



Supporting Guidance

For Religion, Values
and Ethics

2022-27



Supporting Guidance Content:

Page 2 ... Agreed Syllabus Supporting Guidance – Concepts

The Conwy and Denbighshire Agreed Syllabus for Religion, Values and Ethics includes a range of concepts, some included in the statements of what matters, some included in the descriptions of learning and some that are only included in the Agreed Syllabus. The additional concepts included in the Agreed Syllabus are used to help gain a better understanding of the statements of what matters in Humanities.

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A table outlining the learning journeys' 'it's about' statements and the 'Early Stages', 'Further Along' and 'Later' guidance on progression, cross referenced with the Statements of What Matters they draw mainly from.

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Please note that all the information below is taken from within the Conwy and Denbighshire Agreed Syllabus for Religion Values and Ethics.

Agreed Syllabus Supporting Guidance – Concepts

The Humanities statements of what matters allow learners to explore and critically engage with a broad range of religious and non-religious concepts, which should be carefully considered and underpin curriculum design.

The exploration of the concepts serve to enable learners to engage further with the statements of what matters for humanities. The statements of what matters reference concepts that should, when investigated, provide a greater exploration of the statement.

The Conwy and Denbighshire Agreed Syllabus for Religion, Values and Ethics includes a range of concepts, some included in the statements of what matters, some included in the descriptions of learning and some that are only included in the Agreed Syllabus. The additional concepts included in the Agreed Syllabus are used to help gain a better understanding of the statements of what matters in Humanities.

The tables below are included to help teachers identify possible concepts they may want to develop within their curriculum and how they may support a greater understanding of the statements of what matters for humanities. However, the concepts are not regarded as ‘belonging’ to specific statements of what matters. The statements of what matters in humanities support and complement one another and should not be viewed in isolation. Together they contribute to realising the four purposes of the curriculum.

Table 1: Concepts in the Agreed Syllabus cross-referenced with the concepts identified in the Humanities AOLE' Statements of What Matters and the Descriptions of Learning.

Humanities statements of what matters	Enquiry, exploration and investigation inspire curiosity about the world, its past, present and future.	Events and human experiences are complex, and are perceived, interpreted and represented in different ways.	Our natural world is diverse and dynamic, influenced by processes and human actions.	Human societies are complex and diverse, and shaped by human actions and beliefs.	Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action.
Concepts included in the final paragraph of each statement of what matters – each paragraph begins... “ <i>This aspect of the Area will encourage the exploration of concepts, including...</i> ”	<ul style="list-style-type: none"> questioning evidence evaluation ethics judgements 	<ul style="list-style-type: none"> seeking meaning making judgements ultimate and philosophical questions representations perspectives interpretations significance validity 	<ul style="list-style-type: none"> interrelationships between humans and the natural world, cause and effect change and continuity significance place space physical processes 	<ul style="list-style-type: none"> chronology change and continuity diversity cause and effect interconnectedness community identity and belonging authority and governance 	<ul style="list-style-type: none"> citizenship authority and governance interconnectedness justice and equality enterprise rights social action responsibility
When considering RVE concepts within their curriculum, schools and settings should: develop an understanding of the discipline and its value. Disciplines include: Religious studies, Philosophy, Theology, Sociology, Psychology, Anthropology – see Conwy Agreed Syllabus ‘RVE within the Curriculum for Wales’.					
When considering RVE concepts within their curriculum, schools and settings should provide rich contexts for learners to be curious, to explore ultimate questions and to search for an understanding of the human condition , as well as providing opportunities for learners to reflect and to experience awe and wonder , in a range of meaningful real-world contexts.					
Ultimate Questions		x			
Human Condition	x				
Awe and Wonder			x		
When considering RVE concepts within their curriculum, schools and settings should develop rich contexts for enquiry into the concepts of religion, lived religion, worldviews, secularity, spirituality, life stance, identity and culture to develop learners’ well-rounded understanding of religious and non-religious beliefs and practices (from the ‘RVE concepts’ - Conwy and Denbighshire Agreed Syllabus).					
Enquiry	x				
Religion				x	
Lived religion					
Worldviews	x				
Secularity					
Spirituality			x	x	
Life stance					
Identity		x		x	
Culture				x	

When considering RVE concepts within their curriculum, schools and settings should provide rich contexts for engaging with concepts of **belief, faith, truth, purpose, meaning, knowledge, sources of authority, self, origin, life, death** and **ultimate reality**, which can enable learners to develop an understanding of **personal** and **institutional beliefs** about the **nature of life and the world** around them.

