



# Living Difference

III

The Agreed Syllabus for Hampshire,  
Portsmouth, Southampton and the  
Isle of Wight



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ISBN: 978-1-85975-819-9

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# **Living Difference III**

**The Agreed Syllabus for  
Hampshire, Portsmouth,  
Southampton and the  
Isle of Wight**

**December 2016**

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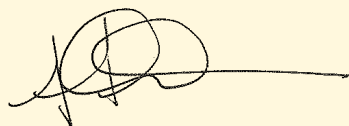
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# Foreword

This syllabus, *Living Difference III*, is the Agreed Syllabus for religious education (RE) in Hampshire, Portsmouth, Southampton, and the Isle of Wight. It builds on the approach to religious education, enriched by philosophical and theological enquiry, as well as current research, which has been in use in Hampshire, Portsmouth and Southampton since 2004.

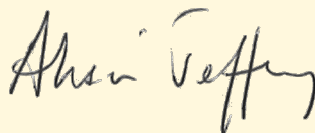
This revision is further evidence of the continuing fruitful partnership between Hampshire, Portsmouth and Southampton, and now the Isle of Wight, in relation to religious education. We are especially grateful to the Chairs of the four statutory conferences and the teachers and members of the respective Standing Advisory Councils for Religious Education (SACRE) who formed the working group and ensured a document that seeks to meet the needs of children and young people at this point of the 21st Century, wherever they live.

This syllabus confirms our commitment to an education that takes seriously the importance of children and young people exploring their own lives in relation to what it can mean to live with a religious orientation on life and other ways of life, including those informed by a non-religious perspective, and to engage with this intellectually. It is intended to provide the basis of good teaching in religious education and, as a result, be open to the plurality of ways in which people live within our local and national communities and the world. It gives guidance to teachers regarding what religious education should aim to achieve in a plural society, identifying how teaching in religious education will open educative environments where children and young people can become better able to discern what is desirable for their own life and, with others, for the wider world. *Living Difference III* therefore recognises a link between religious education and rights respecting education (RRE).



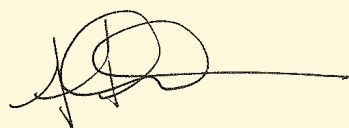
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# **Section 1**

## **Overview of the agreed syllabus**

# The legal requirements

*Living Difference III*, as the Agreed Syllabus for Hampshire, Portsmouth, Southampton and the Isle of Wight, is the legal document to be followed for the teaching of religious education in Hampshire, Portsmouth, Southampton and Isle of Wight schools.

It is the statutory framework which defines the matters, skills and processes to guide individual schools developing their curriculum for religious education.

This Agreed Syllabus is the basis on which the Standing Advisory Councils for Religious Education (SACREs) of Hampshire, Portsmouth, Southampton and the Isle of Wight and the Office for Standards in Education (Ofsted) will determine the effectiveness of the delivery of religious education. Converter academies, multi-academy trusts and free schools in these areas are welcome to use this syllabus; it meets all legal requirements for religious education. Other local authorities and schools that wish to adopt this syllabus will need to obtain a license. To do this, please contact: [re.centre@hants.gov.uk](mailto:re.centre@hants.gov.uk).

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## The status of religious education within the whole school curriculum

Section 352 of the Education Act 1996 identifies the distinctive place of religious education as part of the basic curriculum alongside the National Curriculum. Religious education is to have equal standing in relation to the core and foundation subjects within the school. It differs from the subjects of the National Curriculum only in that it is not subject to national prescription. It is a matter for the Agreed Syllabus Conferences to recommend locally prescribed procedures for the local authority (LA).

**The Education Act 1996, School Standards and Framework Act 1998 and Education Act 2002 require that:**

- religious education should be taught to all children and young people other than those in nursery classes and except for those withdrawn at the wish of their parents. Teachers' rights are safeguarded, should they wish to withdraw from the teaching of religious education
- religious education in all community, foundation and voluntary controlled schools should be taught in accordance with an Agreed Syllabus
- an Agreed Syllabus should *reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions in Great Britain*



- an Agreed Syllabus *must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils*
- an Agreed Syllabus Conference must be convened every five years to review the existing syllabus.

**The Department for Children, Schools and Families (DCSF) (now the Department for Education) guidance, *Religious Education in English Schools: Non-statutory Guidance 2010*, states that:**

*“Every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including those in the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the Schools Standards and Framework Act 1998.*

*The key document in determining the teaching of RE is the locally Agreed Syllabus within the LA concerned. ... Schools designated as having a religious character are free to make their own decisions in preparing their syllabuses. LA must, however, ensure that the Agreed Syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.”*

[www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010](http://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010)

## Time for religious education

It is recommended that the following minimum hours should be devoted to religious education and *Living Difference III* planning has been designed with these time recommendations in mind:

- Reception classes: approximately 36 hours per year
- Key Stage 1: 36 hours per year
- Key Stage 2: 45 hours per year
- Key Stage 3: 45 hours per year
- Key Stage 4: 45 hours per year
- Key Stage 5: there is no recommended minimum time allocation.

The requirement to teach religious education does not apply to nursery classes but it does apply to children in Reception classes in the Early Years Foundation Stage.

Collective worship is not part of the taught day and cannot be considered as part of the recommended time for teaching the Agreed Syllabus.

PSHE should be taught in a distinct way from RE.

# The purpose of religious education

*Living Difference III* seeks to introduce children and young people to what a religious way of looking at and existing in the world may offer in leading one's life, individually and collectively.

It recognises and acknowledges that the question as to what it means to lead one's life with such an orientation can be answered in a number of qualitatively different ways. These include the idea that to live a religious life means to subscribe to certain propositional beliefs (religion as truth); the idea that to live a religious life means to adhere to certain practices (religion as practice); and the idea that to live a religious life is characterised by a particular way of being in and with the world: with a particular kind of awareness of and faith in the world and in other human beings (religion as existence).

These three ways of conceptualising religion also relate to different theological positions and may be found as overlapping to different extents within any particular religious tradition.

Religious education in Hampshire, Portsmouth, Southampton and the Isle of Wight intends to play an educative part in the lives of children and young people as they come to speak, think and act in the world.

This entails teachers bringing children and young people first to attend to their own experience and that of others, to engage intellectually with material that is new and to discern with others what is valuable with regard to living a religious life or one informed by a non-religious or other perspective.

This approach to religious education in Hampshire, Portsmouth, Southampton and Isle of Wight schools is consistent with the United Nations Convention on the Rights of the Child, particularly Articles 12, 13, 14 and 30, and supports the work of rights respecting education (RRE).

# The matters, skills and processes of religious education in *Living Difference III*

The **matters** to be engaged with in *Living Difference III* are largely determined by legal requirements whilst remembering that depth of study is important.

The **skills** of religious education in *Living Difference III* are the enquiry skills of **Communicate, Apply, Enquire, Contextualise** and **Evaluate**.

The **process** of religious education in *Living Difference III* is the approach to enquiry explained in the rest of this section.

Individual schools and teachers will design a precise curriculum suitable for the needs of their children and young people. Infant, junior, secondary and special schools should work together in a particular area to ensure progression, especially across transition points.

## **Religious traditions to be engaged with\*:**

**Foundation Stage (Year R)** children in general will engage with aspects of Christianity and the other religion being explored in Key Stage 1.

**At Key Stage 1** children are required to study Christianity and one other religion.

**At Key Stage 2** children are required to study Christianity and two other religions. In Years 3 and 4 this will be Christianity and one other religion and in Years 5 and 6 children are required to study Christianity and a different religion. In upper Key Stage 2 a non-religious world view may be included in addition. Teachers at Key Stage 2 must liaise with Key Stage 1 teachers to ensure three religions in addition to Christianity are explored through the primary years.

**At Key Stage 3** young people are required to study Christianity and no less than two other religions and possibly a non-religious world view.

**At Key Stage 4** young people should study Christianity and up to two other religions, and possibly a non-religious world view.

**\*This is the minimum to be engaged with and *Living Difference III* recognises that some schools will be able to teach more than the minimum.**

# Living Difference III and enquiry

*Living Difference III* is an approach to enquiry in religious education.

*Living Difference III* takes as its starting point an exploration, with children and young people, of what it means to exist in and with the world. The enquiry process, therefore, begins as the teacher brings each child or young person to attend to aspects of their own experience, before attending and responding to ways in which aspects of human existence have been conceptualised and lived out by other people in particular situations.

As the teacher brings the child to question and enquire further they become able to discern what may be valuable in these matters.

The *Living Difference III* approach is a process of enquiry into concepts, where a concept is understood as a name for, or way of referring to, an idea that exists or has the possibility of existing in a particular kind of way under particular conditions; for example *compassion*, *hope*, *community* or *justice*.

As people struggle to express their experience of their own existence in the world, concepts can come to gain particular significance.

Some are shared between religions, such as *worship* or *prayer*. Others are also translatable between languages, such as between English and Arabic in terms of *God* and *Allah*; however they may also have significantly nuanced meanings distinctive to one tradition. In addition to this, some concepts are used uniquely in one particular tradition, for example *the Church* and *sangha*, and are, therefore, characteristic of one particular tradition and/or context in which they came about and have quite distinctive meanings in one tradition.

When introducing this way of looking at concepts to children it may, therefore, be useful to consider three interconnected groups:

**A concepts common to all people**

For example, *remembering*, *specialness*, *celebration*, *rights*, *compassion*, *justice* (see [page 64](#) for other examples)

**B concepts shared by many religions**

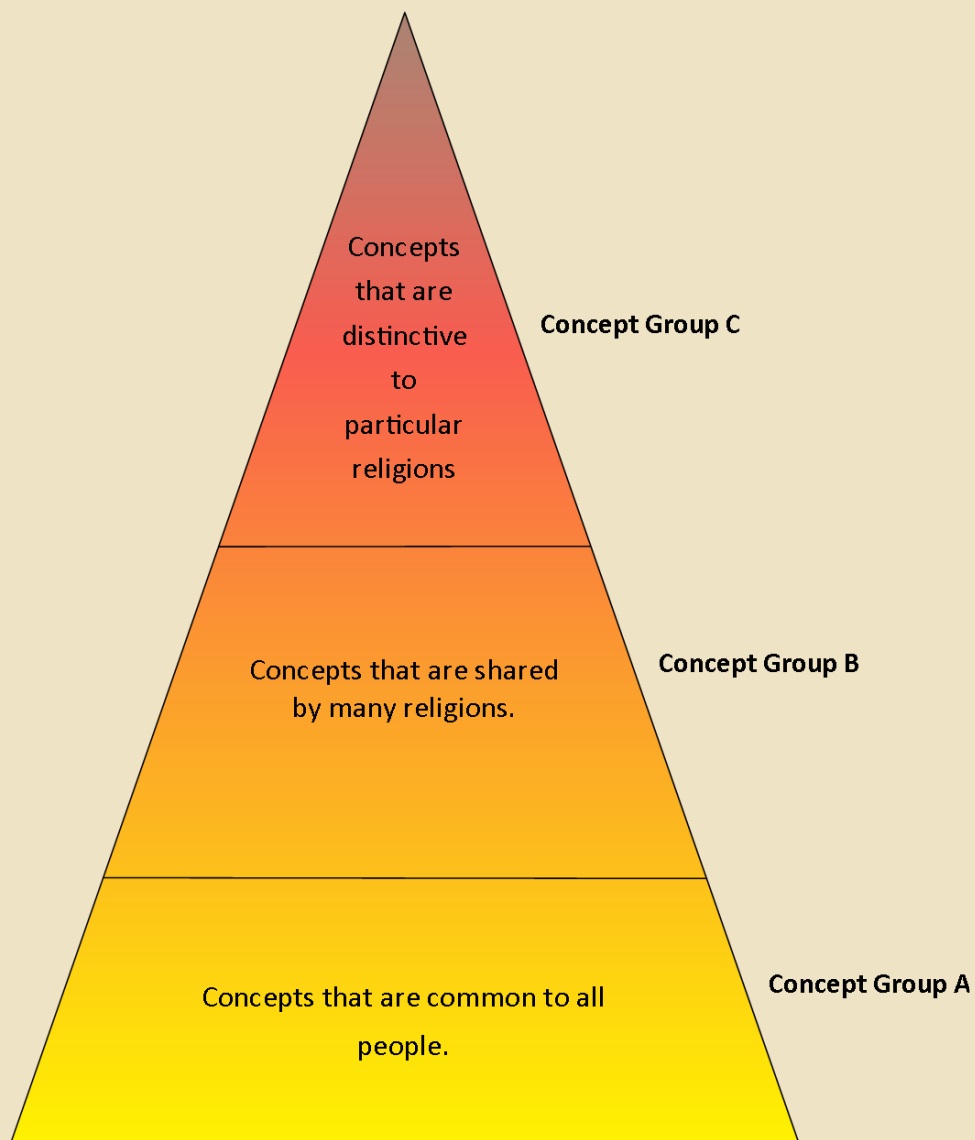
For example, *God*, *worship*, *symbolism*, *the sacred*, *discipleship*, *stewardship*, *martyrdom* (see [page 65](#) for other examples)

**C concepts distinctive to particular religions**

For example, *dukkha*, *Trinity*, *tawheed*, *redemption*, *Khalsa*, *moksha*, *Torah* (see [pages 66-75](#) for other examples)



## Groups of concepts



In Year R and Key Stage 1, children will first have opportunities to respond to their experience of Group A concepts. It is expected that as children and young people move through primary school, over time they will have opportunities to engage with all three groups of concepts. In the secondary school a Scheme of Work (SOW) over a key stage should include concepts from all three groups. *Living Difference III* recognises that secondary aged children will enquire into A concepts with a degree of complexity appropriate to their age. Teachers in upper primary and secondary schools will encourage children and young people in their classes to begin to enquire into some C concepts as well as to see the complexity in all concepts through good questioning (see the section on *The dispositions and skills for enquiry*).

# The process of enquiry in *Living Difference III*

The *Living Difference III* approach to enquiry in religious education entails teachers bringing children and young people first to attend to their own experience of particular concepts, before enquiring into related religious as well as non-religious ways of living, represented in Great Britain and beyond.

This approach to enquiry has five key steps where the teacher brings the child:

- at the **Communicate** and **Apply** steps to attend to their own and others' experience
- at the **Enquire** and **Contextualise** steps to engage intellectually
- at the **Evaluate** step to discern value for others and themselves in a way dependent on the context of the enquiry.

Each enquiry begins with the teacher inviting the children and/or young people into the enquiry process, usually at the **Communicate** but sometimes at the **Enquire** step.

If beginning at the **Communicate** step the teacher will bring the child or young person to attend first to their own experience of the concept through an activity, before exploring their own responses in relation to others' experience.

At **Apply**, children and young people become even more aware of others' responses and might give examples from their own experience of the concept in different situations. The enquiry has now moved on because children and young people have come to see challenges and complexities existing in the range of experiences and different situations. However, the enquiry is in general still working with ideas familiar to those in the class.

At **Enquire**, material that is new to the children and young people is introduced in varying complexity, usually depending on the age of the children. In the secondary school and in upper primary, when working with a C concept, eg *umma* or *resurrection*, a religious expression of the concept will be introduced and studied. At **Enquire**, children may also reflect collaboratively, for example in a community of philosophical enquiry, becoming more intellectually humble or self-effacing, recognising that there are many different ways of looking at things.

However, it can sometimes be best to begin the cycle at **Enquire** when:

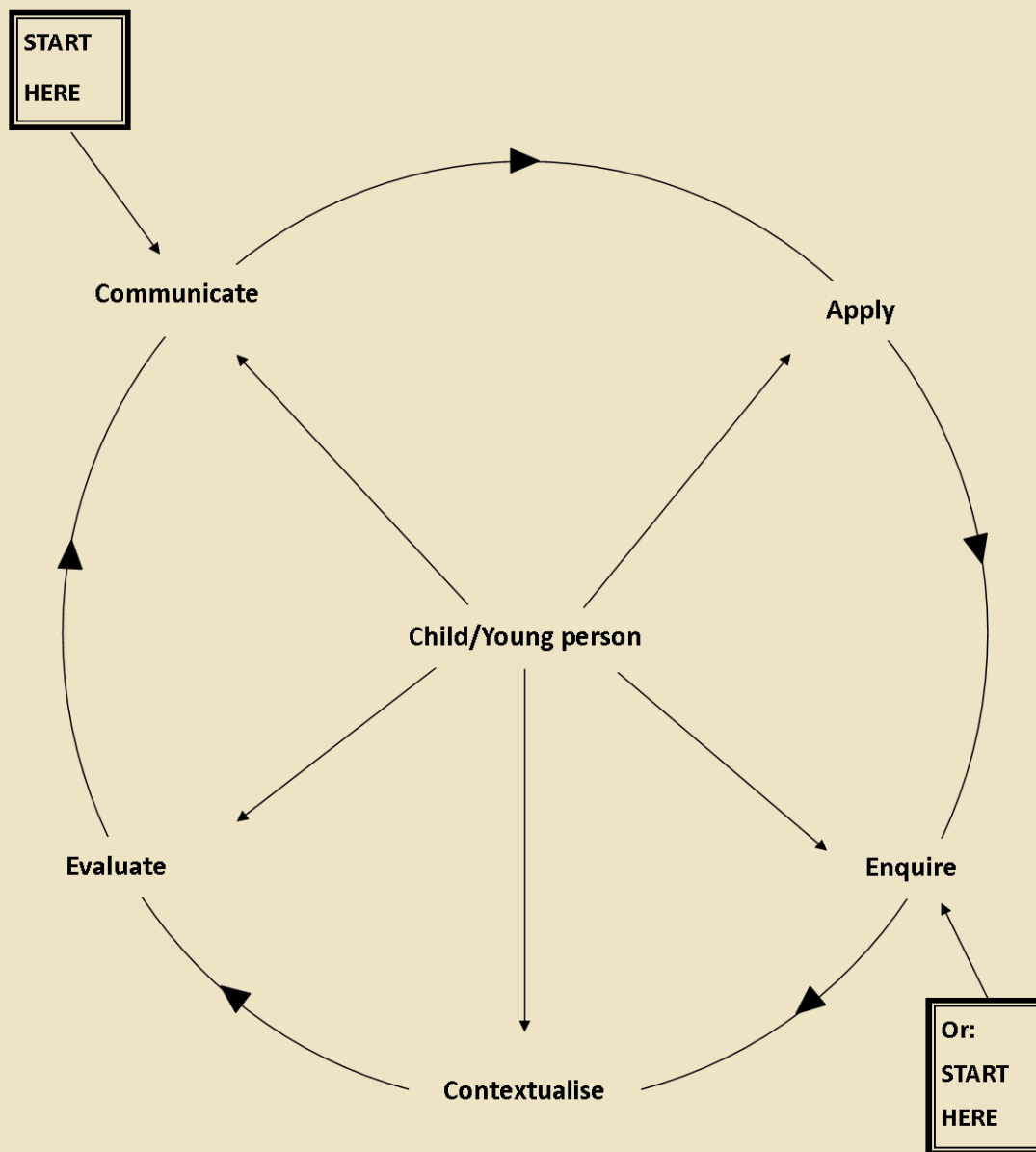
- the concept is beyond the experience of most of the children
- the concept is particularly complex
- in the secondary school the groundwork for **Communicate** and **Apply** has already been explored in relation to a previous concept. For example, when a cycle on the concept of *umma* has begun with a **Communicate** and **Apply** using the connected Group A of *community*. In a subsequent unit on Buddhism the concept of *sangha* may not need an introduction using *community*.

At **Contextualise**, children and young people examine the concept in specific context, for example, in primary school, through investigating the activities of a local religious community, Christian, Muslim, Sikh, etc. A non-religious context may be used if it enhances the enquiry.

An effective **Contextualise** step allows children and young people's enquiry to deepen intellectually with increasing openness to the plurality of ways it is possible to be religious. The context may be, for example, a bible story (primary), a case study, news article, artefact, visit, visitor, video or dramatic scenario, but always a real situation which raises issues and invites questions. Children and young people will be able to appreciate further viewpoints and see how people's lives are changed by their experience of the concept.

At the **Evaluate** step children and young people are given the opportunity to weigh up their experience of the concept in two ways. First from the viewpoint of someone living a religious (or non-religious) life, as in the context studied. This is what is meant by **Evaluate within**. For example, in Key Stage 3 the teacher may open a discussion about why *jihad* is important for Muslims or why *the Eucharist* is important for Christians; anticipating an engagement with a range of Muslim and Christian views and forms of expression. Secondly, the children and young people will be enabled to discern what may be of value in the religious (or non-religious) experience of the concept for them, from their own point of view. This is what is meant by **Evaluate without**. This should involve collaboration and dialogue.

## The process for a cycle of enquiry



It is important that greater time is given to the **Communicate** and **Apply** step of the cycle of enquiry in the Foundation Stage and Key Stage 1. Time spent at both **Enquire** and **Contextualise** steps will gradually increase as children move to the upper primary years and on into secondary school. The cycle diagram should be visible in the classroom. No less than **two hours** should be spent on the **Contextualise** step in the primary school before spending time on the **Evaluate** step.

