Lancashire Standing Advisory Council on Religious Education (SACRE)

Monday, 6th February, 2023 at 10.00 am in Committee Room 'D' - The Henry Bolingbroke Room, County Hall, Preston

Agenda

No.   Item

Part 1 (Open to Press and Public)

1.   Apologies

2.   Minutes of the Meeting held on 28 November 2022   (Pages 1 - 4)

3.   Religion and Belief Quality Mark
Afrasiab Anwar MBE will attend and give a presentation

4.   Report of the SACRE Officer   (Pages 5 - 48)

5.   2021 Census Data   (Pages 49 - 56)

6.   2021 Schools Bill Update

7.   Building Bridges Burnley Update

8.   SACRE Member Profiles

9.   Correspondence
None received/circulated since the last meeting

10.   Members' News (Including Feedback from Training and Development Undertaken)

11.   Observers' Contributions

12.   Date of Next Meeting
The next scheduled meeting of the SACRE will be held at 10.00am on Monday 24 April 2023 in Committee Room C - The Duke of Lancaster Room, County Hall, Preston.

Paul Bond
Clerk to the SACRE

County Hall
Preston

Lancashire Standing Advisory Council on Religious Education (SACRE)

Minutes of the Meeting held on Monday, 28th November, 2022 at 10.00 am in Committee Room 'C' - The Duke of Lancaster Room, County Hall, Preston

<u>Attendees</u>

Peter Martin (Chair) (Representing the Teacher Associations)

Kathleen Cooper (Representing the LASGB)
Peter Lumsden (Representing Building Bridges Burnley)
Ben McMullen, (Representing the Roman Catholic Church)
John Wilson, (Representing the Church of England)

Representing Lancashire County Council:

County Councillor Anne Cheetham
County Councillor Anne Cheetham
County Councillor Stuart Jones
County Councillor Yousuf Motala
Francis Williams

<u>Observers</u>

Malcolm Craig, (Representing the Bahá'i Faith)
Keith Pennington, (Representing) Humanists

<u>Officers</u>

Mrs Alison Lloyd, School Improvement Service
Dave Gorman, Legal and Democratic Services
Garth Harbison, Legal and Democratic Services

1.   Annual General Meeting: Election of Chair and Deputy Chair

Peter Martin was proposed and seconded as Chair and County Councillor Anne Cheetham was proposed and seconded as Vice Chair respectively of the Lancashire SACRE until the Annual General Meeting in November 2023.

There were no further nominations

Resolved: - That Peter Martin and County Councillor Anne Cheetham serve as Chairman and Vice-Chairman, respectively, of the Lancashire SACRE until the Annual General Meeting in November 2023.

2.   Apologies

Apologies were received from Rebekah Ackroyd, Robert Ash, Lisa Fenton, Joan O'Rourke, Helen Sage and Harsha Shukla.

3.   Minutes of the Meeting held on 26 September 2022

Resolved: - That the minutes of the meeting held on 26 September 2022 be agreed as a true and accurate record.

4.   Exclusion of Press and Public

Resolved: - That, under the Religious Education (Meetings of Local Conferences and Councils) Regulations 1994, the public should be excluded from the meeting during consideration of the following items of business, 'Item 5 - Draft Annual Report and Updated Development Plan (Including Recommendations of the QSS), and, 'Item 6 - RE School Self-evaluation Survey 2022'.

5.   Draft Annual Report and Updated Development Plan (Including Recommendations of the QSS)

Alison Lloyd, Special Support Adviser, School Improvement Service, presented the Lancashire SACRE Draft Annual Report, which covered the work of the Lancashire SACRE for the period September 2021 to September 2022 and which had been considered by the Quality and Standards Sub-group at its recent meeting on 2 November 2022.

There had been an analysis of last year's annual report. It was noted that it was up to SACRE members to decide what went in the Lancashire SACRE Annual Report.

At the end of the report, a revised Lancashire SACRE Development Plan 2022-2023 was also presented to Members. The Development Plan set out SACRE's key priorities for improvement. Progress in implementing the plan was evaluated on an ongoing basis so that priorities could be adjusted and revised as needed. This year the NASACRE evaluation tool was used as a starting point to help identify areas for improvement. Comparison had been undertaken with other SACREs to pick up on good practice.

Members of the SACRE split into small groups to discuss the draft report and Alison Lloyd collated the feedback for inclusion in the final draft. It was noted that the Lancashire SACRE Annual Report had to be published by the end of January 2023.

6.   RE School Self-evaluation Survey 2022

Alison Lloyd presented an update on the RE School Self-evaluation survey for 2022.

All academies access the Lancashire RE materials without charge and receive copies of all resources and communications. Alison emphasised again that the county council cannot insist on responses from academies, but efforts continue to be made to engage with academies and to emphasise the benefits of what

Lancashire has to offer in terms of the RE curriculum. SACRE Members could assist with this if they had links to academies, e.g., via Trust boards, etc.

7.   Building Bridges Burnley Update

Peter Lumsden updated SACRE on Building Bridges Burnley (BBB).

Prior to COVID-19, some 81 schools were engaged in the offer. The aim was to increase the number of volunteers, known as 'Faith Friends' and to encourage engagement from secondary schools. Apart from Blessed Trinity School, Burnley, all the schools currently engaged were primary.

Interest was lower for Christianity than it was for some of the other faiths and a suggestion was made to contact a member of the Jewish Representative Council.

Peter was thanked for his update and for the work being undertaken by Building Bridges Burnley.

8.   Correspondence

Members noted the details of correspondence which had been circulated to them by e-mail since the last meeting.

Members were reminded that the RE website and those for all other subjects had been moved to a new IT platform. Some residual work was still being undertaken. Members would need new access permission and instructions had been circulated in October.

9.   Members' News (Including Feedback from Training and Development Undertaken)

County Councillor Anne Cheetham reported that news was awaited on the appointment of a new Bishop of Blackburn. County Councillor Cheetham also made reference to an event she had attended in Nelson for the 50th anniversary of the Samaritans.

Peter Lumsden reminded SACRE Members that interfaith week was a national event and not just taking place in, and around, Preston.

A new district Chair for the Methodists, Reverend Phil Gough, had been appointed, initially for a two-year term.

Reference was made to the excellent work being undertaken to support Ukrainian refugees and the Pakistan floods appeal and the interfaith efforts to support relief.

10.   Observers' Contributions

None made.

11. Proposed Dates of Meetings in 2023

A draft timetable of meetings for 2023 was considered.

Resolved: - That the timetable of meetings for 2023 be approved as follows:

SACRE (10am)

- Monday 6 February
- Monday 24 April
- Monday 10 July
- Monday 2 October
- Monday 20 November (Annual General Meeting)

QSS (Virtual at 10am)

- Wednesday 18 January
- Wednesday 1 March
- Wednesday 7 June
- Wednesday 6 September
- Wednesday 18 October

12. Date of Next Meeting

It was noted that the next meeting of the Lancashire SACRE would be held at 10:00am on Monday 6 February 2023 in Committee Room 'D', County Hall, Preston

Paul Bond
Clerk to the SACRE

County Hall
Preston

Report to Lancashire SACRE: February 2023

- Following final approval at the QSS meeting, the annual report 2021-22 has been sent to NASACRE and the DFE. It is uploaded to the RE website and a link can be found within the newsletter.

- The spring term newsletter is attached. This includes details of the training being hosted this term for primary and secondary schools. For example, the free network meetings and training for secondary teachers on raising standards in KS4 RS. Thanks to the many people who contributed to the newsletter on this occasion.

- A small group of subject leaders have agreed to share their practice at the SACRE meeting on 24th April. They represent both community and VC schools. Further instructions will be sent to schools at the beginning of February. Facilities to host PowerPoint will probably be needed on the day.

- Joanne Harris has agreed to host a KS3 RE pupil debate in the council chambers in June 2023. A date is currently being decided and further details will follow.

- At the QSS, a group of SACRE members decided to scrutinise the websites of those secondary schools who did not respond to the annual survey. Feedback will be provided to the full SACRE. It was agreed that an email will be sent to all secondary schools asking them, for the second time, to complete the survey. This time the email will be sent directly to the HT.

- The RE consultants have been busy writing lesson by lesson units of work to support the teaching of Hindu Dharma. They will be launched during training later on in the academic year. They also continue to provide staff meetings, cluster training and 1:1 consultancies to schools across the county.

- Following on from training led by Lat Blaylock, representatives from a range of special schools are to meet with one of the RE consultants to write some exemplar units of work this term. The support materials provided by LAT Blaylock are attached.

- The LA Officer has provided support to one of the lecturers at Edge Hill University in reviewing their revised ITE Religious Education Overview so that it prepares ECTs for teaching RE in Lancashire.

SACRE NEWSLETTER

(Issue 13) Spring 2023

Twitter: Lancashire SACRE @LancsSACRE

Religious Education - LPDS Resources (lancashire.gov.uk)

Contents

What is a Worldview? Confused?

In May 2022 the RE Council produced a draft handbook entitled:' Religion and Worldviews in the Classroom: Developing a Worldviews Approach'. This is the first phase of a 3 year project exploring what a curriculum might look if it incorporates a worldviews approach. Clearly, this is going to inform the writing of our new syllabus in 2026!

If you haven't had time to read the draft handbook and are unsure about this direction of travel, check out this video from the Theos Think Tank. It's called

Nobody Stands Nowhere:

Nobody Stands Nowhere - Theos Think Tank - Understanding faith. Enriching society.

FAQ's

The Lancashire SACRE team has created a FAQ area on the new RE website with the intention of enabling schools to find answers to some of the more commonly asked questions.

FAQ's - The Lancashire Agreed Syllabus for Religious Education - LPDS Resources

The SACRE Annual Report

The SACRE Annual Report for 21-22 is now complete and available to download from the RE website.

Please follow this link SACRE - LPDS Resources (lancashire.gov.uk)

Many thanks to the many schools who responded to the annual survey. An analysis of findings can be found in the annual report.
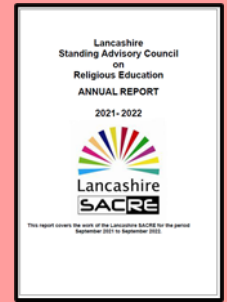
Sharing Good Practice

Many thanks to Westhead Latham St James' CE Primary for sharing a photo showcasing outcomes from the Y4 line of enquiry- *How should we live our lives?*

We welcome photos sharing good practice which are uploaded to the new RE website. Photos can be sent to: advisory.support@lancashire.gov.uk

The SACRE was delighted that 14% of schools who responded to the RE survey judged the quality of teaching and learning in RE to be outstanding in their schools. School representatives have been invited to share an element of good practice at the spring term SACRE meeting. Hopefully these examples of good practice can be cascaded to schools shortly after.

If you have any effective practice you would like to share, please contact us – we would love to share it with others.

Online Resources

BBC resources: 4 places of worship built in remarkable places Click here

The TrueTube website has had a refresh with a series of new films added for primary and secondary teachers. Click here

The RE Quest website also has a new look: Click here

Are you concerned about how to pronounce some RE words? Are you unsure about the meaning of some new vocabulary? The RE definitions website provides key terms, definitions and pronunciations for 15 different religions and worldviews. Click here

Planning your RE Lessons for Spring and Summer Term?

Have you considered using Godly Play?

The Godly Play Bus Team offer the opportunity to experience a Bible story, followed by a time to respond using craft materials and a feast!

For more information, please contact Kim Gabbatiss,
Godly Play Bus Project Co-ordinator, on 07769 293763, or email:
kim.gabbatiss@methodist.org.uk

For more information about Godly Play, see www.godlyplay.uk

Spring Term Network Meetings

Our **free** network meetings can now be booked via the LPDS site. This term we are offering free support to new subject leaders and teachers who are new to the Lancashire agreed syllabus or need the key messages refreshed. The sessions aim to:

- Help teachers to plan a series of lessons using the Field of Enquiry
- Pinpoint how knowledge builds up cumulatively across the school, a year, unit & within a lesson.
- Spotlight subject leader resources
- Learn how to navigate the RE website
- Have your questions answered by a consultant
- Meet other subject leaders, make connections & share ideas.

All meetings will be run from 4.00pm—5.30pm.

Central : Lea Community Primary School, Preston – **7th March 2023**
South: Duke Street Primary Chorley **– 2nd March 2023**
East: Huncoat Primary Academy –**TBC due to strike action**
Please book via LPDS, Details - LPDS Resources (lancashire.gov.uk)

Watch this space!

Consultants are currently working on some complete lesson by lesson units of work to support the teaching of Hindu Dharma. This piece of work is in direct response to your feedback in the annual RE survey.

Regional RE Hubs

The regional RE Hubs project is pleased to announce **FREE training** (click the link) for those interested in helping schools to deliver high-quality RE. Each training sessions lasts 1.5 hours and sessions run monthly for you to select one that fits your schedule. For more information see

https://www.facebook.com/groups/regionalrehubs

Upcoming training dates:
- **Tuesday 24 January 4-5:30pm**
- **Monday 20 February 6-7:30pm**
- **Thursday 23 March 2-3:30pm**
- **Tuesday 18 April 9:30-11am**
- **Wednesday 17 May 11-12:30pm**
- **Tuesday 20 June 10-11:30am**

To sign up, email
marketing@regionalrehubs.co.uk

Tips that work for retrieval, recall and memory retention

Five Fingers, Five facts

- The thumb represents the name of the worldview
- The first finger the name of the followers
- The middle finger the name of the sacred text
- The fourth finger the original language of the sacred text
- The little finger the place of worship.

This could be used consistently from class to class then other ideas added in such as the Five Pillars of Islam, The Five Ks, 5 festivals, 5 names for God, 5 special people.

Thanks to Naomi Anstice, member of the NATRE executive.

Free training for KS3 teachers at Manchester University

Teacher CPD: Food and Religion - Belonging and Identity

Audience: Secondary School RE teachers (KS3)

Saturday 4 February 2023, 9.30am to 2pm, The University of Manchester, Oxford Road, Manchester M13 9PL

Are you looking for teaching resources that offer new ways of linking everyday choices familiar to your students with religious practices?
Join us in person for a free workshop introducing you to lesson plans developed by two Manchester-based religious education teachers. This newly developed set of six lessons for Years 8 and 9 stimulate teachers and students to explore food choice in religious settings in a nuanced and culturally aware manner.
Further information and how to book:
The event is free, but please register and find more information Eventbrite.
Download the flyer here.

Interfaith week

Did you miss Interfaith week in November?
No problem. You can still access a range of interfaith resources for both primary and secondary schools via this link:
https://www.interfaithweek.org/resources/schools

You are not too late however for **World Interfaith Harmony Week** which takes place during the first week of February every year. This is a global movement arising from a United Nation's resolution which aims to spread harmony and tolerance between the world's religions and those with no faith. Looking for ideas to support your work on British values?

Click here https://globaldimension.org.uk/calendar/world-interfaith-harmony-week/

Ordinary People theme for Holocaust Memorial Day 27ᵗʰ January 2023

This year's Holocaust Memorial Day takes the theme of ' Ordinary People'

The theme highlights the ordinary people who were actively involved in perpetrating all aspects of genocide.

It also prompts us to consider how ordinary people such as us can be extraordinary in our actions, challenge prejudice, stand up to hatred and speak out against identity based persecution.

What is abnormal is that I am normal. That I survived the Holocaust and went on to love beautiful girls, to talk, to write, to have toast and tea and live my life – that is what is abnormal.

Elie Wiesel, survivor of the Holocaust

For activities and resources click here:
Holocaust Memorial Day Trust (hmd.org.uk)

HOLOCAUST
MEMORIAL
DAY

Strictly RE – their annual national conference

The National Association of Teachers of Religious Education (NATRE) invites you to join over 250 RE teachers at Strictly RE – their annual national conference.

A ticket includes a choice of over 34 live seminars throughout January and over the main event weekend at the end of the month, 3 keynote sessions and most importantly full access to recordings of all sessions for 12 months.

Many attendees use these recordings as whole staff or department CPD throughout the year to maximise their budgets, and to catch up on sessions they didn't attend live. The conference is of high value to ITE students and ECTs as they start their careers, offering a high volume of subject specific training and the opportunity to network with RE professionals outside of their existing contacts at all stages of their career.

You can find full information about timings, seminars and ticket price on our website Strictly RE 2023 – RE teacher conference with practical CPD (natre.org.uk)

If you would like to book places for 3 or more staff/trainees please let Chris Hooper know and he would be happy to arrange a discounted rate.

Chris Hooper

chris@retoday.org.uk

Needing Help?

Finding the Agreed Syllabus a challenge? Not sure how to assess in RE? Needing to increase subject knowledge of a specific religion? Wanting to raise the profile of RE in your school? Committed to developing the effectiveness of the subject leader for Religious Education?

To access support please contact: advisory.support@lancashire.gov.uk

Census 2021

Please click on the link to view statistics relating to the religious composition of England and Wales

Religion, England and Wales - Office for National Statistics (ons.gov.uk)

Some snapshots:

%	No religion	Christian	Buddhist	Hindu	Muslim	Sikh	Jewish	Other	Didn't answer
Preston	26.3	47.6	0.3	3.0	16.1	0.7	0.1	0.4	5.4
Burnley	31.5	48.2	0.2	0.2	14.0	0.1	0	0.4	5.4
Lancaster	38.1	51.8	0.4	0.4	1.9	0.1	0.1	0.6	6.6
Ribble Valley	26.2	66.4	0.2	0.3	1.3	0	0	0.3	5.3

KS4 Free Webinar

Raising standards in GCSE RS – led by Angela Hill from RE Today, here is a link to Angela's bio:

Consultancy services through the RE Adviser team (retoday.org.uk)

A free webinar is being held on Thursday 23rd March from 3- 5.30pm for all KS4 teachers of Religious Studies.

