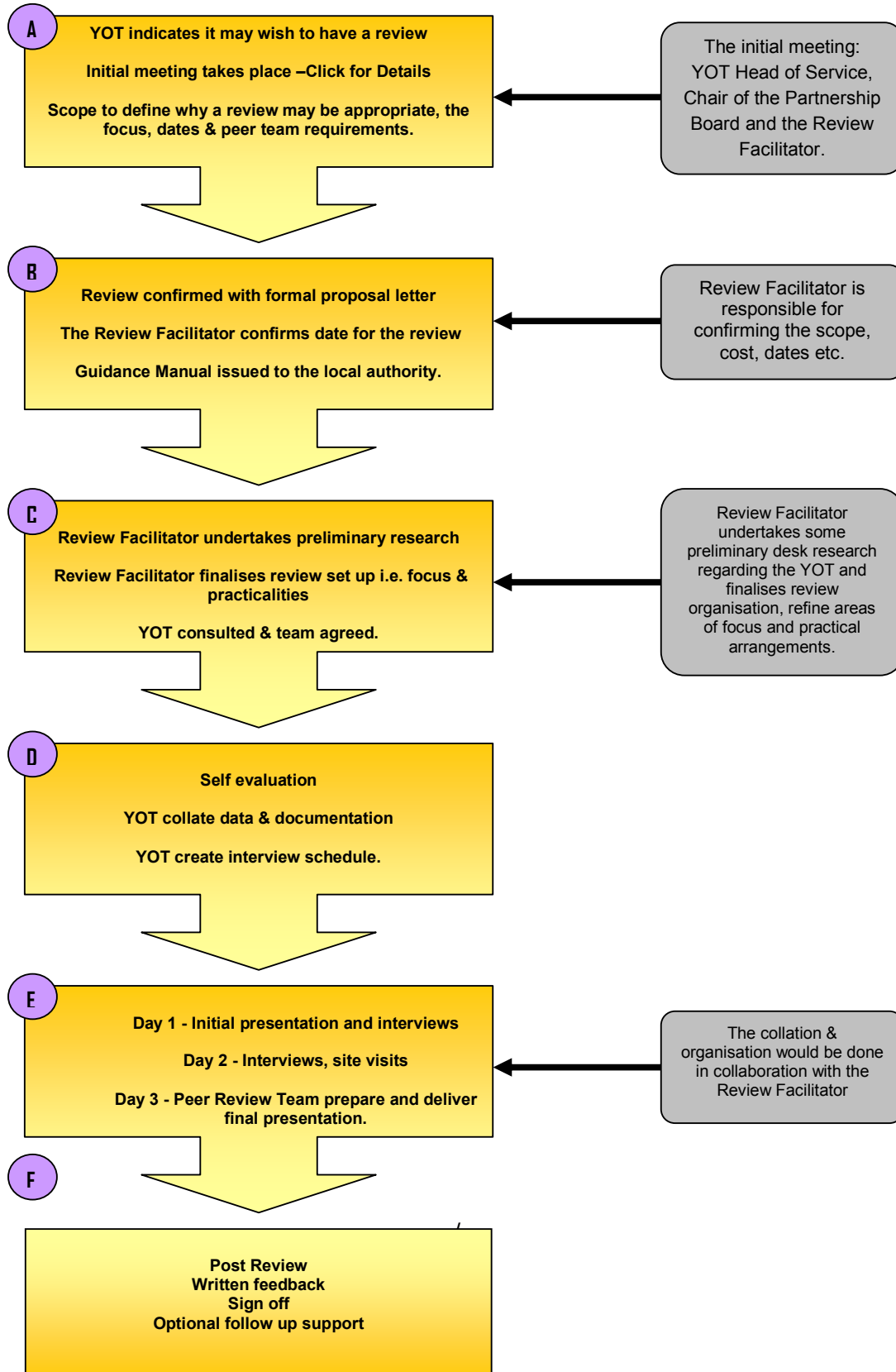
- Vision, priority and strategy
- Leadership and YOT Management Board
- Partnerships and working together
- Workforce management and development
- Service efficiency
- Resource management and value for money
- Performance management and reporting

#### **3) Operational Effectiveness and Good Practice**

- Assessment, planning interventions and supervision
- Access to universal and specialist services
- Reductions in first time entrants to the youth justice system
- Reducing re-offending
- Custody
- Risk of serious harm
- Safeguarding
- Victim and public confidence

This modular approach allows a YOT to tailor its peer review to local needs

## Section B: The Basic Stages of a Peer Review



## **Section C: The Peer Review Team (PRT) Roles & Responsibilities**

### **PRT Roles**

Headed by a Review Team Leader, each PRT will be convened to suit the scope of the review in question and will typically comprise the following:

- PRT Leader - drawn from a pool of trained peers. [Click for Details](#)
- PRT Members – drawn from a pool of trained peers. [Click for Details](#)
- PRT Facilitator – provided by the YJB. [Click for Details](#)
- Peer Review Co-ordinator (logistics and administration) - provided by the YJB. [Click for Details](#)

All PRT members will have been through YJPR training.

### **PRT Responsibilities**

Each PRT member will conduct interviews and participate in focus group meetings. It should be noted the PRT Facilitator and the Peer Review Co-ordinator will not. It is important to attain a common understanding among the PRT with regard to the parameters in which the YJPR will take place. The protocols for the followings should be agreed by the Review Team Leader prior to the review starting

- The YOT. [Click for Details.](#)
- PRT colleagues. [Click for Details](#)
- Interviews. [Click for Details](#)
- Confidentiality. [Click for Details.](#)

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## **Section D: The YOT's Roles and Responsibilities**

### **YOT Roles**

The YJPR requires two people from the YOT:

- Review Sponsor – likely to be the YOT manager or Head of service. Click for Details
- YOT Review Organiser – appointed by the Review Sponsor. Click for Details

### **YOT Responsibilities**

The YOT has actively sought to be reviewed and is as responsible for its effectiveness as the PRT. The YOT's areas of responsibility are as follows:

- Review logistics e.g. review timetable and interview arrangements. Click for Details.
- Performance information and data. Click for Details
- Key documents. Click for Details

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## Section E: Resources

### Resource – Initial Meeting and Proposal Letter

Present at the initial meeting will be the PRT Facilitator, the PRT Lead, the YOT Review Sponsor and appropriate partners the YOT may wish to involve. The Chair of the Management Board may also be present if the YOT so wishes.

The purpose of the meeting is to establish the appropriateness of the review, its particular focus (i.e. the KLOE), dates and any necessary background information. The YOT will then confirm their request for a peer review with a formal proposal letter sent by the PRT Facilitator confirming the scope of the review, its requirements, dates and YOT responsibilities based on the above discussion.

