

# Living Difference IV

The Agreed Syllabus for Hampshire, the  
Isle of Wight, Portsmouth and Southampton  
November 2021

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# **Living Difference IV**

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

**November 2021**

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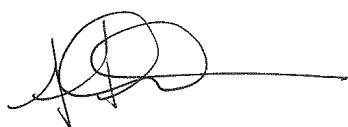
# Foreword

This syllabus, *Living Difference IV*, is the Agreed Syllabus for religious education (RE) in Hampshire, the Isle of Wight, Portsmouth and Southampton. Informed by current educational research, as well as research into religion and worldviews, it builds on the approach to religious education used in Hampshire, Portsmouth and Southampton since 2004.

This revision demonstrates the ongoing and fruitful partnership that exists between the four authorities of Hampshire, the Isle of Wight, Portsmouth and Southampton. We are especially grateful to the Chairs, Vice Chairs and other members of the four Standing Advisory Councils for Religious Education (SACREs) and the Agreed Syllabus Conferences (ASCs), as well as teachers, young people and advisers who were involved in many ways through the review period. This has ensured a document capable of securing high-quality religious education for all children and young people who encounter it, at this point in history.

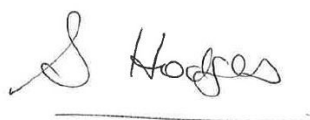
*Living Difference IV* affirms our commitment to an education that takes seriously the importance of children and young people exploring their own lives in relation to what it can mean to live with a religious orientation on life, as well as other ways of life including those informed by a non-religious perspective. It gives guidance to teachers regarding what religious education should aim to achieve during their time in school so that children and young people come to speak, think and act in the world.

*Living Difference IV*, rather than being a precise prescription, offers a set of principles for teachers to make their curriculum to ensure religious education is open to the plurality of ways in which people live in our local, national and international communities. *Living Difference IV* describes an approach for teaching seeking to explain the educational value not only of children engaging with new material intellectually, but also of them becoming better able to discern what is desirable for their own lives, and with others, for the world. *Living Difference IV* therefore recognises the link between religious education and rights respecting education (RRE).



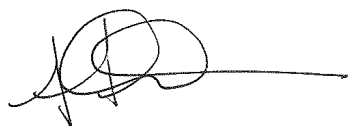
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# **Section 1**

## **Teaching religious education**

# The purpose of religious education

*Living Difference IV* 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 ([see \*Living Difference IV and religion\*](#)).

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).

Religious education in Hampshire, the Isle of Wight, Portsmouth and Southampton intends to play an educational part in the lives of children and young people as they come to speak, think and act in the world ([see \*Living Difference IV and education\*](#)).

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, the Isle of Wight, Portsmouth and Southampton schools is consistent with the United Nations Convention on the Rights of the Child (UNCRC), particularly Articles 8, 12, 13, 14, 29 and 30, and supports the work of RRE.



# The legal requirements

*Living Difference IV*, as the Agreed Syllabus for Hampshire, the Isle of Wight, Portsmouth and Southampton, is the legal document to be followed for the teaching of religious education in Hampshire, the Isle of Wight, Portsmouth and Southampton schools, as well as for other schools where a licence for use applies.

It is the statutory framework which defines knowledge to be included, as well a process for teaching, to inform individual schools as they develop their curriculum for religious education.

This Agreed Syllabus is the basis on which the Standing Advisory Councils for Religious Education (SACREs) in Hampshire, the Isle of Wight, Portsmouth and Southampton and the Office for Standards in Education (Ofsted) will determine the effectiveness 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: [hias.enquiries@hants.gov.uk](mailto:hias.enquiries@hants.gov.uk).

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

Section 80 of the Education Act 2002 identifies the distinctive place of religious education (RE) 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 IV* planning has been designed with these time recommendations in mind.

Early Years Foundation Stage (EYFS):	approximately 36 hours per year.
Key Stage 1 (KS1):	36 hours per year.
Key Stage 2 (KS2):	45 hours per year.
Key Stage 3 (KS3):	45 hours per year.
Key Stage 4 (KS4):	45 hours per year.
Key Stage 5 (KS5):	there is no recommended minimum time allocation.

All pupils in maintained schools are expected to study the basic curriculum, which includes national curriculum, religious education and age-appropriate relationships and sex education.

At KS4 this requirement for religious education will usually be fulfilled by ensuring all young people can access a publicly assessed examination such as a GCSE course. Alternatively, this

requirement at KS4 can be met through a non-examination taught course studied at an equivalent level of scope and challenge. This challenge will be ensured by planning religious education using the end of year expectations (EYEs) for Year 11.

The requirement to teach religious education does not apply to nursery classes but it does apply to children in Year R in the EYFS.

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

Personal, social, health and economic education (PSHE) should be taught in a distinct way from religious education.

# Religions and other traditions to be engaged with at each key stage\*

What it means to live life in the Christian traditions will be included in each year group at each key stage and will usually be studied for proportionately more time than any other single religious tradition or non-religious perspective, in any year. Abrahamic and Dharmic ([see Notes](#)) traditions must both be studied. Teachers responsible for making KS2 curriculum should take care to ensure these are different from those studied in-depth in KS1.

## Early Years Foundation Stage (Year R)

Children will engage with aspects of what it means to live life in the Christian traditions, along with a depth study of aspects of what it means to live in a second tradition selected for study at KS1. If the depth study in addition to Christianity is selected from another Abrahamic tradition, an overview study should also be designed to include a Dharmic tradition ([see Notes](#)). If there are children from other traditions in the class, the teacher can also include these traditions in the curriculum.

## Key Stage 1

Children are required to engage with and study aspects of what it means to live life in the Christian traditions, along with a depth study of a second tradition. If the depth study in addition to Christianity is selected from another Abrahamic tradition, an overview study should be designed to include a Dharmic tradition ([see Notes](#)). If there are children from other traditions in the class, the teacher can also include these in an overview study at KS1 as well as study of non-religious perspectives.

## Key Stage 2

Children are required to engage with and study further aspects of what it means to live life in the Christian traditions as well as depth studies of two additional religious traditions; one across Year 3 and Year 4 and another across Year 5 and Year 6. If the depth studies in KS2 are all selected from the Abrahamic traditions, overview studies must include Dharmic traditions. If there are children from other traditions in the class, the teacher can also include these in an overview study at KS2 as well as study of non-religious perspectives.

## Key Stage 3

Young people are required to engage with and study in more depth aspects of what it means to live life in the Christian traditions as well as depth studies of at least two additional religious traditions. Abrahamic and Dharmic traditions ([see Notes](#)) must both be studied. Overview studies will also be included in KS3 which allow for more traditions, as well as non-religious ways of life should be studied. Teachers planning KS3 curriculum should link with feeder primary subject leaders to ensure sequential curriculum making across KS2 and KS3. Although not compulsory this syllabus advocates a three-year KS3 across Year 7, Year 8 and Year 9.

## Key Stage 4

A core course must be provided at KS4 so all young people can access their entitlement to religious education at KS4. This course will include depth studies and overview studies to enable deeper exploration of what it means to live life in a number of religious traditions, as well as non-religious ways of life. Abrahamic and Dharmic traditions ([see Notes](#)) must both be studied. There is no legal requirement to sit a public examination. However, external accreditation for a course of study at KS4, through teaching a course in religious education provided by a recognised examination board, is one way of meeting the requirements of this syllabus. Schools may also choose to internally accredit a religious education course of study at KS4 and examples of good practice in curriculum making of core KS4 religious education courses are included in this syllabus and will be available on other platforms, such as the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

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

# Teaching with *Living Difference IV*

## Introduction

*“Religious education in Hampshire, the Isle of Wight, Portsmouth and Southampton intends to play an educational 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.”*

*Living Difference IV* purpose statement.

The *Living Difference IV* approach to teaching religious education always begins with the teacher finding interesting ways to bring the experience of the concepts/words alive for children and young people before enabling them to engage with and study them more intellectually.

This is so children and young people over time can become familiar with the vocabulary and grammar, and other ways of expression, of those living with a religious orientation on life, or life informed by another perspective.

This rich pedagogy begins with experiential moments to make sure there is explicit connection to the child’s experience, rather than keeping the matters encountered and studied only at a distance and therefore of limited relevance to the child. This is what will make discernment possible at the Evaluate step.

The *Living Difference IV* approach to teaching religious education has three important moments: an experiential moment, an intellectual moment, and a moment of discernment.

The experiential moment ensures religious education always starts with real and concrete situations and encounters, and also makes room for the different ways in which children and young people experience what they encounter. This is usually introduced at and just before the Communicate step.

The intellectual moment is there to ensure children and young people engage in systematic and informed ways with the different dimensions, manifestations, words and concepts of religious traditions and practices. This is there to deepen and broaden their understanding and ensure that they are knowledgeable and informed about the matters at the end. This is particularly present at the Inquire and Contextualise steps and at the Evaluate step when the child and young person begins to discern the value of what has been studied.

Yet for all this to have meaning for children and young people, it is important that it remains grounded in the child’s or young person’s concrete experiences. It should acknowledge the diversity of experiences that children and young people will have, so that, over time religious education can make a positive contribution to the ability of children and young people to discern how all this might matter in their own lives.

The overarching ambition of *Living Difference IV* is to support children and young people in coming to discernment about what has been studied, and especially what this may mean for

their own life. Hence discernment is a crucial and essential part of the educative approach underlying *Living Difference IV*.

Curriculum made and taught with *Living Difference IV* has an overarching idea of a spiral curriculum. *Living Difference IV* is therefore not conceived as a linear way, in which progression is merely thought of in quantitative terms. Rather, the spiral approach seeks to bring about a coherent and integrated approach to religious education that deepens and broadens over time.

# Concepts/words

*Living Difference IV* uses three broad, and at times overlapping, groups of concepts/words which assist with the making and organising of the spiral curriculum. This is so the material encountered and studied by the children and young people through the teaching activities is well sequenced, connected and revisited over time.

*Living Difference IV* understands the name *concept* to be a term for words that give expression to human experience. Four A concepts/words are used as *golden thread* concepts/words, these should flow through the curriculum in all key stages. *Golden thread* concepts/words are linked with other A and B concepts/words, so they help with deepening and broadening children's experience of religious education over time.

## The three groups of concepts/words

### **A: concepts/words shared within as well as outside of religions and religious traditions.**

For example, *thanking, new life, welcoming, remembering, special, celebration, freedom, rights, compassion, justice* ([see Section 3 for other examples](#)). These are not age-specific. However, some A concepts/words will be more suited to younger children and others to older children as well as others to young people in the secondary school.

**Golden thread concepts/words:** *community, belonging, special and love.*

*Living Difference IV* identifies four A concepts/words that will thread through the curriculum to enable continuity across key stages ([see Section 3](#)).

*Golden thread* concepts/words must be studied at each key stage at least once (each two years in KS2). In Year R, at least one of these *golden thread* concepts/words should be introduced. In Year 1, children will study two of the *golden thread* concepts/words and in Year 2 the other two. In Year 3, children will study two of the *golden thread* concepts/words and in Year 4 the other two. Similarly in Year 5 and Year 6 and again all four studied across KS3.

*Golden thread* concepts/words link with other A, B and C words when included through a course of study ([see Section 2](#)) for each key stage. This will enable a deepening and broadening of the experiential, the intellectual and the discernment moments of teaching both within a unit of study ([for example an in-depth study into a particular tradition](#)) as well as across the child and young person's religious education through their whole time in primary and secondary education.

It is expected that as children get older, the nuances of the *golden thread* concepts/words will be explored. For example, studying *special* as *sacred* or *holy*.

### **B: concepts/words that are shared across religions and religious traditions.**

For example, *God, worship, prayer, sacred* ([see Section 3 for other examples](#)).

### **C: concepts/words distinctive to particular religions and religious traditions.**

It is important to note that these words are often in the language of the communities where the traditions originated. Although these words have specific and nuanced meanings, which are also frequently interpreted within the traditions, they can often be translatable into English and relate to A concepts/words. For example, *Sangha* (*community*), *agape* (*selfless love*), *Umma* (*community*), *Sewa* (*selfless service*), *Torah* (*instruction*) ([see Section 3 for other examples](#)).



## EYFS and KS1

In addition to the *golden thread* concepts/words, children will have opportunities to study other A concepts/words and other peoples' experiences of these including those living in religious traditions ([see Section 2 for more details](#)).

## KS2, KS3, and KS4

As children and young people move through their primary and secondary education, all three groups of concepts/words will be encountered and studied. This happens through individual cycles of enquiry linking together in units of study ([see Section 2 for more details](#)). Children and young people will almost always encounter and study C concepts/words in the **Inquire** step, through activities that offer the opportunity to experience closely aligned A concepts/words before this. Very occasionally, a cycle of enquiry will begin at the **Inquire** step if the concept/word is not translatable into a closely aligned A concept/word, for example the concept/word *God*. In this case the **Communicate** and **Apply** steps may extend the enquiry at the end.

# The cycle of enquiry

*Living Difference IV* approach to teaching religious education will always begin with the teacher finding interesting ways to bring the concept/word alive for children and young people. This experiential moment is there to ensure that religious education always starts with real and concrete situations and encounters, and also makes room for the different ways in which children and young people experience what they encounter.

The journey around the cycle of enquiry then usually moves into the **Communicate** step where children and young people are introduced to the concept/word and invited to share their experiences in different ways. This can be a creative response and may not always require words, especially with younger children. At the **Apply** step the teacher opens up the classroom conversation so that children and young people can become aware of the experience of others, beginning with those in their class.

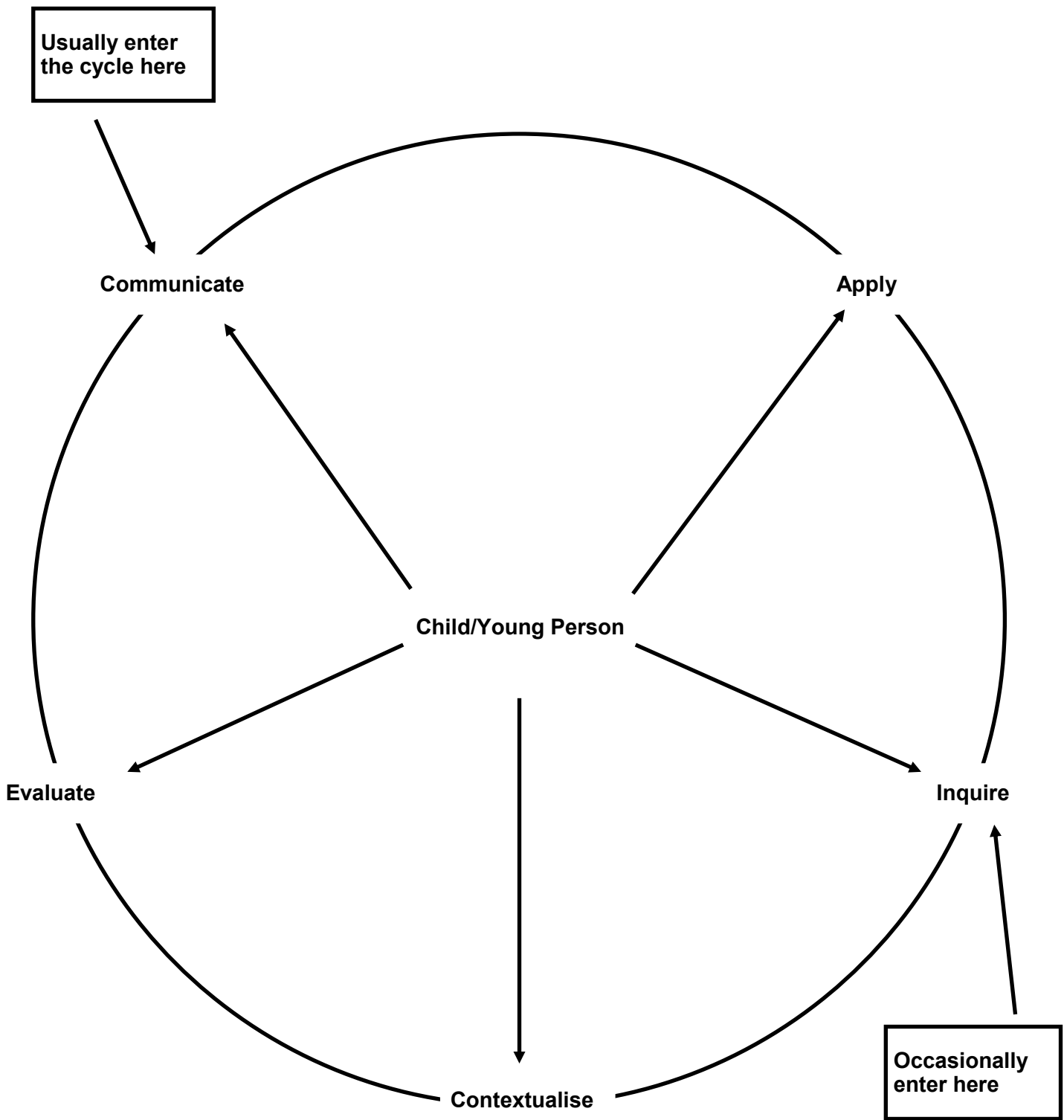
The teacher then introduces the material and additional vocabulary to be encountered and studied, usually at the **Inquire** step. Here children and young people engage with the dimensions, manifestations, words and concepts of religious traditions and practices. The material a teacher selects will most frequently be new to the children and young people. However, there may be occasions where material previously encountered and/or studied by the children and young people could be revisited and studied in new ways. This is to broaden and deepen children and young people's understanding, ensuring they are knowledgeable and well-informed about the matters at the end.

*Living Difference IV* is interested in the lived experience of what it means to live a life with a religious or other orientation, therefore formal study of a tradition or other way of life will always include living examples or *case studies* where the material studied can be seen in real life context(s). These are introduced at the **Contextualise** step.

Children and young people begin to discern value at the **Evaluate** step. This happens in two ways. First, value is discerned for those living within the context studied. The second part of the **Evaluate** step is where children and young people are brought to discern the question of how the material encountered and studied might matter in their own lives.

*Living Difference IV* acknowledges the diversity of experiences that children and young people will have concerning what is studied. Therefore, children and young people's experience must be acknowledged so religious education can make a positive contribution to their ability to come to discernment about how all this might matter in their own lives.

While the whole approach and all parts of the journey of the cycle are important, it is anticipated that earlier on with younger children, the emphasis will be on the experiential moment in the **Communicate** and **Apply** steps. Over time, the intellectual moment increases in duration, so that, again over time, children and young people are given more opportunities to come to discernment.



Therefore, in the EYFS and KS1 it is important that greater time is given to the opening experiential moment and in the **Communicate** and **Apply** steps. Sometimes, this will depend upon the material and the concept/word at the heart of the cycle of enquiry. Here there will also be more focus on young children's experience. As children get older, more material to be encountered and studied will be introduced at the **Inquire** step with living examples introduced at the **Contextualise** step.

As children move into the upper primary years and on to secondary school, the opening experiential moment continues to be very important. However, time spent at both the **Inquire** and **Contextualise** steps will increase. The **Inquire** step is where a range of ways of studying religious and other ways of life are introduced, before the lived experience of real people are explored in the **Contextualise** step. Discernment at the **Evaluate** step may be expressed by children and young people in a number of ways especially with regard to children and young people's discernment about the value of what has been studied in their own lives.

The process of making a curriculum for each key stage is addressed in [Section 2](#).

Advisory long-term plans can be found in [Section 2](#), on the Hampshire Inspection and Advisory Service (HIAS) RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk)\* and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

***\* Hampshire maintained schools (and external customers with a current HIAS RE curriculum website subscription) are able to access this password-protected site via the Services Portal.***

# Classroom dialogue

A cycle of enquiry takes place over several sessions. The steps of the cycle of enquiry taken together: **Communicate**, **Apply**, **Inquire**, **Contextualise** and **Evaluate** offer a secure process by which children and young people can be introduced to what a religious way of looking at, and existing in the world, as well as what other ways, may offer in leading one's life individually and collectively. The end of year expectations in [Section 2](#) will guide teachers in planning for progress over time, as required by their schools.