To get a place please book via the LPDS site.

Link here: Details - LPDS Resources (lancashire.gov.uk)

Whole School Community Works Towards Religion Equality at Sherwood Primary School

This month, Sherwood Primary School have achieved the Religion Equality Badge as part of the Lancashire Equality Mark. Throughout their impressive work in this area, consultation with their wider school community has been key and they have had great engagement from staff, parents and pupils (through a number of means, including online questionnaires, meetings, equality ambassador groups, school governor meetings).

One of their focuses has been updating their reading materials & reading pathways so children & families from diverse religious backgrounds are represented. There is evidence that using "identity texts" such as these helps to engage pupils in education resulting in a greater feeling of belonging and higher educational attainment. Whilst visiting school we could see how popular these books are with pupils.
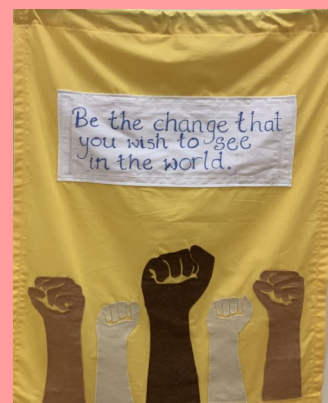
Further work has taken place on reviewing the RE curriculum to ensure it aligns with the Lancashire Syllabus, further development of planning for assemblies and a review of the school prayer to ensure it was inclusive of all groups and allows children to adapt it as an opportunity for prayer or reflection in line with their own beliefs. The planned calendar of events over the year, the displays in school and the use of the school community as a learning resources for others means that there is a strong awareness of different faiths and respect for different beliefs.

Finally staff work to ensure that any assumptions or stereotypes about religions are addressed and it is recognised that this will be ongoing work in reflection of different family and wider society attitudes and knowledge.

The school is not "resting on its laurels" and have plans for next steps to create a reflection area that all pupils can access (as currently this is only possible in some year groups) and update to their religion display to ensure those families and children of no faith also feel included.

To find out more about the Lancashire Equality Mark contact the Education Improvement – Equality & Diversity Team

Equalityanddiversity@lancashire.gov.uk

Humanism

Humanists UK **offer access to accredited Humanist speakers, who are available to deliver talks (classroom or assembly) to both primary and secondary schools.**

These school speakers are trained and experienced volunteers who help schools across England, Wales, and Northern Ireland to teach about humanism. Using their life experience and knowledge, our school speakers can add a personal dimension to young people's study of humanism that goes 'beyond the textbook'. They offer a range of services free of charge and will fit around schools' needs and requirements.

Keith Pennington is Chair of Lancashire Humanists and a regular participant in Lancashire SACRE meetings. Keith has been delivering school talks for the last few years and is happy to discuss any school's requirements.

He can be contacted via email at keith@lancashire.humanist.org.uk.

New LPDS (Teaching & Learning Website)

You should be aware by now that the Lancashire Grid for Learning (LancsNGFL) has moved & is combined with the Lancashire Professional Development Service website. This new **LPDS *Teaching and Learning Website*** can be accessed here: www.lancashire.gov.uk/lpds your RE website subscription is located here Religious Education - LPDS Resources (lancashire.gov.uk)

In order to have your own account set up on the new website the head needs to follow the guidance sent to them in July via the portal, included here
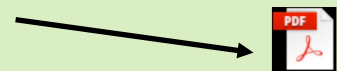
Adobe Acrobat Document

Once this is done you should visit www.lancashire.gov.uk/lpds and select 'login', then select 'forgot password? Please use the email address that your head registered to your account. Please note that you can not do this if the head has not already set up an account for you, only the head can do this, see the letter below that was sent to the head with instructions.

Adobe Acrobat Document

This means that you no longer need to use the generic password but can instead create your own.

If you need any **technical support** about logging on *after* your head has set you up with an account then please contact us at lpds@lancashire.gov.uk

For other queries please do not hesitate to contact us on 01257 516166 or advisory.support@lancashire.gov.uk

Special Education and RE

Lancashire SACRE support for teaching

Ideas, policy, practice and debate

From RE Today / Lat Blaylock

Pupils at Weatherfield Special School created art works about the search for God and the theme' God's Good Earth' for the NATRE Spirited Arts competition

Pupils in Owls Class at Kingsmill Special School studied prayers in different religions and their own experience, and created this body sculpture about talking with God.

1

Pupils with SEND and Religious Education

Pupils with SEND are entitled to receive Religious Education based upon the Locally Agreed Syllabus as far as it is practicable – or with a curriculum of similar ambition to national curriculum subjects, if an academy chooses not to follow the local syllabus. This entitlement applies to all pupils, whether they are educated in mainstream schools or special school settings.

We believe that RE can provide challenging and nurturing learning opportunities for every pupil, and we seek creative and well thought out ways of providing for these entitlements to RE, so that every pupil can benefit from the opportunities for personal development the subject provides. Far from being a 'box to be ticked' in the curriculum, RE can help pupils gain awareness of themselves, their place in the world and what it means to be human.

Two principles: good RE seeks to be holistic and inclusive

- Holistic RE focuses on the pupil as a whole, rather than only focusing on specific elements. A holistic vision of pupils' development considers all aspects of their individual needs, including how they interrelate with each other and the factors that influence them, and how this affects how they learn. Whether learners are part of a community of faith or not, RE offers them appropriate ways to engage with religion and belief and connects to every individual's need for spiritual, moral, social and cultural development.
- Inclusive RE recognises all pupils' entitlements to learning that respects diversity, enables participation, removes barriers and anticipates and considers a variety of educational needs and preferences. RE offers all learners a space in which they are included, valued and respected.

Section A: Guidance for pupils not engaged in subject specific study

Following the Rochford Review (2019), the government announced plans to introduce the engagement model. This is a new form of assessment for pupils working below the standard of the national curriculum tests and not engaged in subject-specific study. It replaces the Performance Scale's steps 1 to 4 (often called 'P' scales) and statutory from 2022.

Further general details of the Engagement model can be found here: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/903458/Engagement_Model_Guidance_2020.pdf

The engagement model celebrates the different abilities of pupils not engaged in subject specific study. This intention is always appropriate for RE. It enables the collection of qualitative information and evidence that should inform a teacher's assessment of their pupils' evidence of progress in the following areas:

- the effective use of their senses, including the use of both near and distant senses and the use of sensory integration;
- the application of physical (motor) skills to permit active participation in new experiences;
- states of emotional wellbeing to facilitate sustained motivation to learn;
- communication and language skills to inform thought processes.

How will pupils be assessed using the engagement model?

The engagement model has 5 areas of engagement, and pupils can show responses to experience of RE in relation to these areas.

- exploration
- realisation
- anticipation
- persistence
- initiation

The areas allow teachers to assess pupils' engagement in developing new skills, knowledge and concepts in the school's curriculum by demonstrating how pupils are achieving specific outcomes. They represent what is necessary for pupils to fully engage in their learning and reach their full potential.

The model provides a flexible description of ways in which pupils with severe and profound learning difficulties make progress in their education, and recognises that progress for these pupils is not merely linear. The model does not specify a curriculum, but does offer a rounded and holistic way to identify small steps of progress, linked to termly outcomes for these pupils, supporting and enriching the learning pathways for non-subject specific learning. The model allows teachers to assess their own effectiveness in connecting their teaching to the learning needs of each pupil, clarifying teachers' understandings of the pupils' learning journeys.

Progress through each of the 5 areas of engagement should be measured by identifying how established the pupil is against each of the areas of engagement. This will differ for each pupil according to their profile of needs as set out in their Education, Health and Care (EHC) plan.

The model recognises that engagement is multi-dimensional and breaks it down into 5 areas that allow teachers, in relation to RE, to assess:

- how well their pupils are being engaged in developing new skills, knowledge and concepts in the school's RE curriculum
- how effective the special educational provision is in empowering their pupils to progress against the agreed outcomes in their EHC plans and how effectively pupils are engaging with and making progress against these plans in particular relation to RE
- pupils' achievements and progress across the 4 areas of need of the SEND code of practice (communication and interaction, cognition and learning, social, emotional and mental health difficulties, and sensory and/or physical needs) The four areas all connect to good RE.

The engagement model:

- is a unique method of observation, allowing insight that improves provision for all pupils
- uses a pupil-centred approach that focuses on their abilities rather than disabilities
- values all sources of knowledge and information provided by those working with the pupil, including teachers, school staff, other professionals and parents or carers
- promotes consistency and a common language amongst schools and all those working with the pupil
- recognises there is a complex interaction between pupils' physical, sensory, communication and learning disabilities that affects how they progress

3

The Five areas of Engagement

Exploration: which stimuli or activities interest and motivate the pupil?

Realisation: what leads the pupil to surprise, excitement, delight, amazement or fear?

Initiation: how does a pupil act to bring about a desired outcome?

Anticipation: how does the pupil respond to and make sense of what they hear, feel and see as an activty begins?

Persistence: how does the pupil sustain their attention or interest in a stimulus or activity?

Religious Education may provide opportunities for pupils to learn in all of these areas. Using outcome statements from the early years foundation stage profile can provide helpful and relevant clarification of learners' progress. https://www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook

These questions will help teachers considering the provision of experiences from RE for pupils with SEND to focus their contribution to learning for pupils.

The table on the next page might provide teachers with audit questions about current provision and planned improvements.

4

In what ways can RE for pupils with SEND:	
• recognise the pupil's individual needs?	
• show and celebrate the pupil's success?	
• provide evidence of the pupil's responses and achievements?	
• provide ways of comparing the pupil's current responses with past ones in order to show evidence of their achievements?	
• capture information about the quality of the pupil's progress so the complexities and subtle differences of individual responses can be described, interpreted and explained?	
• contain information and evidence that enable decisions to be made concerning the pupil's needs can be used to inform planning and next steps for pupils, including special educational provision?	
• assist in gathering evidence for reporting the pupil's achievements and progress against their EHC plan as part of the annual review process?	
• assist in compiling evidence as part of end of academic year reporting to the pupil's parents, LAs and governors?	

5

Section B:

Guidance for pupils beginning to engage in RE specific learning

1. Introduction

This guidance is designed to stimulate, support and promote best practice and high standards of achievement in RE for all pupils. It focuses on teaching and learning in RE among pupils with a range of special educational needs and disabilities.

RE can make a powerful contribution to the learning of pupils with SEND. They can develop understanding of religious and life issues through experiences including song and music, discussion and talk, use of artefacts and the creative arts which cannot always be reflected in their written work. What follows is guidance on how RE may be made more accessible for such pupils.

2. Principles for RE and pupils with SEND.

A. Valuing the importance of RE for pupils with special needs.

RE is part of the core curriculum and is a positive entitlement for all pupils and should be taught with the same educational purposes, validity and integrity to all. In special schools the law requires the Agreed Syllabus to be taught 'as far as is practicable', and quality teaching will tailor the syllabus carefully to the special needs of all pupils. The positive effect may be that in RE pupils with difficulties, problems or tragedies in their young lives find the most space to explore and seek to resolve their own conflicts.

B. Using pupils' experience of difficulty to develop their capacity to understand searching themes in RE.

There are areas in which pupils with special educational needs may show particular strengths. A pupil's experience of difficulties or suffering could lead to a heightened awareness of searching themes in RE. Sometimes small group work with pupils with special needs is particularly important in making space for reflection on experience and meaning. Good RE faces difficulties sensitively, rather than 'ducking the issues'.

C. Building on pupils' interest in people and what they do.

Some pupils with special educational needs sometimes show more awareness of people's feelings and a curiosity about what people do. This can lead to an interest in the effect of religious belief on people and interest in how individual religious people lead their lives. This may involve pupils working on their own ideas about belief and experience, considering meanings for themselves.

D. Valuing pupils' use of religious language.

Some pupils with special needs may show a lack of inhibitions in using religious and spiritual language, such as 'soul', 'heart' and 'spirit'. This can lead them into a spiritual perception of religion and human experience and an engagement with the symbolic.

E. Being sensitive to the variety of pupils' understanding of religious concepts.

It is difficult to generalise about the appropriateness of introducing certain religious concepts to pupils with special needs owing to the wide range of their needs. Teachers need to be sensitive in judging the appropriateness of different material on, for example, miracles and healing, which may be perceived differently by pupils with different disabilities. RE seeks to develop sensitive and respectful attitudes, and these can be exemplified by teaching which is sensitive and respectful.

F. Allowing pupils to engage with explicit religious material.

RE which lets the emotion and power of explicit religious materials loose in the classroom, and welcomes personal responses can provide powerful opportunities for spiritual development for pupils with a variety of special educational needs. An over-emphasis on seeing special needs pupils as needing a 'small step' approach can block the development of a vital and dynamic form of RE. Some pupils may respond to the 'burning core' of questions that engage the imagination and often lead from the spiritual into 'explicit RE.'

G. Promoting pupils' use of the arts as a way of expressing themselves.

Pupils with special educational needs may have an enjoyment and engagement with art, music, dance and drama. Using these forms of expression can be very effective with special needs pupils.

H. Recognising pupils' intuitive responses to religious issues.

Pupils with special educational needs may show a more intuitive approach to religion and human experience, and this may be expressed through questions, insights or gestures. These intuitive moments can display leaps of learning or understanding which are at odds with their understanding of other concepts. Some pupils with special educational needs will show a willingness to share a spiritual response. These achievements can be celebrated and noted by the teacher, but often no written product of achievement exists. A lack of permanent evidence of achievement does not matter in such cases.

I.   Valuing pupils' achievement through creative forms of assessment and recording.

These forms need to he developed in order to reflect moments of intuition, insight and response. A 'Wall of Wisdom', where pupils' deep comments and questions about religion and human experience are written can be displayed in class, or a photographic or video record of significant events can be kept, or a running record in the teachers' notes.

3.   Educational contexts.

The principles set out above apply to pupils with special educational needs in all settings. These include SEND pupils in mainstream schools, special units attached to mainstream schools, PRUs, hospital schools and special schools. Pupils have a wide range of backgrounds and needs, including learning, emotional and behavioural difficulties. In RE these may be accentuated by differences of home and faith backgrounds. It is important to recognise that all pupils can achieve in RE, and teachers have the task of unlocking that potential and facilitating that achievement.

4.   Differentiation in RE: meeting each learner's needs.

Legislation provides an entitlement for all pupils to a broad and balanced curriculum. A wide range of ability and experiences exists within any group of pupils. Teachers need to be able to provide equal opportunities in learning through a flexible approach and skills which differentiate teaching and learning, matching the challenge of RE work to individual learners' needs.

Differentiation within RE involves meeting the individual needs of pupils in ways that are relevant to their life experiences. Successful differentiation is dependent on planning, teaching and learning methods and assessment. This requires:

- an understanding by teachers of the ways in which pupils learn;
- providing imaginative learning experiences which arouse and sustain pupils' interest;
- supporting the learning which takes place in RE by what is taught in other curriculum areas.
- matching work to pupils' previous experience;
- an understanding of factors which may hinder or prevent pupils learning;
- careful analysis of the knowledge and skills which comprise a particular learning task;
- structured teaching and learning which will help pupils to achieve and to demonstrate their learning outcomes;

Differentiation strives to help all pupils to learn together through providing a variety of tasks at any one time. Pupils can also be given some choice over what and how they learn so their learning reflects their interests and needs.

The ethos of a school and the work of individual teachers is very influential in RE. A positive ethos facilitates differentiated teaching through excellence in relationships based on mutual respect. Two factors make an important contribution:

- attitudes to learning - a philosophy which encourages purposeful learning and celebrates effort alongside success, as well as helping pupils take responsibility for their own engagement in tasks;
- a safe, stimulating environment which recognises individual needs of pupils, sets appropriate challenges and builds on a positive, praising classroom culture.

5.   Planning.

Once schools are familiar with the requirements of the RE Agreed Syllabus and have chosen which religions are to be studied in which Key Stage, long, medium and short term planning can be put in place which includes teaching and learning for pupils with special educational needs. Special schools have the flexibility to modify the requirements of the Agreed Syllabus to meet their pupils' needs, such as selecting materials from an earlier key stage or by planning to focus on just two religions. They must teach the syllabus 'as far as it is practicable.'

The development of pupils' individual education programmes (IEPs) allows for RE to be provided according to pupils' needs, such as focusing on communication, social, sensory or other skills to which RE can make a significant contribution. Some pupils may need additional experiences to consolidate or extend their understanding of particular concepts, so timing needs to be flexible enough to allow for this. Where teaching is good, the specific skills of reflection, expression and discernment will not be neglected.

RE and SEND Planning should provide for:

- the range of pupil ability in the group, with differentiated activities;
- the past and present experience of pupils;
- the family background of pupils (including in relation to religious and non-religious family culture);
- the individual needs of pupils, including their special educational needs and their personal learning plans;
- a range of opportunities to assess progress and to report to parents.

There are some commercial resources available to support this work, for example the 'Equals' programme offers well thought out work for SEND RE to schools.

6.   Teaching and learning approaches for pupils with SEND

A wide variety of approaches can succeed, including the use of artefacts, video, visits and visitors, ritual, reflection, stilling and experiential activities, classroom assistants, the widest possible range of sensory and experiential approaches, and use of ICT including internet, recorded music, a digital camera and scanner, new video technologies, big mac switches, concept key boards and overlays. New technologies are often created to help pupils with SEN: Good RE teaching must always seek to make the most of them.