#### **The purpose of the initial meeting is to:**

- confirm the YOT's aims for the review, ensuring that the focus is appropriate to meet its requirements
- develop the PRT Facilitator and PRT Leader's understanding of the key issues facing the YOT
- confirm the key areas (i.e. the KLOE) for the review to focus upon
- confirm the YOT's requirements with regard to PRT members
- consider the peer review methodology and expectations of the YOT
- discuss the process and address practical arrangements
- confirm/ discuss arrangements for the feedback
- confirm likely costs of the review.

#### **Specific points to agree:**

- on-site dates and outline activity – critical timeline
- assurance that key personnel will be available
- on-site requirements (e.g. name and contact details of YOT Review Organiser)
- on-site feedback arrangements
- communications – pre, during and post-site stages of the review.

## Resource – YOT Self-Evaluation

The YOT self-evaluation begins the review process of focusing attention on relationships and perceptions across the YOT and its partners.

The self-evaluation form asks individuals to reflect upon, and offer their perceptions of local youth justice services.

The form is available both electronically and in hard copy paper form.

How and by whom the YOT wants to be included within this consultation will be agreed at the initial review meeting, although it is expected the following will take part;

- YOT partners and stakeholders
- YOT Partnership Board Members
- Operational YOT managers
- YOT practitioners

The PRT Facilitator will;

- Deliver all self-evaluation forms as agreed with the YOT
- undertake the analysis of the completed self-evaluation documents

The YOT will;

- manage the distribution of the self-evaluation forms to all relevant personnel
- return the completed forms to the Review Co-ordinator on an agreed date.

An analysis of the self-evaluation will be undertaken by the PRT Facilitator and distributed to the PRT. The analysis will form part of the first impressions presentation from the PRT to the YOT.

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**Peer Review Self Evaluation Form.**

**Generic**

1. What is your role in Youth Justice?

2. Who do you report to and what level of contact do you have with them?

3. Who reports to you and what is their role?

*Please indicate how you feel about each of the statements on the following pages by marking the box that is closest to your view.*

### Strategic

1. The YOT Partnership Management Board holds the YOT to account.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. The YOT Partnership Management Board holds the partners to account.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. The YOT is sufficiently resourced to carry out its tasks appropriately

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. The YOT's accommodation is fit for purpose

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. The YOT's strategic objectives are integrated with all other local targets.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. The YOT's current strategic objectives are aligned to other local targets.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



7. The YOT uses its resources effectively and efficiently.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. YOT partners and YOT staff are made aware of YOT performance.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. The YOT partnership management board is representative of the YOT partners.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. Timely and accurate performance management information is available to shape the direction of YOT work.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. Partnership agencies meet their obligations to the YOT.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12. The YOT organisational structure supports the delivery of YOT priorities/strategy.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13. YOT performance information is available in easily understood form across the YOT and partners.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

14. YOT performance is regularly reviewed.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. There is effective strategic oversight of YOT performance.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

16. The YOT is effectively represented on the strategic bodies that influence children's services and youth justice locally.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Operational

1. YOT staff are sufficiently trained to perform their designated role appropriately.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. All staff in the YOT are adequately supervised.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. The appraisal processes in the YOT are appropriate for a multi agency environment.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. All case recordings are timely and accurate.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. The YOT assesses the needs of young people appropriately.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. The YOT meets the needs of young people appropriately.

Strongly Agree	Agree	Disagree	Strongly Disagree	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. The YOT manages risk appropriately.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. Young people contribute to the decisions made about them.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. Appropriate performance management systems are in place in the YOT.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. QA systems are in place across the YOT to ensure quality of service delivery.

<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>N/A</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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## **Resource – Peer Review Team (PRT) Leader Role**

The PRT Leader will be drawn from the pool of peer reviewers.

The responsibilities of the PRT Leader can be summarised as below;

- leading the PRT during the on-site work, fronting the review with the YOT and partners and building positive and constructive relationships
- attending the scoping meeting with the YOT and PRT manager.
- inputting specialist advice in respect of the KLOEs
- studying the documents and data in advance of the review
- conducting on-site interviews
- preparing and contributing to feedback and presentations
- leading the final feedback presentation
- leading the formal review process.

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## **Resource – Peer Review Team (PRT) Member Role**

PRT members will be drawn for the pool of trained peer reviewers.

The responsibilities of a PRT Member can be summarised as below;

- advising the PRT on specific areas of knowledge and experience
- studying the documents and data in advance of the review
- conducting on- site interviews
- using skills and experience to provide insights into how the YOT is performing in respect of the KLOEs
- preparing and participating as required in the final feedback presentation
- contributing to the final written feedback
- contributing to the formal review process.

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## **Resource – Peer Review Team (PRT) Facilitator Role**

The PRT Facilitator will be provided by the YJB.

The responsibilities of the PRT Facilitator can be summarised as below:

- Scoping meeting/s with host authority (often more than one is required)
- Ensuring the peer review scope, approach and methodology is appropriate for the YOT being reviewed
- Compiling PRT from within the pool of trained peers
- Briefing PRT
- Agreeing interview programme and timetable with host YOT / local authority
- Ensuring all documentation and performance information has been received and circulated
- Assisting in the analysis of documents and performance information
- Maintaining relations with the YOT throughout the review process, dealing with their concerns, practical issues etc.
- Dealing with complaints
- Supporting PRT re protocols, ensuring brief is being fulfilled, dealing with peer queries, facilitating preparation of final feedback,
- Facilitating PRT discussions
- Facilitating compilation of feedback presentation
- Compilation of written feedback within 4 weeks of the end of the review
- Agreeing with YOT on the final version of the written feedback prior to publication

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## **Resource – Peer Review Co-ordinator Role**

The Review Co-ordinator will be provided by the YJB.

The responsibilities of the Review Co-ordinator can be summarised as below.

- liaise with the PRT, and the YOT partnership regarding logistics and administration, including:
  - arranging travel for the PRT
  - arranging accommodation for the PRT
- liaise with the PRT to identify any special needs and/or requirements
- provide all members of the PRT with the following, two weeks before the on-site work commences;
  - copies of key documentation and data provided by the YOT
  - interviews and visit schedule
  - PRT and YOT contact details
  - administrative procedures
- help with facilitating the formal review process
- provide general support to the PRT Facilitator.

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## **Resource – Peer Review Team (PRT) Responsibilities**

### **Resource - PRT Responsibilities and Ground Rules**

The YJB recommends that each review begins by setting ground rules with which all parties agree to comply. It is important to establish parameters within which the review will take place and to aid this the YJB has developed a number of possibilities for each review to consider. The PRT Facilitator will agree the ground rules with all relevant parties ahead of the review taking place.

#### **The YOT, its Partners and the PRT**

It is important to focus on the strengths of the YOT partnership and balance this against areas for possible improvement.