The process of teaching at each key stage is addressed in *Section 2: Planning with Living Difference III*.

Advisory long-term plans for particular religious concepts at each key stage can be found in *Section 2: Planning with Living Difference III* and on the Hampshire Inspection and Advisory Service (HIAS) curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).



# The dispositions and skills for enquiry

The steps of the cycle of enquiry taken together: **Communicate**, **Apply**, **Enquire**, **Contextualise** and **Evaluate**, can be understood as skills which together offer a secure process by which children and young people can be introduced to what a religious way of looking at the world may offer in leading one's life, individually and collectively. The progression statement and age-related expectations will guide teachers in planning for this as may be required by their schools.

Questions are important in the *Living Difference III* enquiry process in three different ways:

- children and young people's questions are highly significant in this approach. These are regarding their own and others' experiences, about the matters being explored and also as they develop the skills of enquiry together with their peers
- teacher's questions will bring children and young people to attend in different ways, to engage intellectually, as well as encouraging careful thinking, speaking and acting
- overarching enquiry questions will guide individual cycles of enquiry in the primary school and units of work in the secondary school.

Examples of the kinds of questions that teachers might ask at different steps of the cycle, are shown in the table on the following pages.

## The teacher's role

A cycle of enquiry takes place over several sessions. At the **Communicate** step the teacher's role is to bring the child or young person to attend and so be open to the enquiry. The teacher, through various activities, including dialogue, recognises the plurality of the children and young people in the class. Children and young people will have a growing awareness and appreciation of other people through the **Apply** step.

The teacher will use probing questions at all stages of the cycle, to advance children and young peoples' complex thinking and speaking.

The next page shows how a teacher's questioning will enhance children and young peoples' dispositions and skills for enquiry. At all stages the teacher will ask questions which invite the children and young people to think more carefully together.

When children and young people engage in dialogue together their appreciation of the complexity of the issues emerges and they become more disposed to engage at a deeper level in the enquiry. Religious education lends itself to philosophical enquiry. *Living Difference III* recommends that teachers access additional training in Philosophical Enquiry with Children (such as P4C training accredited by SAPERRE).

Children and young peoples' intellectual skills will advance especially at the **Enquire** and **Contextualise** steps. At the **Evaluate** step the teacher invites children and young people in his/her class to engage critically and formulate judgements, not only to reach an understanding of the value held by others but also to discern for themselves what may be desirable or undesirable about living a religious or non-religious life.

## Examples of questions teachers may ask at each stage of the cycle to advance dispositions and skills of enquiry in religious education

Step of the enquiry	Examples of questions the teacher may ask	Children and young people will be able, in increasingly complex ways, to, for example:
<b>Communicate</b>	<p>What do we notice? What do you see here?</p> <p>Can you/we draw/paint/make what you/we see here?</p>	<p>Describe and put their experience into words or put what they notice into colour or line or installation.</p> <p>Do this in different ways alone and with others.</p>
<b>Apply</b>	<p>Has anyone else had an experience of ...? Do we see things the same way?</p> <p>Do you think everyone thinks/feels/sees this? Is this always a good thing?</p> <p>What would it be like if no one experienced this?</p> <p>Can you think of a situation when this may be difficult?</p> <p>Can you give a reason and an example to support your ideas?</p> <p>Do we need to find out more?</p>	<p>Identify issues raised in applying their responses to specific situations.</p> <p>Recognise there are ways of life which may be different to their own.</p> <p>Express how their responses may apply in other situations.</p> <p>Recognise and dialogue with others about some of the shared concerns involved in living a human life.</p> <p>Give reasons for their points of view regarding their own and others' experience and responses, and be able to make judgements discerning good from bad reasons.</p> <p>Be open minded and interested to find out more.</p>
<b>Enquire</b>	<p>What's the main idea here? What could we say counts as ...? What do we mean by ...?</p> <p>Do we have any questions about this idea? What can we infer from this?</p> <p>Why might other people see this idea in this way?</p> <p>How might a religious person (particular example) make sense of this in their lives (upper primary/secondary)?</p>	<p>Recognise key ideas/concepts. Create a working definition of the concept and frame questions.</p> <p>Form explanations and suggest possible inferences.</p> <p>Recognise that, and identify how, the concept may be used by or become meaningful for people living a religious life.</p> <p>Be interested to enquire with others – sometimes theologically or philosophically – into other long-standing positions on or accounts or explanations of the idea/concept.</p>

<b>Step of the enquiry</b>	<b>Examples of questions the teacher may ask</b>	<b>Children and young people will be able, in increasingly complex ways, to, for example:</b>
<b>Contextualise</b>	<p>Are there any questions about this?</p> <p>How does this context help us to understand or think more about the big idea/concept?</p> <p>How might a (religious) person such as ... (give particular example) make sense of this in their lives (context appropriate to primary or secondary students)?</p> <p>In what ways might this context have influenced things?</p> <p>Do you think this would always be the case?</p> <p>Does everyone agree?</p>	<p>Frame their own questions recognising there is more than one answer.</p> <p>Explore a range of interpretation of concepts in a real-life context.</p> <p>Recognise that differing religious and social contexts influence interpretations, sometimes raising controversial issues that demand further engagement.</p> <p>Express and communicate their understanding of why context influences interpretation of a concept.</p> <p>Build capacity to compare different interpretations of concepts by finding out about and giving more examples.</p>
<b>Evaluate</b>	<p>What do you think about all we've explored in this enquiry?</p> <p>Why might ... be important for ... ?</p> <p>Do you think all ... would think/feel the same way?</p> <p>Can you give reasons for your position on this? What difference does that make?</p> <p>How might that help us think more carefully about these things?</p> <p>Could there be any value in this for someone who was not a ...?</p> <p>What do you think about this?</p> <p>Are there any alternative views?</p> <p>Could there be any value in this for you/me/us?</p> <p>Are there any remaining questions?</p>	<p>Discern value for themselves and others regarding the matters explored in the enquiry.</p> <p>Show sensitivity to interpretations of the concept in the context.</p> <p>Form a judgement about the significance of the concept from within the given context and also without.</p> <p>Clarify reasons behind different judgements recognising the characteristics which make a difference.</p> <p>Discern for themselves the possible significance of the concept, as well as for someone who is or who is not living in that way of life.</p> <p>Recognise and express the value the concept has beyond the context.</p>

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## **Section 2**

# **Planning with Living Difference III**

# Planning for enquiry with *Living Difference III*

The process of planning for enquiry in religious education with *Living Difference III* is similar to what has gone before in *Living Difference* and *Living Difference Revised, 2011*.

**All planning must take into account the age-related expectations.** This is to ensure there is progression over time in the dispositions and skills of religious education.

**An overarching enquiry question** must contain ambiguity. For example, an enquiry into the concept of *belonging* in Year 1 may be “*Is it important to belong?*” In Year 8 an enquiry into the concept of *freedom* may have a question “*What is the cost of freedom?*”, or into the Christian concept of *reconciliation*, “*Is reconciliation humanly possible?*”.

**In the primary school** each cycle of enquiry will relate to one concept and take approximately six to eight hours, preferably explored in a blocked unit of time. Over a key stage cycles of enquiry will build one on another enabling children to form a connected view of a particular tradition.

**In the secondary school**, as a general rule, each cycle of enquiry will take two to five lessons of approximately one hour. The depth of young people’s attention to their own experience, as well as their enquiry into the experience of others, in addition to the context chosen, is important. A unit of work in the secondary school will comprise two, three or sometimes four cycles of enquiry over a term and will also have an overarching enquiry question. Examples are included in this section; more are available on the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

# Religious education at the Foundation Stage

## Introduction

The Foundation Stage focuses on the distinct needs of children aged three to the end of Reception, which is the first year in infant or primary school. There is a legal requirement to teach religious education to Reception class children within the Foundation Stage according to the locally Agreed Syllabus (Education Reform Act 1988).

*Living Difference III* ensures the statutory requirements for Early Years Foundation Stage (EYFS) profile (2016 handbook). The EYFS is broken down into the following areas of learning:

The prime areas of learning:

- communication and language development
- physical development
- personal, social and emotional development.

The specific areas of learning:

- literacy
- mathematics
- understanding the world
- expressive arts and design.

There are also the following characteristics of effective learning:

- playing and exploring
- active learning
- creating and thinking critically.

Source: [www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook](http://www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook) (EYFS handbook 2016).

## The learning journey at Early Years and Foundation Stage

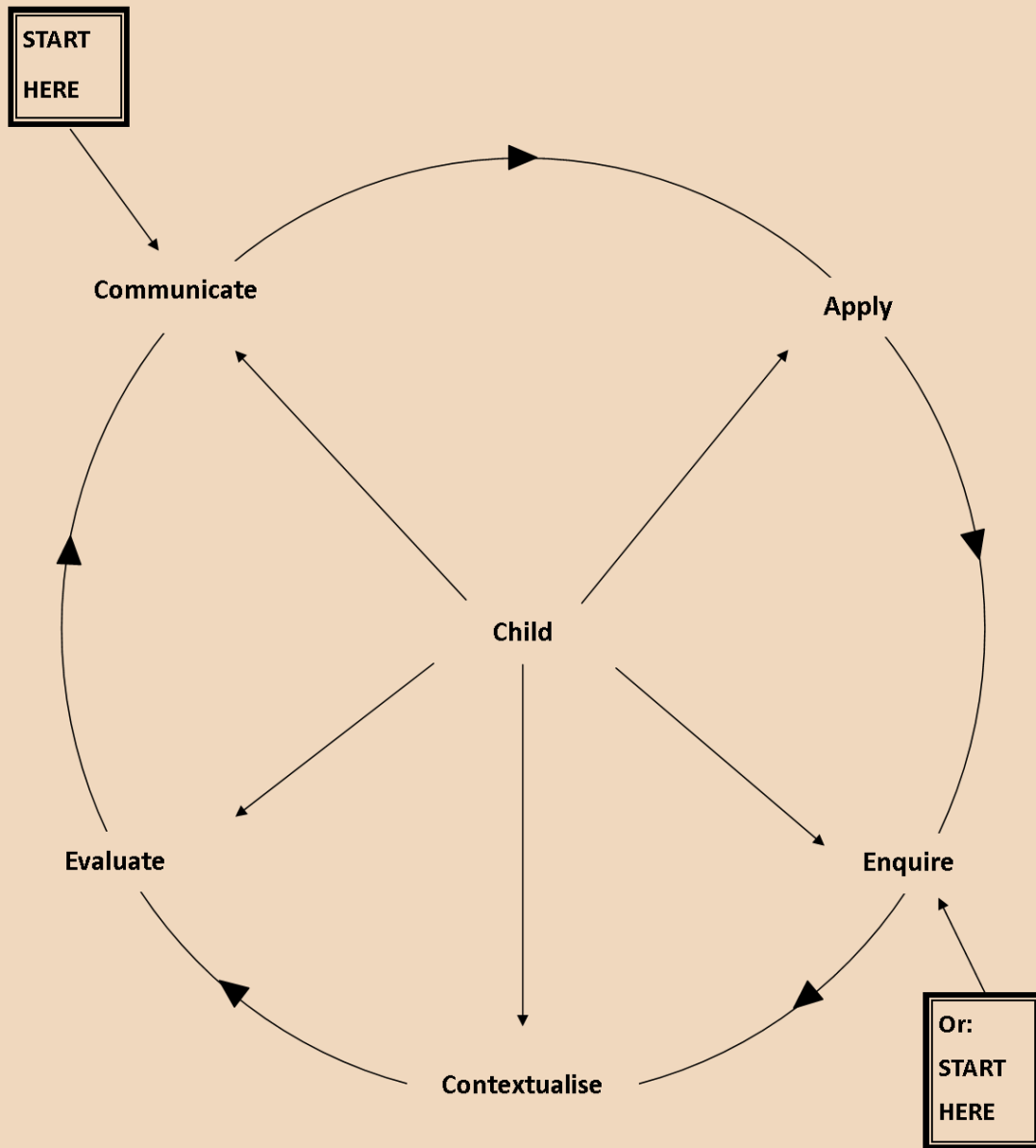
The Foundation Stage precedes Key Stage 1; it provides the basis on which children start to develop their dispositions and skills for learning they will use throughout their lives. RE curriculum planning for Reception year children in the Foundation Stage should ensure continuity and progression in children's learning towards and throughout Key Stage 1.

Each unit of work for RE in a Reception class will be an enquiry into the children's experience of a concept and link strongly to the EYFS characteristics of learning. Concepts that are particularly appropriate for Reception children might be ***belonging***, ***celebration*** and ***specialness***. These concepts provide a basis to the development of understanding in the remaining key stages and are readily accessible in the context of children's experiences. For some Reception classes, it may be useful for children to explore their experiences of the same concept more than once, but with a different context, eg *special clothes* and *special people*. There will be additional opportunities to explore concepts further during child-initiated learning. Planning must ensure inclusion of at least two units relating to a Christian context and two units which focus on the religion explored within Key Stage 1 at the school.

It is recommended that five to six units of work are taught annually ([see the example long-term plan on page 38](#)).

The cycle of enquiry offers opportunities for both adult-led and enhanced, child-initiated learning activities.

## The process for a cycle of enquiry in the Foundation Stage



The elements in the cycle of enquiry relate effectively to the areas of learning in the EYFS, as illustrated in the table on the following pages.

Area of learning in EYFS	Links to <i>Living Difference III</i>
<b>Personal, Social and Emotional Development</b>	<b>Examples of concepts that could be chosen</b>
<p><b>Making relationships</b></p> <p>Initiates conversations, attends to and takes account of what others say.</p> <p>Explains own knowledge and understanding, and asks appropriate questions of others.</p>	<p><i>Storytelling</i></p> <p><i>Changing emotions</i></p> <p><i>Celebration</i></p> <p><i>Welcoming</i></p> <p><i>Specialness</i></p> <p><i>Remembering</i></p> <p><i>Looking forward</i></p> <p><i>Family</i></p> <p><i>Belonging</i></p> <p><i>Journey</i></p> <p><i>Thanking</i></p> <p><i>Sharing</i></p>
<p><b>Self-confidence and self-awareness</b></p> <p>Understands that own actions affect other people.</p>	<p><i>Changing emotions</i></p> <p><i>Welcoming</i></p> <p><i>Specialness</i></p> <p><i>Belonging</i></p> <p><i>Family</i></p> <p><i>Sharing</i></p>



Area of learning in EYFS	Links to <i>Living Difference III</i>
<b>Communication and language</b>	Examples of concepts that could be chosen
<b>Listening and attention</b> Listening and responding appropriately while engaged in another activity.	<i>Storytelling</i> <i>Changing emotions</i> <i>Welcoming</i> <i>Sharing</i>
<b>Understanding</b> Beginning to understand <i>why</i> and <i>how</i> questions.	<i>Sharing</i> – Harvest <i>Journey</i> – Christmas <i>Celebration</i> – Easter <i>Remembering</i> – Shabbat <i>Specialness</i> – special clothes – Judaism <i>Welcoming</i> – Christianity – church <i>Changing emotions</i> – Easter <i>Family</i> – Hinduism – Raksha Bandhan
<b>Speaking</b> Developing their own narratives and and explanations by connecting ideas . Uses language to imagine and recreate roles and experiences in their play.	<i>Storytelling</i> <i>Changing emotions</i> <i>Celebration</i> <i>Welcoming</i> <i>Specialness</i> <i>Remembering</i> <i>Looking forward</i> <i>Family</i> <i>Belonging</i> <i>Journey</i> <i>Thanking</i> <i>Sharing</i>

Area of learning in EYFS	Links to <i>Living Difference III</i>
<b>Understanding of the world</b>	<b>Examples of concepts that could be chosen</b>
<p><b>People and communities</b></p> <p>Shows interest in the lives of people who are familiar to them.</p> <p>Remembers and talks about significant events in their own experience.</p> <p>Recognises and describes special times or events for family or friends.</p> <p>Shows interest in different occupations and ways of life.</p> <p>Knows some of the things that makes them unique.</p> <p>Can talk about some of the similarities and differences in relation to friends and family.</p> <p>Enjoys joining in with family customs and routines.</p>	<p><i>Changing emotions</i></p> <p><i>Celebration</i></p> <p><i>Welcoming</i></p> <p><i>Specialness</i></p> <p><i>Remembering</i></p> <p><i>Looking forward</i></p> <p><i>Family</i></p> <p><i>Belonging</i></p> <p><i>Journey</i></p> <p><i>Thanking</i></p> <p><i>Sharing</i></p>
<b>Expressive arts and design</b>	<b>Examples of concepts that could be chosen</b>
<p><b>Being imaginative</b></p> <p>Creates simple representations of events, people and objects.</p> <p>Source: <i>Early Years Foundation Stage Profile 2016</i>, published December 2015.</p>	<p><i>Storytelling</i></p> <p><i>Celebration</i></p> <p><i>Specialness</i></p> <p><i>Looking forward</i></p> <p><i>Family</i></p> <p><i>Belonging</i></p> <p><i>Journey</i></p> <p><i>Thanking</i></p> <p><i>Sharing</i></p>

# Religious education in Key Stage 1

Children in Key Stage 1 will continue to explore and reflect on their own way of life and feelings about this and also continue developing an understanding of religious and non-religious ways of living. They should continue to be encouraged to ask questions and recognise that different people may respond in different ways to their questions.

Children should be encouraged to explore and share their own experiences of the concepts studied. In this way they will begin to attend to other people's experiences of concepts found in religious and non-religious ways of life.

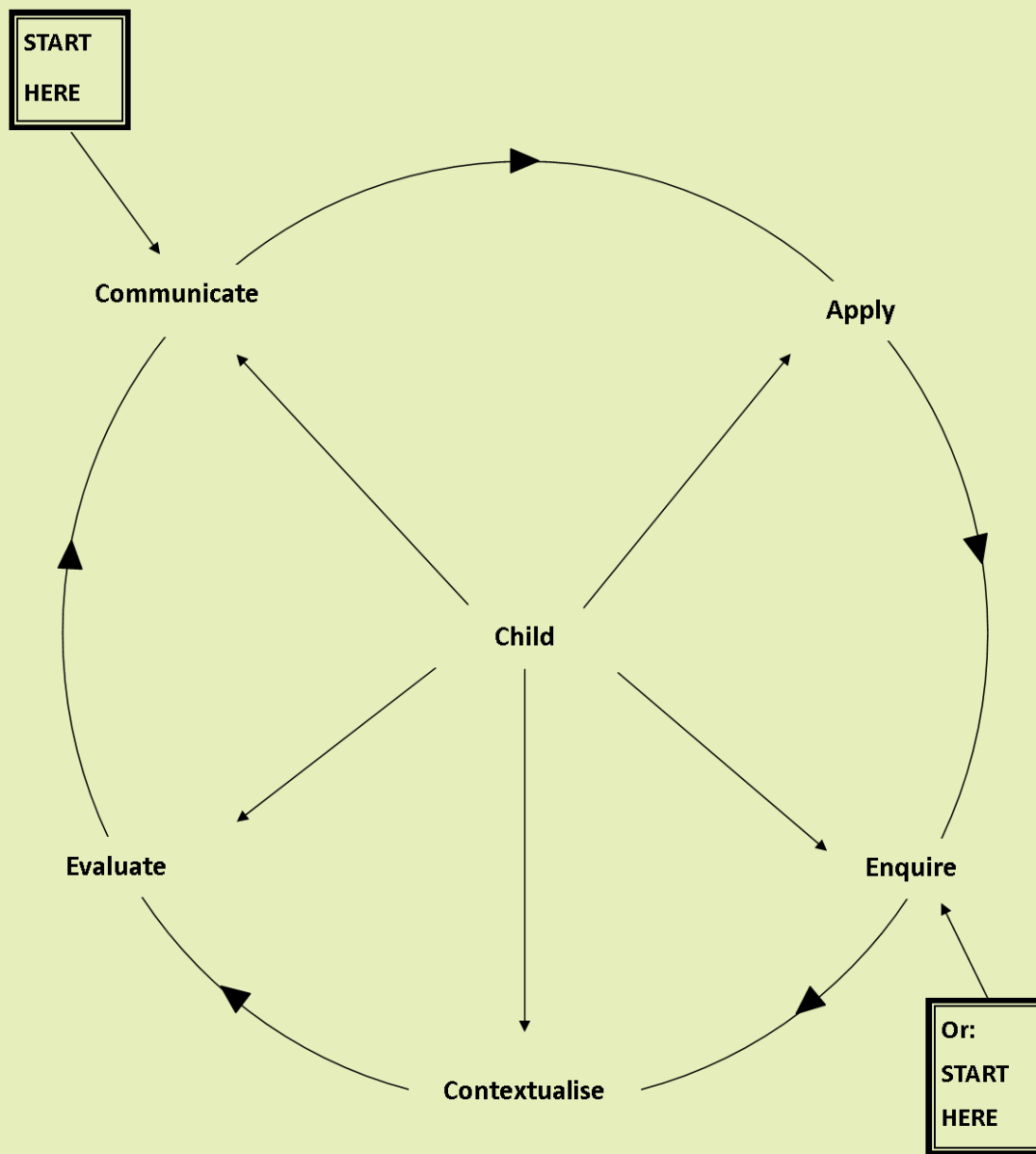
At this key stage the enquiry into what it means to live a religious and non-religious life will be concerned with enquiring into concepts common to all people (A concepts), where children will engage within their own experience. These concepts are also evident in religious ways of life, for example **happy**, **sad**, **remembering** and **thanking**. Towards the end of the key stage children should begin to explore concepts that are shared across many faith narratives (B concepts).

