

Maes Llafur Cytûn Sir Gaerfyrddin ar gyfer Crefydd, Gwerthoedd a Moeseg 2022

Carmarthenshire Agreed Syllabus for Religion, Values and Ethics 2022



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1. Preface – Director of Education

I am pleased to share with you our Carmarthenshire Agreed Syllabus for Religion, Values and Ethics which will support all schools in designing and resourcing their RVE curriculum.

Religion, Values and Ethics sits within the Humanities area of learning, and using the ‘what matters’ statements, together with the four purposes of the Curriculum for Wales, this syllabus alongside the Welsh Government RVE guidance will ensure that schools facilitate the teaching and delivery of pluralistic, objective and critical RVE.

Religion, Values and Ethics will support in developing our learners into religiously and culturally literate young people. Through high quality and excellent RVE provision, our learners from Carmarthenshire will be ready to take their place as ethical and informed citizens of our rapidly changing society.

As a mandatory element of the curriculum, this Agreed Syllabus has been written in line with legislation as so all those who are charged with RVE curriculum design must have due regard to this syllabus. It is not intended to be used as a curriculum plan nor as a scheme of work, more a syllabus that outlines the domains of the subject and one that can be used, with school subsidiarity and autonomy to develop each school’s bespoke curriculum.

If you do require support with your RVE curriculum design, pedagogy or resources, please contact Carmarthenshire SACRVE who can support in steering you towards excellence with your RVE provision.

Gareth Morgans
Director of Education

2. Forward from Carmarthenshire SACRVE

To all Carmarthenshire schools,

We are delighted to share our 2022 RVE Agreed Syllabus for Carmarthenshire with you. Religion, Values and Ethics is not only a mandatory element of the Curriculum for Wales but also has a very significant role in allowing our learners to achieve the four purposes of the curriculum. We are committed to ensuring that our learners receive the very best educational experiences within Carmarthenshire and are confident that this RVE syllabus will support schools in developing a challenging, rich and robust RVE curriculum.

Carmarthenshire SACRVE fully supports the teaching and learning of RVE within Carmarthenshire that facilitates a deep understanding of religion, faith and secularism within today's society and it is anticipated that this syllabus provides learners with the knowledge, skills and experiences necessary for them to develop their own worldview and find their way in our multi religious and multi secular world.

We wish you great success with your RVE curriculum design and fully offer our support and advice, should you need it as you implement this syllabus for our Curriculum for Wales learners.

3. RVE within the Curriculum for Wales

(Welsh Government RVE Guidance)

Religion, Values and Ethics (RVE) is a statutory requirement of the Curriculum for Wales and is mandatory for all learners from ages 3 to 16. RVE forms part of the Humanities Area of Learning and Experience (AoLE). The Area encompasses Business Studies, Geography, History, Religion, Values and Ethics and Social Studies. These disciplines share many common themes, concepts and transferable skills whilst having their own discrete body of knowledge and skills.

RVE within the Curriculum for Wales can offer a distinctive contribution to the realisation of the [four purposes](#) for all learners. As such, this syllabus supports schools and settings in developing provision for RVE that prepares learners in Wales for life and work in a fast-changing and diverse world, as responsible and informed citizens.

RVE guidance is located within the Humanities Area and incorporates a range of disciplinary approaches that can be used by learners to engage critically with a broad range of religious and non-religious concepts. For example, disciplinary approaches relevant to RVE may include religious studies, philosophy, theology, sociology, psychology, and anthropology. There are also strong relationships between RVE and the other disciplines within Humanities as well as with other Areas.

Concepts are important in RVE because they are central ideas that help learners to make sense of and interpret human experience, the natural world and their own place within it. Learners will have opportunities to explore RVE concepts through a variety of sub lenses which make up the RVE disciplinary lens. These concepts and sub lenses are set out in this RVE guidance.

In the Curriculum for Wales, RVE is objective, critical and pluralistic, both in content and pedagogy; it is not about making learners 'religious' or 'non-religious'. The expression 'objective, critical and pluralistic' comes from European Convention on Human Rights case law. The Curriculum and Assessment (Wales) Act 2021 ensures that all learners must be offered opportunities through RVE to engage with different religions and non-religious philosophical convictions in their own locality and in Wales, as well as in the wider world.

4. Legal requirements

(Welsh Government RVE Guidance)

The summary of legislation can be found [here](#).

The Carmarthenshire Agreed Syllabus has been developed in line with the legislation from the Curriculum and Assessment (Wales) Act (2021) together with the Education Act (1996) as amended by the Curriculum and Assessment (Wales) Act 1996.

The Carmarthenshire Agreed Syllabus for Religion, Values and Ethics (RVE) reflects both religious beliefs and also non-religious beliefs which are philosophical convictions within the meaning of Article 2 Protocol 1 of the European Convention on Human Rights (A2P1). These include beliefs such as humanism, atheism and secularism. That is not an exhaustive list but just examples of the sort of beliefs that are within scope of RVE. These changes make explicit what the law already requires in respect of pluralistic RVE.

Community schools, foundation and voluntary schools without a religious character

The Act requires the provision in the curriculum for teaching and learning encompassing RVE to have been designed having regard to the agreed syllabus. (The “agreed syllabus” in the context of the Schedule is the RVE syllabus adopted by the local authority under section 375A of the 1996 Act for use in schools maintained by the authority). The Act requires this RVE provision to be implemented for all learners.

Foundation and voluntary controlled schools that have a religious character

For these schools, the Act requires the provision in the curriculum for teaching and learning encompassing RVE to have been designed having regard to the agreed syllabus.

However, in the case of these schools, there is an additional requirement which applies only if the provision that has been designed having regard to the agreed syllabus does not accord with the school’s trust deed, or the tenets of its religion or religious denomination.

Voluntary aided schools that have a religious character

For these schools the Act requires the curriculum to make provision for teaching and learning in respect of RVE that accords with the school's trust deed or the tenets of its religion or denomination.

Again, there is an additional requirement. For schools of this type, the additional requirement applies only if the provision that has been designed (that is, which accords with the trust deed or tenets of the school's religion or denomination) does not accord with the agreed syllabus. In this case, the school's curriculum must also include provision for RVE that has been designed having regard to the agreed syllabus.

RVE Post 16

RVE post 16 will no longer be mandatory in schools, by virtue of the Act provisions. In accordance with section 61 of the Act, all learners over the age of 16 will now be able to opt into RVE, where previously there was a requirement for all learners in sixth form to study religious education. If a learner chooses to opt into RVE, then the school or college must provide RVE which is objective, critical and pluralistic. This approach is consistent with the principle that learners of sufficient maturity should be able to make decisions that relate to their own learning. This will apply to all learners following the Curriculum for Wales.

Where a learner requests RVE pursuant to section 61 of the Act, the RVE must be designed so that it:

- reflects the fact that the religious traditions in Wales are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Wales
- also reflects the fact that a range of non-religious philosophical convictions are held in Wales.