Questions are important in teaching religious education with *Living Difference IV* in three different ways:

- children and young people's questions are valued in this approach. These are regarding their own and others' experiences, about the matters being inquired into and also as they come to discern value
- teacher's questions will bring children and young people to attend in different ways, as well as to engage intellectually and use new vocabulary introduced in the **Inquire** and **Contextualise** steps, as well as encouraging discernment, thinking, speaking and acting in the **Evaluate** step
- overarching enquiry questions will guide each cycle of enquiry and units of study.

The next two pages give some examples of how teachers' questioning can enhance children and young peoples' thinking and speaking in religious education by inviting 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 in religious education can emerge.

# Examples of questions teachers may ask at each step of the enquiry cycle

Step of the enquiry cycle	Examples of questions teachers may ask	Children and young people, in increasingly complex ways, are able to
<p><b>Communicate</b></p> <p>(Where the teacher brings the child/young person's attention to their experience of the concept/word.)</p>	<p>What do we notice?            What do you see here?            What has been your experience of this?            Have you encountered this before?            Can you/we draw/paint/make what you/we see here?</p>	<p>First notice and respond to, and later 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>
<p><b>Apply</b></p> <p>(Where the teacher enables the child/young person to consider how the concept/word is applied more widely.)</p>	<p>Has anyone else had an experience of ...?            Do we see things the same way?            Do you think everyone thinks/feels/sees this? Is this always a good thing?            What would it be like if no one experienced this?            Can you think of a situation when this may be difficult?            Can you give a reason and an example to support your ideas?            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>
<p><b>Inquire</b></p> <p>(Where the teacher introduces new material for children and young people to encounter and study – often within a tradition.)</p>	<p>What's the main idea here?            What could we say counts as ...?            What do we mean by ...?            Do we have any questions about this?            What can we infer from this?            Why might other people see this matter in this way?</p>	<p>Recognise concepts/words in the matters being studied.            Create a working definition of the concept/word and frame questions.</p> <p>Form explanations and suggest possible inferences.</p> <p>Link concepts/words, and matters studied, together in new ways.            Recognise that, and identify how, the concept/word may be used by, or become meaningful for, people living with a religious or other orientation on life.</p>

Step of the enquiry cycle	Examples of questions teachers may ask	Children and young people, in increasingly complex ways, are able to
<p><b>Contextualise</b></p> <p>(The teacher brings some real-life examples or case studies to the children at this step.)</p>	<p>Are there any questions about this?</p> <p>How does this lived example help us to understand or think more about the concept/word?</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 example of how a life is lived 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 interpretations of concepts/words in real life contexts.</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/word.</p> <p>Build capacity to compare different interpretations of concepts/words by finding out about and giving more examples.</p>
<p><b>Evaluate</b></p> <p>(Where the teacher brings children and young people to discern value for those in the community studied as well as to discern value for themselves.)</p>	<p>What do you think about all we have explored in this enquiry?</p> <p>How might the people we have studied (particular example) make sense of this in their lives (primary/secondary)?</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>Is there anything else here you/we would like to consider and explore further?</p>	<p>Discern value for themselves and others regarding the matters explored in the enquiry.</p> <p>Be interested to enquire with others, sometimes theologically or philosophically, into other long-standing positions on, or accounts of, or explanations of the concept/word.</p> <p>Show sensitivity to interpretations of the concept/word in the context.</p> <p>Form a judgement about the significance of the concept/word 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/word, as well as for someone who is or who is not living in that way of life.</p> <p>Recognise and express the value that the concept/word studied has beyond the context studied, in their own and their community's life.</p>

# Teaching religious education in the Early Years Foundation Stage

## Introduction

The Early Years Foundation Stage (EYFS) sets standards for the learning, development and care of a child from birth to five years old.

It is a legal requirement for schools with EYFS children to follow the requirements of the *Statutory framework for the Early Years Foundation Stage*, which can be accessed here:

[www.gov.uk/government/publications/early-years-foundation-stage-framework--2](http://www.gov.uk/government/publications/early-years-foundation-stage-framework--2).

The statutory framework has a specific reference to religious education in the EYFS goal *Understanding the World: People, Culture and Communities* which states that children should:

*“Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.”*

It is also a legal requirement for children in EYFS (children in Year R) in maintained and church controlled schools to access religious education as laid down in *Living Difference IV*, the Agreed Syllabus for religious education in Hampshire, the Isle of Wight, Portsmouth and Southampton schools.

EYFS plans and supporting material are available from the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and Hampshire RE Moodle: <http://re.hias.hants.gov.uk/>.

The EYFS is broken down into the following areas of learning:

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

The specific areas of learning:

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



# Early Years Foundation Stage

EYFS precedes KS1. Religious education curriculum making for Year R children in EYFS should ensure continuity and progression for children as they move towards and on to KS1.

Each unit of study in a Year R class will be an enquiry into the children’s experience of the concept/word and link strongly to the EYFS characteristics of learning and include at least one *golden thread* concept/word (*community, belonging, special* or *love*). Another concept/word that might be particularly appropriate for Year R children would be the A concept/word of *celebrating*. For some Year R classes, it may be useful for children to explore their experiences of the same concept/word more than once but with a different context, for example, *special clothes* and *special people*.

The Year R curriculum must include at least two cycles of enquiry relating to a Christian context and two units which focus on the religion explored in-depth within KS1 at the school. There will also be opportunities to explore the religions or traditions within the class where appropriate, for example *celebrating*.

It is recommended that five to six units of work are taught annually ([see the exemplar KS1 curriculum maps](#)).

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

The table below provides some key examples of how the areas of learning in EYFS can link to *Living Difference IV*, together with suggestions for concepts/words.

(*Golden thread* concepts/words in **bold**.)

Area of learning in EYFS	Links to <i>Living Difference IV</i>
<b>Personal, social and emotional development</b>	<b>Examples of concepts/words that could be chosen</b>
<p>Relationships with adults enable children to learn how to understand their own feelings and those of others.</p> <p>Children should be supported to manage emotions, develop a positive sense of self, set themselves simple goals, have confidence in their own abilities, to persist and wait for what they want and direct attention as necessary.</p> <p>Through supported interaction with other children, they learn how to make good friendships, co-operate and resolve conflicts peaceably.</p>	<p><i>Storytelling</i></p> <p><i>Changing emotions</i></p> <p><i>Celebration</i></p> <p><i>Welcoming</i></p> <p><b><i>Special</i></b></p> <p><i>Remembering</i></p> <p><i>Looking forward</i></p> <p><i>Family</i></p> <p><b><i>Belonging</i></b></p> <p><i>Journey</i></p> <p><i>Thanking</i></p> <p><i>Sharing</i></p>

Area of learning in EYFS	Links to <i>Living Difference IV</i>
<b>Communication and language</b>	<b>Examples of concepts/words that could be chosen</b>
<p>Reading frequently to children, and engaging them actively in stories, non-fiction, rhymes and poems, and then providing them with extensive opportunities to use and embed new words in a range of contexts, will give children the opportunity to thrive. Through conversation, storytelling and role play, where children share their ideas with support and modelling from their teacher, and sensitive questioning that invites them to elaborate, children become comfortable using a rich range of vocabulary and language structures.</p>	<p><i>Storytelling</i></p> <p><i>Changing emotions</i></p> <p><i>Welcoming</i></p> <p><i>Stories Jesus told</i></p> <p><i>Celebration</i></p> <p><b><i>Special</i></b></p> <p><i>Remembering</i></p> <p><i>Looking forward</i></p> <p><b><i>Belonging</i></b></p> <p><i>Journey</i></p> <p><i>Thanking</i></p>
<b>Understanding the world</b>	<b>Examples of concepts/words that could be chosen</b>
<p>The frequency and range of children’s personal experiences increases their knowledge and sense of the world around them – from visiting parks, libraries and museums to meeting important members of society such as police officers, nurses and firefighters.</p> <p>In addition, listening to a broad selection of stories, non-fiction, rhymes and poems will foster their understanding of our culturally, socially, technologically and ecologically diverse world.</p> <p>As well as building important knowledge, this extends their familiarity with words that support understanding across domains. Enriching and widening children’s vocabulary will support later reading comprehension.</p>	<p><i>Changing emotions</i></p> <p><i>Celebration</i></p> <p><i>Welcoming</i></p> <p><b><i>Special</i></b></p> <p><i>Remembering</i></p> <p><i>Looking forward</i></p> <p><i>Family</i></p> <p><b><i>Belonging</i></b></p> <p><i>Journey</i></p> <p><i>Thanking</i></p> <p><i>Sharing</i></p>

Area of learning in EYFS	Links to <i>Living Difference IV</i>
<b>Expressive arts and design</b>	<b>Examples of concepts/words that could be chosen</b>
<p>The development of children’s artistic and cultural awareness supports their imagination and creativity.</p> <p>It is important that children have regular opportunities to engage with the arts, enabling them to explore and play with a wide range of media and materials.</p> <p>The quality and variety of what children see, hear and participate in is crucial for developing their understanding, self-expression, vocabulary and ability to communicate through the arts.</p> <p>The frequency, repetition and depth of their experiences are fundamental to their progress in interpreting and appreciating what they hear, respond to and observe.</p>	<p><i>Storytelling</i></p> <p><i>Celebration</i></p> <p><b><i>Special</i></b></p> <p><i>Looking forward</i></p> <p><i>Family</i></p> <p><b><i>Belonging</i></b></p> <p><i>Journey</i></p> <p><i>Thanking</i></p> <p><i>Sharing</i></p>

**Source:** Statutory framework for the Early Years Foundation Stage:  
[www.gov.uk/government/publications/early-years-foundation-stage-framework--2](http://www.gov.uk/government/publications/early-years-foundation-stage-framework--2).

# Teaching religious education in Key Stage 1

Children in KS1 will continue to explore and reflect on their own way of life, and feelings about this, and will also continue encountering religious and non-religious ways of living.

Teachers will begin a sequence of religious education lessons (sessions) by (re)creating the experience of the concept/word for the children to experience. For example, by a shared experience together such as a *celebration* or activity to evoke the experience of *belonging*.

Children will therefore have opportunities first to explore and then later to share their own experiences of the concepts/words studied. In this way they will begin to be attentive to other people's experiences of concepts/words 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/words common to all people (A concepts/words), where children will engage within their own experience.

*Golden thread* concepts/words will be introduced across the whole key stage, alongside others that 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/words that are shared across many faith narratives (B concepts/words).

At KS1, the main focus is on A concepts/words.

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

Children will be introduced to terms specific to religions (eg Shabbat) but the focus for religious education at KS1 will be rooted in their own experience (for example, *celebrating* is the focus concept/word with Shabbat as a Jewish example of this).

They should continue to be encouraged to ask questions and recognise that different people may respond in different ways to their questions.

# Teaching religious education to children and young people with special educational needs and disabilities (SEND)

The approach to teaching in *Living Difference IV* has a sound educational basis ([see \*Living Difference IV and education\*](#)). The purpose statement is written in such a way as to apply to all children. The pedagogical proposal regarding teaching in *Living Difference IV* is inclusive and ensures all children and young people can access a high-quality religious education.

All children and young people in mainstream schools must be taught religious education, unless their parents or carers have requested their withdrawal from religious education lessons. According to the Education Act (1981) students in special schools must be taught religious education “*so far as is practicable*”.

This section is written with all children and young people with SEND in mind, regardless of where they go to school. It recognises that each child or young person is unique, and any adjustments required must be tailored to each individual child. Their educational needs must be taken into account by those responsible for making the curriculum which comprises the course of study for religious education at any key stage.

For children with SEND in mainstream schools, teachers are advised to work closely with the school special educational needs co-ordinator (SENCo) in making any adjustments for a particular child or group of children and young people.

Religious education is an important part of children and young people’s personal development and is likely to have a particular value for a child with SEND. It helps them to make sense of their place in the world and to develop their own thoughts, beliefs and values. An understanding that there is a diversity of religious and other ways of life, and that everybody does not think or act in the same ways, contributes towards preparing children and young people for adult life and decreases their vulnerability in society.

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 their own personal response to their experience of the concept/word and an understanding that other people may not have the same experiences. They will develop a simple awareness of religion through the senses.

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 where children are brought to discern value in something for someone living life in a religious tradition, as it may often involve seeing another person’s point of view.

# Pedagogy

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 children's engagement in systematic and informed ways with the different dimensions, manifestations, words and concepts of religious traditions and practices. To help to make this relevant for all children and young people it makes sense to move 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. Teachers' knowledge of children and young peoples' 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:

- experience a recreation of the experience named in the concept/word before
- **Communicate** their responses to their experience of each concept/word (for example using Makaton symbols or through signing, gesture or speaking to communicate how you *celebrate*)
- **Apply** each concept/word 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?)
- **Inquire** into, engage with, and where appropriate study suitable concepts/words (for example, exploring what *celebration* is)
- consider real-life examples of each concept/word within religious practice or stories (for example with a focus on the concept/word of *celebration*, celebrating the story of Rama through lighting diva lamps, smelling incense, handling a statue of Rama, eating Indian sweets, listening to Indian music) at the **Contextualise** step of the cycle
- *discern value* or importance in each concept/word. For some children, this might be more like expressing a response to the concept/word (for example, “*Do we like celebrating or not?*”). For other children, this might involve indicating a response by selecting a happy face symbol. Others may be able to discuss: “*What, how and why do we like celebrating? How does it make us feel?*” at the **Evaluate** step. Some children will also be able to discern value of the experience being explored in this cycle for those who have been encountered or studied at the **Inquire** and **Contextualise** steps.

Schools should consider which experiences of which concepts/words would be most relevant for the education of the children that they teach. It is likely that these will mostly be A concepts/words, as these are concepts/words which are within or closer to the child’s experience. Concepts/words may need to be revisited to reinforce understanding, eg the concept/word of *special* may be taught in the context of *special people* and then *special books*.

The *golden thread* concepts/words are likely to be particularly useful to be revisited and may form the heart of the curriculum made for children in special schools.

## **Golden thread concepts/words:**

- *community*
- *belonging*
- *special*
- *love*.

### Other possible A concepts/words:

- *sharing*
- *remembering*
- *rules*
- *celebration*
- *change*
- *story*
- *family*
- *feelings*
- *happy/sad*
- *thankfulness*
- *precious*
- *authority.*

### These B concepts/words may also be useful in some contexts:

- *ceremony*
- *ritual*
- *symbol*
- *wisdom*
- *angels.*

Concepts/words can be explored within discrete units in religious education or integrated with other areas of the taught curriculum, eg a cross-curricular topic on buildings could link to the concept/word of *special* or *belonging* in a unit on *special places*.

## The process for sequencing enquiry for children and young people with special educational needs and disabilities

The cycle of enquiry provides a sequence for teaching in religious education.

It is important to begin with the experience of children and young people, almost always the cycle of enquiry will begin by recreating the experience of the concept/word for the children, before moving into the **Communicate** step. Teachers should ensure all five elements of the cycle of enquiry are covered, in order. This is to make sure children and young people have the opportunity to engage with the concepts/words within their own experience and then with the experiences of others ([introduction to teaching Living Difference IV](#)).

For further guidance see the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk).



# Pondering time with children and young people with special educational needs and disabilities

Whilst many children and young people with SEND will find the opportunity of following their own interests with some pondering time included in the curriculum, *Living Difference IV* recognises that some children with SEND will find the independent study element difficult. Teachers should therefore feel free to use the material most appropriate to the educational and developmental needs of the children as well as follow their interests. Some examples of how pondering time has been developed in the special school context will be available on the Hampshire RE Moodle: <http://re.hias.hants.gov.uk>.

# Teaching religious education in Key Stage 2

During KS2 it continues to be important for teachers to bring children to be attentive to their experience. Over time children in KS2 will develop a more mature understanding of different religious traditions. In Year 3, children should be able to identify and make their own responses to some of the issues that arise in their own and others' experience at the **Communicate** and **Apply** steps of the cycle of enquiry. Children will encounter and study material at the **Inquire** step and consider examples of this at the **Contextualise** step with regard to living a religious or non-religious life. Children should be encouraged to develop their ability to ask and pursue more perceptive and complex questions and so come to discern value at the **Evaluate** step.

The *golden thread* concepts/words will continue to be present in some cycles of enquiry across KS2.

The KS2 curriculum will continue to include A concepts/words, although these enquiries will usually become more complex and sophisticated in terms of engagement with the concept/word from the perspective of a religious or non-religious person outside their experience, as the children get older.

During the key stage children should begin to explore concepts/words that are shared across many faith narratives (B concepts/words) and these will increase as children progress through KS2.

As KS2 progresses, children usually have a broader range of experiences to draw on for their enquiries. They will continue to engage with *concepts/words shared within as well as outside of religions and religious traditions* (A concepts/words), for example *freedom, authority, sacrifice*, as well as investigate concepts/words that are *those shared across religions and religious traditions* (B concepts/words), for example *holiness, pilgrimage* and *rites of passage*. In Year 5 and 6 children may have the opportunity to encounter and study concepts/words that are *distinctive to particular religions and religious traditions* (C concepts/words), for example *Trinity, moksha, mitzvot*.

Children will be introduced to other terms specific to religions in the **Inquire** and **Contextualise** steps.

Teachers will begin a sequence of religious education lessons by (re)creating the experience of the concept/word for the children to experience. For example, by having a shared experience together such as a *celebration* or activity to evoke the experience of *belonging*. Teachers will continue to encourage children to ask questions so that they can better recognise that different people may respond in different ways.

# Teaching religious education in Key Stage 3

KS3 usually begins with transition to secondary school and teachers in the secondary school should build closely on what has gone before in the primary school.

KS3 offers young people at this point in their teenage years an opportunity to engage with their experiences and to encounter and study a greater range of ways of living, be that religious or other ways of life.

Teachers in the secondary school should begin Year 7 by *picking up the golden threads* concepts/words (*community, belonging, special* and *love*).

It is highly recommended that a transition unit of study at the beginning of Year 7 is included in the KS3 curriculum.

A transition unit of study should include some of the *golden thread* concepts/words, for example: *community* or *belonging* or *special*. This will enable young people to consolidate and connect with what was previously studied at KS2. It will also enable them to appreciate that these materials, concepts/words and other vocabulary studied are important in other traditions they may not have encountered in KS2.

Each of the cycles of enquiry, that comprise a unit of study ([see Section 2](#)), will always begin with an experiential moment. This is where teachers find interesting ways to bring the concept/word alive for young people. It is important to ensure at KS3 that religious education always starts with real and concrete situations and encounters, and makes room for the different ways in which young people experience what they encounter. This is continued in the **Communicate** and **Apply** steps where young people come to recognise experiences and interpretations of others.

At the **Inquire** and **Contextualise** step, young people encounter the material and concepts/words as existing in the lives of those studied. It is vital young people become aware that what it means to live in a particular tradition will depend on many things. In some traditions this step may include a study of beliefs, but for other traditions it will be much more about studying practices. Sometimes texts will be studied, but for other traditions there will be a greater focus on how it is to live with a particular kind of awareness about the universe. *Living Difference IV* recognises that living with a religious, or other orientation on life is not one thing ([see The purpose of religious education](#)).

At this stage of life young people will deepen their capacity to *discern value*, regarding aspects of religious and other orientations on life they have been studying, at the **Evaluate** step. They should have the opportunity to raise perceptive questions and to discuss them with others, so as to be able to discern for themselves, and the world, value in what has been studied.