Whilst PRT members may have other professional and personal responsibilities during the course of the peer review, it is important to prioritise the YOT and its partners' needs at all times.

It is essential to adopt a 'no surprises' policy. This means providing regular feedback to the YOT on the key issues emerging during the on-site work. The PRT Facilitator and PRT Leader should also give the YOT's Review Sponsor prior notice as to what will be presented at the final feedback session and provide an opportunity to clear up any potential mis-understandings. Whilst the final presentation should be delivered constructively and with due regard to the YOT's local situation, the PRT should also present their findings honestly and openly.

If time permits - and especially if significant issues are being found - additional informal feedback/progress sessions may be built in to ensure the YOT is kept abreast of concerns as soon as possible.

The PRT will present its findings to an audience of the YOT's choosing.

It is for the PRT to conduct the review in such a manner that everyone with whom the team comes into contact perceives the process as professional, attentive, fair and balanced.

#### **PRT colleagues**

PRT members will no doubt at times form different conclusions, informed by their own perspective and knowledge base. Assimilating the views of all PRT members into the final feedback requires all PRT members to treat one another with due respect, to be willing to listen and engage in constructive debate and to be prepared to challenge and be challenged.

The review process may well prove to be an intense, demanding and tiring process, so it is important that people are as tolerant and supportive of one another during the review as possible.

## Guidance for interviews

Wherever possible interviews will be conducted by two persons. There may be circumstances, however, where the interview programme means that this is not possible.

The PRT Facilitator should stress the following points to the PRT at the first team meeting:

- Ahead of each interview or visit, if opportunity allows, agree with your partner the areas to be covered. In addition, agree who will provide the initial introductions and scene setting and who will take notes.
- At the start of each session it is important to outline the following:
  - the review is not an inspection. It is a supportive but challenging process to assist YOTs and their partners in celebrating their strengths and identifying their own areas for improvement. The key purpose of the review is to stimulate local discussion about how the YOT and its partners can become more effective in delivering improved safe outcomes for children and young people.
  - the PRT is there at the request of the YOT, it has not been imposed on the YOT
  - PRT members are acting as 'critical friends', looking at both strengths and areas for further consideration.
  - the views of a wide range of people both inside and outside the YOT are being gathered
  - the process depends on people being open and honest about what the YOT is good at and the issues and risks that need to be addressed.
  - **all the information that the team gleans is absolutely non-attributable to individuals**

Outside of the introductions, it might be best to avoid discussing your own YOT and your specific experiences unless it is strictly relevant to do so.

Remember that interviews are for the PRT to gain information. They should be conducted in an informal manner and with open questions. **It is not appropriate to use the interviews to give opinions/ judgements.**

All PRT members must keep notes from interviews, focus groups and other review activities and these should be dated and signed. The notes of interviews and focus groups will be collected by the PRT Manager and retained as part of the supporting evidence for the review. These written notes should be factual records of the discussions that have taken place.

All written feedback should be clear and accessible, using proportionate, constructive and objective language, ensuring that all recommendations and responses are based on substantiated and where possible – verifiable information.

In the case of statements made by individuals it is important that the interviewers request details of examples and evidence to illustrate the points made – this provides vital evidence for the PRT. The PRT should not at any time act on ‘hearsay’ or unsubstantiated information. All evidence should be triangulated and robust.

**It is essential that interviews are conducted within the agreed time limits for the discussion to ensure the review runs according to the agreed plan. If there is need for further discussion the PRT Facilitator should arrange for a second interview.**

### **Confidentiality and Sensitive Issues**

It is difficult to predict what issues may arise during the course of a review. If a PRT member comes across anything in an interview, visit or workshop that they believe constitutes a risk to the general public, YOT staff or the young people working with the YOT, they will share this with the PRT Facilitator and PRT Leader immediately. The issue will be discussed with the YOT and may also be raised with the YJB/MoJ.

Information that PRT members glean during the interviews and visits must be absolutely non-attributable to individuals and this must be emphasised at the start of every meeting, however, the limits of confidentiality as outlined above should also be made clear.

It is vital for the credibility of the review that the PRT establishes a climate of trust in which people feel they can be open and honest.

A key motivation for peers is the opportunity to learn from others. Peers are encouraged to return to their own YOT/local authority at the end of the process and talk about their experiences. However, in doing so, peers should respect the fact that some of the information the PRT comes across may be sensitive in nature and this must not be used in any way that could undermine the YOT or the integrity of the peer review process.

When compiling the final written feedback and/or feedback slides, every effort must be taken to ensure that the PRT do not present information which criticises individuals directly or in a way which enables them to be identified

PRT members should be clear about the parameters in which they are operating, and any issues should be raised with the PRT Facilitator.

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## **Resource – Peer Review Sponsor’s Role**

The Review Sponsor will be the YOT Manager or Head of Service.

The responsibilities of the Review Sponsor are to;

- commission the review
- ensure a high level of commitment to the review process within the YOT, Management Board and with partners
- facilitate and support the availability of people for interview
- be the main link between the YOT and PRT Facilitator on points of principle regarding the peer review
- receive and collate comments on the draft written feedback
- oversee the YOT Review Organiser
- contribute to the formal evaluation process.

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## Resource – Peer Review Organiser's Role

The Review Organiser will be provided by the YOT and appointed by the Review Sponsor.

The responsibilities of the Review Organiser can be summarised as;

- the single point of contact with the PRT Facilitator and Project Co-ordinator on all logistical details
- preparer of the draft timetable in consultation with the Review Sponsor and to ensure that all people are available for interview
- being available during the on-site visits for requests from the PRT.
- supplying the required documents and data to the PRT, including:
  - Self-evaluation
  - Key performance information
  - Key documents as agreed

Timetable of interviews, focus groups.

**N.B.** The first draft of this should be available four weeks before the on-site stage and discussed with PRT Facilitator.

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## Resource – YOT Responsibilities

### Interview Arrangements

Set out below is a list of those persons that the PRT will most likely need to interview depending upon the focus of the review (i.e. which KLOEs have been selected). The final list can be agreed at the initial review set up meeting. This is not a prescriptive list, but suggestions that may help both peers and YOTs in identifying people that the PRT will need to interview.

Where appropriate, interviews may be set up as 'focus groups', with personnel interviewed in groups.