7.   Recording pupils' achievement.

Pupils with SEND in RE want to be able to show their achievement. Teachers need to enable pupils to demonstrate statements of achievement and learning outcomes. For pupils with SEND, this document provides an application of the DfE's Engagement Model and the use of performance statements (formerly called 'P4-P8'). These refer to skills, knowledge and understanding in RE. Teachers can also make special use of the Early Learning Goals applied to RE in the syllabus and the outcome statements for pupils aged 7, 11 and 14, as appropriate. It is practicable for RE outcomes to break age related norms for pupils with SEND.

Particular outcome statements could be broken down into a number of smaller elements and steps to work on and celebrate achievements. In good RE these could include pupils' responses to:

- experiencing an activity in RE
- sharing an awareness of the activity
- being a part of, or being an agent in classroom rituals for learning
- using the senses in different ways related to RE experiences and content
- exploring artefacts, experiences, stories, music or other stimulus materials in RE
- participation in the activities in varied ways
- praising and being praised, thanking and being thanked
- observing or participating in an enactment of an aspect of the learning

The use of the full range of RE outcome statements may provide useful tools in enabling teachers to:

- plan future work with objectives, tasks and learning experiences appropriate to pupils' ability and development;
- ensure continuity and progression to the next stage;
- set appropriate RE targets for pupils' personal IEPs;
- recognise pupils' levels of engagement and response.

8.   Accreditation of RE.

The National Qualifications framework provides for entry level qualifications such as a certificate of achievement to accredit the achievement of students at 16 whose achievement is below that of GCSE. Entry level qualifications in RE/RS are available from several awarding bodies. These accreditation routes award grades of pass, merit and distinction roughly equivalent to National Curriculum levels 1, 2 and 3. These qualifications may allow appropriate forms of assessments for pupils with special needs. Local collaboration between special schools and other schools can provide support for the use of such accreditation.

Le Rondin Special School in Guernsey created a film about diversity with their visually impaired pupils. Full of texture and sound, written in braille as well as English, the project absorbed the 7-9 year olds for several sessions and provoked deep discussion about their needs, perspectives and differences.

10

Descriptions of achievements in RE for pupils with SEND who are working below National Curriculum Outcomes

Progress for pupils with SEND engaging in a subject specific RE curriculum has been described using 'Performance Levels' for some years. P Levels 1-3 have been superseded by the Engagement Model described above, but these statements (formerly referred to as P4-8) continue to provide flexible and useful descriptions of the ways in which pupils with SEND show some of their achievements in RE. Teachers are advised to use these statements for planning and teaching and learning. Constructive debate about ways forward is welcome of course!

Pupils learning in RE may be characterised by increasing progress described below. These descriptions are open to interpretation by teachers and provide flexible tools for recognising some steps towards learning and progress in RE.	
Involvement is mostly responsive and prompted **(Formerly called P4)**	Pupil can: • use single elements of communication e.g. words, gestures, signs or symbols, to express their feelings. • show they understand 'yes' and 'no'. • begin to respond to the feelings of others e.g. matching their emotions and laughing when another pupil is laughing. • join in with activities by initiating ritual actions and sounds. • demonstrate an appreciation of stillness and quiet.
Involvement is increasingly active and intentional **(Formerly called P5)**	Pupils can: • respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. • respond to a variety of new religious experiences e.g. involving music, shared emotion, drama, colour, lights, food or tactile objects. • take part in activities involving two or three other learners. • may also engage in moments of individual reflection.
Learners are beginning to gain skills and understanding **(Formerly called P6)**	Pupils can: • express and communicate their feelings in different ways. • respond to others in group situations and co-operate when working in small groups. • listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. • carry out ritualised actions in familiar circumstances. • show concern and sympathy for others in distress e.g. through gestures, facial expressions or by offering comfort. • start to be aware of their own influence on events and other people.

Learners are beginning to be able to use their skills and understanding **(Formerly called P7)**	**Pupils can:** • listen to and follow religious stories. • can communicate their ideas about religion, life events and experiences in simple phrases. • can evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences. • can find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses. • may communicate their feelings about what is special to them e.g. through role play. • can begin to understand that other people have needs and to respect these. • can make purposeful relationships with others in group activity.
Learners are more secure in using the skills and understanding they have gained **(Formerly called P8)**	**Pupils can:** • can listen attentively to religious stories or to people talking about religion. • can begin to understand that religious and other stories carry moral and religious meaning. • are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories. • can communicate simple facts about religion and important people in religions. • can begin to realise the significance of religious artefacts, symbols and places. • can reflect on what makes them happy, sad, excited or lonely. • are able to demonstrate a basic understanding of what is right and wrong in familiar situations. • are often sensitive to the needs and feelings of others and show respect for themselves and others. • treat living things and their environment with care and concern.

Additional practical materials:

'Growing in RE', a booklet by Anne Krisman, is available free on the NATRE website at www.natre.org.uk

NATRE member link:
https://www.natre.org.uk/uploads/Member%20Resources/NATRE%20Resources/Primary%201000/SEND%20RE.pdf

It provides a wealth of practical illustrations of great SEND RE work.

We also support a facebook professional community group about SEND and RE, which we invite all practitioners in this area to join: https://www.facebook.com/groups/REandSEN

LB 2022

Making RE accessible to all: an on-line dialogue about teaching RE to children with Special Educational Needs and Disabilities (SEND)

From the 'Professional Reflection' section of RE Today magazine, May 2022

Rebecca Pearce

My journey in researching this area of pedagogy in Religious Education (RE) began when I began a teacher fellowship awarded by the Farmington Institute (http://www.farmington.ac.uk). RE has long been a passion of mine, largely because I find exploring the belief systems and culture of others as fascinating as I find reflecting on my own. This passion can be seen throughout my personal educational history and life experiences. Although raised Christian, I still feel myself very much on a journey of discovery when considering my own spirituality.

In my current role, I am RE lead in a mainstream primary school in South West England. My experience of teaching the subject has only served to increase my fascination and to cause me to ask further questions, not only of myself but about learning in RE. Experience has led me to believe that children, particularly, are capable of approaching big ideas, concepts and belief systems with an open mind. Children seem open to considering deep philosophical and spiritual questions in ways that adults can find more difficult, perhaps due to psychological barriers created by previous experiences.

An example of this was when recently I asked my class to reflect upon and express their own beliefs about God, a task many adults, myself included, would find extraordinarily difficult. The children however were able to come up with unique and fascinating ideas. One girl drew on her own self, explaining that "God is always with me," Another child thought of his Nan and explained, "I think of passed away family members when I think about God." Many more thought of animals or scenes from nature and were able to explain that they had done so because God created, "Everything beautiful," or because they saw qualities in the animals chosen that they imagined God to have.

Often, I am amazed by the profound, insightful answers and questions children formulate. Earlier this year we read the story of Noah. A girl asked, "Why did God only ask Noah to take his wife and children? What about his parents?" This sparked an animated debate in my year 4 classroom in which the imagined qualities of Noah's parents were discussed in great detail. This led to discussion about why someone hasn't found the answers to these questions and whether they should even try, before one child decided he was going to say a prayer to ask God. One little boy observed, "God makes a lot of promises but always wants something in return." This initiated further conversation about the ethics of this point.

This whole fascinating discussion took place with very little input from me. I was frantically trying to scribble all these quotes down! In my opinion, it is moments like these in which a pupil's ability to comprehend in RE is really evident. As the Wiltshire Agreed Syllabus level descriptions for KS2 attainment target 2 (learning from religion and belief) states, pupils should be able to '-Raise and suggest answers to questions and issues raised by religion and belief. -Apply their ideas relating to their study of religion and belief to their own and other people's lives. -Describe what inspires and influences themselves and others, in relation to religion and belief." Some of the pupils whose thoughts I have described above are on the SEND register, are significantly below ARE in reading and writing, and have historically been so in RE. Nevertheless, through the two activities described alone, I would be confident in saying that

13

these children had accessed and were capable of achieving ARE in attainment target 2 for the unit taught.

Experiences like these throughout my teaching career have caused me to maintain that every child is able to achieve positively in RE. Why, then, do so many appear not to realise these achievements in RE lessons? When an opportunity to further explore why this is arose with the Farmington Institute, I grasped it quickly and with both hands!

I decided that answers to my questions and concerns could be explored starting in my own educational setting. I teach in a rural Wiltshire C of E school. Our pupil intake largely consists of white British children who identify as Christian or as having no religion. We have a slightly lower than national average number of children receiving the pupil premium (PP), but a higher than average proportion of SEND children. Nationally, primary schools with higher proportions of pupils with special educational needs (SEND) are associated with lower performance (*research report published by the DFE into supporting the attainment of disadvantaged pupils*). Although this report focusses on academic achievement across all subjects, it seems particularly relevant to my setting and articulates general educational principles at the heart of the issues around RE for all that I would like to investigate.

Our school has a number of strengths in its teaching of RE, but as in any school, has aspects of practice which we can also improve through reflection and action. In correlation with the aforementioned report, SEND data showed poorer outcomes in RE than for other groups of children. I strongly disagree that these pupils are any less able to achieve in RE than anyone else and therefore hypothesise that there must be a barrier that is currently preventing their achievement that we have not yet realised.

So, what could this barrier be? Interestingly, the best outcomes for SEND pupils in our school in RE were seen in KS1 where alternative recording is more a part of general pedagogy than it is in KS2. This relates to my previous observations where I gathered children's reactions to the story of Noah which resulted from shared thinking and time to verbally articulate responses. Had I asked children to record their reactions to the story of Noah in their books would I have had the same quality of response?

Could the barrier then be around pedagogy? Or even teacher confidence in assessing RE separately to other academic subjects, where evidence in written outcomes may not be so obvious? Or are engaging, practical activities key? During a pupil voice survey on how children felt RE could be improved, practical activities such as drama and art were often mentioned. Could it be that targets and interventions are so heavily focussed on 'core' subjects that it detracts from a child's interest or ability in RE? Although our school endeavours to make as many interventions as possible classroom based, targets chosen for SEND children are often concentrated on maths or English. Does RE then become somewhat irrelevant to the child? If it is none of these things, what does stop a child with SEND from achieving in this subject?

These questions lead me to Anne Krisman, whose published research on themes of teaching of RE in a special school seemed to resonate with my own concerns. Anne invited a former pupil of hers, Michelle, to attend our on-line interview so that I could better understand the experiences of inclusive RE from the learner's perspective as well as that of the teacher.

Anne Krisman

My philosophy of teaching RE in a special school came from watching my pupils. They often had, as Becky described, a spiky profile. Their level of understanding and spiritual responses were markedly different from their achievement in Maths and English. When handed a

14

religious artefact, they placed it to their heart, showing it was precious, despite not having language to express the concept.

Teachers now are familiar with the Worldviews idea of lenses and how we all see the world differently. Janet pondered in our online discussion whether there was such a thing as a special needs lens. A pupil from a difficult home background once talked about the absence of the mother in the parable of the Prodigal Son. The son left, they explained, because there was no mum there to help him.

Over lockdown, I was in touch with several ex pupils, now in their 20s and 30s, who still find relevance in the deep themes we explored in our colourful classroom. RE has helped them through tough times in their lives.

One ex-pupil is Michelle, from the Reform Jewish tradition. Since leaving school, she has become a campaigner for people with learning disabilities - "I used to be a shy girl but now I've opened up and spread my wings." She is involved with Mencap's Treat Me Well campaign and a Speak Out leader for Lincolnshire – "I can help give back to the community." Touchingly, she feels her late grandparents guide her in her work for those with disabilities.

Michelle's learning from past RE lessons and her central Jewish beliefs are reflected in her present campaigning work. She was quick to explain how it was important to fight for disability rights, in a world that can take advantage of the weaker ones. She quoted loving your neighbour as yourself and respecting people, not judging them by their cover. Visiting places of worship was about "knowing there are friends out there and meeting new people." When I mentioned the Jewish concept of 'tikkun ha'olam" – repair of a damaged world – she immediately took the angle of how we could give people with disabilities more care and how councils could help give better access to shops and services for people with wheelchairs.

One thing that fascinated me was her use of the concept of 'connecting'. This is something that was always in my teaching – making links between the pupil and themes in the religion or worldview. It is one of the keys in my '5 Keys Into RE' planning tool, which I devised after watching my pupils' responses to RE. It is also central in Judaism, with our focus on connecting with God, with family, our community and our history. Michelle talked about reaching out to people from different faiths and connecting with organisations who can remove barriers from the lives of those with disabilities.

I asked Michelle for three messages to give Becky and other teachers who have children with special needs in their classes.

1)   Make reasonable adjustments for your pupils, using symbols, images and dance

2)   Develop their courage to go out to mosques, temples, synagogues and other places of worship, as they will learn about others' different views

3)   Always keep children with special needs in RE lessons and never remove them for extra English or Maths. Having a learning disability doesn't mean they can't learn RE… be prepared to explain in ways they understand. We all need to learn about RE and connect other religions with our own beliefs.

Broader discussion

Having discussed the ability of SEND children to access RE through observations made in both a special school and in a mainstream primary school it would seem apparent that not only are these children able to access key RE concepts and make progress in their understanding of them, but that they can continue to have a profound and valuable impact on their lives going

15

forward. It therefore seems essential that RE is valued and accessible for all children, not only as an academic discipline, but as a form of expression and as a potential guiding force in their lives.

One of the most impactful messages Rebecca took from the investigation is the idea of 'connection'. This correlates strongly with observations she has made in her own classroom in which children are more able to consider deep concepts through relevance to their own lives. She will take the advice of Anne and Michelle on board and continue to monitor the impact of this in her quest during the Farmington Fellowship and beyond to ensure all children in her setting are able to access and progress in RE in a valuable and inclusive way which ensures achievement for all.

For Anne and Michelle…

The discussion we have all had continues to emphasise how central an inclusive form of RE is for our pupils. It breaks my heart to see it delivered by 'dropdown days' in primary and special schools. RE isn't a quick inoculation but something that grows with our pupils and needs time to flourish. Over lockdown, my ex-pupil Peter, now almost 40 years old, remembered our classroom work on Buddhism so many years ago. Drawing lotus flowers helped him cope through those anxious months for us all.

Creative RE is also missed by those with learning disabilities who go on to 18 – 25 further education college provision. The emphasis on functional work-related skills seems to exclude any spiritual input. Many young adults with disabilities are not able to communicate their needs and feelings about their provision. This is why we need advocates like Michelle, speaking out with bravery and bringing about change.

Discussion

- **What priorities do Rebecca and Anne Identify in their SEND RE work? Do you share these? What would you add or adjust?**
- **Centring on learner's needs is emphasised here: what factors sometimes draw teaching away for the child, the learner?**
- **Spirituality – variously described – is seen as a core element here. Do you think that school SEND RE can contribute to pupils' spiritual lives more effectively than it has done? How and why?**

Pupils were eager to find ways in which, like Dr King, they could take action to make the dreams come true.

Pupils at Ashfield Special school found Martin Luther Kings' speeches exciting: some imitated them gleefully. Teachers had 1-2-1 chats about dreams wit each pupil. The display was a class favourite.

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Dreams for each one of us

Case study: a good example of RE in action for SEND pupils.

Please just type into the sheet. A photo of the work, the classroom or the activity would be brilliant. Fill in version available from lat@retoday.org.uk

Your name, school and email	
1. **Thinking of an example of RE for SEND pupils that you were pleased with – could be a lesson or several – please can you say what happened? Give us plenty of detail.**	
2. **What were the RE aims of the work? A simple statement of two or three aims please.**	
3. **How did the learners respond and what pleased you about their engagement and reactions? Did you observe or record RE outcomes? Again, lots of detail is great.**	
4. **If you did this work again, how would you improve it from a good start?**	

17

5. What made this good RE for you?	Page 34
6. What were the needs of the learning group here, and how were the learners engaged? Did this lesson make a 'gift' to the pupils own needs from RE?	
7. What are the resource implications of this work – anything a school needs to make work like this effective?	
8. What else would you add to the case study so that other teachers could use your ideas easily?	

An example from another SACRE:

Wolverhampton SACRE ran a small project on RE and SEND pupils.

Teachers said…

Lauren: One good example of RE from our school is we have done visits to places of worship to put everything learnt into context. Pupils got a lot from this. We had very good welcomes from the local church and the Mosque. We also linked up with another school where pupils went and taught children about their religion.

Fran: One example of good RE from our school is RE through ART. Posing a puzzling question to the children and letting them answer through their ART as they really engage and use their imagination. You can see how their mind is making sense of the world. There is a sense of shared achievement.

Sam: One example of good RE from our school is that we had a fantastic Diwali day - pupils experienced a range of music, foods, clothing and rituals through a multisensory approach. Storytelling was fun, and our Hindu pupils linked school and their home celebrations.

Katy: One example of good RE from our school is that we work hard to provide a wide range of multi-sensory experiences for learners to engage with the wider world, through diversity days. For example we use art, dance, music, food tasting sessions, sensory stories and opportunities for tactile exploration. We expect children to think and share at their own level about deep ideas.

Tania: Alongside RE lessons (time constraints are an issue) we have planned a theme day for Diwali where we have Bangra drums and Indian dance planned from a local group. We will fill the day with cross-curricular activities including art and drama so that all children can access the experiences and learning through in multi-sensory ways.

Katie: RE in our school is delivered through a cross-curricular approach under the umbrella of Cultures and Communities. By intertwining the learning content with the early skills our children need to make sense of the world around them, we provide a child-led approach to the subject of RE.

Delia: One good example of how we use RE as a school is we begin the experience of the learning content in a way that is accessible for our children, which is predominantly through a multi-sensory approach initially. Our curriculum allows RE to be intertwined with other discreet subjects under the umbrella of our 'Cultures and Communities' curriculum scheme.