At KS3, a unit of study planned for a term or 10-12 lessons, will comprise cycles of enquiry into between two and five concepts/words. A unit of study, likely to be taught over a term, will usually include a mixture of concepts/words. It will include *those shared within as well as outside of religions and religious traditions* (A concepts/words), for example *justice, love, freedom* or *care*; *those shared across religions and religious traditions* (B concepts/words) for example *God, worship* and *prayer*, as well as *those distinctive to particular religions and religious traditions* (C concepts/words), for example *jihad* (in a Muslim traditions depth study), or *church* (in a Christian traditions depth study) ([see model KS3 course of study overview, and units of \(depth\) study for KS3 later in this syllabus](#) and will be made available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk>).

# Teaching religious education in Key Stage 4

It is a legal requirement for provision to be made for religious education to be taught to all registered students at KS4. Three options of how this provision could be made are suggested here.

- 1 **GCSE religious studies (RS).** At KS4 this requirement for religious education provision may often be fulfilled by ensuring all young people can access a publicly assessed examination such as a GCSE course.
- 2 **Non-examination taught courses.** The requirement for religious education at KS4 can be met through a non-examination taught course studied at an equivalent level of scope and challenge as GCSE. This challenge will be ensured by planning using the EYEs for Year 11. However it is undertaken, it is imperative that a high-quality core religious education course is offered to all young people. The curriculum for such a course of study must be made and taught according to the model in *Living Difference IV* and could be internally accredited by school.

Although there will continue to be some depth studies at KS4, a greater proportion of units of study (usually taught over a 10-12 week term) may be overview units, and as such there may be opportunities for older secondary age young people to attend to a wider range of issues ([religions to be studied at KS4](#)). Sometimes this course can include other statutory elements of the KS4 curriculum.

GCSE specifications require students to examine and analyse the inter-relationship between a range of concepts/words. A non-examination KS4 religious education course of study should similarly enable young people to encounter and study a range of concepts/words both as depth studies as well as overview studies. Such a course will draw on clusters of *concepts/words shared within, as well as outside of, religions and religious traditions* (A concepts/words) such as *care* (for the earth), *hope* and *peace* or *justice*, *poverty*, *prejudice* and *equality*. They will also draw on *concepts/words shared across religions and religious traditions* (B concepts/words), for example *samsara*, *sacred* and *prayer*, as well as include *concepts/words distinctive to particular religions and religious traditions* (C concepts/words), for example *Ahimsa* and *Karuna*. Young people will be expected to encounter and study in such a way so as to be able to compare and contrast meanings of concepts/words in increasingly complex ways. Continued use of the *golden thread* concepts/words can assist with this. However a school might make its curriculum across KS3 and 4 to include other A concepts/words to facilitate the broadening and deepening of young people's thinking and capacity to discern more subtle nuances regarding the value different religions may give to such matters. Increasingly at this point young people will be able to discern value of all they have been engaging with and studying through the secondary school for themselves and the world.

- 3 **Pondering time or level 2 extended project qualification (EPQ)** is another option for KS4. This gives young people flexibility to choose their own research project and prepare extended essays of their choice. Similar challenging and courageous projects can be internally accredited and be valuable additions in a young person's personal statement for post-16 study.

Religious education taught with *Living Difference IV* offers a very good way to promote young people's spiritual, moral, social and cultural (SMSC) development at KS4.

# Teaching religious education in Key Stage 5 and post-16

There are a number of ways of ensuring young people can access religious education post-16.

- **A level and GCSE courses in religious studies or philosophy**

The model of teaching envisaged in *Living Difference IV* can be used in teaching an A level RS syllabus, even though the content in such a course will be considerable and intellectual engagement high.

A new unit of study can be introduced by inviting young people to reflect on their experience of a key concept/word being introduced and then to **Communicate** their own views about key concepts/words using balanced argument and evaluation. Being encouraged to **Apply** these arguments to other situations in life, society and the wider world through the use of examples to back up points will raise engagement with the content introduced for study at **Inquire**. Case studies and examples to illustrate and **Contextualise** complex ideas will be a mark of good teaching at A level. A unit of study will also be augmented by giving some opportunity for young people to discern value in what has been studied at the **Evaluate** step.

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

For example, taught in tutor time or themed drop-down days, including a variety of speakers, workshops, films and practical activities.

Employers increasingly value young people entering the workplace with a high level of understanding of cultural and religious diversity. Opportunities can be made for religious education taught as part of the tutor programme or in drop-down days. Such programmes can be planned with the cycle of enquiry approach to teaching in *Living Difference IV*.

- **Residential religious education courses**

Some sixth forms attached to schools as well as sixth form colleges enable a range of residential experiences. These, if carefully planned, can also bring in religious education, for example in an evening programme of discussion and speakers.

- **EPQ (externally accredited) or internally accredited research projects such as that envisaged in *Living Difference IV* as pondering time**

The extended project at level two or three gives young people flexibility to choose their own research project and prepare extended essays of their choice. However similar challenging and courageous projects can be internally accredited by the sixth form institution and be valuable additions in a young person's personal statement for post-18 study or employment.



## **Section 2**

# **How to make the religious education curriculum for your school**

# Introduction to making a curriculum with *Living Difference IV*

*Living Difference IV* regards curriculum making as a multi-layered activity that includes thinking about educational purpose, as well as how we select and sequence the material, and also the activities that enable children and young people to attend to, engage with and study the material selected. Curriculum making therefore requires us not only to consider the content to be brought to the classroom but to consider also how we teach, alongside the various ways we discern how well things are going.

Therefore, teachers responsible for making curriculum for a key stage(s) with *Living Difference IV* must take many factors into account. This is not only regarding the choices involved in how the curriculum will be made, but also how it will be put into practice to achieve what is intended.

First, teachers must look to the [purpose statement of \*Living Difference IV\*](#).

We intend to make a difference to the way children and young people *speak, think and act in the world*. The planned sequence of activities in the whole course of study for religious education in a school needs to be planned with that in mind.

The next steps therefore need to be addressed together.

Individual cycles of enquiry bring (i) the *Living Difference IV* approach to teaching and our choice of activities together with (ii) the material we choose to bring to the children and young people. Cycles of enquiry are the elements for making curriculum with *Living Difference IV* across a key stage. The model key stage long-term outlines for a course of study in this section of the syllabus are advisory examples to support teachers getting started with their curriculum making.

Individual cycles of enquiry join together in considered sequences that form a unit of study.

A unit of study will be made in such a way as to enable children and young people to engage in systematic and informed ways with the different dimensions, manifestations, words and concepts of religious traditions and practices. In so doing their understanding will deepen and broaden ensuring they are knowledgeable and informed about the matters at the end.

The image of a spiral will be helpful in thinking about how concepts/words and other material can be revisited in different ways through both a unit of study as well as across a course of study and across key stages and phases of education (see for example Bruner (1960) and Biesta (2013b) for more extended discussion on this).





In the primary school a unit of study will consist of a sequence of cycles of enquiry planned to be taught, often, over two years.

In the secondary school a unit of study will usually be taught over a term (often in 10-12 one hour lessons) and be comprised of two-five cycles of enquiry.

A course of study is comprised of several units of study and outlines the whole curriculum over a key stage. It will be made and taught so that all together it ensures that children are better able to *spea*k, *think* and *act in the world* and *discern what is of value for themselves and the world* as a consequence of their religious education experience through time.

# Pondering time

The qualities of attentiveness, interestedness, curiosity, as well as independence in the way children and young people engage with study, and think about the matters teachers bring to them in the cycle of enquiry, cannot be forced or compelled. A content heavy course of study, driven hard by the teacher and tested for what can be recalled alone, seems hardly likely to enable children and young people to think, speak and act attentively, with interest and curiosity, as well as with independence of thought in the world. Rather such qualities are far more likely to grow over time with a well-planned curriculum that takes approaches to teaching into account.

*Living Difference IV* therefore encourages teachers responsible for making the religious education curriculum at any key stage, to consider building in opportunities for up to 20% of curriculum time to be given to children and young people to direct their own enquiry and investigations. Whilst this is not mandatory, the idea is simple. This is to allow students 20% of the total curriculum time to work on and explore topics, questions or themes of their choice, at their own speed alone or with others who share the interest.

This amounts to about half a term of time in the secondary school each year and one cycle of enquiry in the primary school each year. However, the time can be spread over the course of study and in a number of different ways. It can replace half a unit of study, or be included within a unit of study, or extend a cycle of enquiry by a number of lessons.

Practical worked examples from different key stages, including those undertaken in special schools, with feedback from young people, will be made available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

# Making a curriculum to ensure progression over and across key stages

Adequate curriculum time is a prerequisite to ensure a high-quality religious education curriculum can be taught well and that children and young people are able to do, at the end of a course of study, what was intended at the outset. The [minimum recommended time for teaching religious education with \*Living Difference IV\*](#) at each key stage is set out at the beginning of this syllabus.

The end of year expectations (EYEs) must be involved in the outset of curriculum making. This will help teachers later discern how well teaching has been going, as well as whether the curriculum has been made to secure sufficient depth and breadth over time.

In order to discern children and young people's progression, in all aspects of the curriculum, a balance of formative and summative assessments<sup>1</sup> should be planned at the curriculum making stage to be undertaken through the year. It should also be remembered that assessment is not one thing.

**Formative assessment** used carefully, will enable teachers to check for misunderstandings, misconceptions, or gaps in how children and young people are deepening and broadening their understanding of the different dimensions of traditions and practices encountered and studied in a unit of study.

**Summative assessment** will help teachers to be sure children and young people are knowledgeable and informed as a consequence of what has been taught in each cycle of enquiry as well as at the end of a unit of study. This should have been anticipated when the curriculum was made. Where summative assessments are used for accountability purposes, they should be sufficiently spaced out, taking into account the amount of teaching time given for a particular unit of study. This will enable teachers to be assured that children have deepened and broadened their understanding of the different dimensions of the traditions and practices encountered and studied.

The overarching ambition of *Living Difference IV* is to *play an educative part in the lives of children and young people as they come to speak, think and act in the world* ([The purpose of religious education](#)). Therefore, teaching must support children and young people discern from what has been studied, what this may mean in their own lives and for the world. Hence the **Evaluate** step is a crucial and essential part of the educative approach in *Living Difference IV*.

For religious education taught with *Living Difference IV* the following EYEs explain both what children and young people should have had the opportunity to encounter and study in each year, as well as what they are likely to be able to do practically as a consequence. This is intended to assist teachers in discerning what children and young people can do with what they have encountered and studied at different points in their religious education journey, whilst knowing that all children will not progress in the same way in all things at the same pace.

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1 The purpose of assessment is to discern how children are progressing in their understanding and capacity to discern value in what has been encountered and studied. We are looking to see what children know as well as what they can do with what they know. Ofsted Religious Education Research Review (2021) alerted us against only checking for structural progression and not substantive progression. Likewise, the Ofsted Religious Education Research Review (2021) recognised there are limitations and problems with only using examination style questions to check progress in a non-examination course in the secondary school.

# Introducing end of year expectations (EYEs)

*Living Difference IV* is an educative approach to teaching religious education that builds on previous *Living Difference* syllabuses (2004, 2011 and 2016).

*Living Difference IV* seeks to introduce children and young people to what a religious way of existing in the world may offer in leading one's life, individually and collectively. It 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 be attentive to their own experience of particular words and concepts, before studying how those living with a religious as well as non-religious orientation on life experience this.

A course of study over a particular key stage will be made up of sequences of cycles of enquiry, linked together in units of study over a term in the secondary school and frequently one or two years in the primary school.

The EYEs outline what children and young people are expected to have encountered in each year and must be taken into account when planning a unit of study. EYEs must be used to describe what children and young people will have experienced and as a consequence be able to do at the end of the unit. More information regarding securing progression and assessment will be available on the HIAS RE Moodle: <https://re.hias.hants.gov.uk/>.

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## By the end of Year 1

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In an age-appropriate way, through a well-made KS1 curriculum that is taught well, children in Year 1 will have encountered, studied and had the opportunity to discern value in relation to two of the *golden thread* concepts/words of *community*, *belonging*, *special*, *love as well as* other A concepts/words chosen by the teacher and children themselves (pondering time).

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## Consequently, children can

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<b>At Communicate</b>	... <b>express creatively</b> their response to their own experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>recognise</b> their responses relate to events in their own lives.
<b>At Inquire and Contextualise</b>	... <b>recognise</b> what has been taught about the concept/word and how they are used in the tradition studied.
<b>At Evaluate</b>	... in <b>simple terms children recognise something of the value</b> of these concepts/words in the lives of those living in the traditions studied as well as for their own lives and communities.

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## By the end of Year 2

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In an age-appropriate way, through a well-made KS1 curriculum that is taught well, children in Year 2 will have encountered, studied and had the opportunity to discern value in relation to at least two *golden thread* concepts/words of *community, belonging, special, love*, including those not studied in Year 1, **as well as** other A concepts/words chosen by the teacher and children themselves (pondering time) and a B concept/word at the end of Year 2.

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### Consequently, children can

<b>At Communicate</b>	... <b>express creatively</b> their response to their own experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>recognise</b> ( <i>in a different way to Year 1</i> ) how their responses relate to events in their own and sometimes other people's lives.
<b>At Inquire and Contextualise</b>	... <b>simply describe</b> what has been taught about how the concept/word and how it is used in the tradition studied.
<b>At Evaluate</b>	... in <b>simple terms children can discern something of the value</b> of these concepts/words in the lives of those living in the traditions studied as well as for their own lives and communities.

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## By the end of Year 4

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In an age-appropriate way, through a well-made lower KS2 curriculum that is taught well, by the end of Year 3 and Year 4 children will have encountered, studied and had the opportunity to discern value in relation to *four golden thread* concepts/words of *community, belonging, special, love*, as well as other A concepts/words and some B concepts/words, chosen by the teacher and children themselves (pondering time).

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### Consequently, children can

<b>At Communicate</b>	... <b>express creatively as well as describe</b> their response to their own experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>recognise and describe</b> how their responses relate to events in their own and sometimes other people's lives.
<b>At Inquire and Contextualise</b>	... <b>accurately describe</b> what has been taught about the meanings of concepts/words (taught at the <b>Inquire</b> step). ... <b>accurately describe</b> some variations in ways in which the concept/word is shown in lives of people encountered and studied (taught at the <b>Contextualise</b> step).
<b>At Evaluate</b>	... <b>discern and describe the value</b> of these concepts/words in the lives of those living in the traditions encountered and studied as well as recognising some of the issues this might raise. ... <b>discern possible value for</b> their own lives and communities (not only assessed through summative assessment).

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## By the end of Year 6

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In an age-appropriate way, through a well-made upper KS2 curriculum that is taught well, through Year 5 and by the end of Year 6 children will have encountered, studied and had the opportunity to discern value in relation to **each of** the four *golden thread* concepts/words of *community*, *belonging*, *special*, *love*, other A and B concepts/words and also some C concepts/words, chosen by the teacher and children themselves (pondering time).

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### Consequently, children can

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<b>At Communicate</b>	... <b>respond creatively as well as begin to explain</b> their response to their own experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>explain some examples of</b> how their responses relate to events in their own and other people's lives.
<b>At Inquire and Contextualise</b>	... <b>accurately explain meanings of concepts/words</b> in the traditions encountered and studied (taught at the <b>Inquire</b> step). ... <b>accurately explain</b> the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the <b>Contextualise</b> step).
<b>At Evaluate</b>	... <b>discern the value</b> of these concepts/words in the lives of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise. ... <b>discern possible value</b> in the concepts/words for their own lives and communities (not only assessed through summative assessment).

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## By the end of Year 7

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In an age-appropriate way through a well-made KS3 curriculum that is taught well, young people in Year 7, at the beginning of the secondary phase of education, will have encountered, studied and had the opportunity to discern value (across Year 7 and Year 8) in relation to **each of** the four *golden thread* concepts/words of *community*, *belonging*, *special*, *love* and other A, B and C concepts/words chosen by the teacher, as well as those chosen by young people themselves (pondering time).

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### Consequently, young people can

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<b>At Communicate</b>	... <b>respond creatively as well as offer explanations for</b> their response to their own experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>explain examples of</b> how their responses relate to events in their own and other people's lives.
<b>At Inquire and Contextualise</b>	... <b>accurately explain meanings of concepts/words</b> in the traditions encountered and studied (taught at the <b>Inquire</b> step). ... <b>accurately explain</b> the way the concepts/words in the traditions encountered and studied, impact the lives of those in the traditions with examples (taught at the <b>Contextualise</b> step). ... <b>appreciate how the concepts/words interact together</b> to influence the way people think and speak and act in the world.
<b>At Evaluate</b>	... <b>discern value</b> of these concepts/words in the lives of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise articulating the value of their interconnections. ... <b>discern possible value for</b> their own lives and communities and how this might influence how they speak, think and act in the world (not usually assessed through summative assessment).

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## By the end of Year 8

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In an age-appropriate way through a well-made KS3 curriculum that is planned to be taught well to young people in Year 7 and Year 8, will have encountered, studied and had the opportunity to discern value in relation to **each of** the four *golden thread* concepts/words of *community, belonging, special, love* (across Year 7 and Year 8) and other A, B and C concepts/words chosen by the teacher, as well as those chosen by young people themselves (pondering time).

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### Consequently, young people can

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<b>At Communicate</b>	... <b>respond creatively as well as offer more detailed explanations</b> for their own responses to their experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>explain examples of</b> how their responses relate to events in their own and other people's lives.
<b>At Inquire and Contextualise</b>	... <b>accurately explain meanings of concepts/words</b> in the traditions encountered and studied (taught at the <b>Inquire</b> step). ... <b>accurately explain</b> the way the concepts/words in the traditions encountered and studied, impact the lives of those in the traditions with examples (taught at the <b>Contextualise</b> step). ... <b>appreciate and begin to explain how the concepts/words may interact together</b> to influence the way people think and speak and act in the world.
<b>At Evaluate</b>	... <b>discern value</b> of these concepts/words in the lives of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise <b>articulating the value</b> of their interconnections. ... <b>discern possible value for</b> their own lives and communities and how this might influence how they speak, think and act in the world (not usually assessed through summative assessment).

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**By the end of Year 9 in a three-year KS3 course** (these EYEs will also apply to the first year of a three-year internally assessed KS4 course)

In an age-appropriate way through a well-made KS3 (KS4) curriculum that is taught well, young people in Year 9 will have encountered, studied and had the opportunity to discern value in relation to **at least two of** the four *golden thread* concepts/words of *community, belonging, special, love* and other A, B and C concepts/words chosen by the teacher, as well as those chosen by young people themselves (pondering time).

**Consequently, young people can**

<b>At Communicate</b>	... <b>respond creatively as well as offer more detailed explanations</b> for their own responses to their experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>explain examples of</b> how their responses relate to events in their own and other people's lives, drawing on a greater range of sources.
<b>At Inquire and Contextualise</b>	<p>... <b>accurately give detailed explanations of meanings of concepts/ words</b> in the traditions encountered and studied (taught at the <b>Inquire</b> step).</p> <p>... <b>accurately explain</b> the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the <b>Contextualise</b> step).</p> <p>... <b>can explain how the concepts/words interact together</b> in different ways and for different people and give examples of how this might influence the way someone speaks, thinks and acts in the world, bringing together what is taught at both <b>Inquire</b> and <b>Contextualise</b> steps (for example how Christians might interpret <i>symbol/sacrament</i> differently and lead to different ideas about marriage).</p>
<b>At Evaluate</b>	<p>... <b>discern value</b> of these concepts/words in the lives and experiences of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise <b>articulating the value</b> of their interconnections.</p> <p>... <b>discern possible value for</b> their own lives and communities and how this might influence how they speak, think and act in the world (not usually assessed through summative assessment).</p>



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## By the end of Year 10

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In an age-appropriate way through a well-made KS4 curriculum, taught well, young people in Year 10 will have encountered, studied and had the opportunity to discern value in relation to **at least two of** the four *golden thread* concepts/words of *community, belonging, special, love* and other A, B and C concepts/words chosen by the teacher, as well as those chosen by young people themselves (pondering time).

