Living Difference III
Governor Forum Briefing

Patricia Hannam
County Inspector Adviser RE, History & Philosophy
The unique history of religious education in English maintained schools

• 1870 Education Act
• Elementary schools for all
• Accommodation with the churches
• Religious education for all
• Not Distinctive of any denomination.
• Nothing much changed until..
• 1944 Education Act
• RE Compulsory
• Position strengthened in Education Acts of 1988 and 1996
• No legislative change since then
History of RE: Key Moments

The Education Act 1996, School Standards and Framework Act 1998 and Education Act 2002 requires 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education should be taught to all children and young people other than those in nursery classes and except for those withdrawn at the wish of their parents.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.
Religious education in English schools: Non-statutory guidance 2010
The role and responsibility of the LA

Each LA must:

• establish a permanent body called a standing advisory council on religious education (SACRE). LAs must appoint representatives to each of four committees, representing respectively:
  o Group A: Christian denominations and such other religions and religious denominations as, in the authority's opinion, will appropriately reflect the principal religious traditions in the area
  o Group B: the Church of England
  o Group C: teacher associations
  o Group D: the LA

• establish an occasional body called an agreed syllabus conference (ASC) to review the agreed syllabus for RE adopted by the LA. This may have common membership with the SACRE but is a separate entity and must therefore be separately convened
Responsibility of Head Teachers

DfE 2010

- The responsibilities of governors and headteachers

- Governing bodies and headteachers, like LAs, must:
  - ensure that RE is provided as part of the school’s basic curriculum, following the locally agreed syllabus, unless they are schools with a religious character which are free to determine their own syllabus
  - provide an annual report to parents or carers giving brief particulars of progress and achievements in all subjects including RE.
School inspection handbook
Handbook for inspecting schools in England under section 5 of the Education Act 2005

Published: August 2016
Reference no: 500666

Hampshire Services
HIAS SCHOOL IMPROVEMENT
Ofsted inspections – clarification for schools

The purpose of this document is to confirm facts about the requirements of Ofsted and to dispel myths that can result in unnecessary workloads in schools. It should be read alongside the ‘School inspection handbook’, which can be found here: www.ofsted.gov.uk/resources/school-inspection-handbook.

This document is intended to highlight specific practices that are not required by Ofsted. It is up to schools themselves to determine their practices and for leadership teams to justify these on their own merits rather than by reference to the inspection handbook.
Statutory provisions

- Ofsted will report on any failure to comply with statutory arrangements, including those relating to the workforce, where these form part of the inspection framework and evaluation schedule (Part 2 of the ‘School inspection handbook’).
Grade descriptors for overall effectiveness

**Outstanding (1)**
- The quality of teaching, learning and assessment is outstanding.
- All other key judgements are likely to be outstanding. In exceptional circumstances one of the key judgements may be good, as long as there is convincing evidence that the school is improving this area rapidly and securely towards outstanding.
- The school’s thoughtful and wide-ranging promotion of pupils’ spiritual, moral, social and cultural development and their physical well-being enables pupils to thrive.
- Safeguarding is effective.

**Good (2)**
- The quality of teaching, learning and assessment is at least good.
- All other key judgements are likely to be good or outstanding. In exceptional circumstances, one of the key judgement areas may require improvement, as long as there is convincing evidence that the school is improving it rapidly and securely towards good.
- Deliberate and effective action is taken to promote pupils’ spiritual, moral, social and cultural development and their physical well-being.
- Safeguarding is effective.

**Requires improvement (3)**
- Other than in exceptional circumstances, it is likely that, where the school is judged to require improvement in any of the key judgements, the school’s overall effectiveness will require improvement.
- There are weaknesses in the overall promotion of pupils’ spiritual, moral, social and cultural development.
- Safeguarding is effective.