At Key Stage 1 the main focus is on A concepts.

Older children within the key stage (Year 2) can also explore B concepts, for example **God** and **symbol**.

Children will be introduced to terms specific to religions (eg Shabbat) but the focus for enquiry into concepts will be rooted in their own experience (for example, **celebrating** is the focus concept but Shabbat is a Jewish example of this).

## The process for a cycle of enquiry in Key Stage 1



This diagram explains the process of enquiry. Planning must include all five elements in relation to the identified concept within each unit of work.

For most RE cycles of enquiry at Key Stage 1 (A concepts), children will start at the **Communicate** step. Towards the end of Year 2, children may be introduced to a B concept (eg *God*). In this case children would probably begin their enquiry at the **Enquire** step ([see page 10](#)).

For further guidance see the HIAS curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

# Religious education in Key Stage 2

During Key Stage 2 children will develop their dispositions and skills for enquiry further, which enables them to have a more mature understanding of different religious traditions. They should now be able to identify and make their own responses to some of the issues that arise in their own and others' experience with regard to living a religious or non-religious life. They should be encouraged to develop their ability to ask and pursue more perceptive and complex questions.

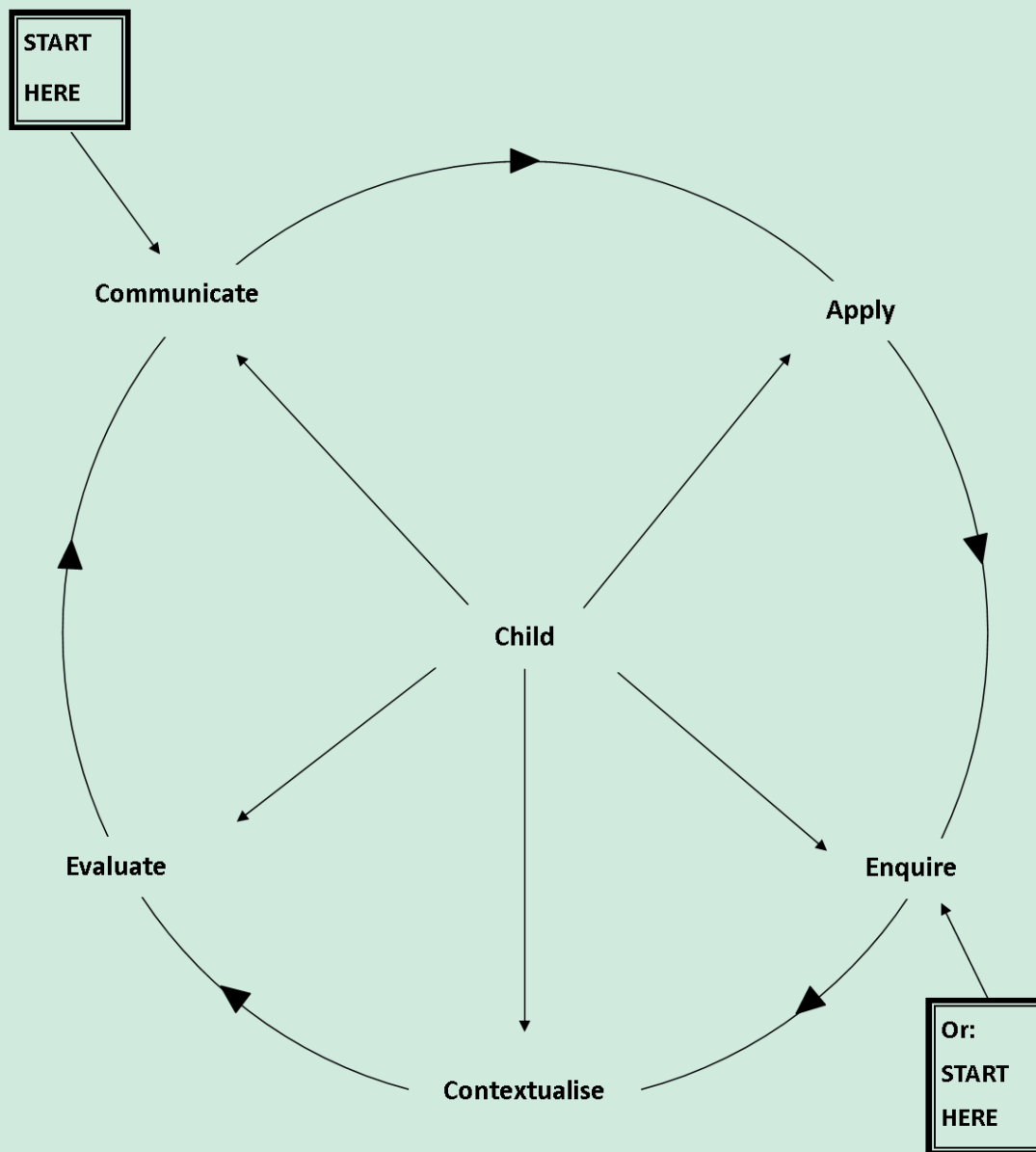
**The focus on B concepts** will increase as pupils progress through Key Stage 2.

There will continue to be some cycles of enquiry beginning with children's experiences of A concepts, although these enquiries will usually become more complex and sophisticated in terms of engagement with the concept from the perspective of a religious or non-religious person outside their experience, as the children get older.

In Year 5 and 6 some children will have the opportunity to enquire into C concepts.

As Key Stage 2 progresses, children usually have a broader range of experiences to draw on for their enquiries. They will continue to engage with concepts that are common to all people (A concepts), for example *freedom, authority, sacrifice*, as well as investigate concepts that are shared by many faith narratives (B concepts), for example *holiness, pilgrimage* and *rites of passage*. Through their enquiries children will also encounter concepts distinctive of particular religions (C concepts), for example *Trinity, moksha, mitzvot*.

## The process for a cycle of enquiry in Key Stage 2



This diagram explains the process of enquiry. Planning must include all five elements in relation to the identified concept within each unit of work.

There are two possible starting points on the cycle for Key Stage 2 pupils. Usually the cycle will begin at **Communicate**, however, if it is a more complex B or C concept then the enquiry may begin at the **Enquire** step.

For further guidance see the HIAS curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).



# Religious education in Key Stage 3

Because Key Stage 3 usually begins with transition to the secondary school, it is distinguished from the previous key stages to some extent. However, Key Stage 3 should build closely on what has gone before in the primary school.

Key Stage 3 offers young people in the secondary school, as they move further into their teenage years, an opportunity to engage more critically with their experience of different ways of living a religious or non-religious life within and between different (religious) traditions.

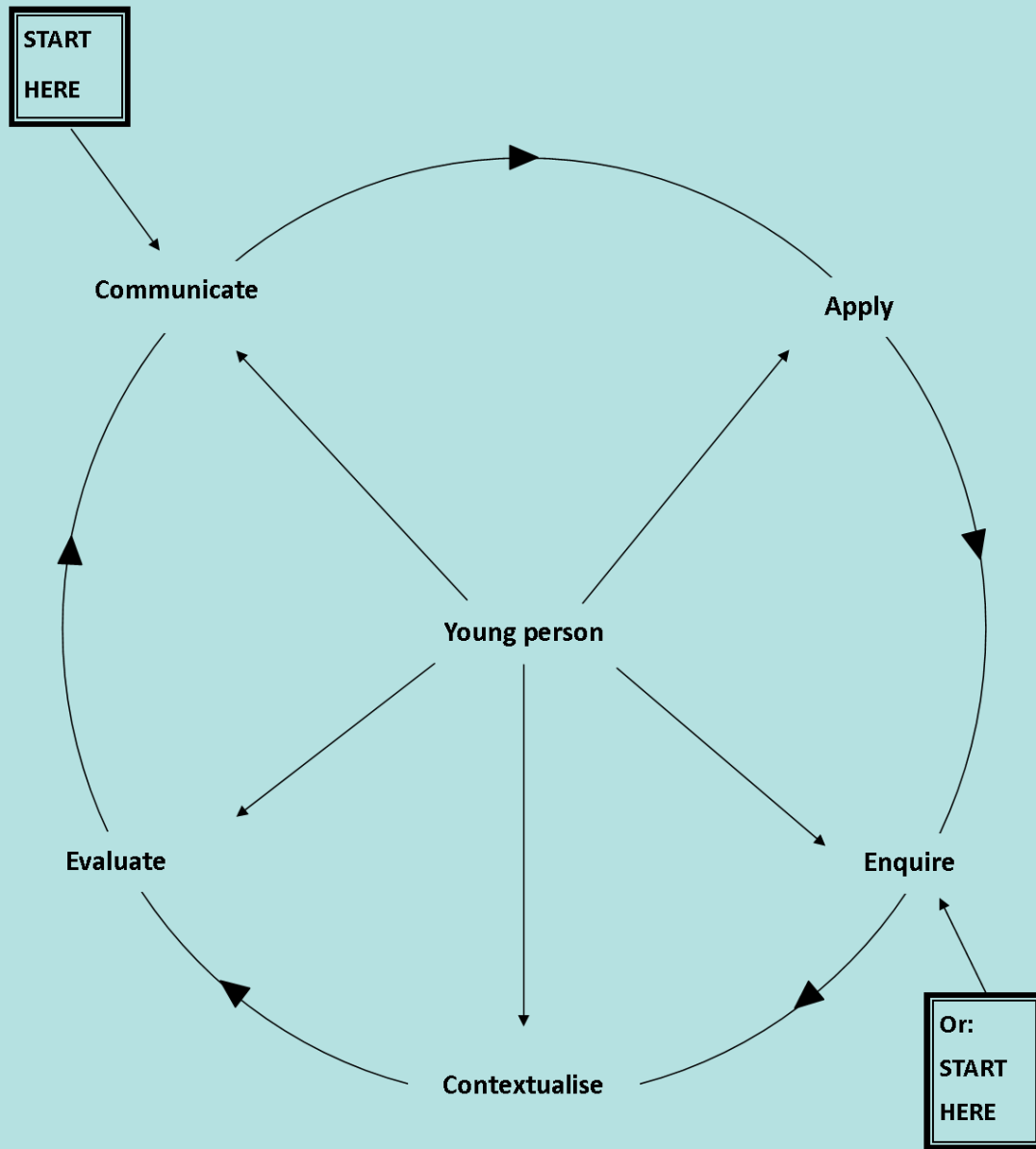
At this stage, young people should continue to develop their capacity to **Communicate** their own experience of, for example *symbolism*, and also increasingly as it exists in the lives of those who live a religious life focused on belief (such as many Christians), as well as those who live a religious life focused on practice (such as many Jewish people) and also in the lives of those focused on living a religious life with a particular kind of awareness (such as many in the Hindu or other Dharmic traditions), as well as of non-religious ways of living.

They should now be able to reflect more on their own and other peoples' experience of being human. They should be able to relate this experience to and beyond their own concerns and begin to think in more existential terms gradually in relation to those living a religious life. They should be able to **Apply** their experience related to their own and others' lives, such as rescue in relation to *salvation* and struggling or striving in relation to *jihad*, **Contextualised** within real-life contexts that raise issues concerning human experience.

It is also an appropriate stage for students to deepen their capacity to make judgements, regarding some aspects of religious and non-religious life experiences they have been studying, at the **Evaluate** step. They should have the opportunity to raise perceptive questions and, in particular, to discuss them with others through philosophical and theological dialogue and so be able to discern for themselves value and importance of living life in a particular way.

At Key Stage 3 planning for a term should, through sequences of cycles of enquiry, invite students to attend to between two and five concepts. A unit studied in a term will usually include a mixture of concepts, including those common to all human experience (A concepts), for example *justice*, *love*, *compassion* and *evil*; those shared by different religions (B concepts) for example *God*, *worship* and *prayer*, as well as those distinctive of particular religions (C concepts), for example *jihad*, *resurrection* and *darshan* (see model units of work later in this syllabus and on the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>)).

## The process for a cycle of enquiry in Key Stage 3



This diagram explains the process of enquiry. Planning must include all five elements in relation to the identified concept within each unit of work.

For further guidance see the HIAS curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

# Religious education in Key Stage 4

At Key Stage 4 it is a legal requirement to study religious education.

Many schools choose to offer a GCSE full course for all young people at this stage. However, other schools offer GCSE full course as one of the options offered to students at Key Stage 4.

Where only some students take GCSE as an option it is imperative that a high-quality core RE course is offered to all students. Such a course must be planned according to the model for teaching RE in *Living Difference III*.

It is possible to construct a course that has an inter-disciplinary focus, offering opportunities to address life issues relevant to many subject areas. Sometimes this course can also cover other statutory elements of the Key Stage 4 curriculum. However, the method of enquiry as in *Living Difference III* should be used.

The level of challenge in such a course should be appropriate for the age of the students and be informed by the end-of-year expectations for Year 10 and 11. In such a situation the course could be certificated by the school.

For young people in Key Stage 4, *Living Difference III* offers a very good way to promote their spiritual, moral, social and cultural (SMSC) development. The approach to religious education in *Living Difference III* is intended to open a safe educational space where young people can explore controversial issues, agreeing and disagreeing with each other respectfully, and is a secure way to prepare young people to live well in Britain and the modern world today.

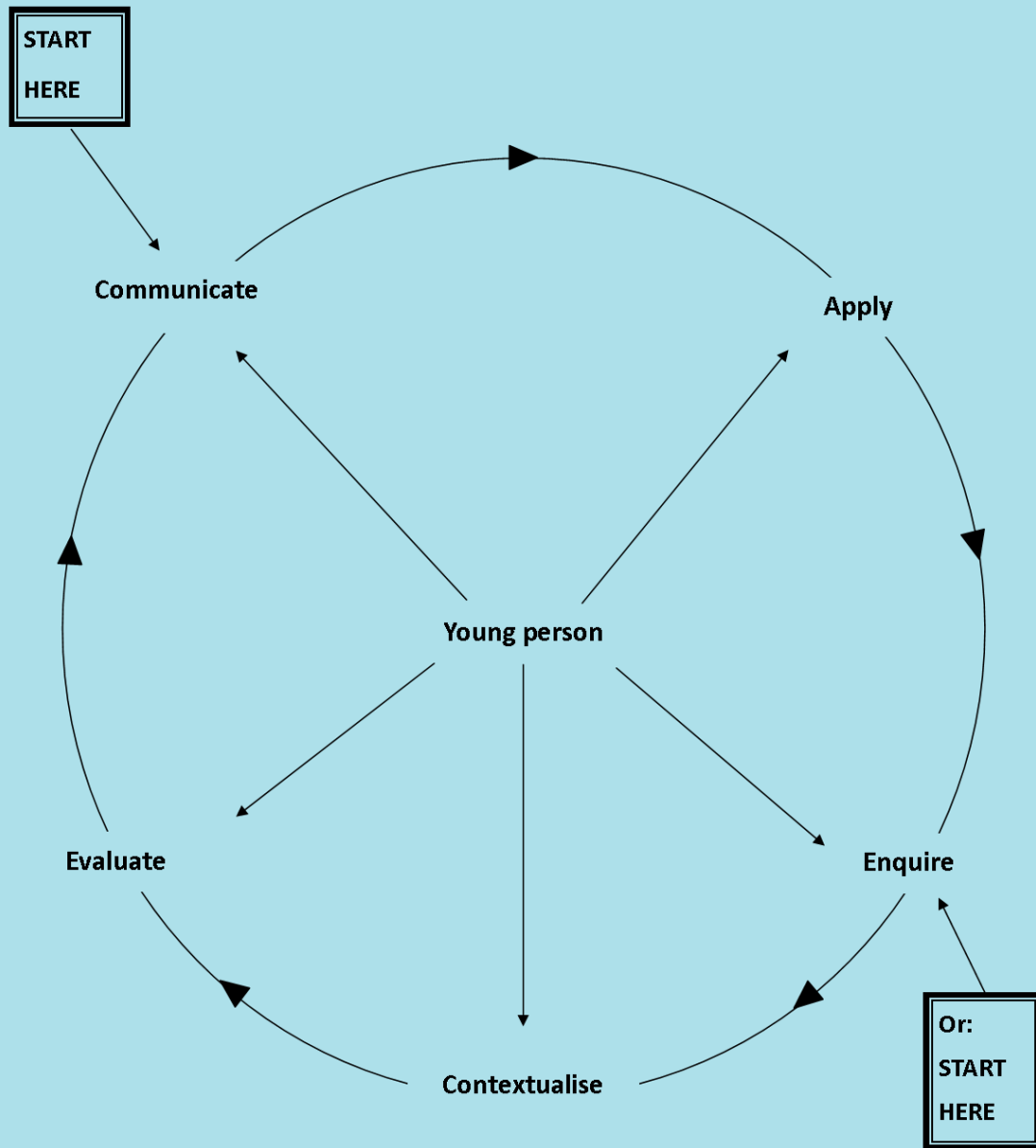
Knowledge and understanding and other precise details in the curriculum taught will depend on the GCSE course followed or the certificated course the school offers.

It is intended that all courses followed at Key Stage 4 will include the study of two religions.

GCSE specifications require students to examine and analyse the inter-relationship between a range of concepts. In a non-examination religious education course these will be drawn from concepts common to all people (A concepts), for example *peace* and *justice*, *poverty* and *wealth*, *prejudice* and *equality*. They will also be drawn from concepts common to many religions (B concepts), for example *God*, *sacredness* and *prayer*, and they will be drawn from concepts distinctive of particular religions (C concepts), for example *messiah*, *incarnation*, *karma* and *moksha*.

Young people will be expected to compare and contrast the meanings of these concepts in increasingly complex ways and understand distinctive interpretations of them, for example how different religions understand the concepts of *God*, *justice* and *equality* and *poverty*. It is important for young people to be able to recognise that concepts may be understood in distinctive ways by different religious traditions as well as within specific religious traditions.

## The process for a cycle of enquiry in Key Stage 4



This diagram explains the process of enquiry. Planning must include all five elements in relation to the concepts within each unit of work.

# Religious education and religious studies within the Key Stage 5/post-16 curriculum

It is a requirement that all 16 to 19 year olds in maintained schools and colleges should study religious education as part of the curriculum. The Department for Education's revision of Circular 1/94, in *Religious Education in English Schools: Non-statutory Guidance 2010*, states that:

*“Agreed Syllabus Conferences should include in their Agreed Syllabuses a requirement that RE should be taught at the following ages through accredited qualifications so that schools provide:*

- *for all pupils aged 14 to 16, at least one course in RE or RS leading to an approved qualification*
- *for all pupils aged 16 to 19, courses in RE or RS leading to an approved qualification that represents progression from 14 to 16.”*

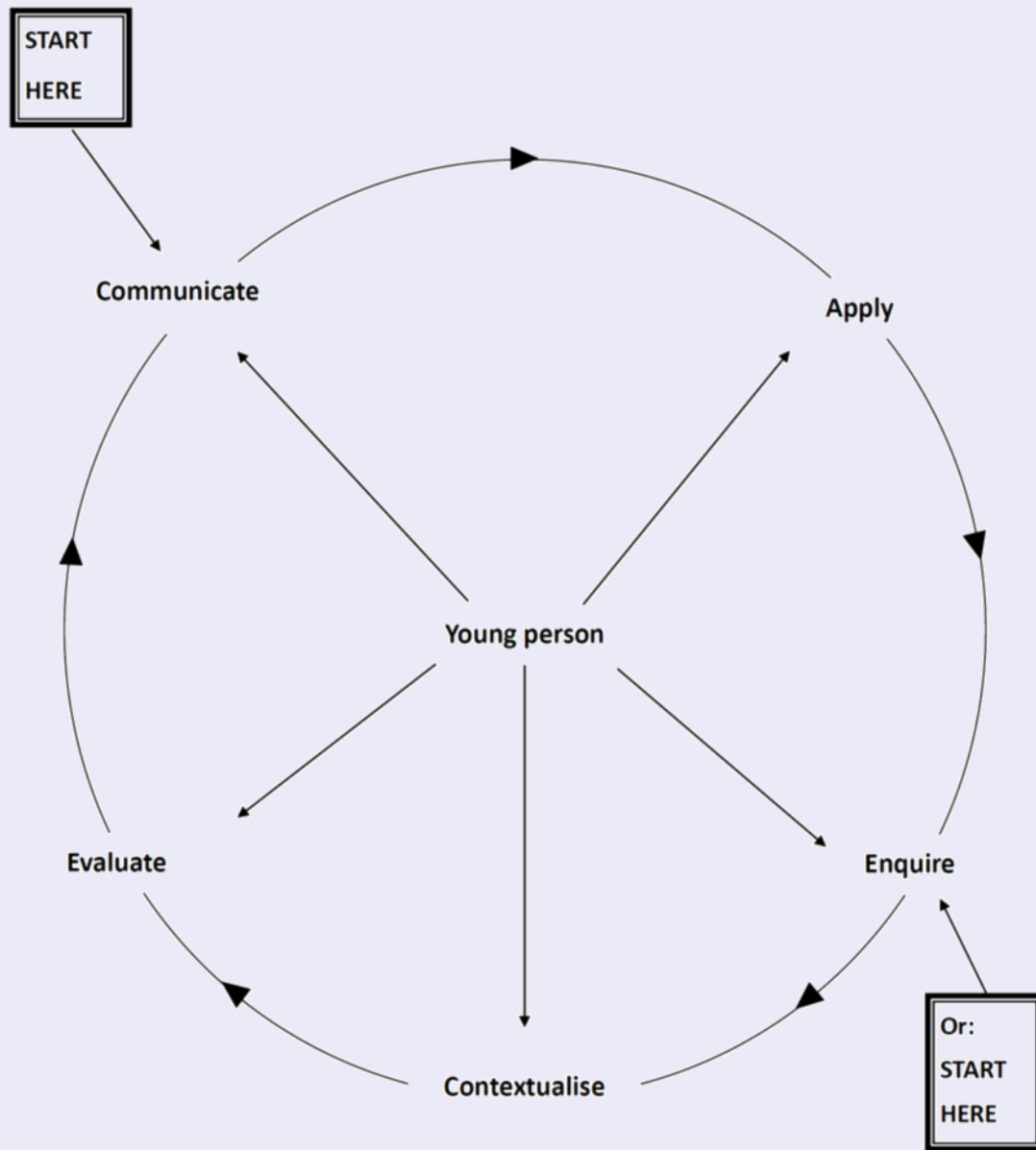
Wherever possible, schools should seek to offer all such students the opportunity to take an AS or A level or GCSE course in religious studies.