Section 61 of the Act does not prevent a school from imposing a requirement that all learners in its sixth form undertake compulsory RVE classes; nor does it prevent a school that adopts this approach from providing compulsory sixth form RVE that accords with the school's trust deeds, or the tenets of its religion, or religious denomination ("denominational RVE"). The content of such denominational RVE remains a matter for the

school with the curriculum design being in accordance with the school's trust deeds or tenets of its religion.

This syllabus refers to RVE for 3-16 learners. If post 16 learners request RVE provision and support is required, please contact Carmarthenshire [SACRVE](#) and they can advise, if needed.

The right to withdraw in the Curriculum for Wales

From September 2022, there will be no parental right to withdraw from RVE in respect of all learners up to and including year 6, as the Curriculum for Wales will be implemented by all primary schools and settings from this date. This will also apply to learners in year 7 whose schools have adopted the Curriculum from Wales. It will then be implemented as the Curriculum for Wales is delivered to subsequent year groups.

Please contact Carmarthenshire [SACRVE](#) for clarification or support if needed.

5. The Welsh Government RVE Guidance

(Welsh Government RVE Guidance)

The guidance can be found [here](#). This syllabus is to be read in conjunction with, and used alongside, the RVE guidance.

The Welsh Government guidance on RVE contained within the Humanities Area is statutory and published under section 71 of the Curriculum and Assessment (Wales) Act 2021 (the Act) and designed to assist those responsible under the Act for designing the RVE syllabus as part of the school curriculum.

6. Census 2011

NB: This will be updated when the 2021 data is available.

Carmarthenshire has a diverse population. In the 2011 Census, 62% of respondents stated that they were Christian, 0.3% Muslim, 0.2% Buddhist, 0.2% Hindu, 0.07% Sikh and 0.04% Jewish. Of the remaining population, 29% stated that they had no religion, 0.5% other religion and 8% did not respond. There are many different languages spoken in Carmarthenshire schools. Carmarthenshire schools are therefore very diverse, and

appreciating this diversity and these differences will be important for schools to factor in with their RVE curriculum design process.

Religion	England and Wales %	Wales %	Carmarthenshire
Buddhist	0.4	0.3	0.2
Christian	59.3	57.6	62
Hindu	1.4	0.3	0.2
Islam	4.8	1.5	0.3
Jewish	0.5	0.1	0.04
Sikh	0.8	0.1	0.07
No religion	25.1	32.1	29
Any other religion	0.4	0.4	0.5
Did not answer	7.2	7.6	8

7. The co-construction of the Agreed Syllabus

In accordance with the United Nations Convention for the Rights of the [Child](#), pupil voice has been used to support the development of, and help shape the Carmarthenshire Agreed Syllabus for RVE. The needs of schools and RVE practitioners have also been audited and SACRE faith representatives have been given the opportunity to share the ‘non-negotiables’ and core knowledge of their faith. This is therefore a truly co-constructed and locally Agreed Syllabus for RVE.

8. Aims of RVE

RVE and the four purposes

At the heart of the Curriculum for Wales are the [four purposes](#), which are the key drivers for curriculum design and, as such, should be the focus of all curriculum development. The four purposes set out the aspirations for all learners.

By the age of 16, they should be:

- ambitious, capable learners, ready to learn throughout their lives
- enterprising, creative contributors, ready to play a full part in life and work
- ethical, informed citizens of Wales and the world
- healthy, confident individuals, ready to lead fulfilling lives as valued members of society

In the Humanities Area, the statements of what matter contribute to realising the four purposes of the curriculum. These are:

1. Enquiry, exploration and investigation inspire curiosity about the world, its past, present and future.
2. Events and human experiences are complex, and are perceived, interpreted and represented in different ways.
3. Our natural world is diverse and dynamic, influenced by processes and human actions.
4. Human societies are complex and diverse, and shaped by human actions and beliefs.
5. Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action.

Excellent RVE will support learners' religious literacy. Defining religious literacy is complex and controversial. For the purpose of the syllabus, we are focusing on religious literacy as allowing learners access to develop their knowledge and understanding of the religious and non-religious [philosophical](#) convictions/ worldviews of Carmarthenshire, Wales and the world. Through effective planning, high-quality curriculum design and teaching, learners will not only have the opportunity to develop their knowledge of religion and non-religious philosophical convictions/ worldviews, but also learn how to hold balanced and well-informed conversations and judgments. Religiously literate learners will be enabled to confidently take their place within our diverse multi-religious and multi-secular society, they will be able to think independently, be reflective and able to evaluate fairly and critically. They will be informed and ethical citizens with the ability to be actively involved and contributing members of their communities, whether local, national or global.

9. Suggested guidance on time allocation

Schools have subsidiarity over their curriculum design. It is a decision for each school to make regarding how RVE will be delivered. The options include:

- (a) RVE fully incorporated into the Humanities Area of Learning;
- (b) RVE delivered via cross-curricular or inter-disciplinary themes;

- (c) The synergy of RVE with other subjects explored within the curriculum whilst also maintaining a discrete presence as a distinct subject.

Whichever approach is taken by individual schools, the curriculum for RVE should be experienced through an objective, critical and pluralistic approach and should ensure that RVE is given parity with the other subjects within the Humanities area.

Objective	Critical	Pluralistic
RVE should explore the reality of facts relating to religion and beliefs in Carmarthenshire, Wales and the world today. It should not be influenced by personal or institutional feelings of beliefs.	RVE should encourage learners to think deeply and make skilful judgements in the way that they explore truth.	RVE should help learners explore and appreciate a diverse range of ideas, beliefs, practices and traditions.

10. Objectives of the Agreed Syllabus

The Agreed Syllabus is not designed to be a scheme of work, but rather a helpful guide and legal reference point for schools to support them in designing an appropriate and relevant curriculum for their learners, which includes RVE within the Humanities Area. It is intended that this syllabus be used in conjunction with the RVE guidance. The approach of the Curriculum for Wales Framework is based on the principle of subsidiarity and, as such, the Agreed Syllabus recognises and reflects the autonomy of each school and setting in realising its own curriculum.

The Agreed Syllabus is written to empower and support teachers and schools to make provision for all pupils to not only meet the four purposes of the Curriculum for Wales, but also prepares learners for life within our multi-religious and multi-secular world. The Agreed Syllabus recognises that while the principal religions and their traditions in Carmarthenshire

and Wales should be taught in all schools, other beliefs (including non-religious philosophical convictions such as humanism and atheism) are now a recognised part of life within local areas in Wales and beyond. This is reflected in the Act which states that the Agreed Syllabus:

- must reflect the fact that the religious traditions in Wales are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Wales
- must also reflect the fact that a range of non-religious philosophical convictions are held in Wales

Those charged with curriculum design for RVE are responsible for ensuring that the RVE provided within their setting adheres to this legislation. Carmarthenshire [SACRVE](#) can advise if needed.

