Public Document Pack

Cabinet

Monday, 17th January, 2022
at 6.00 pm

PLEASE NOTE TIME OF MEETING

In light of the current Covid Omicron variant surge this meeting will be held as a hybrid meeting. To be lawfully constituted it will still be held in the Civic Centre and open to the public but only core members of the Cabinet/committee along with key supporting officers will be in the room in order to keep everyone as safe as possible. Other officers, elected members and the public are encouraged to join the meeting via Microsoft Teams and contribute and/or make formal deputations that way.

Members

Leader – Councillor Fitzhenry
Deputy Leader and Cabinet Member for Growth – Councillor Moulton
Cabinet Member for Finance – Councillor Hannides
Cabinet Member for Environment – Councillor S Galton
Cabinet Member for Communities, Culture and Heritage – Councillor Vassiliou
Cabinet Member for Health and Adult Social Care – Councillor White
Cabinet Member for Children's Social Care – Councillor P Baillie
Cabinet Member for Education – Councillor J Baillie
Cabinet Member for Customer Service and Transformation – Councillor Harwood

(QUORUM – 3)

Contacts

Cabinet Administrator
Judy Cordell
Tel. 023 8083 2766
Email: judy.cordell@southampton.gov.uk

Service Director – Legal and Business Operations
Richard Ivory
Tel: 023 8083 2794
Email: richard.ivory@southampton.gov.uk

BACKGROUND AND RELEVANT INFORMATION

The Role of the Executive
The Cabinet and individual Cabinet Members make executive decisions relating to services provided by the Council, except for those matters which are reserved for decision by the full Council and planning and licensing matters which are dealt with by specialist regulatory panels.

The Forward Plan
The Forward Plan is published on a monthly basis and provides details of all the key executive decisions to be made in the four month period following its publication. The Forward Plan is available on request or on the Southampton City Council website, www.southampton.gov.uk

Implementation of Decisions
Any Executive Decision may be "called-in" as part of the Council's Overview and Scrutiny function for review and scrutiny. The relevant Overview and Scrutiny Panel may ask the Executive to reconsider a decision, but does not have the power to change the decision themselves.

Mobile Telephones – Please switch your mobile telephones to silent whilst in the meeting.

Use of Social Media
The Council supports the video or audio recording of meetings open to the public, for either live or subsequent broadcast. However, if, in the Chair's opinion, a person filming or recording a meeting or taking photographs is interrupting proceedings or causing a disturbance, under the Council's Standing Orders the person can be ordered to stop their activity, or to leave the meeting.
By entering the meeting room you are consenting to being recorded and to the use of those images and recordings for broadcasting and or/training purposes. The meeting may be recorded by the press or members of the public. Any person or organisation filming, recording or broadcasting any meeting of the Council is responsible for any claims or other liability resulting from them doing so. Details of the Council's Guidance on the recording of meetings is available on the Council's website.

Municipal Year Dates (Mondays)

2021	2022
15 June (Tues)	17 January
19 July	7 February
16 August	21 Feb (budget)
13 September	14 March
18 October	18 April
15 November	
20 December	

Executive Functions
The specific functions for which the Cabinet and individual Cabinet Members are responsible are contained in Part 3 of the Council's Constitution. Copies of the Constitution are available on request or from the City Council website, www.southampton.gov.uk

Key Decisions
A Key Decision is an Executive Decision that is likely to have a significant:

- financial impact (£500,000 or more)
- impact on two or more wards
- impact on an identifiable community

Procedure / Public Representations
At the discretion of the Chair, members of the public may address the meeting on any report included on the agenda in which they have a relevant interest. Any member of the public wishing to address the meeting should advise the Democratic Support Officer (DSO) whose contact details are on the front sheet of the agenda.

Fire Procedure – In the event of a fire or other emergency, a continuous alarm will sound and you will be advised, by officers of the Council, of what action to take.

Smoking policy – The Council operates a no-smoking policy in all civic buildings.

Access – Access is available for disabled people. Please contact the Cabinet Administrator who will help to make any necessary arrangements.

Southampton: Corporate Plan 2020-2025 sets out the four key outcomes:

- Communities, culture & homes - Celebrating the diversity of cultures within Southampton; enhancing our cultural and historical offer and using these to help transform our communities.
- Green City - Providing a sustainable, clean, healthy and safe environment for everyone. Nurturing green spaces and embracing our waterfront.
- Place shaping - Delivering a city for future generations. Using data, insight and vision to meet the current and future needs of the city.
- Wellbeing - Start well, live well, age well, die well; working with other partners and other services to make sure that customers get the right help at the right time

CONDUCT OF MEETING

TERMS OF REFERENCE
The terms of reference of the Cabinet, and its Executive Members, are set out in Part 3 of the Council's Constitution.

BUSINESS TO BE DISCUSSED
Only those items listed on the attached agenda may be considered at this meeting.

RULES OF PROCEDURE
The meeting is governed by the Executive Procedure Rules as set out in Part 4 of the Council's Constitution.

QUORUM
The minimum number of appointed Members required to be in attendance to hold the meeting is 3.

DISCLOSURE OF INTERESTS
Members are required to disclose, in accordance with the Members' Code of Conduct, ***both*** the existence ***and*** nature of any "Disclosable Pecuniary Interest" or "Other Interest" they may have in relation to matters for consideration on this Agenda.

DISCLOSABLE PECUNIARY INTERESTS
A Member must regard himself or herself as having a Disclosable Pecuniary Interest in any matter that they or their spouse, partner, a person they are living with as husband or wife, or a person with whom they are living as if they were a civil partner in relation to:
(i) Any employment, office, trade, profession or vocation carried on for profit or gain.
(ii) Sponsorship:
Any payment or provision of any other financial benefit (other than from Southampton City Council) made or provided within the relevant period in respect of any expense incurred by you in carrying out duties as a member, or towards your election expenses. This includes any payment or financial benefit from a trade union within the meaning of the Trade Union and Labour Relations (Consolidation) Act 1992.
(iii) Any contract which is made between you / your spouse etc (or a body in which the you / your spouse etc has a beneficial interest) and Southampton City Council under which goods or services are to be provided or works are to be executed, and which has not been fully discharged.
(iv) Any beneficial interest in land which is within the area of Southampton.
(v) Any license (held alone or jointly with others) to occupy land in the area of Southampton for a month or longer.
(vi) Any tenancy where (to your knowledge) the landlord is Southampton City Council and the tenant is a body in which you / your spouse etc has a beneficial interests.
(vii) Any beneficial interest in securities of a body where that body (to your knowledge) has a place of business or land in the area of Southampton, and either:

a) the total nominal value of the securities exceeds £25,000 or one hundredth of the total issued share capital of that body, or
b) if the share capital of that body is of more than one class, the total nominal value of the shares of any one class in which you / your spouse etc has a beneficial interest that exceeds one hundredth of the total issued share capital of that class.

Other Interests

A Member must regard himself or herself as having an, 'Other Interest' in any membership of, or occupation of a position of general control or management in:

Any body to which they have been appointed or nominated by Southampton City Council

Any public authority or body exercising functions of a public nature

Any body directed to charitable purposes

Any body whose principal purpose includes the influence of public opinion or policy

Principles of Decision Making

All decisions of the Council will be made in accordance with the following principles:-

- proportionality (i.e. the action must be proportionate to the desired outcome);
- due consultation and the taking of professional advice from officers;
- respect for human rights;
- a presumption in favour of openness, accountability and transparency;
- setting out what options have been considered;
- setting out reasons for the decision; and
- clarity of aims and desired outcomes.

In exercising discretion, the decision maker must:

- understand the law that regulates the decision making power and gives effect to it. The decision-maker must direct itself properly in law;
- take into account all relevant matters (those matters which the law requires the authority as a matter of legal obligation to take into account);
- leave out of account irrelevant considerations;
- act for a proper purpose, exercising its powers for the public good;
- not reach a decision which no authority acting reasonably could reach, (also known as the "rationality" or "taking leave of your senses" principle);
- comply with the rule that local government finance is to be conducted on an annual basis. Save to the extent authorised by Parliament, 'live now, pay later' and forward funding are unlawful; and
- act with procedural propriety in accordance with the rules of fairness.

AGENDA

1 APOLOGIES

To receive any apologies.

2 DISCLOSURE OF PERSONAL AND PECUNIARY INTERESTS

In accordance with the Localism Act 2011, and the Council's Code of Conduct, Members to disclose any personal or pecuniary interests in any matter included on the agenda for this meeting.

EXECUTIVE BUSINESS

4 RECORD OF THE PREVIOUS DECISION MAKING

(Pages 1 - 4)

Record of the decision making held on 20th December, 2021 attached.

5 10 YEAR CULTURAL STRATEGY

(Pages 5 - 90)

Report of the Cabinet Member for Communities, Culture and Heritage seeking approval the Cultural Strategy for Southampton City Council.

6 LOCALLY AGREED SYLLABUS FOR RELIGIOUS EDUCATION

(Pages 91 - 256)

Report of the Cabinet Member for Education seeking adoption of a locally Agreed Syllabus for Religious Education

7 EXCLUSION OF THE PRESS AND PUBLIC - EXEMPT PAPERS INCLUDED IN THE FOLLOWING ITEM

To move that in accordance with the Council's Constitution, specifically the Access to Information Procedure Rules contained within the Constitution, the press and public be excluded from the meeting in respect of any consideration of the exempt appendices to the following Item

Appendices 3 and 4 are considered to be exempt from general publication based on Categories 3 of paragraph 10.4 of the Council's Access to Information Procedure Rules. In applying the public interest test this information has been deemed exempt from publication due to confidential sensitivity. It is not considered to be in the public interest to disclose this information. It would prejudice the Council's ability to operate in a commercial environment.

8 STARBOARD WAY, LORDSHILL, NEW BUILD TENURE MIX* □
(Pages 257 - 274)

Report of the Cabinet Member for Communities, Culture and Heritage to amend the tenure mix of the new homes under development at Starboard Way, Lordshill

Friday, 7 January 2022 Service Director – Legal and Business Operations

This page is intentionally left blank

SOUTHAMPTON CITY COUNCIL
EXECUTIVE DECISION MAKING

RECORD OF THE DECISION MAKING HELD ON 20 DECEMBER 2021

Present:

Councillor Fitzhenry	Leader of the Council
Councillor Hannides	Cabinet Member for Finance and Capital Assets
Councillor Vassiliou	Cabinet Member for Communities, Culture and Heritage
Councillor White	Cabinet Member for Health and Adult Social Care
Councillor Harwood	Cabinet Member for Customer Service and Transformation

Virtual:

Councillor Moulton, Cabinet Member for Growth
Councillor S Galton, Cabinet Member for Environment
Councillor J Baillie, Cabinet Member for Education
Councillor P Baillie, Cabinet Member for Children's Social Care

39. COURT LEET PRESENTMENTS 2021

DECISION MADE: (CAB 21/22 32165)

On consideration of the report of the Leader of the Council, Cabinet agreed the following:

(i) that the initial officer responses to the Presentments approved by the Court Leet Jury, as set out in Appendix 1, be noted; and
(ii) that individual Cabinet Members ensure responses are made to Presenters regarding presentments within their portfolios as appropriate and as soon as practically possible.

40. SOUTHAMPTON CITY VISION LOCAL PLAN - LOCAL DEVELOPMENT SCHEME (LDS) UPDATE

DECISION MADE: (CAB 21/22 32767)

On consideration of the report of the Cabinet Member for Growth, Cabinet agreed the following:

(i) To resolve that the revised Local Development Scheme (Appendix 1) is to have effect from 21st December 2021.
(ii) To delegate authority to the Head of Planning and Economic Development, following consultation with the Cabinet Member for Growth, to make minor amendments to 'Preparing our Development Plans' before publication.

41. UPDATE ON BUDGET FORECAST FOR 2022/23 ONWARDS AND SAVINGS PLANS

DECISION MADE: (CAB 21/22 32885)

On consideration of the report of the Cabinet Member for Finance and Capital Assets and having received representations from Sue Atkins, Parveen Ishfaq, Khalid Farook, Ismael Imran and Councillor Kataria on St. Marys Leisure Centre proposals, Cabinet agreed the following:

General Fund

i) Notes the update within this report and the assumptions it has been necessary to make at this stage.
ii) Notes the new commitments which have been included in the forecast as noted in paragraphs 9 and 10 and appendix 1.
iii) Notes the key headlines from the Autumn Budget and Spending Review 2021 announcement set out in appendix 2.
iv) Notes the budget pressures which have been included in the forecast which are set out in paragraphs 55 and 56 and appendix 3.
v) Notes the initial savings proposals set out in paragraphs 58 to 60 and appendix 4.
vi) Notes that even with the proposals contained in this report, a budget shortfall of £9.01M is still currently forecast for 2022/23 and notes the options available to produce a balanced budget.
vii) Is asked to determine whether, in line with the current policy of no increase in council tax, that this will apply to the Adult Social Care precept.

Housing Revenue Account

viii) Notes the update and assumptions within this report set out in paragraphs 69 to 95.
ix) Notes the proposal to freeze rents at the current level as set out in paragraph 76.
x) Notes the proposals to freeze service charges set out in paragraph 79.
xi) Notes the proposal to increase heating charges by 16.52 per cent as set out in paragraph 83.

42. STRATEGY FOR THE PROVISION OF SUPPORT IN SAFE ACCOMMODATION

DECISION MADE: (CAB 21/22 32921)

On consideration of the report of the Cabinet Member for Communities, Culture and Heritage, Cabinet agreed the following:

(i) To approve the Strategy for the Provision of Support in Safe Accommodation.
(ii) To delegate authority to the Executive Director Communities, Culture and Homes, following consultation with the Cabinet Member for Communities,

Culture and Heritage, to make minor changes to the Strategy for the Provision of Support in Safe Accommodation during its period of effect.

43. CUSTOMER ACCESS STRATEGY

DECISION MADE: (CAB 21/22 32874)

On consideration of the report of the Cabinet Member for Customer Service and Transformation, Cabinet agreed the following:

(i) To approve the attached Customer Access Strategy and adopt the principles and approaches outlined in the strategy. Ensuring that all council services are designed or working towards being customer focused and easy to access.
(ii) For the Customer Access Strategy 2022-2026 to supersede the current Customer Strategy 2018-2022.
(iii) To delegate authority to the Executive Director Business Services to make minor amendments to the Customer Access Strategy during its period of effect following consultation with the Cabinet Member for Customer Service and Transformation.

44. IT STRATEGY

DECISION MADE: (CAB 21/22 32940)

On consideration of the report of the Cabinet Member for Customer Service and Transformation, Cabinet agreed the following:

(i) To adopt the IT Strategy 2021-2025 and that the IT Service plan work is based on the key themes identified to deliver the vision set out in the strategy.
(ii) To delegate authority to Executive Director Business Services, to make amendments to the policy during its period of effect, following consultation with the Cabinet Member Customer Service and Transformation.

45. SOUTHAMPTON GOLF*

DECISION MADE: (CAB 21/22 32824)

On consideration of the report of the Cabinet Member for Finance and Capital Assets, Cabinet approved the recommendations set out in the confidential report.

This page is intentionally left blank

DECISION-MAKER:	CABINET
SUBJECT:	ADOPTING SOUTHAMPTON'S CULTURAL STRATEGY 2021-2031
DATE OF DECISION:	17 JANUARY 2022
REPORT OF:	COUNCILLOR Spiros Vassiliou CABINET MEMBER FOR Communities, Culture & Heritage

CONTACT DETAILS				
Executive Director	**Title**	Executive Director Communities, Culture & Homes		
	Name:	Mary D'Arcy	Tel:	02380 834611
	E-mail	Mary.D'Arcy@southampton.gov.uk		
Author:	**Title**	Head of Culture & Tourism		
	Name:	Carolyn Abel	Tel:	023 80834516
	E-mail	carolyn.abel@southampton.gov.uk		

STATEMENT OF CONFIDENTIALITY
NOT APPLICABLE

BRIEF SUMMARY

Southampton has developed a 10-year Cultural Strategy, building on activity and work undertaken in the city over a number of years, the extensive consultation undertaken as part of Southampton's UK City of Culture bid in 2020/21 and the public consultation on this document which ran from 13 September to 31 October 2021.

This Cultural Strategy is about our communities, our city, our past, our future and how we sustainability navigate our place in the world together. It describes the strategic context and need for this document, where we are now in terms of the cultural infrastructure and baseline, where we want to be in terms of the vision, principles and priorities, and highlights future investment opportunities.

Our proposed Strategy builds upon the city's existing cultural infrastructure, resources and capabilities, as well as the needs and opportunities that exist in the city and wider region. It centres on culture as the glue that connects people and place, and which plays an important contributory part in our economic recovery, regeneration and destination creation. It supports our UK City of Culture 2025 bid in which Southampton has been longlisted from 20 to 8 competing cities.

RECOMMENDATIONS:

	(i)	That Cabinet adopts the amended Southampton Cultural Strategy 2021-2031 (Appendix 1) and notes a summary of the public consultation feedback below (and Appendix 2), and the communications plan that supported it (Appendix 3).

	(ii)	That following consultation with the Cabinet Member for Communities, Culture & Heritage, an Action Plan with measures to support it is agreed by November 2022. This would provide time to accommodate the approach and transition depending on the outcome of the City of Culture bid in May 2022.

REASONS FOR REPORT RECOMMENDATIONS	
1.	Adopting a 10-year Cultural Strategy is recommended as it: • Demonstrates a strategic commitment to culture and is a local authority requirement • Provides a framework within which to attract more internal and external investment • Describes the direction for a place • Seeks to address issues of sustainability, access, diversity and inclusion • Helps to focus on local distinctiveness and attractiveness • Ensures that culture is embedded in contributing to social, economic and environmental outcomes • Supports partnerships and collaborations locally, regionally, nationally and internationally
2.	Southampton has well-established but modest cultural sector that means it has a strong base from which to re-build following the pandemic. It is not an ephemeral investment opportunity for internal and external funders. Instead, the city and the cultural sector has been successful in attracting funding from a range of sources including Arts Council England, (ACE) which saw a 13% uplift in the last National Portfolio Organisation round in 2018/19 following significant SCC and ACE investment in the Studio 144 complex in previous years.
3.	Pre-pandemic the sector generated £27m GVA (excluding publishing) representing 0.4% of total economic output in Southampton (compared to Bradford (1.4%), Coventry (0.4%), South East (1.6%), South West (1.2%)). This demonstrates that there is room for growth, particularly when aligned to Southampton's Economic Growth Strategy and Destination Management Plan which focus on growing our cultural and creative industries and developing a high-quality cultural destination for residents and visitors. It also reflects the LEP's strategic plans and priorities.
4.	Meanwhile, for 'Libraries, Archives, Museums and Other Cultural Activities' in Southampton on a per capita basis (£19 GVA), it is behind England (£59), the South East (£47), South West (£43) and comparator cities of Medway (£67) and Hull (£23). Similarly, Heritage is comparatively underfunded and utilised compared to other cities.
5.	An adopted Cultural Strategy is a vital part of the UK City of Culture 2025 bidding process, particularly pertinent now that Southampton has been longlisted from 20 to 8 competing cities. It supports the step changes that Southampton is seeking to deliver as result of UK City of Culture, particularly around national and international ambitions whilst providing clear alignment to other strategies.

ALTERNATIVE OPTIONS CONSIDERED AND REJECTED	
6.	Not adopting the Cultural Strategy – this option is not recommended given the strategic importance it provides to growing the sector and the economic, social and environmental benefits it will bring for our residents and communities. It will also compromise the credibility of our UK City of Culture ambitions as well as our commitment to continue to invest in culture as part of the city's recovery plans including around the skills, educational and employment agendas.
DETAIL (Including consultation carried out)	
7.	This 10-year Cultural Strategy is about our communities, our city, our past, our future and how we navigate our place in the world together. Southampton is shaping this Cultural Strategy by building on a track record of Culture-led regeneration, place partnerships, connecting to the wider region and the development of our UK City of Culture bid. With decades of strong and sustained cross-party political support for culture, the commitment across the city and with our regional partners has broadened and deepened further during the global pandemic.
8.	It describes the strategic context and need for this document, where we are now in terms of the cultural infrastructure and baseline, where we want to be and highlights future investment opportunities.
9.	To inform the development of this strategy data has been drawn from a range of sources in order to build a baseline of our current position. This has included: • Joint Cultural Needs Assessment, led by the University of Southampton in partnership with Solent University, drawing on the Council's extensive social and economic data • Information collected for the Destination Management Plan • Collation of headline data on the cultural sector
10.	This data was added to by extensive consultation across the city working with the city's key community, voluntary, cultural and statutory organisations to shape our UK City of Culture 2025 bid and this Cultural Strategy. This work has comprised: • 149 hours of consultation with over 1000 people in virtual workshops (including additional ones specifically on the draft cultural strategy over the summer months in 2021) • 16 cross-sector working groups • Residents and councillors in each of 16 electoral wards • Organisations representing young people and minority communities • 3053 responses to city-wide surveys
11.	The draft Cultural Strategy was issued for public consultation from 13 September until the 31 October 2021. The consultation was promoted in the following ways (see Appendix 3): • Sent to the Peoples Panel (3,700 members) • SCC owned alerts e.g. City News, Culture Culture, Community Partners, Your City Your Say and Business News • Corporate social media pages as well as cultural venues e.g. SeaCity

	• Partner communication channels such as SVS, GO! and City of Culture 2025
12.	All questionnaire results were analysed and presented in graphs by the Data, Intelligence and Insight Team (see Appendix 2). Respondents were given opportunities throughout the questionnaire to provide written feedback on the proposals, with additional opportunity to provide feedback in letters and emails.
13.	In total there were 640 respondents, 90% (569) of whom were Southampton residents, followed by 18% (112) who work or study in the city. Meanwhile, 9% (57) were from the third sector and 4% (28) from private businesses. With the breakdown by: • Gender: 58% Female/ 42% Male • Age: 71% aged 45-74, 8.2% Under 35 • Ethnicity: 88% White British, 12% Ethnic groups Overall, there were more than 1000 individual comments.
14.	In terms of response to the draft vision, the majority (81%) agreed with it; with the highest support in the under 35s (86%) and 76% from different Ethnic backgrounds. Free text comments included for example: *"Overall it's an excellent vision, forward facing and fits with the aspirations of the wider cultural sector. It's great to have a LA with this vision for the future of our city"* *"I'm excited by the idea of encouraging 'everyday creativity' across Southampton's many communities and see this as a way of encouraging communication across the city and between its diverse communities."* *"This is a very wide-ranging vision. I look forward to a 'distillation 'and a more conclusive version"* *"If you can't articulate the vision in twenty words you have failed."*
15.	In terms of the response to the four goals, Reflect and Represent, Relevant and Resonant, Reimagine and Regenerate, Responsible and Resilient agreement ranged from 78-82% (). Overall, females agreed more strongly than males with the goals. There was a strong desire for climate change to be threaded throughout the goals and the document, in addition to the specific section dedicated to this matter. Free text comments included: *"I like the goals, and they are well-explained in the strategy document."* *"I think the goals are excellent, some need a bit more refining to what the end outcome is."* *"I think these priorities are the first text I've seen that really seem relevant to culture and specific to Southampton."* *"The wording of these goals is woolly in places."*

16.	The four priorities that outlined the step changes ranged from 81-84% agreement, with over 90% of under 35s supporting the priorities which centred on destination creation, innovation, skills, inclusion and health and wellbeing. Free text comments included: *"This does a good job of capturing what I've heard called the 'Southampton problem' - lots of nice things around/outside the city, but nothing in the city itself."* *"It is a hugely disparate place that needs a strategic, joined up long term plan."* *"Develop policies for real change in supporting growth in the creative industries…. I would like to see a commitment to building and supporting a sustainable set of creative and cultural industries - which in turn would support the cultural growth of the city."* *"There is far, far too much empty retail space in Southampton? Why don't you make these spaces affordable studio spaces for artists in the way that Brighton did 30 years ago (and is now an extremely wealthy city)."* *"Also employment & training opportunities for young people, middle aged career changers and older workers who are still capable of work and want to be involved in the community?"* *"I understand future proofing and encouraging the creativity of the young but not to the exclusion of the majority of the city's wider population. Otherwise I love the vision as long as it's for all to embrace and not the creative few."* *"Health & Wellbeing is a huge for both children and adults."* *"I believe that there should also be a focus on A Culture of Sustainability, both environmental and societal, and I think that empowering people to innovate for ecological and environmental sustainability should be a top priority."*
17.	On the investment priorities, which outlined SCC-led and other independent-led projects, 76% of respondents supported them, with those aged over 75 agreeing to them to the highest extent (82%).
18.	As a result of the public consultation, the attached is an amended version of the Cultural Strategy. The next steps are to develop an action plan by November 2022, aligned to our UK City of Culture bid progress and outcomes. Whether Southampton wins or not, the city is likely to attract investment as has happened in other places such as Plymouth, Leicester, Sunderland and Paisely, and this strategy will be important in this context.
RESOURCE IMPLICATIONS	
<u>Capital/Revenue</u>	
19.	Aligned to our UK City of Culture ambitions, the Cultural Strategy and the adopted Destination Management Plan identify a number of capital and revenue projects that will require investment in Southampton's development as a cultural destination. These will be financed by a combination of internal,

	external and partnership sources and business cases developed as appropriate.
Property/Other	
20.	Property implications will be considered on a strategic and case by case basis, aligned to key strategies and plans such as the Local Plan, Economic Growth Strategy, UK City of Culture bid and levelling up ambitions. There are additional implications with regard to the impact of climate change and the need to integrate adaptability, sustainability and resilience into future schemes.
LEGAL IMPLICATIONS	
Statutory power to undertake proposals in the report:	
21.	Section 1, Localism Act 2011 provides a 'general power of competence', giving local authorities the legal capacity to do anything that an individual can do that is not specifically prohibited.
Other Legal Implications:	
22.	None.
RISK MANAGEMENT IMPLICATIONS	
23.	The risk of not adopting the Cultural Strategy impacts on the UK City of Culture bid, opportunities for attracting future investment, raising the ambitions, profile and perceptions of Southampton and its economic and social recovery. Adopting the strategy provides a focus and direction of travel for growing the cultural and creative sector and its contribution to economic, social and environmental outcomes.
24.	The risk of limited stakeholder support and engagement with the Cultural Strategy is reduced by the scale of prior and subsequent consultation to shaping the strategy. Whilst the strategy is 'owned' by the Council, it is a living document steered through city-wide partnerships and will be reviewed annually to monitor progress and align to wider strategies.
25.	The risk of insufficient resource and capacity impacts on the city's ability to deliver this Cultural Strategy, UK City of Culture preparedness as well as other city-wide strategies. These need to be mitigated through the process of business planning, prioritisation, skills and talent development and exploring internal and external funding opportunities.
POLICY FRAMEWORK IMPLICATIONS	
26.	The Cultural Strategy draws upon the wider policy framework which includes: • Arts Council England's Let's Create Strategy and investment principles • National Lottery Heritage Fund's Strategic Funding Framework 2019-2024 • Government's Environment Bill 2021 • Cultural Cities Enquiry 2019 and Cultural Cities Recovery Report 2020 • Solent Local Enterprise Partnership 2050 Vision and Recovery Plan • Council's Corporate Plan 2020-2025 • Council's Economic Growth Strategy 2020-2030 • Council's Destination Management Plan 2021-2031 • Strategic plans of the University of Southampton and Solent University

	• Joint Health and Wellbeing Strategy • Southampton Health and Care Strategy **And emerging strategies, plans and policies including:** • Council's Local Vision and Plan • Council's Children and Young People's Strategy • Council's Adults and Wellbeing Strategy • Council's Global Partnerships Strategy • Council's Leisure Strategy and Parks and Open Spaces Strategy • Safer City Partnership Strategy • UNICEF Child Friendly City status plans • Southampton Cultural Education Partnership Vision • Royal Society of Arts' Learning City and strategies around the Future of Work • A city-wide Heritage Strategy and the Council's Heritage Asset Management Plan • Monuments and Memorial Policy and Public Arts Strategy • Festivals and Events Strategy and Creative Industries Strategy

KEY DECISION?	**Yes**	
WARDS/COMMUNITIES AFFECTED:	ALL	
SUPPORTING DOCUMENTATION		
Appendices		
1.	Appendix 1 Southampton's Cultural Strategy 2021-2031	
2.	Appendix 2 Summary of Public Consultation Feedback	
3.	Appendix 3 Cultural Strategy Communication Plan	

Documents In Members' Rooms

1.	None	
Equality Impact Assessment		
Do the implications/subject of the report require an Equali and Safety Impact Assessment (ESIA) to be carried out.		**ESIA drafted as part of the consultation process**
Data Protection Impact Assessment		
Do the implications/subject of the report require a Data Protection Impact Assessment (DPIA) to be carried out.		**No**
Other Background Documents **Other Background documents available for inspection at:**		
Title of Background Paper(s)	**Relevant Paragraph of the Access to Information Procedure Rules / Schedule 12A allowing document to be Exempt/Confidential (if applicable)**	
1.	None	

This page is intentionally left blank

SOUTHAMPTON TOGETHER

SOUTHAMPTON'S CULTURAL STRATEGY 2021-2031

Content page

Foreword		3
Executive Summary		4
1.0	About our Cultural Strategy	6
2.0	Strategic Context	8
3.0	Climate Change	11
4.0	Where we are now	13
5.0	Where we want to be	17
6.0	Future investment	20
7.0	Review and monitoring	22

Foreword

[To be added following Cabinet Approval]

Executive Summary

This 10-year Cultural Strategy is about our communities, our city, our past, our future and how we sustainably navigate our place in the world together. It aims to embrace our history, our multiple identities, our differences and common ground whilst also striving for high quality work and national and international cultural collaborations.

Southampton is culturally diverse with a long history of welcoming people to the city and linking the south of England to the world. It is geographically defined by its position at the head of the Solent's tidal waters, which created its role as a seaport now hosting the second largest port in the UK, further enhanced by its Freeport status.

Southampton has a distinctive story to share. From its unique natural environment, physical and human heritage, powerful migration experiences, contributions to two world wars and post-war reconstruction, to the many historic and contemporary innovations that started here and impacted on the world.

With decades of sustained cross-party political support for culture, this strategy seeks to build on the role of culture in the city, place partnerships and the regional, national and international ambitions of our UK City of Culture 2025 bid.

Public access to the waterfront (the ocean and two rivers) is currently limited, whilst the impact of climate change on the city and its communities, compounding the deep social and economic inequalities that exist across the generations is recognised. It is a city where air quality, health, wellbeing, educational attainment, skills and low-quality jobs lead to reduced life expectancy and geographical and social divides. This in turn has affected Southampton's identity, confidence and pride; its ability to recognise its own strengths, imagine a different future, and support each other in getting there.

Our vision is that by 2031:

Through culture, Southampton is an inclusive city that collaborates and connects at home and on the national and international stage to ignite imaginations, innovation, pride and a sense of belonging across the whole city

Southampton's definition of culture is broad and values 'everyday creativity' as a vital part of shaping a dynamic and inclusive city. It supports the idea that we can all be creative in our lives whilst enabling those seeking to pursue professional cultural and creative careers. Happening in our cultural and creative industries, places of worship, estates, communities, green and outside spaces; in our sports arenas, clubs, societies, homes and around food; in the virtual and digital world, it enables us all to be artists, creators, historians and sports people wherever, and whoever we are.

Our vision is based on four principles that guide how we intend to deliver our Cultural Strategy – these are described more fully in section 5.0 (pp.17-18):

1. Reflect and Embolden
2. Resonate and Inspire

3. Regenerate and Embed
4. Resilient and Co-creative

And five step changes this Cultural Strategy seeks to deliver – these are described more fully in section 5.0 (pp.18-19):

1. A Culture of going *to* not *through*
2. A Culture of Creativity and Innovation
3. A Culture of Opportunity and Inclusivity
4. A Culture of Health and Wellbeing
5. A Culture of Environmental Sustainability

We have also identified initial investment opportunities that align to Southampton's strategic ambitions to contribute locally, regionally, nationally and internationally – these are summarised in section 6.0 (pp.20-21).

This Cultural Strategy is closely aligned with Southampton's bid to become UK City of Culture in 2025. It draws upon the extensive consultation and the collaborative work that the city and partners have been undertaking to build a cohesive bid and this strategy.

It is a living document that will be reviewed annually to monitor progress and alignment with wider strategies whilst also giving space to the process of testing, learning and growing together as a city. The next steps are to develop an annual action plan that delivers benefits for our communities, partners and stakeholders.

1.0 About our Cultural Strategy

1.1 Introduction

This 10-year strategy is about our communities, our city, our past, our future and how we sustainably navigate our place in the world together. It aims to embrace our history, our multiple identities, our differences and common ground whilst also striving for high quality work and national and international cultural collaborations.

Southampton is culturally diverse with a long history of welcoming people to the city and linking the south of England to the world. It is geographically defined by its position at the head of the Solent's tidal waters, which created its role as a seaport now hosting one of the UK's largest export ports with over £40bn trade passing through it, further enhanced by its Freeport status.

Southampton has a distinctive story to share. From its unique natural environment, physical and human heritage, powerful migration narratives, contributions to two world wars and post-war reconstruction, to the many historic and contemporary innovations that started here and impacted on the world.

With decades of sustained cross-party political support for culture, this strategy seeks to build on the role of culture in the city, place partnerships and the regional, national and international ambitions of our UK City of Culture 2025 bid.

Public access to the waterfront (the ocean and two rivers) is currently limited, whilst the impact of climate change on the city and its communities, compounding the deep social and economic inequalities that exist across the generations is recognised. It is a city where air quality, health, wellbeing, educational attainment, skills and low-quality jobs lead to reduced life expectancy and geographical and social divides. This in turn has affected Southampton's identity, confidence and pride; its ability to recognise its own strengths, imagine a different future, and support each other in getting there.

Yet the evidence indicates that culture can provide the glue that connects individuals, communities and business to build a strong sense of belonging, pride and togetherness. Culture can also play a role in Southampton's wider economic recovery, environmental action and place-shaping agendas that draws on artists, creatives, heritage, events, sport and communities to create a thriving cultural city. Culture is aligned and embedded in our local, regional, national and international strategies and aspirations.

1.2 Methodology

Against the COVID-19 backdrop, an astonishing series of city-wide conversations have taken place about the importance and value of culture to people's lives, and what winning UK City of Culture could mean for Southampton.

A Joint Cultural Needs Assessment, led by the University of Southampton in partnership with Solent University, has provided the evidence base for the Cultural Strategy. It has drawn on the Council's extensive social and economic data; information collected for other

strategies; collation of data on the cultural sector including children and young people, and further research by both Universities.

This has been added to by extensive consultation across the city, including seldom-heard voices, working with the city's key community, voluntary, cultural and statutory organisations. This work has comprised:

- 149 hours of consultation with over 1000 people in virtual workshops
- 16 cross-sector working groups
- Residents and councillors in each of 16 electoral wards
- Organisations representing young people and minority communities
- 3053 responses to city-wide surveys and 640 to the draft strategy

It has generated a baseline upon which to shape our theory of change approach. The experience of consultation has in and of itself gone a long way to building new relationships and collaborations with communities whose voices are vital to our shared mission to create stronger communities.

Together, Southampton is harnessing the regenerative role of culture in addressing our city's needs and challenges, enabling us to reach our collective potential as a flourishing and sustainable city for current and future generations.

2.0 Strategic Context

2.1 Background

Southampton is geographically dispersed and culturally diverse – a city of many villages, that make up the sum of its parts.

Significantly, Southampton's anchor institutions have played a critical role in recognising, and responding to, the value and impact of culture in our city. So too have our communities, creatives, businesses and volunteers – taking the lead where they have seen gaps and opportunities.

Southampton has attracted and invested resources in its cultural infrastructure as part of the regeneration of the city. This includes the Cultural Quarter with a revitalised public realm and arts centre hosting an internationally recognised contemporary art gallery, theatre, film and studio complex. This sits alongside investment in SeaCity Museum, Tudor House and Gardens, God's House Tower, the Mayflower Theatre and sustained support for cultural provision across the city.

The underpinning commitment to culture has survived despite economic recessions, austerity measures, administration changes and a global pandemic, though resources may have been constrained and depleted. Collaborating through the Southampton2025 Trust, Southampton continues to reshape and reimagine a future with culture at its heart.

The deepening collaboration between artists, communities, cultural organisations, business, education, public and third sector is part of Southampton's enduring strength. This is backed by growing community support, willing investment from big and small businesses, both universities and the local authority to become UK City of Culture in 2025.

During the pandemic the cultural and creative sector alongside associated businesses in the visitor economy, events industry and night-time economy have dealt with closure, income depletion, furloughed staff and loss of talent from the sector. However, the sector pivoted with ingenuity to respond to the health and wellbeing needs of Southampton's communities and collaborated with partners to deliver new activities that will support adaptation to future changes and needs.

However, a constant refrain and frustration is that Southampton lacks confidence, profile and pride. Furthermore, understanding of its complex social and economic needs is widely misunderstood and Southampton is often lumped together with leafy Hampshire and overshadowed by Britain's second largest port.

Like Coventry and Rotterdam, Southampton was devastated by Second World War bombings as a city of strategic significance, originator of the Spitfire and embarkation point for soldiers and D-Day initiatives. In response, the city took a pragmatic approach to rebuilding meaning that it is architecturally eclectic, and its nationally important heritage is largely hidden and underappreciated.

More recently, Southampton's Economic Growth Strategy 2020-2030 embeds the cultural and creative industries and the associated visitor economy within the strategic aspirations for the city. These centre on four interrelated interventions including:

- People, Employment and Skills
- Supporting and Growing Local Businesses
- Growth through Sustainable Place-shaping
- Growing an International City

In this respect, the sector is recognised for the value and potential it brings in creating growth and jobs and the catalytic impact it can have on the city. It is important in helping to raise the profile of the city on the international stage, particularly through the UK City of Culture 2025 bid, and the reach it can have through the visitor economy and other businesses in the city.

A detailed action plan is being developed as part of the Economic Growth Strategy, with many of the interventions likely to benefit the cultural and creative sector as well as the wider economy. Examples include: evaluating the business support environment; considerations around creative zones; developing skills and development opportunities for people working within or aspiring to work in the cultural and creative sector; providing a quality urban environment and transport infrastructure for residents and visitors. This sits alongside responses to the deep social inequalities that impact on people's prosperity, opportunities and wellbeing that cannot be addressed by these actions in isolation.

2.2 Policy Framework

It is within this context that this Cultural Strategy dovetails with and draws upon the wider policy framework which includes:

- Arts Council England's Let's Create Strategy and investment principles
- National Lottery Heritage Fund's Strategic Funding Framework 2019-2024
- Cultural Cities Enquiry 2019 and Cultural Cities Recovery Report 2020
- Government's Environment Bill 2021
- Solent Local Enterprise Partnership 2050 Vision and Recovery Plan
- Council's Corporate Plan 2020-2025
- Council's Economic Growth Strategy 2020-2030
- Council's Destination Management Plan 2021-2031
- Strategic plans of the University of Southampton and Solent University
- Joint Health and Wellbeing Strategy
- Southampton Health and Care Strategy

And emerging strategies, plans and policies including:

- Council's Vision and Local Plan
- Council's Children and Young People's Strategy
- Council's Adults and Wellbeing Strategy
- Council's Global Partnerships Strategy

- Council's Leisure Strategy and Parks and Open Spaces Strategy
- Safer City Strategy
- UNICEF Child Friendly City status plans
- Southampton Cultural Education Partnership Vision
- Royal Society of Arts' Learning City and strategies around the Future of Work
- A city-wide Heritage Strategy and the Council's Heritage Asset Management Plan
- Monuments and Memorial Policy and Public Arts Strategy
- Festivals and Events Strategy and Creative Industries Strategy

3.0 Climate Change

Southampton must face up to the urgency, impact and acceleration of the global climate challenges on the human and natural world. The scientific and human evidence is that climate change and the loss of biodiversity are already having a profound effect on society, with disproportionate effects on parts of the world. Increasingly, urban areas such as Southampton will be at the sharp end of these impacts including for example, poor air quality, temperature and sea level rises, flooding, and significant seasonal weather changes.

Following the 2015 Paris Agreement on climate change, the UK government set a legal target to be carbon zero by 2050 and to cut emissions by 78% by 2035 compared to 1990 levels. The Climate Commission Committee reported in their Sixth Carbon Budget that this can only be achieved if Government, regional agencies and local authorities work together seamlessly.

The 2021 UN Climate Change Conference (COP26) agreed to the Glasgow Climate Pact to limit temperature rises to 1.5C. However, it is reliant on every country delivering on their pledges and committing to the four goals to drive action which include:

- Mitigation – reducing emissions with new 2030 net zero emission targets
- Adaption – helping those already impacted by climate change including doubling 2019 levels of adaptation finance by 2025
- Finance – enabling countries to deliver on their climate goals including realigning finance to global net zero, and away from fossil fuel
- Collaboration – working together to deliver even greater action including the 'Paris Rulebook' (common reporting of emissions and support)

Prior to this, in 2019 the Council declared a climate emergency with a commitment that its assets and operations would be carbon next zero by 2030. Major city partners have also pledged to address environmental sustainability, cognisant of Southampton's important natural and maritime heritage, located between two national parks and the Solent's Site of Specific Scientific Interest (SSSI).

Southampton is home to the National Oceanography Centre (NOC), which has bases in Southampton and Liverpool. Its multi-disciplinary team leads pioneering global research into ocean health and economy. Given the ocean absorbs 93% of excess heat and 25% of human produced carbon dioxide "...it is our biggest hero in tackling climate change"[1] and presents a unique opportunity for Southampton to play a vital global and local role.

Led by the Council, Southampton is home to the UK's first geothermal power scheme which began pumping in 1986, serving the Civic Centre initially before expanding to include business and residential properties around the city centre. An award-winning enterprise, the Southampton District Energy Scheme is currently operated by EQUANS, and in partnership with the Council is now being used as the basis for exploring further

[1] COP26 Statement, Professor Hill, CEO The National Oceanography Centre at COP26 | National Oceanography Centre (noc.ac.uk)

opportunities to extend its low carbon benefits across more of the city and to incorporate emerging zero emission technologies. Further net zero work includes improving insulation, introducing LED lighting and solar panels and reducing energy consumption and carbon emissions.

Seeking to improve air quality and manage city-wide emissions, Southampton was one of the first local authorities to have a clean air zone compliant bus fleet and over half its licensed taxis are now zero or low emission vehicles. Other emission reduction innovations include an electric scooter trial and an e-cargo loan scheme with 10 bikes available to businesses. An e-cargo trial by the Library Service aims to offer a home service for people confined to their homes and vulnerable individuals. In 2020 Southampton became the first UK commercial port to install shore power facilities, providing visiting cruise ships with the ability to turn off their engines in port to reduce pollution.