- Chair of YOS Management Board
- Other Management Board members
- YOS Manager
- Senior Practitioner - statutory
- Prevention manager
- Case Managers - new and established
- Established volunteer
- New volunteer
- YOT workers from Police, Health, Substance Misuse, Probation, FIP/Parenting
- Young Offenders/Parents/Carers
- Targeted Youth Support Manager
- YJB SPA
- Secure Estate - Head of Resettlement
- Substance Misuse Manager
- Victim worker
- Victims/ Victims representative
- Anti Social Behaviour Team/ or equivalent
- Area Team Managers
- Front Line Focus Group
- Portfolio Holder for Children Services
- Chief Executive
- Leader of Council
- Chair of Scrutiny
- Head of HR or equivalent
- Training Officer or Equivalent
- Business Support Manager or equivalent
- Finance manager
- Performance manager
- Head of Safeguarding
- Social workers

- Head teachers

If time permits and meetings are being held during the on-site work the PRT should be given the opportunity to **observe** some of the following meetings

- Management Board
- Management Team
- Performance meetings
- Allocation
- Risk Management
- Prevention/Targeted Youth Support
- Community Safety Partnership
- DYO mtgs

### **Documentation that may be required from the YOT by the PRT at the initial stage of the peer review**

The list below is a guide, not prescriptive, for the YOT as to what documentation may be required by the PRT, although the final requirements will be agreed at the initial set up meeting.

- Completed self-evaluation questionnaires
- HMIP inspection report (most recent)
- Core Case Inspection HMIP report
- Core Case Inspection Improvement Plan and record of review of actions
- Youth Justice Plan
- Budget for 2011/12 with allocations to the funded services
- Management Board minutes for past year
- Any self-assessment documentation
- Quality audits of cases including themes such as Assessment, Planning of Interventions, Risk Management and Safeguarding
- Performance reports showing analysis of the outcome areas
- Service Level Agreements for commissioned services
- Samples of Serious Incident Local Management Review
- Induction pack for new employees
- Procedures for case work supervision
- Profiles of the YOS Management Board members with their key responsibilities
- Profile of YOT area with organogram of YOT structure
- Children's Plan for local authority
- Community Safety plan

## **PRT Base**

The PRT will require a room to use as a base for the time they are on-site, which should be located in the main headquarters of the YOT. The room must be for the sole use of the team members, with all interviews and focus groups being held elsewhere. It needs to be private, lockable and accessible to PRT members at all times, including after normal office hours. The room will need to be equipped with the following:

- Telephone
- A computer - with access to the YOT case management system Internet and the YOT Intranet and e-mail system
- Standard stationary e.g. flipcharts and pens etc

## **Catering**

Light refreshments and lunch will be provided by the YOT.

It is important that catering arrangements are planned in conjunction with the timetable for the week and in consultation with the PRT. There may be occasions when the PRT will need to work together over lunch in the privacy of their base room.

The Review Co-ordinator will liaise with each of the PRT members in advance and notify the YOT in good time of any specific dietary requirements.

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## Resource - Sample on-site programme

The timetable below gives an indication of how an on-site programme may look. Please note, however, that this is intended as a guide, and will be amended to suit the needs of the individual review.

Each interview/focus group will generally be attended by two members of the Review Team.

**For each interview, the YOT should supply name/s, job title/s, and location (including postcode).**

### Day 1 - Tuesday

TIME	A	B
08.30- 9.00	Team arrives on site, set up base room, domestic arrangements As stream A until after lunch	
9.00 -11.00	Prepare initial thoughts presentation and capturing of main issues etc.	
11.00-11.15	Break	
11.15 -13.00	Initial thoughts presentation and discussion	
13.00 -14.00	Lunch	
14.00-15.00	Chair of YOT Partnership Management Board	YOT Manager /Head of Service
15:10 16:10	Member of YOT Partnership Management Board	YOT Operational Manager
16.15-17.15	Member of YOT partnership Management Board	YOT Volunteer Co-ordinator
17.15 18.15	Member of YOT Partnership Management Board	Substance Misuse Provider
18.15 -	Team meeting	Team meeting

## Day 2 - Wednesday

TIME	A	B	Additional meetings
8.30 -9.00	Team gathers in on-site room		
9.00 -10.00	YOT Case Manager	YOT case Manager	
10.15 -12.30	YOT Support Workers Focus Group	YOT Volunteers Focus Group	Chair of Youth Bench at court
12.30 -13.30	lunch	lunch	
13.30-14.30	YOT Case Manager	YOT Case Manager	
14.30-16.00	YOT Business support Manager	Children's Service's Operational Manager	
14.30-15.30	Probation operational YOT liaison	YOT Case Manager	
16.00-16.15	Team break	Team break	
16.15-17.15	YOT Victim Worker	Young Peoples Focus Group	
17.15-18.15	YOT Police Officer	YOT Education Worker	
18.15	Team meeting	Team meeting	

### Day 3 – Thursday

TIME	A	B
8.30-9.00	Team gathers in on-site room	
9.00 -10.00	YOT Case Manager	Parents/Carers Focus Group
10.15 -12.30	Review Team prepare for Feedback	Review Team prepare for Feedback
12.30 -13.30	lunch lunch	
13.30-14.30	Review Team prepare for Feedback Review Team prepare for Feedback	
14.30-16.30	Feedback Feedback	

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## **Resource – Peer Review Feedback**

### **The process**

The final phase of the on-site peer review is the feedback session.

The YOT Management Board and the YOT manager will have the opportunity to hear the findings of the completed review and there may be the opportunity to prioritise issues and start to take the work forward.

### **The feedback requires planning by the PRT and the YOT.**

- This planning for this session can take place at the initial set up meeting between the Review Sponsor and Review Organiser.
- The PRT will prepare feedback for presentation on the final day on site.
- The YOT can invite members of the YOT partnership Board and other appropriate partners as it wishes.

### **Conditions for successful Feedback**

- Ensuring the feedback session has the correct audience including stakeholders, partner agencies, commissioned services and the like
- The session should highlight good practice as well as areas for improvement
- The YOT should be encouraged towards action planning around the issues

### **Inputs to the conference**

- Feedback presentation from the PRT
- The YOT and partners experience of the peer review process
- Outline for further work to address the areas raised.

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# CHILDREN'S AND COMMUNITY SERVICES REPORT

11 September 2012



**Report of:** Director of Child and Adult Services

**Subject:** SAFEGUARDING CHILDREN IN HARTLEPOOL

## 1. TYPE OF DECISION/APPLICABLE CATEGORY

Non key.

## 2. PURPOSE OF REPORT

- 2.1 To present information on the workload of children's social work teams in providing service to children in need in Hartlepool including those in need of protection and children looked after.

## 3. BACKGROUND

- 3.1 There is a clear expectation from Government that Elected Members are routinely and regularly informed of the workload of children's social care services. The Government requires that the information set out in this report is regularly presented to Members to ensure the Council is fulfilling its statutory responsibilities.
- 3.2 The report provides details of the activity in children's social care throughout the period from April to June 2012. Information provided in this report is taken from the Integrated Children's System (ICS), the electronic social care record.