**Inadequate (4)**
- The judgement on the overall effectiveness is likely to be inadequate where any one of the key judgements is inadequate and/or safeguarding is ineffective and/or there are serious weaknesses in the overall promotion of pupils’ spiritual, moral, social and cultural development.
Outstanding (1)

- Leaders and governors have created a culture that enables pupils and staff to excel. They are committed unswervingly to setting high expectations for the conduct of pupils and staff. Relationships between staff and pupils are exemplary.
- Leaders and governors focus on consistently improving outcomes for all pupils, but especially for disadvantaged pupils. They are uncompromising in their ambition.
- The school's actions have secured substantial improvement in progress for disadvantaged pupils. Progress is rising across the curriculum, including in English and mathematics.
- Governors systematically challenge senior leaders so that the effective deployment of staff and resources, including the pupil premium, the primary PE and sport premium, Year 7 literacy and numeracy catch-up premium and special educational needs funding, secures excellent outcomes for pupils. Governors do not shy away from challenging leaders about variations in outcomes for pupil groups and between disadvantaged and other pupils nationally.
- Leaders and governors have a deep, accurate understanding of the school's effectiveness informed by the views of pupils, parents and staff. They use this to keep the school improving by focusing on the impact of their actions in key areas.
- Leaders and governors use inclusive performance management that leads to professional development that encourages, challenges and supports teachers' improvement. Teaching is highly effective across the school.
- Staff reflect on and debate the way they teach. They feel deeply involved in their own professional development. Leaders have created a climate in which teachers are motivated and trusted to take risks and innovate in ways that are right for their pupils.
- The broad and balanced curriculum inspires pupils to learn. The range of subjects and courses helps pupils acquire knowledge, understanding and skills in all aspects of their education, including the humanities and linguistic, mathematical, scientific, technical, social, physical and artistic learning.
- Pupils' spiritual, moral, social and cultural development and, within this, the promotion of fundamental British values, are at the heart of the school's work.
- Leaders promote equality of opportunity and diversity exceptionally well, for pupils and staff, so that the ethos and culture of the whole school prevails any form of direct or indirect discriminatory behaviour. Leaders, staff and pupils do not tolerate prejudiced behaviour.
- Safeguarding is effective. Leaders and managers have created a culture of vigilance where pupils' welfare is actively promoted. Pupils are listened to and feel safe. Staff are trained to identify when a pupil may be at risk of neglect, abuse or exploitation and they report their concerns. Leaders and staff work effectively with external partners to support pupils who are at risk or who are the subject of a multi-agency plan.
- Leaders' work to protect pupils from radicalisation and extremism is exemplary. Leaders respond swiftly where pupils are vulnerable to these issues. High quality training develops staff's vigilance, confidence and competency to challenge pupils' views and encourage debate.

This weakness may exist whether or not a similar weakness exists for other pupils.

School Inspection handbook
August 2016 No. 180606

41
Outstanding Leadership and Management

- The broad and balanced curriculum inspires pupils to learn. The range of subjects and courses helps pupils acquire knowledge, understanding and skills in all aspects of their education, including the humanities and linguistic, mathematical, scientific, technical, social, physical and artistic learning.

- Pupils’ spiritual, moral, social and cultural development and, within this, the promotion of fundamental British values, are at the heart of the school’s work.

- Leaders promote equality of opportunity and diversity exceptionally well, for pupils and staff, so that the ethos and culture of the whole school prevents any form of direct or indirect discriminatory behaviour. Leaders, staff and pupils do not tolerate prejudiced behaviour.

- Safeguarding is effective. Leaders and managers have created a culture of vigilance where pupils’ welfare is actively promoted. Pupils are listened to and feel safe. Staff are trained to identify when a pupil may be at risk of neglect, abuse or exploitation and they report their concerns. Leaders and staff work effectively with external partners to support pupils who are at risk or who are the subject of a multi-agency plan.

- Leaders’ work to protect pupils from radicalisation and extremism is exemplary. Leaders respond swiftly where pupils are vulnerable to these issues. High quality training develops staff’s vigilance, confidence and competency to challenge pupils’ views and encourage debate.

Introduction to Living Difference III
The process of review – how was Living Difference III arrived at?

The review of *Living Difference revised 11* (Agreed Syllabus for Hampshire, Portsmouth, Southampton; came into force in January 2011) began in summer 2015 has lasted over a year. Teachers and SACRE members from Portsmouth were involved all the way along.