11. Teaching and learning in RVE

In developing the RVE curriculum and teaching and learning opportunities for learners within RVE, consideration should be given to:

1. Preventing learners from developing misconceptions about religion and non-religious philosophical convictions/worldviews. This requires that the curriculum is based on academic study and scholarship.
2. Developing a curriculum that allows learners to develop their knowledge and understanding in sufficient depth and avoids superficial coverage of chosen content.
3. Creating a curriculum that is structured and well-sequenced which will support learners in their development through the progression steps.

12. Inclusion

(Welsh Government RVE Guidance)

All learners with additional learning needs (ALN) should be supported to overcome barriers to learning and explore their potential in RVE. Schools and settings providing education for learners with ALN, including those with profound and multiple learning difficulties, should consider how best to meet the needs of all learners when planning and providing effective learning opportunities in RVE.

Considerations may include, for example:

- active, multi-sensory approaches to introduce new learning in RVE, taking account of the varied needs and interests of every learner.
- inclusive opportunities for learners to experience awe and wonder in a variety of environments.
- using a variety of stimuli, such as religious and non-religious artefacts and relevant contexts.
- full participation of all learners including those who use a means of communication other than speech.
- activities that include all learners both inside and outside the classroom, for example, when visiting local places of worship and other special places of significance.

When working with learners with additional learning needs, practitioners and carers should be aware of the school or setting's approach to RVE within the Humanities Area.

For further information on ALN refer to guidance on [Routes for Learning](#) and the Additional Learning Needs Code for Wales 2021.

Education in funded non-maintained nursery settings

RVE provision in a funded non-maintained nursery setting should be considered as part of an overarching holistic approach to learning and development. The 'Designing your curriculum for RVE' section above provides further information on RVE for ages 3 to 16, to support practitioners in these settings with this holistic approach.

Young learners are endlessly curious; they enjoy exploring and investigating by themselves and with others, and naturally ask questions about life and the world around them. Through engaging, practical, integrated activities in this period of learning, they can begin to learn more about themselves, other people and the wider world.

Effective, learner-centred pedagogy, which is responsive, dynamic and embedded in strong relationships, should be central to the development of RVE provision in a setting. Through play, learners are able to develop their ideas, opinions and feelings with imagination, creativity and sensitivity, which can help inform their view of the world. Spending time outdoors supports learners' social, emotional, spiritual and physical development, as well as their well-being. Being outdoors also helps them to develop an awareness of the need to show care and respect for living things.

Learners in this period of learning are beginning to understand the concept of 'difference'. Practitioners should encourage them to share their knowledge and experiences of their own beliefs, heritage and traditions, as well as those of others (for example, through songs, stories and role-play). This can help young learners understand more about themselves, as well as about experiences and viewpoints, which may differ from their own.

A supportive, nurturing environment, where learners can learn about each other's differences and similarities, can help them to begin to develop respectful relationships and a sense of responsibility. They can begin to explore the language of rights and start to understand their right to believe different things and follow different beliefs. Through this, learners from an early age can begin to identify and understand how their actions may affect others, and learn to reflect on and revise their own perspectives, as appropriate.

For all learners in all settings, RVE curriculum design must ensure that RVE is objective, critical and pluralistic.

Education other than at school

All learners have a right to an education. When considering how best to meet the needs of their learners, providers of education other than at school (EOTAS), including pupil referral units (PRUs), are required to have regard to the mandatory curriculum components, which include RVE, and secure provision in relation to them so far as that would be reasonably possible and appropriate for the individual learner.

Learners' experiences should enable them to explore RVE concepts through the statements of what matters in the Humanities Area, using various sub lenses in RVE, which are provided in this guidance. Such settings are not required to deliver the agreed syllabus. However, the RVE provided in these settings must still satisfy the pluralistic requirement.

More information on the legislative requirements for PRUs and EOTAS can be found in the [legislation section](#) of the Curriculum for Wales Framework.

13. United Nations Charter for the Rights of the Child

The Curriculum and Assessment (Wales) Act 2021 includes a 'duty to promote knowledge and understanding of the United Nations Conventions on the rights of children and persons

of disabilities’. It is imperative that when schools are developing their RVE curriculum, they not only incorporate opportunities for learners to learn about human rights and the UNCRC and UNCRPD, but also that learners are given the opportunity to participate in curriculum design. The cross-cutting themes for curriculum design, found [here](#) categorise three elements of human rights education, all of which should be incorporated into the RVE curriculum:

1. Learning about human rights – incorporates understanding human rights and the sources of those rights, including the UNCRC and the UNCRPD.
2. Learning through human rights – is about the development of values, attitudes and behaviours that reflect human rights values.
3. Learning for human rights – is about the motivation of social action and empowerment of active citizenship to advance respect for the rights of all.

This syllabus has been designed with these considerations of human rights in mind.

14. Anti-Racist Wales

Curriculum design in RVE should ensure that it adheres to the Race Equality Action plan for [Wales](#) to allow learners in Carmarthenshire to engage with different historical, racial, cultural and ethnic experiences. Learners should have opportunities to learn about Black, Asian and Minority Ethnic stories within their RVE lessons and should be supported with a curriculum that demonstrates an understanding of anti-racism and challenges stereotypes and harmful norms.

15. Cynefin

Cynefin, literally translated as ‘habitat’ is identified within the Welsh Government’s Curriculum framework as a narrative that should thread through all of the learning experiences that learners are provided with. Cynefin is not just a place in a geographical sense, but a place of cultural, social and historical significance which has shaped and continues to shape the community that inhabits it. There are many rich opportunities to weave the cynefin thread into an RVE/Humanities curriculum. These would include St Martin’s Church & cemetery, Skanda Vale, Llandyfeisant Church and Whitland Abbey ruins. There are many resources available to support with this, including [Land of Legends \(en-GB\)](#) and [Ashram, temples & hospice - Skanda Vale](#)

Providing opportunities for learners to explore their local areas will provide a rich and valuable understanding of their habitat and 'cynefin' and demonstrate how the myths, legends and sacred and cultural sites have helped shape their community and its interaction with wider communities, the nation and the world. A recommended approach to develop cynefin within Carmarthenshire would be the 'traed, cam, naid' approach which will allow learners to understand their immediate culture and local context and how it relates to the wider context. Contact Carmarthenshire [SACRVE](#) for advice if needed.

16. Spiritual Development

Spiritual, moral, social and cultural (SMSC) development will be developed through the whole curriculum designed and adopted by each individual school. Along with all other areas of the curriculum, RVE will be expected to make a contribution to SMSC development, it is not wholly an RVE specific duty or responsibility.

The RVE guidance gives clarity as to how RVE can contribute to this [here](#).

17. RVE 3-16

What matters in Humanities.