The aim of religious education post-16 remains the same as that of Key Stages 1 to 4 and can utilise the model for conceptual enquiry similar to that presented earlier in the Agreed Syllabus. ([See next page.](#))

However, no specific attainment targets, end-of-key-stage descriptions or prescribed programmes of study are identified.

There is no prescribed or recommended time allocation for religious education post-16, but a sufficiently coherent and identifiable programme should be offered in order to ensure that students receive a worthwhile curriculum experience.

## The process for a cycle of enquiry at Key Stage 5/post-16



This diagram explains the process of enquiry. Planning must include all five elements in relation to the concepts within each unit of work.



## Suggested material for a Key Stage 5/post-16 curriculum

There are a number of ways of incorporating religious education within the post-16 curriculum.

- **A level, AS level and GCSE courses in religious studies or religious education**

The model of conceptual enquiry can be applied directly to any AS or A level RS syllabus.

Students are encouraged to **Communicate** their own views about key concepts using balanced argument and evaluation. They are encouraged to **Apply** these arguments to other situations in life, society and the wider world through the use of examples to back up points. Independent research skills are essential to **Enquire** into religious and human experience through the study of key concepts. Students must also be able to **Contextualise** and **Evaluate** the concepts throughout all written work.

- **Religious education as a component of other 16 to 19 initiatives**

Many employers now require that students leaving college have an understanding of cultural diversity and ethnicity; for example, the Police Service and Fire Service, Children's Services, the media industry and teaching. It is extremely helpful to be able to offer AS/A level religious studies as a second subject, as it is considered a vigorous academic discipline.

- **Religious education days based on a theme incorporating a variety of speakers, workshops, films and practical activities**

For example, an event at St Vincent College in Gosport is the Resistance and Rebellion Day whereby students from secondary schools are invited in to the sixth form college to look at, and consider the impact of, religion as a tool for positive political change.

- **Residential religious education courses**

For example, those available through Villiers Park Educational Trust ([www.villierspark.org.uk/](http://www.villierspark.org.uk/)).

- **A project-based flexible learning approach, which gives students time to develop particular interests. There may be constructive opportunities to integrate projects with other courses**

The Extended Project at level two or three allows students the flexibility to choose their own research projects and prepare extended essays of their choice. For example, a biology and religious studies subject combination might look at the ethics of breastfeeding.

# Religious education and students with special educational needs and disabilities (SEND)

All students in **mainstream schools** must be taught religious education, unless their parents or carers have requested their withdrawal from RE lessons.

According to the Education Act (1981) students in **special schools** must be taught religious education “so far as is practicable”.

It is recognised that planning with *Living Difference III* with the age-related expectations for a particular key stage may not be appropriate for some children and young people with SEND, especially for those taught in the context of special schools.

Teachers will always be sensitive to, and aware of, the distinctive needs of individual children with SEND and should feel free to use the material most appropriate to the educational and developmental needs of the children, as well as their interests.

For some children with SEND, this will mean working at the threshold of religious awareness. In such cases, the emphasis is likely to be on sensory experiences, personal responses and interactions, as well as the development of a simple awareness of religion through the senses.

*“As in all good educational practice, teaching methods and students’ activities should be differentiated so that all students are able to make progress and consolidate their learning. The term SEN covers a wide range of abilities, from students working at slightly below age-expected levels to students who are working at low P-levels and are unlikely to progress beyond these.*

*“Because the learning cycle is concept-based, it is designed to help students to make sense of the world in which they live at their own level. Some concepts must be introduced before students can engage effectively with others.*

*“However, it may well be the case that some students will not develop to the level where concepts explicitly relating to religions can be addressed. There is much value in ensuring that the pupils are given learning experiences that help foster the development of certain concepts – such as **special, belonging and sharing**. These form part of a planned progression for the exploration of concepts that are important building blocks for both social and academic development, and those that might lead to spiritual and moral development.”*

*RE and the SLD School*, by Simon Harmer, September 2010

(This quotation is still relevant, however it must be noted that it was written at a time when levels were in use.)

Teachers should also be aware that some children and young people with SEND may find certain areas of the cycle of enquiry particularly challenging. Their level of engagement may, therefore, be different at various stages of the cycle. For example, children and young people with social and/or communication needs may find it more difficult to engage with the **Evaluate** stage of the cycle.

## Teaching methods

In the special school, where possible it is good practice to embed religious education into the wider curriculum in order to maximise opportunities to make connections and consolidate learning. To help to make this relevant, it makes sense to work outward from the young person's own experience and maintain close links with personal and social development programmes.

Teachers, when bringing children and young people to attend in different ways, will be stimulating and engaging in order to provide children and young people with opportunities to access religious education.

In the process of progression around the cycle, the emphasis is likely to begin with sensory experiences inviting a personal response and for some children interaction. Teachers' knowledge of students' individual needs will guide appropriate use of teaching resources.

A range of strategies to ensure inclusive teaching of religious education might include:

- use of artefacts, big books, posters, DVDs and artwork
- use of art and craft to enable children to express their ideas
- use of food and cooking
- music to create an atmosphere or for expression of ideas and emotions
- visual and tactile stimuli which contribute towards a stimulating sensory environment
- visiting speakers – ensure prior briefing as to children's capabilities, delivery, etc
- visits, eg to places of worship, museums or art galleries
- use of drama, role play, gesture or dance
- use of ICT, eg digital cameras, tablets, interactive whiteboards and websites.

Appropriate provision should be made for students who need to use:

- means of communication other than speech, including computers, technological aids, lip-reading or communication systems such as Makaton
- non-sighted methods of reading such as Braille or non-visual or non-aural ways of acquiring information
- technological aids in practical and written work – touch-screens, voice-recognition software
- aids or adapted equipment to allow access to practical activities within and beyond school.

## Enquiry in religious education with children and young people with special needs and disabilities

Children and young people with SEND should be given the opportunity to:

- **Communicate** their responses to their experience of each concept (for example using Makaton symbols or through signing, gesture or speaking to communicate how you *celebrate*)

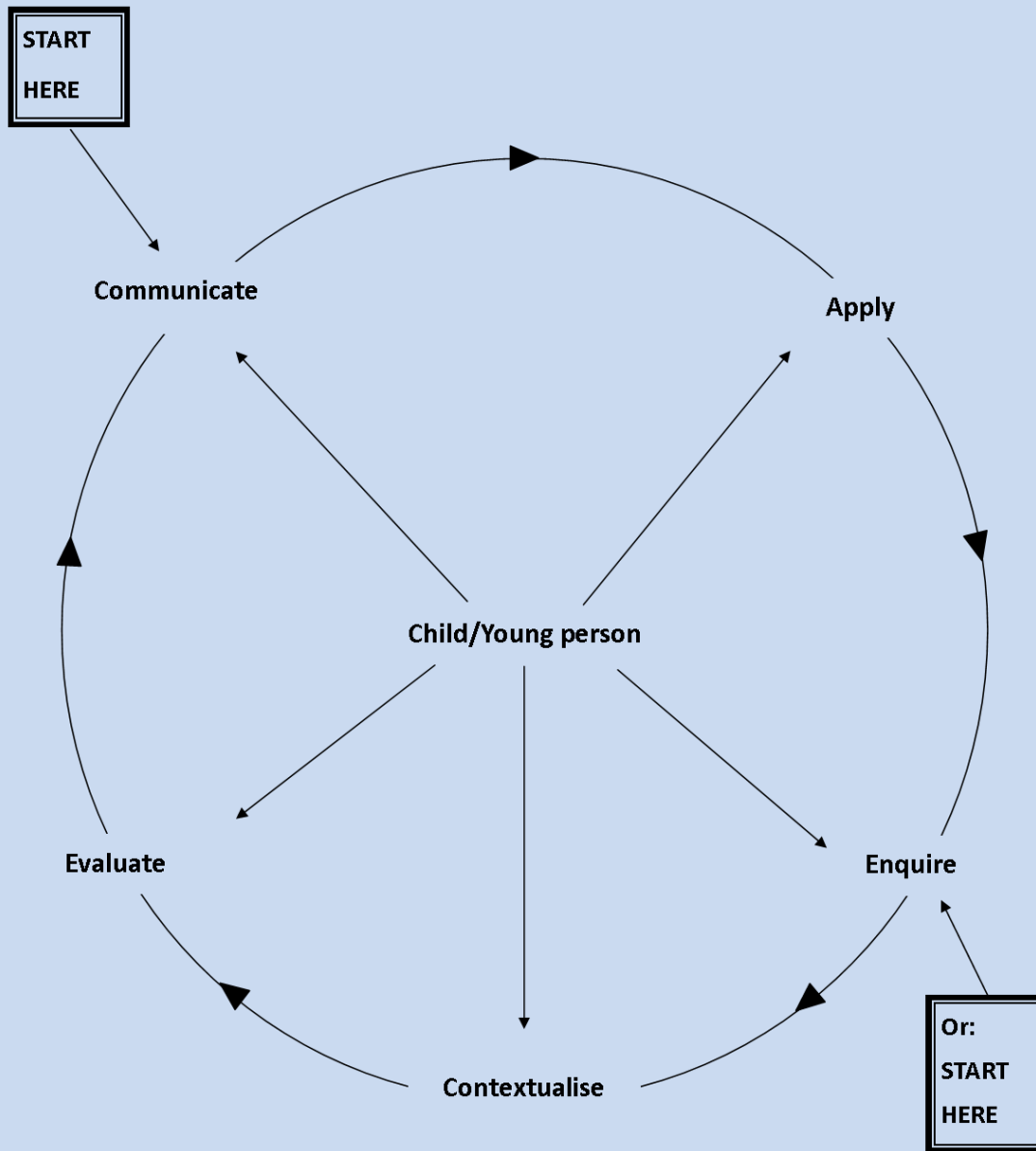
- **Apply** each concept to experiences in their lives and those of others (for example share photographs of birthday or Christmas *celebrations* at home and sing or talk about the *celebration* and the feelings evoked. *Does everyone celebrate in the same way?*)
- **Enquire** into, and engage with, appropriate concepts (for example, exploring what *celebration* is)
- **Contextualise** each concept within religious practice or stories (for example with a focus on the concept of *celebration*, *celebrating* the story of Rama through lighting diva lamps, smelling joss sticks, handling a statue of Rama, eating Indian sweets, listening to Indian music)
- **Evaluate** each concept or express a reaction to the concept (for example, *Do we like celebrating or not? What, how and why do we like celebrating? How does it make us feel?*)

It is recognised that for some children and young people with SEND the following units of work may be appropriate:

Concepts	Possible units ( <u>see exemplar long-term plans</u> )
<i>Belonging</i>	Special places, Special clothes, Our world
<i>Birth</i>	Birthdays (including Jesus' birthday)
<i>Celebration</i>	Harvest, Christmas, Easter, Eid-ul-Fitr, Holi, Divali, Birthdays, Special times
<i>Change</i>	Harvest, Journeys, Our world
<i>Feelings</i>	Ourselves
<i>Good/bad</i>	Divali, Holi
<i>Happy/sad</i>	Easter, Special places
<i>Precious</i>	Water
<i>Remembering</i>	Harvest, Christmas, Easter, Eid-ul-Fitr, Holi, Divali, Birthdays, Special times
<i>Ritual</i>	Eid-ul-Fitr, Community
<i>Specialness</i>	Special times, Special places, Special clothes, Special books
<i>Story</i>	Special books
<i>Symbol</i>	Light, Trees, Food, Fire, Water

Concepts can be explored within discrete units in RE or integrated with other areas of learning, eg a cross-curricular topic on *Buildings* could link to the concept of *specialness* in a unit on *special places*.

## The process for sequencing enquiry for students with special educational needs and disabilities



The cycle provides a sequence for enquiry.

There are two possible starting points for the enquiry, at **Enquire** or **Communicate**. Teachers should develop all five elements of the programme of study in order to enable students to engage with the concepts within their own experience and the experiences of others. For full descriptions of the five elements in the cycle, [see pages 8-9](#).

For further guidance see the HIAS curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

# Teaching Christianity through the key stages

*Living Difference III* aims to “reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions in Great Britain” (Education Act 1996). Christianity should be taught throughout Key Stages 1 and 2 and will have a greater presence in Key Stage 3 than other traditions.

*Living Difference III* includes recommended exemplar Key Stage 1, Key Stage 2 and Key Stage 3 long-term plans.

These plans build one on the other and aim to ensure that children and young people, as they make their journey through school, can access something of the narrative that is Christianity, in a coherent way. This will be done through being brought to attend and enquire into key Christian concepts and to theological questions, as well as some of the ways in which it is possible to live a life as a Christian in Britain and the wider world today.

## Key Stage 1

This recommended exemplar long-term plan for Key Stage 1 shows the concept that may be enquired into in each term and the context in which that concept would be considered at the **Contextualise** step. In addition to this schools will also plan to explore other concepts from the second religion (in this case, Judaism). See plans following this section. Additional medium and long-term plans are available on the HIAS curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
FS		<b>Celebrating birth</b> Christmas – Jesus’ birth	<b>Specialness</b> Special people – Jesus	<b>Symbol of new life</b> Eggs as a sign of new life	<b>Special</b> Special clothes	<b>Specialness</b> Special things – cross/Torah
1	<b>Thankfulness</b> Celebrating Harvest	<b>Journey’s end</b> The nativity journeys	<b>Remembering</b> Passover	<b>Welcoming</b> Palm Sunday	<b>Belonging</b> Belonging in Judaism	<b>Authority</b> Key events in Jesus’ life
2	<b>Symbol</b> Bread as a symbol	<b>Light as a symbol</b> Advent and Hannukah	<b>Change</b> People Jesus met	<b>Sadness to happiness</b> The Easter story	<b>Authority</b> The Bible	<b>Remembering</b> Shabbat



## Key Stage 1 teaching packs available from Hampshire RE Centre

Schools with staff who are less confident or less experienced in teaching religious education should access planning and consider purchasing [Hampshire RE Centre teaching packs detailed on page 97](#), visit the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>) for the current catalogue and prices.

## Recommended exemplar long-term plan showing Christianity and Judaism (concept highlighted above the context)

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
FS		<p><b>Celebration</b></p> <p>Celebrating birthdays</p> <p><i>RE in the Foundation Stage</i>, RE021</p>	<p><b>Storytelling</b></p> <p><i>Stories Jesus Told</i>, RE025</p>	<p><b>Celebration</b></p> <p>Celebrating new life</p> <p><i>RE in the Foundation Stage</i>, RE021</p>	<p><b>Remembering</b></p> <p><i>Shabbat</i>, RE022</p>	<p><b>Special</b></p> <p><i>Special Clothes</i>, RE023</p>
1	<p><b>Thanking</b></p> <p>Harvest and Sukkot</p> <p><i>Harvest pack</i>, RE009</p>	<p><b>Journey's end</b></p> <p>Nativity journeys</p> <p>RE Moodle</p>	<p><b>Remembering</b></p> <p><i>Passover</i>, RE020</p>	<p><b>Welcoming</b></p> <p>Palm Sunday</p> <p><i>Easter for Infants</i>, RE007</p>	<p><b>Authority</b></p> <p>Key events in Jesus' life</p> <p>RE Moodle</p>	<p><b>Special</b></p> <p>Special places</p> <p>RE Moodle</p>
2	<p><b>Special</b></p> <p>Special books – the Bible and Torah</p> <p>HIAS RE website or RE Moodle</p>	<p><b>Light as a symbol</b></p> <p>Advent and Hannukah</p> <p>RE Moodle</p>	<p><b>Change</b></p> <p>People Jesus met</p> <p><i>Change and Transformation</i>, RE002</p>	<p><b>Sadness to happiness</b></p> <p>The Easter story</p> <p><i>Easter for Infants</i>, RE007</p>	<p><b>Story</b></p> <p>Stories from the six major religions</p> <p><i>Story</i>, RE026</p>	<p><b>God</b></p> <p>HIAS RE website</p>

## Key Stage 2

Christianity taught at Key Stage 2 should build on what has gone before in Key Stage 1.

If the Key Stage 1 exemplar plan on the previous page is used and then followed by the Key Stage 2 plan here, children will be assured of building their understanding of the Christian narrative.

At Key Stage 1 children have come to attend to their experience of concepts that in general have already been close to their experience. Through this their awareness of other people's experience, including of Christians and their experience of the Christian narrative, has begun to form.

At Key Stage 2 we begin to bring the child to attend to things that are new and sometimes outside their experience altogether. As children move through Key Stage 2 the teacher gives opportunities for children in their class to respond to new experiences and new ideas in different ways.

This recommended exemplar long-term plan shows concepts that may be enquired into in each term and the context in which that concept would be considered at the **Contextualise** step.

In addition to their exploration of the Christian narrative, schools will also plan for children to explore concepts from the second religion and third religions chosen for religious education at Key Stage 2 in their school.

Additional exemplar Key Stage 2 long-term plans showing how to teach Christianity and two religions, in different combinations at Key Stage 2, are available on the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

Medium-term plans for individual concepts are available on the Hampshire curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re))

Packs bringing together several concepts in a coherent way, and forming planning for elements of either lower or upper Key Stage 2, are available to purchase from the [Hampshire RE Centre](http://www.hants.gov.uk/county-re-centre) ([www.hants.gov.uk/county-re-centre](http://www.hants.gov.uk/county-re-centre)).