Southampton is currently reviewing its green infrastructure which includes Southampton Common, a 90ha SSSI in the heart of the city, and the internationally important wetlands of the Rivers Itchen and Test. This work focuses on creating a healthy environment and reconnecting the city, for people and wildlife, as well as rediscovering Southampton's place in the landscape. As part of the 'green grid' it will identify assets which need protecting and enhancing, making room for nature whilst connecting our green spaces and making them more accessible. Whilst 52% of the city is classified as greenspace, only 5% is designated as natural greenspace. To address nature's imbalance, early initiatives include the establishment of new urban wildflower meadows, and the introduction of boxes for bats, swifts, dormice and peregrine falcons to support the biodiversity of the city. The Council and Balfour Beatty recently won two awards for its Living Wall project on the Millbrook roundabout which incorporates an integrated watering system. Furthermore, driven by community-based, grassroots action Southampton is seeking to consolidate and make our environment greener by achieving National Park City status by 2025.

Through Arts Council England's Accelerator scheme, Julie's Bicycle have been working with a small cohort of cultural organisations. The focus has been to lay the groundwork for measurement of operational emissions within our Cultural Quarter, as well as promoting sustainable culture, influencing behaviour changes, promoting understanding through programming and connecting with city-wide opportunities.

All this, and much more work by partners including public realm and housing developments, are the critical backdrop to the city's resilience and sustainability. For Southampton, the natural world is core to the culture of the city and a critical part of its infrastructure. Integrating this into our approaches will be vital for providing climate change adaptation and resilience, as well as supporting and enabling the health and wellbeing of communities. Southampton's green infrastructure is also part of creating a sense of identity and belonging across generations and communities. Whilst science can provide the evidence, culture has its own role to play (such as through its operations, programming, audiences, messaging and engagement) and it is up to us to act and ensure Southampton and the wider region is liveable and sustainable, for current and future generations.

4.0 Where we are now

4.1 About Southampton

Southampton is home to just over 260,000 people. It is a diverse city, with over 152 languages spoken in our schools, indicating the breadth and depth of connections across the world and over time. With a young demographic profile, the Office for National Statistics (2020) estimates that 18% of the city's population is between 15 and 24 years old, compared to 11% nationally. This reflects the presence of two Universities with over 33,000 students who make the city home during their studies. However, it is also an aging city with complex health, wellbeing and social needs. Meanwhile, Southampton is a City of Sanctuary that nurtures a growing network of schools, libraries and universities of sanctuary, that welcome and support asylum-seekers and refugees into our communities.

Although our history and heritage is fundamental to who we are, our strengths and the challenges we face, Southampton continues to play a pivotal role in UK trade and industry, as well shaping the future of the country. The port of Southampton is one of the UK's largest export ports, with over £40bn of trade passing through it. This is reflected in the importance of the transportation and storage industries to Southampton (accounting for c.25% of the city's economy). When public sector industries are included, nearly half of Southampton's economic output is accounted for, demonstrating the critical role played by health and social work, education and public administration. Within this there are world leading strengths in marine and maritime research as well as computer and optical sciences.

4.2 Cultural Infrastructure

Southampton's cultural and creative ecology is supported by large, small, formal and informal cultural and community organisations, freelancers and volunteers. They deliver and support theatres, museums, galleries, libraries, archives, literature, dance, film, music, creative curriculums, events and festivals, religious centres, community organisations, societies and friends of groups, and the city's important tangible and intangible cultural heritage. Much good work is also undertaken by cultural partners with the police, crime and violence units, youth services, adult care and community provision across the city.

It builds on the impressive archaeological foundations of the city, and a civic leadership, entrepreneurs and communities that have sought to champion the value of culture in generating pride, identity and economic and social regeneration.

This mix is critical to shaping and reflecting the vibrancy, energy, innovation and creativity of the city to deliver lasting economic and social value. By way of example, the city is host to:

- Six regularly funded ACE National Portfolio Organisations (a space arts, ArtAsia, John Hansard Gallery, Southampton City Council, Turner Sims, Zoie Logic Dance Theatre), working alongside Artful Scribe, City Eye, Opera Up Close, Solent Showcase Gallery, SoCo Music Project, The Art House and many more

- The Mayflower Theatre as the third most successful commercial theatre in the UK, complemented by the newly established Mayflower Studios (MAST) providing collaborative and umbrella support for other cultural and community organisations
- Two nationally important museum collections (Archaeology, Fine Art) and important national and regional aviation, maritime, industrial, local history, oral history and archival collections dating from 1199, supported by the Chipperfield Advisory Committee and Friends of Southampton's Museums, Archives and Galleries
- Over 165 Scheduled Monuments, listed and buildings of special architectural or historical interest, including medieval vaults and town walls to rival other cities, supported by the Council's Archaeology Unit, and complemented by the Maritime Archaeology Trust
- Organisations and activities focused on young people including schools and colleges pursing Artsmark awards, Artswork, Southampton Music Service and Music Hub, City of Southampton Orchestra, Southampton Cultural Education Partnership (SCEP), University of Southampton hosted Connecting Cultures consortium project, Southampton Education Forum
- 11 libraries across the city run by the Council and community partners such as the YMCA, Christchurch Southampton and dedicated volunteers in Thornhill. They deliver services around literacy, employability and digital skills, children, families and vulnerable communities with Citizens Advice, Department for Work and Pensions Young Adults Employment Hub and a British Library pilot Business and IP Centre in Central Library
- Grassroots and mid-scale music venues such as The Joiners, The Stage Door, The Brook, The 1865, The Engine Room and O2 Guildhall
- Organisations drawing on the city's rich and diverse heritage including, for example, Black History Month South, Southampton Heritage Federation, Parkes Institute for the study of Jewish and non-Jewish relations, The United Voices of Africa Association, Southampton Hip Hop Heritage
- An annual calendar of over 150 community, civic, sports and commercial events and festivals including for example, Chinese New Year, Pride, Southampton International Boat Show, Black History Month, Vaisakhi, Music in the City, ABP Marathon, Mela, Jerk Jam, Heritage Open Days, supported by a network of historically important and culturally valued parks and open spaces across the city
- The National Oceanography Centre undertaking pioneering global ocean research and home to unique archives and special collections, including those dating back to 1925 when the RRS Discovery collected the first samples in the Southern Ocean
- Two universities delivering cultural agendas through academic teaching and research including around metrics for 'public good', fashion, art, design, music, literature and archaeology; special collections, programming and public realm programmes, student volunteering and community engagement, the new Southampton Institute of Art and Humanities

- Visitor attractions including Southampton City Art Gallery, God's House Tower, the Merchants House, SeaCity Museum, SS Shieldhall, Solent Sky Museum, Tudor House Museum and Gardens, many of which need further investment
- Extensive public art and public realm interventions across the city and in our estates, including organisations celebrating the city and its special places such as the City of Southampton Society, Friends of groups supporting our parks, cemeteries and local history
- Organisations delivering sports and leisure activities including Southampton City FC, Rees Leisure, Live Nation supported by a network of facilities across the city including Ageas Bowl (Eastleigh)
- A range of networks such as CHAOS, Southampton Heritage Federation, Creative Network South, Creative Growth South, SCEP, Southampton Voluntary Services, Southampton Connect, PUSH Partnership, Chamber of Commerce
- A supportive media also creating cultural content that includes the BBC, Southern Daily Echo, Wave 105, Unity 101, Awaaz FM, Fiesta 95 FM, Our Version Media CIC, Voice FM

4.3 Baseline

This document draws upon a baseline assessment of the sector from data available prior to the pandemic. A richer data bank is being commissioned to understand the impact and ramifications for Southampton's cultural and creative sector resulting from COVID-19.

The headlines are that:

- Southampton has a well-established but modest cultural and creative sector which means that investment is not ephemeral and can be grown, particularly given the lower economic output compared to other places regionally and nationally
- Cultural assets are concentrated within the city centre demonstrating gaps in provision for our most deprived and communities outside the city centre, compounded by transport connectivity and affordability
- Two thirds of audiences to some cultural organisations come from outside the unitary authority area, whilst 73,000 people belong to the least engaged groups
- Freelancers support the sector, and their vulnerable employment status has been brought to the fore during the pandemic, with ramifications for the diversity of the sector (disability, socio-economic, ethnicity, gender, age)
- There are a number of networks in the city which indicates opportunities for developing greater synergy and collaboration across the city, and supporting resource, capacity and experience gaps
- Southampton's physical heritage has been comparatively underfunded and utilised, and its complex human and global stories underappreciated impacting on our understanding of the city as residents, workers and visitors
- There is good grassroots and mid-scale music provision including an established music service and hub but there are issues around venues, licensing, promotion, talent development and artist progression within the city

- There are challenges around attracting and retaining talent (of all ages) in the cultural and creative industries due to the availability of affordable (wet and dry) workspaces for (all) creatives, access to advice and costs of living which impact on sustainable careers
- There is strong support for cultural education provision spanning the educational and cultural sector but the social and economic challenges facing children and young people are significantly higher than South East averages
- The lack of diversity in the leadership and governance of the sector impacts on different ways of thinking, community engagement, programming, inequality in provision and access
- Whilst there are year-round festivals and events there are opportunities to improve this around curation, programming, diversity, profile, attracting new events and environmental impact
- The economic and social relationship between the cultural and creative sector, night-time and visitor economies, as well as skills development and quality jobs, are undervalued

In economic terms, pre-pandemic:

- Southampton generated £27m GVA[2] (excluding publishing) through the cultural and creative sector prior to the pandemic. This equates to 0.4% of total economic output and puts Southampton below the comparator city of Bradford (1.4%) and on par with Coventry (0.4%) and less than both the south east (1.6%) and south west (1.2%) regions.
- Whilst strong in the 'Creative Arts and Entertainment', it appears to perform less well in 'Film, TV and Broadcasting' where the level of activity is significantly below national and regional levels, and behind comparator cities such as Plymouth, Bradford and Hull. However, there are opportunities through City Eye and its relationship with the British Film Institute (BFI) and the BBC regional headquarters located close to the Cultural Quarter.
- For 'Libraries, Archives, Museums and Other Cultural Activities', on a per capita basis (£19 GVA), the city is behind national and regional figures - England (£59), south east (£47), south west (£43) and comparator cities of Medway (£67) and Hull (£23).
- In terms of jobs, focusing just on 'Creative Arts, Entertainment and Cultural Activities', there were 525 jobs which is less than most comparator cities in absolute terms, and in the middle as a percentage of all employment (0.5%). This is slightly less than the regional and England averages (0.6% and 0.7% respectively).
- Associated employment in Sport and Tourism shows employment to be at the lower end of comparable cities in absolute terms. Access to affordable, playable and competitive space for sport is also a challenge for some communities within the city.

[2] ONS data

5.0 Where we want to be

5.1 Vision

Our vision is that by 2031:

Through culture, Southampton is an ambitious and inclusive city that collaborates and connects at home and on the national and international stage to ignite imaginations, innovation, pride and a sense of belonging across the whole city

The strategy aims to embrace our history, our multiple identities, our differences and common ground whilst also striving for high quality work and national and international cultural collaborations.

Southampton's definition of culture is broad and values 'everyday creativity' as a vital part of shaping a dynamic and inclusive city. It supports the idea that we can all be creative in our lives whilst enabling those seeking to pursue professional cultural and creative careers. Happening in our cultural and creative industries, places of worship, estates, communities, green and outside spaces; in our sports arenas, clubs, societies, homes and around food; in the virtual and digital world, it enables us all to be artists, creators, historians and sports people wherever, and whoever we are.

5.2 Principles

High levels of collaboration already exist in Southampton and are being catalysed further by our UK City of Culture journey. Drawing on the Joint Cultural Needs Assessment we have outlined four principles to underpin our approach to delivering the strategy.

- **Reflect and Embolden**

Building upon the creative talent and cultural experience that exists in the city, our governance, workforce, programmes and narratives must reflect our communities and embolden people so that they feel they belong, are valued and are able to shape this city.

- **Resonate and Inspire**

Whilst an exciting array of existing opportunities for people to engage in the cultural life of the city, it is vital that the changing needs of audiences and challenges to participation are reduced, and new opportunities are developed which resonate and inspire audiences and creators.

- **Regenerate and Embed**

Culture has role to play in supporting the economic recovery of the city, alongside health, wellbeing, education and skills opportunities, by being embedded in the vision and regeneration of the city, where the lens of artists can bring new perspectives to the city.

- **Resilient and Co-creative**

Resilient and co-creative leadership at all levels will be required to deliver sustainable outcomes for and on behalf of the city. This requires egoless and distributed leadership, focused on transformation of the city for the long term – this is fundamental to Southampton's story of change.

5.3 Step changes

Five step changes will be delivered as result of this Cultural Strategy, building upon existing good work and the significant and exciting opportunities for growth in the city. These are summarised as follows and the action plan, with measurable outcomes, will be developed:

- **A Culture of going *to* not *through***

This focuses on developing the visitor economy, the public realm and making Southampton a more attractive place to live, work, play and visit. Despite being the busiest cruise terminal in Europe, many visitors pass through Southampton to other places and many local audiences don't have access to or engage with the range of current cultural offers.

Southampton will become an internationally-recognised cultural destination with a vibrant and safe daytime and night-time economy where our communities and visitors can access stimulating and joyful experiences across the city.

We will be a good partner in national moments and significant projects to raise the profile and ambition of the city to put Southampton on the map and be part of the national and international story.

- **A Culture of Creativity and Innovation**

Creativity and innovation lie at the heart of life and commerce within Southampton. The links between the cultural and creative industries and Science, Technology, Engineering, Arts and Mathematics (STEAM) are an important area for stimulation.

Embedding creativity in the curriculum will prepare young people and adults to be resilient and flexible, analytical and innovative thinkers, tackling complex problems with ideation, creativity and originality. It will open doors to careers in the cultural and creative sector through progression routes or career changes. Meeting the needs of cultural and creative businesses will also be key to ensuring sustainable growth.

- **Culture of Opportunity and Inclusivity**

Work on diversity and inclusion in the leadership and governance of the city's cultural and partner organisations will expand. This will embolden people from all backgrounds and ages to get involved and shape our trajectory whilst fulfilling our ambition to become a UNICEF Child Friendly city.

We will also address the skills and opportunity gaps and Southampton's productivity potential, supported by our Royal Society of Arts Future of Work programme and the

incorporation of cultural production hubs in facilities across the city – places in which people can convene, make, create and be inspired by cultural and creative programmes.

- **A Culture of Health and Wellbeing**

Recognising the documented positive benefits of experiencing and participating in cultural activities, this focuses on partnering with healthcare professionals and the universities to advance health and wellbeing in the city where there are significant challenges.

Drawing on the five steps to wellbeing (Connect, Be Active, Take Notice, Keep Learning and Give) we will focus on addressing issues around depression, loneliness, healthy lifestyles, life expectancy through physical activity, social prescribing (non-medical interventions), volunteering, participation and creativity to bring happiness and joy to people's lives.

- **A Culture of Environmental Sustainability**

Southampton's blue and green infrastructure is core to the culture of the city and the acceleration of the climate change crisis cannot be ignored. Building on existing work, adaptation and resilience will involve small and large changes by individuals, public, community, cultural and commercial organisations.

Following COP26, targets will be reviewed, and ambitions tested including becoming a potential National Park City where people, wildlife and culture can flourish together. The cultural and creative sector will weave environmental sustainability into organisational adaptation, programming, audience engagement and behaviour change to contribute to generating green capital and value for the city and the region.

6.0 Future investment

Whilst there has been considerable cultural and wider public realm investment across the city to date, over the next 10 years there is further work to be done. This will draw upon known and emerging areas of opportunity including for example, the Council's Vision and Local Plan, representation in our city's history and heritage, the music industry, festival and events, leisure and sport.

Financing will be undertaken as a partnership approach and lever opportunities that may be available through Arts Council England, National Lottery Heritage Fund, government initiatives, anchor institutions and business, as well targeted fundraising campaigns.

For the purposes of this strategy, a summary of early investment opportunities are outlined:

- *Heritage Asset Strategy and Plan*. Following a detailed condition assessment of the Council-owned heritage assets, significant investment is being made to improve the condition of these important assets and support the development of the destination over the next five years.
- *Completing the Cultural Quarter*. This brings together the visions for reimagining the Art Gallery, Central Library, The Guildhall, Solent University's School of Fashion, Art and Design alongside creative zones and the wider public realm to join up with the masterplans associated with The Saints Mile, Mayflower Quarter, the Civic Centre and work of the John Hansard Gallery (University of Southampton), Mayflower Studios (MAST) and other cultural partners.
- *Cultural Education Partnership*. This builds on the financial and strategic investment by Artswork and other consortium partners to embed cultural and creative education in the curriculum, and to equip young people with the skills and knowledge to build resilient and productive futures for themselves and their communities.
- *Cultural production hubs and creative zones*. This focuses on extending the cultural infrastructure beyond the city centre utilising and enhancing existing community facilities across our districts; and creating mechanisms that allow artists to flourish, potentially adapting the Greater London Authority's Creative Enterprise Zone model.
- *National Spitfire Monument*. An independent trust has bold plans to create a new Monument in Southampton, building on the technological innovation that created this iconic plane, as well as the communities that were instrumental in making and sustaining it during the Second World War. A site has been identified and planning permission secured, with feasibility and fundraising strategies being developed.
- *Solent Sky Museum*. With its important aviation and industrial collections, trustees are developing plans to extend the offer in the current location. This is likely to be the subject of a bid to the NLHF and builds on smaller grants secured for delivering exhibitions and activity to its audiences.
- *College Street Container Park*. With planning permission approved in 2020, this independent consortium is seeking to provide improved offerings for start-ups and creative industries, adding to the vitality of the city centre, close to the emerging Oxford Street destination, and Artists' Studios run by 'a space arts'.

- *Creative Campus*. The University of Southampton's investment in developing a creative campus centred on the campus theatre and Turner Sims, to enhance student experience, increase public engagement with its teaching and research, linking with cultural partnership provision in the city to become a Civic University.
- *Cultural Access.* Investment in our libraries, museums, galleries and archives and other visitor attractions; the development of digital opportunities including community proposals for a virtual museum of migration, Southampton Black Archives and other interventions.
- *ACE NPO funding.* With a 13% uplift in Arts Council England investment in the city in 2018, opportunities will be explored to build capacity as well as the representation of additional cultural disciplines and gaps in provision.

There are also wider developments that will be interdependent and connected with the Cultural Strategy. These include for example: Mayflower Quarter masterplan, Outdoor Sports Centre, parks, highways infrastructure, public realm, way finding, wayfaring and greener city initiatives.

7.0 Review and monitoring

This Cultural Strategy is closely aligned with Southampton's bid to become UK City of Culture in 2025 and draws upon the work that the city and partners have been undertaking to build a cohesive bid.

Whilst this document is 'owned' by the Council, it is a living document steered through city-wide partnerships and will be reviewed annually to monitor progress and alignment with wider strategies.

We will also explore how we bring the city together to contribute to the ongoing shaping of this strategy, building on the positive work undertaken to date and give space to the process of testing, learning and growing together as a city. The next steps are to develop an annual action plan to drive forward the step changes Southampton is seeking to deliver through culture to benefit our communities and the city as a whole.

This page is intentionally left blank

Consultation on a Draft Cultural Strategy 2021 – 2031

Full results summary

Data, Intelligence & Insight Team – November 2021.

Contents

Introduction and Methodology

- Introduction
- Consultation principles
- Methodology and promotion
- Who are the respondents

Draft vision

- Agreement levels on our proposed vision
- Free text comment themes

Our draft goals

- Goal 1: Reflect and Represent
- Goal 2: Relevant and Resonant
- Goal 3: Reimagine and Regenerate
- Goal 4: Responsible and Resilient

Our Priorities

- Priority 1: A culture of going to not through
- Priority 2: A culture of Creativity and Innovation
- Priority 3: A culture of Opportunity and Inclusivity
- Priority 4: A culture of Health and Wellbeing

Investment priorities

- Agreement levels on our investment priorities
- Free text comment themes

Overall Strategy

- Reading the draft Strategy
- Direction of travel for Culture in Southampton
- Impacts of the draft strategy
- Free text comment themes

Introduction and Methodology

Introduction

- Southampton City Council undertook public consultation on a proposed Cultural Strategy. This included asking for feedback on four key themes:
  - Our draft vision
  - Our draft goals
  - Priorities
  - Investment priorities

- The consultation took place between **13 September 2021** and **31 October 2021.**

- The aim of this consultation was to:
  - Communicate clearly to residents and stakeholders the Cultural Strategy proposals for 2021-2031.
  - Ensure any resident, business or stakeholder who wished to comment on the proposals had the opportunity to do so, enabling them to raise any impacts the proposals may have.
  - Allow participants to propose alternative suggestions for consideration which they feel could achieve the objectives in a different way.

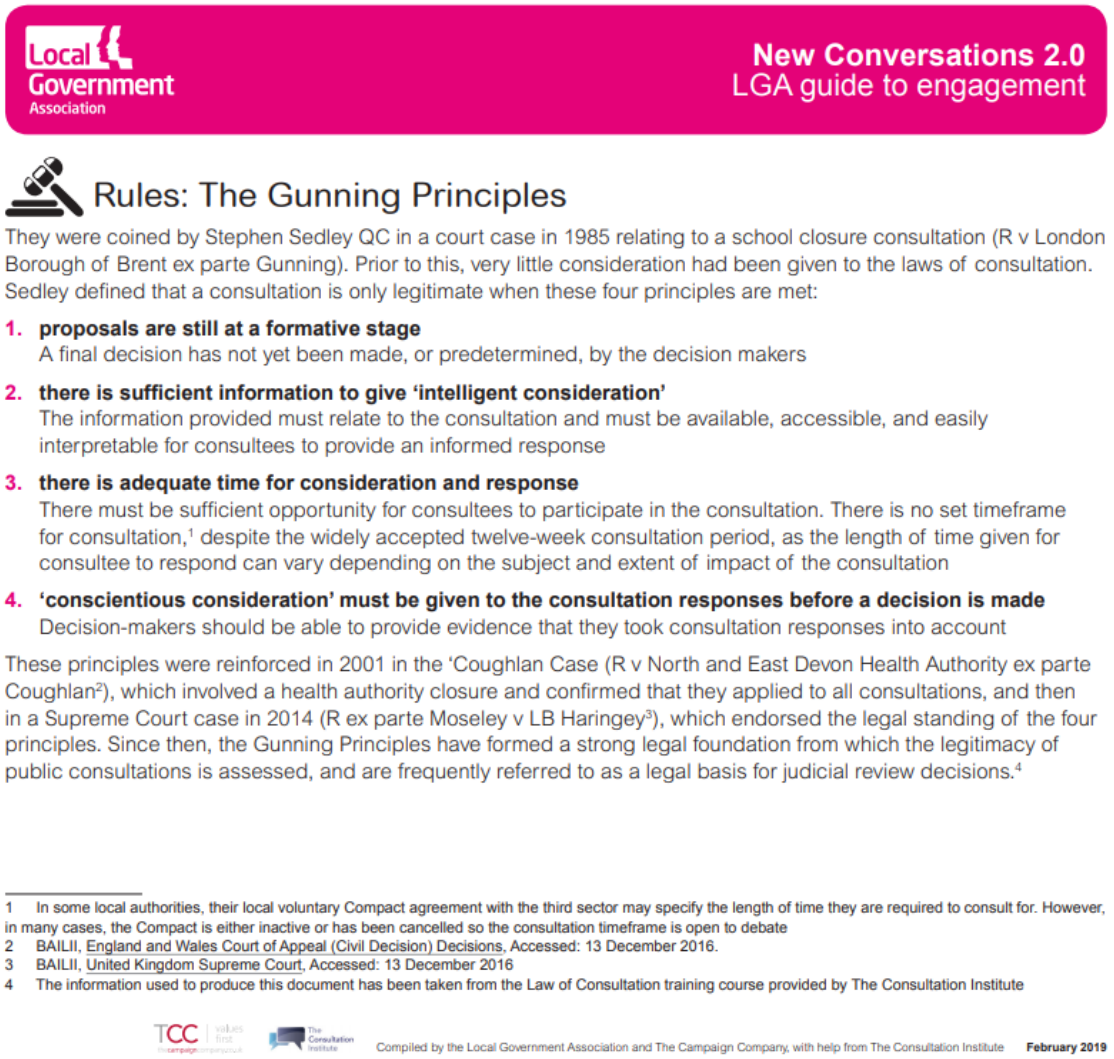
- This report summarises the aims, principles, methodology and results of the public consultation. It provides a summary of the consultation responses both for the consideration of decision makers and any interested individuals and stakeholders.

- It is important to be mindful that a consultation is not a vote, it is an opportunity for stakeholders to express their views, concerns and alternatives to a proposal. Equally, responses from the consultation should be considered in full before any final decisions are made. This report outlines in detail the representations made during the consultation period so that decision makers can consider what has been said alongside other information.

Consultation principles

Southampton City Council is committed to consultations of the highest standard, which are meaningful and comply with *The Gunning Principles (considered to be the legal standard for consultations)*:

1. Proposals are still at a formative stage (a final decision has not yet been made)
2. There is sufficient information put forward in the proposals to allow 'intelligent consideration'
3. There is adequate time for consideration and response
4. Conscientious consideration must be given to the consultation responses before a decision is made



Local Government Association

New Conversations 2.0
LGA guide to engagement

Rules: The Gunning Principles

They were coined by Stephen Sedley QC in a court case in 1985 relating to a school closure consultation (R v London Borough of Brent ex parte Gunning). Prior to this, very little consideration had been given to the laws of consultation. Sedley defined that a consultation is only legitimate when these four principles are met:

1. **proposals are still at a formative stage**
   A final decision has not yet been made, or predetermined, by the decision makers
2. **there is sufficient information to give 'intelligent consideration'**
   The information provided must relate to the consultation and must be available, accessible, and easily interpretable for consultees to provide an informed response
3. **there is adequate time for consideration and response**
   There must be sufficient opportunity for consultees to participate in the consultation. There is no set timeframe for consultation,[1] despite the widely accepted twelve-week consultation period, as the length of time given for consultee to respond can vary depending on the subject and extent of impact of the consultation
4. **'conscientious consideration' must be given to the consultation responses before a decision is made**
   Decision-makers should be able to provide evidence that they took consultation responses into account

These principles were reinforced in 2001 in the 'Coughlan Case (R v North and East Devon Health Authority ex parte Coughlan[2]), which involved a health authority closure and confirmed that they applied to all consultations, and then in a Supreme Court case in 2014 (R ex parte Moseley v LB Haringey[3]), which endorsed the legal standing of the four principles. Since then, the Gunning Principles have formed a strong legal foundation from which the legitimacy of public consultations is assessed, and are frequently referred to as a legal basis for judicial review decisions.[4]

1 In some local authorities, their local voluntary Compact agreement with the third sector may specify the length of time they are required to consult for. However, in many cases, the Compact is either inactive or has been cancelled so the consultation timeframe is open to debate
2 BAILII, England and Wales Court of Appeal (Civil Decision) Decisions, Accessed: 13 December 2016.
3 BAILII, United Kingdom Supreme Court, Accessed: 13 December 2016
4 The information used to produce this document has been taken from the Law of Consultation training course provided by The Consultation Institute

TCC | values first | The Consultation Institute

Compiled by the Local Government Association and The Campaign Company, with help from The Consultation Institute **February 2019**

Methodology and Promotion

- The agreed approach for this consultation was to use an online questionnaires as the main route for feedback. Questionnaires enable an appropriate amount of explanatory and supporting information to be included in a structured questionnaire, helping to ensure respondents are aware of the background and detail of the proposals.

- Respondents could also write letters or emails to provide feedback on the proposals. Emails or letters from stakeholders that contained consultation feedback were collated and analysed as a part of the overall consultation.

- The consultation was promoted in the following ways:
  - Sent to the Peoples Panel (3,700 members)
  - Southampton City Council owned e-alerts such as City News, Culture Vulture, Community Partners and Your, City Your Say and Business News
  - Corporate social media pages as well as cultural venues eg SeaCity
  - Partner communication channels such as SVS, Go! and City of Culture 2025

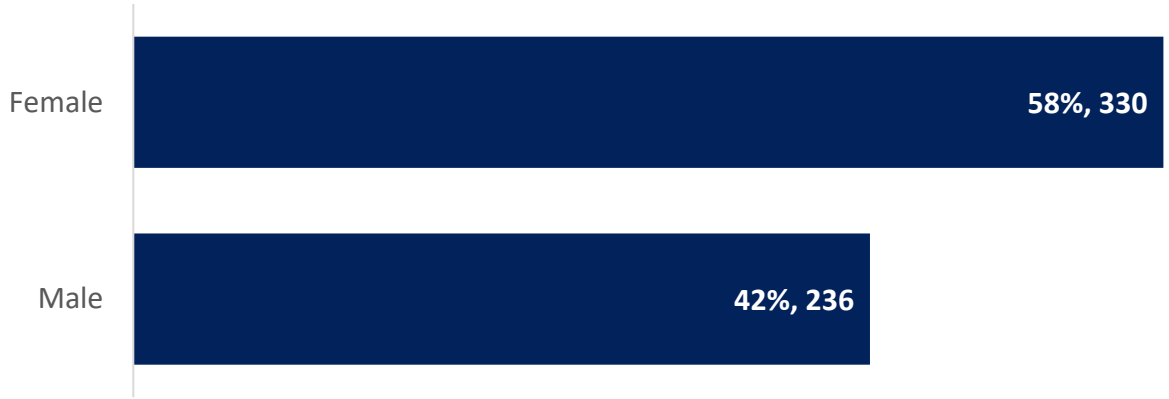
- All questionnaire results have been analysed and presented in graphs within this report. Respondents were given opportunities throughout the questionnaire to provide written feedback on the proposals. In addition anyone could provide feedback in letters and emails. All written responses and questionnaire comments have been read and then assigned to categories based upon similar sentiment or theme.

Who were the respondents?

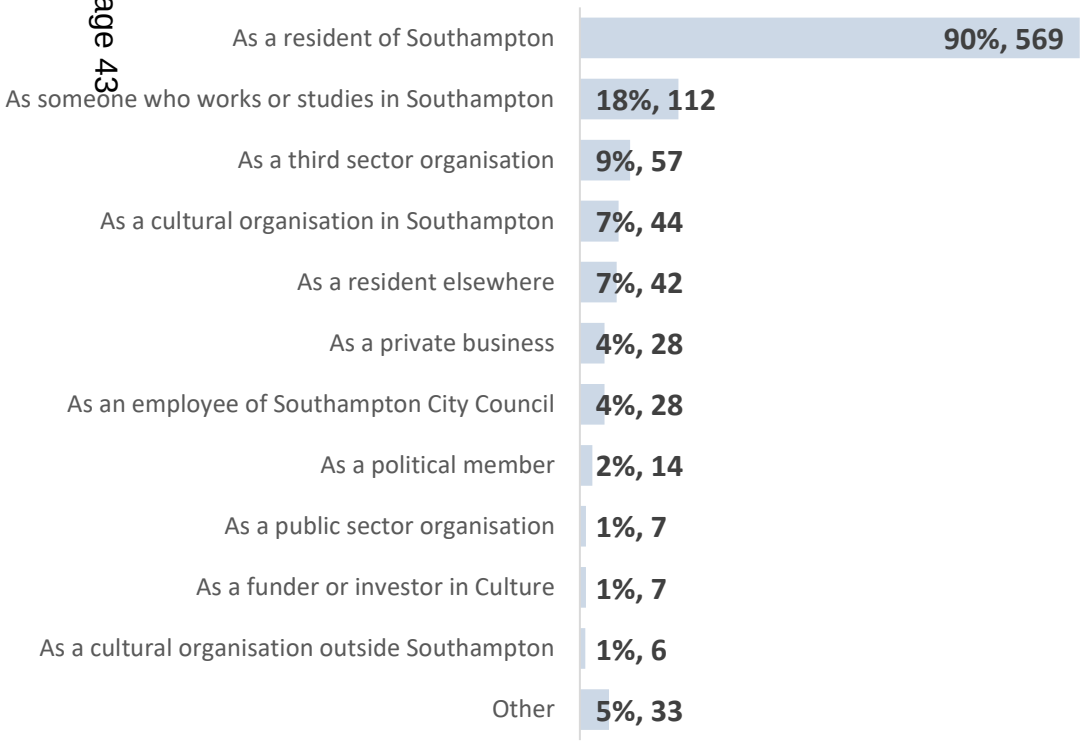
Total respondents: 640

	Total number of responses
Questionnaire	636
Emails / letters	4
Total	**640**

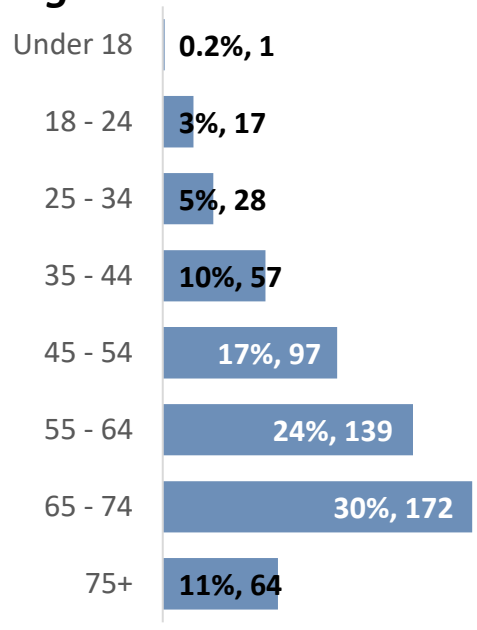
Sex:



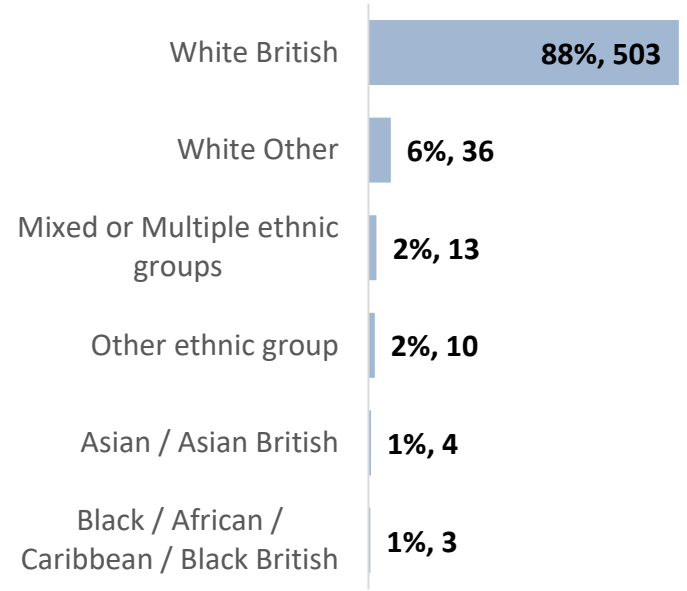
Reason for interest in consultation:



Age:



Ethnic group:



Our Draft Vision

Our Draft Vision

The first theme covered within the questionnaire was our Draft Vision. As part of this, respondents were asked to provide feedback. The following slides in this section detail the feedback provided.

By 2031, Southampton is an inclusive cultural city that connects at home and on the regional, national and international stage.

Drawing on its nationally important natural and cultural heritage, the talent of its people and creative communities we will ignite imaginations, spark innovation, encourage risk-taking and stimulate civic pride through high quality, vibrant cultural opportunities and experiences across the whole city.

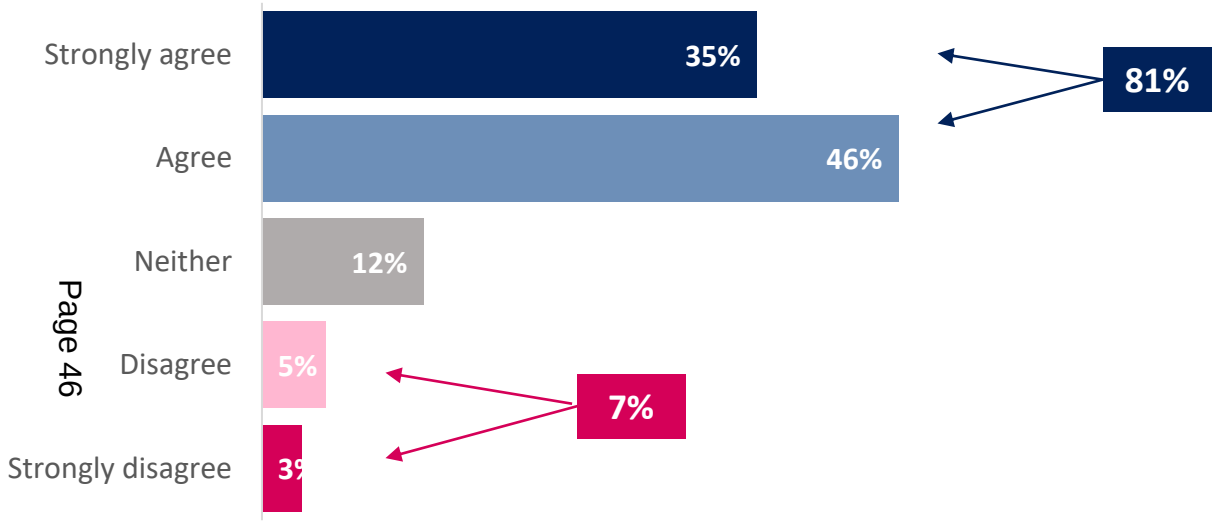
Southampton values the idea of 'everyday creativity', complementing the formal cultural sector. Taking place in our places of worship, in our estates, communities, green and outside spaces; in our sports clubs and societies and people's homes, and in the virtual and digital world, enables us all to be artists, historians, musicians, curators, writers, dancers, makers, creators wherever, and whoever we are. For Southampton, Culture is our way of being and living our every day, that seeks to embrace our multiple identities, our differences and our common ground.

This is complemented by our international outlook and desire to build further collaborations and cultural exchanges, recognising Southampton's historic and contemporary position in the world including across the Commonwealth.

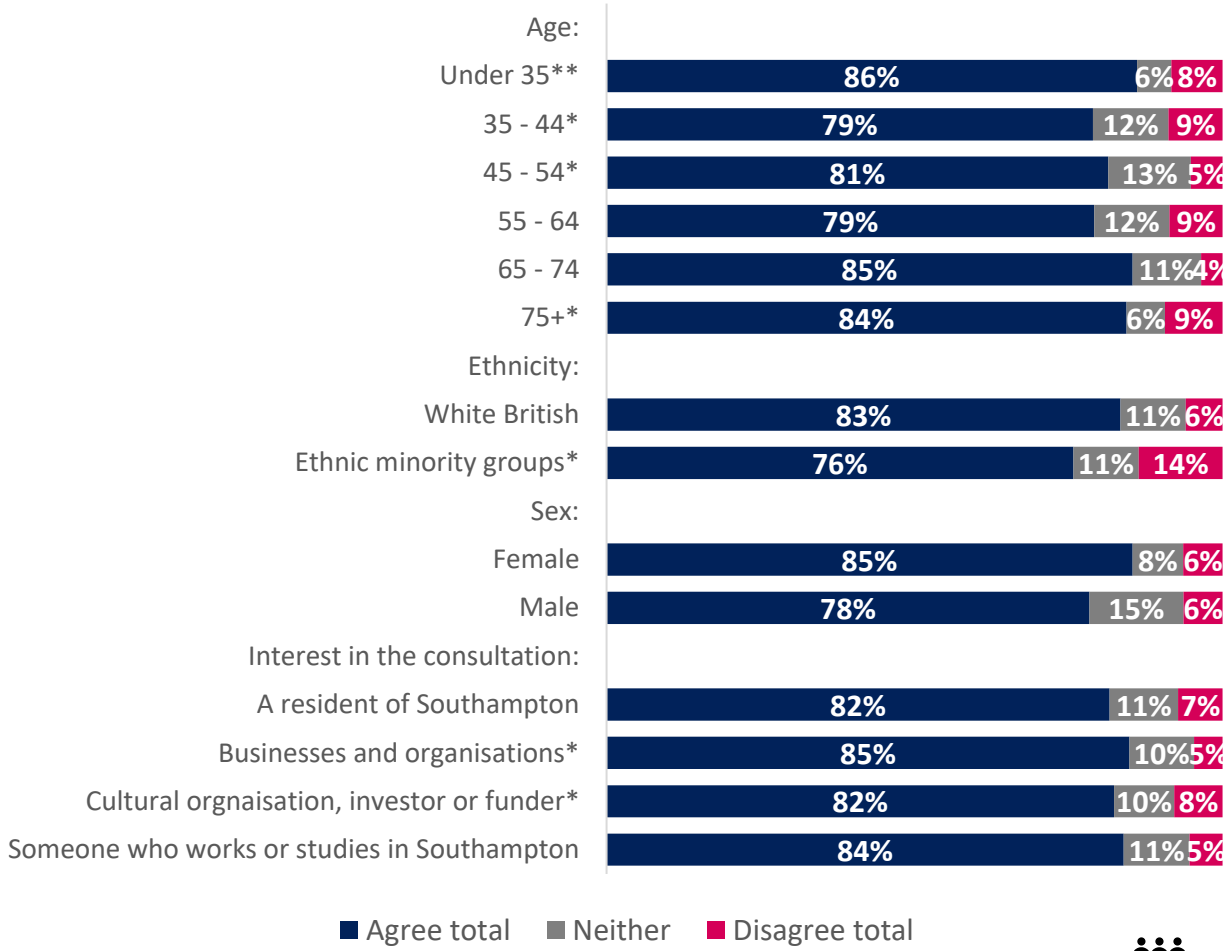
Agreement levels on our proposed vision

Question: To what extent do you agree or disagree with our proposed vision?