Kathryn: RE can provide pupils with a wide range of multi sensory activities that can support them to develop the ability to engage with the world around them. I wish we had this sort of SEND forum and CPD for all subjects – this thinking will really support in mainstream schools with making the curriculum ambitious for our SEND pupils.

Extract from a Locally Agreed Syllabus

What opportunities are provided for pupils with Special Educational Needs and Disabilities in RE?

The Wolverhampton SACRE vision is of RE for all. Every pupil can achieve and benefit from their RE, including all pupils with SEND. Additional guidance developed from the DfE's Engagement Model for pupils with SEND can be found on the SACRE website from Autumn 2021.

RE is a statutory part of the core curriculum for *all* pupils, including those with learning difficulties. Pupils with Special Educational Needs and Disabilities (SEND) are found in all contexts and all teachers are teachers of SEND pupils. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. The law says that the Agreed Syllabus is to be taught to SEND pupils 'as far as it is practicable.'

RE provision for different groups of pupils will vary but all pupils are included.

For pupils with complex learning difficulties and disabilities (CLDD)	• Good RE begins from the unique individuality where pupils are, and provides rich experiences of religion and spirituality. • Calm and peaceful space in RE can enable learners to enjoy their RE time individually. • RE can enable pupils with the most complex of needs to develop awareness of themselves, their feelings, their emotions and their senses.
For pupils with severe learning difficulties (SLD)	• Multi sensory approaches can bring the possibility of introducing spiritual experiences. • RE makes a contribution to pupils' social development through story, music, shared experience and ritual. • RE can enable pupils to develop their relationships with other people and their understanding of other peoples' needs.
For pupils with moderate learning difficulties (MLD)	• RE can provide insight into the world of religion and human experience, especially when tough questions are opened up. • RE can provide for pupils to participate in spiritual or reflective activity • RE can enable pupils to make links with their own lives in family and community, including religious communities for some.
For pupils with emotional and behavioural difficulties (EBD)	• RE can enable pupils to address deep issues of concern in helpful ways through exploring spiritual material. • RE lessons can explore, in the safe space schools should provide, complex emotion or thoughts. • RE can assist in the development of pupils' maturity.

20

Prompts: Paper the walls with your wisdom on SEND and RE

As a professional development activity with SEND staff, invite all participants to complete 6 of these prompts where they have something to say. Post it notes on the wall works well

a. One thing I love about doing RE with special pupils is…

b. For younger pupils, I think it is very important that RE should…

c. For older learners, I think it is very important that RE should…

d. One thing I think is unique about RE is that…

e. RE can be well taught linked to other subjects such as… because…

f. One pupil of mine who taught me something was…

g. I think we should use art in SEND RE because…

h. I think we should use music in SEND RE because…

i. A good example of some outdoor RE for my pupils was when…

j. A good example of linking RE to story for SEND pupils was when…

k. RE can give pupils a gift: you could describe it by saying…

l. It's important for SEND RE to be plural because…

m. It's important for SEND RE to be creative because…

n. RE can help pupils think about their identity, including about their special needs, for example…

o. We need to be brave in SEND RE, for example…

p. We need to connect pupils' home life (including religious life in some cases) by for example…

q. Our biggest challenge in SEND RE is…

r. Resources I like include…

s. A great RE syllabus for SEND RE pupils would be…

t. My ambitions for SEND RE include…

u. I also want to say…

Profound RE in SEND settings by Tracey Edwards

Have you ever wondered what it would be like to teach RE to some of the most complex learners within our school system? After 10 years working in secondary schools, teaching GCSE and A-Level RS, Tracy Edwards moved into Special Education in 2009. Here, she reflects on what Religious Education can "look like" for pupils with Profound and Multiple Learning Disabilities.

Around a year ago, in a conversation about whole-school SMSCD (spiritual, moral social and cultural development) a colleague of mine commented that our pupils with Profound and Multiple Learning Difficulties were "possibly the most spiritual" population within our diverse special education setting. I find it interesting to reflect on why he said this: How can spirituality be the same across an identified group? Isn't spiritual expression actually as individual and as varied as our learners are?

As a professional in the field of special education however, I do think that it would be fair to say that pupils with Profound and Multiple Learning Disabilities (PMLD) do tend to connect with the spirituality of the people around them; family members, teachers, teaching assistants, and health and social care professionals. Communication in PMLD classrooms is largely non-verbal, and the neurological a-typicality of learners brings responses in sessions, which are unique and beautiful. This leads to occasional "awe and wonder" moments, that trigger reflections in practitioners, around what it means to be human; the first time an 11 year-old girl recognises her face in the mirror; the moment a 16 year-old who mostly sits with his chin down, looks up and extends his gaze towards the light. Life-limiting conditions are also a reality for PMLD settings, promoting further reflections in practitioners about the purpose and meaning, which we all bring to our existence.

Learners with PMLD are not the same as learners with Moderate Learning Difficulties who may also be a wheelchair user or have a sensory impairment. At Swiss Cottage School, we use the term PMLD to refer to those individuals with a profound intellectual disability. Whether they be in our Early Years department or our Sixth Form, sighted or hearing, walking or non-walking, pupils with PMLD will be working on developmental milestones that typically happen in the first year of life, such as understanding cause and effect, being able to indicate if they like or dislike something, responding to their own name, or comprehending that if an object is covered up or hidden it is still there. For PMLD learners, it is difficult therefore to meaningfully apply the six areas of enquiry for Religious Education, which feature in many Locally Agreed Syllabuses. Instead, we plan around priorities for the Spiritual Moral Social and Cultural Development in relation to their Education Health and Care Plans and the SEND Code of Practice. Below are some examples of what this can "look like" and how Religious Education can be shaped to provide a context for enabling holistic growth and community inclusion for all pupils.

Sensory Stories

Sensory Stories typically have few words, and include a range of sounds, smells, tastes and textures, to boast learner engagement and responsiveness. Much has been written about Sensory Stories by Joanna Grace, author of *'Sensory Stories for Children and*

22

Teens with Special Education Needs' who also, like myself, has a professional background in both Religious Education and Special Educational Needs and Disabilities. In her book, Joanna reminds us of an often-overlooked sense: proprioception, which is the spatial awareness of the positioning of the body and parts of the body. She also emphasises the role that the repeated and consistent telling of the same sensory story, over a week, term or half term, can enable many learners with Profound and Multiple Learning Difficulties to start anticipating what will come next. On the 5th or 6th (or 56th!) telling of a sensory story about the Seder Meal in Judaism for example, a learner might start to stick their tongue out slightly, in expectation of a drop of honey!

In my role within the Swiss Cottage Teaching School Alliance, working with a number of special schools, I have come across a range of wonderful examples of how sensory stories have supported pupils with PMLD, to connect with their faith community. In the days leading up to Eid for example, one school I work with, with a predominantly Muslim population, shared a sensory story with pupils about the celebrations. Teachers of learners with PMLD worked with Muslim members of staff on preparing the sensory stimuli for the story, leading to the inclusion of the smell of perfume (rather than coffee) to signify Eid morning. By encountering the sensory story several times in school, several learners with PMLD were enabled to be more "present" throughout Eid and more able to share in the festivities with their families.

Harts Ladder of Participation

In addition to sensory stories, teachers of learners with PMLD can offer a range of multi-sensory activities, which build connections with religious and cultural dimensions to identity and communication. Multi-sensory learning environments can also support spiritual development; the feel of a prayer mat on the skin, or being sat with others, facing the direction of Mecca.

One of my favourites is to add food colouring, loose tea-leaves and/or spices to dried lentils or rice to create a smell which may be associated with a festival or tradition. You then have something to channel through sieves and funnels, and make an appealing swish or pitter-patter sound on hard surfaces. Orange tea with cinnamon and cloves can be great for Christmas, along with a light shone under a dark umbrella to signify a star! A safer option, for pupils who like exploring things with their month is to use cooking dough and raisins to create the smell of hot cross buns, or wheat flour, ghee and butter for the taste, smell and texture of the Kara Prasad "sacred pudding".

In all of this however, educators need to be careful to ensure that the spectacular nature of the multi-sensory stimuli do not obscure the individual needs of the learners. In my experience, wonderful experiential learning opportunities can sometimes do the very opposite of what they are set out to do, and focus attention on the "craft" of "teaching" rather than the actual children and young people. In these circumstances, rather than be authentically involved in a session, learners can be "done to" and turn into mere "props" in a theatrical classroom. Sometimes, an empty room can be the value resource

23

as it enables what is termed "intensive interaction" (ref Caldwell insert year) between practitioner and pupil.

Hart's *Ladder of Participation* is a useful tool for evaluating the extent to which learners are involved in an activity (see picture below). Similarly, Barry's Carpenter's 'Engagement Profiling ' can support practitioners to assess and evaluate development in relation to the depth in which a learner can access a learning activity.

When using sensory stories, sensory learning activities or multi-sensory environments, my suggestion would be for PMLD practitioners to use the Ladder of Participation to consider the role, which learners are really playing in the process and/or to use the Engagement Profile to look at the development of engagement over time.

Beyond P-Levels

Along with recent curriculum and policy reforms, the use of P-Levels (which were initially designed to assess learners whose achieving fell below what was National Curriculum Level 1) is starting to decline in many special schools. Whereas it was once standard practice, for learners with PMLD to be levelled somewhere between Level P1i and Level P4 for Religious Education, many special schools I encounter are now starting to instead work with more individualised learning intentions which promote spiritual, moral, social and cultural development. At Swiss Cottage School for example, learners with PMLD are set learning intentions for curriculum areas such as 'My Care and Independence' and 'Accessing the Community' which are tracked over time, and inform the planning of teaching and learning activities. These learning intentions are based on what has been termed 'SCRUFFY Targets'; alternatives to SMART Targets, which represent Student-Led, Creative, Unspecified, Fun For Youngers (Lacey, 2010). Two learners may have exactly the same "scruffy target" but take it in two completely different directions. Examples of SCRUFFY Targets, which support spiritual, moral, social and cultural development might include;

- *William will show that he is anticipating a repeated stimulus in burst-pause games with an adult*
- *Mary will respond to range of stimuli*
- *Sally will acknowledge people who come into the room or approach her*
  (Source Lacey 2010 'SMART and SCRUFFY Targets')

A Developmental Curriculum

In the above examples of "SCRUFFY" Targets, it is at first hand difficult to "see" the Religious Education. However, as a result of working through them, individuals with PMLD may gain enhanced capacity to join in with collective worship or festival, visit pilgrimage sites or holy buildings, or join their families in enjoying rites of passage ceremonies and celebrations. With learners with PMLD that I have taught, outstanding RE practice is around connecting various aspects of development; the cognitive, physical, communicative, spiritual, moral, social and cultural. Although we do not teach or assess Religious Education discreetly at Swiss Cottage therefore, I maintain that our provision for the subject is 'Outstanding' because, through our developmental curriculum, we fulfil the core aims and purposes of RE in ways that are relative to this population of pupils. Although this is contextually very different to teaching in a

mainstream secondary setting, the deep reflection which working with pupils with PMLD has inspired, has given me a broader perspective on education which will be of value if I ever find myself returning to those A-Level and GCSE groups, or classes of 30 Year 8 pupils.

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Lancashire SACRE Case Studies and examples of practice

Case studies for special educational needs in religious education from Lancashire school teachers

A. Jewish celebrations

The first case study is by June Walker from the Coppice School.

My pupils experienced a party and celebration linked to the Jewish celebrations of Yom Kippur and Hanukkah. After looking at photos of different events our pupils had a celebratory engagement! Previously, pupils had been to a wedding, a prom and a birthday party, so I wanted to link their awareness of these celebrations. One had also celebrated Eid Al Fitr. Through celebrating together, the RE aims of this work were met: to help pupils understand that worship brings people together and that there are common elements to any celebration. The pupils learned about the ways communities gather at special times.

Pupils responded well to the challenges of this learning. A selection of party items, balloons, banners and poppers were collected and each pupil chose an item from the box that they thought another would like as a gift. Able students planned to do the party shopping, getting together a list of food and then they held the party for all pupils.

I evaluated that if I was to do this work again, I would start with the party and then have all the items out so the pupils could experience the initial input more fully. The activity enabled pupils access to the shared human experience of celebrating aligned to the 'Field of Enquiry'. There were many opportunities for sensory exploration and all the pupils came to the work with some pre-experience of their own which could be built onto and linked into.

This was a group of sensory learners and more able developing learners and because it was a joint activity it was fully inclusive for all pupils. I thought about each pupil carefully and considered what gift they should be given. Everybody was involved in both giving and receiving.

B. Visiting a place of worship

This case study is by Emily Partiso at the Estuary Chaucer Primary School in Fleetwood.

This work involved a visit to a local place of worship to observe what the church looks like. This visit / walk came about following a conversation. A pupil asked: what does the church look like? No one could answer, and I realised that none of them could identify a place of worship.

Consequentially, I arranged for the pupils to visit the local Christian Church and met with Father John in the church to ask questions about what they could see. The RE aims of the work were to enable pupils to have an opportunity to talk about their own

experience of a religious place and find out about what identifies a particular religion, in this case Christianity. I also wanted them to understand and name some features and artefacts that are seen inside a church. Pupils became immersed in their learning, fascinated by the artefacts of Christianity and absorbed in this new environment. Recording was done through observation and shared with parents and carers who were very supportive of the trip. This ensured that pupils were given opportunities through their senses to hear, to see, and to touch the artefacts and objects of Christian worship.

I evaluated that the next time a church was visited I would extend the learning experience by providing a contrast with another place of worship from a different religion. I felt that this was good RE because it gave pupils a shared experience and enabled them to showcase the school at the heart of the community and the church in the community as well.

This group of pupils mostly benefit from experiential, enjoyable, first-hand learning opportunities. The visit took them closer to having a bond or a link with the local church and provided the opportunity to build a good relationship with the local parish and some Christian people in the area. When undertaking a case study like this, I advise to firstly invite internal visitors to school so that external experiences reinforce the learning already undertaken in the classroom.

C. Hindu gods and goddesses: a focus on Ganesha

In this third case study the teacher wanted pupils with a mixed range of special needs to understand something about what Hindus believe. The focus was on one of the Hindu gods, Ganesha, and looked at some core beliefs and images.

The aims of the work were to enable pupils to recall one Hindu belief and provide an opportunity to engage with material linking to the worship of Ganesha. Pupils saw paintings and murtis (images) of Ganesha and learned some new vocabulary associated with the images. Activities were set up so that pupils could listen to Hindu traditional music as they were drawing or colouring a picture of Ganesha.

From the wide range of abilities and needs amongst the pupils, this provided for strong engagement and also developed fine motor skills with a paint brush. The higher ability pupils were able to write about one belief and draw a picture of Ganesh whilst the sensory learners engaged with the traditional music and took part in opportunities to meditate.

The teacher recorded the outcomes in pupils' learning plans and extended the work by giving pupils the opportunity to access more sensory elements thereby creating a more memorable experience.

The teacher was pleased that all the pupils 'I can…' statements were met: they were all engaged and took part at their own level and the work was easy to adapt, meeting a range of needs.

Most of the pupils involved were sensory learners who require a semi-formal curriculum working well below national curriculum levels. Others in the group were just meeting the Year 1 RE outcome statements. The teacher advises that a lesson like this requires a space for different learners in one room. The paint and materials provided worked well

27

to supplement the writing opportunities. A range of stimuli was provided. For example, a range of images of Ganesha printed in colour and at large scale, a selection of artefacts and a video of Hindus involved in Ganesha worship.

D. Muslim artefacts and nasheeds

This case study is from a special needs setting in Skelmersdale for 11 to 19 year old students. The teacher wanted to create an immersive experience in the classroom that was similar to a visit to a mosque and included an experience of Muslim prayer. Attention was given to what the students would wear, the food they might taste, the cooking they might be involved in at a Muslim festival and the sounds of the mosque. This included the sounds of Muslim nasheeds (Quranic recitation) that they might hear.

These learners are working within the engagement model and are at a level where they need to explore, to realise and sometimes to anticipate what's going on in their learning. Sensitive decisions were made in light of the students' physical and sensory needs in relation to the music played and the atmosphere created in the classroom.

The teacher was pleased with the ways in which the learners engaged their various senses. A range of communication and physical activity outcomes were recorded. Students engaged fully with the sensory stimuli and this opened up their connection to Islamic religious practice. The lesson was especially engaging for those with more complex and non-verbal special needs.

The teacher reflected that if she did this again, she would like to extend the range of artefacts that were available. One implication of this kind of work is that schools do need to invest in resources and artefacts that support interactive, multi-sensory learning across a range of different religions.

E. Holocaust Memorial Day

This case study comes from Claire Lynch of Mill Green Special Needs School.

Pupils entered a national competition related to the Holocaust Memorial Day (HMD), with events based in London. The purpose was to enable children to reflect on the isolation and discrimination which people from Jewish backgrounds suffered for believing something 'different'.

I wanted pupils to understand, at their own levels, something fresh about cultural diversity and provide an opportunity for pupils to become engaged in a whole school art project. Their outcome was chosen to be one of the 50 winning entries and was displayed in London for the memorial event and for the national museums tour of England. The aims of the work included promoting attitudes of tolerance, respect and acceptance of others and posed the question: how would you make the modern world a better place? Pupil's artwork was entitled 'the flames of hope'.

Older classes were asked to share an idea or quote that they felt would make the world a better place, no matter the difference of belief, race, skin colour or religion. Staff were

28

also included: these ideas were written onto card and cut into the shapes of flames in colours of red, yellow an orange. The work was collated by the Year 14 class, who put them altogether adding tissue paper in a three-dimensional effect to create the shape of a much larger flame, burning with examples of things that would make the world a better place.