The statements of what matter within the Humanities AoLE are mandatory and must be incorporated not only within the curriculum design for RVE and Humanities but also within the teaching and learning opportunities and experiences developed for learners. The code can be found [here](#).

1. Enquiry, exploration and investigation inspire curiosity about the world, its past, present and future.
2. Events and human experiences are complex, and are perceived, interpreted and represented in different ways.
3. Our natural world is diverse and dynamic, influenced by processes and human actions.
4. Human societies are complex and diverse, and shaped by human actions and beliefs.
5. Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action.

Designing an objective, critical and pluralistic curriculum

RVE curriculum design must adhere to legislation, and should have regard to both the Welsh Government RVE [guidance](#) as well as this Carmarthenshire locally Agreed Syllabus.

In order to ensure that our learners develop religious literacy and become ethically, informed citizens of Carmarthenshire, Wales and the world, they should have access to the core knowledge, skills and experiences as identified in the summary tables. These have been developed to ensure that schools can design their RVE curricula to allow for spiral learning and opportunities for pupils to systematically develop their own schema. Schools will have subsidiarity with regard to the implementation of the core knowledge, skills and experiences into their curriculum design and plans.

To support with the curriculum design process, the following points should be considered by schools and settings when designing their curriculum for RVE.

- Excellent RVE should be inclusive of both religious and non-religious philosophical convictions/worldviews and these must be fairly and accurately represented.
- Local context is important in RVE. This includes the school context and the locality as well as learner and teacher knowledge and experience. Schools have subsidiarity, and the freedom to make curriculum choices according to their particular setting.
- Excellent RVE will be sequenced across all phases to allow learners to make progress consistently throughout their time in school.

Recommended knowledge, skills and experience summary tables

The recommended knowledge, skills and experience summaries should be used alongside the four purposes of the curriculum and the Humanities statements of what matters to construct the RVE curriculum. This core, enabling knowledge will not only develop religious literacy within our learners, but will also support them in becoming ethical and informed citizens of Carmarthenshire, Wales and the world.

The key knowledge, skills and experience recommendations have been kept to a minimum to allow schools to design their own RVE curriculum, which suits their context and meets the needs of their learners, as well as ensuring depth of understanding of the religious and non-religious concepts, teachings, beliefs and practices. The recommended knowledge, skills and

experience summary tables are not designed to be used as a complete or partial scheme of work, merely as a reference point to refer to when designing the RVE curriculum. This will ensure that learners are exposed to rich, powerful and enabling religious knowledge. Schools may exercise subsidiarity and create their own knowledge, skills and experience summaries based on their own curriculum designed for RVE. Where this does happen, schools must ensure that the core knowledge is provided with at least the same academic rigour as those recommended here.

- Religious literacy is essential if learners are to meet the four purposes of the Curriculum for Wales, and with this in mind, the following expectations are therefore inherent within this syllabus. By the age of 14, learners will have developed the knowledge and understanding of a wide range of religion and belief that encompasses the Abrahamic faiths, Dharmic traditions as well as other types of religious beliefs, particularly those held by communities within Carmarthenshire.
- a range of non-religious worldviews/ philosophical convictions as well as philosophical convictions.

The curriculum and choices made should reflect the traditions of the school, the local community and Wales, whilst also taking into account the global picture as well. See point 10 for legislative summary.

As the Curriculum for Wales has stage-related, rather than age-related, expectations, each school's curriculum will be fully inclusive (based on the Welsh Government RVE guidance as well as this Agreed Syllabus). The curriculum must be designed to ensure that learners are provided with rich and robust RVE learning experiences which allow all learners to make progress through a spiral curriculum 3-16.

Teachers across primary and secondary sectors are expected to collaborate and co-construct this entitlement of continuity of learning for all learners.

Knowledge, skills and experiences are set out for Christianity, the five principal religions of Buddhism, Hinduism, Islam, Judaism and Sikhism, one non-religious philosophical conviction

(Humanism) and one philosophical conviction (Ethical Veganism) as well as Values and Ethics. This does not preclude any other religions and philosophical convictions being studied.

The Carmarthenshire Locally Agreed Syllabus requires, in line with legislation that:

- Christianity should be studied across all progression steps.
- The other principle religions represented in Carmarthenshire and nationally (here identified as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the progression steps.
- Non-religious philosophical convictions, such as Humanism, atheism and scepticism should be studied across the progression steps.
- Philosophical convictions, such as Ethical Veganism and Pacifism should be studied across the progression steps.
- Other religions and worldviews, represented in Carmarthenshire and nationally, such as the Baha'i faith, Jainism and Zoroastrianism may also be studied.

Please contact Carmarthenshire [SACRVE](#) for any support required for subject knowledge, resources and/ or pedagogy.

Alongside the Curriculum for Wales documents, the knowledge, skills and experience summary tables will provide a basis for schools and practitioners to shape and develop their objective, critical and pluralistic RVE curriculum and schemes of learning.

RECOMMENDATIONS FOR KNOWLEDGE, SKILLS AND EXPERIENCES

These recommendations are intended as an aid to designing an RVE curriculum through which learners acquire increasingly sophisticated knowledge and understanding of religious and non-religious beliefs, practices and values. They are not intended to be prescriptive or exhaustive, nor should they be used, in and of themselves, as a scheme of learning. Those charged with planning the RVE curriculum may use these recommendations flexibly or design a progression model which is at least equivalent terms of academic challenge and rigour.

The recommendations allow exploration of the 7 RVE sub lenses. Designers of RVE provision may wish to be mindful of the sub lenses as set out in the Welsh Government Guidance on [RVE](#).

Abrahamic Religions	Recommended knowledge, skills and experiences		
	Progression step 1	Progression step 2	Progression step 3
Christianity	<ul style="list-style-type: none"> What is meant by the term 'Christian' One God – all-knowing, all-loving, all-powerful God as Creator Jesus as Son of God (incarnation) Advent and Christmas Churches in the local community (possible links with Social Studies) 	<ul style="list-style-type: none"> Church – importance as a place of worship, gathering and community - key features, e.g. altar, font – different types of churches Basic idea of Trinity Bible Rites of passage - Baptism/christening, Eucharist key gospel teachings, e.g. parables and miracles of Jesus Agape (unconditional love as taught by Jesus) Christian worship and prayer Simple background to Christianity in Wales (strongly links with History in Humanities AoLE), for example, St David's, The Welsh Revival (Loughor) 	<ul style="list-style-type: none"> Creation and Fall in Genesis 1 and interpretations Holy Week including Last Supper, crucifixion, resurrection Lent and Easter Pentecost and the role of the Holy Spirit Church as the Body of Christ – a worldwide community of Christians Examples of Christian teachings and values in action Understanding that there are lots of different ways to be Christian (denominations)
Islam	<ul style="list-style-type: none"> What is meant by the term 'Muslim' One God as indescribable – Allah Muhammad as the final and greatest (of 25) prophet Eid ul Fitr and Eid ul Adha The moon and star and its symbolism for Muslims The mosque in the local community 	<ul style="list-style-type: none"> The Mosque as an important focus for worship, key features, e.g., the Qibla wall, the Minaret The Quran, its revelation to the Prophet Muhammad and its importance for Muslims The life and teachings of Muhammad Simple background to Islam in Wales (link with History in Humanities AoLE) Rites of passage – Aqiqah, Bismillah 	<ul style="list-style-type: none"> The prophets of Islam, including Adam, Abraham, Jesus and Muhammad The role and the importance of the ummah The five pillars of Islam and their centrality to the life of Muslims The greater and lesser jihad Different groups of Muslims - Sunni, Shi'a and Sufi Islam
Judaism	<ul style="list-style-type: none"> What is meant by the term 'Jew' God as creator Abraham and Sarah – the covenant with God 	<ul style="list-style-type: none"> The Synagogue – different purposes for the community, and key features, e.g., Ark, Bimah 	<ul style="list-style-type: none"> Key Jewish stories and prophets – Jacob, King David, Isaiah and Daniel Purim and the bravery of Ruth