### Referrals and Assessments

- 3.3 During the first quarter of 2012, a total of 1314 contacts were received into the department and from that, 265 contacts progressed to referral equating to a 16.6% conversation rate. This compares with 228 referrals received in the first quarter of 2011 signifying a steady increase in the number of appropriate requests for services for children in need. The number of re-referrals to the service during the first quarter has also increased to 54 in comparison to 27 in the same quarter of last year. Work is being undertaken

to identify factors linked to the increase in the re-referral rates and so far, this has identified a correlation between the steep increase in referrals from July 2011 to the present day and a two fold increase in the re-referral rates. This could indicate that during times of increased workloads there is a tendency for the social worker to comply with timescales rather than focus on completing more detailed and accurate assessment. The audit work will be completed during this quarter and more information provided in the quarter 2 report regarding findings and action required.

- 3.4 Of the referrals received, a total of 191 were coded to the Child in Need Category of Abuse or Neglect compared with 135 in the previous year.
- 3.5 During the quarter, a total of 212 initial assessments were completed; with 87% completed within the timescale of 10 working days. In the same period last year 55 initial assessments were completed. Following on from the recommendations made in the Munro Review of Child Protection in May 2011 the Government has recently published consultation documents on a revised version of the statutory guidance Working Together to Safeguard Children and the Framework for Assessment which propose to remove prescribed assessment timescales and the distinction between initial and core assessments. In addition the government authorised 10 councils to pilot these new flexibilities. Within Hartlepool we will be carefully monitoring findings of good practice from the pilots to inform local planning and implementation to achieve timely but effective assessments of need within Hartlepool.
- 3.6 In the first quarter of 2012 there were 74 core assessments completed with 86.5% completed within timescales. This compares with 66.7% in the previous year. A factor to the improved timeliness in core assessments has been achieved through a review of the Pathway of working transferring from the Initial Response team to the Safeguarding, Assessment and Support Teams in an attempt to ensure that assessments were being completed in both a timely and consistent way. In essence the process of allocating core assessment was more robustly reviewed; for example if it was identified from the onset that a case was complex and required a more in-depth assessment it would be immediately allocated to the longer term teams. This would enable the social worker to maximise the prescribed timescales and also eradicate the practice of the case being transferred from the Initial Response Team to the Safeguarding, Assessment and Support teams prior to the completion of the core assessment.
- 3.7 The first quarter has also seen a 23% increase in the number of Section 47 enquiries undertaken when compared with the same quarter in 2011. A Section 47 enquiry is initiated when there are reasonable grounds to suspect a child is suffering or likely to suffer significant harm. The enquiry involves an assessment of the child's needs and the ability of those caring for the child to meet his or her needs. The purpose of this investigation is to decide whether Children's Services should take any action to safeguard or promote the child's welfare.

- 3.8 There were no unallocated cases in the service during the period. Once a referral is received by the Initial Response Team, it is always allocated promptly within 24 to 48 hours. Similarly when a child is assessed as requiring services and is transferred to the Safeguarding, Assessment and Support Teams, a social worker is identified and the case is allocated without delay. Prompt allocation of cases is an important test of the effectiveness of local safeguarding arrangements.

### **Child Protection**

- 3.9 The total number of children who became subject to a child protection plan throughout the first quarter was 25 in comparison to 23 in the first quarter of the previous year. At the end of the quarter, there were a total of 104 children subject to a child protection plan. With regard to the category of plans for children, as has been the case over recent years, neglect continues to be the highest category accounting for 80 children subject to plans.
- 3.10 Work is ongoing in terms of improving the quality of protection planning within Hartlepool and the Performance and Quality Assurance sub group of the Local Safeguarding Children Board has undertaken a multi agency audit day around the quality of protection planning. This has found that protection plans are too 'wordy' repetitive and descriptive. Following on from these findings a multi agency task and finish group has been set up to implement the recommendations. In addition there is ongoing work with the Integrated Children's System group to create electronic documents that are better working tools for social workers and families alike.
- 3.11 The average number of children who became subject to a protection plan for a second or subsequent time during this quarter is 18.2%. The percentage of children becoming subject to a child protection plan for a second or subsequent time together with the length of time the child has been subject to a plan is an important indicator of the effectiveness of previous interventions. It is noteworthy when interpreting the data that Hartlepool is a small town and when measuring performance any variation can impact on that data significantly.

### **Looked After Children**

- 3.12 There are currently 182 looked after children within Hartlepool. During the first quarter, 14 children who entered care in comparison with 19 children in the first quarter of 2011. It is anticipated that there should be a further fall in the number of children becoming looked after in Hartlepool following the recent inception of the Edge of Care Service. It is expected that the service will provide a targeted response to a cohort of children and young people who may not necessarily have come into care if a more intensive package of support was in place for them and their family.
- 3.13 Of the children looked after, 85.2% are placed in foster care, 8.2% are placed in residential care and 1.1% are placed with parents. 61% of the

children reside within the local authority boundary in comparison to the 39% who are placed outside. It is pleasing to report that in the first quarter of 2012 no children with Hartlepool have experienced three or more placement moves within the past 12 months. Placement stability is a critical measurement of the quality of looked after services as stability in placement supports education, health and well being and improved long term outcomes for children.

- 3.14 On 30 June 2012, 47% of the children looked after were subject to a Legal Order, for example an interim or full Care Order. In addition there are currently 20 children subject to a Placement Order. The remainder are accommodated under Section 20 of the Children Act 1989 at the request of/with the agreement of their parents. 16 children received family support via short break care where they receive care as part of a plan; this support is usually provided to disabled children who receive short break care at Exmoor Grove.
- 3.15 There are currently 25 cases in public law proceedings and one private law matter. Within the last quarter two new applications for care proceeding were made with the court. There are also six ongoing applications for Revocation of Placements Orders and 2 applications for a discharge of Care Order and in total the applications relate to 51 children.

### **Children in need**

- 3.16 The service is working with 907 children in need and children in need of protection and this compares with the figure of 878 in June 2011 demonstrating a clear increase in children receiving services.

### **Workforce/Workload**

- 3.17 The service currently employs 44 qualified social workers who provide direct services to children and their families. There are currently no social work posts covered by an agency worker. In July 2012, we successfully recruited two newly qualified social workers, over establishment; this practice followed on from the successful experience of recruiting over establishment in the previous year. This strategy proved to be an extremely cost effective exercise as both Newly Qualified Social Workers (NQSW) have been able to slot into the vacant social work posts that have emerged throughout the year. It is evident that this concurrent planning has reduced the workload pressures created when a social work post becomes vacant. This approach has been made possible from funding associated with the Newly Qualified Social Work programme.
- 3.18 All children receiving services are allocated to a qualified social worker. Three quarters of the social workers in the service are experienced having worked two or more years since qualifying. The average social worker's caseload is 24 children although this does fluctuate between workers dependent upon their experience and the demands of the case.