Belief			x	x	x
Faith					
Truth					
Purpose					x
Meaning	x	x			x
Knowledge					
Sources	x	x			
Authority				x	x
Self		x		x	x
Origin					
Life					
Death					
Ultimate reality					
Personal beliefs		x			
Institutional beliefs					
Nature of life					
Nature of the world					

When considering RVE concepts within their curriculum, schools and settings should develop rich contexts for exploring the concepts of **identity, belonging, relationships, community, cynefin, diversity, pluralism** and **interconnectedness**, which can enable learners to gain a **sense of self** and develop **spirituality**.

Identity				x	
Belonging			x	x	
Relationships			x		
Community				x	
Cynefin			x	x	
Diversity				x	x
Pluralism				x	
Interconnectedness				x	x
Sense of self		x		x	x
Spirituality			x	x	

When considering RVE concepts within their curriculum, schools and settings should explore the concepts of **equality, sustainability, tolerance, freedom, prejudice, discrimination, extremism, good** and **evil**, which can give learners an insight into the challenges and opportunities that face societies.

Equality					X
Sustainability			X		X
Tolerance				X	
Freedom					
Prejudice					
Discrimination					
Extremism					
Good					
Evil					

When considering RVE concepts within their curriculum, schools and settings should reflect the concepts and contexts of **religiosity, practice, ritual, tradition, worship, sacredness, symbolism** and **celebration** to develop learners' understanding of religion and belief.

Religiosity					
Practice					
Ritual					
Tradition					
Worship					
Sacredness					
Symbolism					
Celebration					

When considering RVE concepts within their curriculum, schools and settings should provide rich contexts for exploring the concepts of **ethics, morality, justice, responsibilities, authority, humanity, rights, values, and social action.**

Ethics	X			X	X
Morality					X
Justice					X
Responsibility					X
Authority				X	X
Humanity	X				
Rights					X
Values				X	X
Social Action					X

Table 2: A collation of the information presented in Table 1

Final paragraph of each Statement of What Matters states that “ <i>This aspect of the Area will encourage the exploration of concepts, including...</i> ”	<ul style="list-style-type: none"> questioning evidence evaluation ethics judgements 	<ul style="list-style-type: none"> seeking meaning making judgements ultimate and philosophical questions representations perspectives Interpretations significance validity 	<ul style="list-style-type: none"> interrelationships between humans and the natural world, cause and effect change and continuity significance place space physical processes 	<ul style="list-style-type: none"> chronology change and continuity diversity cause and effect interconnectedness community identity and belonging authority and governance 	<ul style="list-style-type: none"> citizenship authority and governance interconnectedness justice and equality enterprise rights social action responsibility
<p>Concepts identified in the Agreed Syllabus and in the Statements of What Matters and/or Descriptions of Learning.</p>	<p>Curious Human Condition Enquiry Worldviews Meaning Sources Ethics Humanity</p>	<p>Ultimate Questions Identity Meaning Sources Self Sense of Self</p>	<p>Awe and Wonder Spirituality Belief Belonging Relationships Cynefin Spirituality Sustainability</p>	<p>Religion Spirituality Identity Culture Belief Authority Self Identity Belonging</p> <p>Community Cynefin Diversity Pluralism Interconnectedness Sense of Self Spirituality Tolerance</p>	<p>Belief Purpose Meaning Authority Self Diversity Interconnectedness Sense of self Equality</p> <p>Sustainability Ethics Morality Justice Responsibility Authority Rights Values Social Action</p>
<p>Concepts identified in the Agreed Syllabus but not referenced in the Statements of What Matters or Descriptions of Learning,</p>	<p>Lived Religion Knowledge Institutional Beliefs Discrimination Practice Symbolism Secularity Origin Nature of life Extremism</p>		<p>Ritual Celebration Life stance Life Nature of the world Good Tradition Faith Death</p>		<p>Freedom Evil Worship Truth Ultimate reality Prejudice Religiosity Sacredness</p>

Agreed Syllabus Supporting Guidance - Lenses

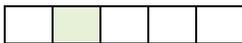
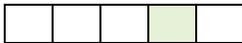
A table summarising the 7 lenses and their connected 'It's about' statements taken from the 'Learning Journeys' section of the Conwy and Denbighshire Agreed Syllabus for Religion Values and Ethics.