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### Consequently, young people can

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<b>At Communicate</b>	... <b>respond creatively as well as offer more detailed explanations</b> for their own responses to their experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>explain examples of</b> how their responses relate to events in their own and other people's lives drawing on an ever-widening range of sources including material taught previously.
<b>At Inquire and Contextualise</b>	<p>... <b>accurately explain meanings of concept/word and interpret connections between these and others previously encountered and studied</b> in the traditions encountered and studied (taught at the <b>Inquire</b> step).</p> <p>... <b>accurately explain</b> the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the <b>Contextualise</b> step).</p> <p>... <b>give increasingly complex explanations of the ways the concepts/words encountered and studied interact together</b> to influence the way people think and speak and act in the world.</p>
<b>At Evaluate</b>	<p>... <b>discern value</b> of these concepts/words in the lives and experiences of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise <b>articulating the value</b> of their interconnections.</p> <p>... <b>discern possible value for</b> their own lives and communities and how this might influence how they speak, think and act in the world (not usually assessed through summative assessment).</p>

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## By the end of Year 11

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In an age-appropriate way through a well-made KS4 curriculum that is planned to be taught well, young people in Year 11 will have encountered, studied and had the opportunity to discern value in relation to **at least one of** the four *golden thread* concepts/words of *community, belonging, special, love* and other A, B and C concepts/words chosen by the teacher, as well as those chosen by young people themselves (pondering time).

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### Consequently, young people can

<b>At Communicate</b>	... <b>respond creatively as well as offer increasingly detailed explanations</b> for their own responses to their experiences of the concepts/words introduced.
<b>At Apply</b>	... <b>explain examples of</b> how their responses relate to events in their own and other's lives including in the wider world.
<b>At Inquire and Contextualise</b>	... <b>accurately explain meanings of concepts/words</b> in the traditions encountered and studied (taught at the <b>Inquire</b> step).  ... <b>accurately explain</b> the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the <b>Contextualise</b> step).  ... <b>give more complex explanations of the ways the concepts/words encountered and studied interact together</b> to influence the way people speak, think and act in the world.
<b>At Evaluate</b>	... <b>discern value</b> of these concepts/words in the lives and experiences of those living in the traditions encountered and studied, as well as recognise some of the issues raised, analysing, synthesising and evaluating in detail in order to <b>articulate their value</b> and make interconnections. Young people can use logical chains of argumentation to discuss how issues raised will affect the wider world.  ... <b>discern possible value for</b> their own lives and communities and how this will influence how they speak, think and act in the world (not usually assessed through summative assessment).

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# **Exemplar curriculum maps for each key stage**

# Key Stage 1

This recommended exemplar long-term plan for KS1 shows the concept/word to be experienced, encountered and studied before value is discerned, each term. This plan also shows the context in which that concept/word would be exemplified at the **Contextualise** step. In addition to this, schools will also plan to explore other concepts/words from the second religion (in this case, from the Hindu traditions). Additional medium and long-term plans will be available on the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

## Recommended exemplar long-term plan for teaching Christian traditions at KS1 with Hindu traditions as religion two in-depth

(Concept/word above the context in *italics*. *Golden thread* concepts/words in **bold**.)

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
R	<i>Me</i>  All about me	<i>Celebrating</i>  Christmas – Jesus’ birth (and other celebrations from the children’s experiences)	<b><i>Special</i></b>  Special people – Jesus and special people for children	<i>Signs of new life</i>  Eggs as a sign of new life	<b><i>Special</i></b>  Special clothes (Hindu and others from children’s experiences)	<i>Remembering</i>  Janmashtami Hindu
1	<i>Thanking</i>  Harvest and further traditions  <i>Harvest, RE009</i>	<i>Journey’s end</i>  The nativity journey	<b><i>Belonging</i></b>  Followers of Jesus	<i>Welcoming</i>  Palm Sunday  <i>Easter for infants, RE007</i>	<b><i>Community</i></b>  Community in Hindu and further traditions	<i>Story</i>  Across religions  <i>Story, RE026</i>
2	<b><i>Special place</i></b>  Hindu Mandir	<i>Waiting</i>  Advent	<i>Remembering</i>  Holi	<b><i>Love as sad and happy</i></b>  The Easter story  <i>Easter for infants, RE007</i>	<b><i>Special food</i></b>  Across religions and traditions	<i>God</i>  Across religions

# 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](#), visit the Hampshire RE Centre for the current catalogue and prices: [www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre).

## Recommended exemplar long-term plan showing Christian and Sikhi traditions taught in-depth

(Concept/word above the context in *italics*. Golden thread concepts/words in **bold**.)

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>R</b>		<i>Celebration</i>  Celebrating birthdays  <i>RE in the Foundation Stage, RE021b</i>	<b>Belonging</b>  Storytelling  <i>Stories Jesus told, RE025</i>	<i>Celebration</i>  Celebrating new life  <i>RE in the Foundation Stage, RE021b</i>	<b>Special place</b>  The Gurdwara  <i>Sikhi faith at KS1, RE042</i>	<b>Special</b>  <i>Special clothes, RE023</i>
<b>1</b>	<i>Thanking</i>  Harvest  <i>Harvest, RE009</i>	<b>Belonging – Waiting</b>    <i>Teaching Christmas at KS1, RE046</i>	<i>Change</i>  People Jesus met  <i>Change and transformation, RE002</i>	<i>Welcoming</i>  Palm Sunday  <i>Easter for infants, RE007</i>	<b>Community</b>  Community in Sikhi faith and further traditions  RE Moodle	<b>Special</b>  Special books  <i>Sikhi faith at KS1, RE042</i>
<b>2</b>	<b>Special</b>  Special people  <i>Sikhi faith at KS1, RE042</i>	<i>Celebrating from around the world</i>    <i>Teaching Christmas at KS1, RE046</i>	<b>Special clothes</b>  Sikhi faith  <i>Special clothes, RE023</i>	<b>Love as sad and happy</b>  The Easter story  <i>Easter for infants, RE007</i>	<i>Story</i>  Stories from the six major religions  <i>Story, RE026</i>	<i>God</i>  Ideas about God  HIAS RE website

# Key Stage 2

The curriculum for children at KS2 should build on what has gone before in KS1.

If the KS1 exemplar course of study on the previous pages is used and then followed by the KS2 plan, children will be assured of building their appreciation of what it means to live life in the Christian traditions and also in the other traditions studied.

At KS1, children are brought to be attentive to their experience of concepts/words that will, in general, already be close to their experience.

At KS2, children are more able to be attentive to things that are new and sometimes outside their experience altogether. As children move through KS2 the teacher gives opportunities for children in their class to respond to new experiences and new ideas in different ways.

This recommended exemplar course of study shows concepts/words that may be encountered and studied each term and the lived examples to be encountered at the **Contextualise** step.

In addition to their exploration of what it means to live life in the Christian traditions, schools will also make their religious education curriculum so that children can explore concepts/words from the second and third religions or non-religious traditions chosen for religious education at KS2 in their school.

Additional exemplar KS2 long-term plans/units of study, showing how to teach three religious traditions in-depth as well as through overview studies, in different combinations, will be available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

Medium-term plans for individual cycles of enquiry are available on the Hampshire RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk).

Packs bringing together several concepts/words in a unit of study, for either lower or upper KS2, are available to purchase from the Hampshire RE Centre: [www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre).

Religious education subject leaders should check there is planning for every cycle of enquiry that is chosen. If in doubt, please contact the Primary RE Inspector/Adviser through the [Hampshire RE Centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre).

# Recommended exemplar Key Stage 2 course of study

- Christian (C) and Jewish (J) traditions as a depth study with Buddhist (B) and Hindu (H) traditions.
- Christian (C) and Muslim (M) traditions in Years 5/6 with Sikhi (S) and Humanist (H) traditions/ways of life.

(Concept/word above the context in *italics*. Golden thread concepts/words in **bold**.)

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
3	<i>Trees</i>  Across religions  <i>Trees, RE038</i>	<i>Angels (C)</i>  Angels  <i>Angels, RE001</i>	<i>Authority (J)</i>  Torah  <i>Synagogue, RE027</i>	<b>Love (C)</b>  Changing emotions Easter  <i>Easter for KS2, RE039</i>	<i>Sacred (C/H) (special)</i>  Places of worship	<b>Belonging as identity (J)</b>  Jewish traditions  <i>Synagogue, RE027</i>
4	<b>Community (C)</b>  Neighbour	<i>Symbol (J)</i>  Hanukkah  <i>Jewish festivals, RE015</i>	<i>Myth</i>  Myth  <i>Myth, RE019</i>	<i>Freedom (J)</i>  Passover  <i>Passover, RE020</i>	<i>Stones as symbols</i>  Across religions  <i>Stones as symbols, RE024</i>	<b>Special as God</b>  Across traditions  <i>God talk, RE008</i>
5	<b>Belonging (M)</b>  Shahada and salat  <i>Islam for KS2, RE040</i>	<i>Interpretation (C)</i>  Christmas – the two birth narratives  <i>Teaching Christmas at KS2, RE004</i>	<b>Love (H)</b>  The Golden Rule	<i>Salvation (C)</i>  The Christian story  <i>The Christian story, RE003</i>	<i>Sacred place (S/C) (special)</i>  Places of worship	<i>Umma (M) (community)</i>  Hajj and zakat  <i>Islam for KS2, RE040</i>
6	<i>Peace (M)</i>  Revelation of the Qur'an, sawm and Ramadan  <i>Islam for KS2, RE040</i>	<i>Incarnation (C)</i>  An extraordinary baby  RE Moodle/ HIAS RE website	<i>Ritual (M)</i>  Wudu and Eid al Fitr and Eid al Adha  <i>Islam for KS2, RE040</i>	<i>Resurrection (C)</i>  The empty cross  <i>Easter for KS2, RE039</i>	<b>Love (S)</b>  Sewa	<i>River of Life (H)</i>  Humanism

# Key Stage 3

In making a curriculum at KS3, teachers should build on and connect with what has gone before in KS1 and KS2.

*Living Difference IV* recognises that some secondary schools have a two-year KS3 and others have a three-year KS3, although a three-year KS3 is recommended.

The exemplar course of study below shows possible concepts/words that may assist with selection and sequential teaching of different dimensions, manifestations, words and concepts of the traditions and practices studied across the whole key stage.

Further recommended exemplar KS3 courses of study, will be made available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

Overviews of units of study offering depth of study into a particular tradition are available later in this section as well as being made available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

A selection of outline units of study for young people in KS4 are available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.



# Recommended exemplar two-year Key Stage 3 unit of study

Comprising six units of study: two overview studies and four depth studies.

Depth studies = two Christian + one Dharmic + one Abrahamic.

(*Golden thread* concepts/words in **bold**.)

	Autumn	Spring	Summer
Year 7	<p><b>Introductory overview study</b></p> <p><b>Community</b> <b>Belonging</b> <b>Sacred/Special</b></p> <p>This is a transition unit of study where secondary teachers <i>pick up the threads</i> from young people's primary experience.</p>	<p><b>Depth study:</b> Christianity A</p> <p><i>Agape/Love</i> <i>God</i> <i>Church/Community</i></p>	<p><b>Pondering time study</b> or <b>Depth study</b> (possibly one also studied at GCSE.)</p>
Year 8	<p><b>Overview study</b></p> <p><i>Inspirational people</i></p> <p>For example Martin Luther King Jr, studied through enquiry into <b>Love, Freedom, and Justice</b>.</p>	<p><b>Depth study:</b> Christianity B</p> <p><i>Forgiveness</i> <i>Reconciliation</i></p>	<p><b>Depth study</b> into third religious tradition.</p>

# Recommended exemplar three-year Key Stage 3 long-term plan

Comprising nine units of study: three or four overview studies + four or five depth studies.

Depth studies = two/three Christian + one/two Dharmic + one/two Abrahamic

(*Golden thread* concepts/words in **bold**.)

	Autumn	Spring	Summer
Year 7	<p><b>Introductory overview study</b></p> <p><b>Community</b> <b>Belonging</b> <b>Sacred/Special</b></p> <p>This is a transition unit of study where secondary teachers <i>pick up the threads</i> from young people's primary experience.</p>	<p><b>Depth study:</b> Christianity A</p> <p><i>Agape/Love</i> <i>God</i> <i>Church/Community</i></p>	<p><b>Depth study</b> into second religious tradition.</p>
Year 8	<p><b>Overview study</b></p> <p><i>Inspirational people</i></p> <p>For example Martin Luther King Jr, studied through enquiry into <b>Love, Freedom, and Justice</b>.</p>	<p><b>Depth study:</b> Christianity B</p> <p><i>Forgiveness</i> <i>Reconciliation</i></p>	<p><b>Pondering time study</b></p> <p>or</p> <p><b>Depth study</b> into third religious tradition (possibly one also studied at GCSE).</p>
Year 9	<p><b>Pondering time study</b></p> <p>or</p> <p><b>Depth study:</b> Christianity C</p> <p><i>Authority</i> <i>Prayer</i> <i>Grace</i></p> <p>or</p> <p><b>Overview study.</b></p>	<p><b>Depth study</b> into possible fourth religious tradition.</p>	<p><b>Overview study</b></p> <p>For example a unit of study comprised of a sequence of enquiries exploring the climate crisis, medical ethics or conflict and peace.</p>

# Key Stage 4

In making curriculum at KS4, teachers should build on and connect with what has gone before in KS1, KS2 and KS3. By the time young people arrive in KS4, they should have encountered depth studies of at least six religious traditions, as well as overview studies on several themes. The spiral and recursive nature of the curriculum, where the *golden thread* concepts/words of *community*, *belonging*, *special* and *love* have been revisited and taught with other concepts/words through KS1, KS2 and KS3, should mean the KS4 course of study will include a greater proportion of overview units. Young people are now more able to bring together what has been encountered and studied through their previous experience of religious education and discern what is of value so to be able to speak, think and act in the world.

At KS4, therefore, teachers can invite young people to bring their attention to matters of increasing complexity and will, for example, realise that what it means to live life in one or other tradition is not one thing. For example, not all Christians see things in the same way and that there are, therefore, many ways of existing as a Christian in the world.

The choice of concepts/words for each unit of study, should assist with the selection and ensure sequential teaching of different dimensions, manifestations, words and concepts of the traditions and practices studied across the whole key stage.

*Living Difference IV* advises a three-year KS3. However, it recognises that some secondary schools may plan their curriculum with either a two-year KS3 or three-year KS3. Therefore, the exemplar long-term plans that follow here for KS4 show examples of concepts/words that may be chosen for a sequence of enquiries for both a two as well as three-year KS4 to accommodate the different lengths of KS3.

A selection of outline units of study for young people in KS4 will be available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

# Recommended exemplar three-year Key Stage 4 course of study

Comprising six units of study: two overview studies + two depth studies + two pondering time (self-directed) enquiries.

Outline planning for each unit of study will be made available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>. This will assist teachers to make a bespoke KS4 course of study suitable for young people in their schools.

	Autumn	Spring	Summer
<b>Year 10</b>	<p><b>Depth study:</b> Hindu traditions (or another Dharmic tradition not previously studied in KS3).</p> <p><i>Ultimate reality (Brahman)</i>  <i>Law of action in the universe (Karma)</i>  <i>Duty (Dharma)</i></p> <p>Key question: Do the choices I make in life matter?</p>	<p><b>Overview study:</b> Political philosophy.</p> <p><i>Action</i>  <i>Freedom</i>  <i>Authority</i>  <i>Social contract</i></p> <p>Key question: Is it accurate to claim that where there is authority there is no freedom?</p>	<p><b>Pondering time study</b></p>
<b>Year 11</b>	<p><b>Depth study:</b> Christian and Muslim philosophy of religion.</p> <p><i>God</i>  <i>Theodicy</i>  <i>Prayer</i></p> <p>Key question: How can an all powerful <i>God</i> allow suffering?</p>	<p><b>Pondering time study</b></p>	<p><b>Overview study:</b> Making moral decisions: two-seven lessons depending on school GCSE schedules.</p> <p><i>Utilitarianism</i> (introduction to JS Mill)  <i>Rules and duty</i> (introduction to Kant and Deontology)  <i>Virtue theory</i> (introduction to Aristotle)</p> <p>Key question: How do I decide the right thing to do?</p>

# Recommended exemplar three-year Key Stage 4 course of study

Comprising nine units of study: three or four overview studies + two or three depth studies. Pondering time (self-directed) enquiry in each year.

(*Golden thread* concepts/words in **bold**.)

	<b>Autumn</b>	<b>Spring</b>	<b>Summer</b>
<b>Year 9</b>	<p><b>Depth study:</b> Buddhist traditions (or another Dharmic tradition not previously studied in KS3).</p> <p><i>Change/Impermanence (Anicca)</i>  <b>Community (Sangha)</b>  <i>Love/Compassion (Karuna)</i></p>	<p><b>Overview study:</b> Political philosophy.</p> <p><i>Action</i>  <i>Freedom</i>  <i>Authority</i>  <i>Social contract</i></p> <p>Key question: Is it accurate to claim that where there is authority there is no freedom?</p>	<p><b>Pondering time study</b></p>
<b>Year 10</b>	<p><b>Depth study:</b> Christian and Muslim philosophy of religion.</p> <p><i>God</i>  <i>Theodicy</i>  <i>Prayer</i></p> <p>Key question: How can an all-powerful God allow suffering?</p>	<p><b>Overview study:</b> New religious movements.</p> <p><i>Religion</i>  <i>Change</i>  <i>Philosophy (for life)</i></p> <p>Key question: Is religion changing and can it survive?</p>	<p><b>Pondering time study</b>  or  <b>Depth study:</b> Christianity.  <i>Love/care/stewardship</i>  <i>Incarnation</i>  <i>Sin</i></p> <p>Key question: Whose responsibility is the earth?</p>
<b>Year 11</b>	<p><b>Overview study:</b> Medical ethics from a variety of perspectives including religious.</p> <p><i>The good life</i>  <i>Genetic engineering</i></p> <p>Key question: Should humanity interfere with nature?</p>	<p><b>Pondering time study</b></p>	<p><b>Overview study:</b> Making moral decisions: two-six lessons depending on school GCSE schedules.</p>



# **Exemplar concept/word maps for religions and other traditions across key stages**

# Buddhist traditions – concepts/words mapped through the key stages

## Buddhist traditions at Key Stage 1

It is most likely that children will first be introduced to Buddhist traditions in KS2, but a school may also wish to introduce it earlier. Below are exemplar KS1 and KS2 overview maps for teaching Buddhist traditions. Age-appropriate supporting material will be available from Hampshire RE Centre: [www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre) and on the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

(*Golden thread* concepts/words in **bold**.)

Key Stage 1	Concept/word	Knowledge encountered (usually at Contextualise step)
Year 1 (autumn)	<b>Special</b> ( <i>person</i> )	The life of The Buddha.
Year 1 (spring)	<i>Kindness</i> ( <b>love</b> )	Ethical principles of not harming humans, plants or animals.
Year 2	<i>Celebrating</i>	Celebrating Vesak.
Year 2 (summer)	<i>Looking after things</i>	Looking after your body and keeping healthy.

## Buddhist traditions at Key Stage 2

Key Stage 2	Concept/word	Knowledge encountered (at Inquire and Contextualise steps)
Year 5	<i>Teaching</i>	Dukkha – medium-term plan available from the HIAS RE curriculum website.
Year 5	<b>Community</b>	The Sangha.
Year 6	<i>Peace</i>	The Buddha Rupa – medium-term plan available from HIAS RE curriculum website.
Year 6	<i>Enlightenment</i>	The festival of Vesak – medium-term plan available from HIAS RE curriculum website.