	<ul style="list-style-type: none"> • The Star of David and Jewish identity • Channukah 	<ul style="list-style-type: none"> • Moses, the exile and the ten commandments • The Torah – God as lawgiver • Joseph and the tribes of Israel • Passover/ Pesach • Jewish prayer – the shema/ tefillin/ tallith • Rites of passage – brit milah, bar and bat mitzvah • Simple background to Judaism in Wales (links with History and Geography) 	<ul style="list-style-type: none"> • Shabbat (traditions, rituals and meaning) - Havdalah • Prejudice, discrimination and anti-Semitism (links with History) • Remembrance and Beth Shalom • Understanding that there are different ways to be Jewish (liberal/ reform/ orthodox/ Chasidic/secular)
Suggested RVE units/ sample enquiries	<p>Year 1: Using Christian stories to develop understanding of key values. How do Christians learn from Jesus about care, forgiveness, community, following God?</p> <p>Year 2: Celebrations/Festivals (Hindus, Christians, Muslims)</p> <p>Year 3: Symbols of faith and signs of belonging: Why are they important? (Belonging for Hindus, Christians, Muslims)</p> <p>Year 5: Values: what matters most to Humanists and Christians?</p>		
End point – religious literacy	<p>The expectation within this syllabus is that by the end of primary schools, learners will have studied a range of religious belief and traditions which include Abrahamic faiths, Dharmic traditions, non-religious philosophical convictions, as well as philosophical convictions. The curriculum and choices made should reflect the traditions of the school, the local community and Wales.</p>		

Dharmic Traditions	Recommended knowledge, skills and experiences		
	Progression step 1	Progression step 2	Progression step 3
Buddhism	<ul style="list-style-type: none"> • What is meant by the term 'Buddhist' • The life of the Buddha (Gautama Siddhartha) and the Four Sights • Temple/ Meditations centres/ vihara in Wales and elsewhere – local example if possible – introduction to some key features and symbols as well as what happens there 	<ul style="list-style-type: none"> • Importance of Dharma/dhamma – teachings of the Buddha, showing how our minds create our experience and our world • Wesak – the festival remembering the Buddha's life, his enlightenment and death • The three marks of existence: <ul style="list-style-type: none"> - dukkha (un-satisfactoriness/ renunciation) - anicca (impermanence - everything changes) - anatta (no permanent self) • Buddha as doctor/physician diagnosing the cause of suffering – tanha (craving/desire) and offering treatments – e.g. recognising impermanence, non-attachment, metta (developing and sustaining loving kindness) and appreciating that all things are interconnected of all beings • 4 Noble Truths 	<ul style="list-style-type: none"> • Buddhist sangha – ordained and lay people in Wales and elsewhere • The Eightfold Path • Diversity in Buddhism – main denominations, Theravada and Mahayana • Meditation • Bodhisatva – training in the six perfections • Samsara and karma – cycle of rebirth
Hinduism	<ul style="list-style-type: none"> • What is meant by the term 'Hindu' • Temple/mandir in Wales and elsewhere – local example if possible – introduction to some key features and symbols as well as what happens there • Brahman the one God/Supreme Being/Ultimate Reality • Divali 	<ul style="list-style-type: none"> • Sanatan Dharma, the 'Eternal Way', dharma as duty or way of life – Hinduism as a way of life • Trimurti <ul style="list-style-type: none"> - Brahma (Creator) - Vishnu (Preserver) - Shiva (Destroyer) • Gods and goddesses as expressions of Brahman 	<ul style="list-style-type: none"> • Reincarnation – samsara, karma, moksha • The concept of atma • Worship at home and in the mandir • Shrines and murtis • Rites of passage, e.g. sacred thread ceremonies • Sacred places and pilgrimage, for e.g., Skanda Vale

		<ul style="list-style-type: none"> Ahimsa – the principle of non-harm to all beings Key texts as sources of wisdom, e.g. Vedas, Bhagavad Gita 	
Sikhism	<ul style="list-style-type: none"> What is meant by the term ‘Sikh’ Belief in One God (Ik Onkar) who Sikhs call Waheguru The life of Guru Nanak Gurdwara in the local community 	<ul style="list-style-type: none"> The three pillars Sikhism: <ul style="list-style-type: none"> -Kirat Karni (honest living) -Vand Chakna (sharing with others) -Naam Japna (focus on God). 10 human Gurus and the Guru Granth Sahib Gurdwara in Wales and elsewhere – local example if possible – introduction to some key features and symbols as well as what happens there Sewa – selfless service to others Langar 	<ul style="list-style-type: none"> Sikh sangat in Wales and elsewhere Mool Mantar Worship in the gurdwara and in the home Welcoming a new baby Taking amrit, being amritdhari The establishing of the Khalsa in 1699 by Guru Gobind Rai (who became Guru Gobind Singh) The 5 K’s and their symbolism as an expression of Sikh identity, for eg, Sarika Singh Vaisakhi celebrations
Suggested units/ sample enquiries	Year 2: Celebrations/Festivals (Hindus, Christians, Muslims) Year 3: Symbols of faith and signs of belonging: Why are they important? (Belonging for Hindus, Christians, Muslims)		
End point – religious literacy	The expectation within this syllabus is that by the end of primary schools, learners will have studied a range of religious belief and traditions which include Abrahamic faiths, Dharmic traditions, non-religious philosophical convictions, as well as philosophical convictions. The curriculum and choices made should reflect the traditions of the school, the local community and Wales.		