Overall:



Broken down by demographics:



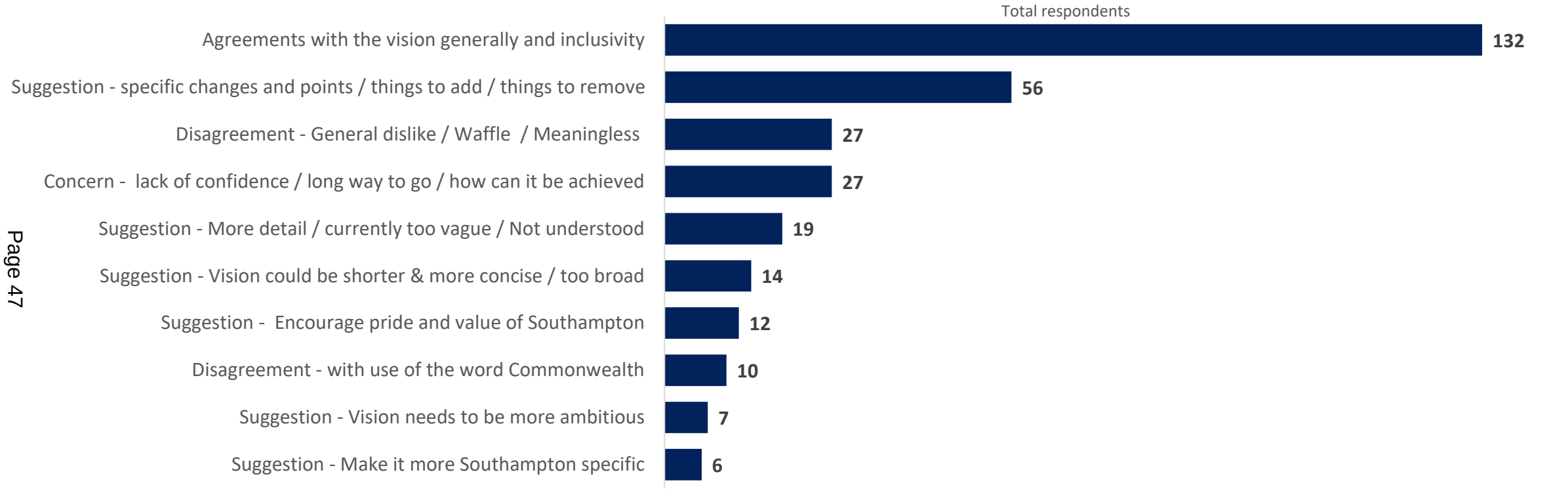
Key findings:

- The majority of respondents (81%) agree with the proposed vision.
- Levels of agreement were highest in those Under 35 (86%)
- Levels of disagreement were highest with respondents from ethnic minority groups (14%)

*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

Vision - Free text comment themes

A total of **259** respondents provided a comment specifically on the vision.
The following graph shows the total number of respondents by each theme of comment.



"it hits all the marks for me. Glad to see 'everyday creativity' and widest definitions of culture"

"It is difficult to understand what the vision actually is amongst all the meaningless words and phrases"

"I love the idea of inclusivity in it's broadest sense, making everyone an important contributor... "

"The vision is bold and to be admired. But in my opinion overstated. I do not believe it can be achieved."

Our Draft Goals

Our Draft Goals

The second theme covered within the questionnaire was our Draft Goals. As part of this, respondents were asked to provide feedback. The following slides in this section detail the feedback provided.

We have proposed four goals to guide how we intend to deliver our Cultural Strategy, which underpins the vision we are seeking to achieve. These are:

1. Reflect and Represent

- ***Southampton is one of most diverse cities on the South coast. However, the people involved in making decisions about our cultural provision and activities and those who work in the cultural sector, are not necessarily representative of people from different age, ethnic, ability or socio-economic backgrounds.***
- ***Our goal is to ensure that the needs of Southampton's communities are met by making sure our boards, workforce and programmes reflect and represent the diversity of our city.***

2. Relevant and Resonant

- ***We know that cultural amenities are largely concentrated in the city centre and that some people find it difficult to take part in some of those activities. For example, transport across the city is patchy and perceived to be costly, the price of some cultural activities is an obstacle, or some people do not feel that those offers and opportunities are for them or that they are welcome in some of those spaces.***
- ***Our goal is to better understand how relevant and resonant cultural provision is to our audiences, and to find ways of reducing or removing obstacles and explore different ways of enabling people to take part and contribute in Southampton.***

3. Reimagine and Regenerate

- ***The global pandemic has forced us all to think differently about our lives and its unequal impact on people – some of the results of that are being felt now, some of this will be felt in the future.***
- ***Culture has a role to play in supporting the economic recovery of the city, as well as providing health, wellbeing, education and skills opportunities for people and businesses.***
- ***Our goal is to prioritise opportunities to reimagine and regenerate the city working in partnership to support Southampton's long-term recovery.***

4. Responsible and Resilient

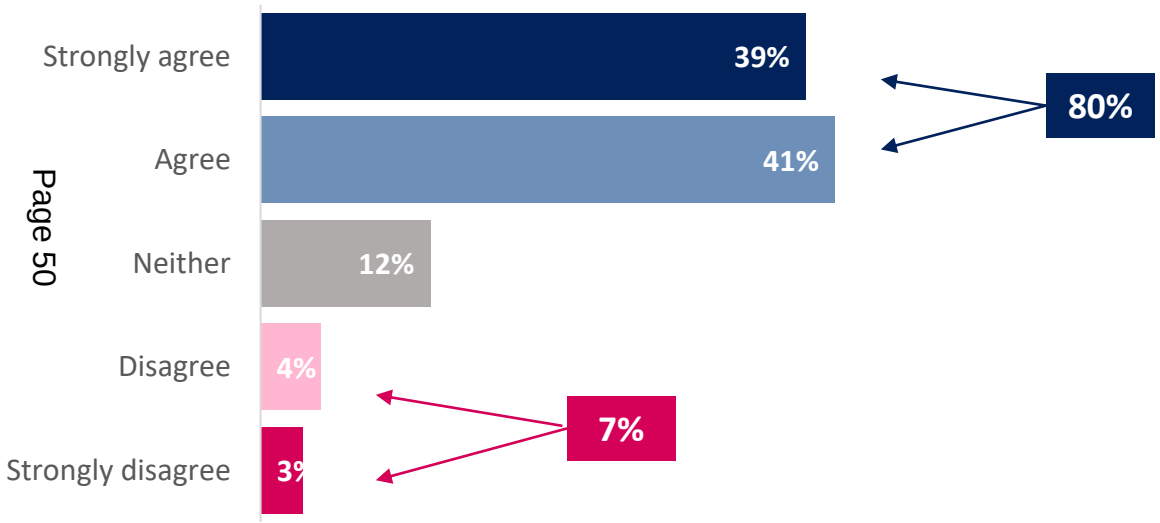
- ***The pandemic has also demonstrated how the city can mobilise to address an immediate public health crisis. Mobilisation will be critical to developing the resilience of the city to respond to the lasting effects of the pandemic, climate change and the opportunities Culture can afford.***
- ***Our goal requires public, private, political and community leaders to be responsible and resilient to deliver sustainable outcomes for and on behalf of the city.***

Goal 1: Reflect and Represent

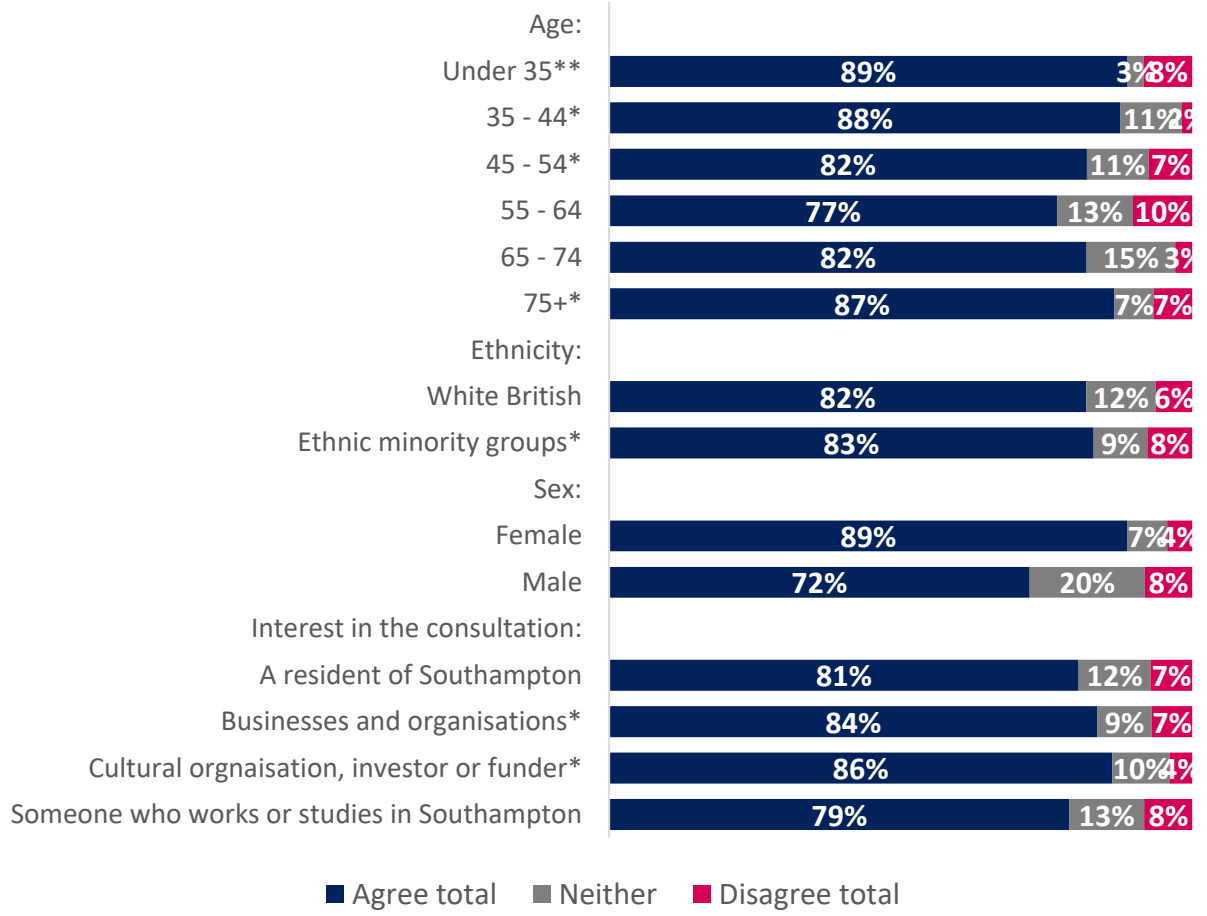
Question: **To what extent do you agree with the individual goals?**

"Reflect and Represent"

Overall:



Broken down by demographics:



*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

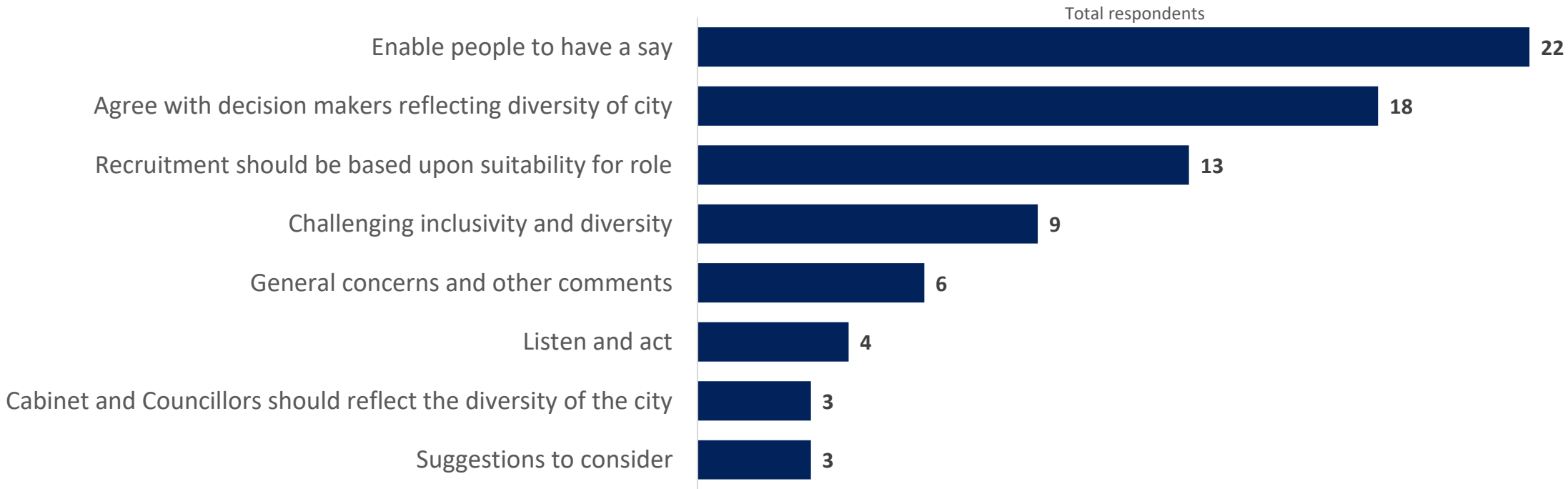
Key findings:

- The majority of respondents agree with the goal "Reflect and Represent" (80%)
- Female respondents agreed to the highest extent (89%), whilst males agreed to the lowest extent (72%), with a 17 percentage point difference between both sexes.

Goals - Free text comment themes

Reflect and Represent

A total of **70** respondents provided a comment specifically on this goal.
The following graph shows the total number of respondents by each theme of comment.



"Increased representation of the diversity in Southampton needs to be addressed in all areas, especially in upper management. "

"The more people talk together and explain their views in time, other people may come to have a better understanding."

"while our groups should be representative of all people, they must still always be the best people for the position,"

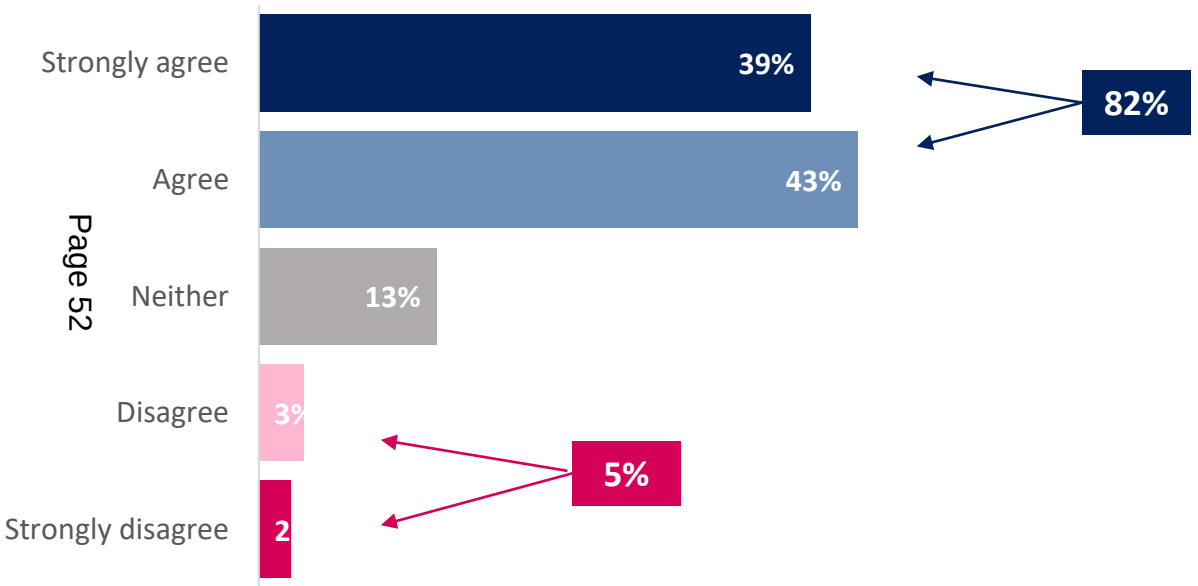
"Decisions makers need to not only listen to people, but actually act on their experience and input."

Goal 2: Relevant and Resonant

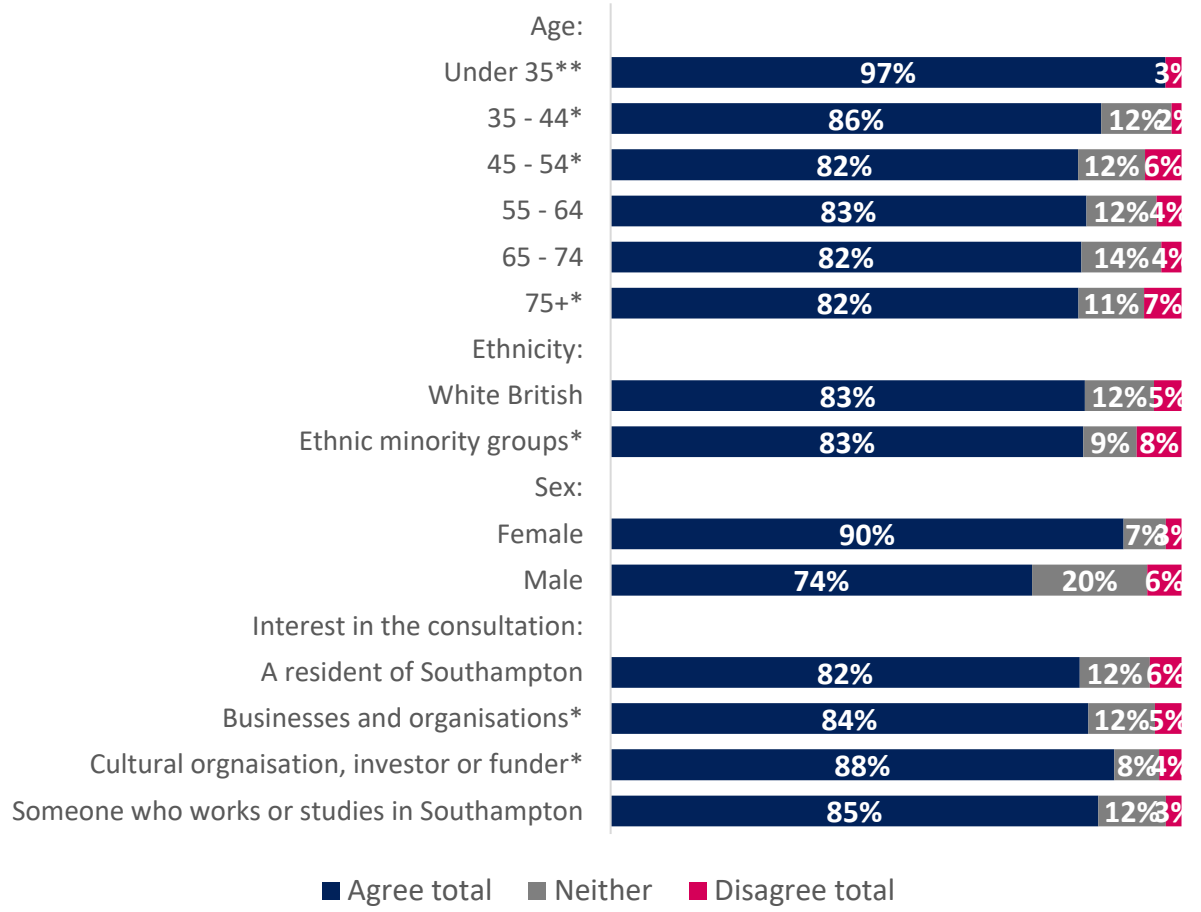
Question: **To what extent do you agree with the individual goals?**

"Relevant and Resonant"

Overall:



Broken down by demographics:



*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

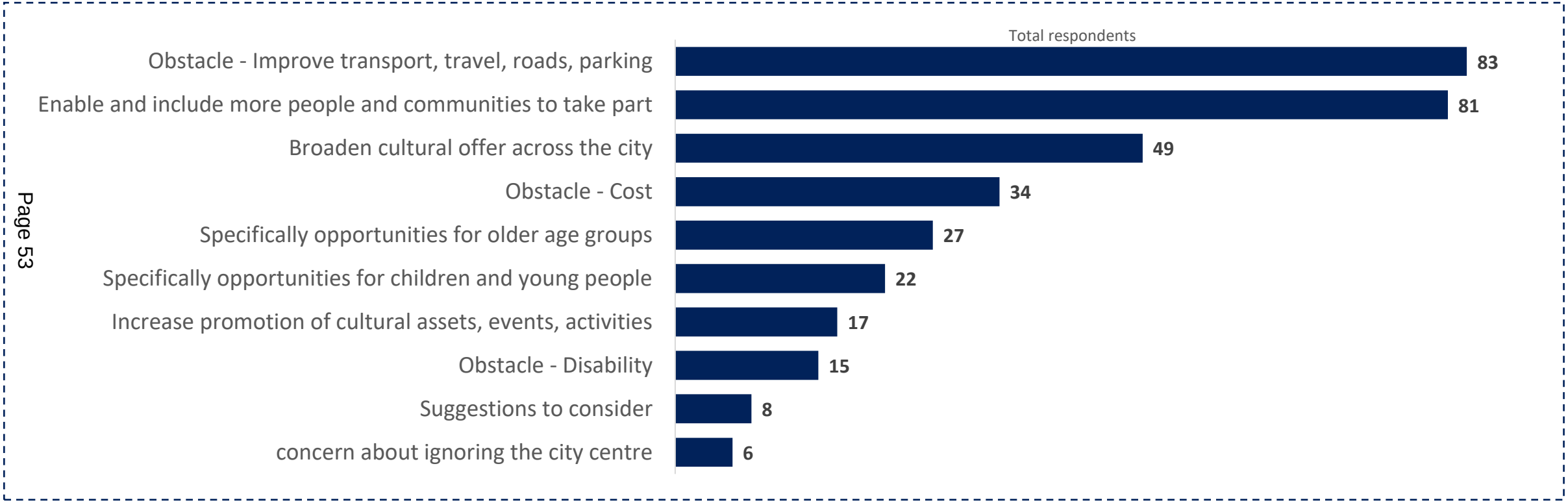
Key findings:

- The goal of "Relevant and Resonant" had the highest levels of agreement across all four goals.
- This goal similarly sees a large percentage point difference (16) between females and males, with 90% of females agreeing, compared to just under 74% of men.

Goals - Free text comment themes

Relevant and Resonant

A total of **207** respondents provided a comment specifically on this goal.
The following graph shows the total number of respondents by each theme of comment.



"to attend events in other parts of the city reliable and reasonably priced transport needs to be available. "

"A diverse range of options will encourage people to engage with interests outside of there everyday lives."

"It's important to think about culture not just in the City Centre but especially as how it can be relevant to the more outlying areas of the City…"

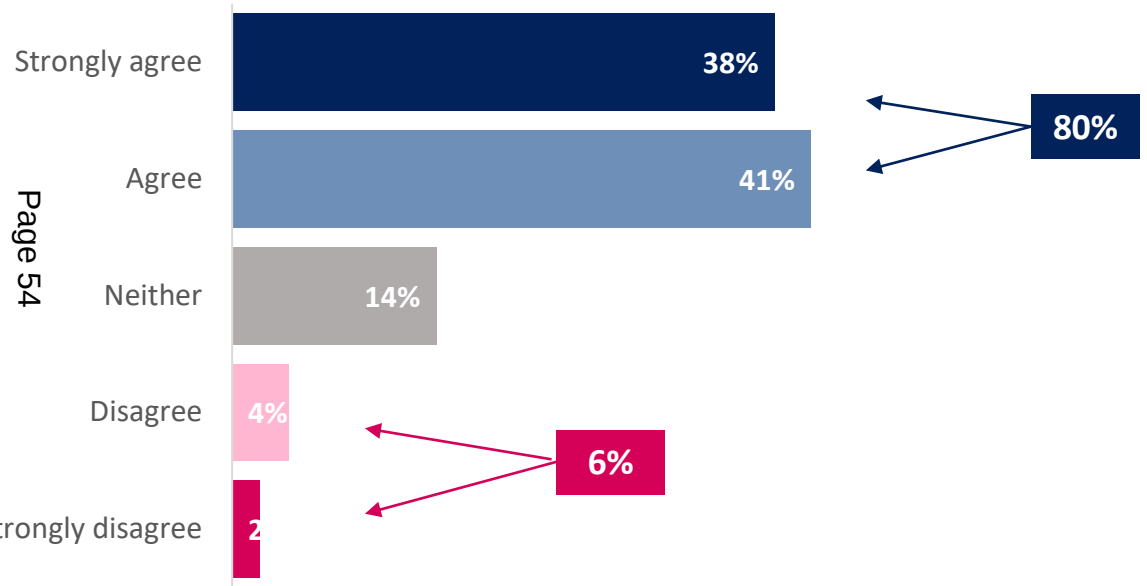
"Allowing access to all it not just a physical thing it's also monetary. Subsidising the arts , music and culture will help this. "

Goal 3: Reimagine and Regenerate

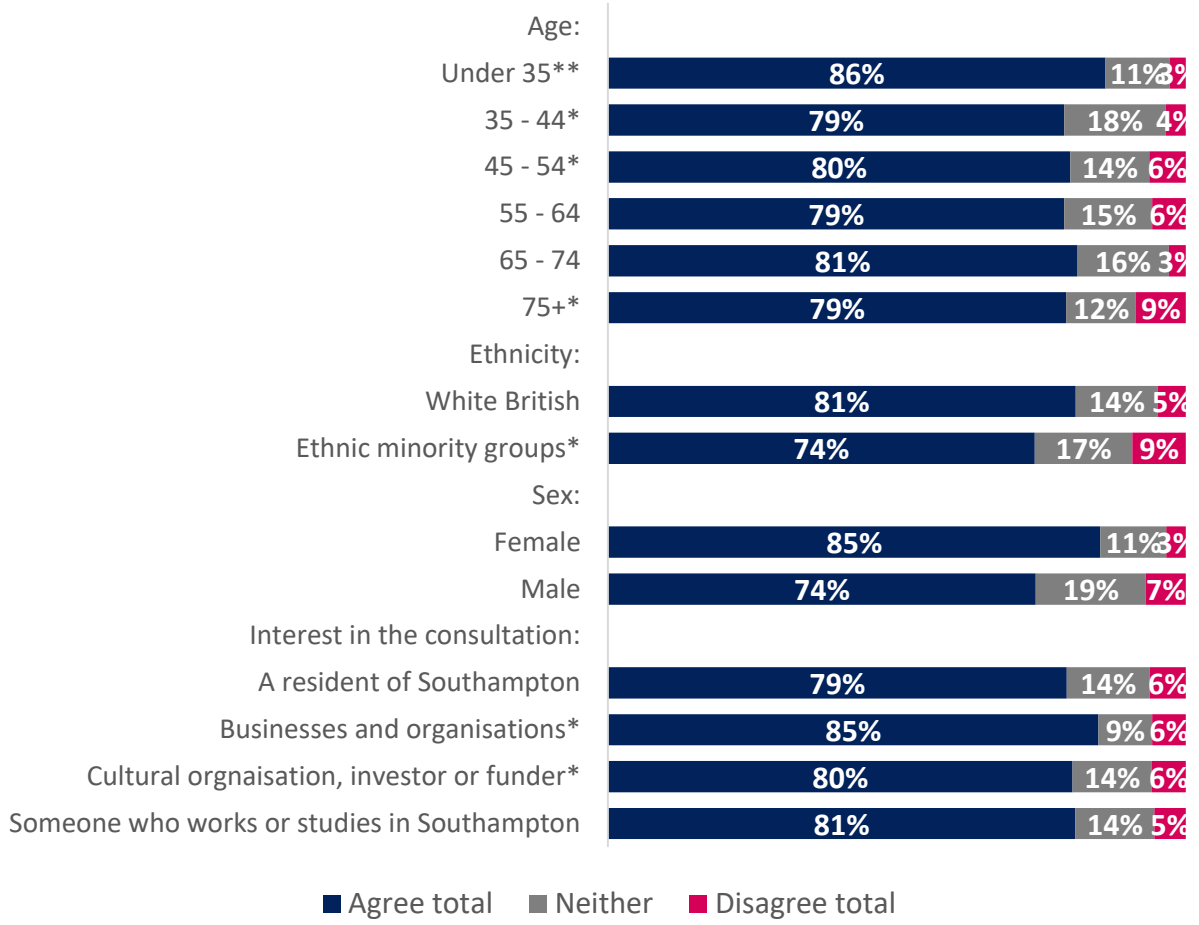
Question: **To what extent do you agree with the individual goals?**

"Reimagine and Regenerate"

Overall:



Broken down by demographics:



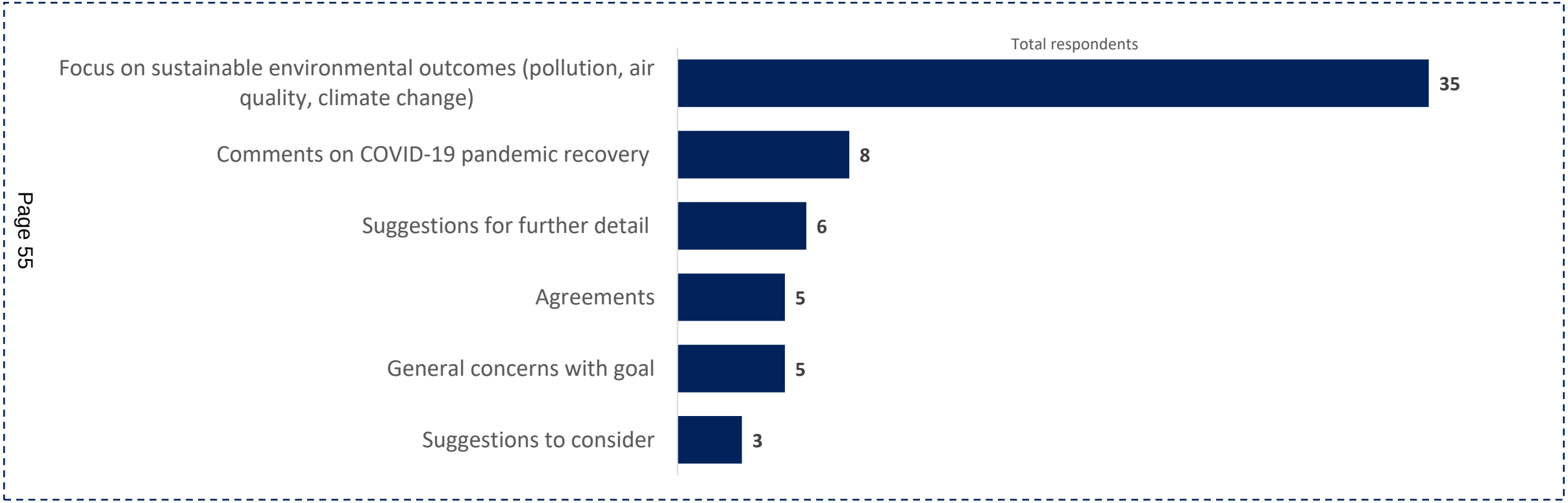
*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

Key findings:

- 4/5 respondents agreed with the goal: "Reimagine and Regenerate"
- It appears that respondents Under 35 agreed to the highest extent (86%)
- Respondents from ethnic minority groups and men agreed to the lowest extent (74%)

Reimagine and Regenerate

A total of **59** respondents provided a comment specifically on this goal.
The following graph shows the total number of respondents by each theme of comment.



"A future-facing city needs to also be highly environmentally conscious - always striving to lead in eco-friendly innovation"

"I don't believe the pandemic should be informing a cultural strategy."

"Reimagine and Regenerate "working in partnership" with who? How? Where do these "partners" come from? "

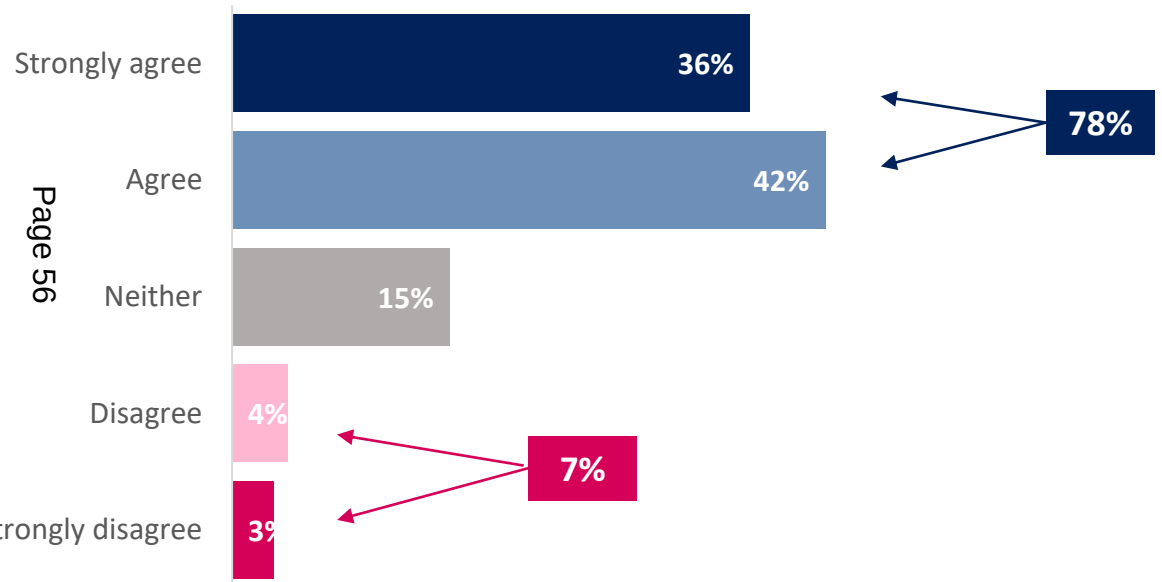
"Reimagine and regenerate feels like culture is being required to do the work of social security and health services which is not only a big ask"

Goal 4: Responsible and Resilient

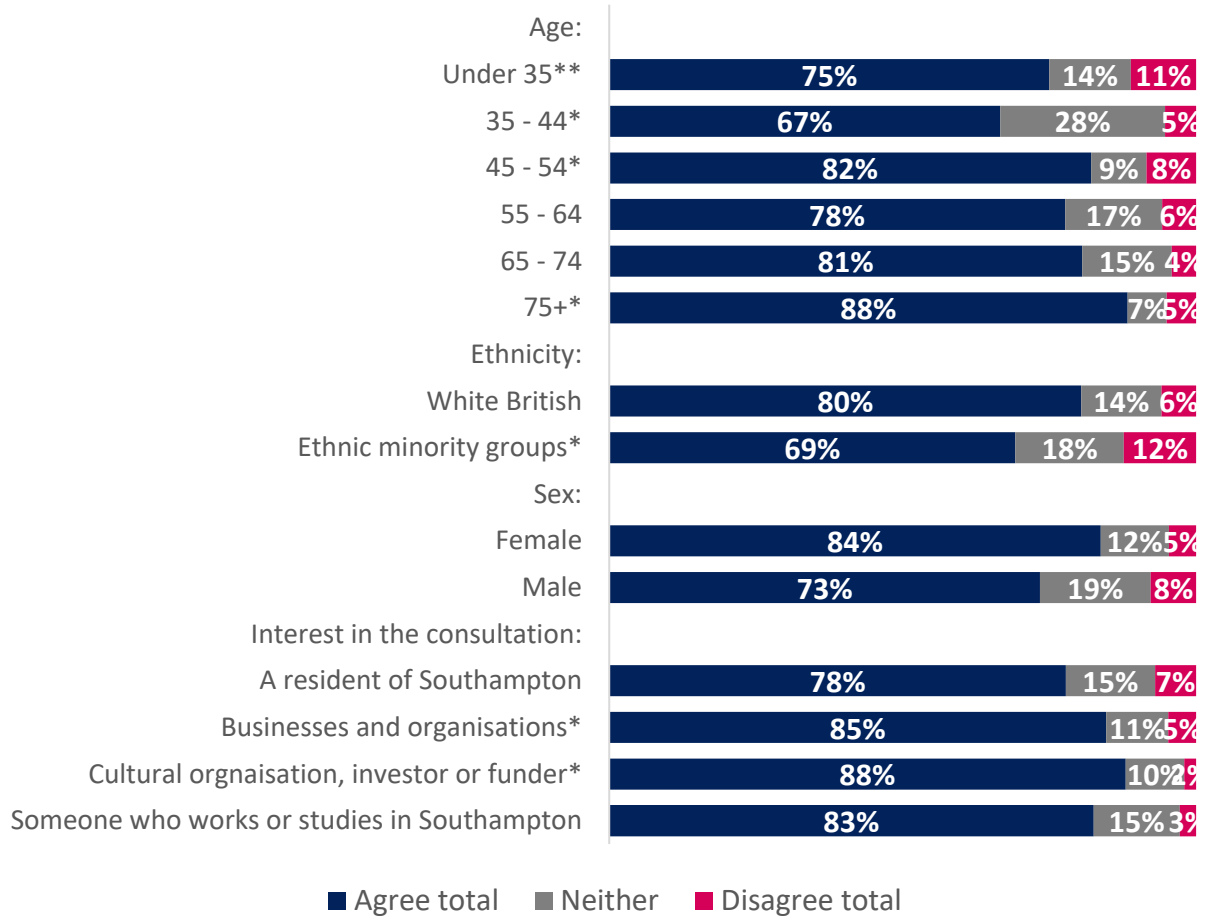
Question: To what extent do you agree with the individual goals?

"Responsible and Resilient"

Overall:



Broken down by demographics:



*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

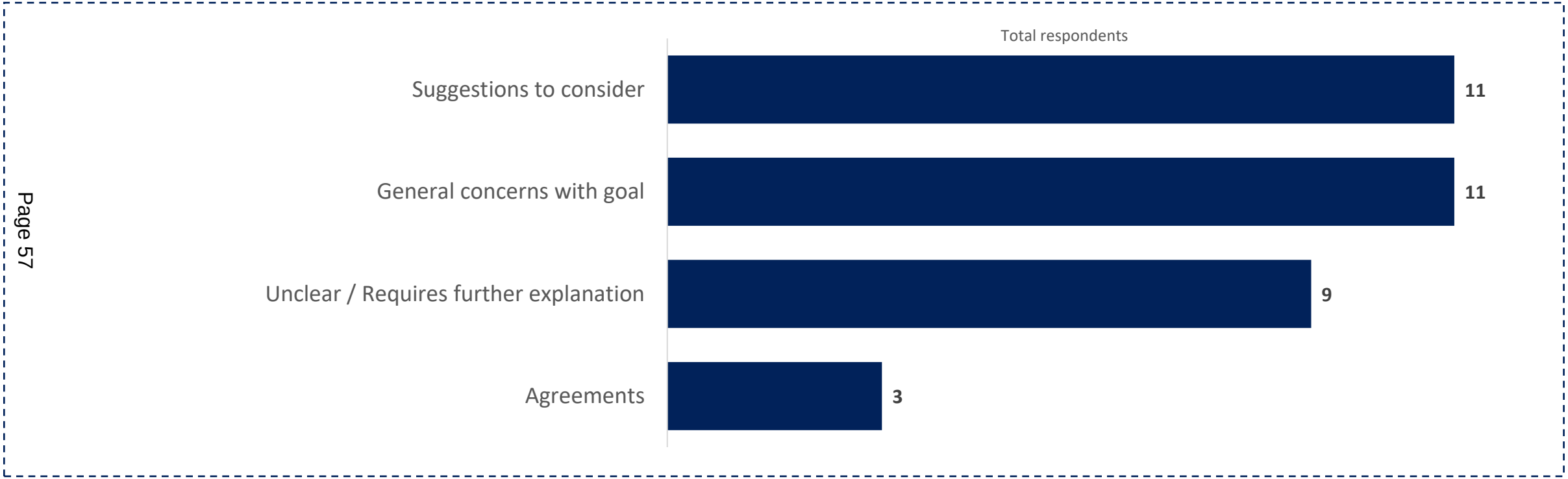
Key findings:

- Despite the majority of respondents in agreement, this goal had the lowest levels of agreement in comparison to the others (78%), with the highest being 82% (Relevant and Resonant).

Goals - Free text comment themes

Responsible and Resilient

A total of **31** respondents provided a comment specifically on this goal.
The following graph shows the total number of respondents by each theme of comment.



"It's a primary obligation of those leading the community to protect those within the communities they represent - that is a responsibility which is part of a public or community office and not a point of aspiration!"

"What should be part of point 4 is a commitment to seeking opportunities to innovate, invest and seek out opportunities to collaborate.

"I'm not sure what constitutes 'mobilisation' of the city and how it improves resilience."

Our Priorities

Our Priorities

The third theme covered within the questionnaire was our Priorities. As part of this, respondents were asked to provide feedback. The following slides in this section detail the feedback provided.