# Buddhist traditions at Key Stage 3

## Exemplar Key Stage 3 unit of study for teaching in around 12 hours

Overarching enquiry question: *What does it mean to live a life as a Buddhist today?*

It is recommended each enquiry takes between three to four lessons. The precise material young people encounter and study at **Inquire** and **Contextualise** will depend upon the age of the young people as well as what has been taught at KS1 and KS2. Secondary school teachers should liaise with the primary feeder schools to ensure progression in material to be introduced at each key stage.

(*Golden thread* concepts/words in **bold**.)

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern the value of the concept/word for those in the tradition as well as for yourself
<i>Change/ Impermanence</i> ( <i>Anicca</i> )	Teachers bring young people's attention to their own experiences of <i>change</i> and <i>impermanence</i> .	Four sights. Buddha's enlightenment. Three marks of existence Four noble truths.	Explore the Buddhist Society website for local examples to introduce to young people. <a href="http://www.thebuddhistociety.org/">www.thebuddhistociety.org/</a> .	How can awareness of <i>Anicca</i> influence the daily life of a Buddhist?  Does <i>change/ impermanence</i> matter in my life?
<b>Community</b> ( <i>Sangha</i> )	Teachers bring young people's attention to their own experiences of <i>community</i> .	First sermon of the Buddha. Eightfold path and Five precepts. Buddhist traditions (eg Theravada and Mahayana).	For example: Chithurst Buddhist Monastery: <a href="http://www.cittaviveka.org">www.cittaviveka.org</a> .	What is the value of the <i>Sangha</i> if you are a Buddhist?  Could the Buddhist experience of <i>Sangha</i> have any meaning for me?

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern the value of the concept/word for those in the tradition as well as for yourself
<i>Love/ Compassion (Karuna)</i>	Teachers bring young people's attention to their own experiences of <i>compassion</i> .	The Buddha's teaching on <i>Karuna/compassion</i> .  Build on what has been taught in previous cycles of enquiry in relation to, for example The Noble Eightfold Path.  Introduce and relate to other important Buddhist concepts/ words such as <i>Dharma</i> and <i>Dukkha</i> , <i>Anatta</i> and <i>Rebirth</i> .	For example: teachings and the life example of HH The Dalai Lama.  And/or the work of Samye Ling with British army veterans recovering from post-traumatic stress disorder (PTSD).  <a href="http://www.samyeling.org/about/">www.samyeling.org/about/</a> .	Of what value is <i>Karuna</i> to Buddhists?  What do I think about that?

# Christian traditions – concepts/words mapped through the key stages

## Christian traditions at Key Stage 1

The Christian traditions will be taught through all key stages. Over time, children and young people are introduced to what a Christian way of looking at, and existing in the world, might be like. Further resources will be made available on the Hampshire RE Centre website:

[www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre) and on the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

(Concept/word above the context in *italics*. *Golden thread* concepts/words in **bold**.)

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
R		<i>Celebrating</i> Christmas Jesus' birth	<b>Special</b> Special people – Jesus	<i>New Life</i> Signs of new life		
1	<i>Thanking</i> Harvest/ sukkot  <i>Harvest,</i> RE009	<b>Love</b> Nativity story	<b>Special</b> Jesus' friends and followers	<i>Welcoming</i> Palm Sunday  <i>Easter for</i> <i>infants, RE007</i>		
2		<i>Waiting</i>  Advent  <i>Teaching</i> <i>Christmas at</i> <i>KS1, RE046</i>		<b>Love as sad</b> <b>and happy</b>  <i>Easter for</i> <i>infants, RE007</i>	<b>Special</b> book  Bible	

## Christian traditions at Key Stage 2

When the Christians traditions are taught at KS2, teachers will be building on what has gone before in KS1. The matters introduced in the **Inquire** and **Contextualise** steps in Year 3 and Year 4 and then in Year 5 and Year 6 need to be considered together, so they enable children to ensure cumulatively sufficient material is studied and that it links together.

(Concept/word above the context in *italics*. Golden thread concepts/words in **bold**.)

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
3	<b><i>Belonging</i></b>  <i>Message</i>  Jesus' teachings and message	<b><i>Special</i></b>  <i>Angels</i>		<b><i>Love</i></b>  <i>Changing emotions</i>  Key events of Holy Week  <i>Easter for KS2, RE039</i>	<b><i>Special and community</i></b>  <i>Sacred place</i>  Places of worship for more than one religion	
4	<b><i>Community</i></b>  <i>Neighbour</i>  Making choices	<i>Warning</i>  The Magi			<i>Justice</i>  Stories of justice for more than one religion	
5		<b><i>Community</i></b>  <i>Interpretation</i>  Christmas – the two birth narratives	<b><i>Special</i></b>  <i>Stewardship</i>  <i>Creation</i>		<i>God</i>	
6	<b><i>Special/ Divine</i></b>  <i>Leader</i>  Jesus as leader  <i>Leadership and prophethood, RE016a</i>			<i>Resurrection</i>  The empty cross  <i>Easter for KS2, RE039</i>		<b><i>Love</i></b>  <i>Agape</i>  Love in community

# Christian traditions at Key Stage 3

## Exemplar Key Stage 3 unit of study for teaching in around 12 hours

Overarching enquiry question for the whole term: *What does it mean to live life as a Christian?*

Children and young people will study the Christian traditions at KS1, KS2 and KS3. This exemplar depth unit of study is most likely to be taught in Year 7. This shows how the matters to be introduced and studied enable young people to build a more complex appreciation of what it means to live life as a Christian. They become increasingly aware that this is not one thing, that Christians live their faith in different ways and this is influenced by historical and cultural factors. This unit of three cycles of enquiry into the concepts/words of *love/agape*, *God* and *community/church* is intended to last a whole term of about 10-12 weeks. In the secondary school, this is assumed to be one lesson per week of around one hour. Each cycle will last three or four lessons. The precise material young people encounter and study at **Inquire** and **Contextualise** will depend upon what has been encountered at KS1 and KS2. Secondary school teachers should liaise with primary feeder schools to ensure material introduced at KS3 builds on what has gone before. This unit of study could lead to a further unit of study into the Christian traditions in Year 8 or Year 9 into the concepts/words of *forgiveness* and *reconciliation*. These concepts/words could also be included into overview studies. In Year 7, young people are expected to be able bring more than one concept/word together and respond, for example, to questions such as *How might a Christian's understanding of love influence how they see God's action in the world?* This unit of study lays sound foundations for study of Christianity at GCSE or A level.

(*Golden thread* concepts/words in **bold**.)

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of the concept/ word for those in the tradition as well as for yourself
<b>Love/Agape</b> (Selfless love)	Young people's attention is brought to their experience of <b>love</b> .	New Testament first written in Greek – why? Christian vocabulary influenced by these conceptualisations of <b>Love = Agape</b> .  Christian historical timeline.  Distinguish between Jesus' life and teachings: stories Jesus told (eg parables) and miracles.	Local, national and international examples of Christians living out Jesus' teachings on <b>love</b> , eg Christian response to the early 21 <sup>st</sup> Century refugee crisis. St Edigio community working with refugees in Italy and UK:  <a href="http://www.santegidio.org.uk/">www.santegidio.org.uk/</a> .	<i>To what extent is selfless <b>love</b> important for a Christian?</i>  and <i>Could selfless <b>love</b> ever matter in my life or my community?</i>

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of the concept/ word for those in the tradition as well as for yourself
<i>Love/Agape</i> (Selfless love)		Exemplify Jesus' teachings on <i>love</i> , eg Good Samaritan.  New Testament also contains letters – introduce Paul's letter to Corinthians.	Christian Aid's work with refugees: <a href="http://www.christianaid.org.uk/appeals/key-appeals/christian-aid-week/news-blogs/love-never-fails-blog">www.christianaid.org.uk/appeals/key-appeals/christian-aid-week/news-blogs/love-never-fails-blog</a> .  Local church running food bank and/or homeless shelter.	
<i>God</i>	Young people's attention is brought to the concept/word <i>God</i> .	Christian experience of, and theology in relation to, <i>God</i> .  Omnibenevolent, omnipotent, omniscient.  Immanence and transcendence.  The Trinity.  Christian representations of <i>God</i> in art through time.	Contemporary, lived accounts of Christians' experiences of <i>God</i> .	What difference does the Christian experience of <i>God</i> , as well as theology and doctrinal teaching in relation to <i>God</i> , make to the way a Christian lives their life? (What can be discerned here will depend on what has been encountered and studied at <b>Inquire</b> and <b>Contextualise</b> .)  <i>What do I think of that?</i>

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of the concept/ word for those in the tradition as well as for yourself
<p><b>Community/ Church</b></p>	<p>This is a <i>golden thread</i> concept/word and might be the first time it has been studied in KS3.</p> <p>The teacher can first bring young people's attention to their experiences of <b>community</b> – before <i>picking up the threads</i> of what has been previously encountered and studied in primary school.</p>	<p>Christian word <i>Church</i> – as <i>the body of Christ</i> – <b>community</b> of believers.</p> <p>Early followers of Jesus.</p> <p>Opportunities for teaching denominations including historical background: East-West Schisms: Reformation.</p> <p>Place of Theology – different kinds of theology – plurality of theological questions and ways of studying theology.</p> <p>Significant areas of disagreement especially over matters of authority and the place of the Bible.</p> <p>Place of the Sacraments.</p> <p>What it means to be a Christian is not only one thing.</p>	<p>Lived examples of different ways of Christian life.</p> <p>Christians talking about <i>The Mass, Holy Communion</i>.</p> <p>Possible panel discussion in relation to marriage.</p>	<p>Why is the <i>Church</i> 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 and those around me?</p>

# Hindu traditions – concepts/words mapped through the key stages

## Hindu traditions at Key Stage 1

It is most likely that children will be first introduced to Hindu traditions at KS1 or KS2. Below are exemplar overview maps for teaching Hindu traditions at KS1 and KS2. Age-appropriate supporting material will be made available from the Hampshire RE Centre: [www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre) and on the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

(*Golden thread* concepts/words in **bold**.)

Key Stage 1	Concept/word	Knowledge encountered (usually at Contextualise step)
Year 1 (spring)	<i>Precious</i> ( <b>Special</b> )	<i>Water for KS1</i> pack (RE028) available to purchase from the Hampshire RE Centre.
Year 1 (summer)	<i>Creation stories</i>	<i>Creation stories</i> – medium-term plan available from the HIAS RE curriculum website.
Year 2 (autumn)	<i>Light (as a symbol)</i>	Divali (taught possibly with Christmas).
Year 2 (summer)	<b>Belonging</b> <i>Remembering</i>	<i>The festival of Holi</i> pack (RE012) available to purchase from the Hampshire RE Centre.

## Hindu traditions at Key Stage 2

If Hindu traditions have not been encountered at KS1, they may be introduced at KS2, usually in Years 3 and 4.

(*Golden thread* concepts/words in **bold**.)

Key Stage 2	Concept/word	Knowledge encountered (at Inquire and Contextualise steps)
Year 3 (autumn)	<i>Good and evil</i>	Divali – <i>Hindu festivals</i> pack (RE010) available from the Hampshire RE Centre.
Year 3 (summer)	<b>Special</b> <i>Ritual</i>	Hindu worship – <i>The Hindu temple</i> pack (RE011) available to purchase from the Hampshire RE Centre.
Year 4 (spring)	<b>Community</b> <i>Devotion</i>	Mahashivratri – <i>Hindu festivals</i> pack (RE010) available from the Hampshire RE Centre.
Year 4 (summer)	<i>Protection</i>	Raksha Bandhan – medium-term plan available from the HIAS RE curriculum website.



# Hindu traditions at Key Stage 3

## Exemplar Key Stage 3 unit of study for teaching in around 12 hours

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

If Hindu traditions are not studied at GCSE, there is a place for this unit as a Dharmic depth study in a KS3. This exemplar unit of study aims to introduce what it may mean to live with a Hindu orientation on life, whilst emphasising that this is not one thing.

This unit of three cycles of enquiry into the concepts/words of *ultimate reality/Brahman*, *law of action/Karma* and *duty/divine law/Dharma*, is intended to last a whole term of about 10-12 weeks. In the secondary school this will be assumed to be one lesson per week of around one hour. Each cycle will last three or four lessons.

The precise material young people encounter and study at **Inquire** and **Contextualise** will depend upon the age and previous experience of what has been encountered at KS1 and KS2. Secondary school teachers should liaise with the primary feeder schools to ensure progression in material introduced at KS3.

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of the concept/word for those in the tradition as well as for yourself
<i>Ultimate reality/ Brahman</i>	Teacher brings young people's attention to their own experiences of <i>ultimate reality</i> , eg through 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 solar system has changed since Holst's time, and that science is always open to new discoveries.	<p><i>Brahman</i>: ancient Indian name for this reality. What philosophical questions arise from ideas regarding Brahman? Study of texts from for example the Vedas and Upanishads.</p> <p><i>Trimurti</i></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>Study 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>Work of the physicist Vandana Shiva: <a href="http://www.navdanya.org/site/">www.navdanya.org/site/</a>.</p>	<p>Why might the sense of there being an <i>ultimate reality</i> be important for someone living in a way influenced by the Hindu traditions?</p> <p>What do I think about the way of experiencing <i>ultimate reality</i> as expressed in the Hindu traditions?</p>

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of the concept/word for those in the tradition as well as for yourself
<i>Ultimate reality/ Brahman</i>	<p>Discuss images and soundscapes coming from the Hubble Telescope.</p> <p>Would having no idea of <i>ultimate reality</i> change your life?</p>	<i>Shiva</i> : The Hindu god (deity) associated with the destructive aspect of creation.		
<i>Law of action/ Karma</i>	<p>Discuss the experience of accidentally stubbing one's toe or falling over. How predictable would the consequences be? Gravity is invisible and not fully explained. Electricity not understood or seen but its effects are.</p> <p>Could there be other forces as yet not seen or understood?</p>	Investigate what the Hindu traditions have to say about <i>karma</i> .	Explore the everyday life of a practicing Hindu where <i>karma</i> makes a difference (for example food, both eating and preparation).	<p>In what ways might living with the possibility of <i>karma</i> make a difference for how a Hindu lives their life?</p> <p>What do I think about that – what is important for me when deciding how to live?</p>
<i>Duty/ Divine law/ Dharma</i>	<p>Reflect on the experience of making life choices – in terms of how to live, how to treat others around you, what jobs to do, who to marry and so on.</p>	<p>Investigate what the Hindu traditions have to say about <i>dharma</i>.</p> <p>For example, study in the Bhagavad-Gita how Krishna, as Arjuna's charioteer <i>dharma</i> (as duty, righteousness) or how in the Ramayana, Rama is said to be an example of upholding <i>dharma</i>.</p>	<p>Explore the life of a particular Hindu who has made a choice about how to live, what career to follow, eg a musician.</p> <p>The nature of human life in Hinduism – GCSE Religious Studies – BBC Bitesize:  <a href="http://www.bbc.co.uk/bitesize/guides/zmgny4j/video">www.bbc.co.uk/bitesize/guides/zmgny4j/video</a>.</p>	<p>What difference might <i>dharma</i> make for a Hindu?</p> <p>Could having a strong sense of there being a particular purpose be important for everyone?</p>

# Humanist approach to life – concepts/ words mapped through the key stages

## Humanist approach to life at Key Stage 1

It is most likely that children will first be introduced to a Humanist approach to life in KS2, but a school may also wish to introduce it earlier in KS1. Below are exemplar KS1 and KS2 overview maps. Supporting material will be made available from the Hampshire RE Centre:

[www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre) and on the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

(*Golden thread* concepts/words in **bold**.)

Key Stage 1	Concept/word	Knowledge encountered (usually at Contextualise step)
Year 1 (spring)	<b>Belonging</b>	Ceremonies celebrated by Humanists.
Year 1 (summer)	<b>Special</b>	What makes us special.

## Humanist approach to life at Key Stage 2

If Humanist traditions have not been encountered at KS1, they may be introduced at KS2.

Key Stage 2	Concept/word	Knowledge encountered (at Inquire and Contextualise steps)
Year 4	<i>The golden rule</i>	The moral standards to use in life.
Year 5	<i>The good life</i>	What is a life that is good and who decides this?
Year 6	<i>The river of life</i>	What happens after death and a person's legacy.

# Humanist approach to life at Key Stage 3

## Exemplar Key Stage 3 unit of study for teaching in around 12 hours

Overarching enquiry question: *How do Humanists find value in the one life they believe they have?*

Young people in KS3 should have the opportunity to encounter and study an approach to life informed by something other than a religious orientation. This exemplar unit of study for KS3 introduces young people to what it might mean to live with a Humanist approach to life.

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of concept/word for those in the tradition as well as for yourself
<i>Naturalism</i>	<p>Teacher creates opportunity to bring young people's attention to their experience of the natural world. For example silent walk in the school grounds, watching clouds, weather observations.</p> <p>Use part of Carl Sagan <i>Pale blue dot</i> film:  <a href="http://www.youtube.com/watch?v=GO5FwsblpT8">www.youtube.com/watch?v=GO5FwsblpT8</a>.</p>	<p>Introduce the idea of scientific enquiry, the scientific method, and the connections with naturalism. Study the view that everything has a natural cause that can be explored and studied through science.</p>	<p>Consideration of the achievements and motivations of Carl Sagan.</p> <p><a href="http://www.space.com/15994-carl-sagan.html">www.space.com/15994-carl-sagan.html</a>.</p>	<p>Why is <i>science</i> important for Humanists?</p> <p>What is my response to that?</p>
<i>Responsibility</i>	<p>Teacher creates opportunity to bring young people's attention to their experience of a situation where behaving responsibly matters – for example turning off taps in the sink ... walking up crowded school stairs.</p>	<p>Enquiry into Humanist ideas about living a <i>responsible</i> life.</p> <p><a href="https://humanists.uk/education/recommended-resources/">https://humanists.uk/education/recommended-resources/</a>.</p>	<p>Consideration of the philosopher Peter Singer and his work. Also see the short video clip that raises the matter of responsibility. <i>The Life You Can Save</i>:</p> <p><a href="http://www.youtube.com/watch?v=onsldBanynYmat">www.youtube.com/watch?v=onsldBanynYmat</a>.</p>	<p>How important is <i>responsibility</i> to a Humanist?</p> <p>What do I think about that?</p>

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of concept/word for those in the tradition as well as for yourself
<i>The one life</i>	Invite a response to this piece of writing from mathematician and peace activist Bertrand Russell:  <a href="http://www.brainpickings.org/2018/07/03/how-to-grow-old-bertrand-russell/">www.brainpickings.org/2018/07/03/how-to-grow-old-bertrand-russell/</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, Amnesty International and international activities of Humanists worldwide.	Why is it important to Humanists to <i>value human life</i> ?  Does this matter to me?

# Jewish traditions – concepts/words mapped through the key stages

## Jewish traditions at Key Stage 1

Children may first be introduced to Judaism at KS1. However, if Judaism has not been studied at KS1 it may be introduced at KS2, usually in Year 3 and Year 4. Exemplar curriculum overview maps for teaching Judaism in KS1 and KS2 are below. They aim to introduce young children to what a Jewish way of looking at and existing in the world might be like.

Age-appropriate supporting material will be made available from Hampshire RE Centre:

[www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre)

and on the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

(*Golden thread* concepts/words in **bold**.)

Key Stage 1	Concept/word	Knowledge encountered (usually at Contextualise step)
Year 1 (autumn)	<i>Thanking</i>	Sukkot – <i>The Harvest</i> pack (RE009) available to purchase from the Hampshire RE Centre.
Year 1 (spring)	<i>Remembering (Shabbat)</i>	<i>Shabbat</i> pack (RE022) available to purchase from the Hampshire RE Centre.
Year 2 (autumn)	<i>Light (as a symbol)</i>	Hannukah – medium-term plan available from the HIAS RE curriculum website.
Year 2 (spring)	<i>Remembering</i>	Passover – <i>Passover</i> pack (RE020) available to purchase from the Hampshire RE Centre.

## Jewish traditions at Key Stage 2

(*Golden thread* concepts/words in **bold**.)