Non-Religious Worldviews	Recommended knowledge, skills and experiences		
	Progression step 1	Progression step 2	Progression step 3
<p>These recommendations are based on Humanism. Curriculum designers should be aware that non-religious worldviews are diverse and should consider teaching of a range of non-religious worldviews/philosophical convictions as set out in the Welsh Government legislative summary. The guidance also refers to atheism, agnosticism and scepticism, but this is not an exhaustive list.</p>	<p>Humanism</p> <ul style="list-style-type: none"> • What is a Humanist? • Humanist beliefs of kindness and helping each other. • Exploring how our actions can make others feel. • The ultimate goal of happiness. • Beliefs of equality and diversity. • Beginning to explore our natural world and our responsibilities to look after it. 	<ul style="list-style-type: none"> • Human rights for all • The Humanist focus on personal responsibility. • Social justice for all people. • Diversity and tolerance in our contemporary society/ world. • Autonomy, morality & self-respect. • Deciding what is right or wrong – the Golden Rule 	<ul style="list-style-type: none"> • Humanist beliefs about origins • Personal responsibility of stewardship and caring for the natural world. • Humanist beliefs of empathy, sympathy and freedom of choice and the impact on life choices (applying reason and logic rather than teachings and doctrines) • The importance of being curious, the enquiring mind and education for all • Individual happiness, celebration & reward. • Atheism & Humanism. The recognition of the Happy Humanist sign
Suggested units/ sample enquiries	Year 5: Values: what matters most to Humanists and Christians?		
End point – religious literacy	The expectation within this syllabus is that by the end of primary schools, learners will have studied a range of religious belief and traditions which includes Abrahamic faiths, Dharmic traditions, non-religious philosophical convictions, as well as philosophical convictions. The curriculum and choices made should reflect the traditions of the school, the local community and Wales.		

Philosophical Convictions	Recommended knowledge, skills and experiences		
	Progression step 1	Progression step 2	Progression step 3
	Ethical Veganism <ul style="list-style-type: none">What is a vegan?Veganism as a practice based beliefBeliefs around not harming animalsBeginning to explore our responsibilities to living thingsThe practice of Ethical Veganism by those with faith	<ul style="list-style-type: none">What is meant by ethical veganism?What differs veganism from ethical veganism?The choices made by ethical vegans.Ethical veganism as a lifestyle choice.Deciding what is right or wrong – the Golden Rule. Does it apply to humans and animals?Stewardship, dominion and the relationship of humans to animals	<ul style="list-style-type: none">Reasons for veganism – scientific/ religious/ ethical.The growth of ethical veganism and consideration of reasons for the growth.The accuracy of the portrayal of ethical veganism.Ethical veganism belief that the golden rule is applicable to all living things.Ethical veganism as a worldview.
	Suggested units/ sample enquiries	To follow	
End point – religious literacy	The expectation within this syllabus is that by the end of primary schools, learners will have studied a range of religious belief and traditions which include Abrahamic faiths, Dharmic traditions, non-religious philosophical convictions, as well as philosophical convictions. The curriculum and choices made should reflect the traditions of the school, the local community and Wales.		

Abrahamic Religions	Recommended knowledge, skills and experiences	
	Progression step 4	Progression step 5
Christianity	<ul style="list-style-type: none"> • Bible as a source of wisdom and authority, and the impact of the Bible on Christian practices and ways of living • Exploration of other key sources of wisdom and authority in Christianity, e.g. conscience, religious leaders • Christian ways of living and ethics • Christian diversity – denominations, e.g. Catholic, Anglican, Free Churches, etc., including exploration of liberal and conservative Christian perspectives, for e.g., liberation theology – Jose Cifuentes • Ecumenism • The significance of Christianity in Wales historically and in contemporary times (strong links with History and Social Studies), for e.g., Gower Pilgrimage way, Pembrokeshire pilgrimage walk • Christianity in action – local, national and global communities (links with Geography and possibly Business Studies), for e.g. Matt's Café, Waterfront church • Forgiveness and reconciliation • Creeds and liturgy • The nature of God in Christianity, with consideration of issues and debates which arise from these beliefs • Marriage – meaning, purpose and wedding ceremonies • Values and ethics in regard to the natural world and living things – stewardship 	<p>Whilst there is no legal requirement to sit a public examination or to follow an external RVE course, pupils should be given the opportunity, as far as is possible to have their learning in RVE accredited. If alternative provision is used in years 10 and 11, care must be taken to ensure that the curriculum fulfils the four purposes, the statements of what matters and that it provides RVE that is objective, critical and pluralistic.</p> <p>Base loosely on GCSE specifications</p> <p>Exploring how Christians might apply their beliefs and values to questions connected with ethical debates, for example, abortion, euthanasia, war, animal rights and the environment, with reference to key sources of wisdom and authority. Learners should be encouraged to engage with academic thinking and apply their prior knowledge to these ethical discussions and debates.</p>
Islam	<ul style="list-style-type: none"> • The Quran, Hadith and Sunnah as sources of wisdom and authority and impact on Muslim practices and ways of life 	Base loosely on GCSE specifications

	<ul style="list-style-type: none"> • The Muslim moral code – personal virtues, good character, helping others • The nature of God and the 99 beautiful names • The five rules of sharia law • Muslim beliefs of tawhid, risalah and akhirah • The significance of Islam in Wales historically and in contemporary times (strong links with History and Social Studies) • Marriage and gender roles within Islam • Symbolism in Islam and Islamic artwork • Islam in action – local, national and global communities • Values and ethics in regard to the natural world and living things – humans as khalifahs 	Exploring how Muslims might apply their beliefs and values to questions connected with ethical debates, for example, abortion, euthanasia, war, animal rights and the environment, with reference to key sources of wisdom and authority. Learners should be encouraged to engage with academic thinking and apply their prior knowledge to these ethical discussions and debates.
Judaism	<ul style="list-style-type: none"> • The Tenakh and the Talmud as sources of authority for Jews in contemporary society • Midrash and Mishnah in providing values and ethics for Jews • The seven laws of Noah • Beliefs about the Messiah • Rosh Hashanah and Yom Kippur and the importance of the shofar • Marriage (purpose and rituals) and the chuppah • Kabbalah and its rise in popularity in contemporary society • Schul (clear links with History and other AoLEs) • The rise of Zionism and its response to anti-Semitism. • The demise of the Jewish population in Wales (links with Geography and Social Studies), for e.g., the Welsh Jewish Heritage Centre • Values and ethics in regard to the natural world and living things – stewardship, tikkun olam (repairing the world) 	<p>Base loosely on GCSE specifications</p> <p>Exploring how Jewish people might apply their beliefs and values to questions connected with ethical debates, for example, abortion, euthanasia, war, animal rights and the environment, with reference to key sources of wisdom and authority. Learners should be encouraged to engage with academic thinking and apply their prior knowledge to these ethical discussions and debates.</p>
Suggested units/ sample enquiries	<p>Year 7: What is religion? Will religions be growing or dying out in the next 50 years? (Hindu, Christian, Muslim, Non-Religious Worldviews)</p> <p>Year 9: Is religion a power for peace or a cause of conflict? Christian, Muslim and Sikh perspectives with reference to Non-Religious Worldviews.</p>	
End point – religious literacy	The expectation within this syllabus is that by the end of primary schools, learners will have studied a wide range of religious belief and traditions which include Abrahamic faiths, Dharmic traditions, non-religious philosophical convictions, as well as philosophical convictions. The curriculum and choices made should reflect the traditions of the school, the local community and Wales.	