We are proposing four priorities which outline the step changes we are seeking to deliver in our strategy, drawing upon the work Southampton has undertaken to date. These are described as follows:

1. A Culture of going to not through

- *This promotes Southampton as a cultural destination to dwell in and experience for residents and visitors to the city. Our cultural assets and destination marketing will be developed, and we will be a good partner in national moments and events to raise Southampton's profile and ambition.*
- *This will be supported by restoration of the city's heritage assets, public realm initiatives and cultural programming, as well as addressing issues of access, participation and visibility and enabling economic uplift.*

2. A Culture of Creativity and Innovation

- *Creativity and innovation is at the heart of life and commerce within Southampton. Building on the links between the creative industries and Science, Technology, Engineering and Mathematics is an opportunity for innovation and growth.*
- *We will support and grow the creative industries, draw upon local talent to develop our programmes and encourage the development of new businesses and opportunities within the city*

3. A Culture of Opportunity and Inclusivity

- *Delivering social impact, addressing skills and opportunity gaps is really important for Southampton's growth, particularly for young people and other people that need to develop new skills for the future.*
- *We will work with local partners to offer opportunities to 16-24-year-olds classed as NEETS and building on the Royal Society of Arts' Cities of Learning scheme.*
- *We will also seek to implement cultural production hubs across the outer wards of the city, using existing assets or exploring other possibilities in order to provide inclusive opportunities for residents across the city.*

4. A Culture of Health and Wellbeing

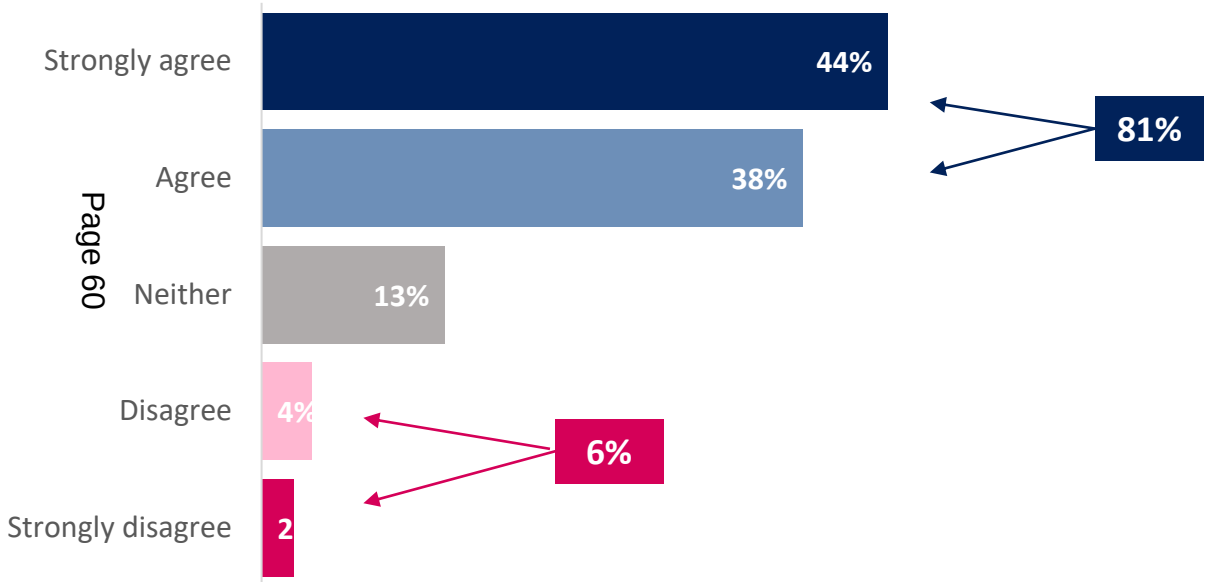
- *The positive health and wellbeing benefits of taking part in cultural activities is well established. Partnering with Public Health, Universities and others, we will focus on improving health and wellbeing to advance social prescribing and volunteering.*
- *Aiming to reduce depression and address rising levels of obesity among children and adults, this will also involve partnerships with schools and local community groups to build understanding and improve health and environmental goals.*

Priority 1: A culture of going *to* not *through*

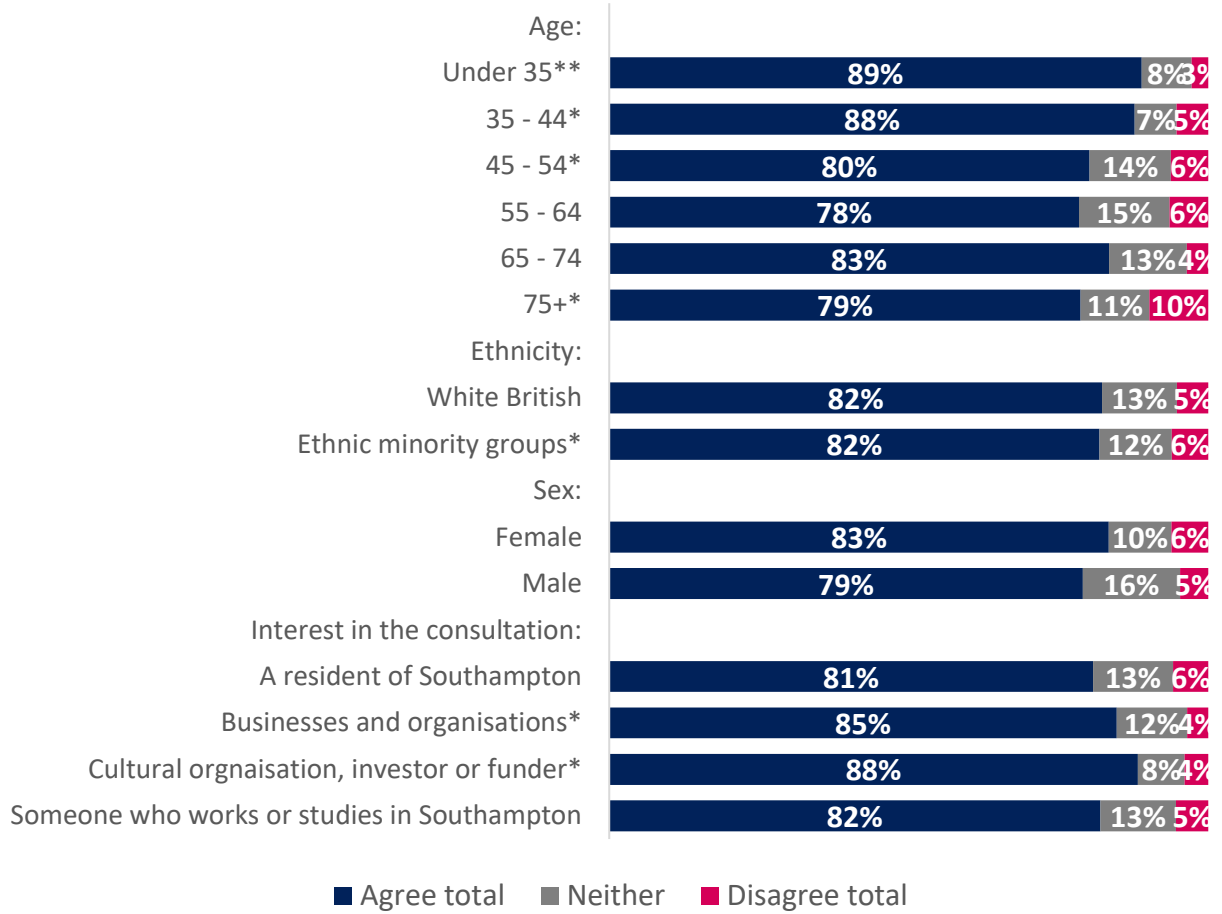
Question: **To what extent do you agree with the following priorities?**

"A culture of going to not through"

Overall:



Broken down by demographics:



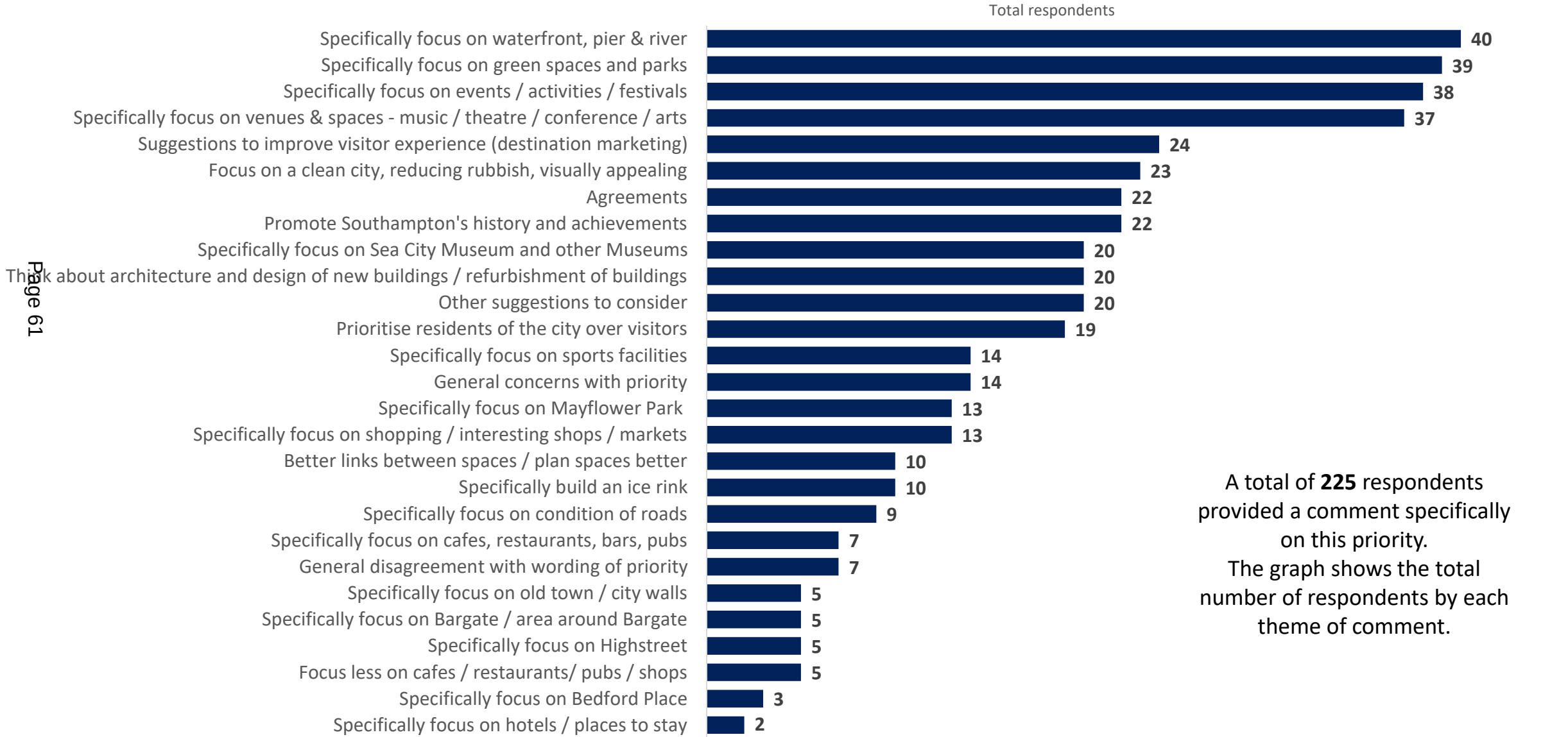
*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

Key findings:

- Despite the majority of respondents in agreement (81%), this priority had the lowest agreement levels, in comparison to the other priorities.

Priorities - Free text comment themes

A culture of going to not through



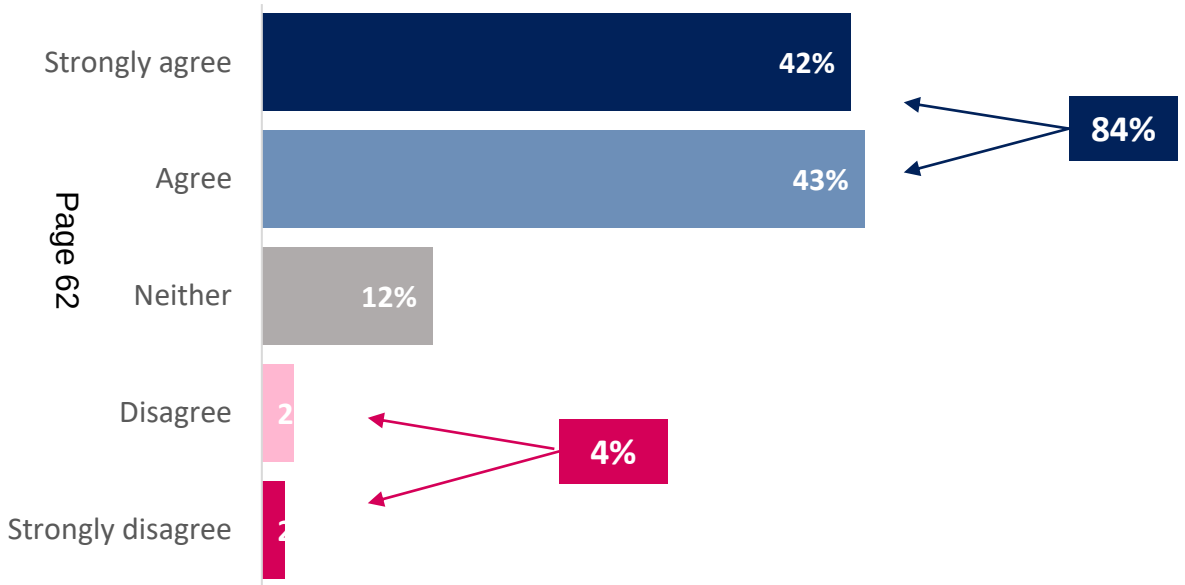
A total of **225** respondents provided a comment specifically on this priority.
The graph shows the total number of respondents by each theme of comment.

Priority 2: A culture of Creativity and Innovation

Question: **To what extent do you agree with the following priorities?**

"A culture of Creativity and Innovation"

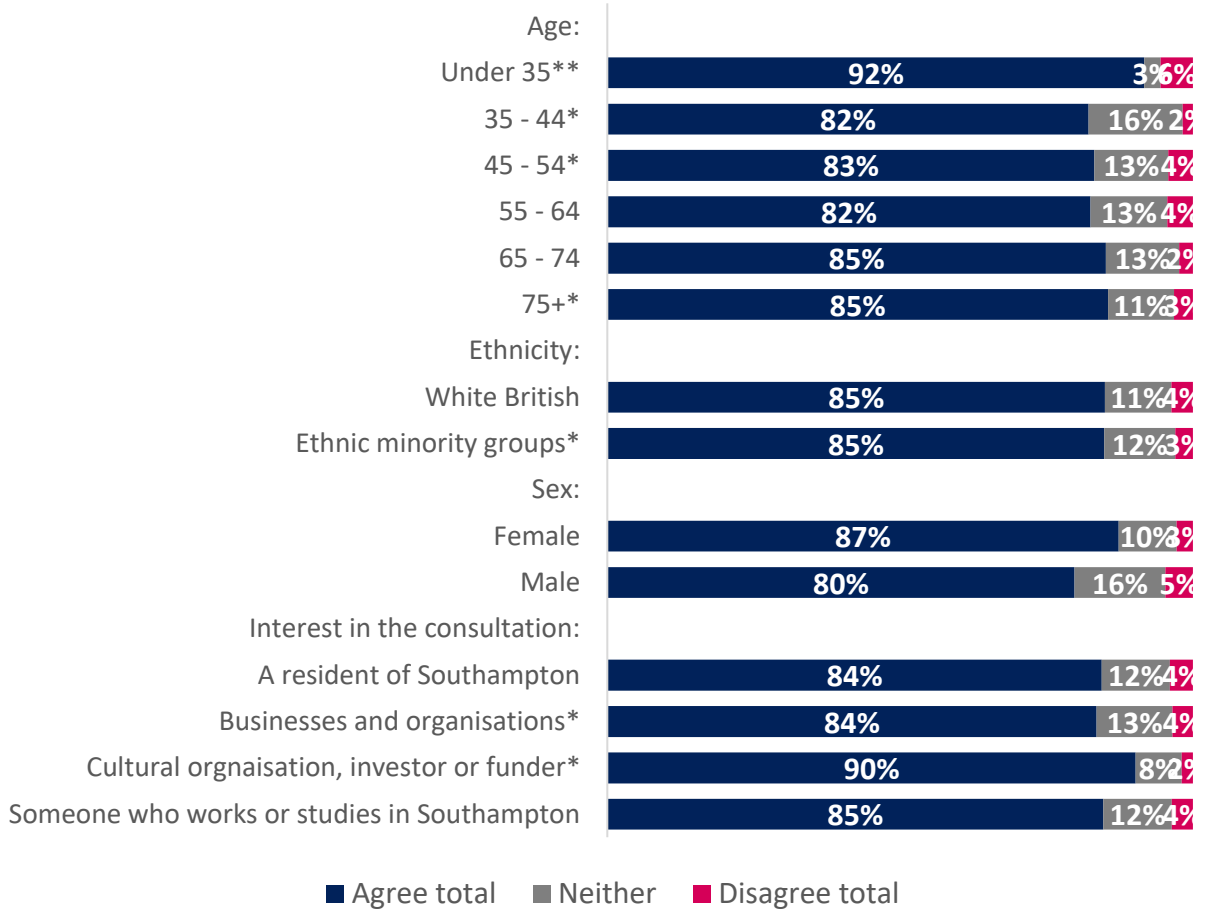
Overall:



Key findings:

- The majority of respondents (84%) agreed with this priority
- Respondents Under 35 agreed to the highest extent (92%)

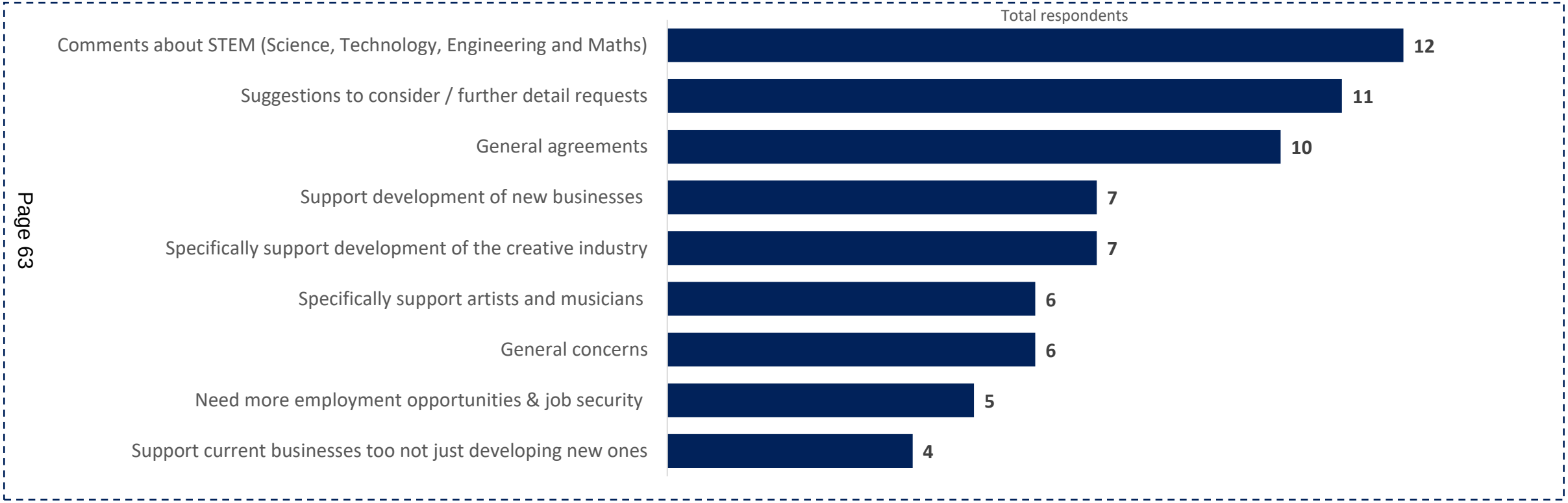
Broken down by demographics:



*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

A culture of Creativity and Innovation

A total of **56** respondents provided a comment specifically on this priority.
The following graph shows the total number of respondents by each theme of comment.



"Be sure to include the humanities - history, geography, philosophy and languages - in your programme."

"More space for small businesses to work have an office would be great at affordable costs"

"We need to draw all people into creative & innovative development of the city for the well-being of all its residents in and around the city."

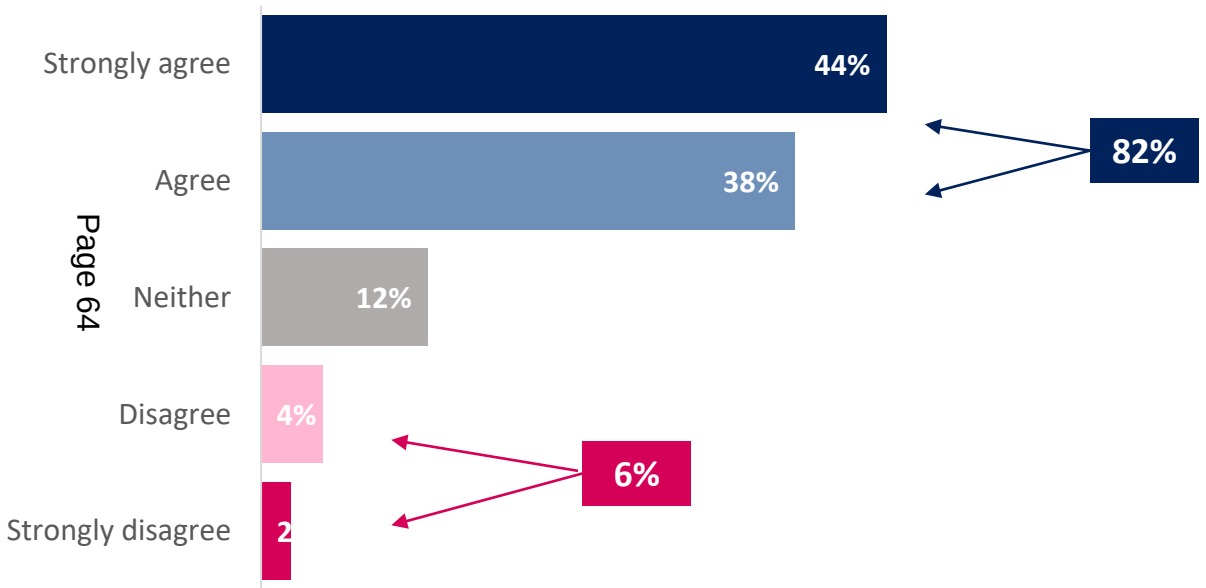
"Entice more business's to start up in Southampton, both national and international."

Priority 3: A culture of Opportunity and Inclusivity

Question: **To what extent do you agree with the following priorities?**

"A culture of Opportunity and Inclusivity"

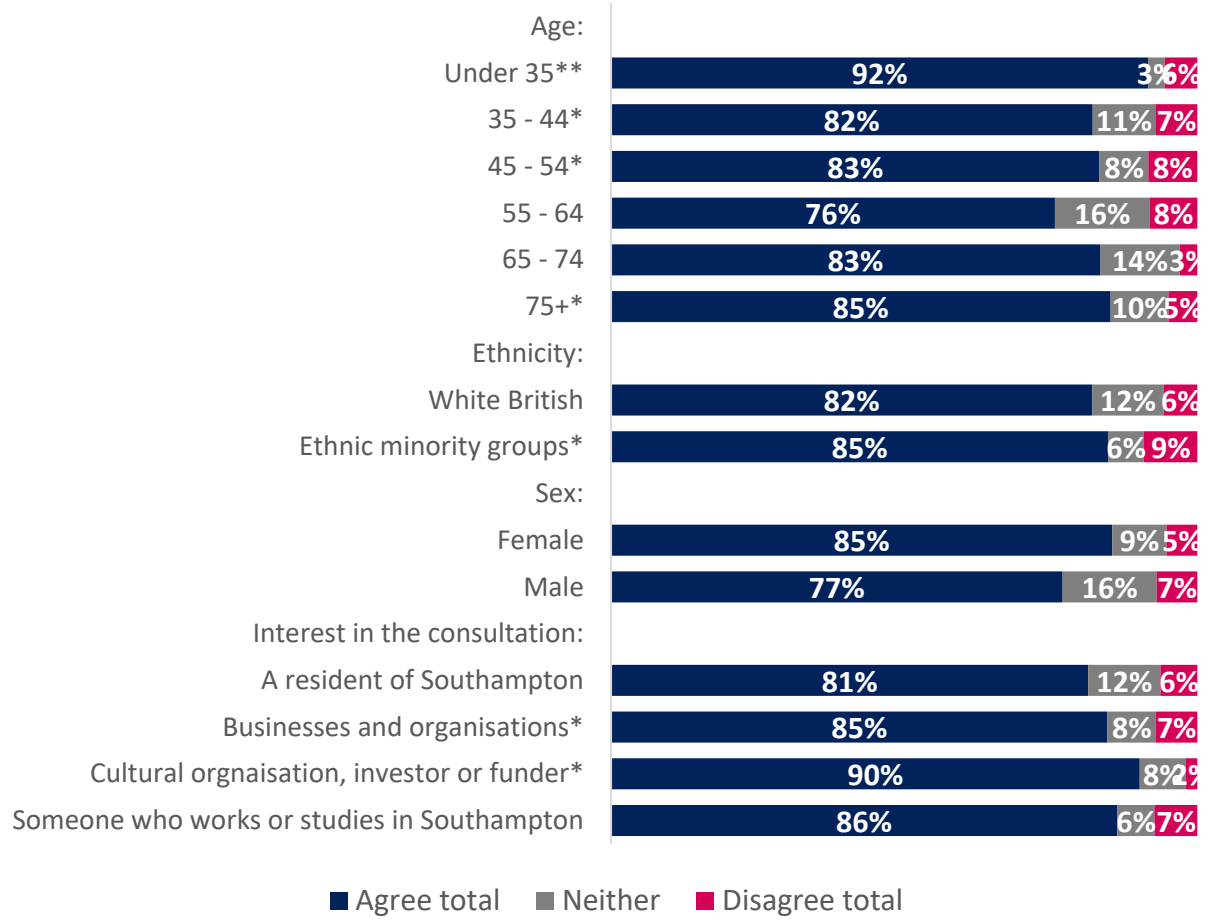
Overall:



Key findings:

- The majority of respondents agreed with this priority (82%)
- Respondents Under 35 agreed to the highest extent (92%)

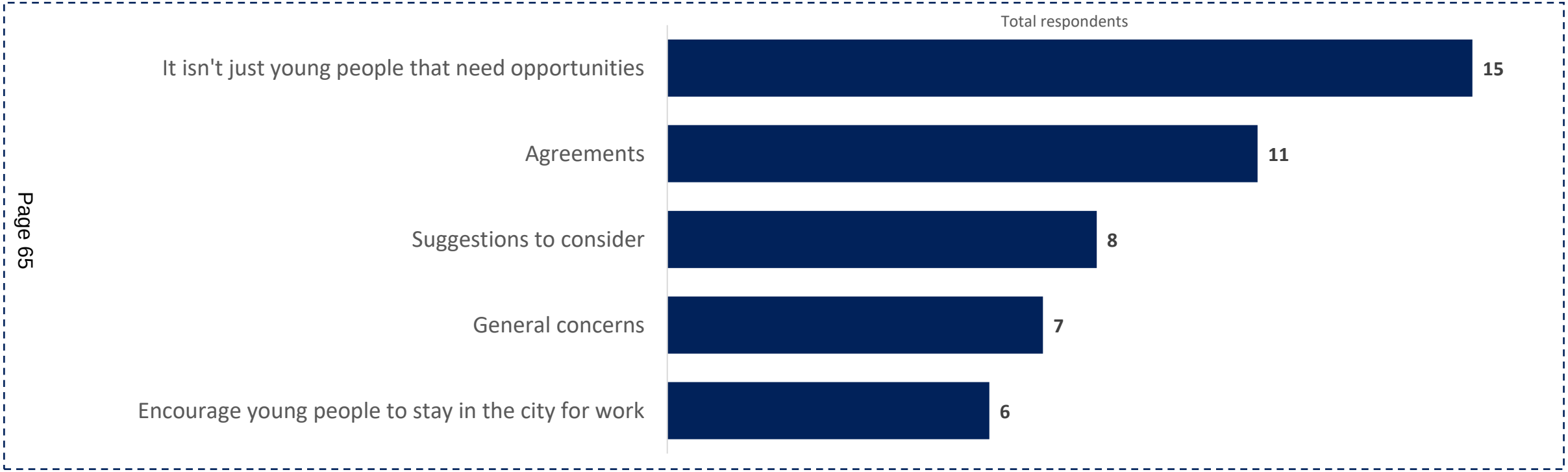
Broken down by demographics:



*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

A culture of Opportunity and Inclusivity

A total of **45** respondents provided a comment specifically on this priority.
The following graph shows the total number of respondents by each theme of comment.



"Work with young people is important, but not everyone who needs support and encouragement is young. Not everyone who is starting out in a cultural field is young. No-one who is changing career is likely to be young."

"Catching children early in life is always important in them realising that they can 'do things'. This increases their confidence which is necessary if they are to succeed in life. "

"Southampton needs to encourage students to see it as a forever place not just a study venue!"

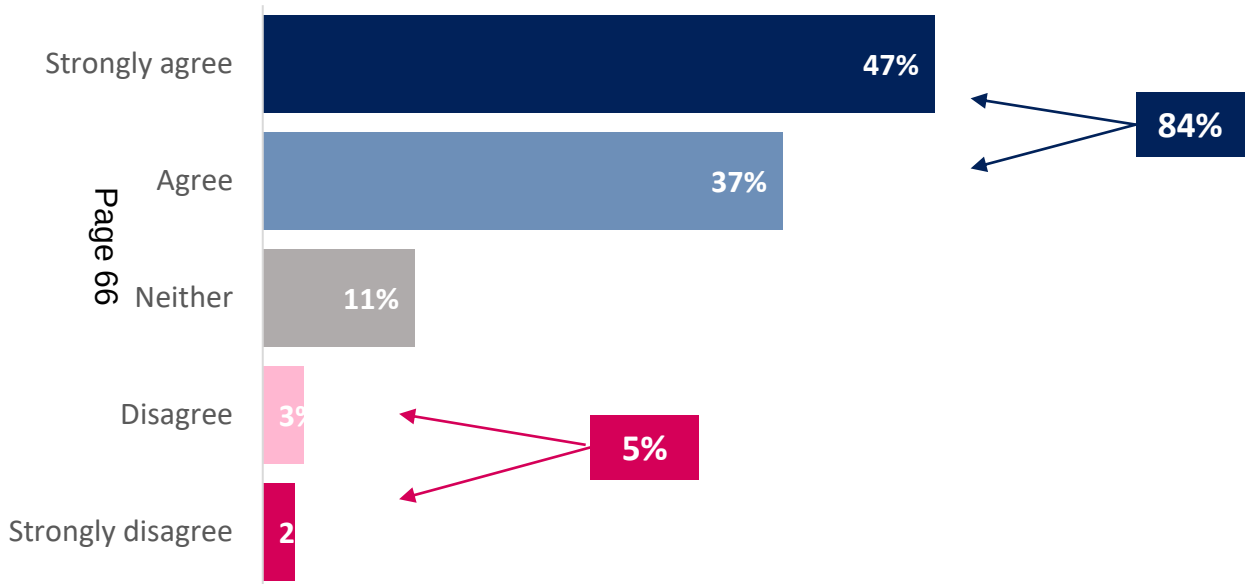
"'Opportunity' and 'Inclusivity' seem the trickiest ones to me in the very poor economic climate we are in which will affect both of these aims hugely. "

Priority 4: A culture of Health and Wellbeing

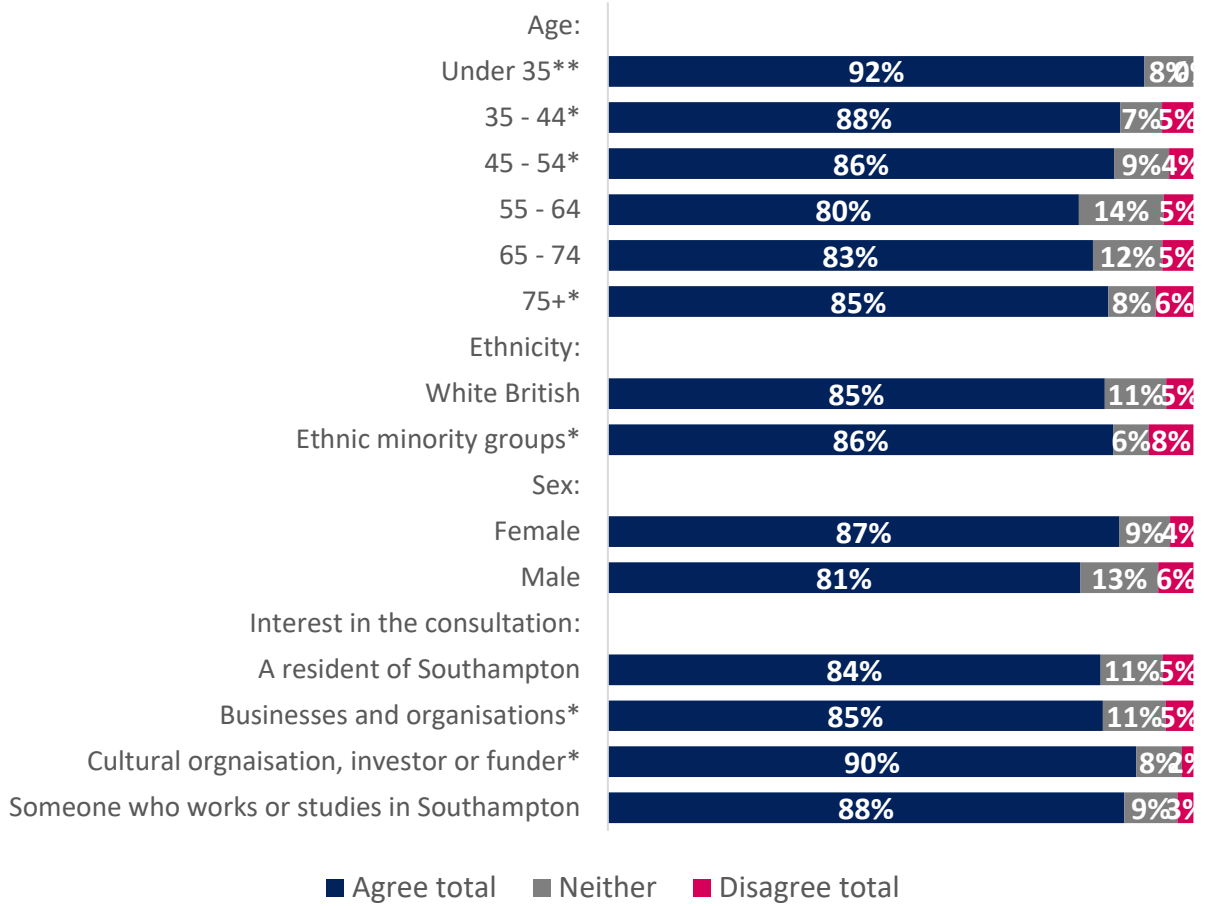
Question: **To what extent do you agree with the following priorities?**

"A culture of Health and Wellbeing"

Overall:



Broken down by demographics:



Key findings:

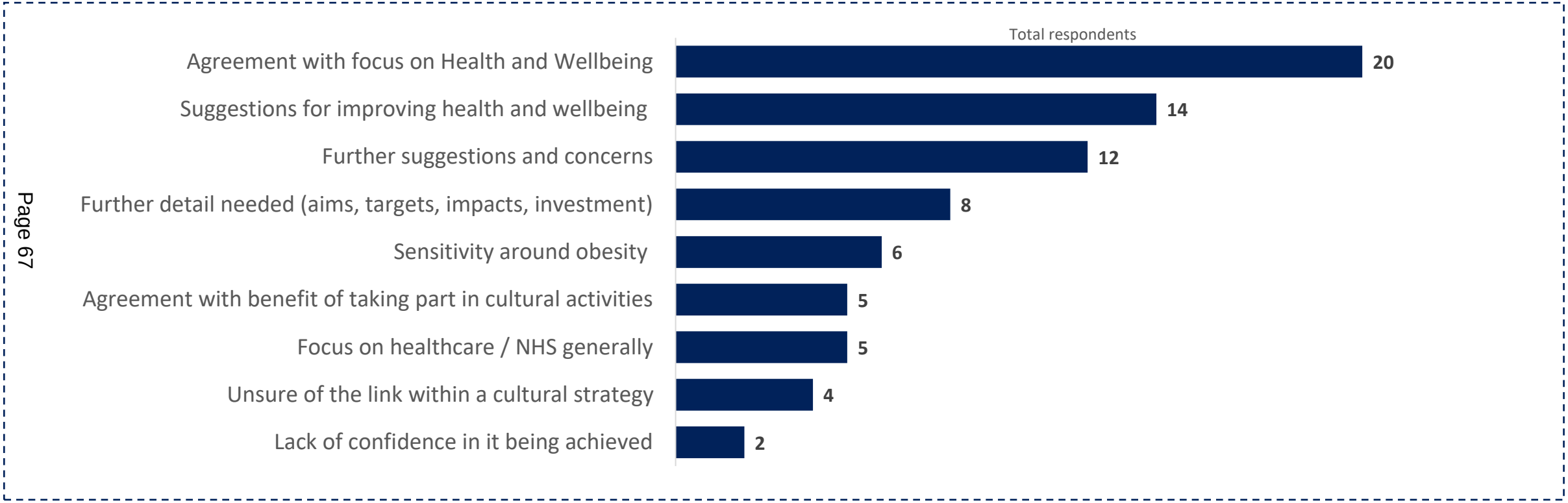
- The majority of respondents agreed with this priority (84%)
- Respondents Under 35 agreed to the highest extent (92%)

*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

Priorities - Free text comment themes

A culture of Health and Wellbeing

A total of **65** respondents provided a comment specifically on this priority.
The following graph shows the total number of respondents by each theme of comment.



"It is vital going forwards that health and well-being are taken seriously and promoted by those in the council"

"The wellbeing of art, crafts, music, theatre, green spaces, nature is endless. "

"Partnering is important but focus on positives of engagement , enrichment , enjoyment which will provide the benefits rather than put in terms of addressing depression and obesity"

"there is nothing about fitness in this"

"What does ' social prescribing' mean? "

Investment Priorities

Investment Priorities

The next theme covered within the questionnaire was Investment Priorities. As part of this, respondents were asked to provide feedback. The following slides in this section detail the feedback provided.

Whilst there has been considerable cultural and wider public realm investment across the city, over the next 10 years there is further work to be done. Financing will be undertaken as a partnership approach with key organisations, including Arts Council England, National Lottery Heritage Fund, anchor institutions and business, as well targeted fundraising campaigns:

- **Completing the Cultural Quarter.**
  This brings together the visions for reimagining the Art Gallery, Central Library and The Guildhall, Sir James Matthews building (Solent University) and the wider public realm to join up with the masterplans associated with The Saints Mile, Mayflower Quarter, the Civic Centre and work of the John Hansard Gallery (University of Southampton), MAST and other cultural partners.

- **Cultural Education Partnership.**
  This builds on the financial and strategic investment by Artswork and other consortium partners to embed cultural education in the curriculum, and to equip young people with the skills and knowledge to build resilient and productive futures for themselves and their communities.

- **Cultural production hubs and creative zones.**
  This focuses on extending the cultural infrastructure beyond the city centre utilising and enhancing existing community facilities across our districts; and creating mechanisms that allow artists to flourish, potentially adapting the Local Government Association's Creative Enterprise Zone model.

- **National Spitfire Monument.**
  An independent trust has bold plans to create a new Monument in Southampton, building on the technological innovation that created this iconic plane, as well as the communities that were instrumental in making and sustaining it during the Second World War. A site has been identified and planning permission secured, with feasibility and fundraising strategies being developed.

- **Heritage Asset Strategy and Plan.**
  Following a detailed condition assessment of the Council-owned heritage assets, significant investment is to be made to improve the condition of these important assets. A schedule of prioritisation is under way to address the significant heritage needs and the opportunities to support place and destination creation over the next five years.

- **Solent Sky Museum.**
  With its important aviation and industrial collections, trustees are developing plans to extend the offer in the current location including a new event/ corporate space, café and display spaces. This is likely to be the subject of a bid to the National Lottery Heritage Fund and builds on smaller grants they have secured for delivering exhibitions and activity to its audiences.

- **College Street Container Park.**
  With planning permission approved in 2020, this independent consortium is seeking to provide improved offerings for start-ups and creative industries, adding to the vitality of the city centre, close to the emerging Oxford Street destination, and Artists' Studios run by 'a space arts'.

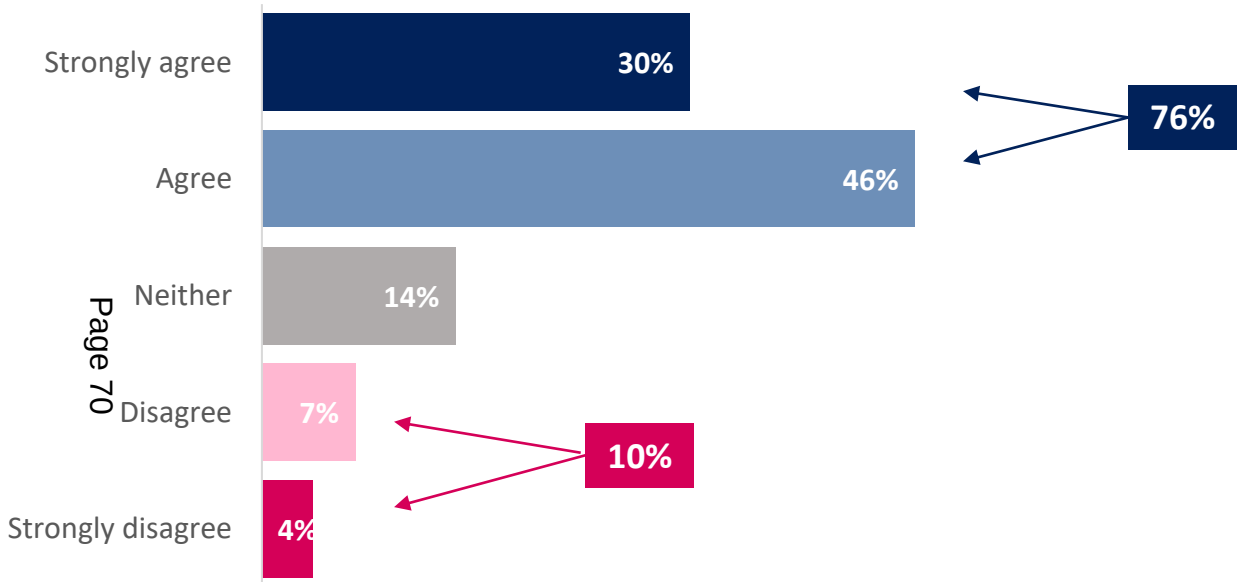
- **Creative Campus.**
  The University of Southampton's investment in developing a creative campus centred on the campus theatre and Turner Sims, to enhance student experience, increase public engagement with its teaching and research, linking with cultural partnership provision in the city to become a Civic University.

- **ACE NPO Funding**
  With a 13% uplift in Arts Council England investment in the city in 2018, opportunities will be explored to extend this to help build capacity as well as the representation of additional cultural disciplines and address gaps in provision.