Key Stage 2	Concept/word	Knowledge encountered (at Inquire and Contextualise steps)
Year 3 (autumn)	<i>Identity</i>	Mezuzah and shema – <i>Synagogue</i> pack (RE027) available to purchase from the Hampshire RE Centre.
Year 3 (spring)	<i>Freedom</i>	Passover – <i>Passover</i> pack (RE020) available to purchase from the Hampshire RE Centre.
Year 4 (any)	<i>Remembering</i>	Shabbat – medium-term plan available from the HIAS RE curriculum website.
Year 4 (any)	<i>Authority</i>	Torah – <i>Synagogue</i> pack (RE027) available to purchase from the Hampshire RE Centre.

# Jewish traditions at Key Stage 3

## Exemplar Key Stage 3 unit of study for teaching in around 12 hours

Overarching enquiry question for the whole term: *What does it mean to live a Jewish life?*

For young people who have studied the Jewish traditions at KS1 or KS2 this exemplar unit of study aims broaden and deepen young people’s appreciation of what it may mean to live a Jewish life today and to encounter greater complexity than before. This unit of study comprises of three cycles of enquiry into the concepts/words of *instruction* (Torah), *tradition* and *remembrance* is intended to last a whole term of about 10-12 weeks. In the secondary school this is assumed to be one lesson per week of around one hour. Each cycle will last three or four lessons. The precise material young people encounter and study at **Inquire** and **Contextualise** will depend upon the age and previous experience of what has been encountered at KS1 and KS2. Secondary school teachers should liaise with primary feeder schools to ensure material introduced at KS3 builds on what has gone before.

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern the value of the concept/ word for those in the tradition as well as for yourself
<p><i>Instruction or guidance for life/Torah</i></p> <p>(This enquiry will be the longest – around four-six lessons.)</p>	<p>Young people’s attention is brought to their experience of <i>instruction(s)</i>, first in general and then for life.</p>	<ol style="list-style-type: none"> <li>1 An investigation into aspects of what the Torah is.</li> <li>2 Introduction to the different streams of Jewish tradition and how Torah is interpreted in each.</li> <li>3 Introduction to traditional commentaries (Talmud and others), and their interpretations and emphasis in the streams.</li> <li>4 Teaching about Jewish history from the earliest times, including Abraham, Moses and the Diaspora.</li> </ol>	<p>Examples may include ways in which Jews live their life, for example in the interpretation of food laws.</p> <p>Also, Jews from different backgrounds talking about head covering and if time, also include festivals of significance: Hanukah and/or Yom Kippur.</p>	<p>Is following the Torah (instruction) is important for all Jews?</p> <p>and</p> <p>Could having a set of instructions or guidance be important for me in my life?</p>

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern the value of the concept/ word for those in the tradition as well as for yourself
<i>Tradition</i> (Two lessons.)	Young people's attention is brought to their experience of tradition.	If not already studied, introduce the kippah.  Historical background to festivals and significance of for example the Menorah and Shofar.	Jews from different backgrounds talking about how they celebrate Hanukah and/or Yom Kippur.	Is tradition always important for those living a Jewish life?  and  In what ways might traditions be important for me?
<i>Remembrance</i> (It may be helpful if this enquiry is studied at the same time as the Holocaust in history lessons and should take around three lessons.)	Beginning with a focus on memory and the experience of remembering. Young people's attention is brought to the distinct idea of <i>remembrance</i> – as something collective. Examples are explored in first lesson.	Further study of the life of Moses, the leaving of Egypt and institution of Passover.	This could include meeting with people who can discuss authentic lived examples of ways in which Passover was celebrated during World War II as well as the ways in which Jews celebrate Passover today – discussing also the range of traditions.	How is the experience of remembrance during Passover important for Jews today ?  and  Does remembrance have value for me?



# Muslim traditions – concepts/words mapped through the key stages

## Muslim traditions at Key Stage 1

It is most likely that children will first be introduced to Muslim traditions in KS2, but a school may also wish to introduce it earlier, in KS1. Below are exemplar KS1 and KS2 overview maps. Supporting material will be made available from the Hampshire RE Centre: [www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre) and on the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

(*Golden thread* concepts/words in **bold**.)

Key Stage 1	Concept/word	Knowledge encountered (usually at Contextualise step)
Year 1 (autumn)	<i>Creation</i>	Creation in Islam – medium-term plan available from the HIAS RE curriculum website.
Year 1 (spring)	<b>Special</b> ( <i>book</i> )	The Qur'an – medium-term plan available from the Hampshire RE Moodle.
Year 2	<i>Celebration</i>	Eid al Fitr and Eid al Adha.
Year 2 (spring)	<b>Special</b> ( <i>place</i> )	The Mosque – medium-term plan available from the HIAS RE curriculum website.

## Muslim traditions at Key Stage 2

If Muslim traditions have not been encountered at KS1, they may be introduced at KS2, usually in Years 5 and 6.

(*Golden thread* concepts/words in **bold**.)

Key Stage 2	Concept/word	Knowledge encountered (at Inquire and Contextualise steps)
Year 5	<b>Belonging</b>	Shahada and salat – <i>Islam for KS2</i> pack (RE040) available to purchase from the Hampshire RE Centre.
Year 5	<b>Community/Umma</b>	Hajj and zakat – <i>Islam for KS2</i> pack (RE040) available to purchase from the Hampshire RE Centre.
Year 6	<i>Ritual</i>	Wudu and Eid al Fitr and Eid al Adha – <i>Islam for KS2</i> pack (RE040) available to purchase from the Hampshire RE Centre.
Year 6	<i>Peace</i>	Revelation of the Qur'an, Ramadan and sawm – <i>Islam for KS2</i> pack (RE040) available to purchase from the Hampshire RE Centre.

# Muslim traditions at Key Stage 3

## Exemplar Key Stage 3 unit of study for teaching in around 12 hours

Overarching exemplar enquiry question for the whole term: *What does it mean to live a life as a Muslim today?*

Whether or not Muslim traditions are studied at GCSE, a depth study into Muslim traditions is recommended at KS3. If young people have studied Muslim traditions at KS2 this exemplar unit of study aims to broaden and deepen young people's appreciation of what it may mean to live as a Muslim today. They should encounter greater complexity than in KS2.

This unit of study is comprised of three cycles of enquiry into the concepts/words of *Islam* (as surrender/submission), *umma* (community) and *jihad* (as struggle and striving to live a good life) is intended to last a whole term of about 10-12 weeks. In secondary school this is assumed to be one lesson per week of around one hour. Each cycle will last three or four lessons.

The precise material young people encounter and study at **Inquire** and **Contextualise** will depend on what has been encountered at KS2. Secondary school teachers should liaise with primary feeder schools to ensure material introduced at KS3 builds on what has gone before. Other cycles of enquiry for example into *Tawheed* could replace *Islam*, if previously studied.

(*Golden thread* concepts/words in **bold**.)

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of concept/word for those in the tradition as well as for yourself
<i>Surrender/ Submission/ Peace/Islam</i>	Young people are brought to attend to their experiences of giving up something for a greater good.	Investigate a Muslim's understanding of <i>submission</i> .  Revelation of The Qur'an to the Prophet Muhammad (pbuh) and also influence of The Hadith, one God and the shahada.	Introduce examples of young people who are living a Muslim life.	Can <i>submission</i> lead to <i>peace</i> ?  In what ways is <i>submission</i> important in the life of a Muslim?  Could this have any relevance in my life?

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern value of concept/word for those in the tradition as well as for yourself
<i>Community/ Umma</i>	Young people are brought to attend to their experience of <b>community</b> .	Investigate Muslim interpretations of <i>umma</i> .  If not already introduced, teach about prayer and wuzu.	Encounter contemporary examples of those who have made Hajj, discuss how the experience of Hajj may relate to the experience of <i>umma</i> . This is an opportunity to teach Zakat and any distinction within Islam with regard to Zakat.	In what ways is <i>umma</i> important to a Muslim?  Is <b>community</b> of value to me?
<i>Struggle and striving/Jihad</i>	Young people are brought to attend to their own experience of <i>struggle and striving</i> .	Muslim theological interpretations of the concept/word of <i>jihad</i> .	Ramadan.	How might <i>jihad</i> matter to a Muslim?  Is striving to live a good life important to me?

# Sikhi faith traditions – concepts/words mapped through the key stages

## Sikhi faith traditions at Key Stage 1

Children may be introduced to Sikhi faith traditions in KS1 but may also be introduced to them in KS2. Below are exemplar KS1 and KS2 overview maps for teaching the Sikhi faith traditions. Age-appropriate supporting material will be made available from Hampshire RE Centre: [www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre) and on the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk) and the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

(*Golden thread* concepts/words in **bold**.)

Key Stage 1	Concept/word	Knowledge encountered (usually at Contextualise step)
Year 1 (autumn)	<b>Special clothes</b>	The five Ks – <i>Sikhi faith at KS1</i> pack (RE042) available to purchase from the Hampshire RE Centre.
Year 1 (spring)	<b>Special places</b>	The Gurdwara – <i>Sikhi faith at KS1</i> pack (RE042) available to purchase from the Hampshire RE Centre.
Year 2 (autumn)	<b>Special people</b>	The gurus – <i>Sikhi faith at KS1</i> pack (RE042) available to purchase from the Hampshire RE Centre.
Year 2 (summer)	<b>Special books</b>	The Guru Granth Sahib – <i>Sikhi faith at KS1</i> pack (RE042) available to purchase from the Hampshire RE Centre.

## Sikhi faith traditions at Key Stage 2

(*Golden thread* concepts/words in **bold**.)

Key Stage 2	Concept/word	Knowledge encountered (at Inquire and Contextualise steps)
Year 3	<i>Identity</i>	Baisakhi – <i>Sikhi faith at KS2</i> pack (RE043) available to purchase from the Hampshire RE Centre.
Year 4	<b>Love as wisdom</b>	The gurus – <i>Sikhi faith at KS2</i> pack (RE043) available to purchase from the Hampshire RE Centre.
Year 4	<b>Love as service</b>	The langar – <i>Sikhi faith at KS2</i> pack (RE043) available to purchase from the Hampshire RE Centre.

# Sikhi faith traditions at Key Stage 3

## Exemplar Key Stage 3 unit of study for teaching in around 12 hours

Overarching enquiry question: *What does it mean to live a life as a Sikh today?*

A depth study into a Dharmic tradition must be present at KS3. If young people have studied Sikhi faith traditions at KS2 this exemplar unit of study should broaden and deepen young people's appreciation of what it may mean to live as a Sikh today. They should encounter greater complexity than in KS2. If this is the first opportunity young people have had to encounter the Sikhi faith tradition, due consideration of their prior experience of particular concepts/words should be taken into account when making the KS3 curriculum.

It is recommended each enquiry takes between three to four lessons. The precise material young people encounter and study at **Inquire** and **Contextualise** will depend upon the age of the young people, what prior *golden thread* concepts/words have been studied over time as well as what has been taught regarding the Sikhi traditions at KS1 and KS2. Secondary school teachers should always liaise with the primary feeder schools to ensure progression in material to be introduced at each key stage.

(*Golden thread* concepts/words in **bold**.)

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern the value of the concept/ word for those in the tradition as well as for yourself
<b>Love as service/Sewa</b>	Teachers bring young people's attention to their experiences of service and explore how this could be an expression of <b>love</b> .	Teach here about the founders of the Sikhi faith tradition, Guru Nanak and the other Gurus and The Guru Granth. In Sanskrit, <b>Sewa</b> means <i>service</i> . For Sikhs selfless efforts to serve others. Teachings of The Guru's in the Guru Granth.	Investigate Sewa UK: <a href="https://sewauk.org/">https://sewauk.org/</a> .	Why is service (Sewa) important for Sikhs?  Is there anything in selfless service that could be of value to me?
<b>Community/ Khalsa</b>	Teachers bring young people's attention to and deepen thinking on <b>community</b> .	Khalsa: Guru Gobind Singh on March 30, 1699 (Baisakhi Day) Sikh <b>community</b> was instituted by Guru Gobind Singh. Khalsa used to denote both the body of initiated Sikhs and the <b>community</b> of all Sikhs. Teach about initiation and five Ks.	If possible, enable a visit to school, face to face or virtually from member Sikh <b>community</b> in Hampshire/ nationally.	In what ways is the Khalsa important for Sikhs? What difference might it make in someone's life?  What difference does <b>community</b> make in my life?

Key concepts/ words for each cycle of enquiry	Communicate and Apply steps	Inquire: examples of material that could be taught – these are exemplary only and not conclusive	Contextualise: examples of the lived experience – these are exemplary only and not conclusive	Discernment (Evaluate) step: discern the value of the concept/ word for those in the tradition as well as for yourself
<i>Equality</i>	Teachers bring young people to attend to their own experiences of <i>equality</i> .	The Mool Mantra – an essential of Sikhi faith emphasising oneness of God and all creation.  The Ik Onkar symbol reminds Sikhs of the oneness of God and the oneness of humanity (that everyone is equal). Also helps to focus on Waheguru when Sikhs pray and meditate.	The Langar brings together all the concepts/ words studied in this unit and illustrates how all things link in the Sikh traditions – demonstrates <i>equality</i> .	Why does it matter to Sikhs to live out the key principle of <i>equality</i> in their lives?  Could the principle of <i>equality</i> be important to me? Why? In what ways might this show itself?

## **Section 3**

# **Lists of concepts/words**

# A concepts/words

Examples of concepts/words shared within as well as outside of religions and religious traditions:

- *belonging*
- *celebration*
- *care*
- *community*
- *creation*
- *devotion*
- *equality*
- *freedom*
- *gift*
- *good and evil*
- *hope*
- *identity*
- *interpretation*
- *journey's end*
- *justice*
- *light*
- *love*
- *message*
- *new life*
- *peace*
- *poverty*
- *remembering*
- *special*
- *storytelling*
- *thanking*
- *welcoming*
- *wisdom.*



# Golden thread concepts/words

*Living Difference IV* identifies four A concepts/words that will thread through the whole curriculum to enable continuity across key stages ([see Section 2](#)):

- *community*
- *belonging*
- *special*
- *love*.

*Golden thread* concepts/words must be studied at each key stage at least once (each two years in KS2). In Year R, at least one of these *golden thread* concepts/words should be introduced. In Year 1, children will study two of the *golden thread* concepts/words and in Year 2 the other two. In Year 3, children will study two of the *golden thread* concepts/words and in Year 4 the other two. Similarly in Year 5 and Year 6 and again all four studied across KS3.

*Golden thread* concepts/words link with other A, B and C concepts/words and when included through a course of study ([see Section 2](#)) for each key stage. This will enable a deepening and broadening of the experiential, the intellectual and the discernment moments of teaching both within a unit of study (for example an in-depth study into a particular tradition in a cycle of enquiry, [see Section 2](#)) as well as across the child and young person's religious education through their whole time in primary and secondary education. It is expected that as children get older, the nuances of the *golden thread* concepts/words will be explored. For example, studying *special* as *sacred* or *holy*.

# B concepts/words

Examples of concepts/words that are shared across religions and religious traditions:

- *angels*
- *ceremony*
- *creation*
- *discipleship*
- *faith*
- *God*
- *initiation*
- *holy*
- *pilgrimage*
- *prayer*
- *prophet/prophethood*
- *myth*
- *rites of passage*
- *ritual*
- *sacred*
- *salvation*
- *samsara*
- *stewardship*
- *symbol*
- *worship.*

# C concepts/words

Examples of concepts/words distinctive to particular religions and religious faith and other traditions are set out on the following pages.

For further information about a range of religious and other traditions, written specifically for teachers see Knowledge, RE:ONLINE: [www.reonline.org.uk/knowledge/](http://www.reonline.org.uk/knowledge/).

A very useful resource which gives definitions, as well as being able to hear the term pronounced, described and used in context, 16 other religious and other traditions, can be found at RE Definitions: <http://re-definitions.org.uk/>.

# The Bahá'í faith

A unit of study focussing on the question of what it means to live life in the Bahá'í faith in the world today, would be expected to ensure children and young people can engage with and study some of these key concepts/words.

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/words 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**

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. We are all interconnected – global issues such as oceans, pollution, and viruses need a global solution. We all, individuals, governments (local, regional, national), must work together to solve these problems.

## **Equality between women and men**

The teachings state that women and men 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. A frequent analogy is that of a bird with two wings, which must be equal for the bird to fly. While the Bahá'í teachings assert the full spiritual and social equality of women to men, the notion of equality does not imply sameness. Bahá'í parents must educate their children, but if it is not possible to educate both sons and daughters, the girls must be educated as they may be mothers in the future.

## **God – The unknowable essence**

A single, all-powerful, eternal, everlasting and indivisible God. There is a single, limitless deity who knows all (omniscient) and is in all places (omnipresent). The created cannot understand the creator, but manifestations of God, such as Abraham, Krishna, Moses, Christ, Mohammed and Bahá'u'lláh can manifest or mirror attributes of God, such as Glory, Truth, Mercy, Justice, etc.

## **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 timeless and placeless. In life the soul develops spiritual qualities which remain.

## **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'u'lláh is the most recent, but not the last, 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 women and men. Education should promote the essential harmony of science and religion. The education of girls and women is particularly emphasised.

***Private life***

Daily prayer is enjoined on Bahá'ís and meditation is also emphasised. But work, in the spirit of service, is considered worship. Service to humanity is our purpose in life. Prejudice against races, nationalities, etc, is forbidden. Love for mankind must be boundless.

# Buddhist traditions

A unit of study focussing on the question of what it means to live life in a Buddhist tradition in the world today, would be expected to ensure children and young people can engage with and study some of these key concepts/words. [Buddhist traditions – concepts/words mapped through the key stages.](#)

Non-English words used here are taken from the ancient Indian languages of Sanskrit (SK) and Pali (P). In some cases, both most used transliterations are included here. These words have technical meanings, often with no accurate English equivalent, although some, such as *karma* or *nirvana* have found their way into everyday English. Please note this may not always be helpful since *popular* usage may not be accurate compared to those in the Buddhist traditions.

<b>Anatta</b>	No permanent self.
<b>Anicca</b>	Impermanence, change.
<b>Arhat (SK)/ Arahant (P)</b>	Enlightened disciple. The fourth and highest stage of realisation recognised by the Theravada Buddhist tradition.
<b>Bodhisattva (SK)/ Bodhisatta (P)</b>	A person who has made the vow to follow the bodhisattva path to complete awakening over many lifetimes. The inspiration of the bodhisattva vow is a central feature of Mahayana Buddhist tradition.
<b>Buddha</b>	<i>The enlightened one</i> : a being who has discovered reality as it really is for themselves. May refer to the historical person, or other such beings in the past or future. In all Buddhist traditions there are many Buddhas. And the term may also refer to the reality underpinning the universe.
<b>Dharma (SK)/ Dhamma (P)</b>	Teachings of the Buddha, the truth about reality.
<b>Dukkha</b>	The unsatisfactoriness of worldly existence, suffering.
<b>Karma (SK)/ Kamma (P)</b>	The principle of cause and effect in the moral realm (or better morally) significant actions that affect a person's circumstances in this or future life. Any intentional action.
<b>Karuna</b>	Compassion.
<b>Maitri (SK)/ Metta (P)</b>	Loving kindness. A pure love which is neither grasping nor possessive. A wish that others should have happiness and the cause of happiness.
<b>Nirvana/Nibbana</b>	The state of peace reached when ignorance and attachment are extinguished and enlightenment is reached.
<b>Prajna</b>	Wisdom.