## Recommended exemplar Key Stage 2 long-term plan showing

- Christianity (C) and Hinduism (H) in Years 3/4 and
- Christianity (C) and Islam (I) in Years 5/6

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
3	<b>Message (C)</b> Jesus' teachings and message	<b>Angels (C)</b> Angels	<b>Good and evil (H)</b> Holi	<b>Suffering (C)</b> Key events of Holy Week	<b>Sacred place (C/H)</b> Places of worship	<b>Protection (H)</b> Raksha Bandhan
4	<b>Temptation (C)</b> Making choices	<b>Holy (C)</b> Mary, mother of God	<b>Myth (H)</b> Myth	<b>Ritual (C)</b> Paschal candle	<b>Devotion (H)</b> Hindu worship	<b>Symbol (C)</b> Stones as symbol
5	<b>Belonging (I)</b> Shahada and salat	<b>Interpretation (C)</b> Christmas – the two birth narratives	<b>Stewardship (C)</b> Creation	<b>Justice</b> Stories of justice	<b>Sacred place (C/I)</b> Places of worship	<b>Umma (I)</b> Hajj and zakat
6	<b>Laws (C)</b> Jesus the law breaker	<b>Prophecy (C)</b> The Magi	<b>Ritual (I)</b> Wudu and Eid-ul-Fitr	<b>Resurrection (C)</b> The empty cross	<b>Ceremony (C/I)</b> Death ceremonies	<b>Peace (I)</b> Revelation of the Qur'an, sawm and Ramadan

**Recommended exemplar long-term plan showing a two-year cycle through both Key Stage 1 and Key Stage 2 with Christianity and Judaism in KS1, Christianity and Hinduism in lower KS2 and Christianity and Islam in upper KS2.**

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>Year R/1 Odd</b>		<b><i>Celebrating birth</i></b>  Christmas – Jesus’ birth	<b><i>Specialness</i></b>  Special people – Jesus	<b><i>New life</i></b>  Celebrating new life at Easter	<b><i>Specialness</i></b>  Special places	<b><i>Specialness</i></b>  Special things – cross/Torah
<b>Year R/1 Even</b>		<b><i>Celebrating birthdays</i></b>  Jesus’ birthday	<b><i>Learning from Jesus’ stories</i></b>  Jesus as storyteller	<b><i>Symbol of new life</i></b>  Eggs as a sign of new life	<b><i>Special</i></b>  Special clothes	<b><i>Preciousness</i></b>  Water
<b>Year 1/2 Odd</b>	<b><i>Thankfulness</i></b>  Celebrating Harvest	<b><i>Journey’s end</i></b>  Nativity journeys	<b><i>Remembering</i></b>  Passover	<b><i>Welcoming</i></b>  Palm Sunday	<b><i>Belonging</i></b>  Belonging in Judaism	<b><i>Authority</i></b>  Events in Jesus’ life
<b>Year 1/2 Even</b>	<b><i>Symbol</i></b>  Bread as a symbol	<b><i>Light as a symbol</i></b>  Advent and Hannukah	<b><i>Change</i></b>  People Jesus met	<b><i>Sadness to happiness</i></b>  Key events of Easter	<b><i>Authority</i></b>  Bible	<b><i>Remembering</i></b>  Shabbat
<b>Year 3/4 Odd</b>	<b><i>Message</i></b>  Jesus’ teachings and message	<b><i>Angels</i></b>  Angels	<b><i>Good and evil</i></b>  Holi	<b><i>Suffering</i></b>  Key events of Holy Week	<b><i>Sacred place</i></b>  Places of worship	<b><i>Protection</i></b>  Raksha Bandhan
<b>Year 3/4 Even</b>	<b><i>Temptation</i></b>  Making choices	<b><i>Holy</i></b>  Mary, mother of God	<b><i>Myth</i></b>  Myth	<b><i>Ritual</i></b>  Paschal candle	<b><i>Devotion</i></b>  Hindu worship	<b><i>Symbol</i></b>  Stones as symbol
<b>Year 5/6 Odd</b>	<b><i>Belonging</i></b>  What it means to live life as a Muslim	<b><i>Interpretation</i></b>  Christmas - the two birth narratives	<b><i>Stewardship</i></b>  Creation	<b><i>Justice</i></b>  Stories of justice	<b><i>Sacred place</i></b>  Places of worship	<b><i>Umma</i></b>  <i>What it means to live life as a Muslim</i>
<b>Year 5/6 Even</b>	<b><i>Laws</i></b>  Jesus, the law breaker	<b><i>Prophecy</i></b>  The Magi	<b><i>Ritual</i></b>  What it means to live life as a Muslim	<b><i>Resurrection</i></b>  The empty cross	<b><i>Ceremony</i></b>  Death ceremonies	<b><i>Peace (Islam)</i></b>  <i>What it means to live life as a Muslim</i>

## Key Stage 3

At Key Stage 3 young people's understanding should build on and connect with what has gone before in Key Stage 1 and Key Stage 2.

Teachers will invite young people to attend to matters of increasing complexity and come to realise that not all Christians see things in the same way and that there are, therefore, many ways of existing as a Christian in the world.

*Living Difference III* recognises that some secondary schools have a two-year Key Stage 3 and others have a three-year Key Stage 3. Therefore the recommended exemplar long-term plan below shows concepts that may be included in a sequence of enquiries in a two as well as three-year Key Stage 3.

It includes some theological and philosophical matters that could be introduced at the **Enquire** step. In Key Stage 3 it is especially important that at the **Contextualise** step examples are as close to real, and contemporary, life as possible.

Schools will also include in their long-term plans, concepts from two further religious traditions. Exploration of what it might mean to live life in a non-religious way will also be considered through Key Stage 3.

Further recommended exemplar Key Stage 3 long-term plans showing how to plan for teaching Christianity and two religions, in different combinations at Key Stage 3, are available on the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

Medium-term plans aiming to give a coherent consideration of a particular tradition are available on the Hampshire curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)).

Comprehensive and well-resourced packs bringing together several concepts forming a unit of work are available to purchase from the [Hampshire RE Centre](http://www.hants.gov.uk/county-re-centre) ([www.hants.gov.uk/county-re-centre](http://www.hants.gov.uk/county-re-centre)).

**Recommended exemplar two-year Key Stage 3 long-term plan with two dedicated terms studying Christianity + introductory unit + second religion + third religion + thematic unit**

	<b>Autumn</b>	<b>Spring</b>	<b>Summer</b>
<b>Year 7</b>	<p><b>Introductory unit</b></p> <p><i>Symbol sacred truth</i></p> <p><i>First 10 Lessons in RE</i> pack available to purchase from RE Centre.</p>	<p><b>Christianity A</b></p> <p><i>God agape Church</i></p> <p><i>Christianity 1</i> pack available to purchase from RE Centre.</p>	<p><b>Second religion</b> (possibly studied also at GCSE)</p>
<b>Year 8</b>	<p><b>Thematic unit</b></p> <p>Inspirational people, eg Martin Luther King Jr, studied through enquiry into <i>freedom</i>.  <b>Enquire</b> step: Christian theological enquiry.  <b>Contextualise</b> step: the life of Martin Luther King Jr.  <b>Evaluate</b> step: <i>Why is freedom important to Christians, eg Martin Luther King Jr?</i></p>	<p><b>Christianity B</b></p> <p><i>Forgiveness reconciliation atonement</i></p> <p><i>Christianity 2</i> pack available to purchase from RE Centre.</p>	<p><b>Third religion</b></p>

**Recommended exemplar three-year Key Stage 3 long-term plan with three dedicated terms studying Christianity + introductory unit + second religion + third religion + two thematic units**

	Autumn	Spring	Summer
Year 7	<p><b>Introductory unit</b></p> <p><i>Symbol sacred truth</i></p> <p><i>First 10 Lessons in RE</i> pack available to purchase from RE Centre.</p>	<p><b>Christianity A</b></p> <p><i>God agape Church</i></p> <p><i>Christianity 1</i> pack available to purchase from RE Centre.</p>	<p><b>Second religion</b> (possibly studied also at GCSE)</p>
Year 8	<p><b>Thematic unit</b></p> <p>Inspirational people, eg Martin Luther King Jr, studied through enquiry into <i>freedom</i>.  <b>Enquire</b> step: Christian theological enquiry.  <b>Contextualise</b> step: the life of Martin Luther King Jr.  <b>Evaluate</b> step: <i>Why is freedom important to Christians, eg Martin Luther King Jr?</i></p>	<p><b>Christianity B</b></p> <p><i>Forgiveness reconciliation atonement</i></p> <p><i>Christianity 2</i> pack available to purchase from RE Centre.</p>	<p><b>Third religion</b></p>
Year 9	<p><b>Christianity C</b></p> <p><i>Authority prayer grace</i></p> <p>Cycles available on the RE Moodle.</p>	<p><b>Second unit of work in the second religion or thematic unit</b> (eg Holocaust/genocide) or Humanism unit.</p>	<p><b>Thematic unit 2</b> (eg Environment or Social Justice or Medical Ethics)</p>

## Medium-term plans at Key Stage 3

In the secondary school at Key Stage 3 several cycles of enquiry will follow one after the other to form a unit of work. During Year 7 young people are expected to be able to show they can explain the relationship between at least two concepts, for example *God* and *agape*. Teachers must plan for this using the age-related expectations to ensure there is appropriate challenge for all and use teaching strategies that enable young people to form a coherent sense of what it can mean to live life as a Christian.

This exemplar medium-term plan outlines what takes place at the **Communicate** and **Apply** steps. It also enables an audit of what is happening at the **Enquire** and **Contextualise** steps to ensure young people are able to access a coherent narrative of Christianity.

In a two-year Key Stage 3, young people should have the opportunity to enquire into Christianity explicitly for at least two terms. In a three-year Key Stage 3, young people should have the opportunity to enquire into Christianity explicitly for at least three terms. In addition to this, a thematic unit may also provide the opportunity to explore in greater depth what it means to live life as a Christian.



## Exemplar Christianity Year 7 medium-term plan to be taught over one term

Overarching enquiry question for the whole term: *To what extent will a Christian's experience of God make a difference to the way they live their life?*

It is recommended that each enquiry into a particular concept takes between three to four lessons.

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<b>Agape (love)</b>	<p>Images of love (<b>Communicate</b>).</p> <p>Introduce Greek words for love (later in <b>Apply</b>).</p>	<p>Christian understanding of <b>agape</b>.</p> <p>Time line.</p> <p>Theological enquiry.</p> <p>Distinguishing between Jesus' life, teachings, parables and miracles.</p> <p>Woman at the well (Jesus' life).</p> <p>Stories Jesus told (parables).</p> <p>Things Jesus did (miracles).</p> <p>How do we know – the Bible?</p> <p>Corinthians followers of Jesus writing after Jesus' death.</p>	<p>Christian response to the early 21st Century refugee crisis.</p> <p>St Edigio community working with refugees in Italy.</p>	<p>Why is <b>agape</b> important for Christians?</p> <p>What do I think about that?</p>
<b>God</b>	<p>Exploration of students' response to the idea of <b>God</b>.</p>	<p>Christian ideas of the nature of <b>God</b>.</p> <p>Omnibenevolent, omnipotent, omniscient.</p> <p>Immanence and transcendence.</p> <p>The Trinity.</p>	<p>Christian representations of <b>God</b> in art through time and/or accounts of Christian experience of God.</p>	<p>What difference does the Christian idea of <b>God</b> make to the way a Christian understands their life?</p> <p>What difference might that make to me?</p>

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<b>Church (community)</b>	Exploration of the idea of <b>community</b> .	<p>The <b>Church</b> – the body of Christ or <b>community</b> of believers?</p> <p>Early followers of Jesus.</p> <p>East-West Schisms.</p> <p>Reformation.</p> <p>Significant areas of disagreement especially over matters of authority and the place of the Bible.</p>	Possible panel discussion in relation to marriage. Give an opportunity to explore when this matters.	<p>Why is the <b>Church</b> important to Christians? (Important to show that not all Christians see things exactly the same way – inner diversity.)</p> <p>In what ways is <b>community</b> important to me?</p>

# Teaching Buddhism through the key stages

It is most likely that young people are first introduced to Buddhism in Key Stage 3. If a primary school chooses to enquire into Buddhism, Key Stage 2 planning is available on the HIAS curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>). If this is not studied at GCSE students may have the opportunity for only one term's exploration of Buddhism. This exemplar medium-term plan aims to give a coherent introduction to Buddhism and what it might mean to live a life as a Buddhist in Britain and the world today.

## Exemplar Buddhism Year 7/8 medium-term plan to be taught over one term

Overarching enquiry question for the whole term: *Can meditation help people overcome suffering?*

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<b><i>Dukkha (suffering)</i></b>	Images of <b><i>suffering</i></b> ; human and other examples.	Four sights. + Buddha's enlightenment. + Four noble truths.	Story of Kisagotami.	Why is <b><i>suffering</i></b> important to a Buddhist?  Does <b><i>suffering</i></b> matter to me?
<b><i>Sangha (community)</i></b>	Different examples of <b><i>community</i></b> .	First sermon of the Buddha.  Eightfold path.  Five precepts.  Different groups within Buddhism.	HH The Dalai Lama.  Chithurst Monastery.	What is the value of the <b><i>sangha</i></b> if you are a Buddhist?  Could the Buddhist idea of <b><i>sangha</i></b> have any meaning for me?
<b><i>Enlightenment</i></b>	Guided meditation or candle exercise.	Meditation – how this helped Siddhartha achieve <b><i>enlightenment</i></b> .  The importance of different types of meditation to different groups of Buddhists in the world today.  Introduce Mayahana and Theravada and introduce the concept of <b><i>nibbana/nirvana</i></b> as distinct from <b><i>enlightenment</i></b> .	Work of Samye Ling (Mayahana Buddhist centre in Scotland) with British war veterans and Thich Nhat Hanh (Theravadan Buddhist monk) with US Vietnam veterans recovering from post-traumatic stress disorder.	To what extent is achieving <b><i>enlightenment</i></b> important for all Buddhists?  What do I think about that?

# Teaching Hinduism through the key stages

## Hinduism at Key Stage 1

It is most likely that children will be first introduced to Hinduism at Key Stage 1 or Key Stage 2.

Below is an exemplar Key Stage 1 long-term plan for Hinduism. Supporting material is available from the RE Centre ([www.hants.gov.uk/county-re-centre](http://www.hants.gov.uk/county-re-centre)) and on the HIAS curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

	Concept	Contextualisation
Year 1 (spring)	<i>Precious</i>	<i>Water</i> pack (RE028) available to purchase from the RE Centre.
Year 1 (summer)	<i>Creation stories</i>	<i>Stories Hindu Children Hear</i> – see planning on HIAS curriculum website.
Year 2 (autumn)	<i>Light (as a symbol)</i>	Diwali (taught possibly with Christmas).
Year 2 (summer)	<i>Remembering</i>	<i>Festival of Holi</i> pack (RE012) available to purchase from the RE Centre.

## Hinduism at Key Stage 2

If Hinduism has not been studied at Key Stage 1, it may be introduced at Key Stage 2, usually in Years 3 and 4.

	Concept	Contextualisation
Year 3 (autumn)	<i>Good and evil</i>	Diwali – <i>Hindu Festivals</i> pack (RE010) available to purchase from the RE Centre.
Year 3 (summer)	<i>Ritual</i>	Hindu worship – <i>Visit to a Hindu Temple (Mandir)</i> pack (RE011) available to purchase from the RE Centre.
Year 4 (spring)	<i>Devotion</i>	Mahashivratri – <i>Hindu Festivals</i> pack [RE010] available to purchase from the RE Centre.
Year 4 (summer)	<i>Protection</i>	Raksha Bandhan – medium-term planning available on HIAS curriculum website.

## Hinduism at Key Stage 3

If Hinduism is not studied at GCSE students may have the opportunity for only one term's further exploration of Hinduism. This exemplar medium-term plan aims to give a coherent introduction to Hinduism and what it might mean to live a life as a Hindu.

This unit of three cycles of enquiry into the concepts of Brahman, Karma and Dharma, is intended to last a whole term of about 10 weeks. In the secondary school this will be assumed to be one lesson per week of around one hour. Each cycle will last around three or four lessons.

Overarching enquiry question for this unit: *Does an awareness of **ultimate reality** matter when deciding how to live and act in one's life?*

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<b><i>Brahman (ultimate reality)</i></b>	<p>Attend to and explore personal experience of a number of visual illusions which raise questions about the nature of how things are and/or listen to Holst's <i>The Planets</i> suite. Discuss how current knowledge of the solar system has changed since Holst's time, and that science is always open to new discoveries. Discuss visual images and soundscapes coming from the Hubble Telescope.</p> <p>Invite young people's responses to the idea of <b>ultimate reality</b></p> <p>Consider if having such an idea might change your life.</p> <p>What would happen if someone has no idea of <b>ultimate reality</b>?</p>	<p>Introduce <b><i>Brahman</i></b>, ancient Indian name for this reality. Engage with philosophical questions that arise from ideas regarding Brahman. <b>Enquire</b> into selected texts from for example the Vedas and Upanishads.</p> <p>Deepen the enquiry by studying the Trimurti.</p> <p><i>Brahma</i>: The Hindu god (deity) associated with creation and creative power.</p> <p><i>Vishnu</i>: The Hindu god (deity) associated with and often understood to be responsible for the preservation of creation.</p> <p><i>Shiva</i>: The Hindu god (deity) associated with the destructive aspect of creation.</p>	<p>Explore the life and work of contemporary Hindu physicist and environmentalist Vandana Shiva, who draws on India's Vedic heritage for her academic and activist work.</p>	<p>Why might the sense of there being an <b>ultimate reality</b> be important for a Hindu?</p> <p>What do I think about the Hindu view of <b>ultimate reality</b>?</p>

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<b>Karma</b>	Discuss consequence of dropping a book on someone's head, explore predictability of these consequences. Gravity is invisible and not fully explained. Electricity not understood or seen but its effects are. Raise and discuss questions whether there may be other forces as yet not seen or understood.	<b>Enquire</b> into the Hindu understanding of <b>karma</b> .	Explore the everyday life of a practicing Hindu where <b>karma</b> makes a difference (for example food – both eating and preparation)	In what ways might living with the possibility of <b>karma</b> make a difference for how a Hindu lives their life?  What do I think about that – what is important for me when deciding how to live?
<b>Dharma</b>	Reflect on the life choices people make – in terms of what jobs to do – who to marry and so on.	<b>Enquire</b> into the Hindu understanding of <b>dharma</b> .	Explore the life of a particular Hindu who has made a choice about how to live, eg a musician?	What difference might <b>dharma</b> make for a Hindu?  Could having a strong sense of there being a particular purpose be important for everyone?

# Teaching Islam through the key stages

## Islam at Key Stage 2

Islam may be introduced in upper Key Stage 2. These first two overviews show how Key Stage 2 explorations will be built on in Key Stage 3. The third plan is where Islam is being introduced in Key Stage 3.

## Exemplar plan for teaching Islam over two years in Key Stage 2 (in addition to Christianity)

Overarching enquiry question: *What does it mean to be a Muslim today?*

	Concept	Contextualisation
Year 5	<b><i>Belonging</i></b>	Shahada and salat – <i>Islam at KS2</i> teaching pack (RE0040) available to purchase from the RE Centre.
Year 5	<b><i>Umma (community)</i></b>	Hajj and zakat – <i>Islam at KS2</i> teaching pack (RE0040) available to purchase from the RE Centre.
Year 6	<b><i>Ritual</i></b>	Wudu and Eid-ul-Fitr – <i>Islam at KS2</i> teaching pack (RE0040) available to purchase from the RE Centre.
Year 6	<b><i>Peace</i></b>	Revelation of the Qur'an, Ramadan and sawm – <i>Islam at KS2</i> teaching pack (RE0040) available to purchase from the RE Centre.

## Exemplar Islam medium-term plan to be taught over one term in Key Stage 3 where Islam has already been studied in Key Stage 2 (Year 8 or Year 9)

Overarching enquiry question for the whole term: *To what extent is **shirk** helpful to a Muslim in understanding the oneness of God (**tawheed**)?*

It is recommended that each enquiry into a particular concept takes between three to four lessons.

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<i>Tawheed</i>	<b>Communicate</b> – bring the young people to attend to the idea of harmony.	Enquiry into the oneness of God. Review and link with students’ knowledge the <i>shahada</i> and <i>submission</i> , review of <i>salat</i> and <i>wudu</i> .  Ensure Sunni and Shi’a history is included here.	Introduce material on the environment, eg Qur’an and Hadith.	What difference does <i>tawheed</i> make to the way a Muslim lives their life?  What do I think about that?
<i>Jihad (struggle and striving)</i>	<b>Communicate and Apply</b> experiences of struggling and striving.	<b>Enquire</b> (i) Philosophical enquiry into concept of struggle and striving. (ii) Detailed structured enquiry into Muslim interpretations of the concept of <i>jihad</i> .	How can Hajj be an example of <i>jihad</i> ?  Real examples of people making Hajj, also look at Hajj in different cultural contexts (depending on time).	In what ways is <i>jihad</i> important to Muslims?  Could this have any relevance to my life?
<i>Shirk (forgetfulness)</i>	<b>Communicate</b> – express a response to the idea of <i>forgetfulness</i> , eg forgetting the birthday of a close relative or friend.  <b>Apply</b> to our experiences and that of others.	<b>Enquire</b> into the concept of <i>shirk</i> .	Examples of people talking about fasting (sawm).  And/or exploration of why a woman may choose to wear the hijab.	Why is <i>shirk</i> important to Muslims?  What meaning can I make of that?



## Exemplar Islam medium-term plan to be taught over one term in Key Stage 3 where Islam has not been taught before in Key Stage 2

Overarching enquiry question for the whole term: *To what extent might a Muslim's experience of the umma help them become a better Muslim?*

It is recommended that each enquiry into a particular concept takes between three to four lessons.

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<b>Islam (submission and peace)</b>	Young people respond to the concept of <i>peace</i> and at <b>Apply</b> young people have the opportunity to dialogue in class regarding their own experiences of <i>peace</i> drawing out examples where there has been also some submission to the interest of another in order to bring about <i>peace</i> .	(i) Philosophical Enquiry (P4C style) into concept of <i>submission</i> in relation to <i>peace</i> .  (ii) Theological enquiry into Muslim understanding of the concept including the teaching of the shahada.	Examples of the life of young Muslims, such as Native Deen.	Can <i>submission</i> lead to <i>peace</i> ?  Could this have any relevance to my life?
<b>Umma (community)</b>	Young people respond to the idea of <i>community</i> and at <b>Apply</b> young people have the opportunity to dialogue in class regarding their own experiences of <i>community</i> giving well chosen examples from their own experience.	(i) Philosophical enquiry into concept of <i>community</i> .  (ii) <b>Enquire</b> into Muslim interpretations of the concept of <i>umma</i> . Teach about prayer and wuzu.	Explore contemporary examples of those who have made Hajj, expressly discussing how the experience of Hajj helps enhance the experience of <i>umma</i> . This is also an opportunity to teach about paying of zakat and the distinction between Sunni and Shi'a Islam with regard to zakat.	Why is <i>umma</i> important to a Muslim?  What do I think about that?
<b>Jihad (struggle and striving)</b>	Young people explain their responses to the concepts of struggle and/or striving and at <b>Apply</b> young people have the opportunity to dialogue in class regarding their own experiences of struggling and striving giving well chosen examples from their own experience.	(i) Philosophical enquiry into concept of struggle and striving.  (ii) Muslim interpretations of the concept of <i>jihad</i> .	Ramadan.	Why is <i>jihad</i> important to a Muslim?  What meaning can I make of that?