The review has ensured *Living Difference III* retains all the strengths of the Living Difference approach to RE AND

Is securely based on current educational and religious educational research as well as ensuring Living Difference III has coherence in relation to the National Curriculum.
Living Difference III is an approach to enquiry in religious education.
Living Difference III

What is the same as before?

• Clear **process** of enquiry
• Enquiry into **concepts**
• Clear explanation of the **skills** of enquiry
• Clear advice to teachers on how to ensure children **progress** over time
• Clear **purpose statement**
A process for enquiry into concepts
This approach to enquiry has five key steps: -
At the **Communicate** and **Apply** steps the teacher brings the child to attend to their own and others’ experience
At the **Enquire** and **Contextualise** steps to engage intellectually
At the **Evaluate** step to discern value for others and themselves in a way dependant on the context of the enquiry.
**Year 1**

**Evaluate**
- Why are special places important to Jewish people/Christians?
- Why are special places important to me?

**Communicate**
- Do you have a special place?
- Is your special place always the same?
- What if there were none? ..reasons?

**Special places**

**Contextualise**

*Finding out about* Jewish and/or Christian special places

**Apply**

**Enquire**
- What do we mean by special places?
- Why do people need a special places?
The *Living Difference III* approach is a process of enquiry into concepts, where a concept is understood as a name for, or way of referring to, something like an idea that exists or has the possibility of existing in a particular kind of way under particular conditions; for example *love, hope, community* or *Justice*. 
Living Difference III and Enquiry : Concepts

A concepts common to all people
For example, remembering, specialness, celebration, rights, duty, justice (see page xxx for other examples)

B concepts shared by many religions
For example, God, worship, symbolism, the sacred, discipleship, stewardship, martyrdom (see pages xxx for other examples)

C concepts distinctive to particular religions or non-religious tradition
For example, dukkha, Trinity, tawheed, redemption, Khalsa, moksha, Torah, Rationalism (see pages xxx for other examples)
Concept Group A: Concepts that are common to all people.

Concept Group B: Concepts that are shared by many religions.

Concept Group C: Concepts that are distinctive to particular religions.
Placing enquiry at the heart of learning

- 60. The current report highlights, as did the 2010 report, that in the most effective RE teaching, enquiry is placed at the heart of learning.
- However, few of the schools visited had a well-defined approach to this. Enquiry was most effective and consistent where it was based on a straightforward model

- 61. Effective enquiry in RE:
  - is not age limited – effective enquiry was found at all ages
  - involves sustained learning – in which pupils set up the enquiry, carry it out, evaluate their learning and revisit the questions set
  - starts by engaging pupils in their learning – making sure they can see the relevance and importance of the enquiry and how it relates to their own concerns
  - allows pupils time to gather information and draw conclusions before asking them to reflect on or apply their learning – the focus on ‘learning from’ usually comes later as they ask the key question – so what?
  - enables pupils to reconsider their initial thinking and extend their enquiry as they begin to see new levels of possibility – if pupils have identified key questions at the outset, they reconsider these, add more, or re-prioritise them
  - allows pupils to use their creativity and imagination – ensuring that experiential learning and opportunities to foster spiritual and creative development are built into the process of enquiry
  - emphasises ‘impersonal evaluation’ – asking pupils to give well founded reasons and justify their conclusions or views rather than simply expressing their personal feelings or responses to the enquiry.
What’s new about *Living Difference III*?

The document is hyperlinked through-out making it very easy for teachers to find their way about.

The document is leaner and clearer for teachers to know what to do.
What’s new about *Living Difference III*?

Current educational and religious education research taken together with feedback from other investigations and teacher surveys have led to revision of four aspects of *Living Difference III*.
What’s different about \textit{Living Difference III}?

First:

\textit{Living Difference III} explains why it matters that the enquiry begins from children and young people’s experience and from that the role of the religious education teacher is spelled out.

Linked with this, we’ve made clear the three different ways questions and questioning are important for enquiry in religious education.
What’s different about *Living Difference III*?