<b>Samsara (both SK and P)</b>	<i>Wandering on</i> refers to the cycle of birth, death and rebirth, into life characterised by suffering, impermanence and death. Although the concept of living many lives until the cycle can be broken is shared by other religions of Indian origin, the Buddhist concept does not accept the idea that there is an eternal, unchanging self or soul which is reincarnated into successive lives (see <i>anatta</i> ), rather it is a process subject to causes and conditions.
<b>Sangha</b>	The Buddhist community. Often used specifically to refer to the monastic community.
<b>Sila</b>	Ethical conduct. The fourth, fifth and sixth steps on the eightfold path, or middle way, taught by the historical Buddha. There are also various lists summarising ethical conduct such as the <i>five precepts</i> undertaken by Theravada Buddhists.
<b>Tanha</b>	<i>Thirst</i> , meaning attachment, craving or desiring.

# Christian traditions

A unit of study focussing on the key question or including questions regarding what it means to live a Christian life in the world today, or one influenced by the Christian traditions, would be expected to introduce and enable children and young people to encounter, enquire into and study, some of these key concepts/words. [Christian traditions – concepts/words mapped through the key stages.](#)

<b>Agape</b>	The love of God for humanity, which Christians should seek to emulate.
<b>Atonement</b>	Reconciliation between God and humanity through Christ, restoring a relationship broken by sin.
<b>Church</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>Grace</b>	The freely given and unmerited favour of God's love for humanity. The means to salvation through faith in Jesus Christ.
<b>Incarnation</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>Logos</b>	The Word. The pre-existent Word of God incarnate as Jesus Christ.
<b>Resurrection</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>Redemption</b>	The effect of the deed of Jesus Christ in setting people free from sin through his death on the cross.
<b>Repentance</b>	The acceptance of our unworthiness before God and recognition of the need to be saved from sin by his love.
<b>Reconciliation</b>	The uniting of believers with God through the sacrifice of Jesus Christ. The process of reconciling Christians with one another.
<b>Salvation</b>	The belief that all believers will be saved and live in God's presence.
<b>Sin</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>Sacrament</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.
<b>Trinity</b>	The doctrine of the three-fold nature of God as Father, Son and Holy Spirit. Three persons (or forms) in one God.



# Hindu traditions

A unit of study focussing on the key question or including questions of what it means to live a life as a Hindu in the world today, would be expected to introduce and enable children and young people to encounter, enquire into and study, some of these key concepts/words. [Hindu traditions – concepts/words mapped through the key stages](#).

<b>Ahimsa</b>	Non-violence.
<b>Atman</b>	One's true or innermost self, often identified with the absolute essence of the world, <i>Brahman</i> .
<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>Bhakti yoga</b>	The <i>yoga</i> of loving devotion.
<b>Brahma</b>	The Hindu god (deity) associated with creation and creative power. One of the trimurti (the three deities who control the <i>gunas</i> : the three functions of creation, preservation and destruction).
<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>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 <i>karma</i> ).
<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>Jati</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 <i>varna</i> .
<b>Jnana yoga</b>	The path of knowledge.
<b>Karma</b>	Action or deed, understood to determine the quality of subsequent experience. According to the law of <i>karma</i> good and bad deeds cause the doer to experience subsequent enjoyment and suffering respectively.
<b>Karma yoga</b>	The path of selfless action, without expectation of reward.
<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>Moksha</b>	Liberation or release from <i>samsara</i> .
<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>Samsara</b>	Literally <i>passage</i> . Refers to the cycle of life, death and rebirth, often described as the source of unhappiness.
<b>Shiva</b>	The Hindu god (deity) associated with the destructive aspect of creation. One of the trimurti.
<b>Varna</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>Vedas</b>	The ancient scriptures that contain the revealed knowledge of reality.
<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>Yoga</b>	The paths (marg) to <i>moksha</i> .

# Humanist approach to life

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 19<sup>th</sup> Century.

A unit of study focussing on the key question or including questions of what it means to live with a Humanist approach to life in the world today, would be expected to introduce and enable children and young people to encounter, enquire into and study, some of these key concepts/ words. [Humanist approach to life – concepts/words mapped through the key stages.](#)

<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.
<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>Human potential</i></b>	Respect for and celebration of the inheritance of human achievement: intellectual, philosophical, artistic, social, technological and scientific. Recognition of our capacities and potential to make the world a better place.
<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>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>Mortality</i></b>	Death as the end of personal existence. 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>Rationalism and naturalism</i></b>	Explanation of human and natural phenomena based on reason, verifiable evidence and scientific method.
<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>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>The one life</i></b>	Believing this is the one life we have, making the most of life and seeking and finding happiness in the here and now, making meaning and purpose for ourselves, and supporting others to do the same.
<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.

# Jewish traditions

A unit of study focussing on the question or including questions in relation to what it means to live a Jewish life in the world today, would be expected to introduce and enable children and young people to encounter, enquire into and study, some of these key concepts/words. [Jewish traditions – concepts/words mapped through the key stages](#).

<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>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>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 <i>kedusha</i> when performed.
<b>Mitzvah/mitzvot</b> (plural)	A commandment from the Torah.
<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.
<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>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>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>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> ”.

# Muslim traditions

A unit of study focusing on the question or including questions in relation to what it means to live a life as a Muslim in the world today, would be expected to introduce and enable children and young people to encounter, enquire into and study, some of these key concepts/words.

[Muslim traditions – concepts/words mapped through the key stages.](#)

<b>Akhirah</b>	Life after death, the hereafter.
<b>Akhlaq</b>	Ethics governing conduct, character and attitudes.
<b>Allah</b>	The Muslim term for God, the Almighty One.
<b>Ibadah</b>	Worship and actions demonstrating obedience and commitment to God.
<b>Iman</b>	Faith.
<b>Islam</b>	Submission to the will of Allah, leading to peace, <i>or</i> willing submission to Allah's Divine Guidance leading to peace.
<b>Jihad</b>	Individual striving towards Allah (greater jihad), preventing the corruption of Allah's creation (lesser jihad), <i>or</i> individual striving for the sake of God/ in the cause of God (greater jihad), striving in relation to improving social conditions, defending rights and preventing corruption of Allah's creation (lesser jihad).
<b>Muslim</b>	One who submits to God/to the will of God, or one who has accepted Islam by submitting to the will of Allah.
<b>Rasool</b>	The messengers of Allah (those given Divine scriptures).
<b>Risalah</b>	Divinely revealed message of God.
<b>Tawheed</b>	The oneness of God.
<b>Umma</b>	The family (community) of Muslims worldwide.
<b>Yawmuddin</b>	The day of faith. Name for Day of Resurrection/Judgement.
<b>Additional concepts/words</b>	
<b>Adl</b>	Divine justice. God is just.
<b>Amr bil M'aruf</b>	Enjoining what is good.
<b>Tabarra</b>	This is the opposite of Tawalla; Turning away from the enemies of Allah/ God and disdain for the enemies of the Prophet, the family of the Prophet (Ahl al-Bayt).

***Tawalla***

Love and affection for the Prophet, family of the Prophet (Ahl al-Bayt) and those who follow the path of Allah. Holding love for the Prophet, the family of the Prophet (Ahl al-Bayt) and those who follow the path of Allah. This is the opposite of Tabarra.

***Nahy anil Munkar*** The opposite of Amr bil M'aruf: Forbidding evil.

# Sikhi faith traditions

A unit of study focussing on the question of what it means to live life in the Sikhi faith tradition in the world today, would be expected to ensure children and young people will have encountered and studied some of these key concepts/words.

Non-English words used here are in most cases transliteration's from Punjabi, the language of the Adi Granth or Granth Sahib, the sacred scripture of Sikhs. These words have technical meanings, often with no accurate English equivalent. [Sikhi faith traditions – concepts/words mapped through the key stages](#).

<b>Amrit</b>	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.
<b>Bani/shabad</b>	Divine Word.
<b>Gurmukh</b>	God-centredness, a state of being God-centred.
<b>Guru</b>	The guru is the spokesperson for the divine being; a teacher as in Guru Granth Sahib.
<b>Haumai</b>	The human condition of self-reliance. A dependence on the Ego-I and self-centredness, which prevents an individual from becoming God-centred ( <i>gurmurkh</i> ).
<b>Ik Onkar</b>	Word meaning <i>One God</i> .
<b>Jot</b>	The divine light indwelling everyone.
<b>Khalsa</b>	Fellowship of those who have taken <i>Amrit</i> (both men and women) and have adopted the five Ks.
<b>Langar</b>	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.
<b>Manmukh</b>	Self-centredness.
<b>Maya</b>	The illusion that the world has an essential reality instead of being temporary.
<b>Mukti</b>	Liberation from the world and union with God; freedom from the cycle of rebirth.
<b>Nadar</b>	The grace of the Guru.
<b>Nam simran</b>	Meditation on God's name; can be personal or in a group.

<b>Nirguna</b>	Concept of God as one and formless, without attributes.
<b>Panth</b>	The Sikh community.
<b>Sewa</b>	Selfless service without an expectation of a return in response to <i>gurmukh</i> .



# Appendices

# ***Living Difference IV* and the local and national context**

## **The local context**

The 1996 Education Act requires that an Agreed Syllabus is reviewed by the ASC every five years.

The three local authorities of Hampshire, Portsmouth and Southampton, which were formed in 1997, have worked together to produce *Living Difference*, adopting it as the locally Agreed Syllabus for religious education across the three authorities in 2004. This syllabus underwent its first revision to be adopted by all three authorities as *Living Difference Revised* in 2011. The three authorities were joined in 2015 by the Isle of Wight and *Living Difference III* was adopted by all four authorities in 2016.

The four authorities have worked together since the autumn of 2019 in the review process. ASCs were held in all four authorities in spring of 2020 following surveys of teachers and other consultations, including with academics. The COVID-19 regulations since March 2020 limited planned consultations and meetings with teachers and others to virtual meetings. Nevertheless, there have been many opportunities for SACRE members, teachers, young people's and other voices to be heard as *Living Difference IV* was brought to completion in the summer of 2021.

In all four authorities involved with this review, there is strong support for the work of the respective SACREs. Since the last revision, locally there has been little change in relationships between local authorities and schools, although the number of academies has increased in some, but not all, areas.

It is the responsibility of local authorities to develop an Agreed Syllabus and local authority schools are required to use it. Other publicly funded schools, including free schools and academies, are required to teach religious education. *Living Difference IV* 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, the Isle of Wight, Portsmouth and Southampton, regardless of the school's status.

Additional medium-term plans have been developed to enable teachers to teach *Living Difference IV*. Additional resources will be made available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

## **The current national educational and religious educational context**

*Living Difference III* was published following a major revision of the primary and secondary national curriculum that focused on teaching the matters, key skills and concepts/words and processes at work in different subjects. Since that time Ofsted have developed a new framework for inspection<sup>1</sup> (2019) that has emphasised a need for a broad balanced curriculum that includes religious education, and this has resulted in renewed interest in curriculum

making in schools. Further, a specific review of research into religious education<sup>2</sup> was published in May 2021, aiming to identify what contributes to high-quality religious education curriculum, assessment, pedagogy and systems.

*Living Difference IV* therefore intends to support teachers in their teaching of high-quality religious education as well as ensure that curriculum in school are securely made to ensure progression in religious education.

In 2015 several influential reports examining the situation of both religion in public life<sup>3</sup> as well as religious education in English schools<sup>4</sup> were published. In part, as a response to these and other concerns noted in the literature, the Religious Education Council of England and Wales (REC) commissioned a two year review of religious education. In September 2018 the final report of the Commission on Religious Education (CoRE) was published including a national plan for religious education with 11 recommendations. This syllabus has taken the recommendations of the report into account, while recognising that the influence of the report in the long-term, ongoing evolution of religious education is still in the early stages.

There continues to be discussion in the literature relating to religious education, as well as more widely in public life, about the relationship between religious literacy and religious education<sup>5</sup>. Hampshire teachers and advisers were involved with a nationally funded piece of research in relation to religious literacy in 2019, which has been taken into account in the development of this syllabus. See *Religious Literacy: A way forward for religious education?* – RE:ONLINE: [www.reonline.org.uk/news/religious-literacy-a-way-forward-for-religious-education/](http://www.reonline.org.uk/news/religious-literacy-a-way-forward-for-religious-education/).

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- 1 *Education inspection framework* – this framework sets out Ofsted's inspection principles and the main judgements that inspectors make: [www.gov.uk/government/publications/education-inspection-framework](http://www.gov.uk/government/publications/education-inspection-framework).
  - 2 Research review series: religious education – GOV.UK: [www.gov.uk/government/publications/research-review-series-religious-education](http://www.gov.uk/government/publications/research-review-series-religious-education).
  - 3 Butler-Sloss Report (2015).
  - 4 Clarke, C and Woodhead, L (2015). Dinham, A and Shaw, M (2015).
  - 5 Dinham, A and Shaw, M (2017); Parker, S (2020); Shaw, M (2020); Hannam, P, Biesta, G, Whittle, S and Aldridge, D (2020).

# Living Difference IV – what’s different?

Current educational and religious education research, as well as feedback from other consultations and investigations have led to the readjustment of elements of *Living Difference IV* in the process of review.

Some changes relate directly to statutory changes outside of religious education. For example, the section on EYFS and religious education has changed to take these matters into account, and some consideration of changes to the relationship between religious education and [SMSC](#) and [PSHE/relationships and sex education \(RSE\)](#) are noted in the relevant appendices.

Six other elements of *Living Difference IV* are highlighted here for teachers and others responsible for leading the teaching and curriculum making for religious education in their schools. This is to ensure that religious education can achieve what it sets out to achieve (see [purpose statement](#)).

- 1 The educational position of *Living Difference IV* has been clarified and is outlined in the appendix [Living Difference IV and education](#). One consequence of this is the ongoing recognition of the significance of teachers and teaching in *Living Difference IV*.
- 2 What is meant by religion in religious education has been considered in light of discussions in the religious education world, especially in relation to religion and worldviews. These discussions were prompted by the publishing of the final report of the Commission on RE (CoRE). See the appendix [Living Difference IV and religion](#).
- 3 The process of making a curriculum with *Living Difference IV* has been reconsidered in order to ensure greater consistency between key stages. Curriculum is multifaceted and should be conceptualised in terms of a spiral where depth and breadth of understanding grows over time. Four key *golden thread* concepts/words should weave through the whole curriculum enabling links to be made with other more complex concepts/words over time. When children arrive in the secondary school, teachers should be able to *pick up the golden threads*. Children coming from different primary schools are likely to have encountered and studied different things in their primary religious education. However, the *golden thread* concepts/words should ensure some common points can be picked up. This should be able to be done now in an informed way concerning different dimensions, manifestations, and ways of using words and concepts in the religious traditions and practices previously encountered and studied. This will ensure children and young people are able to access a broad and deep, pedagogically rich, religious education as they come to think and speak and act in the world. The religions to be encountered at each key stage has been further developed in *Living Difference IV*. [Further information is given in the Section 1](#).
- 4 *Living Difference IV* recognises the significance of the process of teaching religious education, and which has been present in previous manifestations of *Living Difference* (see 2004, 2011 and 2016). *Living Difference IV* also re-emphasises the significance of the child’s experience as the starting point for teaching religious education. This has been central to the *Living Difference* approach since 2004 and could be said to form part of the Hampshire religious education lineage since the first Hampshire locally Agreed Syllabus of 1978. In addition to this, the significance of the child having opportunities to discern value in what has been encountered and studied over time through single, as well as sequences of, cycle(s) of enquiry is given greater weight in *Living Difference IV*. The teacher’s role, in developing activities and creating classroom opportunities, so children can be attentive to their experience is therefore also central in addition to the selection of materials to be

encountered and studied. For this reason, what was previously termed the Enquire step, in *Living Difference IV* is named Inquire. This makes clear that the Inquire step is where the teacher introduces children and young people to new material in the form of a more structured inquiry or investigation. This is where the substantive knowledge is taught. This small change also makes a distinction between the overarching cycle of enquiry (which is more open ended) and what the Inquire step entails.

- 5 *Living Difference IV* recognises that it is not only the way the curriculum is made (selecting and sequencing the materials to be taught) but also the way that teachers teach that ensures a high-quality religious education. A curriculum too heavy on content can inhibit children and young people developing the qualities of attentiveness, interestedness, engagement and curiosity. Therefore in *Living Difference IV* teachers are given the opportunity to give over up to 20% of curriculum time in any year for children and young people to undertake a personal investigation or study which we are calling *pondering time*. More information will be made available on the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.
- 6 The EYEs should inform the making of the curriculum for a particular year group, ensuring progress for all children and young people across the key stages has been established. The progression model recommended in *Living Difference IV* continues to be closely linked with the progression model available for all other subjects and in use across Hampshire schools. For more details see the HIAS Assessment Moodle: <https://assessment.hias.hants.gov.uk/>.

# Living Difference IV and education

The purpose statement of *Living Difference IV* makes clear that the syllabus intends to make an educational contribution to the lives of children and young people in how they come to speak, think and act in the world. The intention of this appendix is to offer a short explanation of what is meant by this.

First, *Living Difference IV* sees that education should always be concerned with three different domains of educational purpose: qualification, socialisation, and subjectification<sup>1</sup>. Qualification is concerned with the presentation and acquisition of knowledge and skills, which is essential for children and young people to be able to act in the world in knowledgeable and skilful ways. Socialisation is concerned with introducing children and young people to different traditions and practices so as to provide them with a sense of orientation in the world and inviting them to find their own place within them. Subjectification is about the educational work done to encourage children and young people to become subjects of their own life. It is about encouraging and supporting them to engage with their own freedom in meaningful and responsible ways. Good education always seeks to achieve a meaningful balance between these three domains of educational purpose.

Secondly, *Living Difference IV*, is a locally Agreed Syllabus in the *public sphere*. As such it has educational responsibilities in relation to public life and in particular in relation to plurality and freedom. Rather than understanding freedom as an individual's right to do what they want to do, *Living Difference IV* sees freedom as a matter of being in relationship with the wider social and natural world<sup>2</sup>. It is, therefore, about the delicate balance between a concern for each individual's uniqueness and a concern for the *web of plurality* within which our lives are lived. The implications of this include the view that the classroom itself must be understood as a place where great value is placed on children and young people's uniqueness as well as on the common concern for the world of plurality and difference in which this uniqueness can appear. The title of the syllabus *Living Difference* is therefore significant; *difference* here understood to give recognition to both the uniqueness of each child as well as the uniqueness, and hence value, of all that is in the wider social and natural world.

Thirdly, *Living Difference IV* has a high regard for each teacher and their teaching and considers that education will not be possible without placing their professional judgement and action at the very heart of education. If the teacher has responsibilities in relation to the three domains of educational purpose and in relation to uniqueness, freedom, and plurality, it is clear this cannot be operationalised or understood solely in terms of *delivery* of parcels of knowledge. That is as knowledge simply to be remembered and repeated on another occasion. Clearly teachers have professional responsibilities for selecting the activities and the materials for the children and young people to engage with and study; helpful further reading in relation to this would include, Biesta (2017) and Lewin (2021). However, first the teacher has to find ways to make it possible for the child or young person to bring their attention and interest and curiosity to the matters at hand. This is to assist the child or young person, over time, to come to discernment about how everything they encounter in education may matter to their own life. For this to be education rather than some other kind of thing, such as coercion or indoctrination, how children's attentiveness is engaged with will matter a great deal. For example, it will make sure that the engagement with religions and other ways of life, in all their manifestations can become real and concrete for children and young people. It will also prepare the basis upon which they can eventually come to discernment about how this might matter for their own lives as well as for the world.

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1 Biesta, G (2021 and 2014).