# Teaching Judaism through the key stages

It is likely that children will first be introduced to Judaism at Key Stage 1 or Key Stage 2.

## Judaism at Key Stage 1

Exemplar plan for teaching Judaism in Key Stage 1 (in addition to Christianity). This exemplar long-term plan aims to introduce young children to what a Jewish way of looking at and existing in the world might be like.

	Concept	Contextualisation
Year 1 (autumn)	<b>Thanking</b>	Sukkot – <i>The Harvest</i> pack (RE009) available to purchase from the RE Centre.
Year 1 (spring)	<b>Remembering</b>	Passover – <i>Passover</i> teaching pack (RE020) available to purchase from the RE Centre.
Year 2 (autumn)	<b>Light</b> (as a symbol)	Hannukah – see medium-term planning on HIAS curriculum website.
Year 2	<b>Special</b> (books)	Moses and the Torah – see medium-term planning on HIAS curriculum website.

## Judaism at Key Stage 2

Exemplar plan for teaching Judaism in lower Key Stage 2 (in addition to Christianity). If Judaism has not been studied at Key Stage 1 it may be introduced at Key Stage 2, usually in Years 3 and 4. This exemplar long-term plan aims to introduce young children to what a Jewish way of looking at and existing in the world might be like.

	Concept	Contextualisation
Year 3 (autumn)	<b>Identity</b>	Mezuzah and shema – <i>Synagogue</i> pack (RE027) available to purchase from the RE Centre.
Year 3 (spring)	<b>Freedom</b>	Passover – <i>Passover</i> teaching pack (RE020) available to purchase from the RE Centre.
Year 4	<b>Remembering</b>	Shabbat – see medium-term planning on HIAS curriculum website.
Year 4	<b>Authority</b>	Torah – <i>Synagogue</i> pack (RE027) available to purchase from the RE Centre.

## Judaism at Key Stage 3

Judaism is most usually introduced in Key Stage 1. This unit at Key Stage 3 should link as far as possible with what has gone before. If Judaism is not studied at GCSE students may have the opportunity for only one term's further exploration of Judaism. This exemplar medium-term plan aims to be a coherent enquiry into what it might mean to live a life as a Jewish person in the UK and the world today.

Overarching enquiry question: *Why is tradition so important for Jews today?*

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<i>Symbolism (of headwear)</i>	<b>Apply</b> – discussion of when the <i>symbolism of headwear</i> has mattered to the students.	The kippah.	Prague Synagogue.	Does the <i>symbolism</i> of the kippah matter even if you are not Jewish?
<i>Israel</i>	<b>Communicate</b> – the idea of family. <b>Apply</b> – discuss when family has mattered to the students and what issues may arise.	For students to enquire into the concept of <i>Israel</i> through an exploration of the fathers of Judaism, Abraham, Isaac and Jacob.	Operation Solomon.	Why is the concept of <i>Israel</i> important to Jews?  What do I think about that?
<i>Torah</i> (This enquiry should take the longest time out of all of them)	Begin with <b>Enquire</b> .	Enquiry into the concept of <i>Torah</i> through <b>Communicate</b> and <b>Apply</b> step with the idea of instruction. <b>Enquire</b> into the whole body of Jewish teaching, specifically the first five books of the Bible ( <i>The Five Books of Moses</i> ) and the traditional commentaries on, and interpretations of, them.	<b>Contextualise</b> step would include examples of particular ways in which Jews live their life, for example food laws and/or circumcision.	Why is following the <i>Torah</i> (instruction) important for Jews?  Could having a set of instructions or guidance be important for me in my life?

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<p><b>Remembrance</b></p> <p>(This enquiry will be particularly helpful if Judaism is studied at the same time as the Holocaust in history lessons)</p>	<p><b>Communicate</b> – explore things, places, people and points in time that are remembered.  <b>Apply</b> – begin to distinguish between what is remembered individually and what is remembered as a group.</p>	<p><b>Enquire</b> – make the distinction between <i>remembering</i> and <i>remembrance</i>. <b>Enquire</b> into the life of Moses and in particular the leaving of Egypt and institution of the Passover.</p>	<p>Example of celebrating Passover in a concentration camp and today.</p>	<p>Why is the act of <b>remembrance</b> of the Passover important to Jews?</p> <p>Is <b>remembrance</b> important to me?</p>

# Teaching Sikhism through the key stages

Although it is most likely that young people are first introduced to Sikhism in Key Stage 3, some schools may choose to teach Sikhism at Key Stages 1 and 2. Planning for this is available on the HIAS curriculum website ([www.hants.gov.uk/re](http://www.hants.gov.uk/re)).

## Sikhism at Key Stage 3

This exemplar medium-term plan aims to give a coherent introduction to Sikhism and what it might mean to live a life as a Sikh in Britain and the world today. This unit is intended to last a whole term of about 10 weeks. In the secondary school this will be assumed to be one lesson per week of around one hour. Each cycle will last around three or four lessons.

Overarching enquiry question for the unit: *Is the **Khalsa** important to all Sikhs in the same way?*

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<i>Nirguna</i>	<p>At <b>Communicate</b> – think of a very good friend and then try to encapsulate the idea of <i>friendship</i> in an image.</p> <p><b>Apply</b> through sharing ideas and giving examples to reveal how the idea of friendship is hard to encapsulate precisely in words.</p>	<p>Introduce Sikh concept of <i>nirguna</i> and the idea of formlessness (see the Hampshire Moodle).</p> <p>Theological enquiry including textual analysis.</p>	<p>Contextualise within prayer in the home through the Mool Mantra and linked concept of <i>Ik Onkar</i>.</p>	<p>Why is the concept of <i>nirguna</i> so important to Sikhs?</p> <p>How might the idea of formlessness be of value to those who are not Sikhs?</p>
<i>Guru</i>	<p>At <b>Communicate</b> – silent reflection on the best or most helpful teacher you ever had, not only at school but also of other things – football, piano, dance, judo.</p> <p>At <b>Apply</b> – class dialogue with examples, especially drawing out the importance of the qualities of the teacher and the kind of respectful relationship implied.</p>	<p>Enquiry into the foundation of Sikhism, the Gurus and finally the Guru Granth Sahib.</p> <p>Include exploration of <i>gurmurkh</i> and <i>sewa</i>.</p>	<p>As current and contemporary as possible examples of Sikhs undertaking <i>sewa</i> in London and their explanation of why this matters.</p>	<p>In what ways are the Gurus important to the way a Sikh lives their life?</p> <p>What do I think about that and what are the influences on my life?</p>

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<b>Khalsa</b>	<p>At <b>Communicate</b> – reflection on the groups and organisations young people are members of.</p> <p>At <b>Apply</b> – draw out whether there is a difference between being a fan or supporter of a club and being a member.</p>	<p>Theological enquiry into the establishment of the <b>Khalsa</b> and the five Ks (see the Hampshire Moodle).</p> <p>Include also Amrit ceremony.</p>	<p>(1) Consider the adjustments to the law for Sikhs, for example regarding wearing crash helmets.</p> <p>(ii) Clip of young Sikhs talking about the impact of the <b>Khalsa</b> on their lives.</p>	<p>What is the importance of the concept of <b>Khalsa</b> to Sikhs?</p> <p>Should wider society take the <b>Khalsa</b> into account?</p>

# Teaching Humanism through the key stages

This exemplar outline medium-term plan for a Key Stage 3 course aims to introduce young people to what it might mean to live a life informed by a Humanist orientation on the world.

Overarching enquiry question: *How does rationalism help Humanists understand what it means to live a responsible life?*

Key concepts for the cycle	Communicate and Apply	Enquire	Contextualisation	Evaluate questions within the context and without
<b>Rationalism</b>	Responses to situations where science and reason have had positive impacts, as well as some logical mistakes that have had significant impacts.	Enquiry into the scientific method and naturalism. The view that everything has a natural cause that can either be explained or will be able to be explained through <b>rationalism</b> .	Consideration of the achievements and motivations of Carl Sagan.	Why is <b>rationalism</b> important for Humanists?  What is my response to that?
<b>Responsibility</b>	Response to the concept of <b>responsibility</b> .	Enquiry into Humanist ideas about living a <b>responsible</b> life.	Consideration of the life and actions of philosopher, mathematician and peace activist Bertrand Russell.	How important is <b>responsibility</b> to a Humanist?  What do I think about that?
<b>The value of life</b>	Response to Peter Singer's short video clip <i>The Life You Can Save</i> :  <a href="http://www.youtube.com/watch?v=onsIdBanynY">www.youtube.com/watch?v=onsIdBanynY</a>	The view that Humanists have that it is possible to live a good life and to value all life without reference to supernatural forces and/or the idea of a god.	Exploration of a non-governmental organisation (NGO) without a religious foundation, eg Oxfam or Amnesty International.	Why is it important to Humanists to <b>value human life</b> ?  Does this matter to me?

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## **Section 3**

### **Lists of concepts**

# A concepts

Examples of concepts common to all people:

- *celebration*
- *birth*
- *teaching*
- *storytelling*
- *change*
- *changing emotions*
- *symbol of new life*
- *welcoming*
- *specialness*
- *symbol of light*
- *remembering*
- *looking forward*
- *family*
- *belonging*
- *power*
- *journey*
- *creation*
- *thanking*
- *life giving*
- *peace*
- *justice*
- *compassion*
- *interpretation*
- *authority*
- *suffering*
- *loyalty*
- *belief*
- *identity*
- *good and evil*
- *fire*
- *devotion*
- *community*
- *sacrifice*
- *submission*
- *freedom*
- *wisdom*
- *cycle of life*
- *communication*
- *purpose*
- *death*
- *imagery*
- *forgiveness*
- *justice*
- *love*
- *hope*
- *prejudice.*

# B concepts

Examples of concepts shared by many religions:

- *God*
- *worship*
- *symbol*
- *angels*
- *ritual*
- *creation*
- *prophethood*
- *sacred*
- *holy*
- *myth*
- *ceremony*
- *initiation*
- *rites of passage*
- *prophecy*
- *pilgrimage*
- *martyrdom*
- *discipleship*
- *stewardship*
- *faith*
- *salvation*
- *covenant.*

# C concepts

Examples of concepts distinctive to particular religions.

Key concepts particular to specific major religions, Bahá'í and Humanism are set out on the following pages.

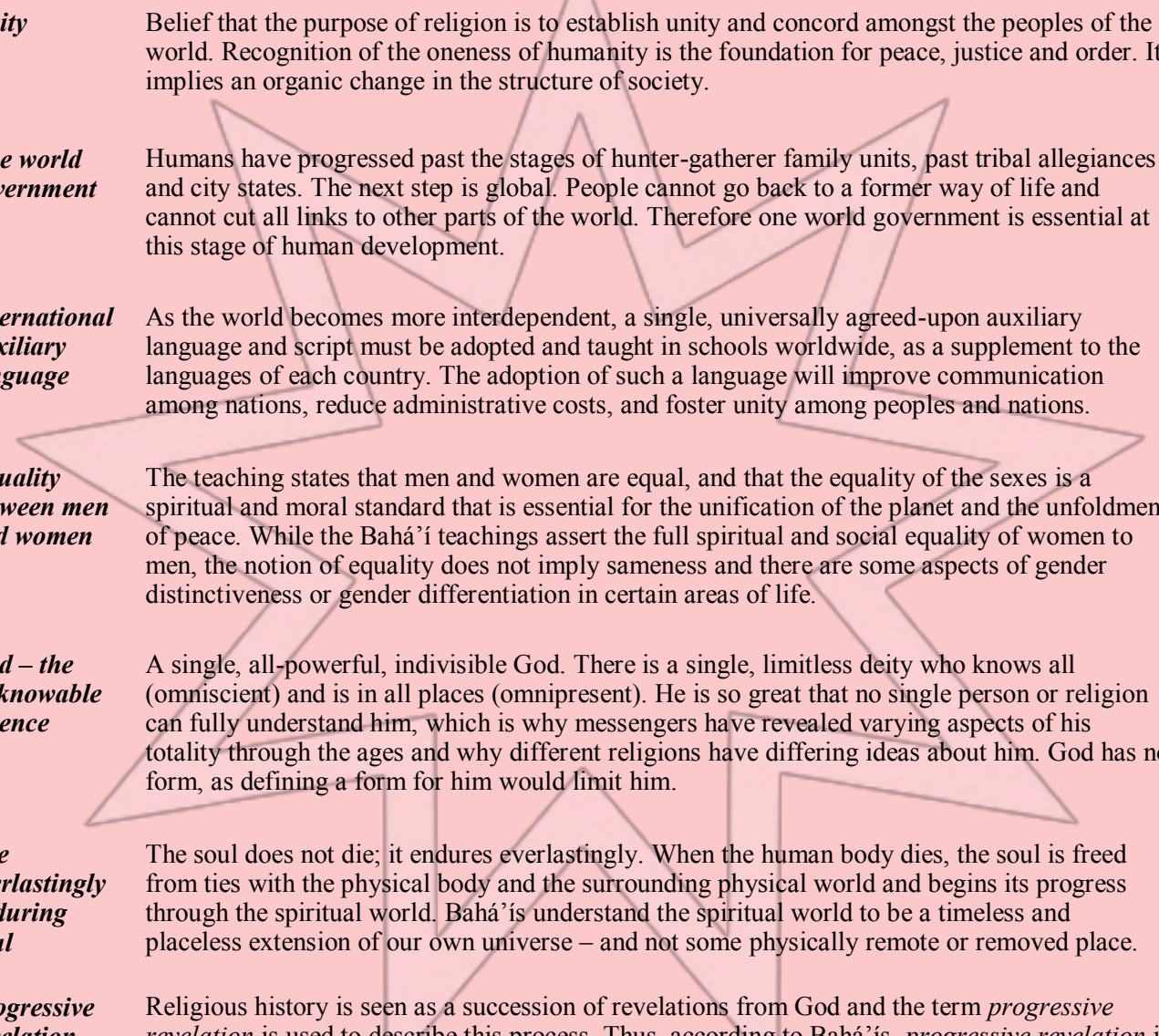
# Christianity

A unit of work on Christianity, or one including the Christian tradition, would be expected to enable children to enquire into some of these key concepts.

<b><i>Trinity</i></b>	The doctrine of the three-fold nature of God as Father, Son and Holy Spirit. Three persons (or forms) in one God.
<b><i>Incarnation</i></b>	The doctrine that God took human form in Jesus Christ and the belief that God in Christ is active in the Church and the world through the Holy Spirit.
<b><i>Church</i></b>	The whole community of Christians in the world throughout time. Also a particular congregation or denomination of Christianity. Also the congregation of a particular church or worshipping community.
<b><i>Salvation</i></b>	The belief that all believers will be saved and live in God's presence.
<b><i>Atonement</i></b>	Reconciliation between God and humanity through Christ, restoring a relationship broken by sin.
<b><i>Sin</i></b>	Act or acts of rebellion against the known will of God. An understanding of the human condition as being severed from its relationship with God because of disobedience.
<b><i>Resurrection</i></b>	The rising from the dead of Jesus Christ, leading to the rising from the dead of all believers at the Last Day, and the belief in the new, or risen, life of Christians.
<b><i>Redemption</i></b>	The effect of the deed of Jesus Christ in setting people free from sin through his death on the cross.
<b><i>Repentance</i></b>	The acceptance of our unworthiness before God and recognition of the need to be saved from sin by his love.
<b><i>Reconciliation</i></b>	The uniting of believers with God through the sacrifice of Jesus Christ. The process of reconciling Christians with one another.
<b><i>Grace</i></b>	The freely given and unmerited favour of God's love for humanity. The means to salvation through faith in Jesus Christ.
<b><i>Logos</i></b>	The Word. The pre-existent Word of God incarnate as Jesus Christ.
<b><i>Agape</i></b>	The love of God for humanity, which Christians should seek to emulate.
<b><i>Sacrament</i></b>	An outward sign of a blessing given by God (Protestant) or the actual presence of God (Catholic). In the Roman Catholic Church these represent a means to salvation.

# The Bahá'í faith

The essential message is that of unity. There is only one God and only one human race. All the world's religions represent stages in the revelation of God's will and purpose for humanity. Because the Bahá'í faith is not as well known as the other world religions more elaborate descriptions of key concepts are provided below.

- 
- Unity** Belief that the purpose of religion is to establish unity and concord amongst the peoples of the world. Recognition of the oneness of humanity is the foundation for peace, justice and order. It implies an organic change in the structure of society.
- One world government** Humans have progressed past the stages of hunter-gatherer family units, past tribal allegiances and city states. The next step is global. People cannot go back to a former way of life and cannot cut all links to other parts of the world. Therefore one world government is essential at this stage of human development.
- International auxiliary language** As the world becomes more interdependent, a single, universally agreed-upon auxiliary language and script must be adopted and taught in schools worldwide, as a supplement to the languages of each country. The adoption of such a language will improve communication among nations, reduce administrative costs, and foster unity among peoples and nations.
- Equality between men and women** The teaching states that men and women are equal, and that the equality of the sexes is a spiritual and moral standard that is essential for the unification of the planet and the unfoldment of peace. While the Bahá'í teachings assert the full spiritual and social equality of women to men, the notion of equality does not imply sameness and there are some aspects of gender distinctiveness or gender differentiation in certain areas of life.
- God – the unknowable essence** A single, all-powerful, indivisible God. There is a single, limitless deity who knows all (omniscient) and is in all places (omnipresent). He is so great that no single person or religion can fully understand him, which is why messengers have revealed varying aspects of his totality through the ages and why different religions have differing ideas about him. God has no form, as defining a form for him would limit him.
- The everlastingly enduring soul** The soul does not die; it endures everlastingly. When the human body dies, the soul is freed from ties with the physical body and the surrounding physical world and begins its progress through the spiritual world. Bahá'ís understand the spiritual world to be a timeless and placeless extension of our own universe – and not some physically remote or removed place.
- Progressive revelation** Religious history is seen as a succession of revelations from God and the term *progressive revelation* is used to describe this process. Thus, according to Bahá'ís, *progressive revelation* is the motive force of human progress, and the Manifestation of Bahá'ullah is the most recent instance of *revelation*.
- Universal education** Because ignorance is the principal reason for the decline and fall of peoples and the perpetuation of prejudice, no nation can achieve success unless education is accorded to all its citizens, both men and women. Education should promote the essential harmony of science and religion.

# Buddhism

A unit of work on Buddhism, or one including the Buddhist tradition, would be expected to enable children to enquire into some of these key concepts.

<b><i>Dukkha</i></b>	Suffering or <i>dis-ease</i> . The unsatisfactoriness of worldly existence.
<b><i>Tanha</i></b>	Attachment, craving or desiring.
<b><i>Anicca</i></b>	Impermanence.
<b><i>Anatta</i></b>	No permanent self.
<b><i>Nibbana (nirvana)</i></b>	In general the Theravada Buddhist goal of extinguishing ignorance and attachment.
<b><i>Enlightenment</i></b>	In general the Mahayana Buddhist goal of developing to the fullest potential for the benefit of all.
<b><i>Karma</i></b>	The principle of cause and effect.
<b><i>Buddha</i></b>	An enlightened or awakened being who sees reality as it really is.
<b><i>Sangha</i></b>	The Buddhist community. Sometimes used specifically about the monastic community.
<b><i>Dhamma (dharma)</i></b>	Teachings of the Buddha, also relates to the way Buddhists view reality.
<b><i>Karuna</i></b>	Compassion, one of the two (inter-related) aspects of enlightenment.
<b><i>Prajna</i></b>	Wisdom. The second of the aspects of enlightenment.
<b><i>Sila</i></b>	Ethical conduct. The fourth, fifth and sixth steps on the eightfold path, or middle way, taught by the historical Buddha.

# Hinduism

A unit of work on Hinduism, or one including the Hindu tradition, would be expected to draw on some of these key concepts.