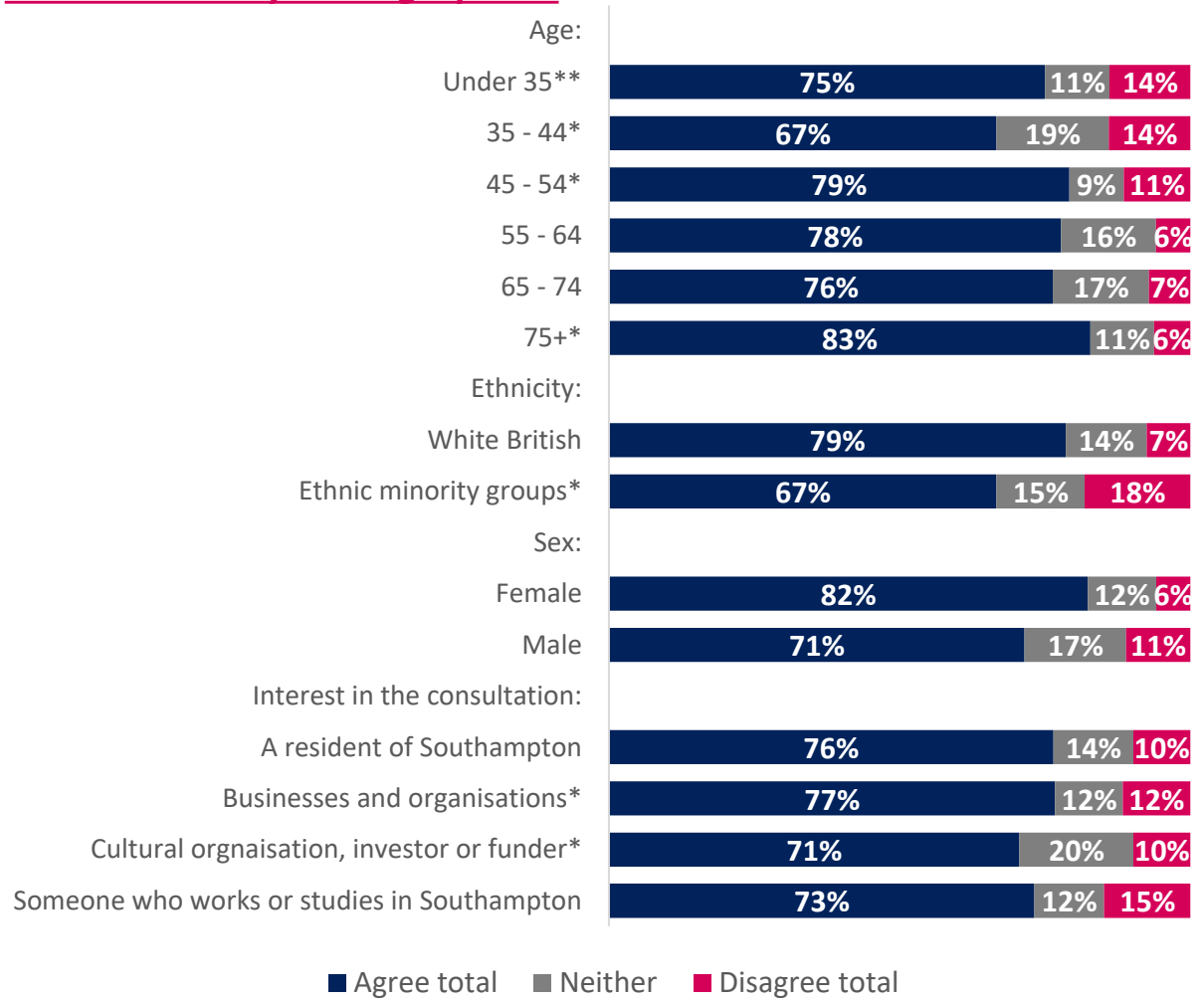
Agreement levels on our investment priorities

Question: To what extent do you agree with these investment priorities?

Overall:



Broken down by demographics:



*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

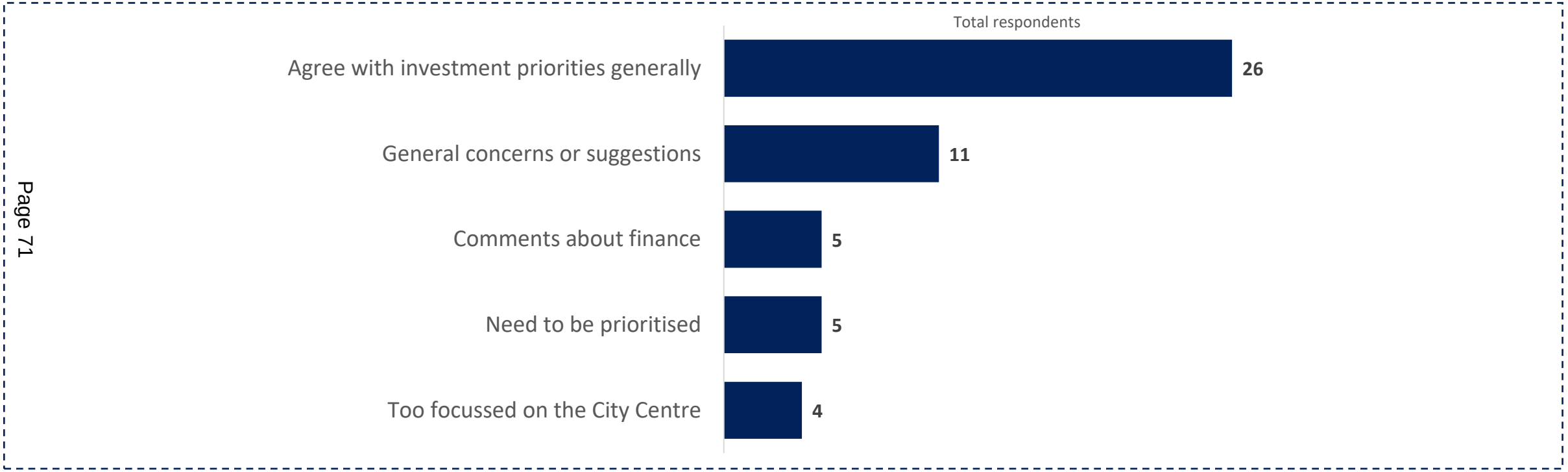
Key findings:

- Just over 3 quarters of respondents agreed with the investment priorities (76%).
- Respondents over 75 (83%) and females (82%) appeared to agree with these priorities to the highest extent.

Investment Priorities - Free text comment themes

General comments on the investment priorities

The following graph shows the total number of respondents that provided feedback more generally about the investment priorities.



"They sound like great investments for the future."

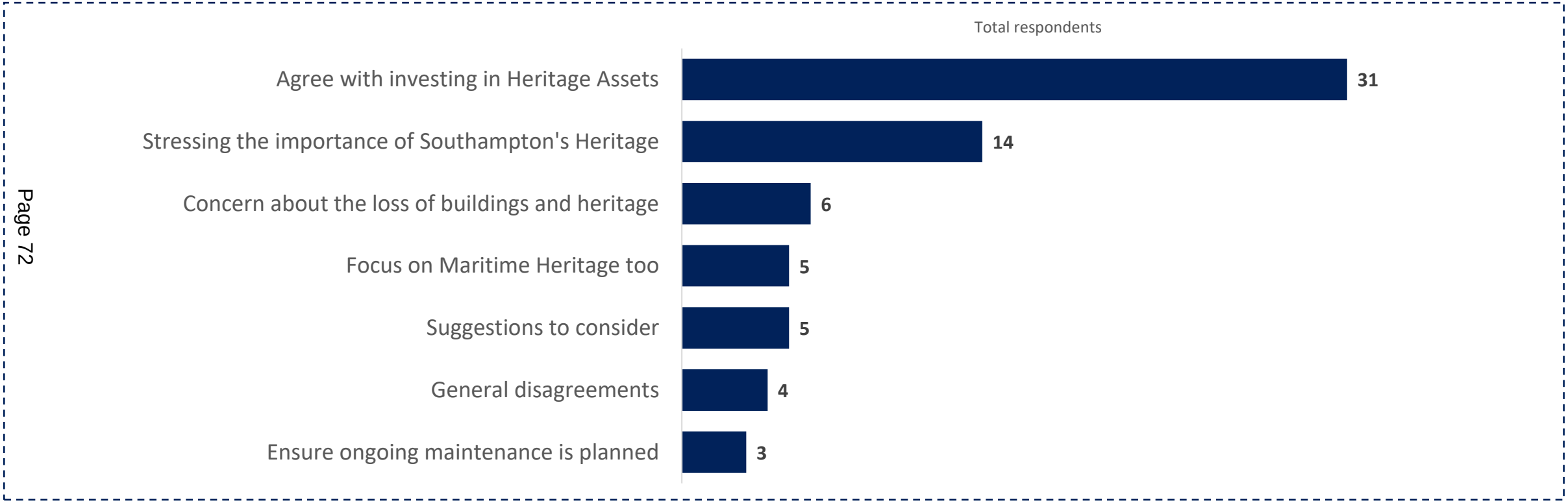
"I just feel that too much investment in the same few arts and cultural organisations needs to be addressed and better support given to grassroots and community organisations"

"Everything else appears to be investment by some other organisation and therefore outside council control"

"The priorities for investment should be those that will have the most positive impact on the most people."

Heritage Asset Strategy and Plan

A total of **63** respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.



"I very much support the maintenance of our heritage, the buildings, the landmarks, these are really what makes Southampton special and we need to protect Southampton Common at all costs."

"Once heritage assets are restored there must be a commitment for ongoing upkeep and maintaince of them even regular cleaning would be a improvement."

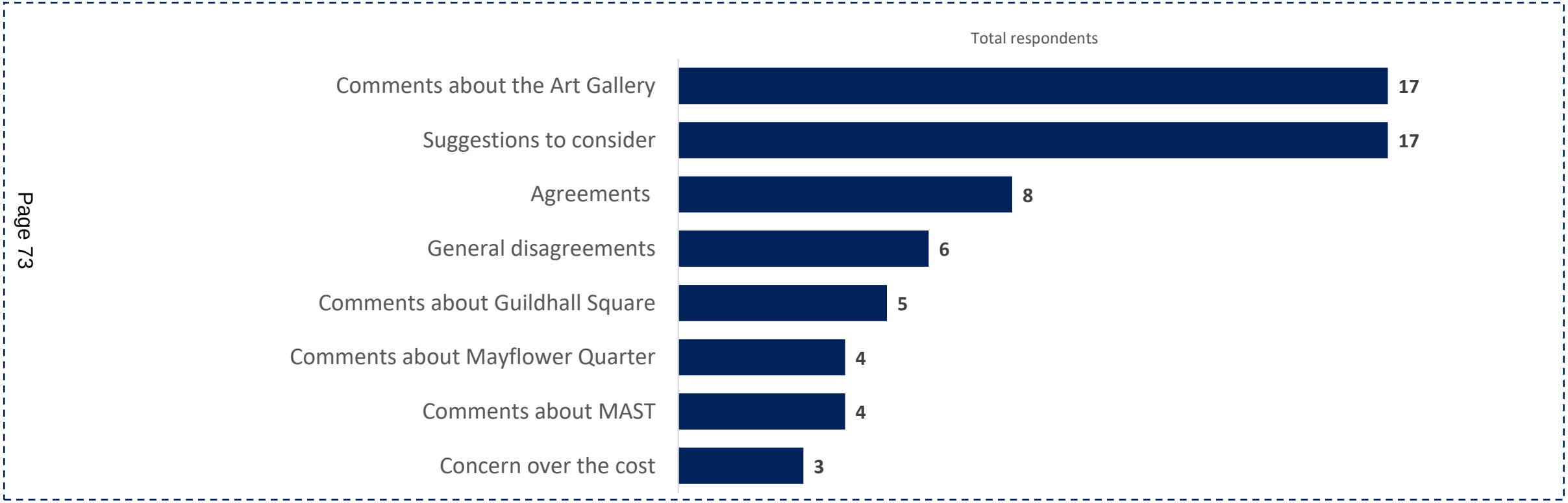
"Let's stop clinging to the past and design things to be used instead of admired."

"When thinking about historic assets should consider preservation of buildings which are iconic to citizens - and part of local streetscapes - but not formally listed or of huge architectural value."

Investment Priorities - Free text comment themes

Cultural Quarter

A total of **54** respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.



"What is "reimagining" the Art Gallery"

"The cultural area needs to appeal to all."

"We need our residents to feel proud of our city and improvement of the culture quarter is a good start."

"The development of the Cultural Quarter has had mixed results "

"Do something bold with Guildhall square "

Investment Priorities - Free text comment themes

Cultural Education Partnership

A total of **15** respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.

"Much more art embedded in the curriculum for all children and students (not just for art students) throughout their education. Then let cultural activity burst forth. Too often over-subsidised arts facilities produce insipid work, of little value to anybody."

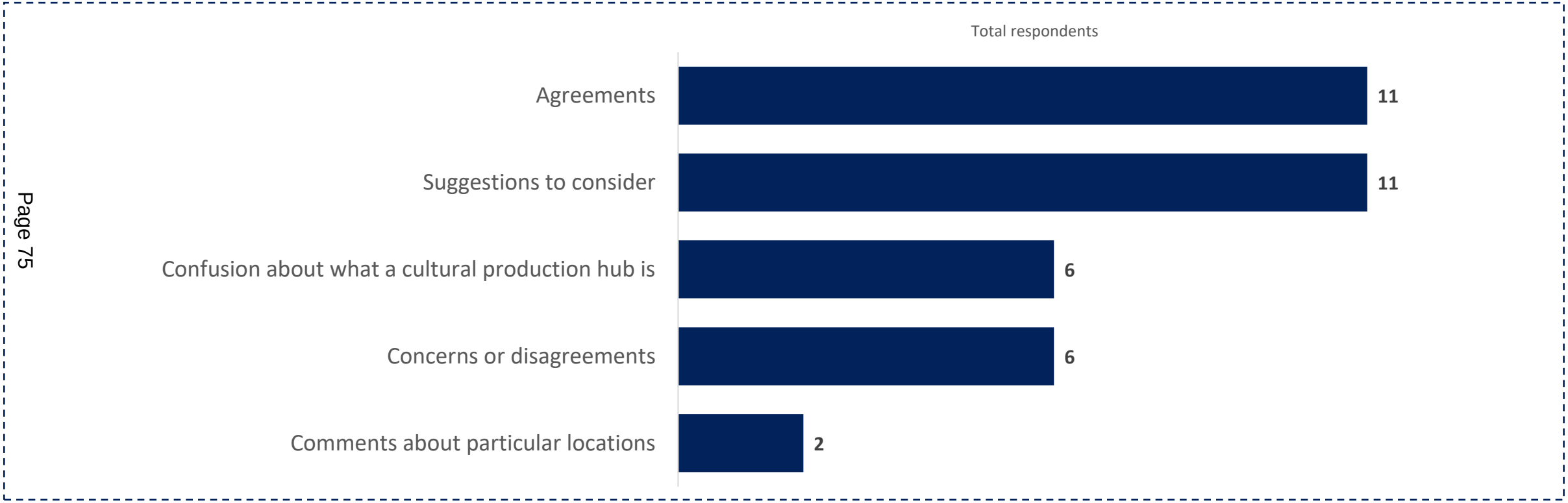
"it is assumed that SCC can influence a National Curriculum by embedding a 'new subject' - cultural education. I think this idea is naive and just hope-words. What is already in the curriculum of a cultural nature and why not promote that?.""

"As to the 'Cultural Education Partnership', this seems pretty ambitious at a time of such economic shortages. "

Investment Priorities - Free text comment themes

Cultural production hubs and creative zones

A total of **33** respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.



"The cultural production hubs sound really exciting"

"What is a cultural production hub and who will be running those? Not sure how these work in practice"

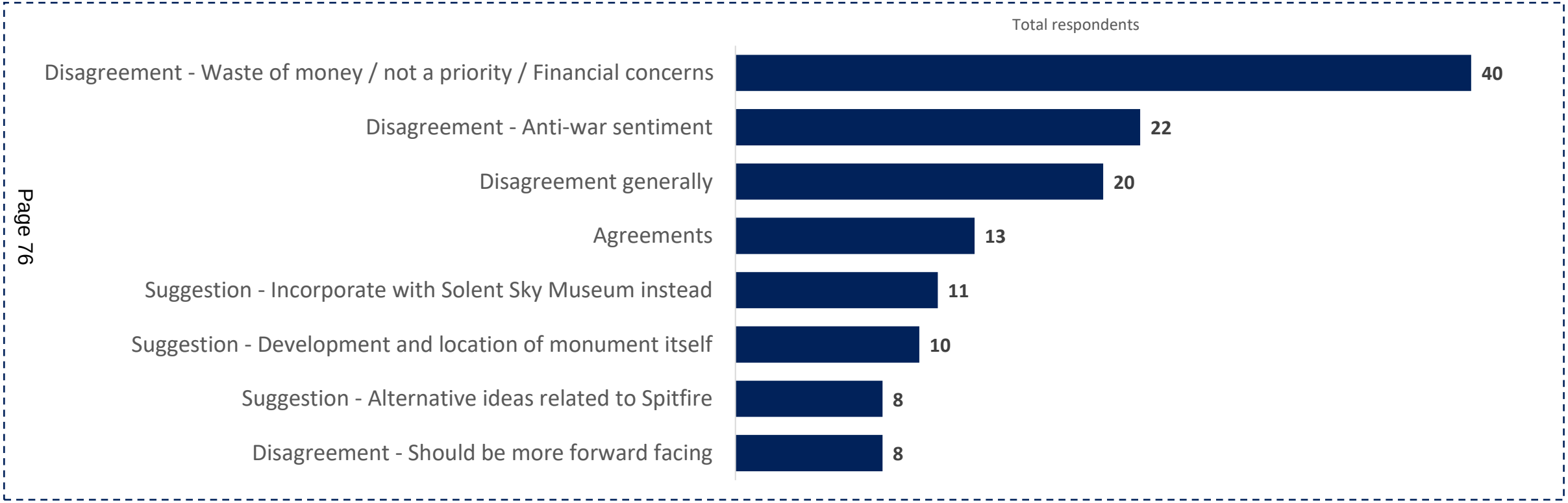
"You need to ensure that people feel welcome at community hubs. "

"I am very wary of the creation of new creative spaces when we struggle to keep what we have open and accessible. More venues isn't always the answer - we need as many as we can sustainably maintain but no more"

Investment Priorities - Free text comment themes

National Spitfire Monument

A total of **101** respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.



"The Spitfire monument is not good value for money and should be removed from the investment plans with the funds reallocated elsewhere."

"it is not clear what benefit it would bring to the people of Southampton"

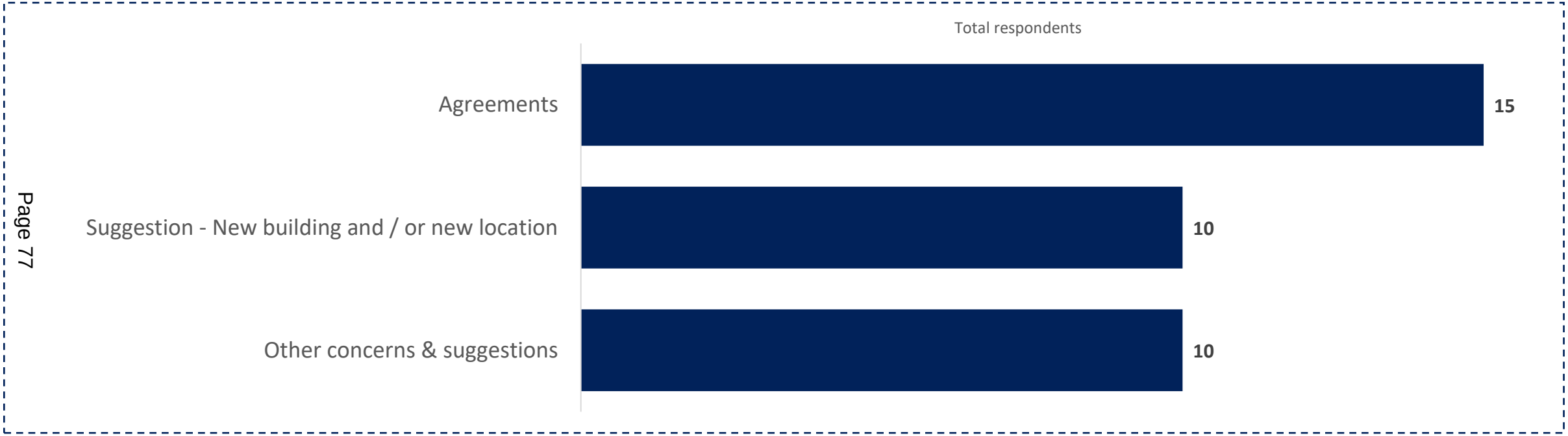
"The spitfire is a weapon of war and so this needs to be handled carefully"

"About time! The Spitfire was an iconic achievement for our city with so much history attached to it. "

"Perhaps the Spitfire Monument could be integrated into plans for the Sky Museum?"

Solent Sky Museum

A total of **32** respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.



"Solent Sky is a National Treasure which seems forgotten by the city. "

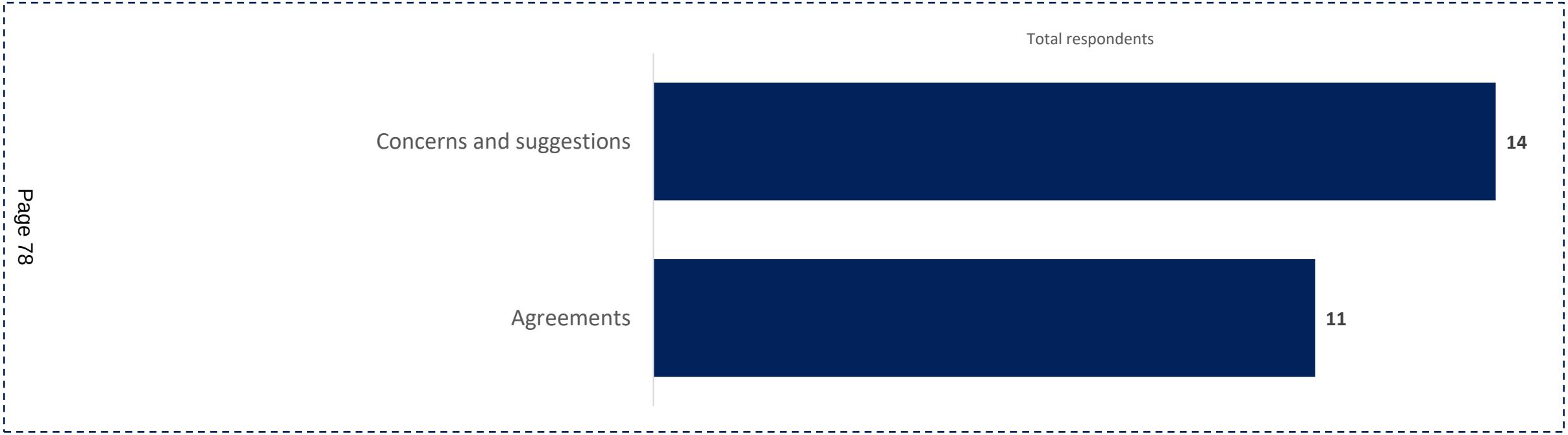
"We need a joined up maritime and Solent Sky space in a spectacular building near the docks. "

"I don't know whether they are in order of priority but static museums/ monuments do not add much to the dynamic culture of the city. "

Investment Priorities - Free text comment themes

College Street Container Park

A total of **22** respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.



"Container park is a great idea."

"if College St car park will now be filled with containers, where do visitors to Oxford St park in future? "

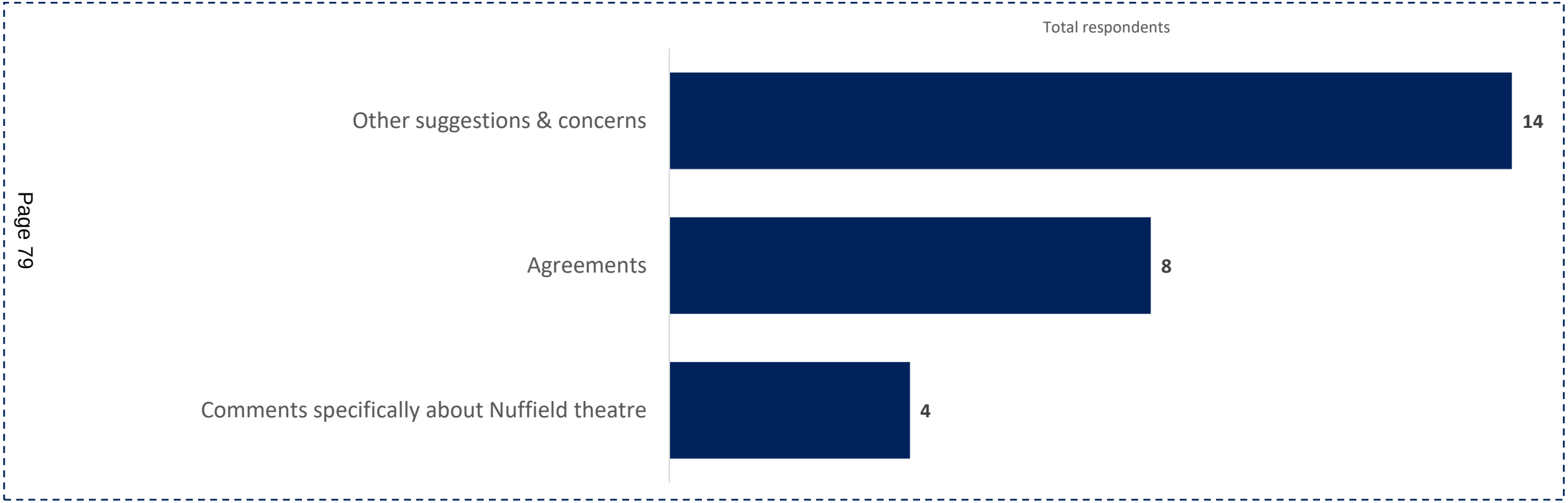
"I would also like community projects to be included for the Container Park, as we rarely have money to invest in office/interaction space."

"The College Street Container Park is a very nice idea but a shipping container is not a very adaptable space and they are horrendously expensive to convert"

Investment Priorities - Free text comment themes

Creative Campus

A total of **22** respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.



"The Creative Campus on the other hand will not only provide for locals, it might well attract visitors from London, etc. and being very conspicuous to students who have long term addresses elsewhere will boost the image of Southampton as a cultural destination"

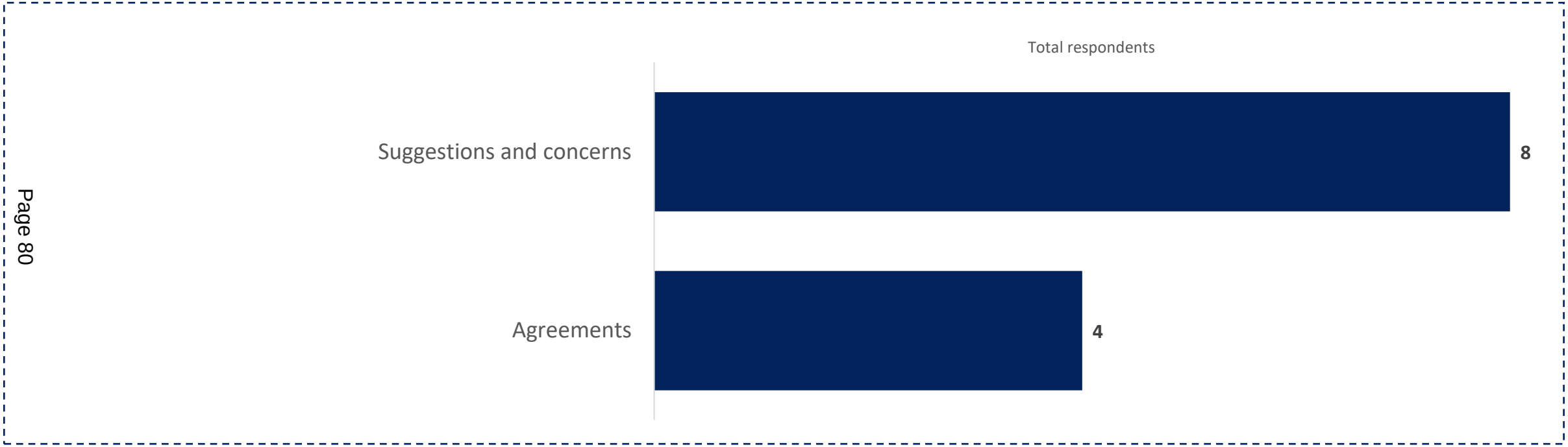
"does this mean the Nuffield Campus Theatre despite its closure to the public is remaining in use as a theatre? If so agree student theatre would enhance student experience"

"Southampton is rapidly becoming a Campus City with everything being geared towards Students. "

Investment Priorities - Free text comment themes

ACE NPO Funding

A total of 11 respondents provided a comment specifically on this investment priority.
The following graph shows the total number of respondents by each theme of comment.



"More funding is always good "

"As to the 'ACE NPO Funding', would that not be better focused on one of the programmes above it?"

"Use ACE cash and partnership funding to build a sustainable model that generates own income not merely to subsidise short term access goals or gaps in provision."

Overall Strategy

Reading the strategy

Have you read the proposed draft strategy?

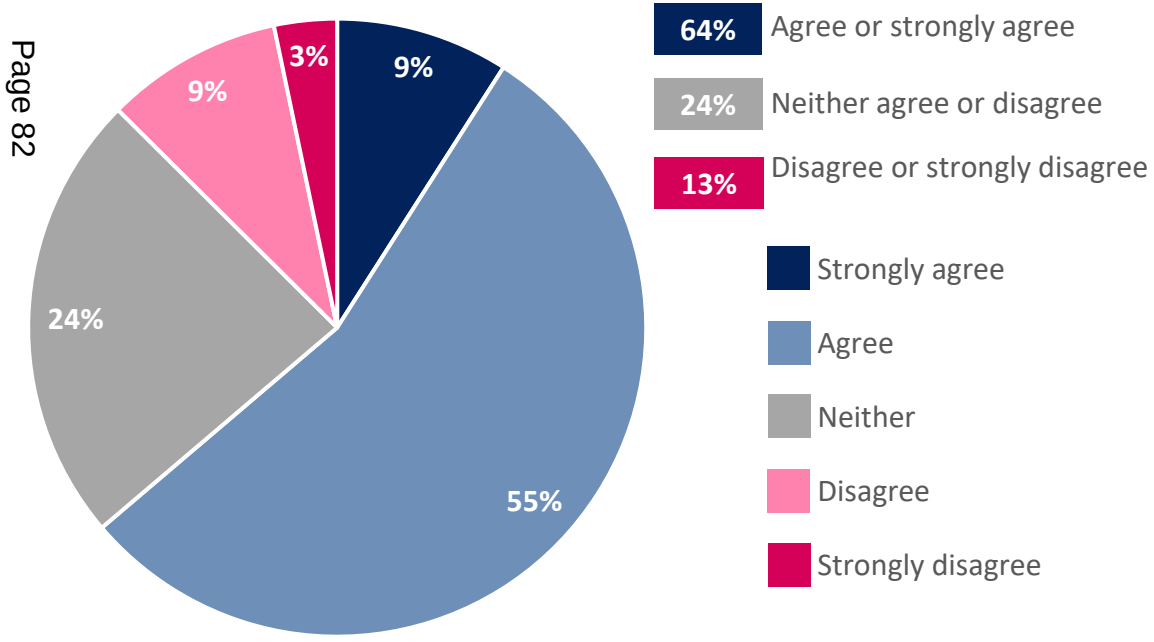
39% Yes, all of it

40% Yes, some of it

21% No

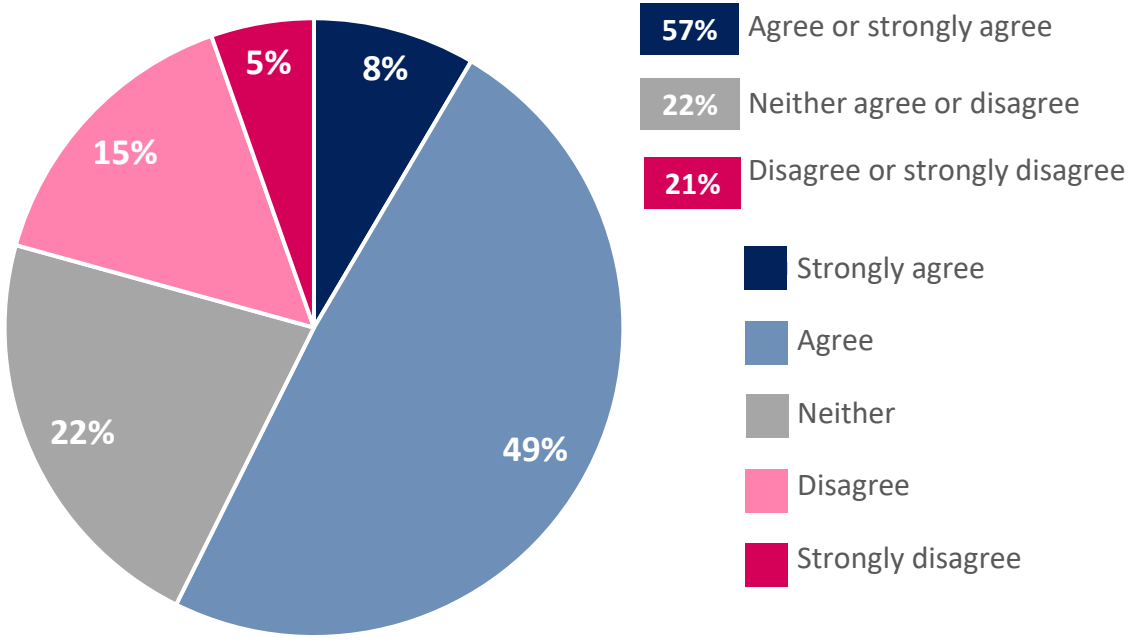
If you have read the proposed strategy, to what extent do you agree or disagree with the following statements?

The draft strategy is easy to understand



Base respondents: 486

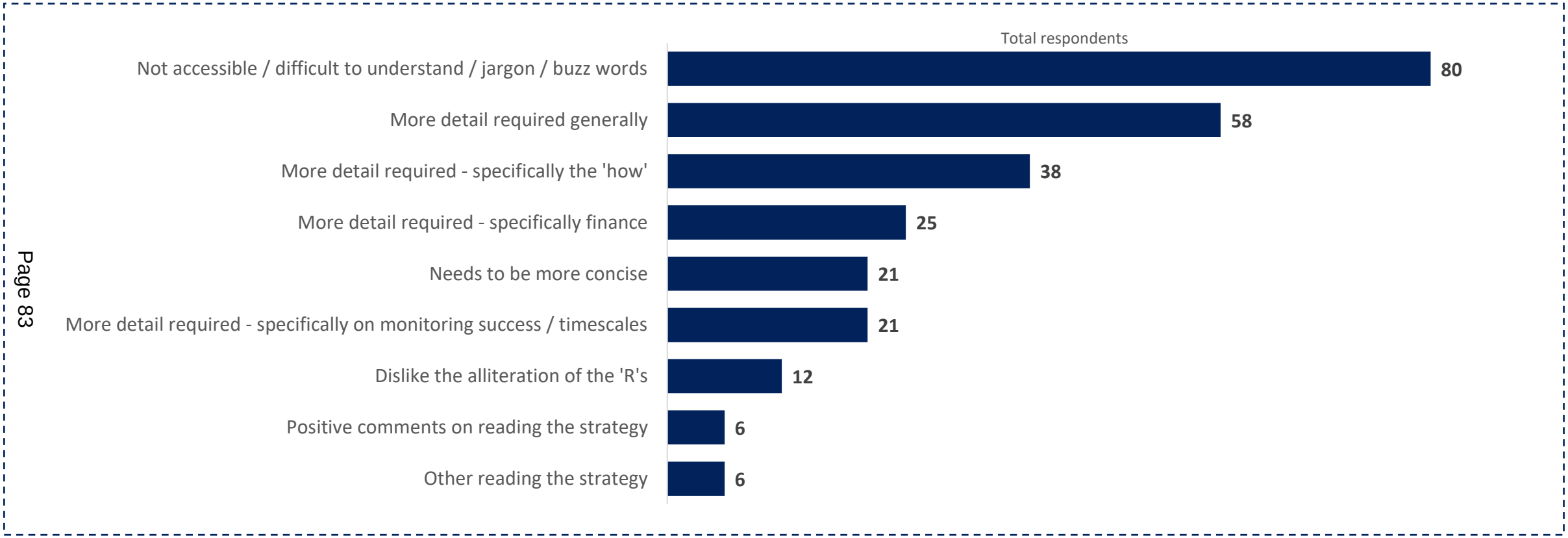
The draft strategy provides sufficient information



Base respondents: 483

Reading the Strategy - Free text comment themes

A total of **180** respondents provided a comment specifically on reading the strategy.
The following graph shows the total number of respondents by each theme of comment.



"The wording of the proposals are difficult to read and full of corporate spiel that will not appeal to the masses - the every people you want on board with this project"

"It's quite difficult to visualise what each of the aspects of the proposal will entail - some precise examples would help clarify this."

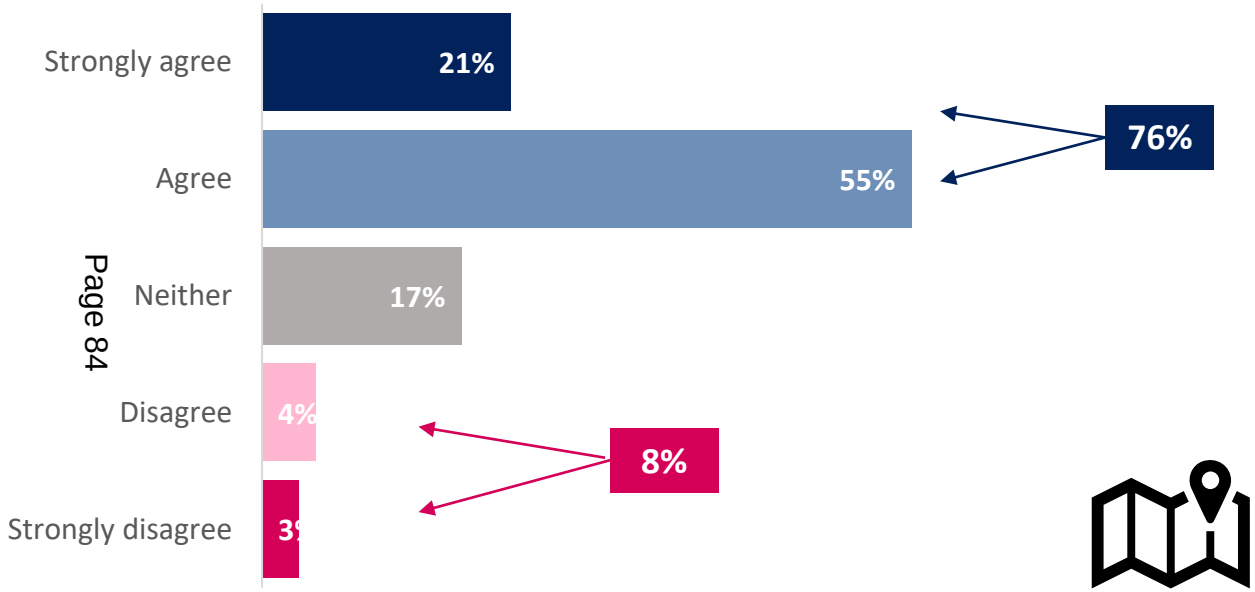
"These are just words. How are they going to be realized ?"