Dharmic Traditions	Recommended knowledge, skills and experiences	
	Progression step 4	Progression step 5
Buddhism	<ul style="list-style-type: none"> • The three jewels • The three poisons • 5 precepts for laypeople, and 10 precepts for monks and nuns • Places of pilgrimage • Buddhist sources of wisdom • Representations of the Buddha – the Buddha in modern culture (could link visual arts, social studies) • Marriage – meaning and purpose, marriage ceremonies • Key religious leaders – e.g. Dalai Lama, Thich Nhat Hanh • Values and ethics in regard to the natural world and living things 	<p>Base loosely on GCSE specifications</p> <p>Exploring how Buddhists might apply their beliefs and values to questions connected with ethical debates, for example, abortion, euthanasia, war, animal rights and the environment, with reference to key sources of wisdom and authority. Learners should be encouraged to engage with academic thinking and apply their prior knowledge to these ethical discussions and debates.</p>
Hinduism	<ul style="list-style-type: none"> • The four stages of ashramas – student, householder, hermit/forest dweller, renouncer/wandering ascetic • Hindus in the local community, for example, Ty Krishna • Values and ethics in regard to the natural world and living things • Ahimsa and the treatment of animals, special reverence for cows • Hindu beliefs and practices as they relate to issues of equality • Popular culture and Hinduism (Hinduism in film, dance, visual arts) • Key Hindu leaders, e.g. Gandhi, Dr Vandana Shiva 	<p>Base loosely on GCSE specifications</p> <p>Exploring how Hindus might apply their beliefs and values to questions connected with ethical debates, for example, abortion, euthanasia, war, animal rights and the environment, with reference to key sources of wisdom and authority. Learners should be encouraged to engage with academic thinking and apply their prior knowledge to these ethical discussions and debates.</p>
Sikhism	<ul style="list-style-type: none"> • The principle of equality, between genders, races, social classes and how this is expressed through Sikh teachings, stories, religious practices and ways of living • Places of pilgrimage, e.g. Harimandir Sahib • Gurumukh – living a God-centred life • The Guru Granth Sahib as a source of wisdom and authority • Anand karaj – Sikh marriage, the ceremony and meaning and purpose of marriage for Sikhs 	<p>Base loosely on GCSE specifications</p> <p>Exploring how Sikhs might apply their beliefs and values to questions connected with ethical debates, for example, abortion, euthanasia, war, animal rights and the environment, with reference to key sources of wisdom and authority. Learners should be encouraged to engage with academic thinking and apply their prior knowledge to these ethical discussions and debates.</p>

	<ul style="list-style-type: none"> • Values and ethics in regard to the natural world and living things • Diversity in practice, e.g. views on wearing the 5 K's, being a Khalsa Sikh, different views regarding issues such as vegetarianism 	
Suggested units/ sample enquiries	Year 7: What is religion? Will religions be growing or dying out in the next 50 years? (Hindu, Christian, Muslim, Non-Religious Worldviews) Year 9: Is religion a power for peace or a cause of conflict? Christian, Muslim and Sikh perspectives with reference to Non-Religious Worldviews.	
End point – religious literacy	The expectation within this syllabus is that by the end of primary schools, learners will have studied a wide range of religious belief and traditions which include Abrahamic faiths, Dharmic traditions, non-religious philosophical convictions, as well as philosophical convictions. The curriculum and choices made should reflect the traditions of the school, the local community and Wales.	

Non-Religious Worldviews	Recommended knowledge, skills and experiences	
	Progression step 4	Progression step 5
	<p>Humanism</p> <ul style="list-style-type: none"> • An understanding of the place of factual based evidence & scientific progress in our locality, Wales and the world. • Varieties of atheism, 'the new atheists', anti theists • Secularisation, scepticism. • Developing our personal stance on current political & moral issues locally, nationally & internationally. • Ethical autonomy and situation ethics • Influential atheists – Richard Dawkins, Stephen Fry 	<p>Exploring how Humanists might apply their beliefs and values to questions connected with ethical debates, for example, abortion, euthanasia, war, animal rights and the environment.</p> <p>Exploring some further examples of non-religious worldviews (see left)</p>
Suggested units/ sample enquiries	<p>Year 7: What is religion? Will religions be growing or dying out in the next 50 years? (Hindu, Christian, Muslim, Non-Religious Worldviews)</p> <p>Year 9: Is religion a power for peace or a cause of conflict? Christian, Muslim and Sikh perspectives with reference to Non-Religious Worldviews.</p>	
End point – religious literacy	<p>The expectation within this syllabus is that by the end of primary schools, learners will have studied a wide range of religious belief and traditions which includes Abrahamic faiths, Dharmic traditions, non-religious philosophical convictions, as well as philosophical convictions. The curriculum and choices made should reflect the traditions of the school, the local community and Wales.</p>	

Philosophical Convictions	Recommended knowledge, skills and experiences	
	Progression step 4	Progression step 5
	<p>Ethical Veganism</p> <ul style="list-style-type: none"> • An understanding of the place of ethical veganism in our locality, Wales and the world. • Developing our personal stance on ethical veganism as a way of living. • The impact of having an ethical vegan life • Analysing the influence of ethical veganism in our locality, Wales and the world. • Ethical veganism and the Abrahamic faiths • Ethical veganism and the Dharmic faiths • Influential ethical vegans – Ellen DeGeneres, Joaquin Phoenix, Serena and Venus Williams • Speciesism (Peter Singer) – why are some species treated differently to others, despite similar intelligence and behaviour patterns? 	<p>Exploring how Ethical Vegans might apply their beliefs and values to questions connected with ethical debates, for example, abortion, euthanasia, war, animal rights and the environment</p> <p>Exploring some further examples of philosophical convictions (see left)</p>
Suggested units/ sample enquiries	To follow	
End point – religious literacy	The expectation within this syllabus is that by the end of primary schools, learners will have studied a wide range of religious belief and traditions which includes Abrahamic faiths, Dharmic traditions, non-religious philosophical convictions, as well as philosophical convictions. The curriculum and choices made should reflect the traditions of the school, the local community and Wales.	