<b>Brahman</b> (key concept)	Ultimate Reality. The one supreme being from which the entire universe is understood to develop, which pervades the universe, and which, as pure consciousness, is the innermost self.
<b>Atman</b>	One's true or innermost self, often identified with the absolute essence of the world, <b>Brahman</b> .
<b>Brahma</b>	The Hindu god (deity) associated with creation and creative power. One of the trimurti (the three deities who control the <b>gunas</b> : the three functions of creation, preservation and destruction).
<b>Vishnu</b>	The Hindu god (deity) associated with and often understood to be responsible for the preservation of Creation. One of the trimurti.
<b>Shiva</b>	The Hindu god (deity) associated with the destructive aspect of creation. One of the trimurti.
<b>Avatar</b>	An incarnation (or descent) of god (deity). For example, followers of Vishnu believe he was incarnated in 10 different forms, of which the most popular/important are Rama and Krishna.
<b>Murti</b>	The consecrated image of a deity in a temple, understood not merely as a representation or symbol, but as the actual presence of the deity.
<b>Darshan</b>	Literally <i>seeing</i> . Refers to seeing, and being seen by god (the deity). Hindus refer to <i>going for darshan</i> when going to the mandir (temple) for worship.
<b>Dharma</b>	Religious duty, according to one's status or place in society. It also refers to the intrinsic quality of the self (see <b>karma</b> ).
<b>Karma</b>	Action or deed, understood to determine the quality of subsequent experience. According to the law of <b>karma</b> good and bad deeds cause the doer to experience subsequent enjoyment and suffering respectively.
<b>Ahimsa</b>	Non-violence.
<b>Samsara</b>	Literally <i>passage</i> . Refers to the cycle of life, death and rebirth, often described as the source of unhappiness.
<b>Maya</b>	The form and nature of the created world, understood in some traditions to be ultimately illusory or masking the true reality.
<b>Guna</b>	The three fundamental constituents of the world that, in combination, make up the qualities of all objects - sattva (purity), rajas (passion) and tamas (dullness).
<b>Moksha</b>	Liberation or release from <b>samsara</b> .



<b><i>Yoga</i></b>	The paths (marg) to <b><i>moksha</i></b> .
<b><i>Bhakti yoga</i></b>	The <b><i>yoga</i></b> of loving devotion.
<b><i>Jnana yoga</i></b>	The path of knowledge.
<b><i>Karma yoga</i></b>	The path of selfless action, without expectation of reward.
<b><i>Varna</i></b>	Colour. This refers to the four Vedic sub-divisions in Hindu society. These are Brahmins (priests), Kshatriyas (ruling or warrior class), Vaishyas (merchant class) and Shudras (the servants of the other three varnas).
<b><i>Vedas</i></b>	The ancient scriptures that contain the revealed knowledge of reality.
<b><i>Jati</i></b>	Usually translated as caste. This refers to a social group into which one is born in Hindu society. It is a form of social regulation and hierarchy derived from <b><i>varna</i></b> .

# Islam

A unit of work on Islam, or one including the Muslim tradition, would be expected to enable children to enquire into some of these key concepts.

<b><i>Islam</i></b>	Submission to the will of Allah, leading to peace.
<b><i>Muslim</i></b>	One who submits.
<b><i>Tawheed</i></b>	The oneness of God and His creation.
<b><i>Risalah</i></b>	Prophethood, the messengers of Allah.
<b><i>Akhirah</i></b>	Life after death, the hereafter.
<b><i>Yawmuddin</i></b>	The day of judgement.
<b><i>Jihad</i></b>	Individual striving towards Allah (greater <b><i>jihad</i></b> ), preventing the corruption of Allah's creation (lesser <b><i>jihad</i></b> ).
<b><i>Shirk</i></b>	Forgetfulness of Allah, putting someone or something as being equal to or above Allah.
<b><i>Umma</i></b>	The community of Muslims worldwide.
<b><i>Iman</i></b>	Faith.
<b><i>Ibadah</i></b>	Worship.
<b><i>Akhlaq</i></b>	Ethics governing conduct, character and attitudes.

## **Additional concepts relating to Shi'a Islam**

<b><i>Adl</i></b>	Divine justice.
<b><i>Tawalla</i></b>	Loving the family of the Prophet (Ahl al-Bayt) and those who follow the path of Allah.
<b><i>Tabbara</i></b>	Dissociating oneself from the enemies of Allah and hating those who oppress the Ahl al-Bayt.
<b><i>Amr bil M'aruf</i></b>	Enjoining good.
<b><i>Nahy anil Munkar</i></b>	Forbidding evil.

# Judaism

A unit of work on Judaism, or one including the Jewish tradition, would be expected to enable children to enquire into some of these key concepts.

<b>Torah</b>	Literally <i>instruction</i> . The whole body of Jewish teaching. Specifically, the first five books of the Bible (The Five Books of Moses) and the traditional commentaries on, and interpretations of, them.
<b>Mitzvah/mitzvot</b> (plural)	A commandment from the Torah.
<b>Kosher</b>	Permissible according to the Torah (Kashrut is the noun). Most often applied to food laws but also applicable to any other area of rules.
<b>Kedusha</b>	Literally <i>holiness</i> . “ <i>You should be holy for I, the Lord your God, am holy.</i> ” The Jews are required in the Torah to be a <i>holy people</i> . All mitzvot have an element of <b>kedusha</b> when performed.
<b>Shabbat</b>	Literally <i>rest day</i> . The key day of the week, commemorating both the fact that God is the creator of the world and that He freed the Jews from slavery in Egypt. The day is required to be <i>holy</i> but also a <i>delight</i> .
<b>God</b>	One and indivisible, though called by many different names, often denoting different qualities or aspects, eg HaRachaman (the Merciful One), Eyn Sof (Without End), HaKadosh Barukh Hu (The Holy One, Blessed Be He), Avinu Shebashamayim (Our Father in Heaven), or often, simply, Hashem (The Name).
<b>Tzelem Elokim</b>	Literally <i>the image of God</i> . A term used in the creation of Adam in the Bible, denoting the absolute equality of all human beings and their utter right to dignity and respect since each human is created “ <i>in the image of God</i> ”.
<b>Israel</b>	Literally <i>one who struggles with God</i> . The name given to the biblical patriarch Jacob, one of the fathers of the Jewish people (together with Abraham and Isaac). Thus, <i>the Children of Israel</i> and the Israelites. The word is now applied to the world-wide Jewish people, the Land of Israel and the State of Israel.
<b>Chosen people</b>	In the Torah, God describes the Jews as “ <i>a chosen people</i> ” (NB: Not <i>The chosen people</i> ) implying a particular relationship with them. God undertakes to take a special interest in their future. In return the Jews are required to live according to the Torah and be a <i>holy people</i> . This deal is often called <i>the Covenant</i> . Circumcision (for all Jewish baby boys) is called <i>the sign of the Covenant</i> .
<b>Rabbi</b>	An ordained teacher of Torah. More importantly, a rabbi is empowered to make decisions about the proper interpretation of Torah and its application. A rabbi is often the religious leader of a Jewish community.

# Sikhism

A unit of work on Sikhism, or one including the Sikh tradition, would be expected to enable children and young people to enquire into some of these key concepts.

<i>Nirguna</i>	Concept of God as one and formless, without attributes.
<i>Ik Onkar</i>	Word meaning <i>One God</i> .
<i>Bani/shabad</i>	Divine Word.
<i>Nam simran</i>	Meditation on God's name; can be personal or in a group.
<i>Haumai</i>	The human condition of self-reliance. A dependence on the Ego-I and self-centredness, which prevents an individual from becoming God-centred ( <i>gurmukh</i> ).
<i>Manmukh</i>	Self-centredness.
<i>Gurmukh</i>	God-centredness, a state of being God-centred.
<i>Sewa</i>	Selfless service without an expectation of a return in response to <i>gurmukh</i> .
<i>Langar</i>	As a concept this means the community meal expressing unity and equality of humankind, not just Sikhs. <i>Langar</i> is also the name given to the community kitchen in the <i>gurdwara</i> , where free food is prepared, cooked and served to all. Food is prepared and served by both men and women who are volunteers. Men and women eat separately.
<i>Guru</i>	The guru is the spokesperson for the divine being; a teacher as in Guru Granth Sahib.
<i>Nadar</i>	The grace of the Guru.
<i>Panth</i>	The Sikh community.
<i>Khalsa</i>	Fellowship of those who have taken <i>Amrit</i> (both men and women) and have adopted the Five Ks.
<i>Amrit</i>	The Sikh rite of initiation into the <i>Khalsa Panth</i> . Also the sanctified sugar and water liquid (nectar) used in the initiation ceremony. Water which is consecrated by the <i>Granthi</i> and used in <i>Amrit Sanskar/Amrit Pahul</i> (initiation/baptism) ceremony.
<i>Jot</i>	The divine light indwelling everyone.
<i>Mukti</i>	Liberation from the world and union with God; freedom from the cycle of rebirth.
<i>Maya</i>	The illusion that the world has an essential reality instead of being temporary.

# Humanism

Humanism is not a religion. Humanist thought has existed for at least 2,500 years, although the modern use of the word *Humanism* became established in the 19th Century.

A unit of work on Humanism, would be expected to enable children and young people to enquire into some of these key concepts.

<b><i>Value of life</i></b>	Seeking to make the best of the one life humans have, by creating meaning and purpose, finding happiness and supporting others to do the same.
<b><i>Rationalism and naturalism</i></b>	Explanation of human and natural phenomena based on reason, verifiable evidence and scientific method.
<b><i>Moral values</i></b>	Morality as an evolved human construct, derived from human knowledge and experience alone and central to civilised living for both individuals and societies. The use of empathy ( <i>The Golden Rule</i> ), respect for dignity of all persons, and reasoning about the consequences in deciding how to act.
<b><i>Responsibility</i></b>	Self-reliance and independence of thought. Responsibility of humans for their own destiny. The importance of practical action.
<b><i>Evolution</i></b>	Acceptance that human beings have evolved naturally over millions of years as have all other forms of life.
<b><i>Humanity</i></b>	Respect for and celebration of the inheritance of human achievement: intellectual, philosophical, artistic, social, technological and scientific.
<b><i>Human rights</i></b>	Importance of international agreements such as co-operation: those on Human Rights, the Rights of the Child, and Protection of the Environment.
<b><i>Mortality</i></b>	Death as the end of personal identity. The absence of belief in an afterlife requires making the most of this life. How something of us in some sense can survive our deaths (atoms, genes, ideas, works).
<b><i>Toleration</i></b>	Need for mutual understanding and respect between all human groups. This involves opposition to extremes of belief which seek to impose their own creeds on others and thereby deny basic human freedoms.
<b><i>Secularism</i></b>	The value of freedom of belief, requiring impartiality towards, and equal treatment of, individuals and groups with different religious and non-religious beliefs.
<b><i>Atheism/agnosticism</i></b>	Belief in the absence of good or persuasive evidence for the existence of a god or gods. Belief in the impossibility of proving the existence or non-existence of a god or gods.

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# Appendices

# Progress in religious education

In RE the child or young person reveals they are making progress by being able to show their teacher they can:

*Interpret human experience in relation to religion and a religious way of looking at and existing in the world.*

A scheme of work for a particular key stage, whether in the primary, secondary or special school, must be designed so that children and young people can make progress in religious education over time.

When planning with *Living Difference III* for a particular group of children or young people, the *Living Difference III* age-related expectations must be used to ensure that there is progress over time.

Evidence of children and young people's progress will be captured in a number of ways, for example through speaking and listening, drama, dialogue and discussion, as well as through a variety of different written activities.

The age-related expectations are intended to act as a guide to the assessment of children and young people's progress in religious education, whilst recognising that schools are free to develop their own assessment programmes.



# The *Living Difference III* age-related expectations (AREs)

## End of Year 1

<b>Communicate</b>	Children can talk about their own responses to their experiences of the concepts explored.
<b>Apply</b>	They can identify how their responses relate to events in their own lives.
<b>Enquire</b>	They can identify and talk about key concepts explored that are common to all people (Group A concepts).
<b>Contextualise</b>	They can recognise that the concept is expressed in the way of life of the people studied.
<b>Evaluate</b>	They can evaluate human experience of the concept by talking about it in simple terms and its importance to people living a religious life, and by identifying an issue raised.

## End of Year 2

<b>Communicate</b>	Children can describe in simple terms their responses to their experiences of the concepts studied.
<b>Apply</b>	They can identify simple examples of how their responses relate to their own lives and those of others.
<b>Enquire</b>	They can describe in simple terms key concepts explored that are common to all people (A concepts) and identify and talk about concepts that are common to many religions (B concepts).
<b>Contextualise</b>	They can simply describe ways in which these concepts are expressed in the context of the ways of life of people living a religious life in the religion studied.
<b>Evaluate</b>	They can evaluate the human experience of the concepts studied by describing in simple terms their value to people who are religious and by dialoguing with others recognise an issue raised.

#### End of Year 4

<b>Communicate</b>	Children can describe their own responses to the human experience of the concepts studied.
<b>Apply</b>	They can describe examples of how their responses are, or can be, applied in their own lives and the lives of others.
<b>Enquire</b>	They can describe key concepts that are common to all people as well as those that are common to the lives of many living a religious life (A and B concepts).
<b>Contextualise</b>	They can describe how these concepts are contextualised within some of the beliefs and/or practices and/or ways of life of people living a religious life in the religion studied.
<b>Evaluate</b>	They can evaluate human experience of the concepts by describing their value to people and through dialoguing with others can recognise, identify and describe some issues raised.

#### End of Year 6

<b>Communicate</b>	Children and young people can explain their own response to the human experience of the concepts explored.
<b>Apply</b>	They can explain examples of how their responses to the concepts can be applied in their own lives and the lives of others.
<b>Enquire</b>	Children and young people can explain key concepts that are common to all people (A concepts) as well as those that are common to many religions (B concepts) and they can describe some key concepts that are particular to the specific religions studied (C concepts).
<b>Contextualise</b>	They can explain how these concepts are contextualised within the beliefs and/or practices and/or the ways of life of people living a religious life in the religions studied.
<b>Evaluate</b>	They can evaluate the concepts by explaining their value to people living a religious life by drawing on examples. Dialoguing with other children will enable them to discern for themselves and so identify and describe in increasingly complex ways some of the issues they raise.

## End of Year 7

<b>Communicate</b>	Young people can explain their own responses to human experience of religious and other (A, B and C) concepts.
<b>Apply</b>	They can explain significant examples of how their responses do, or would, affect their own lives and the lives of others.
<b>Enquire</b>	They can explain key concepts that are common to all people, as well as those that are common to many religions and distinctive of particular religions, and explain some connections between different concepts.
<b>Contextualise</b>	They can accurately contextualise the key concepts studied as expressed within key beliefs and/or practices and/or ways of life of people living a religious life within that tradition.
<b>Evaluate</b>	They can evaluate and make a judgement regarding the concepts by explaining their value to people who are religious and non-religious, drawing on a range of examples. Through increasingly complex dialogue with others they can discern the importance of the concepts for themselves, as well as identifying and explaining some important issues they raise for everyone.

## End of Year 8

<b>Communicate</b>	Young people can explain their own response to religious and non-religious concepts, with a justification for their response and an example from their experience.
<b>Apply</b>	They can give well-chosen examples of how their responses would affect their own lives, those of others and wider society.
<b>Enquire</b>	They can give more detailed explanations of a range of key concepts that are common to all human experience, as well as those that are common to many religions and distinctive of the religions studied (A, B and C concepts) and they can give more detailed explanations of connections between different concepts.
<b>Contextualise</b>	They can accurately contextualise concepts studied within key beliefs and/or practices and/or ways of life of people living a religious life within that tradition, while understanding there are different ways of living within any particular tradition. They can identify and explain connections between different concepts in a particular context.
<b>Evaluate</b>	They can evaluate the concepts by giving more detailed explanations of their value to people who are religious, drawing on an enlarging range of examples. They can, through increasingly complex dialogue with others, discern for themselves and identify and explain significant issues they raise for everyone.

## End of Year 9

<b>Communicate</b>	Young people can give a coherent explanation for their responses to religious and other concepts with a justification.
<b>Apply</b>	They show they can apply their responses by giving some evidence as to how their responses would affect their own lives, those of others, and wider society. Young people are beginning to draw on a range of sources to appropriately present and evidence their arguments.
<b>Enquire</b>	They can give coherent, detailed explanations of a wider range of key concepts common to all human experience and those specific to the religions and other ways of life studied (Group A, B and C concepts) and they can explain both more detailed connections as well as more subtle distinctions between concepts.
<b>Contextualise</b>	They can accurately contextualise key concepts studied within key beliefs and/or practices and/or ways of life of people living a religious life in that tradition. They will understand that there are different ways of living within a particular tradition and can explain some ways in which the same concepts can be linked differently for different people. For example, in the Christian tradition the understanding that Christians in the Roman Catholic and Methodist traditions consider the link between <i>symbol</i> and <i>sacrament</i> differently. This may lead to a different understanding of marriage, for example. They also show they can analyse conceptual similarities and distinctions across religions. They can explain how concepts within a religion are related to one another.
<b>Evaluate</b>	They can evaluate human experience of the concepts by giving coherent explanations of the importance of the concepts to the lives of people who are religious and non-religious. Young people can, through increasingly complex dialogue with others, discern and make a judgement regarding the value of the human experience of the concept for themselves, as well as identifying and explaining an increasingly complex range of issues that affect people in the wider society.

**End of Year 10 (whether in GCSE or a non-examined course)**

<b>Communicate</b>	Young people can give a detailed explanation for their responses to human experience of religious and non-religious concepts with a justification based upon a coherent argument.
<b>Apply</b>	They can apply their responses by giving carefully selected supportive evidence of how their responses would affect their own lives, those of others, wider society and global affairs. Students draw on a wider range of appropriately selected sources to present and evidence their arguments.
<b>Enquire</b>	Students can interpret connections between a range of key concepts specific to the religions studied (Group A, B and C concepts). They can give more complex explanations as to how concepts within a religion are related to one another.
<b>Contextualise</b>	They can accurately contextualise them within the beliefs and/or practices and/or ways of life of different branches of the religion in which they are expressed, and analyse conceptual differences and similarities within and across religions.
<b>Evaluate</b>	They can evaluate, make a judgement and discern the value of the human experience of the concepts by justifying how and why the concepts are important to the lives of people who are religious as well as non-religious and by analysing how issues arising will affect the wider society.

**End of Year 11 (whether in GCSE or a non-examined course)**

<b>Communicate</b>	Young people can give detailed explanations for their responses to human experience of religious and non-religious concepts with a justification for their responses based upon a coherent, logical chain of argument.
<b>Apply</b>	They can apply their responses by giving carefully selected supportive evidence of how their responses would affect their own lives, those of others, wider society and global affairs. Young people draw on a wider range of appropriately selected sources to present and evidence their arguments recognising that there are implications for living in a plural society.
<b>Enquire</b>	Young people can infer connections between a wide range of key concepts specific to the religions studied (A, B and C concepts). They can give increasingly complex explanations of how concepts within a religion are related to one another.
<b>Contextualise</b>	They can make accurate contextualisation of the human experience of concepts within the beliefs and/or practices and/or ways of life of different branches of the religion in which they are expressed. Also identify and analyse differences as well as similarities within and across religions, understanding the extent to which these nuances have on the lives of religious and non-religious people.
<b>Evaluate</b>	They can evaluate, make a judgement and discern the value of the human experience of concepts by justifying how and why the concepts are important to the lives of people who are religious, and by analysing and synthesizing can evaluate in detail with a coherent, logical chain of argument how issues arising will affect the wider world.

# ***Living Difference III* in the local and national context**

*Living Difference* was first introduced in 2004 and in a revised form in January 2011 as the Agreed Syllabus for Hampshire, Portsmouth and Southampton. The 1996 Education Act requires that an Agreed Syllabus is reviewed by the Agreed Syllabus Conference every five years. Revisions made as a result of this statutory review are based on educational and religious education research and other local and national investigations.

In order to maintain continuity with the previous syllabuses, the three local authorities of Hampshire, Portsmouth and Southampton, which were formed in 1997, have worked together to produce this revised Agreed Syllabus, *Living Difference III*. The Isle of Wight has joined with this review process as part of their own requirement to review their syllabus.

The Agreed Syllabus Conferences were held in 2015 to begin work of the review. SACREs in Hampshire, Portsmouth, Southampton and the Isle of Wight sought to ascertain the effectiveness of existing Agreed Syllabuses by, for example, discussions in regional development groups and steering groups. Schools were consulted in various ways in the different authorities, including through a questionnaire sent out in 2013 and 2014, to establish the impact of *Living Difference Revised, 2011* on pupils'/students' education. The findings of the questionnaire have been used to inform the review.

A joint Agreed Syllabus Working Party was established and, within that, a writing group and a refining group, which have made the amendments forming this version of *Living Difference*. SACRE members and schools and colleges across all four local authorities were represented on these working parties and writing and refining groups.

## **What is different about *Living Difference III***

Current educational and religious education research and feedback from other investigations have led to revision of four aspects of *Living Difference III*.