The flames included: more hugs, listening, kindness, courage, paying attention to each other. Such thoughtful and thought provoking ideas! The work connected the ideas of many of the school's 14 to 19 year olds who have various needs, SLD, MLD, PMLD, visual needs and more. Some classes made their own versions of the flames of hope to display alongside the piece that went to HMD, making close direct links to the RE content of the subject.

I evaluated that with more time I would have made this into a longer piece of artwork, including contributions from all classes. I also plans to create a display which can act as a focal point for reflection in the school hall. I felt that this was good religious education because pupils built on a growing understanding of Jewish identity in ways that gave them opportunities for collaboration. By appreciating the ways in which hardships and strength were shown in Judaism, they learned about increasing their awareness of cultural diversity and noticing some consequences that come from a lack of tolerance or acceptance.

The 14-19 year olds have a wide range of needs: PMLD, SLD, ASD, MLD. They took the opportunity to collaborate and create together and this contributed both to their sense of community and to their understanding of diversity: they built a simple awareness of the religion of the Jewish people, which none of them belong to.

If you want to try this out then I recommend gathering a good range of art supplies including card, tissue paper, firm and solid bases to build the 3D artwork and lots of glue, glitter and paint. Holocaust Memorial Day and the remembrances that go with it gave us a real world application for this work so the pupils could explore at their own levels questions like: what is a religion? What is a community? What is diversity? What do we mean by culture?

Churchill said those who forget history are damned to repeat it. We wanted our children to find this RE memorable.

F. The Five Pillars of Islam

This case study comes from Claire Body at Morecambe Road School

This example involved the careful use of drama and enactment in relation to Muslim practises. The aim was for pupils to understand the importance of the five pillars of Islam and gain a better understanding of how these rituals express Muslim commitment to God.

Although new to teaching RE, I was keen for pupils to learn from mixed and rich resources: from photographs and video clips as well as from Muslims in school who may

be willing to share their own experience and show others what their religious practise involves and what it means to them.

The goal was to make sure that this work was interactive, practical and fun so that pupils' engagement with Islamic ritual in the five pillars would be memorable. Using religious artefacts as 'props' proved to be a powerful way to make sure that pupils learnt more and remembered more.

Examples of artefacts that can be used are: different kinds of prayer mats, bookstands for the Qur'an, strings of 99 prayer beads to count the beautiful names of Allah, a compass to show the way to Makkah, 5 clocks to show the daily prayer times and how they change.

G. Sikhs, dressing for devotion and the Amrit ceremony

This case study comes from Amber Gannon at Morecambe Road School.

As part of a topic in RE linked to Sikh Dharam pupils were learning about the Amrit ceremony, the gurus of the Sikhs within the big theme of 'believing and belonging'. Pupils began by looking at the Five Ks worn by Amritdhari Sikhs. A video clip of the ceremony of becoming an Amritdhari Sikh was shared and pupils discussed the signs of belonging and beliefs.

The lesson progressed to allow pupils to consider what was important in life and they were invited to choose three personal things that mattered very much to them. In this work pupils were exploring a new religion and the aim was for them to understand what is important to Sikhs. Handling and finding out about religious artefacts gave rise to conversations where pupils could compare their own experiences to those of Sikhs, describing who or what is important in the Sikh tradition and community and to us.

Our pupils really enjoyed handling the different artefacts and some of them were happy to try some of the objects on for themselves – this, of course, was done with sensitivity to Sikh community concerns but developed pupils' understanding of the question: what really matters? What is most important? Many pupils could recall the names of the five Ks from lesson to lesson which was one of our learning objectives.

The personal examples they chose to demonstrate what mattered most to them and what was meaningful were individual and fantastic: the pupils' engagement and willingness to share was the best religious educational feature of this lesson. This group of 11 Year 5-6 pupils are all working below age-related expectations and those pupils assessed to have ASD and MLD blew me away with what they shared about what matters most to them.

The school are fortunate to have a good quality resource box of Sikh artefacts for this topic. I also used laminated cards of images and words as a way to build pupils key vocabulary. Many pupils struggle to write so it helped very much to record their achievement with photographs and I wrote notes of what they had to say. Examples of work related to these four lessons about the Sikhs show the depth and creativity of the pupils thinking.

H. Sensory RE: Objects and Stories

This case study is from Janet Hilton at Foxwood School.

When I took over religious education there were a series of worship boxes one for each class. I liked this idea and thought it would work well if an important story or two in each religion was connected to the theme of worship and the contents of the boxes.

One box was made per class per half term, so the stories were visited at least three times over the course of a week to enable the pupils to learn the stories. My RE aims - separate from school worship and assembly – were about seeking to make sure that our pupils could hear and engage with an important story from each of our focus religions.

I wanted them to make engaged responses using multi-sensory props and as the boxes were visited and re-used three times over the course of a week, this gave the children ample opportunities to develop engagement with the stories. Pupils became used to the experience of using the story box and the props inside and a Buddhist singing bowl was used to signify the start of our special story time. Pupils showed anticipation and excitement.

This experience led me to work on a range of sensory stories adding to each box so that there were different expectations and challenges well matched to pupils' individual needs and next steps. This proved to be a very good example of wonder and awe, and the pupils began to make comparisons between important stories and themes from different religions.

Setting aside time for the stories, gave the pupils and staff a shared experience of togetherness. This usually took place at the end of a busy day: we would lower the lights, play music and listen calmly, sharing resources, passing things round, building each pupil's individual responses. My group are a PMLD class: I felt that the gift to them (which RE gave here) was a peaceful, shared experience in which everybody's response was encouraged and valued.

The preparation of the boxes was a time consuming thing and needed a bit of a budget to find some quality multi-sensory resources but now that they are in place, they are a great resource.

- Part of this work was inspired by the free online resource from Pete Wells which is called 'Sensory RE stories for pupils with PMLD'.

I. Green Islam

This case study comes from Hayley Hobson at Pendleview Primary School.

I wanted my pupils to learn about the Islamic faith and particularly to explore beliefs to do with taking care of the world. My class explored cleaning up the ocean through sensory trays of animals trapped in recyclable materials and plastics. They had a blue

spaghetti tray (blue for the sea, of course), blue rice and a blue cornflower tray so that they were tactile materials for all abilities.

Pupils and staff brought rubbish from home and small world animals which we hid or trapped in the blue food which stood for the seas. The animals were freed one by one, cleaned up and the rubbish was sorted into piles and used it to make mixed media collages. I talked to my pupils about the Muslim belief that if Allah made the world, and made us Kalifah, carers, for the world then we should all care for the planet. That was the key RE learning objective.

The pupils responded very well to the sensory play elements of this and enjoyed feeling for the sea life and finding it and freeing the creatures. With support, a few pupils organised the rubbish, did the recycling and all added one or two pieces to their collages: there was a lot of engagement and progress for their levels of need.

I thinks that the work could be further improved if I used a persona doll from the Muslim faith and shared some Muslim artefacts connected to Allah, perhaps in a feely bag, with the children. For me, this was good religious education because it supported pupils in developing their fine motor, mark making and tactile skills alongside a link to a religious idea about caring for the world.

I evaluated that we had enabled all pupils to work at their own appropriate levels. The needs of the learning group were complex, some children have PMLD or ASD and they work on routes for learning, or perhaps at what we used to call levels P2 to P4 in the engagement model and just beyond. The work supported their understanding of caring for the world and for all living things. Of course, there are some challenges as it's very sensory work and if you want to adopt it you'd need to purchase the spaghetti and the corn flour and the rice and some blue food colouring. Small world sea animals can of course be found in most schools and rubbish to recycle is found everywhere.

I think it's good to reinforce this kind of experiential work with a faith persona doll or a 'what's in the bag' approach to artefacts that link our RE learning at a single keyword level.

Thanks to the teachers who contributed to this interesting collection of RE good practice in special settings.

Lat Blaylock, 10 22

Figure 1: The percentage of the population reporting "No religion" has increased
Religious composition, 2011 and 2021, England and Wales
Notes:
1. The base population used to calculate percentages is the overall population for England and Wales
Units: Number and percent
Source: Office for National Statistics – Census 2021

Religion	2011 (number)	2021 (number)	2011 (percent)	2021 (percent)
Buddhist	248,580	272,508	0.4	0.5
Christian	33,268,056	27,522,672	59.3	46.2
Hindu	817,679	1,032,775	1.5	1.7
Jewish	265,073	271,327	0.5	0.5
Muslim	2,720,425	3,868,133	4.9	6.5
Sikh	423,345	524,140	0.8	0.9
Other religion	240,849	348,334	0.4	0.6
No religion	14,115,359	22,162,062	25.2	37.2
Not answered	3,976,542	3,595,589	7.1	6.0

Figure 2: Religion, 2021, local authorities in England and Wales
Units: Number and percent
Source: Office for National Statistics – Census 2021

Area code	Area name	No religion (number)	Christian (number)	Buddhist (number)	Hindu (number)	Jewish (number)	Muslim (number)	Sikh (number)	Other religion (number)	Not answered (number)	No religion (percent)	Christian (percent)	Buddhist (percent)	Hindu (percent)	Jewish (percent)	Muslim (percent)	Sikh (percent)	Other religion (percent)	Not answered (percent)
E06000001	Hartlepool	36,995	48,495	180	222	27	1,213	166	285	4,755	40.1	52.5	0.2	0.2	0.0	1.3	0.2	0.3	5.1
E06000002	Middlesbrough	52,415	66,143	437	1,436	41	14,703	606	460	7,683	36.4	46.0	0.3	1.0	0.0	10.2	0.4	0.3	5.3
E06000003	Redcar and Cleveland	54,921	72,359	280	139	37	984	70	491	7,248	40.2	53.0	0.2	0.1	0.0	0.7	0.1	0.4	5.3
E06000004	Stockton-on-Tees	76,840	100,420	532	811	61	6,675	782	550	9,924	39.1	51.1	0.3	0.4	0.0	3.4	0.4	0.3	5.0
E06000005	Darlington	42,780	56,194	344	453	36	1,849	443	404	5,296	39.7	52.1	0.3	0.4	0.0	1.7	0.4	0.4	4.9
E06000006	Halton	45,261	75,269	291	327	46	805	80	453	5,946	35.2	58.6	0.2	0.3	0.0	0.6	0.1	0.4	4.6
E06000007	Warrington	73,042	119,650	605	1,495	190	3,686	478	794	11,034	34.6	56.7	0.3	0.7	0.1	1.7	0.2	0.4	5.2
E06000008	Blackburn with Darwen	32,717	58,793	262	483	49	54,146	139	439	7,711	21.1	38.0	0.2	0.3	0.0	35.0	0.1	0.3	5.0
E06000009	Blackpool	57,812	71,698	500	511	227	2,004	109	707	7,468	41.0	50.8	0.4	0.4	0.2	1.4	0.1	0.5	5.3
E06000010	Kingston upon Hull, City of	131,424	106,411	746	646	146	9,285	277	1,124	16,957	49.2	39.9	0.3	0.2	0.1	3.5	0.1	0.4	6.4
E06000011	East Riding of Yorkshire	133,916	182,396	885	758	284	1,966	227	1,224	20,560	39.1	53.3	0.3	0.2	0.1	0.6	0.1	0.4	6.0
E06000012	North East Lincolnshire	73,008	71,063	417	425	79	1,922	183	653	9,218	46.5	45.3	0.3	0.3	0.1	1.2	0.1	0.4	5.9
E06000013	North Lincolnshire	65,581	88,455	406	418	49	4,201	566	614	9,390	38.6	52.1	0.2	0.2	0.0	2.5	0.3	0.4	5.5
E06000014	York	93,577	89,019	1,045	1,043	273	2,488	179	1,266	13,930	46.1	43.9	0.5	0.5	0.1	1.2	0.1	0.6	6.9
E06000015	Derby	95,639	104,969	828	3,065	150	29,137	9,762	1,297	16,517	36.6	40.2	0.3	1.2	0.1	11.1	3.7	0.5	6.3
E06000016	Leicester	84,607	91,161	1,181	65,821	326	86,443	16,451	2,075	20,509	23.0	24.7	0.3	17.9	0.1	23.5	4.5	0.6	5.6
E06000017	Rutland	15,239	22,728	150	125	53	258	67	201	2,231	37.1	55.4	0.4	0.3	0.1	0.6	0.2	0.5	5.4
E06000018	Nottingham	133,403	112,200	1,671	5,403	941	39,540	4,110	2,263	24,099	41.2	34.7	0.5	1.7	0.3	12.2	1.3	0.7	7.4
E06000019	Herefordshire, County of	68,475	102,614	646	384	142	790	117	904	12,962	36.6	54.9	0.3	0.2	0.1	0.4	0.1	0.5	6.9
E06000020	Telford and Wrekin	75,965	88,275	597	1,352	78	5,043	2,851	933	10,448	40.9	47.6	0.3	0.7	0.0	2.7	1.5	0.5	5.6
E06000021	Stoke-on-Trent	97,433	118,434	811	1,356	83	23,790	602	1,150	14,710	37.7	45.8	0.3	0.5	0.0	9.2	0.2	0.4	5.7
E06000022	Bath and North East Somerset	92,567	81,553	996	875	325	1,909	162	1,097	13,930	47.9	42.2	0.5	0.5	0.2	1.0	0.1	0.6	7.2
E06000023	Bristol, City of	242,864	152,126	2,710	3,545	1,228	31,776	2,247	3,546	32,423	51.4	32.2	0.6	0.8	0.3	6.7	0.5	0.8	6.9
E06000024	North Somerset	98,085	100,990	695	468	166	1,346	117	1,166	13,696	45.3	46.6	0.3	0.2	0.1	0.6	0.1	0.5	6.3
E06000025	South Gloucestershire	133,749	128,014	1,056	2,896	173	4,720	1,006	1,319	17,492	46.1	44.1	0.4	1.0	0.1	1.6	0.3	0.5	6.0
E06000026	Plymouth	129,338	112,526	1,018	814	207	3,474	96	1,527	15,695	48.9	42.5	0.4	0.3	0.1	1.3	0.0	0.6	5.9
E06000027	Torbay	60,178	67,634	553	223	141	788	60	976	8,771	43.2	48.5	0.4	0.2	0.1	0.6	0.0	0.7	6.3
E06000030	Swindon	94,559	108,778	1,700	5,865	131	6,310	1,448	1,514	13,105	40.5	46.6	0.7	2.5	0.1	2.7	0.6	0.6	5.6
E06000031	Peterborough	70,066	99,802	617	3,813	185	26,239	1,348	999	12,604	32.5	46.3	0.3	1.8	0.1	12.2	0.6	0.5	5.8
E06000032	Luton	39,580	85,297	664	7,438	246	74,191	3,032	1,115	13,697	17.6	37.9	0.3	3.3	0.1	32.9	1.3	0.5	6.1
E06000033	Southend-on-Sea	81,187	76,884	953	2,057	2,057	5,461	203	1,128	10,756	44.9	42.6	0.5	1.1	1.1	3.0	0.1	0.6	6.0
E06000034	Thurrock	61,043	90,940	703	2,376	225	8,586	2,030	901	9,196	34.7	51.7	0.4	1.4	0.1	4.9	1.2	0.5	5.2
E06000035	Medway	120,309	126,097	999	3,172	217	7,636	4,363	1,705	15,273	43.0	45.1	0.4	1.1	0.1	2.7	1.6	0.6	5.5
E06000036	Bracknell Forest	50,300	59,141	1,039	2,942	190	2,216	1,055	743	6,981	40.4	47.5	0.8	2.4	0.2	1.8	0.8	0.6	5.6
E06000037	West Berkshire	66,290	79,217	552	2,083	236	2,107	367	705	9,891	41.1	49.1	0.3	1.3	0.1	1.3	0.2	0.4	6.1
E06000038	Reading	63,287	68,988	2,887	8,757	329	15,481	1,194	1,241	12,062	36.3	39.6	1.7	5.0	0.2	8.9	0.7	0.7	6.9
E06000039	Slough	20,726	50,664	776	12,343	85	46,661	17,985	716	8,544	13.1	32.0	0.5	7.8	0.1	29.4	11.3	0.5	5.4
E06000040	Windsor and Maidenhead	47,641	76,514	870	4,706	521	8,607	4,517	694	9,426	31.0	49.8	0.6	3.1	0.3	5.6	2.9	0.5	6.1
E06000041	Wokingham	65,428	79,389	881	8,464	435	8,597	2,992	775	10,544	36.9	44.7	0.5	4.8	0.2	4.8	1.7	0.4	5.9
E06000042	Milton Keynes	108,953	122,935	1,404	12,911	383	20,484	1,959	1,558	16,473	38.0	42.8	0.5	4.5	0.1	7.1	0.7	0.5	5.7
E06000043	Brighton and Hove	152,966	85,629	2,455	2,100	2,455	8,500	378	2,860	19,760	55.2	30.9	0.9	0.8	0.9	3.1	0.1	1.0	7.1
E06000044	Portsmouth	97,887	81,939	1,077	1,596	200	10,174	459	1,259	13,413	47.1	39.4	0.5	0.8	0.1	4.9	0.2	0.6	6.4
E06000045	Southampton	108,000	99,910	1,333	3,265	254	13,893	4,192	1,663	16,412	43.4	40.1	0.5	1.3	0.1	5.6	1.7	0.7	6.6
E06000046	Isle of Wight	61,721	67,005	499	257	136	593	39	1,111	9,099	43.9	47.7	0.4	0.2	0.1	0.4	0.0	0.8	6.5
E06000047	County Durham	201,688	285,167	1,290	990	286	2,922	839	2,198	26,687	38.6	54.6	0.2	0.2	0.1	0.6	0.2	0.4	5.1
E06000049	Cheshire East	150,257	216,629	1,314	2,046	640	4,140	371	1,558	21,815	37.7	54.3	0.3	0.5	0.2	1.0	0.1	0.4	5.5
E06000050	Cheshire West and Chester	135,025	194,705	1,074	1,551	288	3,506	251	1,238	19,512	37.8	54.5	0.3	0.4	0.1	1.0	0.1	0.3	5.5
E06000051	Shropshire	119,573	179,516	895	557	182	1,708	760	1,482	18,931	37.0	55.5	0.3	0.2	0.1	0.5	0.2	0.5	5.9
E06000052	Cornwall	264,037	259,145	2,079	547	507	1,333	130	4,393	38,134	46.3	45.4	0.4	0.1	0.1	0.2	0.0	0.8	6.7
E06000053	Isles of Scilly	950	967	3	1	1	-	-	7	125	46.3	47.1	0.1	0.0	0.0	0.0	0.0	0.3	6.1
E06000054	Wiltshire	210,601	256,160	2,521	2,670	458	3,508	483	3,224	30,709	41.3	50.2	0.5	0.5	0.1	0.7	0.1	0.6	6.0
E06000055	Bedford	63,243	88,178	629	3,045	232	13,059	4,114	2,014	10,711	34.1	47.6	0.3	1.6	0.1	7.1	2.2	1.1	5.8
E06000056	Central Bedfordshire	126,001	140,903	996	3,035	620	3,965	1,399	1,362	15,971	42.8	47.9	0.3	1.0	0.2	1.3	0.5	0.5	5.4
E06000057	Northumberland	128,703	170,668	752	446	172	1,635	654	1,353	16,181	40.1	53.2	0.2	0.1	0.1	0.5	0.2	0.4	5.0
E06000058	Bournemouth, Christchurch and P	168,852	187,448	2,022	2,841	1,601	6,645	267	2,944	27,572	42.2	46.8	0.5	0.7	0.4	1.7	0.1	0.7	6.9
E06000059	Dorset	152,267	195,676	1,613	714	453	1,562	117	2,361	24,816	40.1	51.6	0.4	0.2	0.1	0.4	0.0	0.6	6.5
E06000060	Buckinghamshire	189,204	260,961	2,914	14,896	1,688	38,740	8,811	2,587	33,275	34.2	47.2	0.5	2.7	0.3	7.0	1.6	0.5	6.0
E06000061	North Northamptonshire	152,998	172,329	1,095	4,540	291	4,373	1,787	1,900	20,212	42.6	47.9	0.3	1.3	0.1	1.2	0.5	0.5	5.6
E06000062	West Northamptonshire	162,751	210,553	1,515	5,431	430	14,694	1,791	2,406	26,154	38.2	49.5	0.4	1.3	0.1	3.5	0.4	0.6	6.1
E07000008	Cambridge	65,160	51,335	1,668	3,301	1,057	7,392	322	1,122	14,315	44.7	35.2	1.1	2.3	0.7	5.1	0.2	0.8	9.8
E07000009	East Cambridgeshire	37,682	42,573	325	326	123	552	125	497	5,560	42.9	48.5	0.4	0.4	0.1	0.6	0.1	0.6	6.3
E07000010	Fenland	40,897	53,354	239	213	110	682	111	513	6,340	39.9	52.1	0.2	0.2	0.1	0.7	0.1	0.5	6.2
E07000011	Huntingdonshire	79,126	85,568	670	972	222	2,583	325	900	10,466	43.8	47.3	0.4	0.5	0.1	1.4	0.2	0.5	5.8
E07000012	South Cambridgeshire	70,269	73,469	796	2,433	466	2,744	281	818	10,840	43.3	45.3	0.5	1.5	0.3	1.7	0.2	0.5	6.7
E07000026	Allerdale	32,066	57,548	217	69	36	231	22	298	5,667	33.3	59.8	0.2	0.1	0.0	0.2	0.0	0.3	5.9
E07000027	Barrow-in-Furness	26,781	35,814	165	118	19	322	26	247	3,911	39.7	53.1	0.2	0.2	0.0	0.5	0.0	0.4	5.8
E07000028	Carlisle	43,058	58,690	340	358	44	874	30	412	6,216	39.1	53.3	0.3	0.3	0.0	0.8	0.0	0.4	5.6
E07000029	Copeland	19,185	43,645	147	48	17	279	13	240	3,501	28.6	65.1	0.2	0.1	0.0	0.4	0.0	0.4	5.2
E07000030	Eden	18,815	31,980	146	33	30	203	6	244	3,279	34.4	58.4	0.3	0.1	0.1	0.4	0.0	0.4	6.0
E07000031	South Lakeland	39,102	57,310	549	77	91	274	11	463	6,575	37.4	54.9	0.5	0.1	0.1	0.3	0.0	0.4	6.3
E07000032	Amber Valley	59,722	57,333	280	223	60	350	254	717	7,264	47.3	45.4	0.2	0.2	0.0	0.3	0.2	0.6	5.8
E07000033	Bolsover	36,067	38,653	150	132	39	252	125	337	4,517	44.9	48.2	0.2	0.2	0.0	0.3	0.2	0.4	5.6
E07000034	Chesterfield	46,066	49,420	265	357	35	980	173	499	5,775	44.5	47.7	0.3	0.3	0.0	0.9	0.2	0.5	5.6
E07000035	Derbyshire Dales	26,688	39,728	207	67	54	259	51	328	4,156	37.3	55.5	0.3	0.1	0.1	0.4	0.1	0.5	5.8
E07000036	Erewash	56,350	48,084	261	518	40	500	351	600	6,201	49.9	42.6	0.2	0.5	0.0	0.4	0.3	0.5	5.5
E07000037	High Peak	40,381	44,125	332	86	55	239	18	489	5,210	44.4	48.5	0.4	0.1	0.1	0.3	0.0	0.5	5.7
E07000038	North East Derbyshire	43,173	51,954	199	123	62	302	138	399	5,650	42.3	50.9	0.2	0.1	0.1	0.3	0.1	0.4	5.5
E07000039	South Derbyshire	46,148	50,805	245	565	40	775	2,263	493	5,874	43.0	47.4	0.2	0.5	0.0	0.7	2.1	0.5	5.5