Second:
What is meant by religion in religious education has been clearly articulated, allowing distinctions between Abrahamic and Dharmic religious traditions to be acknowledged.

*Living Difference III* recognises that questions around what it means to lead one’s life with a religious orientation can be answered in a number of different ways.
What’s different about Living Difference III?

Third:

Planning a sequence of enquiries into concepts in religious education with Living Difference III has been made more straightforward by explaining clearly what is understood by a concept.
What’s different about Living Difference III?

Fourth:
Age related expectations (AREs) that must inform planning and ensure there is good progress and achievement for all children and young people across the key stages.
The progression model recommended in Living Difference III is closely linked with the well researched mastery model in use in schools across Hampshire and beyond known as the Hampshire Assessment Model (HAM). For more details see the Hampshire RE Moodle.
Foreword

This syllabus confirms our commitment to an education that takes seriously the importance of children and young people exploring their own lives in relation to what it can mean to live a religious life and other ways of life; including those informed by a non-religious perspective.
Foreword

It gives guidance to teachers regarding what religious education should aim to achieve in a plural society, identifying how teaching in religious education will open educative environments where children and young people can become better able to discern what is desirable for their own life and, with others, for the wider world.
Foreword

It is intended to provide the basis of good teaching in religious education and, as a result, be open to the plurality of ways in which people live within our local and national communities and the world.
Planning in the Primary and Secondary Schools

1. There should be a long term (by Key Stage) plan in place.
2. This will include a concept map and show clearly the contextualisation and in the secondary school what is happening at Enquire too.
3. Medium term planning for each unit should be in place.
4. What should be in place lesson by lesson will vary according to your school policies and expectations of non-specialist teachers.
The process of enquiry in 
Living Difference III

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

The Matters, Skills and Processes of religious education in *Living Difference III*
LDIII links with the language of other National Curriculum subjects

The matters – The material to be studied is largely determined by law.
Living Difference III is flexible and can be adapted to each local context.

The skills - The five steps in the enquiry

The processes - The whole approach to enquiry.
This includes philosophical as well as theological enquiry
Questions and questioning.

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

These are regarding:

- Children and young people’s questions about their own and others’ experiences, and about the matters being explored as they develop the skills of enquiry together with their peers.
- Teacher’s questions will bring children and young people to attend in different ways, to engage intellectually, as well as encouraging careful thinking, speaking and acting.
- Overarching enquiry questions will guide units of work in the secondary school and also, and in the primary school will guide individual cycles of enquiry.
Living Difference III
purpose statement
The Purpose of Religious Education

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

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.
The Purpose of Religious Education

These include:

- the idea that to live a religious life means to subscribe to certain propositional beliefs
- the idea that to live a religious life means to adhere to certain practices
- the idea that to live a religious life means to exist, to be in and with the world, in a trustful manner or with a particular kind of awareness.
The Purpose of Religious Education

These three ways of conceptualising religion also relate to different ways of doing theology and may be found as overlapping to different extents within any particular religious tradition.
The Purpose of Religious Education

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

- As the complexity of the issues emerges and children young people become more disposed to engage at a deeper level in the enquiry.
- Religious education lends itself to philosophical enquiry.
- *Living Difference III* recommends teachers access additional training in Philosophical Enquiry with Children (such as P4C).
Contribution of Living Difference III To the whole curriculum
Living Difference III and the wider curriculum

• **Living Difference III** supports schools’ promotion of children and young people’s Spiritual, Moral Social and cultural development in a number of ways

• **Living Difference III** aims to ensure religious education is part of a broad balanced curriculum preparing children for life in modern Britain

• The dialogical enquiry process in **Living Difference III** should create a safe space for children and young people to explore contested and sometimes controversial issues; it therefore intends to support schools in preventing extremism
Resourcing

Living Difference

III
Welcome to the HIAS RE Moodle site

The RE Moodle provides a high quality, easily accessible, collaborative site which contains information and downloadable resources for teachers of RE. These resources have been written according to Living Difference Revised 2011, the locally agreed syllabus for Hampshire, Southampton and Portsmouth. This site offers a channel of communication between the HIAS RE team and RE teachers, co-ordinators and departments.