- 1 The significance of the enquiry beginning from children and young people's experience is further clarified and the religious education teacher's role spelled out. Linked with this, three different ways in which questions and questioning are important in this approach to enquiry in religious education are clarified.
- 2 What is meant by religion in religious education has been articulated, allowing distinctions between Abrahamic and Dharmic religious traditions to be acknowledged. *Living Difference III* does not refer to religion in abstraction and it recognises that questions around what it means to lead one's life with a religious orientation can be answered in a number of different ways.
- 3 Planning a sequence of enquiries into concepts in religious education with *Living Difference III* has been made more straightforward, also what is understood by a concept has been explained more clearly.
- 4 Age-related expectations informing planning to progress and achievement for all children and young people across the key stages have been established. The progression model recommended in *Living Difference III* is closely linked with the well researched mastery model in use across

Hampshire and known as the Hampshire Assessment Model (HAM). For more details see the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

## The current national educational and religious educational context

Since the last revision, nationally and locally as a result of moves to academisation, there have been changes in relationships between local authorities and schools. Furthermore, census and other data reveal that the number of people reporting as affiliated to a particular religion is in general declining in the United Kingdom and Hampshire, Southampton, Portsmouth and the Isle of Wight; whilst at the same time the complexity of religious affiliation is increasing.

Local authorities are required by law to develop an Agreed Syllabus; local authority schools are required to use it. However, all maintained schools, including free schools and academies, are required to teach RE. *Living Difference III* ensures religious education remains within the law in all contexts and continues to be the syllabus of choice for most non-local authority schools in Hampshire, Portsmouth, Southampton and the Isle of Wight, regardless of the school's status.

In 2014 there was a major revision of the primary and secondary curricula, focused on teaching the matters, key skills and concepts and processes at work in different subjects. *Living Difference III* aims to support teachers to teach religious education in a way that complements the teaching of other curricular areas, spelling out clearly what is required regarding the matters, skills and processes of religious education. At the same time new thinking about ensuring children's progression has come into force. *Living Difference III* aims to ensure progression in religious education in a way that:

- relates to best practice being developed nationally in RE
- links with the Hampshire Assessment Model (HAM)
- is adaptable to particular approaches being used in individual schools.

Since the last revision there has been much discussion about religious education in the public sphere in England. In 2012 the All Party Parliamentary Group for Religious Education was formed. Information from both this group and its two reports prior to the general election of 2015 is hosted on the Religious Education Council's website:

<http://religiouseducationcouncil.org.uk/political-engagement/appg-on-re>.

The most recent report on *Improving Religious Literacy* can be read here:

[www.reonline.org.uk/wp-content/uploads/2016/07/APPG-on-RE-Improving-Religious-Literacy-full-report.pdf](http://www.reonline.org.uk/wp-content/uploads/2016/07/APPG-on-RE-Improving-Religious-Literacy-full-report.pdf).

In July 2016 the Religious Education Council of Great Britain announced a Commission on Religious Education. This commission intends to report during 2017 and its findings are likely to have an impact on religious education during the life of this Agreed Syllabus. The Commission was launched in response to the publishing of several reports in relation to religion and religious education in public life, including:

- 1 *A New Settlement: Religion and Belief in Schools*: <http://faithdebates.org.uk/wp-content/uploads/2015/06/A-New-Settlement-for-Religion-and-Belief-in-schools.pdf>



- 2 *RE for Real*: [www.gold.ac.uk/faithsunit/reforreal/](http://www.gold.ac.uk/faithsunit/reforreal/)
- 3 *Living with Difference: Community, Diversity and the Common Good*: [www.woolf.cam.ac.uk/uploads/Living%20with%20Difference.pdf](http://www.woolf.cam.ac.uk/uploads/Living%20with%20Difference.pdf).

# The contribution of religious education to the whole school curriculum

## Religious education and rights respecting education (RRE)

The approach to religious education outlined in the Agreed Syllabus for Hampshire, Portsmouth, Southampton and Isle of Wight schools in *Living Difference III* is consistent with the United Nations Convention on the Rights of the Child, particularly Articles 12, 13, 14 and 30, and aims to support rights respecting education (RRE).

### Article 12

Children have the right to say what they think should happen, when adults are making decisions that affect them, and to have their opinions taken into account.

### Article 13

Children shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

### Article 14

Children have the right to think and feel what they want, and to practise their religion as long as they are not stopping other people from enjoying their rights. Parents should guide their children on these matters.

### Article 30

Children have the right to learn and use the customs and language of their families, whether these are shared by the majority of people in the country or not.

# Promoting spiritual, moral, social and cultural development through religious education

RE provides opportunities to promote children and young people's spiritual, moral, social and cultural (SMSC) development.

There have been further developments in relation to SMSC since the publishing of *Living Difference revised, 2011*.

Ofsted (2016) defines that:

## ***“The spiritual development of pupils is shown by their:***

- *ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values*
- *sense of enjoyment and fascination in learning about themselves, others and the world around them*
- *use of imagination and creativity in their learning*
- *willingness to reflect on their experiences.*

## ***The moral development of pupils is shown by their:***

- *ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, recognise legal boundaries and, in so doing, respect the civil and criminal law of England*
- *understanding of the consequences of their behaviour and actions*
- *interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues.*

## ***The social development of pupils is shown by their:***

- *use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds*
- *willingness to participate in a variety of communities and social settings, including by volunteering, co-operating well with others and being able to resolve conflicts effectively*
- *acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; they develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.*

***The cultural development of pupils is shown by their:***

- *understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and those of others*
- *understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain*
- *knowledge of Britain’s democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain*
- *willingness to participate in and respond positively to artistic, musical, sporting and cultural opportunities*
- *interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity, as shown by their tolerance and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.”*

*School Inspection Handbook, Ofsted, 2016.*

[www.gov.uk/government/publications/school-inspection-handbook-from-september-2015](http://www.gov.uk/government/publications/school-inspection-handbook-from-september-2015)

*Living Difference III* supports maintained schools’ duty to promote SMSC and recognises that living with plurality does not imply agreement. Teachers have a responsibility to enable children and young people to make judgements carefully about different ways of living and also to make choices about their own lives.

**RE can therefore be understood as promoting spiritual development through:**

- discussing and reflecting upon key questions of meaning and truth, such as the origins of the universe, life after death, good and evil, the being of God, and values such as justice, honesty and truth
- learning about, and reflecting upon, important concepts, experiences and beliefs which are at the heart of religious traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religious and non-religious ways of life perceive the value of human beings, and their relationships with one another, with the natural world, and perhaps with God.

**RE can therefore be understood as promoting moral development through:**

- valuing diversity and engaging in issues of truth, justice and trust
- exploring the influence on moral choices of family, friends and the media, and how society is influenced by beliefs, teachings, sacred texts and guidance from religious and non-religious leaders
- considering what is of ultimate value to all people through studying the key beliefs and teachings from religious and non-religious ways of life, on values and ethical codes of practice

- studying a range of moral issues, including those that focus on justice, to promote racial and religious respect and the importance of personal integrity.

**RE can therefore be understood as promoting social development through:**

- considering how religious and non-religious ways of life lead to particular actions and concerns
- investigating social issues from religious and non-religious perspectives, recognising diversity of viewpoint within and between religious and non-religious ways of life.

**RE can therefore be understood as promoting cultural development through:**

- promoting cultural understanding from a religious and non-religious perspective through encounters with people, literature, the creative and expressive arts, and resources from differing cultures
- considering the relationship between religious and non-religious ways of life and cultures and how religious and non-religious ways of life contribute to cultural identity and practices
- promoting racial harmony and respect for all, combating prejudice and discrimination.

## Religious education and personal, social and health education (PSHE)

Developments in relations to PSHE since the publication of *Living Difference Revised, 2011*, reveal continuing connections between religious education and PSHE through, for example:

- developing confidence and responsibility and making the most of their abilities by being taught what is fair and unfair, right and wrong, and being encouraged to share their opinions
- developing a healthy, safer lifestyle by being taught about religious and non-religious perspectives on drug use and misuse, food and drink, leisure, relationships and human sexuality, the purpose and value of religious and non-religious ways of life in relation to sex education, and enabling children and young people to consider and express their own views
- developing good relationships and respecting the differences between people by being taught about the diversity of different ethnic groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings, considering issues of marriage and family life, and meeting and encountering people with beliefs, views and lifestyles that are different from their own.

The enquiry-based learning approach of *Living Difference III*, implemented through skilful teacher facilitation, offers many opportunities to support the development of social and emotional aspects of learning in both the primary and secondary phases. Elements of the cycle of enquiry in *Living Difference III* that have particular potential for developing aspects of PSHE are **Communicate** (when pupils and students have opportunities to express their own responses to a particular concept and share their own experiences), **Apply** (when pupils and students consider how responses to a concept affect their own and others' lives), and **Enquire** (when pupils and students investigate the concept in depth and work towards interpreting its meaning). There is particular potential to identify common ground between PSHE and religious education when pupils and students are enquiring into a Group A concept – these concepts are common to all people (for example, *belonging, community, devotion*).

Whilst PSHE can support RE, it is not intended to replace the content of RE.

## Religious education and citizenship education

Developments in relation to citizenship education since the publishing of *Living Difference Revised, 2011* reveal continuing links between religious education and citizenship education. RE makes an important contribution to a school's duty to prepare children and young people for life in modern Britain. It provides a key context to develop children and young people's awareness of plurality, to promote shared values and to challenge racism and discrimination.

Religious education plays a significant part in promoting citizenship through, for example:

- developing children and young people's knowledge and understanding regarding the diversity of national, regional, religious, non-religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- enabling children and young people to think about topical spiritual, moral, social and cultural issues, including the importance of resolving conflict fairly
- exploring the nature of civic obligation and national loyalty, and the basis for wider international obligations
- enabling children and young people to justify and defend orally, and in writing, personal opinions about such issues, problems and events
- the school community – RE provides a positive context within which the diversity of cultures, beliefs and values can be celebrated and explored
- the community within which the school is located – RE provides opportunities to investigate patterns of diversity of religion and belief, and forge links with different groups in the local area
- the United Kingdom community – a major focus of RE is the study of diversity of religion and belief in the United Kingdom and how this influences national life
- the global community – RE involves the study of matters of global significance recognising the diversity of religion and belief and its impact on world issues.

*“RE subject matter gives particular opportunities to promote an ethos of respect for others, challenge stereotypes and build understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos and champions democratic values and human rights.”*

*Religious Education in English schools: Non-statutory Guidance 2010, DCSF, pages 7-8.*

The process of working with the cycle of enquiry in *Living Difference III* is particularly helpful because at all stages of the enquiry pupils and students are encouraged to question stereotypes and challenge assumptions. They are encouraged to work both collaboratively and independently to reach informed conclusions about values, religious and non-religious views and traditions. They are enabled to consider the significance and effects of difference and engage in dialogue which contributes to their developing ability to formulate a balanced and fair-minded judgement.

## Religious education in a cross-curricular setting

Following a period of mass globalisation impacting on several generations of people in the United Kingdom, there can be a sense of uncertainty for children and in schools. Transforming classrooms into communities of enquiry into concepts in religious education enables children and young people to explore the major ideas and challenges facing individuals in society today and offers scope for linking across the curriculum in a number of ways identified below.

- **Identity and cultural diversity**

By using a cycle of enquiry in religious education, children and young people can address questions of identity and belonging, becoming more confident in their own identity and open to living with difference and cultural diversity.

- **Healthy lifestyle**

Pupils and students familiar with using a cycle of enquiry are well placed to examine lifestyle choices within religious and non-religious perspectives about relationships and ethical issues. Being in an open enquiry environment facilitates the growth of confident, emotionally healthy individuals.

- **Community participation**

Through enabling a genuine encounter with religious and non-religious perspectives, children and young people learn to value the significance of living a religious life for many people in the modern world. Using the cycle of enquiry of this Agreed Syllabus, considering different points of view and learning to express their own views contributes to an appreciation of their responsibility to participate in the community at all levels, for example, involvement in interfaith events.

- **Enterprise**

Using a cycle of enquiry encourages students to generate and explore ideas creatively and imaginatively. It enables them to evaluate their understanding of concepts and make judgments on the basis of evidence. This provides students with the necessary skills to be enterprising in the world.

- **Global dimension and sustainable development**

Enquiry in religious education brings global issues into the classroom. Children and young people have the opportunity to communicate with members of faith communities from the local, national and international community. This helps them to develop a critical understanding of the nature of religious and non-religious perspectives, and their own responsibility in ensuring a sustainable future.

- **Technology and the media**

Creative use of new technologies and media can be used to give children and young people a meaningful and tangible experience of religious and non-religious ways of life, and enable them to share their views with the wider world.



- **Creativity and critical thinking**

Every stage of the cycle of the enquiry gives children and young people the opportunity to develop creative and critical thinking, and facilitate creative and critical cross-curricular work through the use of higher-order questioning skills.

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# County RE Centre publications for sale

The Hampshire RE Team produces a range of publications to support *Living Difference III*. A list of the current titles is set out below. For current prices and to place an order, please visit:

[www.hants.gov.uk/county-re-centre](http://www.hants.gov.uk/county-re-centre).

These publications are available from:

County RE Centre, Falcon House, Monarch Way, Winchester, SO22 5PL

Tel: 01962 863134

E-mail: [re.centre@hants.gov.uk](mailto:re.centre@hants.gov.uk).

Reference number	Key stage	Title
RE001	KS1/2	<i>Angels</i> (concept: <b>angels</b> )
RE002	KS1/2	<i>Change and Transformation</i> (concepts: <b>change, transformation</b> )
RE003	KS2	<i>Christian Story, The</i> (concept: <b>salvation</b> )
RE004	KS2	Christmas for KS2 (concepts: <b>symbol of light, prophecy, interpretation</b> )
RE005	All	<i>Collective Worship in County Schools</i>
RE006	KS2	<i>Creation for KS2</i> (concept: <b>creation</b> )
RE007	FS/KS1	<i>Easter for Infants</i> (concepts: <b>celebration, welcoming, sad and happy</b> )
RE008	KS2	<i>God Talk</i> (concept: <b>God</b> )
RE009	KS1/2	<i>Harvest</i> (concepts: <b>thanking, celebration, bread as a symbol</b> )
RE010	KS2	<i>Hindu Festivals: Divali and Mahashivratri</i> (concepts: <b>good and evil, devotion</b> )
RE011	KS2/3	<i>Hindu Temple</i> (concepts: <b>ritual/darshan, devotion/bhakti</b> )
RE012	FS/KS1	<i>Holi</i> (concept: <b>remembering</b> )
RE013	FS/KS1	<i>Janmashtami</i> (concept: <b>remembering</b> )
RE014	KS2/3	<i>Jesus Through Art</i> (concepts: <b>imagery/icon, love/agape</b> )
RE015	KS2	<i>Jewish Festivals: Sukkot and Hannukah</i> (concepts: <b>ritual, symbol</b> )
RE016	KS2/3	<i>Leadership and prophethood</i> (concepts: <b>leadership, prophethood</b> )
RE017	All	<i>Making Judgements About Progress in RE</i>

Reference number	Key stage	Title
RE019	KS2	<i>Myth</i> (concept: <b>myth</b> )
RE020	KS1/2	<i>Passover</i> (concepts: <b>remembering, freedom</b> )
RE021	FS	<i>RE in the Foundation Stage</i> (concepts: <b>celebrating birthdays, celebrating new life, celebration, power, special</b> )
RE022	KS1	<i>Shabbat</i> (concept: <b>remembering</b> )
RE023	FS	<i>Special Clothes</i> (concept: <b>special</b> )
RE024	KS2	<i>Stones as Symbols</i> (concept: <b>symbol</b> )
RE025	FS/KS1	<i>Stories Jesus Told</i> (concept: <b>storytelling</b> )
RE026	KS1	<i>Story</i> (concept: <b>story</b> )
RE027	KS2	<i>Synagogue</i> (concepts: <b>identity, ritual, authority</b> )
RE028	FS/KS1	<i>Water for KS1</i> (concept: <b>precious</b> )
RE033	KS3	<i>Death – Mexican Days of the Dead</i> (concept: <b>death</b> )
RE034	Lower KS4	<i>Reconciliation</i> (concept: <b>reconciliation</b> )
RE035	KS3	<i>RE and World War 1</i> (concepts: <b>conflict, conscience, consequence</b> )
RE036	KS2	<i>Water</i> (concept: <b>ritual</b> )
RE037	KS2	<i>Water</i> (concept: <b>symbol</b> )
RE038	KS2	<i>Trees</i> (concept: <b>symbol</b> )
RE039	KS2	<i>Easter for KS2</i> (concepts: <b>changing emotions, suffering, resurrection</b> )
RE040	KS2	<i>Islam at KS2</i> (concepts: <b>belonging, umma (community), ritual, peace</b> )

# Acknowledgements

Grateful thanks go to members of the working party and others who have contributed to the shaping of this document including:

Eleanor Assinder, Mayfield School, Portsmouth

Justine Ball, General Inspector/Adviser for RE, Hampshire

Claire Belli, Springwell School, Southampton

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Emma Stangroom.

In a time of increasing need for ensuring an educational religious education supported by good research, thanks also go to the following specialist consultants for their assistance in our reconsideration of the educative and the religious dimension of this syllabus, including revising key concepts for specific religious traditions:

Professor Gert Biesta

Alan Brine

Luke Donnellan

Sheikh Fazle Abbas Dato

Dr Jagbir Jhutti-Johal

Clive Lawton

Lesley Prior

Wendy Ridley

Sushma Sahajpal

Jeff Williams.

# Notes

**Attention:** *Living Difference III* is a proposal that highlights the significance of the role of the teacher of religious education, and the first thing the teacher must do is to bring the child or young person to attend. *Attending* is used here in the general way of noticing or being alert to; it implies a certain focus, but it is not something that can be forced. *Attending* is understood to be something that is *held* rather than the kind of thing that can be *paid* in terms of *paying attention*. In order to be more aware of different ways of being in the world, teachers invite the child to observe, to notice and talk to and with others. In this way as the teacher brings the child to attend, sometimes to other people and at other times to things such as falling leaves in autumn or a piece of written text, the conditions where religious education can happen are ensured. As a teacher calls a child's attention to the world over time, invites a response and later brings the child to engage intellectually with new material before discerning what is valuable, he/she enables the child to *hold* their own attention in educative and other contexts, both alone and with others.

**Existential** used in relation to *Living Difference III* means an interest in day-to-day life. Applied to an approach to religious education it suggests the starting point should be from the day-to-day life of the child and young person. Furthermore, an existential approach to religious education as in *Living Difference III* is one that emphasises there is significance in including and often beginning from an existential conceptualisation of religion; rather than one where religion is conceptualised only as propositional belief or as practice. In addition, *Living Difference III* acknowledges that living a life with a religious orientation will usually make a difference in someone's life existentially, that is, in a day-to-day way. An existential religious education will have particular and significant contribution to make to education as a whole. *Living Difference III* explains this in terms of the teacher bringing the child or young person first to attend, to intellectual humility and then to discernment and demonstrates this practically in the skills which comprise the process of the cycle of enquiry.

**Non-religious worldviews:** Good practice in RE has established the principle (through domestic and European legislation) that RE in schools without a religious character should be inclusive of both religious and non-religious worldviews or perspectives. Schools following *Living Difference III* should, therefore, ensure that the content and delivery of the RE curriculum are inclusive in this respect.

**Rights respecting education (RRE)** is a *Hampshire Children and Young People Plan (CYPP)* 2015-2018 priority: to make a positive contribution and to "*Promote RRR (UNCRC) to help children become responsible citizens, understand and promote their own rights and responsibilities and respect the rights of others*".

Rights respecting education (RRE) is the phrase we use in Hampshire to describe how we are fulfilling our obligations under the United Nations Convention on the Rights of the Child (UNCRC). It includes an understanding of the convention in terms of not just the rights of the child, but also the underlying principle of the best interests of the child and the role of all adults as duty bearers. For further information, visit [www.hants.gov.uk/rights-respecting-education](http://www.hants.gov.uk/rights-respecting-education).

**SAPERE** is the Society for the Advancement of Philosophical Enquiry and Reflection in Education. SAPERE was founded in 1992 after interest roused by the BBC documentary *Socrates for Six Year Olds*. The documentary showed philosophy for children (P4C) at work in schools in the USA, where the concept was originated in the late 1960s by Professor Matthew Lipman. SAPERE is a registered charity based near Oxford, working with a network of 60 registered professional trainers across the UK.

SAPERE is a membership organisation with a national membership of over 600 people. SAPERE works closely with other reputable educational organisations, such as the Education Endowment Foundation (EEF), Open Futures, Esmee Fairbairn Foundation and Expansive Education Network amongst others. SAPERE has partnerships with higher education institutions and teaching schools to deliver P4C training in Initial Teacher Education and Continuing Professional Development programmes. SAPERE's key role is to: promote philosophy for children in the United Kingdom through the development and delivery of validated training courses. SAPERE aims to support a national community of teachers, trainers and schools, and collate and publicise research into benefits of philosophy for children. For further information visit the website at: [www.sapere.org.uk](http://www.sapere.org.uk).

**Community of Philosophical Enquiry** as used in relation to philosophy for children (P4C) is a powerful educational approach which has been found through research studies to have cognitive and social benefits for children and schools (see for example: <https://educationendowmentfoundation.org.uk/evaluation/projects/philosophy-for-children/>). It is centered on a process of philosophical enquiry, where a trained teacher encourages children to speak, think and reason in a group.













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ISBN: 978-1-85975-819-9

Published: December 2016