Code	Name																		
E07000040	East Devon	63,176	75,621	499	163	154	515	33	810	9,857	41.9	50.1	0.3	0.1	0.1	0.3	0.0	0.5	6.5
E07000041	Exeter	63,385	52,221	715	698	201	2,815	179	868	9,627	48.5	40.0	0.5	0.5	0.2	2.2	0.1	0.7	7.4
E07000042	Mid Devon	37,304	39,197	258	110	63	137	29	506	5,249	45.0	47.3	0.3	0.1	0.1	0.2	0.0	0.6	6.3
E07000043	North Devon	44,490	46,030	326	175	90	431	51	568	6,450	45.1	46.7	0.3	0.2	0.1	0.4	0.1	0.6	6.5
E07000044	South Hams	39,029	42,008	540	92	126	295	22	740	5,774	44.0	47.4	0.6	0.1	0.1	0.3	0.0	0.8	6.5
E07000045	Teignbridge	60,421	63,599	541	109	117	390	42	955	8,629	44.8	47.2	0.4	0.1	0.1	0.3	0.0	0.7	6.4
E07000046	Torridge	29,542	33,184	212	34	45	108	19	432	4,539	43.4	48.7	0.3	0.0	0.1	0.2	0.0	0.6	6.7
E07000047	West Devon	23,754	28,713	209	32	63	142	9	457	3,717	41.6	50.3	0.4	0.1	0.1	0.2	0.0	0.8	6.5
E07000061	Eastbourne	43,919	46,674	568	513	187	2,265	42	750	6,768	43.2	45.9	0.6	0.5	0.2	2.2	0.0	0.7	6.7
E07000062	Hastings	46,750	34,425	568	468	172	1,767	37	812	5,996	51.4	37.8	0.6	0.5	0.2	1.9	0.0	0.9	6.6
E07000063	Lewes	48,136	42,623	560	317	305	841	63	755	6,302	48.2	42.7	0.6	0.3	0.3	0.8	0.1	0.8	6.3
E07000064	Rother	37,859	47,373	327	211	169	517	16	514	6,123	40.7	50.9	0.4	0.2	0.2	0.6	0.0	0.6	6.6
E07000065	Wealden	67,386	79,239	530	381	312	804	52	1,298	10,149	42.1	49.5	0.3	0.2	0.2	0.5	0.0	0.8	6.3
E07000066	Basildon	82,780	87,239	556	2,326	403	3,381	355	733	9,798	44.1	46.5	0.3	1.2	0.2	1.8	0.2	0.4	5.2
E07000067	Braintree	69,930	73,056	417	591	281	1,019	112	672	9,190	45.0	47.1	0.3	0.4	0.2	0.7	0.1	0.4	5.9
E07000068	Brentwood	25,655	43,179	302	1,371	330	1,221	395	260	4,334	33.3	56.0	0.4	1.8	0.4	1.6	0.5	0.3	5.6
E07000069	Castle Point	38,985	43,545	238	435	661	712	78	340	4,592	43.5	48.6	0.3	0.5	0.7	0.8	0.1	0.4	5.1
E07000070	Chelmsford	74,741	87,181	878	3,084	387	3,666	284	757	10,545	41.2	48.0	0.5	1.7	0.2	2.0	0.2	0.4	5.8
E07000071	Colchester	85,484	85,605	1,321	2,546	325	4,021	233	1,144	12,037	44.4	44.4	0.7	1.3	0.2	2.1	0.1	0.6	6.2
E07000072	Epping Forest	44,976	66,733	512	2,848	4,376	4,699	1,847	868	8,120	33.3	49.4	0.4	2.1	3.2	3.5	1.4	0.6	6.0
E07000073	Harlow	40,506	41,730	370	891	319	3,737	85	608	5,081	43.4	44.7	0.4	1.0	0.3	4.0	0.1	0.7	5.4
E07000074	Maldon	28,754	32,796	197	128	128	298	47	276	3,586	43.4	49.5	0.3	0.2	0.2	0.5	0.1	0.4	5.4
E07000075	Rochford	38,497	40,777	206	367	293	415	44	332	4,730	44.9	47.6	0.2	0.4	0.3	0.5	0.1	0.4	5.5
E07000076	Tendring	64,075	73,061	420	350	224	647	63	696	8,758	43.2	49.3	0.3	0.2	0.2	0.4	0.0	0.5	5.9
E07000077	Uttlesford	37,916	45,850	369	419	351	669	100	379	5,288	41.5	50.2	0.4	0.5	0.4	0.7	0.1	0.4	5.8
E07000078	Cheltenham	52,733	54,073	559	1,192	198	1,744	181	619	7,536	44.4	45.5	0.5	1.0	0.2	1.5	0.2	0.5	6.3
E07000079	Cotswold	33,310	50,597	333	237	159	236	65	422	5,476	36.7	55.7	0.4	0.3	0.2	0.3	0.1	0.5	6.0
E07000080	Forest of Dean	36,238	43,969	220	103	59	237	68	520	5,593	41.6	50.5	0.3	0.1	0.1	0.3	0.1	0.6	6.4
E07000081	Gloucester	52,507	63,145	401	1,283	64	6,200	255	652	7,908	39.7	47.7	0.3	1.0	0.0	4.7	0.2	0.5	6.0
E07000082	Stroud	53,424	57,483	530	278	141	409	79	897	7,863	44.1	47.5	0.4	0.2	0.1	0.3	0.1	0.7	6.5
E07000083	Tewkesbury	38,746	48,345	341	684	70	521	113	399	5,666	40.8	51.0	0.4	0.7	0.1	0.5	0.1	0.4	6.0
E07000084	Basingstoke and Deane	80,443	84,090	1,583	4,099	168	2,802	505	1,139	10,323	43.4	45.4	0.9	2.2	0.1	1.5	0.3	0.6	5.6
E07000085	East Hampshire	51,488	64,194	403	361	213	749	83	593	7,660	40.9	51.1	0.3	0.3	0.2	0.6	0.1	0.5	6.1
E07000086	Eastleigh	61,379	62,367	514	1,350	114	1,406	1,023	630	7,660	45.0	45.7	0.4	1.0	0.1	1.0	0.7	0.5	5.6
E07000087	Fareham	49,987	56,248	341	401	66	714	88	491	6,176	43.7	49.1	0.3	0.4	0.1	0.6	0.1	0.4	5.4
E07000088	Gosport	39,662	36,558	272	226	37	454	29	520	4,194	48.4	44.6	0.3	0.3	0.0	0.6	0.0	0.6	5.1
E07000089	Hart	40,898	49,461	630	1,187	117	807	325	404	5,579	41.1	49.8	0.6	1.2	0.1	0.8	0.3	0.4	5.6
E07000090	Havant	58,869	56,317	357	339	97	657	98	620	6,854	47.4	45.3	0.3	0.3	0.1	0.5	0.1	0.5	5.5
E07000091	New Forest	71,539	90,768	536	284	234	590	87	1,006	10,741	40.7	51.6	0.3	0.2	0.1	0.3	0.0	0.6	6.1
E07000092	Rushmoor	37,854	42,173	4,732	5,708	60	2,462	198	1,245	5,324	37.9	42.3	4.7	5.7	0.1	2.5	0.2	1.2	5.3
E07000093	Test Valley	53,030	65,873	619	1,015	114	1,180	581	597	7,483	40.6	50.5	0.5	0.8	0.1	0.9	0.4	0.5	5.7
E07000094	Winchester	53,752	61,948	789	948	219	904	188	673	8,023	42.2	48.6	0.6	0.7	0.2	0.7	0.1	0.5	6.3
E07000095	Broxbourne	32,714	52,492	479	1,150	365	4,249	156	1,601	5,803	33.0	53.0	0.5	1.2	0.4	4.3	0.2	1.6	5.9
E07000096	Dacorum	63,681	71,955	726	2,547	896	4,869	311	747	9,350	41.1	46.4	0.5	1.6	0.6	3.1	0.2	0.5	6.0
E07000098	Hertsmere	26,092	45,022	623	5,337	18,346	4,062	245	1,117	6,982	24.2	41.8	0.6	4.9	17.0	3.8	0.2	1.0	6.5
E07000099	North Hertfordshire	59,315	58,320	658	1,455	369	2,064	2,280	733	8,016	44.5	43.8	0.5	1.1	0.3	1.5	1.7	0.6	6.0
E07000102	Three Rivers	28,922	44,655	486	7,791	1,463	3,458	844	870	5,282	30.8	47.6	0.5	8.3	1.6	3.7	0.9	0.9	5.6
E07000103	Watford	25,340	45,447	1,021	8,398	944	13,262	664	859	6,311	24.8	44.4	1.0	8.2	0.9	13.0	0.6	0.8	6.2
E07000105	Ashford	54,002	63,197	1,341	2,717	142	2,110	147	1,533	7,558	40.7	47.6	1.0	2.0	0.1	1.6	0.1	1.2	5.7
E07000106	Canterbury	66,087	73,413	961	1,297	310	2,875	279	1,145	11,062	42.0	46.6	0.6	0.8	0.2	1.8	0.2	0.7	7.0
E07000107	Dartford	42,581	56,172	691	4,433	91	4,100	2,014	465	6,205	36.5	48.1	0.6	3.8	0.1	3.5	1.7	0.4	5.3
E07000108	Dover	49,302	57,768	591	723	113	734	73	649	6,457	42.4	49.6	0.5	0.6	0.1	0.6	0.1	0.6	5.5
E07000109	Gravesham	34,353	52,565	347	1,491	76	3,326	8,560	664	5,517	32.1	49.2	0.3	1.4	0.1	3.1	8.0	0.6	5.2
E07000110	Maidstone	70,501	86,589	1,341	2,477	164	3,332	270	1,123	9,984	40.1	49.3	0.8	1.4	0.1	1.9	0.2	0.6	5.7
E07000111	Sevenoaks	47,639	62,479	464	805	234	1,088	288	416	7,102	39.5	51.8	0.4	0.7	0.2	0.9	0.2	0.3	5.9
E07000112	Folkestone and Hythe	45,890	52,653	1,074	1,625	146	1,107	46	973	6,242	41.8	48.0	1.0	1.5	0.1	1.0	0.0	0.9	5.7
E07000113	Swale	68,784	71,562	406	587	118	1,529	208	672	7,811	45.3	47.2	0.3	0.4	0.1	1.0	0.1	0.4	5.1
E07000114	Thanet	62,054	65,654	598	803	268	2,129	103	866	8,115	44.1	46.7	0.4	0.6	0.2	1.5	0.1	0.6	5.8
E07000115	Tonbridge and Malling	56,516	64,406	451	1,167	163	1,381	240	508	7,369	42.8	48.7	0.3	0.9	0.1	1.0	0.2	0.4	5.6
E07000116	Tunbridge Wells	46,480	57,258	484	1,115	224	1,904	81	558	7,207	40.3	49.7	0.4	1.0	0.2	1.7	0.1	0.5	6.3
E07000117	Burnley	29,822	45,608	227	174	33	13,255	53	355	5,119	31.5	48.2	0.2	0.2	0.0	14.0	0.1	0.4	5.4
E07000118	Chorley	36,383	72,438	286	335	59	1,648	59	534	5,990	30.9	61.5	0.2	0.3	0.1	1.4	0.1	0.5	5.1
E07000119	Fylde	25,389	50,138	275	234	288	576	64	327	4,082	31.2	61.6	0.3	0.3	0.4	0.7	0.1	0.4	5.0
E07000120	Hyndburn	23,360	41,949	152	84	28	12,049	30	342	4,242	28.4	51.0	0.2	0.1	0.0	14.7	0.0	0.4	5.2
E07000121	Lancaster	54,433	74,108	604	604	144	2,663	147	809	9,422	38.1	51.8	0.4	0.4	0.1	1.9	0.1	0.6	6.6
E07000122	Pendle	27,526	37,526	223	70	32	24,900	35	357	5,090	28.7	39.2	0.2	0.1	0.0	26.0	0.0	0.4	5.3
E07000123	Preston	38,931	70,424	435	4,398	76	23,825	1,091	610	8,045	26.3	47.6	0.3	3.0	0.1	16.1	0.7	0.4	5.4
E07000124	Ribble Valley	16,144	40,855	132	178	22	796	24	162	3,248	26.2	66.4	0.2	0.3	0.0	1.3	0.0	0.3	5.3
E07000125	Rossendale	28,412	34,611	184	103	64	3,476	32	333	3,655	40.1	48.8	0.3	0.1	0.1	4.9	0.0	0.5	5.2
E07000126	South Ribble	34,239	68,622	232	776	58	1,027	117	379	5,585	30.8	61.8	0.2	0.7	0.1	0.9	0.1	0.3	5.0
E07000127	West Lancashire	37,018	72,269	262	241	70	507	94	357	6,609	31.5	61.5	0.2	0.2	0.1	0.4	0.1	0.3	5.6
E07000128	Wyre	37,720	66,973	294	183	85	452	26	477	5,732	33.7	59.8	0.3	0.2	0.1	0.4	0.0	0.4	5.1
E07000129	Blaby	43,851	44,684	263	3,825	57	1,421	2,927	410	5,488	42.6	43.4	0.3	3.7	0.1	1.4	2.8	0.4	5.3
E07000130	Charnwood	74,902	76,327	643	12,278	149	5,703	2,042	953	10,971	40.7	41.5	0.3	6.7	0.1	3.1	1.1	0.5	6.0
E07000131	Harborough	37,480	49,046	256	2,477	118	1,120	1,467	379	5,281	38.4	50.2	0.3	2.5	0.1	1.1	1.5	0.4	5.4
E07000132	Hinckley and Bosworth	47,368	56,637	265	1,251	39	796	740	556	5,987	41.7	49.8	0.2	1.1	0.0	0.7	0.7	0.5	5.3
E07000133	Melton	20,365	27,771	148	200	28	130	70	181	2,861	39.3	53.7	0.3	0.4	0.1	0.3	0.1	0.3	5.5
E07000134	North West Leicestershire	45,987	51,429	221	478	45	419	304	461	5,362	43.9	49.1	0.2	0.5	0.0	0.4	0.3	0.4	5.1
E07000135	Oadby and Wigston	17,441	19,996	185	5,747	95	6,480	4,342	333	3,128	30.2	34.6	0.3	10.0	0.2	11.2	7.5	0.6	5.4
E07000136	Boston	22,034	42,171	164	237	41	967	32	283	4,573	31.3	59.8	0.2	0.3	0.1	1.4	0.0	0.4	6.5
E07000137	East Lindsey	55,197	76,661	324	195	84	457	89	690	8,602	38.8	53.9	0.2	0.1	0.1	0.3	0.1	0.5	6.0
E07000138	Lincoln	48,940	43,898	355	456	70	1,896	103	793	7,302	47.1	42.3	0.3	0.4	0.1	1.8	0.1	0.8	7.0
E07000139	North Kesteven	46,641	63,147	215	244	67	529	91	546	6,594	39.5	53.5	0.2	0.2	0.1	0.4	0.1	0.5	5.6
E07000140	South Holland	31,438	56,024	171	219	62	448	117	416	6,228	33.0	58.9	0.2	0.2	0.1	0.5	0.1	0.4	6.5