- 3.19 Over the past year there has been an increase in the number of children receiving a service. The increase in demand is currently being absorbed and caseloads remain at a manageable level but given the trend of increased demand over the past year, this is under regular review. In addition the restructuring arrangements that came into effect in 2011 are supporting the increasing demands for the service through the strengthened management arrangements. Managers have more time available to support social workers and ensure that appropriate levels of supervision, quality assurance and focussed planning is in place which in turn means that children are effectively safeguarded and risks are appropriately managed.
- 3.20 There are currently no vacant social worker posts although there will be a vacancy from September 2012, following one of the experienced social workers within the Initial Response Team securing an internal promotion. It is pleasing to report that a permanent team manager is now in place within the over 11's team.
- 3.21 Currently there are no members of staff on long term sickness within the service. Consecutive periods of short term absence are identified by Human Resources and managed by the team manager in accordance with the Council's Attendance Management Policy.

#### **Comments, Complaints and Compliments.**

- 3.22 Three complaints were received during the period of 1<sup>st</sup> April and 30 June 2012. One complaint was resolved at Stage 1 (informal) of the Complaints Procedure, one complaint progressed to Stage 2 and one complaint was not accepted and the complainant was advised of the reason and informed of her right to approach the Local Government Ombudsman. There were three compliments received during the reporting period consisting of one 'Thank You' card, one letter and one e mail expressing gratitude and thanks.

### **4. RECOMMENDATIONS**

- 4.1 The Portfolio Holder notes the contents of this report of activity within children's social care, as the Portfolio Holder has a statutory responsibility to ensure that coordinated action is in place to safeguard children.

### **5. REASONS FOR RECOMMENDATIONS**

- 5.1 It is part of the Lead Member's leadership role to ensure the effective discharge of the authority's statutory children's services functions. As the Lead Member for Children's Services, the Portfolio Holder has a responsibility to ensure there is a clear focus on safeguarding and that co-ordinated action is in place to safeguard vulnerable children.

**6. CONTACT OFFICER**

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# CHILDREN'S AND COMMUNITY SERVICES REPORT

11<sup>th</sup> September 2012



**Report of:** Director of Child and Adult Services

**Subject:** HARTLEPOOL COUNCIL FOSTERING SERVICE

## 1. TYPE OF DECISION/APPLICABLE CATEGORY

1.1 Non Key Decision.

## 2. PURPOSE OF REPORT

2.1 To inform Portfolio member of the outcome of the recent OFSTED inspection of Hartlepool Council's Fostering Service.

## 3. BACKGROUND

3.1 Fostering Services are inspected by OFSTED on a three yearly cycle against the National Minimum Standards 2011 and Fostering Regulations 2011. The inspection is of the service and its impact on outcomes for children and young people.

3.2 In April 2012 a revised framework for conducting inspection of fostering service was introduced, with Hartlepool being one of the first local authorities in the North East to be inspected under this new arrangement. The authority received two weeks notice of the inspection; the previous inspection regime gave six weeks notice. There were two Inspectors of on-site for 3 days with additional inspection time built in prior to the visit.

3.3 The revised framework is supported by a new set of grade descriptors to evaluate performance with an increased emphasis on the outcomes and impact for children and young people. Within this inspection regime OFSTED have significantly raised the threshold expected to be achieved within each of the judgment.

3.4 The inspection judgments are graded as:

**Outstanding:** A service of exceptional quality that significantly exceeds minimum requirements.

**Good:** A service of high quality that exceed minimum requirements.

**Adequate:** A service that only meets minimum requirements.

**Inadequate:** A service that does not meet minimum requirements.

3.5 The inspection covers the following areas and service is judged each of these areas:

- Overall Effectiveness
- Outcomes for children and young people.
- Quality of Service.
- Safeguarding children and young people.
- Leadership and Management.

#### 4. OUTCOME

4.1 Hartlepool's fostering service was judged GOOD overall with the following sub judgments and commentary.

##### Overall effectiveness – GOOD

4.2 The fostering service is well-managed, has strong leadership and there is an enthusiasm among the team that embraces the challenge or change in order to improve service delivery. Foster carers are included as part of the professional team, it is evident that young people are fully included in the development of the service and the wishes and feelings about the quality of them are heard. This is a forward thinking service.

4.3 The inspection team recommended that the service should ensure the number and experience of persons on the panel list is sufficient to enable fostering and adoption panel to reflect the nature of children and carers the service caters for.

4.4 Ensure training is made available to foster carers, including hard-to-reach carers to assist them in meeting the specific needs, including specialised provision as required.

#### 4.5 Outcomes for children – GOOD.

The inspection team reported that service demonstrates a positive commitment to ensuring fostering is a well thought-out choice for young people. A strength of the service is that young people are actively supported and encouraged to participate in decisions that affect them. A positive feature identified in the inspection was the resources available to young people and carers through the Placement Support Team, Looked After Nurse and Therapeutic support which are readily available and enhance opportunities for foster carers and young people to form secure attachments and develop sound relationships.

#### 4.6 Quality of service – OUTSTANDING.

The inspectors found that the preparation, screening and assessment of prospective carers are robust ensuring they are properly prepared to meet the needs of children placed with them. Foster carer assessment reports are of a high quality. Foster carers are of high calibre, positively motivated and demonstrate a total commitment to ensuring that they provide a standard of care that represents the highest quality. Foster carers are supported by a team of social workers who clearly reflect high standards in their work. A significant feature is the excellent relationship which exists between the foster carer and their social worker.

#### 4.7 Safeguarding children and young people – GOOD.

The inspection team found that the young people are confident that their foster carers will keep them safe. The service maintains strong emphasis on ensuring children are placed with carers who are appropriately vetted for their suitability to provide safe care. Safety is enhanced through unannounced visits to foster home twice yearly. The inspection team noted that young people rarely go missing from their foster home and this is a demonstration of the confidence that they have in being able to discuss any issue or concerns with their foster carers.

#### 4.8 Leadership and Management – GOOD

The inspectors found the management of the fostering service to be very effective providing positive leadership and direction. The service has a strong commitment to the development of the service, a significant feature being the high level of children and young people who are fostered (86%) compared to the national average of 76%. The service works in partnership with other services to ensure that children and young people have their care needs met in the widest sense.

**5. RECOMMENDATIONS**

- 5.1 That the Portfolio Holder notes the positive performance and outcomes of the inspection of the fostering service.

**6. REASONS FOR RECOMMENDATIONS**

- 6.1 Fostering is a key statutory function and inspection process a significant part of the regulatory framework and it is essential that the Portfolio Holder has information in relation to performance and OFSTED judgement in this area.

**7. BACKGROUND PAPERS**

Hartlepool Borough Council Fostering OFSTED Inspection Report – 5 July 2012.