Values and Ethics

	Progression step 1	Progression step 2	Progression step 3	Progression step 4	Progression step 5
Underpinning all of the key ideas and knowledge identified as values and ethics. This summary is not intended to be used as a separate unit of work, merely a reference point for RVE curriculum designers to refer to as ways that learners would make progress in values and ethics.	<p>What do pupils have in their lives that are important?</p> <p>What kind of things might they do to show that they are important?</p>	<p>Are pupils able to articulate their values?</p> <p>Can pupils recognise and reflect on the values of others?</p>	<p>History of values</p> <p>Can pupils identify that school values are the result of Christian values?</p> <p>How might these differ to Muslim/ Hindu/ Humanist values?</p> <p>Can pupils read and reflect on values and know what has influenced these values?</p> <p>Can pupils identify that Christianity has shaped the values of Wales today?</p>	<p>Case study issues to explore values and ethics, for example ecological/ veganism/ free speech/ identity/ gender/ feminism. compulsory RVE in school.</p> <p>Can pupils reflect on ethical issues from a different religion/ non-religious background?</p> <p>Can pupils argue an ethical case?</p>	<p>Philosophical questions</p> <p>Are ethics always subjective?</p> <p>Is it possible to have objective ethics?</p> <p>What are ethics?</p> <p>Do you need a God to be ethical?</p> <p>Moral relativism and moral absolutism</p>
Experiences Learning journey Sub lens	Values and ethics should be incorporated into the RVE learning journeys (see guidance) and/ or the suggested units/ sample enquiries (see annex)				
End point – religious literacy	Learners should have opportunities to develop their knowledge and understanding of religions, and philosophical convictions and be able to hold balanced and well-informed conversations and discussions. Religiously literate learners will be enabled to confidently take their place within our diverse multi religious and multi secular society, they will be able to think independently, be reflective and able to evaluate fairly and critically.				

18. RVE 14-16

RVE is mandatory for all learners aged 3-16. RVE provision in years 10 and 11 must be provided to enable learners to develop sufficient religious literacy in order to fulfil the four purposes of the curriculum. Whilst there is no legal requirement to sit a public examination or to follow an external RVE course, learners should be given the opportunity, as far as is possible to have their learning in RVE accredited. The WJEC GCSE qualification would meet the purposes of the curriculum as well as ensuring that learners are given opportunities to develop their religious literacy by being provided with objective, critical and pluralistic RVE. If alternative provision is used in years 10 and 11, care must be taken to ensure that the curriculum fulfils the four purposes, the statements of what matters and that it provides RVE that is objective, critical and pluralistic.

19. RVE 16-19

Section 61 of the Act does not prevent a school from imposing a requirement that all learners in its sixth form undertake compulsory RVE classes; nor does it prevent a school that adopts this approach from providing compulsory sixth form RVE that accords with the school's trust deeds, or the tenets of its religion, or religious denomination ("denominational RVE"). The content of such denominational RVE remains a matter for the school with the curriculum design being in accordance with the school's trust deeds or tenets of its religion.

Where RVE is provided, the curriculum should be designed to enhance and broaden the educational and learning opportunities for all learners. A variety of opportunities would benefit provision at post 16 study, depending on the needs and requirements of the school. An accredited course, such as AS and A level Religious Studies should be offered. Learners should be given the opportunity to co construct their own learning which may encompass religion and philosophical convictions/worldview studies, alongside engagement with ethical and philosophical topics. Delivery could be via timetabled lessons, conferences, enrichment activities or projects.

20. Progression and Assessment

[Learner progression](#) is an important driver for designing your curriculum. This is reflected in the statements of what matters and in the [descriptions of learning for the Humanities](#), which help to provide more detailed guidance for practitioners.

The Progression [Code](#) gives overarching principles that will underpin progression across all Areas of Learning. With reference to Humanities, the following principles of progression provide a mandatory requirement of what progression will look like for learners:

- (a) Increasing effectiveness as a learner.
- (b) Increasing breadth and depth of knowledge.
- (c) Deepening understanding of the ideas and disciplines within Areas.
- (d) Refinement and growing sophistication in the use and application of skills.
- (e) Making connections and transferring learning into new contexts.

A carefully structured, rigorous, knowledge and skill rich RVE curriculum will ensure that progress will be made over time for all learners. Assessment should therefore be an intrinsic part of curriculum design and pedagogy. The RVE guidance gives suggested [learning](#) journeys for each of the RVE sub lenses which will support with the sequencing of the curriculum in ensuring progression will be made.

Annex:

Glossary

Agreed Syllabus	The document that identifies what should be taught within RE/ RVE within a local authority. It is the responsibility of the LA to produce and monitor an Agreed Syllabus for RE/ RVE.
AoLE	Area of learning and experience. The Curriculum for Wales comprises six AoLEs. They are Expressive Arts; Health and Well-being; Humanities; Languages, Literacy and Communication; Mathematics and Numeracy; Science and Technology.
A Level	Subject based qualification that is usually (although not always) studied in the final year of school/ college.
AS Level	An AS Level is an advanced qualification that students can study after completing their GCSE exams
GCSE	General Certificate of Secondary Education.
RVE	Religion, Values and Ethics
SACRE	Standing advisory council for Religious Education whose main responsibility is to oversee Religious Education in the local authority.
SACRVE	Standing advisory council for Religion, Values and Ethics – the new name for SACRE from September 2022.
SMSC	Spiritual, moral, social and cultural development.
WJEC	Welsh Joint Education Board – the examination board that provides examinations, resources and professional learning to schools and teachers in Wales.
WMS	What Matters Statements – the mandatory requirements for those designing their curriculum and assessment arrangements.

Examples of RVE units to accompany the Curriculum for Wales

Each unit has been mapped, using the four purposes of the Curriculum for Wales, the Statements of What Matters and progression steps of the Humanities AoLE and affording opportunities to incorporate the cross-cutting themes. The units are not prescriptive but will provide examples of high-quality plans which will support objective, critical and pluralistic RVE and have been written to align with the Carmarthenshire Agreed Syllabus for RVE.

Access to the series of plans and learning resources can be found [here](#).

Learning journey – Year 1: Using Christian stories to develop understanding of key values.
How do Christians learn from Jesus about care, forgiveness, community, following God?

Learning journey – Year 2: Celebrations/Festivals (Hindus, Christians, Muslims)

Learning journey – Year 3: Symbols of faith and signs of belonging: Why are they important?
(Belonging for Hindus, Christians, Muslims)

Learning journey – Year 5: Values: what matters most to Humanists and Christians?

Learning journey – Year 7: What is religion? Will religions be growing or dying out in the next 50 years? (Hindu, Christian, Muslim, Non-Religious Worldviews)

Learning journey – Year 9: Is religion a power for peace or a cause of conflict? Christian, Muslim and Sikh perspectives with reference to Non-Religious Worldviews.

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Mr Howard Jones

Committee B

Mrs Amy Lancett,

Committee C

Cllr Martyn Palfreman
Cllr Dot Jones

LA Adviser

Mrs Jennifer Harding-Richards

LA Officer

Mrs Marian Morgan

SACRE Clerk

Ms Carys James

External Adviser

Mrs Angela Hill

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