2 Hannam, P (2018) for a more extended discussion.

# Living Difference IV and religion

This appendix outlines the position on religion in *Living Difference IV*, the Agreed Syllabus for religious education for Hampshire, the Isle of Wight, Portsmouth and Southampton. It is written in light of the Commission on RE Report (CoRE) published in September 2018 which recommended a name change of the subject to *Religion and Worldviews*. Despite considerable discussion in the literature since this time, regarding what the shift to *Religion and Worldviews* would mean<sup>1</sup>, the religious education community has not yet settled around any one single explanation at the time of sending this syllabus to press. For some, the name change means a change in the material content teachers bring into the classroom. In particular, many have understood this to mean that the material introduced for study in the classroom should not only relate to those with religious orientations but also to those with non-religious orientations *on life*. A problem here is that religion is not, or not necessarily, a matter of simply having a *view* on something, so the very idea of *worldview* as a supposedly neutral overarching category is problematic<sup>2</sup>. For others, the shift to *Religion and Worldviews* is not so much or indeed only about the material that children and young people should encounter and study in the classroom, but more about a change in the way this is taught. Such a change in approach to teaching being to explicitly move away from only formal and institutional representations of religion in the classroom towards the *lived experience of adherents* alongside a sense of urgency to move away from the *world religions paradigm*<sup>3</sup>.

In addition, various theorists<sup>4</sup> point out that being of *no-religion* is not necessarily the same as an absence of, or something other than religion. Furthermore, as Strhan and Shillitoe's (2019) ethnographic research with children shows, what it means to live life identifying as *non-religious* and the route to get to that identification is not simple. The boundary therefore between what it means to live with a religious or other orientation on life, is far less clear cut than some might think, and not always present in all cases<sup>5</sup>.

*Living Difference III* purpose statement explained that religious education taught with this syllabus will “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, both as an individual and in community”<sup>6</sup>. *Living Difference IV* continues with this as a starting point, whilst recognising that what it means to lead a life with a religious 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). The three broad areas of propositional belief, practice and existential ways of life are a useful starting point to begin considering what it means to live a religious life<sup>7</sup>. These three conceptualisations are not mutually exclusive, nor located only within specific religious traditions, rather they can be seen as present in all traditions in different ways. The last five years, since the publication of *Living Difference III*, have shown these three conceptualisations to be extremely helpful in discussing the matter of religion and other orientations on life in professional education courses with teachers and especially with those who are not religious studies specialists. These simple but significant distinctions enable for example the Abrahamic and Dharmic traditions to be better represented and studied in the classroom. It has enabled a move beyond the *world religions paradigm*<sup>8</sup> and to ensure religious and other orientations on life are presented not only as discrete sets of beliefs in the propositional sense. This also seems likely to ensure essentialism

and stereotypes are avoided and, together with good teaching, explicitly intends to mitigate xenophobia<sup>9</sup>.

These three conceptualisations serve as an introduction to the idea that what it means to be religious or non-religious is not binary, but rather is made up from a number of factors that help an individual discern what their beliefs, practices, actions and indeed existence in the world might look like. It emphasises the diversity as well as some of the shared aspects across religions and non-religion and acknowledges that a teacher's own views and beliefs are also important to recognise as a starting point for teaching. The question "*how does my background help or hinder me in the teaching of this?*" is a very important question to ask each time we enter into a religious education classroom. The work of Ruth Flanagan on the worldviews of teachers has been a hugely helpful background for considering this<sup>10</sup>. Teachers of religious education are responsible for selecting materials to bring into the classroom and have great responsibility to be aware of the status of the material being introduced to children and young people. In this regard, Cush and Robinson (2021) make a further threefold distinction between (i) *popular* understandings of religion and (ii) the way religion has been approached by university religious studies departments as well as (iii) between the ways in which adherents might express to others what it means from within their own experience to live a religious life.

On the matter of religion, *Living Difference IV* therefore requires that internal diversity within a religion or tradition is encountered and studied. This is as well as acknowledging the historic and cultural connections that may exist between religions, and that the community and space that someone lives in, is of central importance in helping to understand why a person thinks and acts in the way they do. *Living Difference IV* recognises the value of the study of non-religious traditions in the balanced religious education curriculum and that the matter of what is or is not *religious* or non-religious is not always clear cut.

The *Living Difference IV* purpose statement is not only concerned with a discussion regarding the matter of content. The purpose statement goes onto say how "*religious education 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*", and explains that 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*". The way curriculum is put together, like waves rolling in and out bringing depth and breadth over time, and the way religious education is taught are inextricably linked and explained elsewhere in the syllabus.

The pedagogy in *Living Difference IV* does not view religion as a reified, homogeneous object with boundaries around it. This is why it is so important that teachers have good opportunity for post qualification, professional education, so that they are well informed. In this way teachers will never teach children that, for example, *all Christians will believe, behave or think* in the same manner. *Living Difference IV* recognises that religion is *messier* than this and that the language of *most, some, a few or I wonder how many*, when talking about someone's orientation on life is very important in helping children see the individuals within religion. It also acknowledges that one person's view will be shaped by many factors, including the local context, the national situation, the current or historic context and their economic well-being, to name but some influences.

Writing this revision of the locally Agreed Syllabus as we have been in 2021, during the time of the COVID-19 pandemic and climate crisis, it is clear that religious education will have a vital role to play in helping children explore their own experiences of and responses to concepts/ words such as *community, belonging, special* and *love* as well as to discern value for their own and others' lives. Discernment requires more than a superficial exploration and more than



intellectual study alone which is why before the intellectual steps in the classroom, teachers have a responsibility to bring children's attention to the matters up for consideration.

In conclusion, *Living Difference IV* seeks to help children and young people discern their own responses to wide ranging and challenging concepts/words from a variety of traditions while thriving in a world that is diverse, multi-faceted and can never mean simply one thing at all times. Embracing the *messiness* of this is key to engaging with religious and non-religious ways of being now and in the years ahead.

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- 1 Cooling, T (2019); Cooling, T, Bowie, B and Panjwani, F (2020); Cush, D (2019); Hannam, P and Biesta, G (2019); Freathy, R and John, H (2020); Moulin-Stožek, D (2020); Flanagan, R (2020a); Barnes, LP (2021); in addition to the Religious Education Council (REC)'s Literature review on worldview 2020, and subsequent Worldview Project Discussion papers (2020).
  - 2 Hannam, P and Biesta, G (2019) for a more extended discussion.
  - 3 Owen, S (2011) and Cooling, T, et al (2020) for further discussion on this.
  - 4 For example Woodhead, L (2017), 261.
  - 5 Woodhead, L (2016 and 2017), 254.
  - 6 Hampshire County Council (2016), 4.
  - 7 For a more extended discussion on this point see Hannam, P (2018), 87ff.
  - 8 Owen, S (2011).
  - 9 Hannam, P and Panjwani, F (2020).
  - 10 Flanagan, R (2020b), 4.

# The contribution of religious education to the whole school curriculum

## Religious education and rights respecting education

The approach to religious education in *Living Difference IV*, the Agreed Syllabus for Hampshire, the Isle of Wight, Portsmouth and Southampton, is consistent with the UNCRC, particularly Articles 8, 12, 13, 14, 29 and 30, and aims to support RRE.

The third protocol under the UNCRC was evoked in September 2019 regarding action for climate change<sup>1</sup>, implications of this will become evident during the lifetime of this syllabus. The climate crisis impacts on the rights of children all over the world including access to clean water, clean air, nutritious food, shelter, etc. Religious education curriculum made with *Living Difference IV* will be likely to include the study of positions taken by those living with a religious and other orientations on life regarding advocating for stewardship of the natural environment to ensure a future for our children.

### Article 8

Governments must respect every child's right to a name, a nationality and family ties (Article 8 protects children's right to preserve their identity, including their nationality, name and family relations, without unlawful interference. In addition, governments are required to help children regain any aspect of their identity that has been taken away from them illegally).

### Article 12

Every child has the right to express their views, feelings and wishes in all matters affecting them, and to have their views considered and taken seriously.

### 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 29

Education must develop every child's personality, talents and abilities to the full. It must encourage the child's respect for human rights, as well as respect for their parents, their own and other cultures, and the environment.

## 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.

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1 16 children, including Greta Thunberg, file landmark complaint to the United Nations Committee on the Rights of the Child (unicef.org): [www.unicef.org/press-releases/16-children-including-greta-thunberg-file-landmark-complaint-united-nations](https://www.unicef.org/press-releases/16-children-including-greta-thunberg-file-landmark-complaint-united-nations).

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

Religious education provides opportunities to promote children and young people's SMSC development.

There have been further developments in relation to SMSC since the publishing of *Living Difference III* in 2016.

Ofsted (2021) defines that:

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

- *ability to be reflective about their own beliefs (religious or otherwise) and perspective on life*
- *knowledge of, 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, and to recognise legal boundaries and, in doing so, 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 of 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 will 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 that of others*

- *understanding and appreciation of the range of different cultures in the school and further afield as an essential element of their preparation for life in modern Britain*
- *ability to recognise, and value, the things we share in common across cultural, religious, ethnic and socio-economic communities*
- *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. This is shown by their respect and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.”*

*School Inspection Handbook, Ofsted, 2021.*  
[www.gov.uk/government/publications/school-inspection-handbook-eif](http://www.gov.uk/government/publications/school-inspection-handbook-eif)

*Living Difference IV* supports the duty maintained schools have 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 discern and make choices about their own lives.

**Religious education 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/words, experiences and beliefs which are at the heart of religious traditions and practices
- considering how beliefs and concepts/words 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.

**Religious education 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.

Religious education **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.

Religious education **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, health and economic education, relationships and sex education and health education

Developments in relation to PSHE and RSE and health education since the publication of *Living Difference III* in 2016, reveal continuing connections between religious education and PSHE through, for example:

- developing confidence and responsibility when sharing opinions and understanding there are different perspectives when discussing different issues
- understanding that religious and non-religious contexts could provide different perspectives on healthier lifestyles including drug use and misuse, food and drink, leisure, relationships and human sexuality. In addition, recognising the 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 experiencing and being taught about plurality and studying 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 approach to teaching in *Living Difference IV*, taught by well-trained and experienced religious education teachers will ensure positive and relevant links are made. There is particular potential for religious education to contribute to children and young people's personal development through the positive identification of common ground when children and young people encounter and study the *golden thread* concepts/words of *community, belonging, special* and *love*.

Whilst PSHE and religious education curriculum can complement each other well, PSHE curriculum must never replace religious education. It is important that children and young people experience both subjects so that they have the opportunity to discuss topics in different contexts.

# Religious education and citizenship education

Developments in relation to citizenship education since the publishing of *Living Difference III* in 2016 reveal continuing links between religious education and citizenship education. Religious education 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 – religious education provides a positive context within which the plurality of cultures, and religious and non-religious perspectives on life can be celebrated and explored
- the community within which the school is located – religious education provides opportunities to investigate plurality of religious and non-religious perspectives on life and forge links with different groups in the local area
- the United Kingdom community – a major focus of religious education is the study of plurality of religious and non-religious perspectives on life in the United Kingdom and how this influences national life
- the global community – religious education involves the study of matters of global significance recognising the diversity of religious and non-religious perspectives and their 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 for teaching and making curriculum in *Living Difference IV* is particularly helpful because children and young people are encouraged to question stereotypes and challenge assumptions. They are encouraged to work both collaboratively and independently to reach informed conclusions about, and discern the value of, different religious and non-religious views and traditions.



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# Resourcing *Living Difference IV*

Age-appropriate supporting materials will be made available from the Hampshire RE Centre: [www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre), the HIAS RE curriculum website: [www.hampshire-reweb.co.uk](http://www.hampshire-reweb.co.uk), or the Hampshire RE Moodle: <https://re.hias.hants.gov.uk/>.

Additional medium-term plans are being developed to enable teachers to teach *Living Difference IV*. Additional resources will be made available on the Hampshire RE Moodle.

## Hampshire RE Centre publications for sale

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

[www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre/publications](http://www.hants.gov.uk/educationandlearning/hias/curriculum-support/resource-centres/re-centre/publications).

These publications are available from:

Hampshire RE Centre, Clarendon House, D Block, Monarch Way, Winchester SO22 5PW

Tel: 01962 863134

Email: [re.centre@hants.gov.uk](mailto:re.centre@hants.gov.uk).

Reference number	Key Stage	Title
RE001	KS1/KS2	<i>Angels</i> (concept: <i>angels</i> )
RE002	KS1/KS2	<i>Change and transformation</i> (concepts: <i>change, transformation</i> )
RE003	KS2	<i>The Christian story</i> (concept: <i>salvation</i> )
RE004	KS2	<i>Teaching Christmas at KS2</i> (concepts: <i>symbol of light, warning, interpretation</i> )
RE005	Primary	<i>Collective worship in county schools</i>
RE006	KS2	<i>Creation for KS2</i> (concept: <i>creation</i> )
RE007	FS/KS1	<i>Easter for infants</i> (concepts: <i>celebration, welcoming, sad and happy</i> )
RE008	KS2	<i>God talk</i> (concept: <i>God</i> )
RE009	KS1/KS2	<i>Harvest</i> (concepts: <i>thanking, celebration, bread as a symbol</i> )

Reference number	Key Stage	Title
RE010	KS2	<i>Hindu festivals: Divali and Mahashivratri</i> (concepts: good and evil, devotion)
RE011	KS2/KS3	<i>The Hindu temple pack</i> (concepts: ritual/darshan, devotion/bhakti)
RE012	FS/KS1	<i>The festival of Holi</i> (concept: remembering)
RE013	FS/KS1	<i>Janmashtami</i> (concept: remembering)
RE014	KS2/KS3	<i>Jesus through art</i> (concepts: imagery/icon, love/agape)
RE015	KS2	<i>Jewish festivals: Sukkot and Hannukah</i> (concepts: ritual, symbol)
RE016a	KS2	<i>Leadership and prophethood pack</i> (concepts: leadership, prophethood)
RE017	Primary	<i>Making judgements about progress in RE</i>
RE019	KS2	<i>Myth</i> (concept: myth)
RE020	KS1/KS2	<i>Passover</i> (concepts: remembering, freedom)
RE021b	FS	<i>RE in the Foundation Stage</i> (concepts: celebrating birthdays, celebrating new life, celebration, power, special)
RE022	KS1	<i>Shabbat</i> (concept: remembering)
RE023	FS	<i>Special clothes</i> (concept: special)
RE024	KS2	<i>Stones as symbols</i> (concept: symbol)
RE025	FS/KS1	<i>Stories Jesus told</i> (concept: storytelling)
RE026	KS1	<i>Story</i> (concept: story)
RE027	KS2	<i>Synagogue</i> (concepts: identity, ritual, authority)
RE028	FS/KS1	<i>Water for KS1</i> (concept: precious)
RE033	KS3	<i>Days of the dead</i> (concept: death)
RE035	KS3	<i>RE and World War I</i> (concepts: conflict, conscience, consequence)
RE036	KS2	<i>Water for KS2</i> (concept: ritual)

<b>Reference number</b>	<b>Key Stage</b>	<b>Title</b>
RE037	KS2	<i>Water for KS2 (concept: symbol)</i>
RE038	KS2	<i>Trees (concept: symbol)</i>
RE039	KS2	<i>Easter for KS2 (concepts: changing emotions, suffering, resurrection)</i>
RE040	KS2	<i>Islam for KS2 (concepts: belonging, umma (community), ritual, peace)</i>
RE041	KS1/KS2	<i>How to manage RE effectively in KS1 and KS2</i>
RE042	KS1	<i>Sikhi faith at KS1 (concept: special)</i>
RE043	KS2	<i>Sikhi faith at KS2 (concepts: identity, wisdom, service)</i>
RE044	KS3	<i>Islam for KS3 (concepts: Islam, umma, jahid, tawheed, shirk)</i>
RE045	Primary	<i>Teaching RE creatively with Living Difference IV</i>
RE046	FS/KS1	<i>Teaching Christmas at KS1 (concepts: celebrating, waiting and celebrating: Christians around the world)</i>
RE047	KS3	<i>Judaism for KS3 (concepts: Torah, tradition, Israel, remembrance)</i>

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# Notes

**Abrahamic traditions:** The term Abrahamic religions or religious traditions as used in *Living Difference IV* refers to the Jewish traditions, the Christian traditions and the Muslim traditions, although it is acknowledged that there are in fact more religions that can be described as Abrahamic. Further information on the term and the importance of Abraham in these traditions can be found here: [www.bl.uk/sacred-texts/articles/the-abrahamic-religions](http://www.bl.uk/sacred-texts/articles/the-abrahamic-religions).

**Attention:** *Living Difference IV* is a proposal that highlights the significance of the role of the teacher of religious education. The first thing the teacher must do when beginning their teaching is to *bring the child or young person to attend* to the key matter being introduced. *Attention, attentiveness* and *attending* are used in *Living Difference IV* in the general way – something like noticing or being alert to; implying a certain kind of focus. However, this is not something that can be forced. *Attentiveness* is understood to be something that is *held* rather than the kind of thing that can be *paid*. It is *attentiveness* that enables a child or young person to be more aware of different ways of being in the world. Therefore, before teachers invite the child talk to and with others, they first must be able to observe, to notice and consider their own experiences. 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 later to a piece of written text, the conditions where *education* can happen are ensured. As a teacher calls a child's attention to the world over time, a response is invited and so the child begins to engage intellectually with new material, and it is what makes discerning what is valuable possible. The teacher therefore enables the child to *hold* their own attention in educative and other contexts, both alone and with others making serious engagement and study also possible.

**Discernment:** *Living Difference IV* highlights the importance of children and young people having the opportunity to come to discern the importance of matters studied in relation to how they exist in the world themselves and to consider the choices they make about how to live. Discerning *value* in the context of the matter studied for those living in a religious or other tradition as well as for the child or young person themselves, has been part of the *Living Difference* approach to religious education since 2004.

**Dharmic traditions:** The term Dharmic religions or religious traditions, as used in *Living Difference IV* refers to the Hindu, Buddhist, Jain and Sikhi traditions, whilst recognising that how the concept of *dharma* manifests in these traditions is not precisely the same. Howard (2017) notes the term "*Dharma is derived from its Sanskrit root verb dhr*" (p1) and in relation to religion she suggests is best understood as a *harmonising principle of the cosmos* (p2). Dharmic traditions can therefore be seen as being concerned with laying out guidelines for human conduct, as well as laws that maintain order in the universe and explaining the duties that lead to individual fulfilment as well as social harmony.

**Existential** as used in relation to *Living Difference IV* 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. As an approach to religious education, *Living Difference IV* it is also important that religion itself is conceptualised not only in relation to beliefs and practices, but also in relation to the way people live their lives and exist in the world; that is in a day-to-day way.

**Hampshire Children and Young People Plan (CYPP) 2019-2021** ensures RRE is a priority for schools to "*Promote Rights Respecting Education (UN Convention on the Rights of the Child) as a whole school approach to interpret the Convention in a meaningful way for CYPP*

and thus enable them to become responsible citizens, understand and promote their own rights and their responsibilities, and respect the rights of others”.

<https://documents.hants.gov.uk/childrens-services/CYPP.pdf>.

RRE is the phrase used in Hampshire to describe how obligations under the UNCRC are fulfilled. 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, including teachers, as duty bearers. For further information visit: [www.hants.gov.uk/educationandlearning/hias/teaching-learning/rights-respecting-education](http://www.hants.gov.uk/educationandlearning/hias/teaching-learning/rights-respecting-education).

**Non-religious worldviews:** Good practice in religious education has established the principle that religious education in schools should be inclusive of both religious and non-religious worldviews or traditions. Schools following *Living Difference IV* should, therefore, ensure that the curriculum is made in such a way as to be inclusive in this respect.

**P4C: Community of Philosophical Enquiry:** Philosophy for children (P4C) is an approach to teaching which has been found, through over 50 years of international peer reviewed research studies, to have many benefits for children and schools. Teachers may find it a helpful practical addition to augment their classroom teaching in religious education, so children and young people can better engage with and study the complexity of issues that can emerge in the religious education classroom.

P4C is centred on a process of philosophical enquiry, where a trained teacher encourages children to speak, think and reason in a group. Teachers may therefore want to seek out training in P4C, for example through accrediting organisations such as Society for the Advancement of Philosophical Enquiry and Reflection in Education (SAPERRE). See: [www.sapere.org.uk](http://www.sapere.org.uk).