"how much local funding, how much national funding, what is the distribution of funding,"

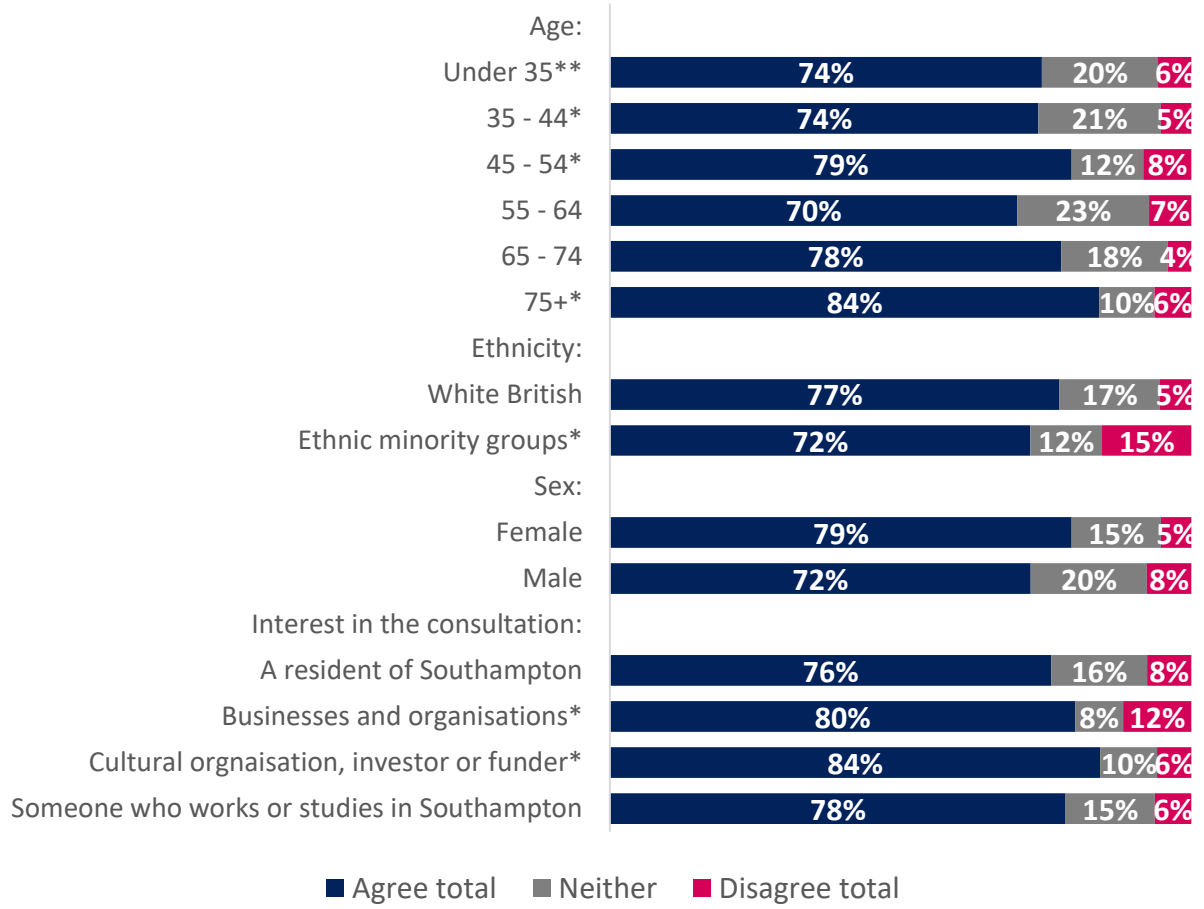
Direction of travel for Culture in Southampton

Question: **To what extent do you agree or disagree with the direction of travel for Culture in Southampton?**

Overall:



Broken down by demographics:



*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

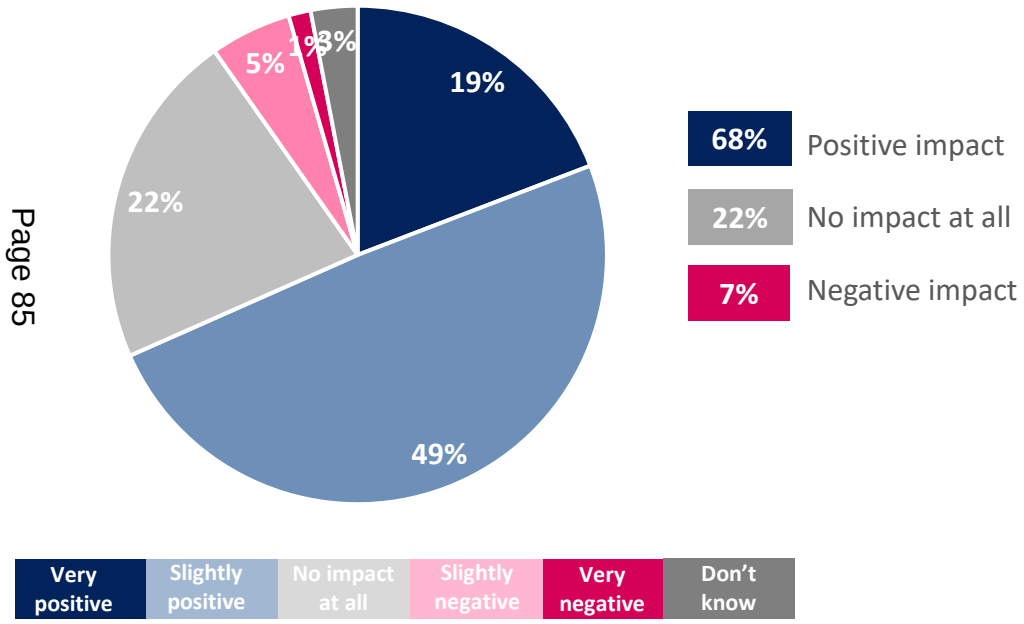
Key findings:

- Just over 3 quarters of respondents agreed with the direction of travel for Culture in Southampton (76%).
- Respondents whose interest in the survey was as an organisation, investor or funder in Culture, and those over 75, agreed to the highest extent (84%)

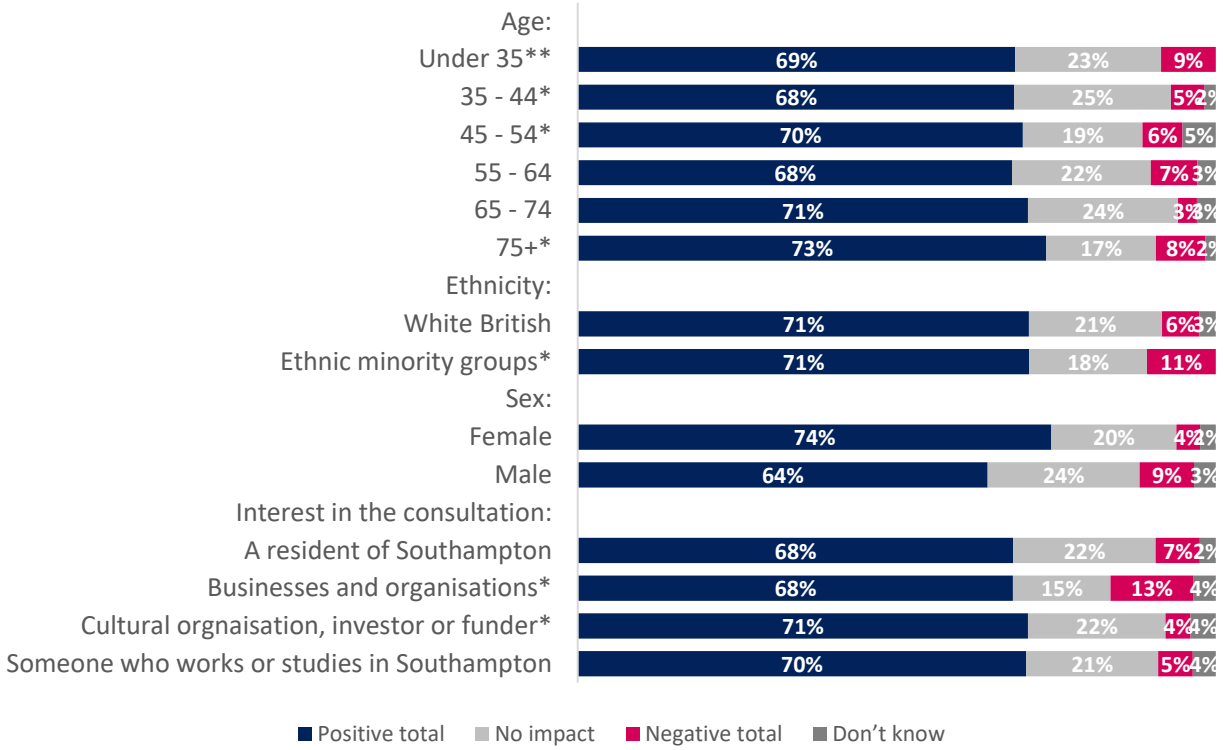
Impacts of the draft strategy

Question: **If the draft strategy was to be implemented, what impact do you feel this may have on you, your business or the wider community?**

Overall:



Broken down by demographics:



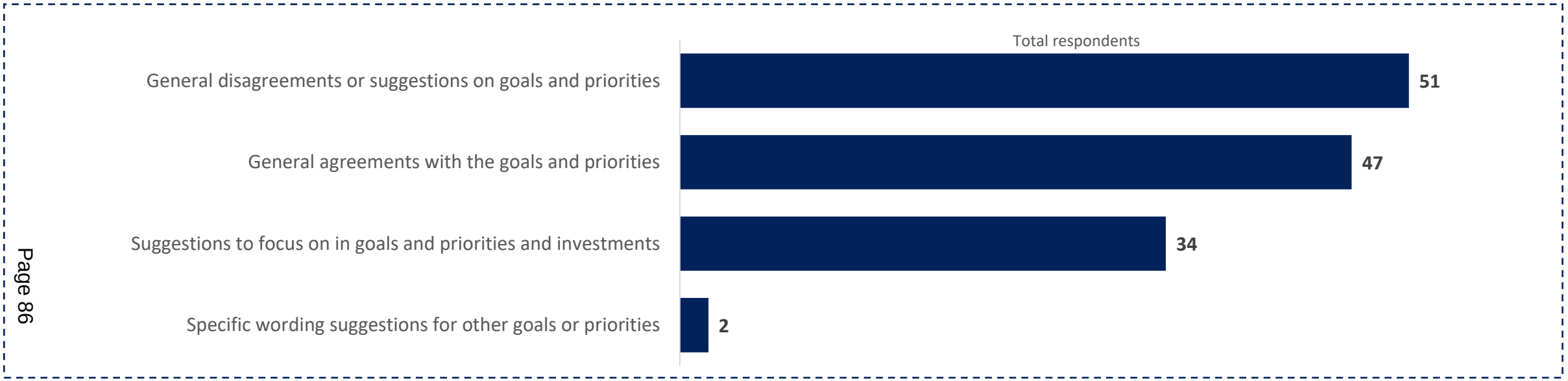
*Sample size – fewer than 100 respondents
**Sample size – fewer than 50 respondents

Key findings:

- The majority of respondents (68%) selected that there would be a positive impact if the draft strategy was to be implemented.
- Female respondents selected it would have a positive impact to the highest extent (74%), with males selecting 'a positive impact' to the lowest extent (64%).
- Respondents whose interest was as a (standard) business or organisation selected it would have a negative impact to the highest extent (13%). It is interesting to note that this 9 percentage points higher than disagreement levels of those interest was as a cultural organisation, investor or funder.

Overall Goals, Priorities and Investments- Free text comment themes

A number of respondents provided a comment more broadly on the goals and priorities.
The following graph shows the total number of respondents by each theme of comment.



"All the goals are highly commendable and the alliteration works very well. These priorities are very positive"

"These are not goals. They are strategies. Goals are about measurable achievements. Thee is absolutely no mention here of anything specific."

"Very fluffy wording and doesn't have clear mission or goals. Be more precise on the outcomes"

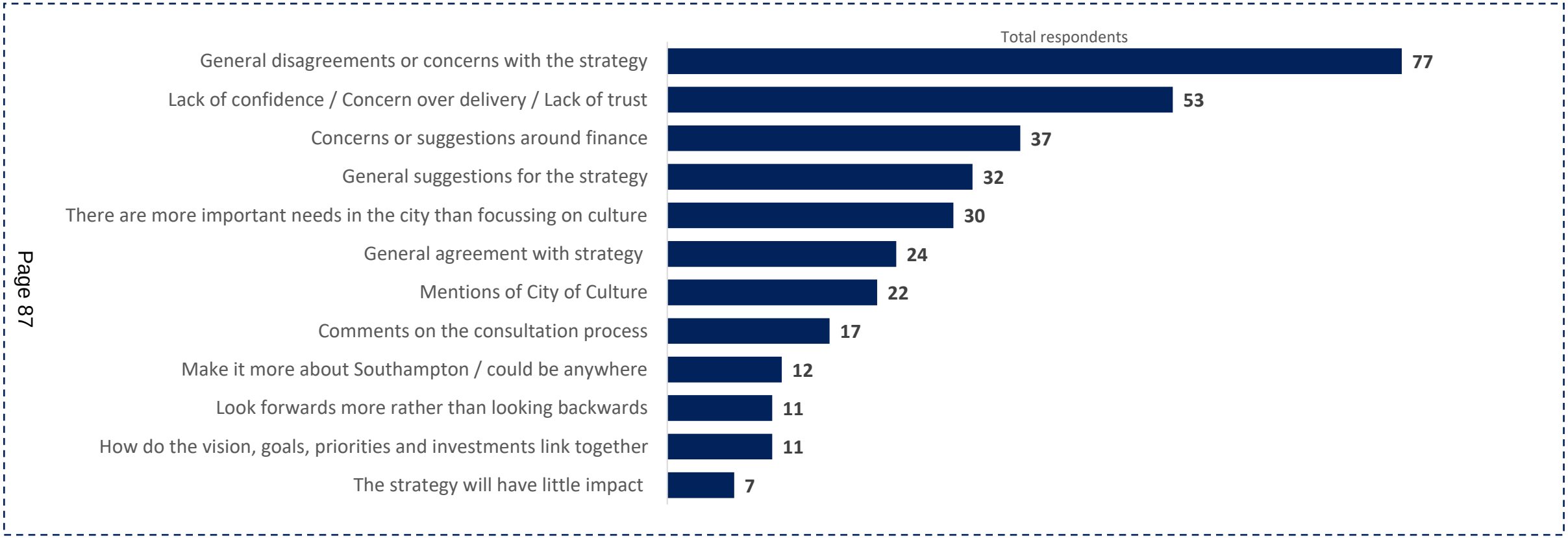
"A positive impact can only be achieved with steps to improve crime in the city.

Additional specific suggested themes to focus on:

Focus on community safety and anti-social behaviour	34
Focus on housing / social housing	15
Less focus on students and student housing	14
Focus on homelessness	12
Focus on begging	10
Focus on libraries	4

Overall Strategy- Free text comment themes

A total of **219** respondents provided a comment more broadly on the overall strategy.
The following graph shows the total number of respondents by each theme of comment.



"I cannot believe that it is really a strategy and since there is no implementation plan, targets or budgets there is nothing herein which enables me to predict any level of impact. "

"not sure how many things will actually be followed through properly. If they are, then great, if not then it will just be another strategy with no action"

"Things will move in better direction with these proposals and will make way for upcoming changes"

"Many of Southampton's problems (poverty, poor housing, pollution, divided / isolated communities) need fixing at a basic level before the undoubted benefits of cultural elements can have much chance of being seen."

This page is intentionally left blank

Cultural Strategy Consultation comms plan

	Date	Activity	Audience	Complete
Week One – Launch	13/09/21	Press release	Local media contacts, all councillors	Y
	13/09/21	Web link live		Y
	14/09/21	Social media posts	Followers of SCC corporate social media pages – Facebook, Twitter, LinkedIn SCC Instagram page	Y
	15/09/21	Content shared on other social media channels	SeaCity followers Soton2025	Y
	17/09/21	Story featured in City News Culture Vulture	16,176 subscribers 10,553 subscribers	Y
	Ongoing	Email sent to professional contacts by Head of Culture & Tourism	Eg, . National Lottery Heritage Fund and Arts Council England	Y
Week Two				
	W/C 20/09/21	Social media posts	City Art Gallery Facebook & Twitter Tudor House Facebook & Twitter	Y
	22/09/21	Story featured in Community Partners e-alert	1,075 subscribers	Y
		Member's bulletin	Internal – all elected councillors and leadership team	Y
Week Three	w/c 27/09/21	Go! Southampton bulletin		Y
		Posters	Southampton City Libraries	Y
		Agenda item at Community Engagement leads meeting	Community Engagement reps from partner organisations in the city	Y
	01/10/21	SCC Facebook employee group	Internal – 616 members	Y
Week Four	W/C 04/10/21	Your City, Your Say	6,782 subscribers	Y
		SVS newsletter	Third party, voluntary sector and other stakeholders	Y
		City News – add outcome of long list as key message	16,176 subscribers	Y
		Culture Vulture – as above		Y
		Business News	2,349 subscribers	Y

		Social media – step up SO25 messaging	All SCC social media channels All venue channels City of Culture channels ?	
		Social media – Twitter	GO! Southampton	Y
Week Five	W/C 11/10/21	people's panel	3,000	Y
Week Six	W/C 18/10/21	Social media and wider comms		Y
Week Seven	W/C 25/10/21	Social media and wider comms		Y

DECISION-MAKER:	CABINET
SUBJECT:	LOCALLY AGREED SYLLABUS FOR RELIGIOUS EDUCATION
DATE OF DECISION:	17 JANUARY 2022
REPORT OF:	COUNCILLOR J BAILLIE CABINET MEMBER FOR EDUCATION

CONTACT DETAILS				
AUTHOR:	**Title**	Cross Phase Advisor School Improvement		
	Name:	Alison philpott	Tel:	07500050277
	E-mail:	Alison.philpott@southampton.gov.uk		
Director	**Title**	Executive Director of Well-being (Children & Learning)		
	Name:	Robert Henderson	Tel:	023 80
	E-mail:	Robert.henderson@southampton.gov.uk		

STATEMENT OF CONFIDENTIALITY
None

BRIEF SUMMARY
The Local Authority is required to revise its Locally Agreed Syllabus for Religious Education at least every five years. This is completed through an Agreed Syllabus Conference that Standing Advisory Council for Religious Education (SACRE) must convene. This has been carried out over the academic year 2020-2021, and at SACRE meeting on November 8th, 2021 there was unanimous approval to recommend the revised syllabus – called Living Difference IV to the Local Authority subject to additional information regarding an aspect of the syllabus called Golden Threads being provided to schools.

RECOMMENDATIONS:		
	(i)	To approve Living Difference IV for use in those schools who must follow it, and for it to be available to those who have autonomy to select their own syllabus to use.
	(ii)	To delegate authority to the Executive Director for Education to provide additional information for teachers regarding the “Golden Threads” through a briefing for all head teachers, RE leaders; additional information included within the launch for the syllabus and CPD for teachers over the coming five-year cycle of the syllabus.

REASONS FOR REPORT RECOMMENDATIONS	
1.	SACRE have voted unanimously to approve the document which is recommended to become the approved syllabus across Hampshire, Isle of Wight, Portsmouth and Southampton, with the caveat that additional information regarding golden thread concepts of Love, Special, Belonging and Community is provided.

2.	The other three SACREs (Hampshire, Isle of Wight and Portsmouth) have not requested any additional information be added therefore it is recommended that the professional adviser to the SACRE ensures that appropriate additional information is provided to Southampton teachers through briefing communications with schools, CPD for RE leads and teachers delivering the syllabus in schools.
ALTERNATIVE OPTIONS CONSIDERED AND REJECTED	
3.	Recommendation 2 is added to address a request by Southampton SACRE for the Local Authority to add an additional section providing more information about the "golden threads" into the syllabus. This request to amend the Syllabus by adding an additional section has been rejected due to sharing the syllabus with other Local Authorities who have already completed their processes. It would therefore not be cost or time effective when an alternative is available.
4.	The request to provide additional information can be met through the planned launch of the syllabus in 2022, and the CPD prior to the implementation of the syllabus in Spring and summer term 2022. Additional guidance can be issued to schools to ensure their understanding which will then be reviewed during SACRE monitoring visits to schools.
DETAIL (Including consultation carried out)	
5.	Consultation throughout 2020-2021 has been completed remotely via Teams, Zoom and email correspondence This has been with teachers, head teachers, RE leaders, faith and belief group representatives nationally and also academics in the field of Religious Education such as Girt Bister, Edinburgh University, the chair of the RE council and also with SACRE members.
6.	Representatives from Primary, Secondary and Special Schools across Southampton, including representatives on the Agreed Syllabus Conference Group from The Polygon School, Newlands Primary School, Bassett Green Primary School, Bitterne CE Primary School, Townhill Junior school, Bitterne Park School have engaged in cross-authority meetings and working groups as well as providing feedback and piloting changes to long term plans to include the four golden threads as well as piloting pondering time. Hampshire Youth SACRE have also provided a youth voice, and Southampton SACRE monitoring visits have also ensured that themes that have been apparent from monitoring, and Ofsted subject reports, have been considered. Themes covered in consultation were: • What aspects of the syllabus work well? • How clear is the intention of the syllabus? • Which aspects need attention or improvement? • Should A , B and C concepts (the groups of words moving from common everyday words, known in the syllabus as "A concepts", to religion specific words and practices known as C concepts) be retained? • What is the challenge in RE for children who move schools e.g. Year 6-7? • How can the syllabus support the deepening of children's learning over time in RE and enable them recall and reconnect with prior learning as a part of this?

	• How has the impact of covid lockdown impacted children's experiences and their ability to connect with learning in RE? • How do you reflect your own school context in your RE as well as the wider world and views children may not come across from their own families or community experiences? • How should we assess progress over time in RE?
7.	All aspects raised in consultation groups of how to improve the syllabus have been taken forward into the revisions by the professional adviser in conjunction with the professional advisers for Hampshire, Portsmouth and the Isle of Wight. The feedback has been implemented in Living Difference IV through teachers and professional advisers joining together in working groups to adapt and develop the content of the syllabus. These include: • greater connection of the curriculum across the transition points for children, e.g. Year 6 to 7 which has developed into the introduction into the syllabus of golden threads to be taught throughout different phases of education with increasing knowledge and understanding being brought to later learning (Page 10). The four golden threads are special, love, belonging and community. • Further feedback brought about the introduction of pondering time (page 36). This brings an optional element into the syllabus for those who are able to facilitate children to develop their own cycle of enquiry – enabling child-led enquiry to develop in an age-appropriate way, for up to 20% of the total RE time allocated over an academic year. It builds upon child-initiated learning in Early Years and allows greater opportunity for independence, self-enquiry skills and understanding of use of reliable sources of information to develop alongside knowledge.
8.	Other additions or clarifications made in the syllabus are: • Clarification of the educational position of the syllabus (appendix Living Difference IV and education p104) • The process of making a Religious Education curriculum (section 1) • Further clarification regarding the process of teaching of teaching Religious Education through the cycle of enquiry approach at the centre of the syllabus – to clarify to "Inquire" step so teachers are clear this step should be an investigation where substantive knowledge is taught • Further development from Living Difference III of the End of Year Expectations (EYE's) to inform the curriculum made for each year group to enable progression across key stages. • Some changes are directly linked to changes external to Religious Education – such as taking account of the new Ofsted Framework, New Early Years Framework and statutory Relationships Education requirements.
9.	In Living Difference I, II, III the cycle of enquiry approach to teaching has been a central aspect based upon sound educational principles and research. The revised syllabus has retained this but clarified certain aspects of the teaching process such as how to teach the Inquire and Contextualise step effectively.
10.	The End of Year expectations (EYE's) have replaced the previous, more skills-based assessment framework in previous versions of the syllabus. Assessment practice has moved on, as have the expectations required of schools, such as a greater emphasis on enabling pupils to recall and apply

	knowledge. As such the EYE's can connect what should have been taught previously to current learning with greater knowledge featuring.
RESOURCE IMPLICATIONS	
Capital/Revenue	
11.	There are no additional resource implications as the plans for the launch and CPD within the already agreed SACRE budget cover all aspects of these recommendations. Monitoring visits, CPD for RE leads are both already budgeted for.
Property/Other	
12.	None.
LEGAL IMPLICATIONS	
Statutory power to undertake proposals in the report: SACRE has a duty to require the Local Authority to review its Locally Agreed Syllabus at least every five years. Tis review is within timeframe.	
13.	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
14.	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-nonstatutory-guidance-2010
Other Legal Implications:	
15.	The provision of religious education through a locally agreed syllabus is wholly in accordance with the Human Rights Act 1998 (freedom of thought , conscience and religion) and the Equalities Act 2010 (prohibition of discrimination on the grounds of a protected characteristic – religion).
16.	In the exercise of any delivery of the syllabus the state (and schools as emanations of the state) are required to respect the rights of parents to ensure education and teaching is in conformity with their own religious and philosophical convictions. That does not preclude the delivery of an RE syllabus as this is a qualified right and is subject to any requirements imposed under the national curriculum for state education. All parents have a right to opt out of religious education provision where they wish to do so on the grounds it conflicts with their own religious (or non-religious) beliefs.
RISK MANAGEMENT IMPLICATIONS	
17.	The Parental right to withdraw from Religious Education exists nationally. This can be from all or some aspects of Religious Education as set out in "Religious education in English schools: Non-statutory guidance 2010 (see link in background papers). Schools are required to ensure that parent/carers know that they have this right and how to exercise it if they wish.
18.	In Southampton, rates of withdrawal as recorded through monitoring visits are very low, and are usually partial. In practice, it is recommended schools discuss with parents any request for withdrawal to explore if sufficient mitigation can be made in planning or delivery to overcome any parental concerns or decisions to withdraw. The syllabus is sufficiently flexible in that schools can make content decisions based upon context and local information so as to meet the intention that Religious Education in Southampton through this syllabus will enable children to speak, think and act in the world with understanding and to discern with others what is valuable to living a religious life or one informed by a non-religious or other perspective. It is an inclusive syllabus that will enable schools to take account of a wider range of world perspectives be they of faith, belief or no-religion. This has been strengthened in Living Difference IV from previous versions which recommended a set number of faiths together with humanism or other world views per key stage. Therefore risk for this aspect is also reduced
19.	Recent training between September and November has been commissioned for and attended by schools focussed on developing positive culture and ethos in schools which has a direct link to proactively tackling prejudicial language or behaviours in an age appropriate way in schools, this coupled with the city wide restorative practice approach will also mitigate the risk of any inappropriate behaviours or language linked to religion or belief or any protected characteristics being unchallenged or developing in the first place.
20.	It is not anticipated that this syllabus will increase any withdrawals from Religious Edcuation as the syllabus retains the previous flexibility, but the teacher CPD and guidance also informs staff how to meet the requirements of

	the syllabus for those schools who must follow it or choose to (88% of schools in Southampton).
POLICY FRAMEWORK IMPLICATIONS	
21.	This syllabus (2021-2026) contributes to the under-consultation draft Children and Young People's plan 2022-2027 by enabling children from Year R (priority 1) to consider and develop the knowledge and understanding of how people can choose to live their lives by introducing through enquiry for example, the concepts of special, community, belonging and love and how they can mean different things to different people, families and communities. This enables children to be socially and emotionally healthy (priority 3). The syllabus also enables children and young people to develop substantive knowledge and skills that will equip them to learn through an enquiry based approach from their own starting points, and achieve well through ensuring progression through the syllabus whilst increasingly understand in a more sophisticated way how people can choose to live their lives differently and be respectful of differences whilst also recognising similarities in common values and concepts shared by many (priority 4) .

KEY DECISION?	**Yes**
WARDS/COMMUNITIES AFFECTED:	All
SUPPORTING DOCUMENTATION	
Appendices	
1.	Presentation to SACRE at the Agreed Conference in November
2.	Living Difference IV

Documents In Members' Rooms

1.	None
Equality Impact Assessment	
Do the implications/subject of the report require an Equality and Safety Impact Assessment (ESIA) to be carried out.	**Yes**
Data Protection Impact Assessment	
Do the implications/subject of the report require a Data Protection Impact Assessment (DPIA) to be carried out.	**No**
Other Background Documents **Other Background documents available for inspection at:**	

Title of Background Paper(s)	**Relevant Paragraph of the Access to Information Procedure Rules / Schedule 12A allowing document to be Exempt/Confidential (if applicable)**	
1.	**Religious education in english schools: non statutory guidance 2010**	**Religious education in local-authority-maintained schools - GOV.UK (www.gov.uk)**

Southampton Agreed Syllabus conference

November 8th 2021

Alison Philpott

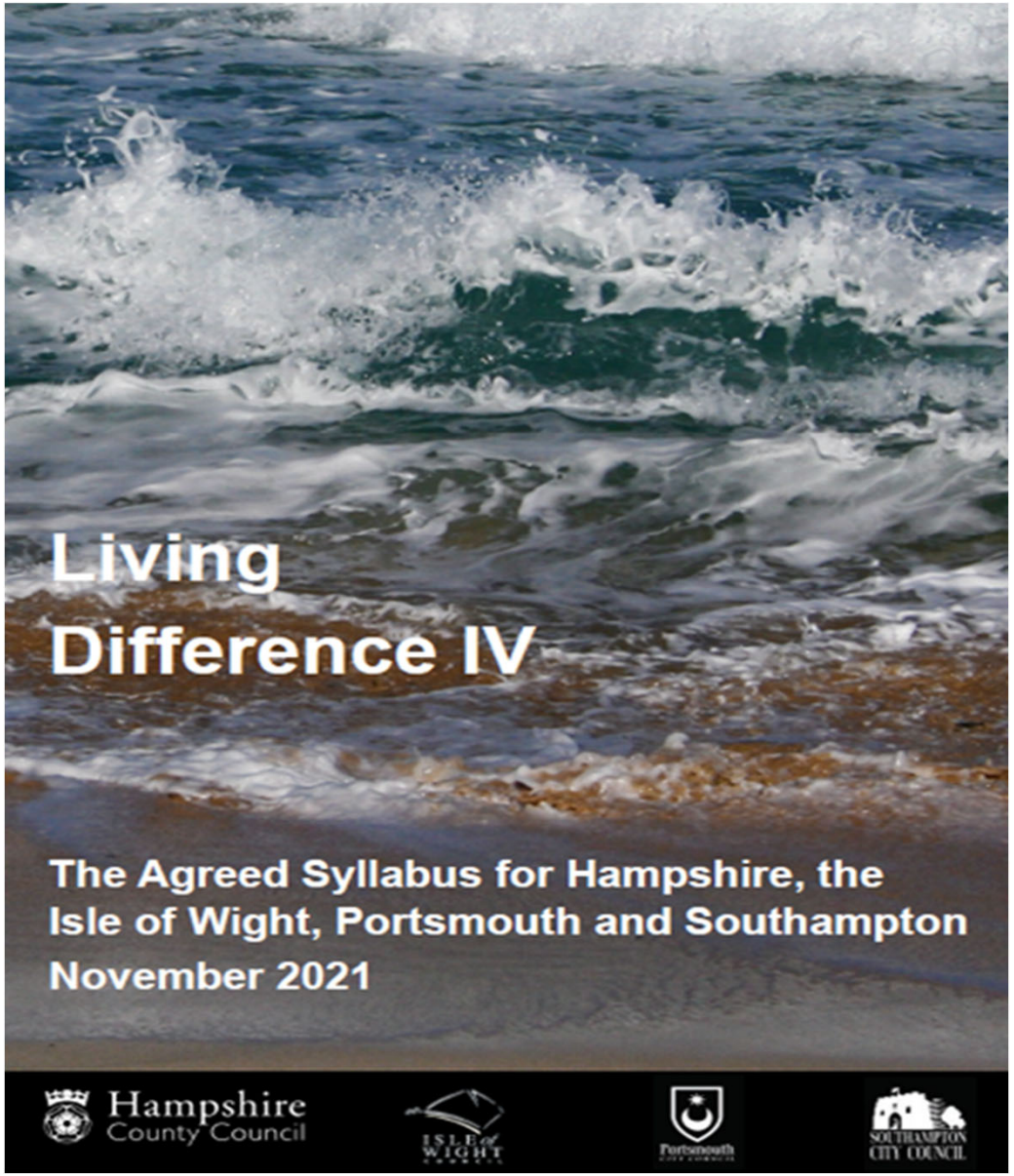
Professional advisor to Southampton SACRE

Agenda Item 6

Appendix 1

"A chance to take stock of what has been achieved through LDIII and to take further steps to develop a Locally Agreed Syllabus that can respond as best as possible to the challenges of our times"

Review of Living Difference III



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:
  - 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
  - Group B: the Church of England
  - Group C: teacher associations
  - 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.

- The ASC was convened in September 2020 in Southampton.

How has the review been undertaken:

This review has taken place within wider educational context and religious education context (nationally and internationally) and at a particular point in history (e.g. pandemic & climate crisis)

- **Monitoring visits since 2016 (the implementation of Living Difference III) has informed any common patterns to use and effectiveness of the syllabus**
- **CPD throughout the period commissioned by SACRE for RE leaders has also provided information as to what support teachers and new RE leaders need to implement the syllabus effectively**
- **Hampshire and IOW teacher focus groups have provided information from other areas using the syllabus to draw together common information.**
- **July 2020: Joint SACRE across area meeting, Southampton attended to observe**
- **September 2020: Southampton ASC convened**
- **July 2020-July 2021: revision process with teachers and stakeholders across all four areas, Southampton representatives from Secondary, Primary and Special schools**
- **July 2021: Joint SACRE meeting**
- **Summer 2021 finishing and completing Publisher doc.**
- **Autumn 2021: ASC to adopt Living Difference IV**

What are the five aspects remaining the same?

Purpose Statement – what we want to achieve

Process for teaching – cycles of enquiry

Process for making curriculum – with sequences of cycles of enquiry into linked concepts/words

Lists of concepts/words – three broad groups

Progress – what it means to progress in RE

Ofsted subject review – May 2021

emphasises **Locally Agreed Syllabus is statutory for LA maintained schools and other schools who choose it**

reiterates **the legal requirement to teach RE across all key stages and the significance of the Locally Agreed Syllabus.**

Ofsted publishes research review on religious education - GOV.UK (www.gov.uk)

LDIV emphasises teaching and making curriculum

LDIV better links curriculum making with the purpose statement

Foreword (extract)

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.

***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).**

Living Difference IV:

Religious education in Hampshire, Isle of Wight, Portsmouth and Southampton 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.

The syllabus has:

Clear purpose statement

Clear process for teaching RE

Clear explanation how to make curriculum

Clear advice to teachers how to ensure children *progress* over time

- ***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.**
- **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
  - 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.

Review outcomes:

Title: Living Difference IV

Cover: The waves – symbolising new approach to progression

Takes new legislation into account : e.g. EYFS framework

Religion-specific material discussed/checked with scholars and plans to update exemplar cycles of enquiry

Better coherence and progression between KS1/2 - KS3:

Overall better Primary – Secondary transition

Progression – End of Year Expectations (EYEs) link to purpose statement.

Checked existing, and developed new, appendices

Articulated position in relation to 'Religion and worldviews' debate

Option for 20% pondering time for children and young people to explore own interests

Golden thread concepts/words

Widening out the approach to studying religions

Contents

Foreword

Section 1: Teaching religious education

The purpose of religious education

The legal requirements
- The status of religious education within the whole school curriculum
- Time for religious education

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

Teaching with Living Difference IV
- Introduction
- Concepts/words
- The cycle of enquiry
- Classroom dialogue
- Examples of questions teachers may ask at each step of the enquiry cycle

Teaching religious education in EYFS

Teaching religious education in Key Stage 1

Teaching religious education to children and young people with special educational needs and disabilities

Teaching religious education in Key Stage 2

Teaching religious education in Key Stage 3

Teaching religious education in Key Stage 4

Teaching religious education in Key Stage 5 and post-16

Section 2: How to make the religious education curriculum for your school

Introduction to making a curriculum with *Living Difference IV*

Pondering time

Making a curriculum to ensure progression over and across key stages

Introducing end of year expectations

Exemplar curriculum maps for each key stage

Exemplar concept maps for religions and other traditions across key stages
- Buddhist traditions
- Christian traditions

Hindu traditions
Humanist approach to life
Muslim traditions
Jewish traditions
Sikhi faith traditions

Section 3: Lists of concepts/words

A concepts – examples of concepts/words shared within as well as outside of religions and religious traditions

Golden thread concepts

B concepts – examples of concepts/words shared across religions and religious traditions

C concepts – examples of concepts/words distinctive to particular religions and religious traditions
The Bahá'í faith
Buddhist traditions
Christian traditions
Hindu traditions
Humanist approach to life
Muslim traditions
Jewish traditions
Sikhi faith traditions

Appendices

Living Difference IV and the local and national context

Living Difference IV – what's different?

Living Difference IV and education

Living Difference IV and religion

The contribution of religious education to the whole school curriculum
Religious education and rights respecting education
Promoting spiritual, moral, social, and cultural development through RE
Religious education and personal, social, health and economic education, relationships and sex education, and health education
Religious education and citizenship education

Bibliography

County RE Centre publications for sale

Acknowledgements

Notes

Significant addition:

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 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 unit of study 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, of how this has been undertaken is available on the open area of the Hampshire RE Moodle (https://re.hias.hants.gov.uk/).

Process for teaching in Living Difference IV

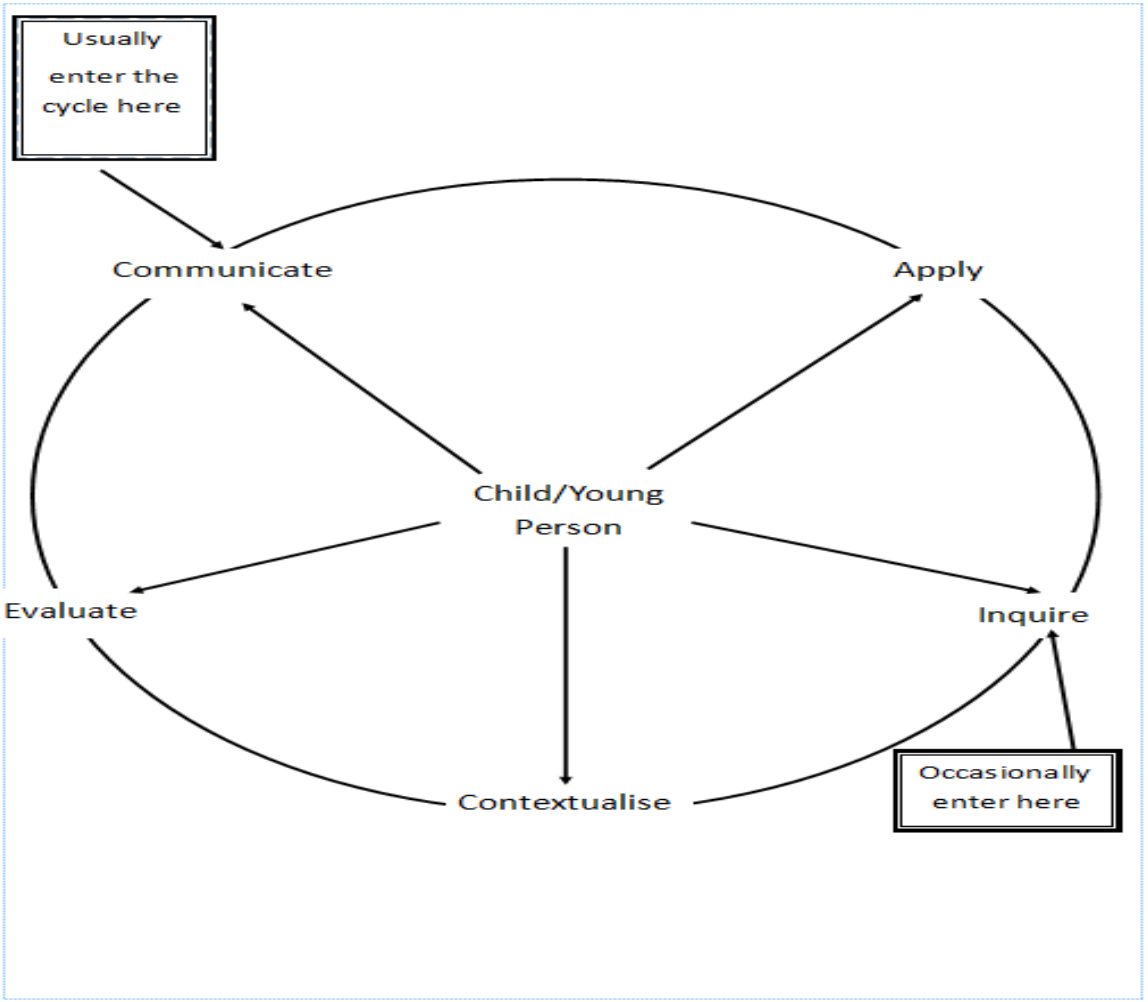
A sequenced approach - with 5 key steps taught over a series of lessons :-

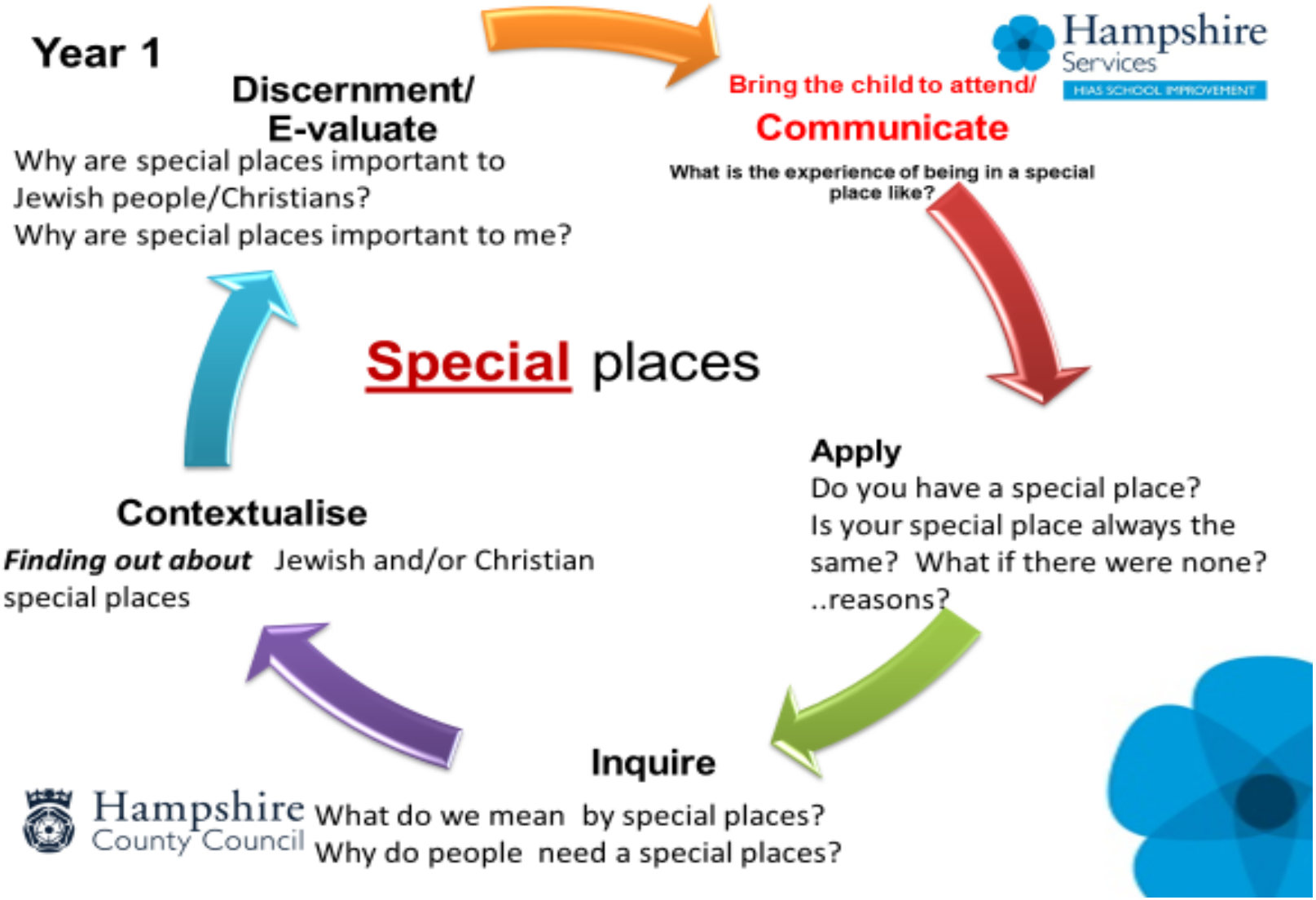
At the Communicate and Apply steps the teacher brings the child to attend to their own and others' experience

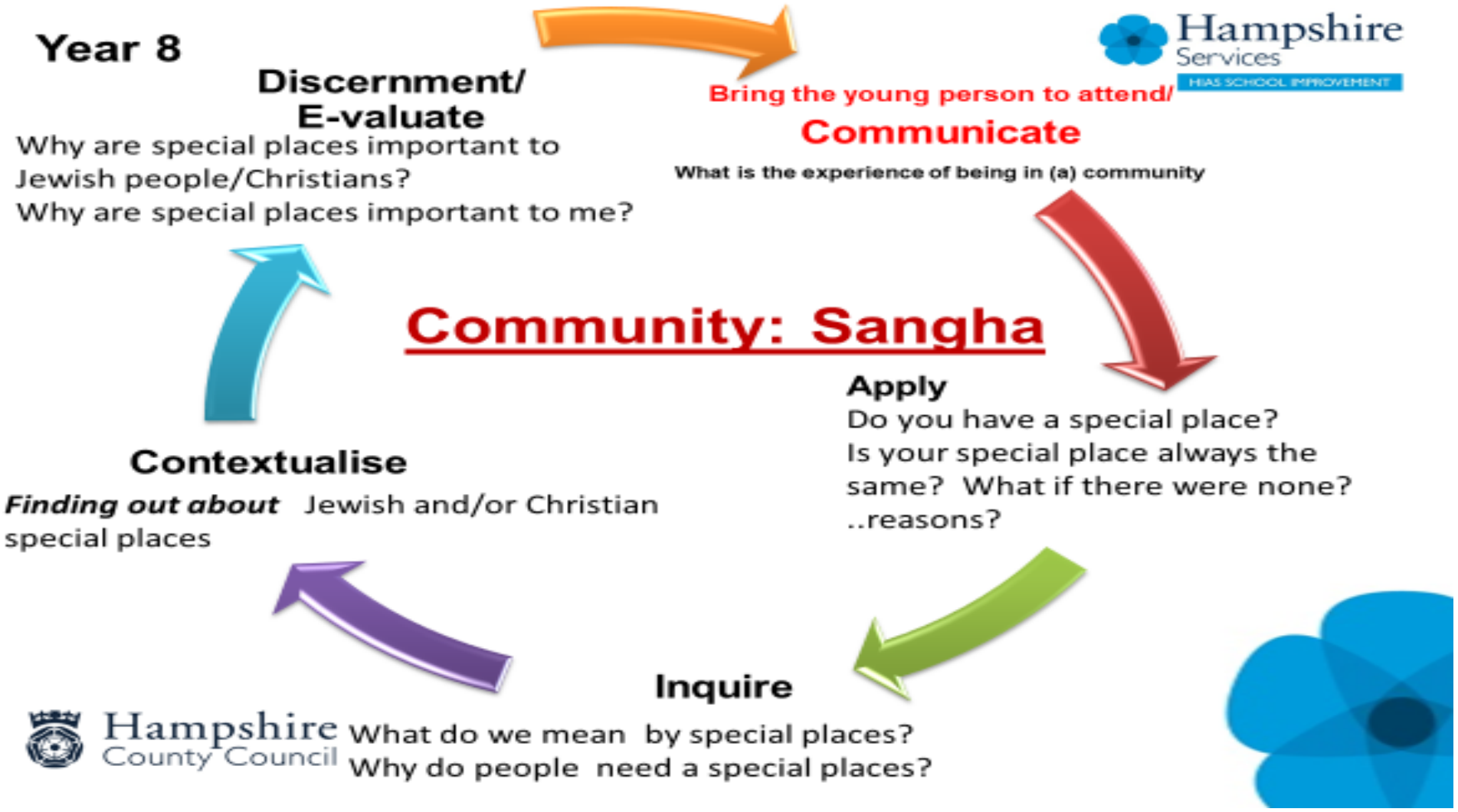
At the Inquire and Contextualise steps to engage intellectually – with substantive knowledge and vocabulary

At the Evaluate step to discern value in all that has been studied for others and themselves

"Why does this matter?"