E07000141	South Kesteven	53,837	78,626	374	853	126	731	119	574	8,165	37.5	54.8	0.3	0.6	0.1	0.5	0.1	0.4	5.7
E07000142	West Lindsey	36,111	52,061	221	290	45	383	130	481	5,430	38.0	54.7	0.2	0.3	0.0	0.4	0.1	0.5	5.7
E07000143	Breckland	59,622	70,710	400	209	145	650	62	801	8,877	42.1	50.0	0.3	0.1	0.1	0.5	0.0	0.6	6.3
E07000144	Broadland	58,584	62,767	391	372	157	648	89	574	8,139	44.5	47.7	0.3	0.3	0.1	0.5	0.1	0.4	6.2
E07000145	Great Yarmouth	45,084	46,564	267	351	63	723	37	537	6,120	45.2	46.7	0.3	0.4	0.1	0.7	0.0	0.5	6.1
E07000146	King's Lynn and West Norfolk	60,898	80,869	476	428	157	804	119	795	9,782	39.5	52.4	0.3	0.3	0.1	0.5	0.1	0.5	6.3
E07000147	North Norfolk	40,804	53,825	373	75	130	173	17	641	6,941	39.6	52.3	0.4	0.1	0.1	0.2	0.0	0.6	6.7
E07000148	Norwich	76,973	48,399	983	1,719	331	4,289	185	1,283	9,760	53.5	33.6	0.7	1.2	0.2	3.0	0.1	0.9	6.8
E07000149	South Norfolk	62,982	67,308	524	542	197	859	57	664	8,817	44.4	47.4	0.4	0.4	0.1	0.6	0.0	0.5	6.2
E07000163	Craven	21,902	30,643	129	98	48	622	32	256	3,200	38.5	53.8	0.2	0.2	0.1	1.1	0.1	0.4	5.6
E07000164	Hambleton	30,917	53,848	200	91	55	243	30	325	4,978	34.1	59.4	0.2	0.1	0.1	0.3	0.0	0.4	5.5
E07000165	Harrogate	58,941	90,356	561	455	359	901	122	669	10,301	36.2	55.5	0.3	0.3	0.2	0.6	0.1	0.4	6.3
E07000166	Richmondshire	17,803	27,736	480	733	20	116	21	358	2,509	35.8	55.7	1.0	1.5	0.0	0.2	0.0	0.7	5.0
E07000167	Ryedale	18,710	32,101	123	29	29	164	9	234	3,307	34.2	58.7	0.2	0.1	0.1	0.3	0.0	0.4	6.0
E07000168	Scarborough	42,889	57,393	357	152	56	713	10	554	6,614	39.4	52.8	0.3	0.1	0.1	0.7	0.0	0.5	6.1
E07000169	Selby	35,718	50,361	183	119	64	225	102	367	4,849	38.8	54.7	0.2	0.1	0.1	0.2	0.1	0.4	5.3
E07000170	Ashfield	63,479	53,095	250	418	40	762	294	596	7,367	50.3	42.0	0.2	0.3	0.0	0.6	0.2	0.5	5.8
E07000171	Bassetlaw	44,234	65,122	253	271	45	734	182	472	6,491	37.5	55.3	0.2	0.2	0.0	0.6	0.2	0.4	5.5
E07000172	Broxtowe	51,966	46,644	475	1,215	122	2,545	1,037	540	6,396	46.8	42.0	0.4	1.1	0.1	2.3	0.9	0.5	5.8
E07000173	Gedling	55,880	49,698	364	774	98	2,478	952	550	6,471	47.7	42.4	0.3	0.7	0.1	2.1	0.8	0.5	5.5
E07000174	Mansfield	50,400	51,385	305	376	37	1,240	239	489	6,012	45.6	46.5	0.3	0.3	0.0	1.1	0.2	0.4	5.4
E07000175	Newark and Sherwood	50,655	63,222	289	229	90	749	166	514	7,042	41.2	51.4	0.2	0.2	0.1	0.6	0.1	0.4	5.7
E07000176	Rushcliffe	52,917	52,467	402	1,856	280	2,677	1,167	587	6,724	44.4	44.1	0.3	1.6	0.2	2.2	1.0	0.5	5.6
E07000177	Cherwell	61,286	80,987	900	1,243	200	5,206	622	821	9,753	38.1	50.3	0.6	0.8	0.1	3.2	0.4	0.5	6.1
E07000178	Oxford	63,201	61,750	1,195	2,523	1,120	14,093	599	1,447	16,110	39.0	38.1	0.7	1.6	0.7	8.7	0.4	0.9	9.9
E07000179	South Oxfordshire	61,344	74,332	618	1,095	342	1,441	252	671	8,990	41.1	49.9	0.4	0.7	0.2	1.0	0.2	0.5	6.0
E07000180	Vale of White Horse	57,894	67,443	755	1,193	268	1,982	250	686	8,442	41.7	48.6	0.5	0.9	0.2	1.4	0.2	0.5	6.1
E07000181	West Oxfordshire	46,393	58,801	433	278	187	757	62	604	6,721	40.6	51.5	0.4	0.2	0.2	0.7	0.1	0.5	5.9
E07000187	Mendip	50,786	54,485	601	173	151	338	28	1,409	8,119	43.7	46.9	0.5	0.1	0.1	0.3	0.0	1.2	7.0
E07000188	Sedgemoor	52,497	63,092	310	155	65	598	62	694	7,870	41.9	50.3	0.2	0.1	0.1	0.5	0.0	0.6	6.3
E07000189	South Somerset	67,942	90,973	503	344	118	744	33	968	11,045	39.3	52.7	0.3	0.2	0.1	0.4	0.0	0.6	6.4
E07000192	Cannock Chase	41,294	52,707	222	162	29	346	379	445	4,935	41.1	52.4	0.2	0.2	0.0	0.3	0.4	0.4	4.9
E07000193	East Staffordshire	42,020	62,560	332	361	38	10,778	403	542	6,986	33.9	50.4	0.3	0.3	0.0	8.7	0.3	0.4	5.6
E07000194	Lichfield	40,563	57,683	245	460	61	722	923	443	5,336	38.1	54.2	0.2	0.4	0.1	0.7	0.9	0.4	5.0
E07000195	Newcastle-under-Lyme	48,009	63,931	474	698	66	2,223	252	533	7,116	38.9	51.8	0.4	0.6	0.1	1.8	0.2	0.4	5.8
E07000196	South Staffordshire	35,933	65,385	273	441	41	863	1,716	462	5,358	32.5	59.2	0.2	0.4	0.0	0.8	1.6	0.4	4.9
E07000197	Stafford	50,479	74,360	570	1,263	61	1,488	605	683	7,359	36.9	54.3	0.4	0.9	0.0	1.1	0.4	0.5	5.4
E07000198	Staffordshire Moorlands	32,466	56,835	182	116	35	263	62	395	5,491	33.9	59.3	0.2	0.1	0.0	0.3	0.1	0.4	5.7
E07000199	Tamworth	34,850	38,593	194	217	15	354	221	310	3,894	44.3	49.1	0.2	0.3	0.0	0.5	0.3	0.4	5.0
E07000200	Babergh	39,638	45,765	242	156	127	433	26	401	5,553	42.9	49.6	0.3	0.2	0.1	0.5	0.0	0.4	6.0
E07000202	Ipswich	63,256	58,898	596	1,342	101	5,433	456	838	8,722	45.3	42.2	0.4	1.0	0.1	3.9	0.3	0.6	6.2
E07000203	Mid Suffolk	44,715	50,674	327	165	86	254	27	428	6,023	43.5	49.3	0.3	0.2	0.1	0.2	0.0	0.4	5.9
E07000207	Elmbridge	49,121	72,133	750	2,218	750	3,531	742	609	8,899	35.4	52.0	0.5	1.6	0.5	2.5	0.5	0.4	6.4
E07000208	Epsom and Ewell	28,903	38,957	549	2,891	206	3,926	224	334	4,948	35.7	48.1	0.7	3.6	0.3	4.9	0.3	0.4	6.1
E07000209	Guildford	56,969	69,233	991	1,972	382	3,105	316	677	10,004	39.7	48.2	0.7	1.4	0.3	2.2	0.2	0.5	7.0
E07000210	Mole Valley	33,563	45,616	345	646	218	1,046	118	360	5,475	38.4	52.2	0.4	0.7	0.2	1.2	0.1	0.4	6.3
E07000211	Reigate and Banstead	57,451	73,992	698	3,640	364	4,642	315	636	9,108	38.1	49.1	0.5	2.4	0.2	3.1	0.2	0.4	6.0
E07000212	Runnymede	30,654	44,415	458	2,029	223	2,519	1,269	450	6,062	34.8	50.4	0.5	2.3	0.3	2.9	1.4	0.5	6.9
E07000213	Spelthorne	32,112	52,432	703	4,372	174	4,146	2,612	520	5,884	31.2	50.9	0.7	4.2	0.2	4.0	2.5	0.5	5.7
E07000214	Surrey Heath	32,546	45,265	951	2,021	142	2,829	1,054	496	5,153	36.0	50.0	1.1	2.2	0.2	3.1	1.2	0.5	5.7
E07000215	Tandridge	34,192	44,956	340	1,012	152	1,159	90	341	5,630	38.9	51.2	0.4	1.2	0.2	1.3	0.1	0.4	6.4
E07000216	Waverley	49,987	66,605	564	453	265	1,505	117	603	8,130	39.0	51.9	0.4	0.4	0.2	1.2	0.1	0.5	6.3
E07000217	Woking	34,574	49,465	642	2,488	223	9,730	285	502	6,034	33.3	47.6	0.6	2.4	0.2	9.4	0.3	0.5	5.8
E07000218	North Warwickshire	24,802	35,778	139	190	26	259	306	270	3,269	38.1	55.0	0.2	0.3	0.0	0.4	0.5	0.4	5.0
E07000219	Nuneaton and Bedworth	50,778	65,042	726	2,185	39	3,979	3,529	850	7,068	37.8	48.5	0.5	1.6	0.0	3.0	2.6	0.6	5.3
E07000220	Rugby	41,331	57,728	440	3,758	69	2,109	1,552	598	6,778	36.1	50.5	0.4	3.3	0.1	1.8	1.4	0.5	5.9
E07000221	Stratford-on-Avon	48,339	75,936	397	617	178	646	573	569	7,469	35.9	56.4	0.3	0.5	0.1	0.5	0.4	0.4	5.5
E07000222	Warwick	59,337	66,224	594	3,743	278	2,243	6,299	774	8,961	40.0	44.6	0.4	2.5	0.2	1.5	4.2	0.5	6.0
E07000223	Adur	30,890	27,836	274	209	249	840	31	392	3,820	47.9	43.1	0.4	0.3	0.4	1.3	0.0	0.6	5.9
E07000224	Arun	65,762	85,922	502	391	262	1,157	79	861	9,953	39.9	52.1	0.3	0.2	0.2	0.7	0.0	0.5	6.0
E07000225	Chichester	47,977	65,910	611	312	226	685	43	664	7,640	38.7	53.1	0.5	0.3	0.2	0.6	0.0	0.5	6.2
E07000226	Crawley	41,555	50,497	529	6,090	96	11,521	851	634	6,720	35.1	42.6	0.4	5.1	0.1	9.7	0.7	0.5	5.7
E07000227	Horsham	61,763	72,325	581	814	272	1,270	105	658	8,990	42.1	49.3	0.4	0.6	0.2	0.9	0.1	0.4	6.1
E07000228	Mid Sussex	64,207	73,108	577	1,573	328	1,841	148	1,121	9,666	42.1	47.9	0.4	1.0	0.2	1.2	0.1	0.7	6.3
E07000229	Worthing	50,895	48,897	704	739	274	1,912	124	778	7,013	45.7	43.9	0.6	0.7	0.2	1.7	0.1	0.7	6.3
E07000234	Bromsgrove	37,139	53,075	284	670	94	859	1,152	392	5,518	37.4	53.5	0.3	0.7	0.1	0.9	1.2	0.4	5.6
E07000235	Malvern Hills	30,310	42,846	288	143	65	386	86	407	4,955	38.1	53.9	0.4	0.2	0.1	0.5	0.1	0.5	6.2
E07000236	Redditch	34,837	42,549	184	307	52	3,628	309	384	4,786	40.0	48.9	0.2	0.4	0.1	4.2	0.4	0.4	5.5
E07000237	Worcester	41,084	50,755	367	433	51	4,227	168	451	6,335	39.6	48.9	0.4	0.4	0.0	4.1	0.2	0.4	6.1
E07000238	Wychavon	46,361	76,487	334	203	112	724	339	553	7,378	35.0	57.7	0.3	0.2	0.1	0.5	0.3	0.4	5.6
E07000239	Wyre Forest	39,256	54,180	234	126	42	1,056	256	472	5,985	38.6	53.3	0.2	0.1	0.0	1.0	0.3	0.5	5.9
E07000240	St Albans	55,020	70,246	735	2,740	2,237	6,915	535	709	9,029	37.1	47.4	0.5	1.8	1.5	4.7	0.4	0.5	6.1
E07000241	Welwyn Hatfield	44,307	56,536	890	3,807	1,093	3,923	450	819	8,011	37.0	47.2	0.7	3.2	0.9	3.3	0.4	0.7	6.7
E07000242	East Hertfordshire	62,816	73,732	546	921	560	1,756	224	652	8,951	41.8	49.1	0.4	0.6	0.4	1.2	0.1	0.4	6.0
E07000243	Stevenage	40,158	38,712	398	1,397	163	2,822	307	523	5,015	44.9	43.3	0.4	1.6	0.2	3.2	0.3	0.6	5.6
E07000244	East Suffolk	110,438	115,943	814	692	266	1,293	151	1,385	15,076	44.9	47.1	0.3	0.3	0.1	0.5	0.1	0.6	6.1
E07000245	West Suffolk	76,597	87,174	810	669	198	1,866	110	967	11,554	42.6	48.4	0.5	0.4	0.1	1.0	0.1	0.5	6.4
E07000246	Somerset West and Taunton	66,037	78,122	516	432	117	918	67	891	10,345	41.9	49.6	0.3	0.3	0.1	0.6	0.0	0.6	6.6
E08000001	Bolton	76,244	139,144	576	5,887	159	58,997	219	979	13,758	25.8	47.0	0.2	2.0	0.1	19.9	0.1	0.3	4.6
E08000002	Bury	57,008	94,669	508	874	10,734	19,243	575	649	9,591	29.4	48.8	0.3	0.5	5.5	9.9	0.3	0.3	4.9
E08000003	Manchester	179,037	199,873	3,219	6,048	2,632	122,962	2,718	2,736	32,713	32.4	36.2	0.6	1.1	0.5	22.3	0.5	0.5	5.9
E08000004	Oldham	60,507	108,720	468	1,222	146	59,031	132	589	11,273	25.0	44.9	0.2	0.5	0.1	24.4	0.1	0.2	4.7
E08000005	Rochdale	64,349	104,841	398	613	218	42,121	191	675	10,366	28.8	46.9	0.2	0.3	0.1	18.8	0.1	0.3	4.6
E08000006	Salford	96,140	128,785	1,022	2,113	10,373	13,542	728	1,068	16,152	35.6	47.7	0.4	0.8	3.8	5.0	0.3	0.4	6.0