**8. CONTACT OFFICER**

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# CHILDREN'S AND COMMUNITY SERVICES REPORT

11 September 2012



**Report of:** Director of Child and Adult Services

**Subject:** OSCARS – OUT OF SCHOOL AND HOLIDAY CARE  
OFSTED INSPECTION

## 1. TYPE OF DECISION/APPLICABLE CATEGORY

Non key.

## 2. PURPOSE OF REPORT

- 2.1 For the Portfolio Holder to note the inspection report and outcome for Oscars Ofsted inspection.

## 3. BACKGROUND

- 3.1 Oscars provides afterschool and holiday care provision for more than 2 hours per day and is required to be registered with Ofsted under section 49 and 50 of the Childcare Act 2006 on the quality and standards of the registered early years provision.
- 3.2 'Early years provision' refers to provision regulated by Ofsted for children from birth to 31<sup>st</sup> August following their fifth birthday (the early years age group). And the registered person must ensure that this provision complies with the statutory framework for Children's learning, development and welfare, known as *the Early Years Foundation Stage*.

## 4. OFSTED PROCESS

- 4.1 One Ofsted Inspector spent 5 hours at Oscar Playcentre on Friday 10<sup>th</sup> August 2012. The inspector reviewed all paperwork relating to the service, observed staff and children in the participation and delivery of play, interviewed staff within the setting in relation to the Early Years Framework and day to day operational management of the service. Feedback on the outcome was given at the end of the inspection.

# Oscars

Inspection report for early years provision

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**Unique reference number**

EY442230

**Inspection date**

10/08/2012

**Inspector**

Janet Fairhurst

**Setting address**

West Rugby Club, Catcote Road, Hartlepool, TS25 5PF

**Telephone number**

01429 280100

**Email**

tracy.liveras@hartlepool.gov.uk

**Type of setting**

Childcare - Non-Domestic



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## Introduction

This inspection was carried out by Ofsted under Sections 49 and 50 of the Childcare Act 2006 on the quality and standards of the registered early years provision. 'Early years provision' refers to provision regulated by Ofsted for children from birth to 31 August following their fifth birthday (the early years age group). The registered person must ensure that this provision complies with the statutory framework for children's learning, development and welfare, known as the *Early Years Foundation Stage*.

The provider must provide a copy of this report to all parents with children at the setting where reasonably practicable. The provider must provide a copy of the report to any other person who asks for one, but may charge a fee for this service (The Childcare (Inspection) Regulations 2008 regulations 9 and 10).

Children only attend this setting before and/or after the school day and/or during the school holidays. The judgements in this report reflect the quality of early years provision offered to children during those periods.

The setting also makes provision for children older than the early years age group which is registered on the voluntary and/or compulsory part(s) of the Childcare Register. This report does not include an evaluation of that provision, but a comment about compliance with the requirements of the Childcare Register is included in Annex B.

Please see our website for more information about each childcare provider. We publish inspection reports, conditions of registration and details of complaints we receive where we or the provider take action to meet the requirements of registration.

## **Description of the setting**

Oscars is owned by Hartlepool Borough Council and was registered again in 2012. It operates from a prefabricated building provided by West Hartlepool Rugby Club. Oscars serves the local area and has strong links with the local schools. The setting is accessible to all children and there is a large playing field available for outdoor play. The setting opens 3pm till 6pm, Monday to Friday during school term time and sessions are from 8am until 5.45pm during school holidays. Children are able to attend for a variety of sessions. The setting supports children with special educational needs and/or disabilities.

The setting is registered by Ofsted on the Early Years Register and the compulsory and voluntary parts of the Childcare Register. A maximum of 60 children under eight years may attend the setting, of which 32 may be in the early years age group at any one time. There are currently 229 children on roll, of which 44 are in the early years age group. The setting employs six members of childcare staff. Of these, all hold appropriate early years qualifications at Level 3 or above. The setting receives support from the local authority.

## **The overall effectiveness of the early years provision**

Overall the quality of the provision is Outstanding.

Children are extremely happy, confident and well cared for at the very welcoming and inclusive club. They thoroughly enjoy spending their time with the enthusiastic staff, who skilfully plan and provide an array of activities to enhance children's progress towards the early learning goals. A strong management team and extremely well-established systems for communicating with parents and carers underpin excellent continuity of care for all children. Regular consultation with the parents and the children ensures that any priorities for future development are identified and acted upon. This results in a service that is responsive to the needs of all its users.

## **What steps need to be taken to improve provision further?**

To further improve the high quality early years provision the registered person should consider:

- progressing with the plans to create an area that will enable children to enjoy and engage in quiet play.

## **The effectiveness of leadership and management of the early years provision**

Safeguarding children is paramount to the management and staff at Oscars. Children are kept safe and secure due to the vigilance of the staff and the robust

risk assessments in place. All staff have a thorough knowledge and understanding of child protection issues and the steps to follow if they have any concerns. Policies and procedures for safeguarding the children are exemplary. There are rigorous and thorough recruitment and vetting procedures, which includes the successful induction of new staff. This combined with the ongoing supervision, peer observation and appraisal of all staff means that they are constantly evaluated and their suitability assured. Staff are deployed very effectively to ensure that children are supervised at all times in the indoor and outdoor environments. All policies are reviewed frequently and understood well by all members of staff.

Staff have an exceptional knowledge and understanding of how to meet children's needs and they provide an inclusive environment in which all of them feel valued and included. There is a wide range of attractive resources that are made as accessible as possible, including a significant range which reflect diversity. Children with special educational needs and/or disabilities are very well supported through clear planning that meets their particular needs and the involvement of other agencies to support their progress within Oscars. The service works very effectively with parents and carers who feel that their children are extremely safe, very happy and make excellent progress especially in their social skills and confidence. Parents receive a wealth of information about every aspect of the club when children start attending. They send out newsletters and seek parents' views through frequent surveys and consultations. Where possible the management team adapt the provision in response to parents' views, for example, at their request, they have recently started a breakfast club during the holiday periods. Oscars is highly committed to working in partnership with others and in establishing effective working relationships. As result, children's continued learning, development and welfare are well promoted.

The staff team have very high aspirations for the quality and care the setting provides. Their infectious enthusiasm and genuine aim to provide consistently high standards of care means that they continuously evaluate their practice and make changes to improve the outcomes for all children and parents. For example, they have identified the need to provide a space where children can have quiet time and are in the process of revamping a separate room where they can access this. Children display their enthusiasm for the service through comments recorded on their own questionnaires and by their statements, 'it's great, I do not want to go home'.

## **The quality and standards of the early years provision and outcomes for children**

Children make excellent progress in all areas of learning because the staff are experts in using their wealth of understanding of the Early Years Foundation Stage to extend their learning and development. The exceptional organisation of the education programme ensures that children receive rich, varied and imaginative experiences that meet their needs exceedingly well. Early planning begins with identifying children's interests and capabilities, using the information collected from parents and other providers. Observations are very detailed and have the next

steps clearly outlined for them to successfully progress the children further with their development. A broad spectrum of evidence is used to assess the progress of each child, for example, written observations, photographs, as well as the children's art work. This information and beautiful memento of their time at the club is very much appreciated by parents and carers.