Usually enter the cycle here
Communicate
Apply
Child/Young Person
Evaluate
Inquire
Contextualise
Occasionally enter here


Year 1
Discernment/
E-valuate
Why are special places important to Jewish people/Christians?
Why are special places important to me?
Bring the child to attend/
Communicate
What is the experience of being in a special place like?
Hampshire Services
HIAS SCHOOL IMPROVEMENT
Special places
Apply
Do you have a special place?
Is your special place always the same? What if there were none?
..reasons?
Inquire
What do we mean by special places?
Why do people need a special places?
Contextualise
Finding out about Jewish and/or Christian special places
Hampshire County Council

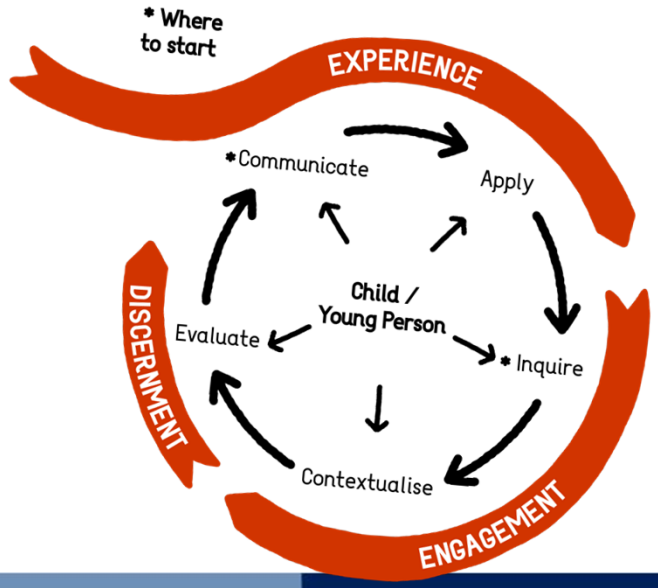

Year 8
Discernment/
E-valuate
Why are special places important to Jewish people/Christians?
Why are special places important to me?
Bring the young person to attend/
Communicate
What is the experience of being in (a) community
Hampshire Services
HIAS SCHOOL IMPROVEMENT
Community: Sangha
Apply
Do you have a special place?
Is your special place always the same? What if there were none?
..reasons?
Inquire
What do we mean by special places?
Why do people need a special places?
Contextualise
Finding out about Jewish and/or Christian special places
Hampshire County Council

A way of teaching across a sequence of lessons

At Communicate and Apply teachers bring children to attend to their own and others' experience

At Inquire and Contextualise children engage intellectually with material provided by the teacher or researched or brought about from initial steps

At Evaluate children discern value for their own and others existence in the world.



Concepts- words and phrases

Living Difference IV uses three broad, and at times overlapping, groups of concepts/words which assist with the making and organising of a spiral curriculum.

This is so that the material encountered and studied by the children and young people through the teaching activities are well sequenced, connected and revisited over time.

Some A group of concepts are used as golden thread concepts flowing through the curriculum in all key stages

Assisting deepening and broadening children's experience of religious education over time.

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

Golden thread concepts: belonging, community, love and special.

Living Difference IV identifies four A group concepts/words that will thread through the curriculum to enable continuity across key stages

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

For example, God, worship, prayer, sacred

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:

For example, Sangha (community), agape (selfless love), Umma (community), Sewa (selfless service),Torah (instruction) (examples).

Curriculum making with LD IV :

A course of study: over a key stage

A unit of study: consists of a sequence of cycles of enquiry

Each cycle of enquiry is into a word/concept :

Sequences of enquiries into words/concepts such as love, special/sacred, community, Sangha, Umma, The Church, belonging or Justice progressively link over time

' … introduce children and young people to what a religious way of life might look like.'

As well as providing time for children and young people to consider their own thinking and develop independent skills that will enable to them to increasingly make sense of the world, theirs and others place within it

***Living Difference IV* is an approach to teaching RE**

This process supports teachers in making their RE curriculum

COMMUNITY
BELONGING
SPECIAL
LOVE

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 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.

Five 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 school, in order to ensure that religious education taught in school can achieve what the purpose statement sets out.

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 on-going 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 especially 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 thread 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 educations. 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.

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[1] 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 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.

5 *Living Difference IV* recognises that it is not only the way the curriculum is made including the material selected for inclusion, 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*.

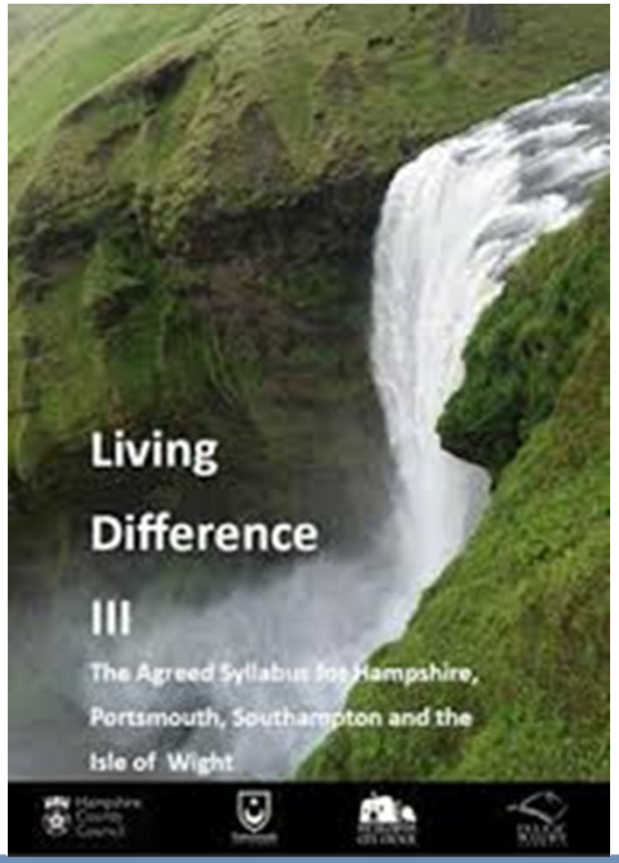
See the Hampshire RE Moodle for examples of good practice here and more information and links *hyperlink to Pondering time area of the open access area of the Hampshire RE Moodle*

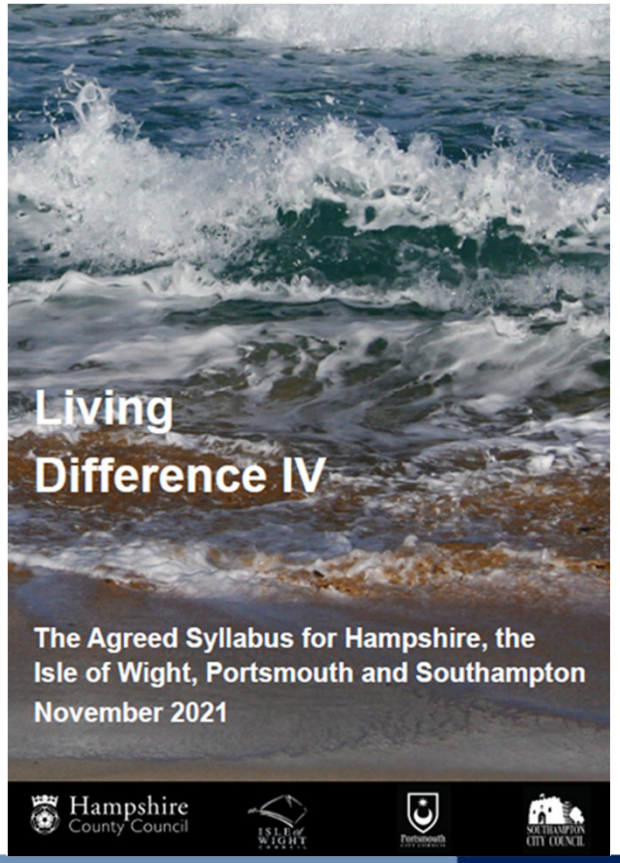
6 The EYEs should inform the making of the curriculum for a particular year group, ensuring progress for all children and young people across the key stages have been established. The progression model recommended in *Living Difference IV* continues to be closely linked with the progression model available for all other subjects and in use across Hampshire schools. For more details see the Hampshire RE Moodle (https://re.hias.hants.gov.uk/).

---

1 Erricker C and Erricker J, 2000; Erricker C, 2010; Erricker C, Lowndes J and Bellchambers E, 2010.

Deepening to recalling and building





What next?

Briefing paper to cabinet (December)

Launch (January 2022)

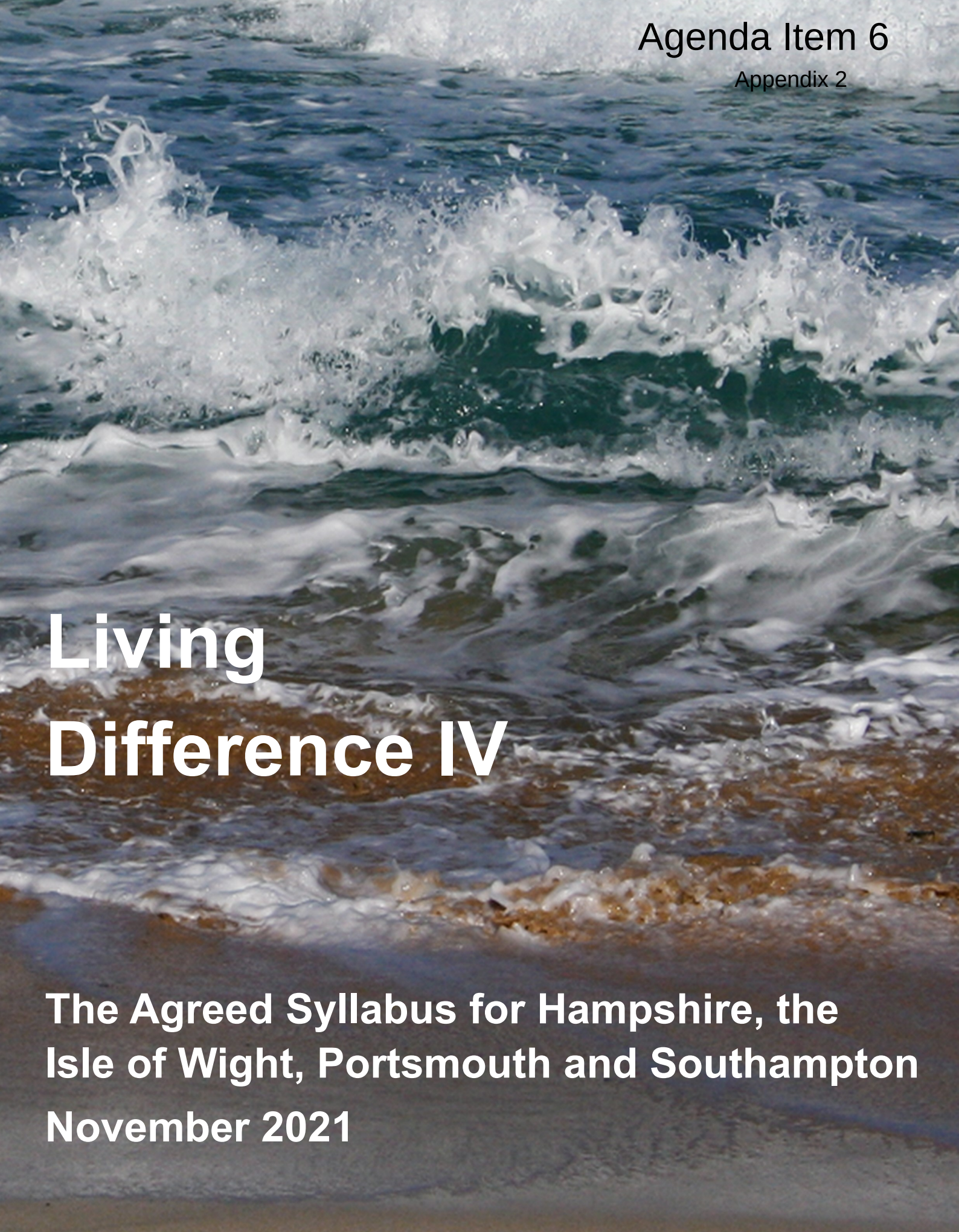
Schools to plan for implementation by September 2022

Monitoring to re-commence Spring 2022

CPD to be provided ongoing through Spring and Summer 2022

Any questions?

This page is intentionally left blank



Living Difference IV

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

November 2021

Hampshire County Council
Isle of Wight Council
Portsmouth City Council
Southampton City Council

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, except in accordance with the provisions of the Copyright, Designs and Patent Act 1988, without the prior written permission of Dr Patricia Hannam, HIAS, Hampshire County Council.

© Hampshire County Council/Isle of Wight Council/Portsmouth City Council/Southampton City Council 2021

ISBN: 978-1-85-975992-9.

Cover photograph: © Steven Deeming.

Back cover photo: © Alexis Stones.

Living Difference IV

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

November 2021

Contents

Foreword

Section 1: Teaching religious education **1**

The purpose of religious education 2

The legal requirements 3
- The status of religious education within the whole school curriculum 3
- Time for religious education 4

Religions and other traditions to be engaged with at each key stage 6

Teaching with *Living Difference IV* 8
- Introduction 8
- Concepts/words 10
- The cycle of enquiry 12
- Classroom dialogue 15
- Examples of questions teachers may ask at each step of the enquiry cycle 16

Teaching religious education in the Early Years Foundation Stage 18

Teaching religious education in Key Stage 1 22

Teaching religious education to children and young people with special educational needs and disabilities (SEND) 23

Teaching religious education in Key Stage 2 28

Teaching religious education in Key Stage 3 29

Teaching religious education in Key Stage 4 30

Teaching religious education in Key Stage 5 and post-16 31

Section 2: How to make the religious education curriculum for your school **33**

Introduction to making a curriculum with *Living Difference IV* 34

Pondering time 36

Making a curriculum to ensure progression over and across key stages 37

Introducing end of year expectations (EYEs) 38

Exemplar curriculum maps for each key stage 45

Exemplar concept/word maps for religions and other traditions across key stages 57
- Buddhist traditions 58
- Christian traditions 61
- Hindu traditions 66
- Humanist approach to life 69

Jewish traditions 72
Muslim traditions 75
Sikhi faith traditions 78

Section 3: Lists of concepts/words 81

A concepts/words – examples of concepts/words shared within as well as outside of religions and religious traditions 82

Golden thread concepts/words 83

B concepts/words – examples of concepts/words shared across religions and religious traditions 84

C concepts/words – examples of concepts/words distinctive to particular religions and religious traditions 85
The Bahá'í faith 86
Buddhist traditions 88
Christian traditions 90
Hindu traditions 91
Humanist approach to life 93
Jewish traditions 94
Muslim traditions 95
Sikhi faith traditions 97

Appendices 99

Living Difference IV and the local and national context 100

Living Difference IV – what's different? 102

Living Difference IV and education 104

Living Difference IV and religion 105

The contribution of religious education to the whole school curriculum 108
Religious education and rights respecting education 108
Promoting spiritual, moral, social and cultural development through religious education 110
Religious education and personal, social, health and economic education, relationships and sex education and health education 113
Religious education and citizenship education 114

Bibliography 115

Resourcing *Living Difference IV* 118

Acknowledgements 121

Notes 123

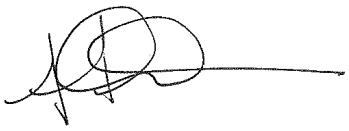
Foreword

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.

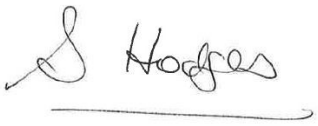
Living Difference IV affirms our commitment to an education that takes seriously the importance of children and young people exploring their own lives in relation to what it can mean to live with a religious orientation on life, as well as other ways of life including those informed by a non-religious 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).



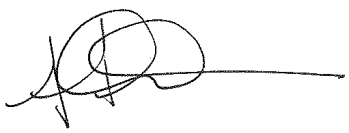
Steve Crocker

Director of Children's Services
Hampshire County Council



Sally Hodges

Interim Director of Children's Services
Portsmouth City Council



Steve Crocker

Director of Children's Services
Isle of Wight Council

Robert Henderson

Executive Director of Well-being, Children and Learning
Southampton City Council

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.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, except in accordance with the provisions of the Copyright, Designs and Patent Act 1988, without the prior written permission of Dr Patricia Hannam, HIAS, Hampshire County Council.

© Hampshire County Council/Isle of Wight Council/Portsmouth City Council/Southampton City Council 2021

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.

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.

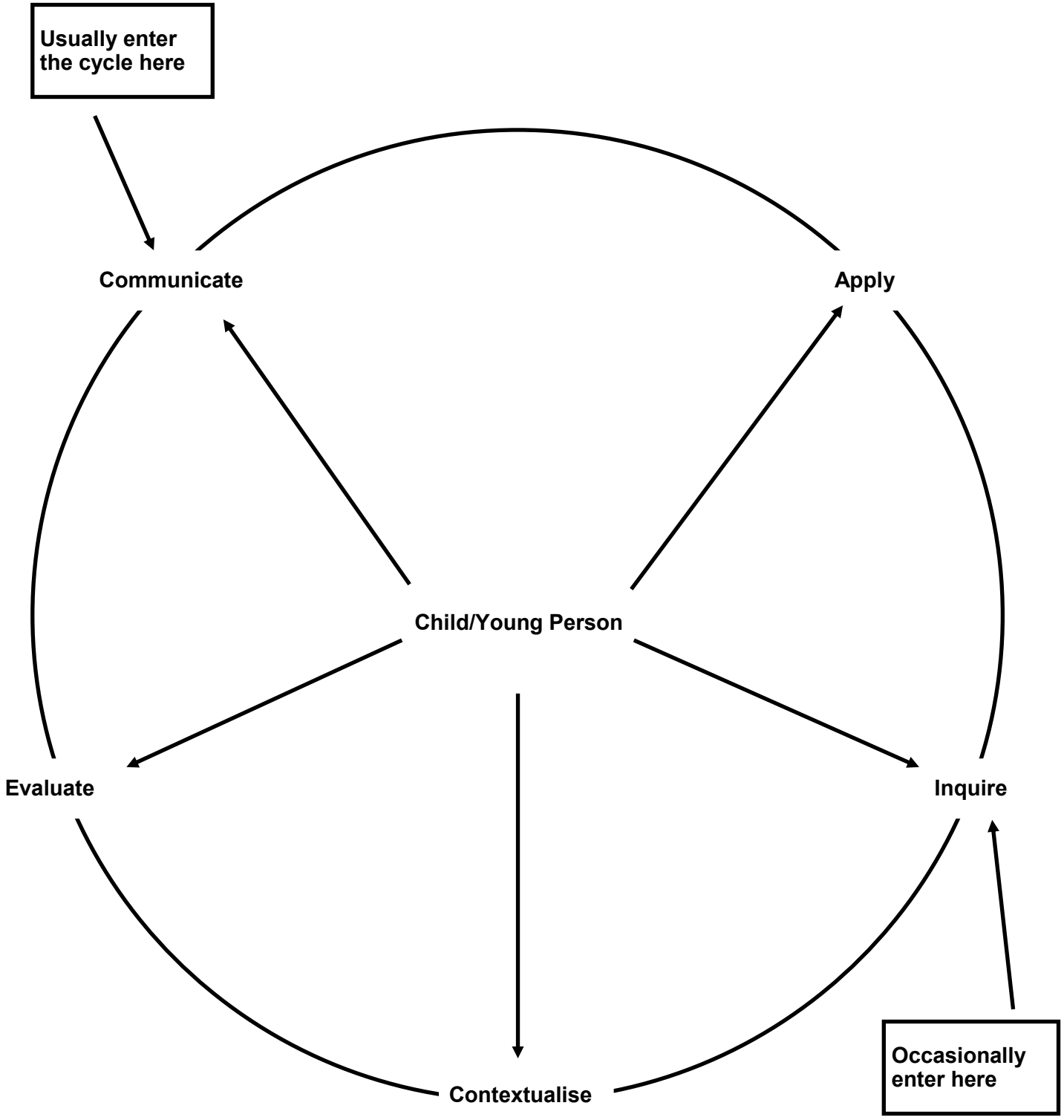
The teacher then introduces the material and additional vocabulary to be encountered and studied, usually at the **Inquire** step. Here children and young people engage with the dimensions, manifestations, words and concepts of religious traditions and practices. The material a teacher selects will most 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.


Usually enter the cycle here
Communicate
Apply
Child/Young Person
Evaluate
Inquire
Contextualise
Occasionally enter here

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* 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
Communicate (Where the teacher brings the child/young person's attention to their experience of the concept/word.)	What do we notice? What do you see here? What has been your experience of this? Have you encountered this before?	First notice and respond to, and later put their experience into words or put what they notice into colour or line or installation.
	Can you/we draw/paint/make what you/we see here?	Do this in different ways alone and with others.
Apply (Where the teacher enables the child/young person to consider how the concept/word is applied more widely.)	Has anyone else had an experience of …? Do we see things the same way?	Identify issues raised in applying their responses to specific situations.
	Do you think everyone thinks/feels/ sees this? Is this always a good thing?	Recognise there are ways of life which may be different to their own.
	What would it be like if no one experienced this?	Express how their responses may apply in other situations.
	Can you think of a situation when this may be difficult?	Recognise and dialogue with others about some of the shared concerns involved in living a human life.
	Can you give a reason and an example to support your ideas?	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.
	Do we need to find out more?	Be open minded and interested to find out more.
Inquire (Where the teacher introduces new material for children and young people to encounter and study – often within a tradition.)	What's the main idea here? What could we say counts as …? What do we mean by …?	Recognise concepts/words in the matters being studied. Create a working definition of the concept/word and frame questions.
	Do we have any questions about this? What can we infer from this?	Form explanations and suggest possible inferences.
	Why might other people see this matter in this way?	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.

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

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.

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 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 *Living Difference IV***
Personal, social and emotional development	**Examples of concepts/words that could be chosen**
Relationships with adults enable children to learn how to understand their own feelings and those of others. 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. Through supported interaction with other children, they learn how to make good friendships, co-operate and resolve conflicts peaceably.	*Storytelling* *Changing emotions* *Celebration* *Welcoming* ***Special*** *Remembering* *Looking forward* *Family* ***Belonging*** *Journey* *Thanking* *Sharing*

Area of learning in EYFS	Links to *Living Difference IV*
Communication and language	**Examples of concepts/words that could be chosen**
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.	*Storytelling* *Changing emotions* *Welcoming* *Stories Jesus told* *Celebration* ***Special*** *Remembering* *Looking forward* ***Belonging*** *Journey* *Thanking*
Understanding the world	**Examples of concepts/words that could be chosen**
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. 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. 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.	*Changing emotions* *Celebration* *Welcoming* ***Special*** *Remembering* *Looking forward* *Family* ***Belonging*** *Journey* *Thanking* *Sharing*

Area of learning in EYFS	**Links to *Living Difference IV***
Expressive arts and design	**Examples of concepts/words that could be chosen**
The development of children's artistic and cultural awareness supports their imagination and creativity. 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. 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. The frequency, repetition and depth of their experiences are fundamental to their progress in interpreting and appreciating what they hear, respond to and observe.	*Storytelling* *Celebration* ***Special*** *Looking forward* *Family* ***Belonging*** *Journey* *Thanking* *Sharing*

Source: Statutory framework for the Early Years Foundation Stage: 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.

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 *speak, 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[1] 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.

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/.

By the end of Year 1
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).

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

By the end of Year 2

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.

Consequently, children can

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

By the end of Year 4

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).

Consequently, children can

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

By the end of Year 6

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).

Consequently, children can

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

By the end of Year 7

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).

Consequently, young people can

At Communicate	… ***respond creatively as well as offer explanations for*** their response to their own experiences of the concepts/words introduced.
At Apply	… ***explain examples of*** how their responses relate to events in their own and other people's lives.
At Inquire and Contextualise	… ***accurately explain meanings of concepts/words*** in the traditions encountered and studied (taught at the **Inquire** step). … ***accurately explain*** the way the concepts/words in the traditions encountered and studied, impact the lives of those in the traditions with examples (taught at the **Contextualise** step). … ***appreciate how the concepts/words interact together*** to influence the way people think and speak and act in the world.
At Evaluate	… ***discern value*** 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. … ***discern possible value for*** 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).

By the end of Year 8

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).

Consequently, young people can

At Communicate	… ***respond creatively as well as offer more detailed explanations*** for their own responses to their experiences of the concepts/words introduced.
At Apply	… ***explain examples of*** how their responses relate to events in their own and other people's lives.
At Inquire and Contextualise	… ***accurately explain meanings of concepts/words*** in the traditions encountered and studied (taught at the **Inquire** step). … ***accurately explain*** the way the concepts/words in the traditions encountered and studied, impact the lives of those in the traditions with examples (taught at the **Contextualise** step). … ***appreciate and begin to explain how the concepts/words may interact together*** to influence the way people think and speak and act in the world.
At Evaluate	… ***discern value*** 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. … ***discern possible value for*** 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).

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

At Communicate	… ***respond creatively as well as offer more detailed explanations*** for their own responses to their experiences of the concepts/words introduced.
At Apply	… ***explain examples of*** how their responses relate to events in their own and other people's lives, drawing on a greater range of sources.
At Inquire and Contextualise	… ***accurately give detailed explanations of meanings of concepts/ words*** in the traditions encountered and studied (taught at the **Inquire** step). … ***accurately explain*** the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the **Contextualise** step). … ***can explain how the concepts/words interact together*** 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 **Inquire** and **Contextualise** steps (for example how Christians might interpret *symbol/sacrament* differently and lead to different ideas about marriage).
At Evaluate	… ***discern value*** 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 ***articulating the value*** of their interconnections. … ***discern possible value for*** 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).

By the end of Year 10	
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).	
Consequently, young people can	
At Communicate	… ***respond creatively as well as offer more detailed explanations*** for their own responses to their experiences of the concepts/words introduced.
At Apply	… ***explain examples of*** 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.
At Inquire and Contextualise	… ***accurately explain meanings of concept/word and interpret connections between these and others previously encountered and studied*** in the traditions encountered and studied (taught at the **Inquire** step). … ***accurately explain*** the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the **Contextualise** step). … ***give increasingly complex explanations of the ways the concepts/ words encountered and studied interact together*** to influence the way people think and speak and act in the world.
At Evaluate	… ***discern value*** 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 ***articulating the value*** of their interconnections. … ***discern possible value for*** 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).

By the end of Year 11	
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).	
Consequently, young people can	
At Communicate	… ***respond creatively as well as offer increasingly detailed explanations*** for their own responses to their experiences of the concepts/ words introduced.
At Apply	… ***explain examples of*** how their responses relate to events in their own and other's lives including in the wider world.
At Inquire and Contextualise	… ***accurately explain meanings of concepts/words*** in the traditions encountered and studied (taught at the **Inquire** step). … ***accurately explain*** the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the **Contextualise** step). … ***give more complex explanations of the ways the concepts/words encountered and studied interact together*** to influence the way people speak, think and act in the world.
At Evaluate	… ***discern value*** 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 ***articulate their value*** and make interconnections. Young people can use logical chains of argumentation to discuss how issues raised will affect the wider world. … ***discern possible value for*** 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).

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

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

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.

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.

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	*Trees* Across religions *Trees*, RE038	*Angels (C)* Angels *Angels*, RE001	*Authority (J)* Torah *Synagogue*, RE027	***Love** (C)* Changing emotions Easter *Easter for KS2*, RE039	*Sacred (C/ H) (**special**)* Places of worship	***Belonging** as identity (J)* Jewish traditions *Synagogue*, RE027
4	***Community** (C)* Neighbour	*Symbol (J)* Hanukkah *Jewish festivals*, RE015	*Myth* Myth *Myth*, RE019	*Freedom (J)* Passover *Passover*, RE020	*Stones as symbols* Across religions *Stones as symbols,* RE024	***Special** as God* Across traditions *God talk*, RE008
5	***Belonging** (M)* Shahada and salat *Islam for KS2*, RE040	*Interpretation (C)* Christmas – the two birth narratives *Teaching Christmas at KS2*, RE004	***Love** (H)* The Golden Rule	*Salvation (C)* The Christian story *The Christian story*, RE003	*Sacred place (S/C) (**special**)* Places of worship	*Umma (M)* (***community***) Hajj and zakat *Islam for KS2*, RE040
6	*Peace (M)* Revelation of the Qur'an, sawm and Ramadan *Islam for KS2*, RE040	*Incarnation (C)* An extraordinary baby RE Moodle/ HIAS RE website	*Ritual (M)* Wudu and Eid al Fitr and Eid al Adha *Islam for KS2*, RE040	*Resurrection (C)* The empty cross *Easter for KS2*, RE039	***Love** (S)* Sewa	*River of Life (H)* 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	**Introductory overview study** ***Community*** ***Belonging*** *Sacred/**Special*** This is a transition unit of study where secondary teachers *pick up the threads* from young people's primary experience.	**Depth study:** Christianity A *Agape/**Love*** *God* *Church/**Community***	**Pondering time study** or **Depth study** (possibly one also studied at GCSE.)
Year 8	**Overview study** *Inspirational people* For example Martin Luther King Jr, studied through enquiry into ***Love**, Freedom, and Justice.*	**Depth study:** Christianity B *Forgiveness* *Reconciliation*	**Depth study** into third religious tradition.

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

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

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**.)

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

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 and on the HIAS RE curriculum website: 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)	***Special*** *(person)*	The life of The Buddha.
Year 1 (spring)	*Kindness (**love**)*	Ethical principles of not harming humans, plants or animals.
Year 2	*Celebrating*	Celebrating Vesak.
Year 2 (summer)	*Looking after things*	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	*Teaching*	Dukkha – medium-term plan available from the HIAS RE curriculum website.
Year 5	***Community***	The Sangha.
Year 6	*Peace*	The Buddha Rupa – medium-term plan available from HIAS RE curriculum website.
Year 6	*Enlightenment*	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**
Change/ Impermanence *(Anicca)*	Teachers bring young people's attention to their own experiences of *change* and *impermanence.*	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. www.thebuddhistsociety.org/.	How can awareness of *Anicca* influence the daily life of a Buddhist? Does *change/ impermanence* matter in my life?
Community *(Sangha)*	Teachers bring young people's attention to their own experiences of *community*.	First sermon of the Buddha. Eightfold path and Five precepts. Buddhist traditions (eg Theravada and Mahayana).	For example: Chithurst Buddhist Monastery: www.cittaviveka.org.	What is the value of the *Sangha* if you are a Buddhist? Could the Buddhist experience of *Sangha* 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
Love/ *Compassion* *(Karuna)*	Teachers bring young people's attention to their own experiences of *compassion*.	The Buddha's teaching on *Karuna/ compassion*. 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 *Dharma* and *Dukkha*, *Anatta* and *Rebirth*.	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). www.samyeling.org/about/.	Of what value is *Karuna* 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 and on the HIAS RE curriculum website: 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		*Celebrating* Christmas Jesus' birth	***Special*** Special people – Jesus	*New Life* Signs of new life		
1	*Thanking* Harvest/ sukkot *Harvest,* RE009	***Love*** Nativity story	***Special*** Jesus' friends and followers	*Welcoming* Palm Sunday *Easter for infants,* RE007		
2		*Waiting* Advent *Teaching Christmas at KS1*, RE046		***Love*** *as sad and happy* *Easter for infants,* RE007	***Special*** 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	***Belonging*** *Message* Jesus' teachings and message	***Special*** *Angels*		***Love*** *Changing emotions* Key events of Holy Week *Easter for KS2,* RE039	***Special** and **community*** *Sacred place* Places of worship for more than one religion	
4	***Community*** *Neighbour* Making choices	*Warning* The Magi			*Justice* Stories of justice for more than one religion	
5		***Community*** *Interpretation* Christmas – the two birth narratives	***Special*** *Stewardship* *Creation*		*God*	
6	***Special/** Divine* *Leader* Jesus as leader *Leadership and prophethood,* RE016a			*Resurrection* The empty cross *Easter for KS2,* RE039		***Love*** *Agape* 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**
***Love**/Agape* (Selfless love)	Young people's attention is brought to their experience of ***love***.	New Testament first written in Greek – why? Christian vocabulary influenced by these conceptualisations of ***Love*** = *Agape*. 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 ***love***, eg Christian response to the early 21st Century refugee crisis. St Edigio community working with refugees in Italy and UK: www.santegidio.org.uk/.	*To what extent is selfless **love** important for a Christian?* and *Could selfless **love** ever matter in my life or my community?*

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**
Love*/Agape* (Selfless love)		Exemplify Jesus' teachings on ***love***, eg Good Samaritan. New Testament also contains letters – introduce Paul's letter to Corinthians.	Christian Aid's work with refugees: www.christianaid.org.uk/appeals/key-appeals/christian-aid-week/news-blogs/love-never-fails-blog. Local church running food bank and/or homeless shelter.	
God	Young people's attention is brought to the concept/word *God*.	Christian experience of, and theology in relation to, *God.* Omnibenevolent, omnipotent, omniscient. Immanence and transcendence. The Trinity. Christian representations of *God* in art through time.	Contemporary, lived accounts of Christians' experiences of *God*.	What difference does the Christian experience of *God*, as well as theology and doctrinal teaching in relation to *God*, make to the way a Christian lives their life? (What can be discerned here will depend on what has been encountered and studied at **Inquire** and **Contextualise**.) *What do I think of that?*

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
Community/ *Church*	This is a *golden thread* concept/word and might be the first time it has been studied in KS3. The teacher can first bring young people's attention to their experiences of ***community*** – before *picking up the threads* of what has been previously encountered and studied in primary school.	Christian word *Church* – as *the body of Christ* – ***community*** of believers. Early followers of Jesus. Opportunities for teaching denominations including historical background: East-West Schisms: Reformation. Place of Theology – different kinds of theology – plurality of theological questions and ways of studying theology. Significant areas of disagreement especially over matters of authority and the place of the Bible. Place of the Sacraments. What it means to be a Christian is not only one thing.	Lived examples of different ways of Christian life. Christians talking about *The Mass, Holy Communion*. Possible panel discussion in relation to marriage.	Why is the *Church* important to Christians? (Important to show that not all Christians see things exactly the same way – inner diversity). In what ways is ***community*** important to me and those around me?

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 and on the HIAS RE curriculum website: 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)	*Precious (**Special**)*	*Water for KS1* pack (RE028) available to purchase from the Hampshire RE Centre.
Year 1 (summer)	*Creation stories*	*Creation stories* – medium-term plan available from the HIAS RE curriculum website.
Year 2 (autumn)	*Light (as a symbol)*	Divali (taught possibly with Christmas).
Year 2 (summer)	***Belonging*** *Remembering*	*The festival of Holi* 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)	*Good and evil*	Divali – *Hindu festivals* pack (RE010) available from the Hampshire RE Centre.
Year 3 (summer)	***Special*** *Ritual*	Hindu worship – *The Hindu temple* pack (RE011) available to purchase from the Hampshire RE Centre.
Year 4 (spring)	***Community*** *Devotion*	Mahashivratri – *Hindu festivals* pack (RE010) available from the Hampshire RE Centre.
Year 4 (summer)	*Protection*	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**
Ultimate reality/ Brahman	Teacher brings young people's attention to their own experiences of *ultimate reality,* eg through visual illusions which raise questions about the nature of how things are, and/ or listen to Holst's *The Planets* suite. Discuss how current knowledge of solar system has changed since Holst's time, and that science is always open to new discoveries.	*Brahman:* ancient Indian name for this reality. What philosophical questions arise from ideas regarding Brahman? Study of texts from for example the Vedas and Upanishads. *Trimurti* *Brahma:* The Hindu god (deity) associated with creation and creative power. *Vishnu:* The Hindu god (deity) associated with and often understood to be responsible for the preservation of creation.	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. Work of the physicist Vandana Shiva: www.navdanya.org/site/.	Why might the sense of there being an *ultimate reality* be important for someone living in a way influenced by the Hindu traditions? What do I think about the way of experiencing *ultimate reality* as expressed in the Hindu traditions?

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**
Ultimate reality/ Brahman	Discuss images and soundscapes coming from the Hubble Telescope. Would having no idea of *ultimate reality* change your life?	*Shiva:* The Hindu god (deity) associated with the destructive aspect of creation.		
Law of action/ Karma	Discuss the experience of accidently 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. Could there be other forces as yet not seen or understood?	Investigate what the Hindu traditions have to say about *karma*.	Explore the everyday life of a practicing Hindu where *karma* makes a difference (for example food, both eating and preparation).	In what ways might living with the possibility of *karma* make a difference for how a Hindu lives their life? What do I think about that – what is important for me when deciding how to live?
Duty/ Divine law/ Dharma	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.	Investigate what the Hindu traditions have to say about *dharma.* For example, study in the Bhagavad-Gita how Krishna, as Arjuna's charioteer *dharma* (as duty, righteousness) or how in the Ramayana, Rama is said to be an example or upholding *dharma*.	Explore the life of a particular Hindu who has made a choice about how to live, what career to follow, eg a musician. The nature of human life in Hinduism – GCSE Religious Studies – BBC Bitesize: www.bbc.co.uk/bitesize/guides/zmgny4j/video.	What difference might *dharma* make for a Hindu? Could having a strong sense of there being a particular purpose be important for everyone?

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 and on the HIAS RE curriculum website: 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)	***Belonging***	Ceremonies celebrated by Humanists.
Year 1 (summer)	***Special***	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	*The golden rule*	The moral standards to use in life.
Year 5	*The good life*	What is a life that is good and who decides this?
Year 6	*The river of life*	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**
Naturalism	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. Use part of Carl Sagan *Pale blue dot* film: www.youtube.com/watch?v=GO5FwsblpT8.	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.	Consideration of the achievements and motivations of Carl Sagan. www.space.com/15994-carl-sagan.html.	Why is *science* important for Humanists? What is my response to that?
Responsibility	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.	Enquiry into Humanist ideas about living a *responsible* life. https://humanists.uk/education/recommended-resources/.	Consideration of the philosopher Peter Singer and his work. Also see the short video clip that raises the matter of responsibility. *The Life You Can Save*: www.youtube.com/watch?v=onsIdBanynYmat.	How important is *responsibility* to a Humanist? What do I think about that?