Every effort has been made to ensure that material on this site is accurate, relevant and appropriate, and meets copyright requirements. Some of the material is in draft form, however, and any errors will be edited in due course.

What's new

- **Open evening – Tuesday 18 October 2016, 4 – 6 pm**
  You are warmly invited to the joint RE, History, Rights and Diversity Education (RADE) and Maths Centres’ open evening in Winchester where we will showcase the centres, our services and resources. For further information, please email re.centre@hants.gov.uk

- **New Islam for KS2 RE teaching pack** - click here for ordering and further information

- **Living Difference III** will be launched in December 2016, with the following courses to support it:
  - 21.11.16 Senior leader briefings for RE [RELI0867]
  - 23.11.16 Getting to grips with the RE agreed syllabus (secondary) [RELI1861]
  - 12.01.17 Getting to grips with the RE agreed syllabus (primary) [RELI1868]

- **RE Council’s August newsletter**

- **Primary RE networks for next academic year** - book now
  Seven venues across county - termly meetings to learn about the changes to Living Difference III following its review in 2016 and share good practice
The County RE Centre

The RE Centre houses an extensive collection of resources available to borrow related to RE, collective worship and spiritual, moral, social and cultural development. The resources include artefacts, books, DVDs, posters, teaching packs, reference materials, CD-ROMs and topic boxes. The RE Centre also produces a wide range of Living Difference related resources available to purchase.

What services does the RE Centre provide?

- Loan service from library of books.
- Loan of DVDs, posters and artefacts.
- Artefact loan boxes and advice on using artefacts.
- Up-to-date collection of published reference material, especially books, posters and packs.
- Materials to support literacy, eg: storybooks, big books.
- Purchase of resources to support teaching according to the Agreed Syllabus, including picture packs.
- Materials to support social and religious cohesion.
- A telephone reference point for advice about issues concerning RE.
- Advice about local and national contacts, including speakers and places of worship to visit.
- Venue for workshops for teachers to visit and plan their work.

What do schools say about the County RE Centre?

"OISTED were particularly impressed with the range of artefacts and visual material we use in RE and commented on the very effective support we receive from the RE Centre."

Headteacher, Hampshire infant school

"A wonderful range of resources to support topics – teachers/subject leaders need to be encouraged to visit the Centre for themselves at least once to raise awareness of how topics can be supported by your materials."

RE manager, Hampshire primary school

Resources available

- Publications for sale
- Artefact boxes

The RE Centre is open during term-time at the following times:

Monday: 9.30am to 5.00pm
Tuesday: 9.30am to 2.30pm
Wednesday: 9.30am to 2.30pm
Thursday: 9.30am to 5.00pm
Friday: closed

Contact details

Contact Lydia Reevet on:
Tel: 01962 863134
Fax: 01962 682883
Email: re_centre@hants.gov.uk

Address:
County RE Centre
Falcon House
Monarch Way
Winchester SO22 5PL
Materials available to support planning and teaching RE with *Living Difference III* in the Primary and Secondary school

1. The Hampshire RE Moodle (open access)
   - [http://re.hias.hants.gov.uk/](http://re.hias.hants.gov.uk/)

2. The HIAS RE Website (subscription)
   - [https://www3.hants.gov.uk/hias-login](https://www3.hants.gov.uk/hias-login)

3. The Hampshire RE Curriculum Centre
   For-purchase packs to support RE
   - Contact Lydia Revett on: 01962 863134
   - E-mail: re.centre@hants.gov.uk
   - Address: County RE Centre, Falcon House, Monarch Way. Winchester  SO22 5PL
Highly congruent with Ofsted Recommendations
Highly congruent with Ofsted Recommendations for RE in 2010 and 2013.

is a process of that is disciplined, opening up different kinds of thinking (both critical and creative), bring children to attend and hence enabling learning.

is a process where the different skills-steps of the cycle, progress in level of challenge, building on the previous.

Its effectiveness lies in it being is self-evaluative for both student and teacher.
Living Difference III
The Agreed Syllabus for Hampshire, Portsmouth, Southampton and the Isle of Wight