Children engage in rich conversations with each other as they talk to each other about what they have done at home or as they describe how they are going to make their Italian flags in the creative area. Their interest in early writing and problem solving is fully encouraged through innovative ways. For example, children become detectives and try to solve the crime of who stole the 'wish tree'. They probe for answers, asking questions and record their interviews with the staff, who are the prime suspects, they look for clues and take their finger prints. Children explore the power of science as they carry out experiments, such as growing bacteria, working out which liquids to use to make a lava lamp and mixing various ingredients to see how they can create gas to blow a balloon up. This exciting and interactive play fires children's imagination and enthusiasm to learn. There is excellent enrichment of children's awareness of diversity through displays of and labels written in various languages. For example, children thoroughly enjoyed their Italian day, where they talk about the historical land marks in Italy and learn how to say simple phrases. Children's excitement about cooking their own pizza's was infectious. They enjoyed the real cooked pasta that was available in the role play area, which had become the Italian restaurant and had great fun serving the long lengths of spaghetti into bowls.

It is clear that children enjoy their time at the setting and show high levels of independence, curiosity, imagination and concentration. They forge friendships with the staff and each other and their behaviour is excellent. They follow the exceptionally positive role modelling of the staff and learn the expectations in place. For example, they help to devise the club rules, including 'we are kind to each other' and 'remember to share with each other'. Children are highly praised for their efforts and look forward to receiving 'Oscars' that praise their ability to 'be kind to their friends' or 'follow instructions'. Staff's clear knowledge of each child's needs enables them to communicate effectively, using methods best suited for each individual, such as Makaton signing or using picture cards. As a result, children feel included and show high levels of confidence and self-esteem. Children are very much aware of the environment as they help the staff with the 'litter pick' and place items in the recycling bins. Outside, children are able to access a good range of activities, such as, football, sand, throwing and catching, dodge ball, as well as devising and managing their own games. Personal development and social skills are promoted very well through parachute games and team games, such as their recent Olympic games. Children play a dynamic role and are fully involved in all aspects of the club, contributing ideas through their daily sessions and more formally through 'Oscars Council'.

Children's health and welfare are extremely successfully promoted as the staff take active steps to minimise the spread of infection and develop their understanding of healthy living. Children have healthy snacks and enjoy lunches provided by their parents. Children demonstrate highly intuitive awareness of their own safety. This is because the staff create opportunities for them to be involved in risk assessing

new hazards that arise. For example, they decided to use colourful cones to help remind them about the boundaries when playing outdoors. Children feel very safe and secure and have an excellent understanding of keeping themselves and others safe.

## Annex A: record of inspection judgements

### The key inspection judgements and what they mean

*Grade 1 is Outstanding: this aspect of the provision is of exceptionally high quality*

*Grade 2 is Good: this aspect of the provision is strong*

*Grade 3 is Satisfactory: this aspect of the provision is sound*

*Grade 4 is Inadequate: this aspect of the provision is not good enough*

### The overall effectiveness of the early years provision

<b>How well does the setting meet the needs of the children in the Early Years Foundation Stage?</b>	1
The capacity of the provision to maintain continuous improvement	1

### The effectiveness of leadership and management of the early years provision

<b>The effectiveness of leadership and management of the Early Years Foundation Stage</b>	1
The effectiveness of leadership and management in embedding ambition and driving improvement	1
The effectiveness with which the setting deploys resources	2
The effectiveness with which the setting promotes equality and diversity	1
The effectiveness of safeguarding	1
The effectiveness of the setting's self-evaluation, including the steps taken to promote improvement	1
The effectiveness of partnerships	1
The effectiveness of the setting's engagement with parents and carers	1

### The quality of the provision in the Early Years Foundation Stage

The quality of the provision in the Early Years Foundation Stage	1
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### Outcomes for children in the Early Years Foundation Stage

<b>Outcomes for children in the Early Years Foundation Stage</b>	1
The extent to which children achieve and enjoy their learning	1
The extent to which children feel safe	1
The extent to which children adopt healthy lifestyles	1
The extent to which children make a positive contribution	1
The extent to which children develop skills for the future	1

Any complaints about the inspection or report should be made following the procedures set out in the guidance available from Ofsted's website: [www.ofsted.gov.uk](http://www.ofsted.gov.uk)

**Annex B: the Childcare Register**

The provider confirms that the requirements of the compulsory part of the Childcare Register are: Met

The provider confirms that the requirements of the voluntary part of the Childcare Register are: Met



#### 4.2 The areas covered in the inspection:

- The overall effectiveness of the early years provision
- The effectiveness of leadership and management of the early years provision
- The quality and standards of the early years provision and outcomes for children
- In total 17 areas of inspection judgments were carried out

### 5. OUTCOMES AND AREAS FOR DEVELOPMENT

5.1 The overall outcome for the inspection was **Outstanding**, whereby the service was given 16 outstanding judgments and 1 good. The full report is attached in **Appendix 1**. The main findings stated:

*'Children are extremely happy, confident and well cared for at the very welcoming and inclusive cub. They thoroughly enjoy spending their time with the enthusiastic staff, who skillfully plan and provide an array of activities to enhance children's progress towards the early learning goals. A strong management team and extremely well-established systems for communicating with parents and carers underpin excellent continuity of care for all children. Regular consultation with the parents and the children ensures that any priorities for future development are identified and acted upon. This results in a service that is responsive to the needs of all its users.'*

5.2 The recommendations for further improvement were as follows:

- To further improve the high quality early years provision the registered person should consider progressing with the plans to create an area that will enable children to enjoy and engage in quiet play.

### 6. COMPARABLE OFSTED OUTCOMES

6.1 The report from the 2010/11 Ofsted Inspection year (September- August) identified that 214 inspections were carried out in the North East, of those 214, 43 provided after school and/or holiday provision, of which 36 were school based, 2 private using a school as a base, 2 private provider and 1 local authority maintained. It is reported that none of these settings received above good.

6.2 The report for 2011/2012 will not be available until November 2012 and the Ofsted Inspector remarked that she could not recall a non based school Out of School and Holiday Care Scheme achieving an outstanding result in the North East.

**7. RECOMMENDATIONS**

- 7.1 For the Portfolio Holder to note the inspection report and outcome for OSCARS out of School and Holiday Care Scheme Ofsted inspection.

**8. BACKGROUND PAPERS**

- 8.1 **Appendix 1** OSCARS out of School and Holiday Care Inspection Report

**9. CONTACT OFFICER**

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