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
The one life	Invite a response to this piece of writing from mathematician and peace activist Bertrand Russell: www.brainpickings.org/2018/07/03/how-to-grow-old-bertrand-russell/.	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 *value human life*? 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 and on the HIAS RE curriculum website: 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)	*Thanking*	Sukkot – *The Harvest* pack (RE009) available to purchase from the Hampshire RE Centre.
Year 1 (spring)	*Remembering (Shabbat)*	*Shabbat* pack (RE022) available to purchase from the Hampshire RE Centre.
Year 2 (autumn)	*Light (as a symbol)*	Hannukah – medium-term plan available from the HIAS RE curriculum website.
Year 2 (spring)	*Remembering*	Passover – *Passover* 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)	*Identity*	Mezuzah and shema – *Synagogue* pack (RE027) available to purchase from the Hampshire RE Centre.
Year 3 (spring)	*Freedom*	Passover – *Passover* pack (RE020) available to purchase from the Hampshire RE Centre.
Year 4 (any)	*Remembering*	Shabbat – medium-term plan available from the HIAS RE curriculum website.
Year 4 (any)	*Authority*	Torah – *Synagogue* 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**
Instruction or guidance for life/Torah (This enquiry will be the longest – around four-six lessons.)	Young people's attention is brought to their experience of *instruction(s)*, first in general and then for life.	1 An investigation into aspects of what the Torah is. 2 Introduction to the different streams of Jewish tradition and how Torah is interpreted in each. 3 Introduction to traditional commentaries (Talmud and others), and their interpretations and emphasis in the streams. 4 Teaching about Jewish history from the earliest times, including Abraham, Moses and the Diaspora.	Examples may include ways in which Jews live their life, for example in the interpretation of food laws. Also, Jews from different backgrounds talking about head covering and if time, also include festivals of significance: Hanukah and/or Yom Kippur.	Is following the Torah (instruction) is important for all Jews? and Could having a set of instructions or guidance be important for me 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**
Tradition (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?
Remembrance (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 *remembrance* – 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 and on the HIAS RE curriculum website: 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)	*Creation*	Creation in Islam – medium-term plan available from the HIAS RE curriculum website.
Year 1 (spring)	***Special** (book)*	The Qur'an – medium-term plan available from the Hampshire RE Moodle.
Year 2	*Celebration*	Eid al Fitr and Eid al Adha.
Year 2 (spring)	***Special** (place)*	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	***Belonging***	Shahada and salat – *Islam for KS2* pack (RE040) available to purchase from the Hampshire RE Centre.
Year 5	***Community**/Umma*	Hajj and zakat – I*slam for KS2* pack (RE040) available to purchase from the Hampshire RE Centre.
Year 6	*Ritual*	Wudu and Eid al Fitr and Eid al Adha – *Islam for KS2* pack (RE040) available to purchase from the Hampshire RE Centre.
Year 6	*Peace*	Revelation of the Qur'an, Ramadan and sawm – *Islam for KS2* 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**
Surrender/ Submission/ Peace/Islam	Young people are brought to attend to their experiences of giving up something for a greater good.	Investigate a Muslim's understanding of *submission*. 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 *submission* lead to *peace*? In what ways is *submission* 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**
Community*/ Umma*	Young people are brought to attend to their experience of ***community****.*	Investigate Muslim interpretations of *umma*. 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 *umma*. This is an opportunity to teach Zakat and any distinction within Islam with regard to Zakat.	In what ways is *umma* important to a Muslim? Is ***community*** of value to me?
Struggle and striving/Jihad	Young people are brought to attend to their own experience of *struggle and striving*.	Muslim theological interpretations of the concept/word of *jihad.*	Ramadan.	How might *jihad* 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 and on the HIAS RE curriculum website: 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)	***Special** clothes*	The five Ks – *Sikhi faith at KS1* pack (RE042) available to purchase from the Hampshire RE Centre.
Year 1 (spring)	***Special** places*	The Gurdwara – *Sikhi faith at KS1* pack (RE042) available to purchase from the Hampshire RE Centre.
Year 2 (autumn)	***Special** people*	The gurus – *Sikhi faith at KS1* pack (RE042) available to purchase from the Hampshire RE Centre.
Year 2 (summer)	***Special** books*	The Guru Granth Sahib – *Sikhi faith at KS1* 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	*Identity*	Baisakhi – *Sikhi faith at KS2* pack (RE043) available to purchase from the Hampshire RE Centre.
Year 4	***Love** as wisdom*	The gurus – *Sikhi faith at KS2* pack (RE043) available to purchase from the Hampshire RE Centre.
Year 4	***Love** as service*	The langar – *Sikhi faith at KS2* 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**
***Love** as service/*Sewa	Teachers bring young people's attention to their experiences of service and explore how this could be an expression of ***love***.	Teach here about the founders of the Sikhi faith tradition, Guru Nanak and the other Gurus and The Guru Granth. In Sanskrit, *Sewa* means *service*. For Sikhs selfless efforts to serve others. Teachings of The Guru's in the Guru Granth.	Investigate Sewa UK: https://sewauk.org/.	Why is service (Sewa) important for Sikhs? Is there anything in selfless service that could be of value to me?
Community/ Khalsa	Teachers bring young people's attention to and deepen thinking on ***community***.	Khalsa: Guru Gobind Singh on March 30, 1699 (Baisakhi Day) Sikh ***community*** was instituted by Guru Gobind Singh. Khalsa used to denote both the body of initiated Sikhs and the ***community*** of all Sikhs. Teach about initiation and five Ks.	If possible, enable a visit to school, face to face or virtually from member Sikh ***community*** in Hampshire/ nationally.	In what ways is the Khalsa important for Sikhs? What difference might it make in someone's life? What difference does ***community*** 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
Equality	Teachers bring young people to attend to their own experiences of *equality*.	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 *equality*.	Why does it matter to Sikhs to live out the key principle of *equality* in their lives? Could the principle of *equality* 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/.

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.

Anatta	No permanent self.
Anicca	Impermanence, change.
Arhat (SK)/ Arahant (P)	Enlightened disciple. The fourth and highest stage of realisation recognised by the Theravada Buddhist tradition.
Bodhisattva (SK)/ Bodhisatta (P)	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.
Buddha	*The enlightened one*: 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.
Dharma (SK)/ Dhamma (P)	Teachings of the Buddha, the truth about reality.
Dukkha	The unsatisfactoriness of worldly existence, suffering.
Karma (SK)/ Kamma (P)	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.
Karuna	Compassion.
Maitri (SK)/ Metta (P)	Loving kindness. A pure love which is neither grasping not possessive. A wish that others should have happiness and the cause of happiness.
Nirvana/Nibbana	The state of peace reached when ignorance and attachment are extinguished and enlightenment is reached.
Prajna	Wisdom.

Samsara (both SK and P)	*Wandering on* 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 *anatta*), rather it is a process subject to causes and conditions.
Sangha	The Buddhist community. Often used specifically to refer to the monastic community.
Sila	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 *five precepts* undertaken by Theravada Buddhists.
Tanha	*Thirst*, 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.

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

Ahimsa	Non-violence.
Atman	One's true or innermost self, often identified with the absolute essence of the world, *Brahman*.
Avatar	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.
Bhakti yoga	The *yoga* of loving devotion.
Brahma	The Hindu god (deity) associated with creation and creative power. One of the trimurti (the three deities who control the *gunas*: the three functions of creation, preservation and destruction).
Brahman (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.
Darshan	Literally *seeing*. Refers to seeing, and being seen by god (the deity). Hindus refer to *going for darshan* when going to the mandir (temple) for worship.
Dharma	Religious duty, according to one's status or place in society. It also refers to the intrinsic quality of the self (see *karma*).
Guna	The three fundamental constituents of the world that, in combination, make up the qualities of all objects – sattva (purity), rajas (passion) and tamas (dullness).
Jati	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 *varna*.
Jnana yoga	The path of knowledge.
Karma	Action or deed, understood to determine the quality of subsequent experience. According to the law of *karma* good and bad deeds cause the doer to experience subsequent enjoyment and suffering respectively.
Karma yoga	The path of selfless action, without expectation of reward.
Maya	The form and nature of the created world, understood in some traditions to be ultimately illusory or masking the true reality.

Moksha	Liberation or release from *samsara*.
Murti	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.
Samsara	Literally *passage*. Refers to the cycle of life, death and rebirth, often described as the source of unhappiness.
Shiva	The Hindu god (deity) associated with the destructive aspect of creation. One of the trimurti.
Varna	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).
Vedas	The ancient scriptures that contain the revealed knowledge of reality.
Vishnu	The Hindu god (deity) associated with and often understood to be responsible for the preservation of creation. One of the trimurti.
Yoga	The paths (marg) to *moksha*.

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 19th 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.

Atheism/ agnosticism	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.
Evolution	Acceptance that human beings have evolved naturally over millions of years as have all other forms of life.
Human potential	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.
Human rights	Importance of international agreements such as co-operation: those on Human Rights, the Rights of the Child, and Protection of the Environment.
Moral values	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 (*The Golden Rule*), respect for dignity of all persons, and reasoning about the consequences in deciding how to act.
Mortality	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).
Rationalism and naturalism	Explanation of human and natural phenomena based on reason, verifiable evidence and scientific method.
Responsibility	Self-reliance and independence of thought. Responsibility of humans for their own destiny. The importance of practical action.
Secularism	The value of freedom of belief, requiring impartiality towards, and equal treatment of, individuals and groups with different religious and non-religious beliefs.
The one life	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.
Toleration	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.

God	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).
Israel	Literally *one who struggles with God*. The name given to the biblical patriarch Jacob, one of the fathers of the Jewish people (together with Abraham and Isaac). Thus, *the Children of Israel* and the Israelites. The word is now applied to the world-wide Jewish people, the Land of Israel and the State of Israel.
Kosher	Permissible according to the Torah (Kashrut is the noun). Most often applied to food laws but also applicable to any other area of rules.
Kedusha	Literally *holiness*. *"You should be holy for I, the Lord your God, am holy."* The Jews are required in the Torah to be a *holy people*. All mitzvot have an element of *kedusha* when performed.
Mitzvah/mitzvot (plural)	A commandment from the Torah.
Rabbi	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.
Shabbat	Literally *rest day*. 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 *holy* but also a *delight*.
Torah	Literally *instruction*. 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.
Chosen people	In the Torah, God describes the Jews as *"a chosen people"* (NB: not *The chosen people*) 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 holy people*. This deal is often called *the Covenant*. Circumcision (for all Jewish baby boys) is called *the sign of the Covenant*.
Tzelem Elokim	Literally *the image of God*. 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 *"in the image of God"*.

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.

Akhirah	Life after death, the hereafter.
Akhlaq	Ethics governing conduct, character and attitudes.
Allah	The Muslim term for God, the Almighty One.
Ibadah	Worship and actions demonstrating obedience and commitment to God.
Iman	Faith.
Islam	Submission to the will of Allah, leading to peace, *or* willing submission to Allah's Divine Guidance leading to peace.
Jihad	Individual striving towards Allah (greater jihad), preventing the corruption of Allah's creation (lesser jihad), *or* 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).
Muslim	One who submits to God/to the will of God, or one who has accepted Islam by submitting to the will of Allah.
Rasool	The messengers of Allah (those given Divine scriptures).
Risalah	Divinely revealed message of God.
Tawheed	The oneness of God.
Umma	The family (community) of Muslims worldwide.
Yawmuddin	The day of faith. Name for Day of Resurrection/Judgement.

Additional concepts/words

Adl	Divine justice. God is just.
Amr bil M'aruf	Enjoining what is good.
Tabarra	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.

Amrit	The Sikh rite of initiation into the *Khalsa Panth*. Also the sanctified sugar and water liquid (nectar) used in the initiation ceremony. Water which is consecrated by the *Granthi* and used in *Amrit Sanskar*/*Amrit Pahul* (initiation/baptism) ceremony.
Bani/shabad	Divine Word.
Gurmukh	God-centredness, a state of being God-centred.
Guru	The guru is the spokesperson for the divine being; a teacher as in Guru Granth Sahib.
Haumai	The human condition of self-reliance. A dependence on the Ego-I and self-centredness, which prevents an individual from becoming God-centred (*gurmurkh*).
Ik Onkar	Word meaning *One God*.
Jot	The divine light indwelling everyone.
Khalsa	Fellowship of those who have taken *Amrit* (both men and women) and have adopted the five Ks.
Langar	As a concept this means the community meal expressing unity and equality of humankind, not just Sikhs. *Langar* is also the name given to the community kitchen in the *gurdwara*, 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.
Manmukh	Self-centredness.
Maya	The illusion that the world has an essential reality instead of being temporary.
Mukti	Liberation from the world and union with God; freedom from the cycle of rebirth.
Nadar	The grace of the Guru.
Nam simran	Meditation on God's name; can be personal or in a group.

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

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[1] (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[2] 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[3] as well as religious education in English schools[4] 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[5]. 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/.

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.

2 Research review series: religious education – GOV.UK: 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 the 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[1]. 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[2]. 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 this 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.

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[1], 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[2]. 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*[3].

In addition, various theorists[4] 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[5].

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"*[6]. *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[7]. 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*[8] 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[9].

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[10]. 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.

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-Stożek, 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[1], 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.

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.

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.

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.

Bibliography

Barnes, LP (2021). The commission on religious education, worldviews and the future of religious education. *British Journal of Educational Studies*, Online first, 1-6.

Benoit, C, Hutchings, T and Shillito, R (2020). Worldview A Multidisciplinary Report. The Religious Education Council of Great Britain. Retrieved July 2021: www.religiouseducationcouncil.org.uk/wp-content/uploads/2021/01/REC-Worldview-Report-A4-v2.pdf.

Biesta, G (2013a). Receiving the Gift of Teaching: From 'Learning From' to 'Being Taught By'. *Studies in Philosophy and Education, 32*(5), 449-461.

Biesta, G (2013b). Knowledge, judgement and the curriculum: on the past, present and future of the idea of the Practical. *Journal of Curriculum Studies*, *45*(5), 684-696.

Biesta, G (2014). *The beautiful risk of education*. Boulder, Co: Paradigm Publishers.

Biesta, G (2017). *The rediscovery of teaching*. Taylor and Francis.

Biesta, G (2021). Education, education, education: Reflections on a missing dimension. In G Biesta and P Hannam (eds), *Religion and education: The forgotten dimensions of religious education?* 8-19. Leiden: Brill.

Biesta, G and Hannam, P (2016). Religious Education and the Return of the Teacher. *Religious Education*, *111*(3), 239-243.

Biesta, G and Hannam, P (2019). The uninterrupted life is not worth living: On religious education and the public sphere. *Zeitschrift für Pädagogik und Theologie*, *71*(2), 173-185.

Biesta, G and Hannam, P (eds) (2021). *Religion and education: The forgotten dimensions of religious education?* Leiden: Brill.

Biesta, G, Aldridge, D, Hannam, P and Whittle, S (2019). *Religious literacy: A way forward for religious education?* Culham St Gabriel's Trust. Retrieved July 2021: www.reonline.org.uk/news/religious-literacy-a-way-forward-for-religious-education/.

Bruner, J (1960). *The process of education*. Cambridge, MA: Harvard University Press.

Butler-Sloss Report (2015). *Living with Difference, Report of the Commission on Religion and Belief in Public Life.* Cambridge: The Wolf Institute.

Clarke, C and Woodhead, L (2015). *A New Settlement: Religion and belief in schools*. London: Westminster faith debates. Retrieved July 2021: www.thetogetherschool.org/wp-content/uploads/2015/08/A-New-Settlement-for-Religion-and-Belief-in-schools.pdf.

Cooling, T (2019). Everyone has a worldview? RE Today, *36*(3), 12-13.

Cooling, T, Bowie, B and Panjwani, F (2020). Worldviews in Religious Education. THEOS. Retrieved July 2021: www.theosthinktank.co.uk/research/2020/10/21/worldviews-in-religious-education.

Commission on Religious Education (CoRE) (2018). Religion and worldviews: The way forward. A national plan for RE. Final report. Retrieved July 2021: www.commissiononre.org.uk/final-report-religion-and-worldviews-the-way-forward-a-national-plan-for-re/.

Cush, D (2019). Religion and worldviews in education. *In A Student's Guide to Education Studies,* 107-117. Routledge.

Cush, D and Robinson, C (2021). Buddhism is a religion and paganism isn't … in Biesta, G and Hannam, P (eds) *Religion and education: the forgotten dimensions of religious education*. Leiden: Brill.

Dinham, A and Shaw, M (2015). *RE for Real: The future of teaching and learning about religion and belief*. London: Goldsmiths. Retrieved July 2021: https://www.gold.ac.uk/faithsunit/current-projects/reforreal/.

Dinham, A and Shaw M (2017). Religious Literacy through Religious Education: The Future of Teaching and Learning about Religion and Belief. *Religions, 8*(7), 119.

Erricker, C and Erricker, J (2000). *Reconstructing Religious, Spiritual and Moral Education*. London: Routledge Falmer.

Erricker, C (2010). *Religious Education: a Conceptual and Interdisciplinary Approach for Secondary Level*. London: Routledge.

Erricker, C, Lowndes, J and Bellchambers, E (2010). *Primary Religious Education – A New Approach: Conceptual Enquiry in Primary RE*. London: Routledge.

Flanagan, R (2020a). Worldviews: overarching concept, discrete body of knowledge or paradigmatic tool? *Journal of Religious Education*, *68*(3), 331-344.

Flanagan, R (2020b). Teachers' personal worldviews and RE in England: a way forward? *British Journal of Religious Education*, *43*(3), 320-336.

Freathy, R and John, H (2020). Worldviews and big ideas: A way forward for religious education? *Journal of Humanities and Social Science Education*. Retrieved July 2021: https://ore.exeter.ac.uk/repository/bitstream/handle/10871/40513/FULLTEXT01.pdf?sequence=3&isAllowed=y.

Hampshire County Council (1978). *Religious Education in Hampshire Schools.*

Hampshire County Council (2004). *Living Difference.*

Hampshire County Council (2011). *Living Difference Revised, 2011.*

Hampshire County Council (2016). *Living Difference III.*

Hannam, P and Echeverria, E (2009): *Philosophy with Teenagers: Nurturing a Moral Imagination for the 21st Century*. London: Continuum (Bloomsbury).

Hannam, P (2012): P4C in Religious Education. In Lizzy Lewis and Nick Chandley (eds), *Philosophy for Children Through the Secondary Curriculum*. London: Continuum (Bloomsbury).

Hannam, P (2018). *Religious education and the public sphere.* London: Routledge.

Hannam, P, Biesta, G, Whittle, S and Aldridge, D (2020). Religious literacy: a way forward for religious education? *Journal of Beliefs and Values*, *41*(2), 214-226.

Hannam, P and Biesta, G (2019). Religious education, a matter of understanding? Reflections on the final report of the Commission on Religious Education. *Journal of Beliefs and Values*, *40*(1), 55-63.

Hannam, P and Panjwani, F (2020). Religious education and the potential for mitigating xenophobia. *Journal of Religious Education*, *68*(3), 385–396.

Haynes, J (2008). *Children as Philosophers: Learning Through Enquiry and Dialogue in the Primary Classroom*. London: Routledge.

Lewin, D (2021). Religion, reductionism and pedagogical reduction. In Biesta, G and Hannam, P (eds), *Religion and education: The forgotten dimensions of religious education?* 48-65. Leiden: Brill.

Moulin-Stożek, D (2020). Educating for the world or 'religion and worldviews education'? *Journal of Beliefs and Values*, *41(*4), 385-387.

Ofsted (2021). Research review into religious education. Retrieved July 2021: www.gov.uk/government/news/ofsted-publishes-research-review-on-religious-education.

Owen, S (2011). The World Religions paradigm Time for a change. *Arts and Humanities in Higher Education*, *10*(3), 253-268.

Parker, S (2020). Religious literacy: spaces of teaching and learning about religion and belief. *Journal of Beliefs and Values*, *41*(2), 129-131.

Shaw, M (2020). Towards a religiously literate curriculum – religion and worldview literacy as an educational model. *Journal of Beliefs and Values*, *41*(2), 150-161.

Strhan, A and Shillitoe, R (2019). The stickiness of non-religion? Intergenerational transmission and the formation of non-religious identities in childhood. *Sociology*, *53*(6), 1094-1110.

Tharani, A (2020). *The Worldview Project Discussion Papers.* Religious Education Council. Retrieved July 2021: www.religiouseducationcouncil.org.uk/wp-content/uploads/2021/01/The-Worldview-Project.pdf.

Unicef (1989). *Convention on the Rights of the Child*. Retrieved July 2021: https://ecommons.cornell.edu/bitstream/handle/1813/98856/crc.pdf?sequence=1.

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, the HIAS RE curriculum website: 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.

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.

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

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

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

Acknowledgements

Grateful thanks go to members of the four SACRES and others who formed the Agreed Syllabus working party and have contributed to the shaping of this document including:

Justine Ball, Professional Adviser to Isle of Wight SACRE, General Inspector/Adviser for RE, Hampshire County Council

Professor Gert Biesta, University of Edinburgh and National University of Ireland at Maynooth*

Reverend Samantha Duddles, Vice Chair of Portsmouth SACRE until May 2021, Chair from May 2021

Carson Elday, Norman Gate School, Hampshire

Beth Feltham, Chair of Isle of Wight SACRE. Head of Humanities, Sandown Bay Academy, Isle of Wight

Dr Patricia Hannam, Professional Adviser to Hampshire and Portsmouth SACREs and County Inspector/Adviser for RE, History and Philosophy, Hampshire County Council

HIAS Publications Team, Hampshire County Council

HIAS Early Years Team, Hampshire County Council

Cllr Suzy Horton, Chair of Portsmouth SACRE until May 2021

Chris Hughes, Chair of Hampshire SACRE Monitoring Group

Elizabeth Jenkerson, Chair of Southampton SACRE and member of Hampshire and Portsmouth SACREs

Jane Kelly, RE Consultant and SIAMS Co-ordinator. Dioceses of Winchester and Portsmouth

Harry Kirby, Isle of Wight SACRE

Dr Rhiannon Love, University of Winchester

Councillor Roy Perry, Chair of Hampshire SACRE until May 2021

Alison Philpott, Professional Adviser to Southampton SACRE. Cross-Phase Adviser, Southampton City Council

Lydia Revett, Hampshire RE Centre Manager, Hampshire County Council

Dr Alasdair Richardson, University of Winchester

Councillor Elaine Still, Chair of Hampshire SACRE from May 2021

Jeff Williams, Director of Education, Dioceses of Winchester and Portsmouth.

* We would especially like to thank Professor Gert Biesta for his time to reflect with us, in different ways, through the journey of the review as we sought to bring theory into action in the Agreed Syllabus.

Thanks to Ellie Cousins and Jonathan Hannam-Deeming for assisting us with thinking through the new spiral image, and especially to Ellie for this spiral diagram.

Members of the Hampshire Primary and Secondary RE Steering Groups including:

Emma Adam

Su Banwell

Julia Blencowe

Kay Boukari

Beth Clark

Katherine Downing

Karen Foster

Gill Heron

Clare Hodson

Rachel Jackson

Chris May

Laura Ord

Aasha Small

Miriam Van Nyvel

Lucy Webb.

An educational religious education must be supported by high-quality research, both in relation to religion as well as education. Our thanks also go therefore to many specialist advisers and consultants for their assistance in our reconsideration of the educational and the religious dimension of this syllabus, including revising key concepts/words for specific religious traditions. We cannot mention everyone or all the conversations that have taken place through the review year, therefore this list is not conclusive. However, we would like to particularly mention:

Professor David Aldridge

Jo Backus

Dr Desmond Biddulph

Professor Bob Bowie

Professor Trevor Cooling

Andrew Copson

Professor Denise Cush

Luke Donnellan

Dr Wendy Dossett

Dave Francis

Dr David Hampshire

Derry Hannam

Dr Jagbir Jhutti-Johal

Clive Lawton

Dr David Lewin

Lesley Prior

Linda Rudge

Alexis Stones

Dr Ruth Wareham.

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.

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.

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 (SAPERE). See: www.sapere.org.uk.

© Hampshire County Council/Isle of Wight Council/Portsmouth City Council/Southampton City Council 2021
ISBN: 978-1-85-975992-9
Published: November 2021

DECISION-MAKER:	CABINET
SUBJECT:	STARBOARD WAY, LORDSHILL, NEWBUILD TENURE MIX
DATE OF DECISION:	17 JANUARY 2022
REPORT OF:	CABINET MEMBER FOR COMMUNITIES, CULTURE AND HERITAGE – COUNCILLOR VASSILIOU

CONTACT DETAILS				
Executive Director	**Title**	EXECUTIVE DIRECTOR PLACE		
	Name:	KATE MARTIN	Tel:	023 8083 4670
	E-mail:	Kate.Martin@southampton.gov.uk		
Author:	**Title**	ESTATE REGENERATION PROJECT MANAGER		
	Name:	SUE JONES	Tel:	07827 355794
	E-mail:	sue.jones@southampton.gov.uk		

STATEMENT OF CONFIDENTIALITY
Appendices 3 & 4 contain information deemed to be exempt from general publication based on Category 3 (financial and business affairs) of paragraph 10.4 of the Council's Access to Information Procedure Rules. In applying the public interest test this information has been deemed exempt from publication due to confidential sensitivity. It is not considered to be in the public interest to disclose this information. It would prejudice the Council's ability to operate in a commercial environment.
BRIEF SUMMARY
Approval is being sought for the tenure mix at the Starboard Way new build housing scheme which comprises 103 affordable homes. This report details the preferred mix of tenure types and provides an exit strategy in the event of inadequate sales demand for the homes earmarked as Shared Ownership.
The Corporate Plan Southampton: City of Opportunity - 2021-2025 states that 'We will provide people with choices for home ownership' This has resulted in a proposed increase in the number of Shared Ownership Homes from the 19 No. which were approved for this tenure designation in January 2021. (The remaining balance of 84 No. homes having been designated as Affordable Rent in January.) Because of the ongoing delivery of homes completions and associated lettings of rental tenure homes, scope for significant redesignation to Shared Ownership has been constrained but an increase is still achievable.
The tenure mix recommended for approval allows the introduction of up to an additional 18 Shared Ownership homes (37 No. in total), subject to sales demand. The recommended mix also includes the new designation of at least 37 No. Social Rent homes which had previously been designated as Affordable Rent.

The recommendations of the report act to increase Shared Ownership at Starboard Way. This has been identified as something which requires a scheme-specific approval from Cabinet.		
RECOMMENDATIONS:		
	That Cabinet **Approve;**	
	(i)	a revised tenure mix of; 37 Social Rent, 29 Affordable Rent and 37 Shared Ownership properties. (with additional reference to the exit strategy recommendation (ii), which may change the mix.
	(ii)	further to recommendation (i) that the final unit-specific designation and therefore number of Shared Ownership homes be determined according to sales demand and by implementation of an exit strategy involving redesignation to rent as detailed in this report to be adapted as required. Further detail can be found in the Exit Strategy.
	(iii)	that the internal property upgrade specification for the additional 18 number Shared Ownership homes is amended from that provided for the original 19 Shared Ownership homes. (Refer to appendix 2 Shared Ownership fit out specification).
	(iv)	the procurement of a Shared Ownership Advisor and Shared Ownership Sales & Marketing Partner to include the Shared ownership homes in recommendation (i) (18 No. extra) with scope for the appointments to reduce in line with the exit strategy in recommendation (ii) .
	(v)	to delegate authority to the Head of Property to approve the final details relating to all matters outlined in this report, to conduct procurement activity and appoint successful bidders and to approve and implement any changes to tenure mix required in accordance with the exit strategy.
	That Cabinet **Note;**	
	(vi)	If the scheme results in the creation of a number of specialist housing units (homes), requiring shared occupancy, which created multiple tenancies, the total number of units (homes) will increase to be more than the 103 total.
REASONS FOR REPORT RECOMMENDATIONS		
1	The proposed tenure mix achieves a positive Net Present Value as detailed in confidential appendix 3.	
2	To increase the number of Shared Ownership Homes on the development in line with The Corporate Plan Southampton: City of Opportunity - 2021-2025 aspirations to increase the opportunity of home ownership at Starboard Way under a Shared Ownership model.	
3	To provide an exit strategy in the event of inadequate sales demand. Such an exit strategy allowing all 4 bed homes which prove unmarketable as Shared Ownership to be delivered instead at Social Rent.	

4	To provide a mechanism which can be flexible to respond to sales demand, to create a sustainable balance between housing need from people on the council's housing register and meeting the Corporate Plan Southampton: City of Opportunity - 2021-2025.
5	To maintain the development's financial viability in line with a positive *Net Present Value.*
6	In order to simplify council processes and prevent disparity in rent levels for neighbouring residents the same rental model will apply to all similar house types: • all 2 and 3 bed houses for rent to be Affordable Rent. • all 1 and 2 bed flats for rent to be Social Rent • all 4 bed houses for rent to be Social Rent.
7	Due to the current stage of construction, recommendation (iii) will substantially mitigate against abortive costs. Specification upgrades for this tenure to be confined to freestanding cookers, shower screens, soft close toilet seats and carpets.
ALTERNATIVE OPTIONS CONSIDERED AND REJECTED	
	<u>Do nothing</u>
8	This is not consistent with The Corporate Plan Southampton: City of Opportunity - 2021-2025.
9	The current approved mix did not include Social Rent. The proposed change to include a number of Social Rented properties is in line with the Council's Tenancy Strategy and provides more rental choice for tenants.
10	Imminent handovers of completed properties would either remain void, pending a different formal approval, or alternatively need to be let within a narrower tenure choice.
	<u>Alternative unit tenure designation</u>
11	1 and 2 bed flats and 4 bed houses let at Affordable Rent instead of the recommended Social Rent would make them less affordable. There is opportunity within the financial model to make them more affordable, by letting them all at Social Rent.
12	Letting 1 and 2 bed flats and 4 bed houses at various combinations of Affordable Rent and Social Rent would complicate council processes and cause a disparity in rent levels for neighbouring residents.
13	Allocation of more homes as Shared Ownership than the recommendation is not consistent with marketing programme requirements or timings of property completions.
14	Allocation of fewer homes as Shared Ownership than the recommendations is not consistent with The Corporate Plan Southampton: City of Opportunity - 2021-2025. The recommended exit strategy does however allow for fewer Shared Ownership homes in the event of inadequate sales demand.

DETAIL	
15	The recommendations of the report act to increase Shared Ownership numbers instead of provision of Social Rent homes. This has been identified as something which requires scheme specific approvals under the Tenancy strategy.
16	At the original Cabinet/Council approval stage for the project in July 2019, 47 of the 103 homes were designated as Shared Ownership. (Mix; 47 Shared Ownersip:56 Affordable Rent)
17	Then the number of Shared Ownership homes was subsequently reduced under delegated powers to 19 in January 2021, which resulted in an increase in the number of homes being allocated for Affordable Rent. (Mix: 19 Shared Ownership, 84 Affordable Rent)
18	The Corporate Plan Southampton: City of Opportunity - 2021-2025 states that 'We will provide people with choices for home ownership'. The proposal to increase the number of Shared Ownership homes at Starboard Way is consistent with this objective.
19	Because of the ongoing construction delivery programme of the project and previous handovers and lettings, the choice of properties to reassign to Shared Ownership is reduced.
20	9 of the proposed Shared Ownership homes are 4 bed houses. Historically in the sector this has not proven to be a house type which typically sells in great numbers. The report however details an exit strategy which should allow reversion to rented tenure in the event of inadequate sales demand. (See paragraph 26).
21	Provided that risk management is implemented in line with the recommended exit strategy and that final tenure designation decisions can be made swiftly according to changing circumstances, the risk will be mitigated. Significant void periods would be undesirable, costly and would not respond to housing need from people on the council's housing register. Confidential appendix 3 details some of the void implications in terms of costs.
22	This should mean that properties being marketed for Shared Ownership and which do not attract sufficient sales demand, can instead be let as rented homes to people on the council's housing register.
23	The recommended mix could therefore adapt to sales demand to create a balance between responding to housing need from people on the council's housing register and meeting the Corporate Plan Southampton: City of Opportunity - 2021-2025.

24	The new scheme mix will be as shown below.

	Flat				House				Total
	0	**1**	**2**	**3**	**1**	**2**	**3**	**4**	
Social Rent	0	14	18	0	0	0	0	5	37
Affordable Rent	0	0	0	0	0	18	11	0	29
Shared Ownership	0	3	6	0	0	0	19	9	37
Overall	**0**	**17**	**24**	**0**	**0**	**18**	**30**	**14**	**103**

	See paragraphs 1 to 7 detailing the reasons for the recommendations.
25	If the scheme results in the creation of a number of specialist housing units (homes), requiring shared occupancy, the total number of units will increase to be more than the 103 total. Details are contained in appendix 1.
26	An external market appraisal was commissioned for the scheme in order to received expert advice on the marketability of Shared Ownership. Due to its commercial sensitivity this information is contained in confidential appendix 3. The information in this report has shaped the recommended exit strategy. See appendix 2.
27	The market appraisal advice with regards to the 4 bed houses is that '*'historically, although 4-bedroom shared ownership homes have not had very strong demand, there has been a historical need for small numbers of such units.*'' The advice does however say that '*'potential purchasers may wish to buy a 4 bedroom to convert one into a home office with the trend of 'home working' being accelerated due to the COVID pandemic.''*
28	The sales advice received states that Southampton City Council should consider offering just four of the 9 x 4 bed properties for Shared Ownership. Initially, the council would like to offer all 9 homes for Shared Ownership. However, it will not be financially sustainable for the Council if there is little or no interest in these units (homes). If this proves to be the case then the homes could instead be redirected for rent, to people on the housing waiting list. The exit strategy in Appendix 4 details action in event of poor demand for Shared Ownership.
RESOURCE IMPLICATIONS	
Capital/Revenue	
29	The details of the financial modelling are contained in Confidential appendix 4. Current modelling shows that the outturn financial viability for the Housing Revenue Account (HRA) is contained within that of the previous approval.
30	The appraisal has shown that all rented 4 bed properties can be delivered at Social Rents. Social Rents are circa £90 per week cheaper than the alternative Affordable Rent.
31	Because implementation of the exit strategy could have a range of tenure outcomes, it could also deliver a range of financial outcomes. However, all outcomes would still fall within the appraisal viability.

Property/Other	
32	Financial modelling includes allowances for maintenance and cyclical repairs related to tenure type.
33	Project management resources are likely to be relatively high in the administration of exit strategy. Therefore, there will be a need to maintain appropriate resources in the Regeneration team until completion of the project and all homes are let or sold.
LEGAL IMPLICATIONS	
Statutory power to undertake proposals in the report:	
34	The recommendations of the report act to increase Shared Ownership numbers. This has been identified as something which under the Tenancy Strategy requires scheme specific approval from Cabinet. Any scheme specific approval under the strategy must be considered on a case-by-case basis and requires a report to Cabinet setting out the full evidence base and reasons for stand-alone scheme approval including the financial implications for the HRA.
35	The council can make use of Affordable Rent as detailed in the Southampton Tenancy Strategy 2020-25. The council will only make use of Affordable Rent as an alternative to the default Social Rent after careful consideration, on a scheme-by-scheme basis, of the impact on the Housing Register as well as Local Housing Allowance rates and affordability.
36	The Council must comply with the requirements set out in the Homes England Rent standard 2020, which requires approval of the Secretary of State or a Homes England Housing Supply delivery agreement. Where Affordable Rent is being charged, the maximum rent inclusive of service charge for a new tenant under a new tenancy is 80% of the market rent.
37	Under Section 9 of the Housing Act 1985 the council has the power to provide housing accommodation.
38	Under Section 21 of the Housing Act 1985 the council has the general power of management of housing accommodation.
39	The council has a duty under the Local Government Act 1999 to make arrangements to secure continuous improvement in the way in which its functions are exercised, having regard to a combination of economy, efficiency and effectiveness-the best value duty.
40	Under Section 3 of the Local Government Act 1972 the Council has the power to do anything incidental to the exercising of any of its functions.
41	The general power of competence under section 1 of the Localism Act 2011 gives local authorities a broad range of powers "to do anything that individuals generally may do" subject to limits within other legislation and there are no adverse limits on the proposed scheme under the current legislation.

Other Legal Implications	
42	The completed legal agreement forming part of the planning consent (the Unilateral Undertaking, under Section 106 of the Town and Country Planning Act) allows for a request to change the agreed s106 units (homes) to be made prior to occupation of the units (homes).
43	The design sale and marketing of any scheme is subject to compliance with the Equalities Act 2010 and in particular s.149 , Public Sector Equalities duty to ensure rights of access to those who have protected characteristics and to eliminate discrimination in access to public services and assets.
RISK MANAGEMENT IMPLICATIONS	
44	Any increase at all in Shared Ownership numbers introduces an additional sales risk. 4 bed Shared Ownership homes in particular, present an additional potential risk because of their size. This larger occupancy house type is less in demand than smaller house types and affordability becomes an increased associated risk resulting in poor sales, voids and loss of income.
45	Provided that risk management is implemented in line with the recommended exit strategy in this report and that final tenure designation decisions can be made swiftly according to dynamic circumstances, the risk will be mitigated. This would act to protect the council from reputational damage and help to maintain scheme financial viability.
POLICY FRAMEWORK IMPLICATIONS	
46	The proposals in this report reflects the Council's Corporate Plan 2021-2025, Southampton City Council Housing Strategy 2016-2025, the Core Strategy and the Southampton City Council Tenancy Strategy 2020-2025.

KEY DECISION?	**Yes**
WARDS/COMMUNITIES AFFECTED:	**Coxford**
SUPPORTING DOCUMENTATION	
Appendices	
1.	Specialist Housing
2.	Exit Strategy
3.	Sales and Marketing advice - confidential appendix 3
4.	Cost & Viability - confidential appendix 4

Documents In Members' Rooms

1.	None
Equality Impact Assessment	
Do the implications/subject of the report require an Equality and Safety Impact Assessment (ESIA) to be carried out.	**Yes**
Data Protection Impact Assessment	
Do the implications/subject of the report require a Data Protection Impact Assessment (DPIA) to be carried out.	**No**
Other Background Documents **Other Background documents available for inspection at:**	

Title of Background Paper(s)		**Relevant Paragraph of the Access to Information Procedure Rules / Schedule 12A allowing document to be Exempt/Confidential (if applicable)**
1.	None	

Appendix 2

Specialist Housing for Adults with Learning Disabilities at Starboard Way

Homes England define *Specialist Housing* as housing that is for a targeted client group which can include older, vulnerable and/or disabled people.

At Starboard Way some properties have been identified for Specialist Housing, specifically to be used by people with Learning Disabilities.

4 x ground floor flats and 2 x 4 houses are being targeted by the council for occupation by this client group.

Units identified at Starboard Way

Property Type	Access	No of Bedrooms	Occupation (general needs basis)	Size (M2)
Ground Floor Flat	Ground	2	2B/4P	62.2
Ground Floor Flat	Ground	2	2B/4P	63
Ground Floor Flat	Ground	1	1B/2P	48.5
Ground Floor Flat	Ground	2	2B/4P	63
House	3 storey	4	4B/6P	117
House	3 storey	4	4B/6P	117

The use of these properties as Specialist Housing is dependent on work being led by Housing, Legal and Adult Social Care to overcome issues relating to both the type of tenancy that needs to be granted when used in the intended manner, and the suitability of the Allocations policy to ensure units are used by the intended client group.

A separate project team is progressing this item due to the issues not being isolated to this particular project.

It is anticipated that the matters will be resolved to coincide with the properties becoming available (current expected ready dates are March 2022 for the flats and April 2022 for the 4 bed houses).

However, it should be noted that there is a risk that a satisfactory resolution is not found at the time properties become available and they are used for other purposes. (Please see rental stream impact below)

Reporting and approvals will be dealt with separately by appropriate delegated decisions outside of Cabinet.

Significance for Starboard Way Tenure Mix Report

Clarifications need to be made to tenures, tenancy numbers for the Cabinet report.

It should be noted that because shared accommodation features in respect of most of the Learning Disabilities homes, in implementing these proposals the overall numbers of 'units' on the Starboard Way scheme will change from the figures within the Starboard Way tenure mix report.

Total rental stream income for each flat or house (whatever the occupation level) will be greater than, or be equal to that of the property, assuming the general needs designation of the property within the Starboard Way Tenure Mix report.

There are significant annual revenue expenditure savings from council budgets to be gained. The current assumption is that the net implications of the final form of the delivery model for these properties will be cost neutral (or positive) in respect of the figures in this report.

Appendix 4 - Exit Strategy

1. Introduction

An external market appraisal was commissioned for the Starboard Way scheme to obtain expert advice on the marketability of Shared Ownership homes. (Confidential appendix 3.) The information in the market appraisal has shaped the recommended exit strategy.

The market appraisal advice with regards to the 4 bed houses is that ‘*’historically, although 4-bedroom shared ownership homes have not had very strong demand, there has been a historical need for small numbers of such units.*’’ The advice does however say that ‘*’potential purchasers may wish to buy a 4 bedroom to convert one into a home office with the trend of ‘home working’ being accelerated due to the COVID pandemic.’’*

The advice received states that Southampton City Council should consider offering just four of the 9 x 4 bed properties for Shared Ownership.

The council would not want homes to be marketed for Shared Ownership when sales demand is not sustainable. The homes could instead be targeted for rent, to people on the housing waiting list. This appendix details an exit strategy which should allow reversion to rented tenure in the event of inadequate shared ownership sales demand.

Provided that risk management is implemented in line with the recommended exit strategy and that final tenure designation decisions can be made swiftly according to dynamic circumstances, void risk will be mitigated. This should mean that properties being marketed for Shared Ownership and which do not elicit qualified sales demand, can be instead let as rented homes to people on the council’s housing register.

2. Exit Strategy

The exit strategy is detailed below in three sections relating to the different house/flat types.

2.1 4 bed Shared Ownership houses

<u>Initially market 4 of the 9 x 4 bed homes for Shared Ownership (plots 67–70)</u>

- If no interest from prospective purchasers who are assessed to be viable after 6 weeks of marketing:
    - take all 4 properties (plots 67–70) off the market
    - allocate all 9 properties as Social Rent. (plots 67–70 & 71-75)

- If interest only from 1 or 2 prospective purchasers who are assessed to be viable after 6 weeks of marketing:
    - take 2 properties (within plots 67–70) off the market
    - allocate 7 properties as Social Rent.
- If interest from 3 or 4 prospective purchasers who are assessed to be viable after 6 weeks of marketing and at least 2 deposits have been taken:
    - obtain updated sales advice on the prospect of viable customers for the remaining batch of 5 properties (plots 71-75). (Demand for other properties might be exhausted despite the interest to date)
    - if advice is positive, release properties (plots 71-75) one by one incrementally for marketing to meet the predicted demand
    - however, prior to the first releases for marketing of plots 71-75 ensure that at least 2 properties (within plots 67–70) are sold and deposits are secured for the other 2 plots
    - prior to any further releases for marketing of plots 71-75 all but one of the preceding property releases should have deposits secured against them
- If any property has been marketed for 3 months and a sale has not been achieved nor a deposit taken for it
    - take the property off the market
    - allocate it as Social Rent.

2.2 3 bed Shared Ownership houses

These are the original 19 x 3 bed houses approved Shared Ownership tenure in January 2021. (Plots 48-66.) Marketing advice is currently positive.

Initially market all 19.

- If a deposit has not been taken on any individual property which has been marketed for 5 months:
    - take the property off the market
    - allocate the property as Affordable Rent.

2.3 1 and 2 bed Shared Ownership flats

These comprise a singe 1 bed and two 2 bed flats on each of the 3 floors of apartment Block C: 9 homes. (Plots 39-47). All flats share a common entrance core.

It is uncommon within the sector for rented tenures and sale tenures to share a common entrance core.

An exit strategy for poor sales does not form part of the recommendations.

3. Shared Ownership fit-out specification

In the Registered Provider sector, Shared Ownership homes often have upgrades specified in respect of certain elements of internal fit-out. Usually, these upgrades are confined to kitchens, bathrooms and floor coverings more generally.

Upgrades already specified for the 19 No. 3 bed Shared Ownership homes approved for this tenure in January 2021 include:

- Built in ovens and hobs and extractor hoods
- Kitchen spotlights
- Glass shower screens
- Soft close toilet seats
- Carpets

At the current stage of construction, specification of all the above upgrade items to the newly designated Shared Ownership homes would incur abortive costs and delays. Primarily this is due to changes to kitchen unit layouts to incorporate built-in appliances and electrical wiring.

To avoid any significant abortive costs or delays it is proposed that freestanding cookers be provided instead of built-in appliances for the additional Shared Ownership homes. Shower screens, soft close toilet seats and carpets are still recommended. This is an adaptation to the existing principles of specification upgrades.

The recommended exit strategy involving delivery of rental units instead of additional Shared Ownership homes in the event of inadequate sales demand, could present significant complexities to internal fit-out. However, by adopting the above upgrade fit-out specification principle, a pragmatic approach to the exit strategy can be made.

This proposal is that upgrades specified for the additional Shared Ownership homes be confined to:

- Freestanding ovens
- Glass shower screens
- Soft close toilet seats
- Carpets

This page is intentionally left blank

Document is Confidential

This page is intentionally left blank

Document is Confidential

This page is intentionally left blank