Code	Name																		
E08000007	Stockport	116,749	139,951	964	2,388	1,234	16,332	503	1,207	15,445	39.6	47.5	0.3	0.8	0.4	5.5	0.2	0.4	5.2
E08000008	Tameside	87,910	110,539	588	3,096	87	16,945	181	879	10,846	38.0	47.8	0.3	1.3	0.0	7.3	0.1	0.4	4.7
E08000009	Trafford	77,864	113,712	955	4,656	2,408	20,549	1,984	920	12,007	33.1	48.4	0.4	2.0	1.0	8.7	0.8	0.4	5.1
E08000010	Wigan	99,784	206,870	831	995	84	4,155	122	1,099	15,390	30.3	62.8	0.3	0.3	0.0	1.3	0.0	0.3	4.7
E08000011	Knowsley	42,001	102,929	260	456	86	968	65	285	7,469	27.2	66.6	0.2	0.3	0.1	0.6	0.0	0.2	4.8
E08000012	Liverpool	142,994	278,330	2,128	3,802	1,807	25,756	641	1,991	28,639	29.4	57.3	0.4	0.8	0.4	5.3	0.1	0.4	5.9
E08000013	St. Helens	57,184	114,200	501	597	63	1,340	54	652	8,655	31.2	62.3	0.3	0.3	0.0	0.7	0.0	0.4	4.7
E08000014	Sefton	79,905	179,806	681	1,095	364	2,257	133	980	14,012	28.6	64.4	0.2	0.4	0.1	0.8	0.1	0.4	5.0
E08000015	Wirral	119,447	176,159	1,015	1,406	256	3,257	311	1,258	17,092	37.3	55.0	0.3	0.4	0.1	1.0	0.1	0.4	5.3
E08000016	Barnsley	102,906	125,502	435	416	62	1,404	256	862	12,728	42.1	51.3	0.2	0.2	0.0	0.6	0.1	0.4	5.2
E08000017	Doncaster	122,645	156,747	821	1,294	116	6,898	1,391	1,724	16,470	39.8	50.9	0.3	0.4	0.0	2.2	0.5	0.6	5.3
E08000018	Rotherham	105,821	130,147	542	666	81	13,465	461	932	13,692	39.8	49.0	0.2	0.3	0.0	5.1	0.2	0.4	5.2
E08000019	Sheffield	241,556	214,136	2,215	3,759	649	57,044	927	2,635	33,600	43.4	38.5	0.4	0.7	0.1	10.3	0.2	0.5	6.0
E08000021	Newcastle upon Tyne	122,485	124,009	1,352	4,212	573	26,896	1,449	1,281	17,869	40.8	41.3	0.5	1.4	0.2	9.0	0.5	0.4	6.0
E08000022	North Tyneside	96,413	97,333	587	823	128	2,517	437	774	9,954	46.1	46.6	0.3	0.4	0.1	1.2	0.2	0.4	4.8
E08000023	South Tyneside	58,045	77,783	264	259	36	3,736	461	520	6,672	39.3	52.6	0.2	0.2	0.0	2.5	0.3	0.4	4.5
E08000024	Sunderland	108,261	145,806	539	611	87	4,846	915	835	12,272	39.5	53.2	0.2	0.2	0.0	1.8	0.3	0.3	4.5
E08000025	Birmingham	276,327	389,406	4,340	21,997	1,687	341,811	33,126	6,367	69,856	24.1	34.0	0.4	1.9	0.1	29.9	2.9	0.6	6.1
E08000026	Coventry	102,338	151,577	1,257	13,724	259	35,800	17,297	1,908	21,166	29.6	43.9	0.4	4.0	0.1	10.4	5.0	0.6	6.1
E08000027	Dudley	116,404	159,461	798	2,193	83	19,978	5,316	1,463	17,792	36.0	49.3	0.2	0.7	0.0	6.2	1.6	0.5	5.5
E08000028	Sandwell	89,102	136,354	943	9,447	79	45,763	39,252	2,430	18,465	26.1	39.9	0.3	2.8	0.0	13.4	11.5	0.7	5.4
E08000029	Solihull	71,065	109,707	594	6,037	283	11,532	5,029	821	11,173	32.9	50.7	0.3	2.8	0.1	5.3	2.3	0.4	5.2
E08000030	Walsall	85,819	126,921	533	5,096	74	32,107	17,148	1,658	14,768	30.2	44.7	0.2	1.8	0.0	11.3	6.0	0.6	5.2
E08000031	Wolverhampton	73,317	115,640	915	9,882	94	14,489	31,769	3,158	14,465	27.8	43.8	0.3	3.7	0.0	5.5	12.0	1.2	5.5
E08000032	Bradford	154,305	182,566	959	4,757	254	166,846	4,834	2,074	29,816	28.2	33.4	0.2	0.9	0.0	30.5	0.9	0.4	5.5
E08000033	Calderdale	86,787	85,677	630	1,173	153	19,650	387	1,045	11,129	42.0	41.5	0.3	0.6	0.1	9.5	0.2	0.5	5.4
E08000034	Kirklees	150,599	170,577	996	1,723	187	80,046	3,476	1,663	23,949	34.8	39.4	0.2	0.4	0.0	18.5	0.8	0.4	5.5
E08000035	Leeds	326,231	343,311	2,874	9,217	6,267	63,054	10,047	3,637	47,315	40.2	42.3	0.4	1.1	0.8	7.8	1.2	0.4	5.8
E08000036	Wakefield	145,950	173,070	797	1,270	127	11,279	501	1,405	18,972	41.3	49.0	0.2	0.4	0.0	3.2	0.1	0.4	5.4
E08000037	Gateshead	78,572	99,572	469	522	2,905	4,126	386	797	8,804	40.1	50.8	0.2	0.3	1.5	2.1	0.2	0.4	4.5
E09000001	City of London	3,763	2,976	95	203	177	540	6	55	767	43.8	34.7	1.1	2.4	2.1	6.3	0.1	0.6	8.9
E09000002	Barking and Dagenham	41,191	99,342	821	6,596	272	53,389	4,284	981	11,991	18.8	45.4	0.4	3.0	0.1	24.4	2.0	0.4	5.5
E09000003	Barnet	78,684	142,321	4,158	22,105	56,616	47,688	1,524	5,192	31,056	20.2	36.6	1.1	5.7	14.5	12.2	0.4	1.3	8.0
E09000004	Bexley	82,816	123,908	2,048	7,516	217	9,721	5,272	988	13,986	33.6	50.3	0.8	3.0	0.1	3.9	2.1	0.4	5.7
E09000005	Brent	46,153	131,914	3,117	52,876	3,723	72,574	1,530	4,424	23,506	13.6	38.8	0.9	15.6	1.1	21.4	0.5	1.3	6.9
E09000006	Bromley	122,943	159,452	2,100	9,644	966	10,876	1,068	1,704	21,238	37.3	48.3	0.6	2.9	0.3	3.3	0.3	0.5	6.4
E09000007	Camden	72,776	65,980	2,410	3,991	10,079	33,830	487	1,842	18,743	34.6	31.4	1.1	1.9	4.8	16.1	0.2	0.9	8.9
E09000008	Croydon	101,119	190,880	2,371	23,145	609	40,717	1,654	3,189	27,035	25.9	48.9	0.6	5.9	0.2	10.4	0.4	0.8	6.9
E09000009	Ealing	70,233	138,937	4,003	28,236	1,041	68,907	28,491	2,733	24,533	19.1	37.8	1.1	7.7	0.3	18.8	7.8	0.7	6.7
E09000010	Enfield	65,241	153,015	1,716	10,231	3,713	61,477	1,199	10,351	23,041	19.8	46.4	0.5	3.1	1.1	18.6	0.4	3.1	7.0
E09000011	Greenwich	94,208	129,112	5,034	11,647	603	24,715	3,229	1,802	18,716	32.6	44.7	1.7	4.0	0.2	8.5	1.1	0.6	6.5
E09000012	Hackney	94,113	79,499	2,343	1,998	17,426	34,578	1,867	4,879	22,442	36.3	30.7	0.9	0.8	6.7	13.3	0.7	1.9	8.7
E09000013	Hammersmith and Fulham	56,059	83,673	1,723	2,209	1,228	21,290	450	1,227	15,298	30.6	45.7	0.9	1.2	0.7	11.6	0.2	0.7	8.4
E09000014	Haringey	83,535	103,944	2,455	3,529	9,397	33,295	892	6,164	21,027	31.6	39.3	0.9	1.3	3.6	12.6	0.3	2.3	8.0
E09000015	Harrow	27,748	88,602	2,812	67,392	7,304	41,503	2,743	7,695	15,404	10.6	33.9	1.1	25.8	2.8	15.9	1.1	2.9	5.9
E09000016	Havering	80,235	136,765	1,092	6,454	1,305	16,135	4,498	1,056	14,512	30.6	52.2	0.4	2.5	0.5	6.2	1.7	0.4	5.5
E09000017	Hillingdon	59,214	119,434	2,621	33,020	1,392	44,077	26,339	2,683	17,129	19.4	39.0	0.9	10.8	0.5	14.4	8.6	0.9	5.6
E09000018	Hounslow	53,502	110,269	3,932	27,360	622	48,028	24,677	2,323	17,469	18.6	38.3	1.4	9.5	0.2	16.7	8.6	0.8	6.1
E09000019	Islington	88,466	75,129	1,813	2,195	2,714	25,840	603	2,930	16,902	40.8	34.7	0.8	1.0	1.3	11.9	0.3	1.4	7.8
E09000020	Kensington and Chelsea	35,610	69,335	1,606	1,584	2,681	16,865	319	1,064	14,311	24.8	48.4	1.1	1.1	1.9	11.8	0.2	0.7	10.0
E09000021	Kingston upon Thames	57,641	71,670	1,726	8,456	693	13,366	1,428	1,119	11,966	34.3	42.6	1.0	5.0	0.4	8.0	0.8	0.7	7.1
E09000022	Lambeth	119,123	138,714	2,437	3,179	1,344	25,871	527	2,351	24,110	37.5	43.7	0.8	1.0	0.4	8.1	0.2	0.7	7.6
E09000023	Lewisham	110,379	131,706	3,270	6,459	826	22,264	720	2,269	22,660	36.7	43.8	1.1	2.1	0.3	7.4	0.2	0.8	7.5
E09000024	Merton	60,224	101,320	1,899	12,610	754	21,673	614	1,205	14,888	28.0	47.1	0.9	5.9	0.4	10.1	0.3	0.6	6.9
E09000025	Newham	50,795	123,746	2,160	21,405	448	122,146	5,638	1,765	22,933	14.5	35.3	0.6	6.1	0.1	34.8	1.6	0.5	6.5
E09000026	Redbridge	38,999	94,473	1,611	34,372	6,412	97,068	17,622	2,028	17,675	12.6	30.4	0.5	11.1	2.1	31.3	5.7	0.7	5.7
E09000027	Richmond upon Thames	74,076	88,556	1,593	4,184	1,262	8,492	1,987	1,273	13,855	37.9	45.3	0.8	2.1	0.6	4.3	1.0	0.7	7.1
E09000028	Southwark	111,935	133,298	2,965	3,444	1,243	29,633	632	2,149	22,338	36.4	43.3	1.0	1.1	0.4	9.6	0.2	0.7	7.3
E09000029	Sutton	67,769	95,960	1,822	14,666	407	14,736	447	1,244	12,589	32.3	45.8	0.9	7.0	0.2	7.0	0.2	0.6	6.0
E09000030	Tower Hamlets	82,635	69,223	2,961	6,298	1,341	123,912	966	1,652	21,318	26.6	22.3	1.0	2.0	0.4	39.9	0.3	0.5	6.9
E09000031	Waltham Forest	77,739	108,630	1,834	5,155	1,268	60,157	1,285	2,810	19,548	27.9	39.0	0.7	1.9	0.5	21.6	0.5	1.0	7.0
E09000032	Wandsworth	118,543	139,656	2,275	6,419	1,756	32,519	967	1,871	23,500	36.2	42.6	0.7	2.0	0.5	9.9	0.3	0.6	7.2
E09000033	Westminster	52,936	76,245	2,603	4,457	5,628	40,873	573	1,741	19,179	25.9	37.3	1.3	2.2	2.8	20.0	0.3	0.9	9.4
W06000001	Isle of Anglesey	28,066	35,485	154	62	30	328	30	278	4,446	40.7	51.5	0.2	0.1	0.0	0.5	0.0	0.4	6.5
W06000002	Gwynedd	51,941	54,249	426	255	59	1,137	46	770	8,512	44.2	46.2	0.4	0.2	0.1	1.0	0.0	0.7	7.3
W06000003	Conwy	46,946	58,283	375	254	63	842	33	621	7,324	40.9	50.8	0.3	0.2	0.1	0.7	0.0	0.5	6.4
W06000004	Denbighshire	40,297	47,226	320	209	48	740	38	483	6,456	42.1	49.3	0.3	0.2	0.1	0.8	0.0	0.5	6.7
W06000005	Flintshire	62,995	79,849	397	320	60	739	23	476	10,102	40.7	51.5	0.3	0.2	0.0	0.5	0.0	0.3	6.5
W06000006	Wrexham	56,477	66,880	404	333	51	1,540	78	513	8,841	41.8	49.5	0.3	0.2	0.0	1.1	0.1	0.4	6.5
W06000008	Ceredigion	30,749	33,409	378	158	75	515	35	677	5,480	43.0	46.7	0.5	0.2	0.1	0.7	0.0	0.9	7.7
W06000009	Pembrokeshire	52,998	60,174	462	161	58	587	32	746	8,145	43.0	48.8	0.4	0.1	0.0	0.5	0.0	0.6	6.6
W06000010	Carmarthenshire	83,409	89,378	557	419	103	1,026	177	1,127	11,703	44.4	47.6	0.3	0.2	0.1	0.5	0.1	0.6	6.2
W06000011	Swansea	112,687	98,492	942	1,010	159	7,694	346	1,175	15,985	47.3	41.3	0.4	0.4	0.1	3.2	0.1	0.5	6.7
W06000012	Neath Port Talbot	70,941	59,974	383	400	32	1,062	151	630	8,716	49.9	42.1	0.3	0.3	0.0	0.7	0.1	0.4	6.1
W06000013	Bridgend	76,141	58,776	398	339	38	797	98	692	8,209	52.3	40.4	0.3	0.2	0.0	0.5	0.1	0.5	5.6
W06000014	Vale of Glamorgan	63,164	58,237	420	440	143	1,205	147	641	7,546	47.9	44.1	0.3	0.3	0.1	0.9	0.1	0.5	5.7
W06000015	Cardiff	155,589	138,885	1,630	5,434	690	33,650	1,517	2,028	22,888	42.9	38.3	0.4	1.5	0.2	9.3	0.4	0.6	6.3
W06000016	Rhondda Cynon Taf	133,486	86,474	588	497	72	1,378	248	1,083	13,826	56.2	36.4	0.2	0.2	0.0	0.6	0.1	0.5	5.8
W06000018	Caerphilly	99,767	63,998	322	246	84	594	210	766	9,966	56.7	36.4	0.2	0.1	0.0	0.3	0.1	0.4	5.7
W06000019	Blaenau Gwent	37,706	24,392	119	76	10	287	108	309	3,897	56.4	36.5	0.2	0.1	0.0	0.4	0.2	0.5	5.8
W06000020	Torfaen	46,872	38,327	260	253	14	363	62	490	5,631	50.8	41.5	0.3	0.3	0.0	0.4	0.1	0.5	6.1
W06000021	Monmouthshire	40,311	45,250	339	204	79	435	102	519	5,720	43.4	48.7	0.4	0.2	0.1	0.5	0.1	0.6	6.2
W06000022	Newport	68,564	68,287	479	761	90	11,280	415	739	8,977	43.0	42.8	0.3	0.5	0.1	7.1	0.3	0.5	5.6
W06000023	Powys	55,971	65,134	595	307	81	462	72	935	9,612	42.0	48.9	0.4	0.2	0.1	0.3	0.1	0.7	7.2

| W06000024 | Merthyr Tydfil | 31,322 | 23,614 | 127 | 110 | 5 | 289 | 82 | 229 | 3,061 | 53.2 | 40.1 | 0.2 | 0.2 | 0.0 | 0.5 | 0.1 | 0.4 | 5.2 |