Lenses	SOWM ref:	It's about			
Search for meaning and purpose <i>How people respond to the deeper questions of life in order to understand the human condition.</i>		'the deeper questions of life'	'influence, continuity and change'	'human quests and contributions'	
The Natural world and living things <i>How and why people show concern and responsibility for the world and experience awe and wonder in nature.</i>		'care, concern and respect'	'awe and wonder'	'responsibility and action'	'place and space'
Identity and belonging <i>What makes us who we are as people, communities and citizens living in a diverse world.</i>		'what people value'	'beliefs, actions and consequences'	'decision-making'	
Authority and influence <i>How and why different types of authority influence people's lives</i>		'what makes people who they are'	'communities, contributions and diversity'	'place, time and relationships'	
Relationships and responsibility <i>How people live together and why developing healthy relationships is important.</i>		'authorities and influences'	'experiences and interpretations'	'choices and actions'	
Values and ethics <i>How and why people make moral choices and how this influences their actions</i>		'how people live together'	'responsibilities and interconnectedness'	'well-being, identity and inclusion'	
The Journey of life <i>What people experience as part of the journey of life and how these experiences are acknowledged.</i>		'meaning, purpose and influence'	'life stages and events'	'physical and spiritual journeying'	

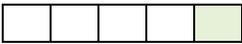
Agreed Syllabus Supporting Guidance – Journeys

A table outlining the learning journeys' 'it's about' statements and the 'Early Stages', 'Further Along' and 'Later' guidance on progression, cross referenced with the Statements of What Matters they draw mainly from.

Example learning journey 1: search for meaning and purpose

Draws mainly from:	It's about	At the early stages of their journey	Further along their journey...	Later...
 <p>'Events and human experiences are complex, and are perceived, interpreted and represented in different ways'</p>	'the deeper questions of life'	learners begin to ask deeper questions about themselves and others, and about the natural world and living things around them (for example, 'Who am I?' and 'Why do things die?'), as well as listening to the opinions of others.	they gather and discuss religious and non-religious insights and consider their own and others' opinions, viewpoints and interpretations with increasing sophistication.	issues of truth, meaning, purpose and value can be shared, debated and evaluated as learners engage more deeply with a range of challenging questions on these issues (for example the existence of good and evil, the nature of suffering, the use of wealth). They can recognise that responses to such questions are complex, as well as often partial and inconclusive.
 <p>'Human societies are complex and diverse, and shaped by human actions and beliefs'</p> <p><i>There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.</i></p>	'influence, continuity and change'	learners begin to know and express what they like and dislike, what makes them happy and sad, and what their hopes and dreams are for the future, as well as responding to the ideas of others.	they can identify and discuss religious and non-religious insights concerning human feelings and needs, including what influences these and how they are expressed in their own and other people's lives.	learners can come to recognise both continuity and change in responses to questions about meaning and purpose in life, both in their own lives and in society and culture, across time and place. They evaluate relevant contemporary values and ideas of self-worth from religious and non-religious perspectives.
	'human quests and contributions'	learners begin to show an awareness of the people and the 'big ideas' that have shaped their local places and everyday lives.	they imagine and discuss what they may contribute both now and in the future, and increasingly engage with the relationship between aspiration and practice, while considering a variety of contributions from religious and non-religious sources.	as learners' understanding develops, they can make increasingly complex connections between aspects of health and well-being, the needs and demands of the world today and their own search for meaning and purpose.

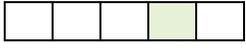
Example learning journey 2: the natural world and living things

Draws mainly from:	It's about	At the early stages of their journey...	Further along their journey...	Later...
 <p>'Our natural world is diverse and dynamic, influenced by processes and human actions'</p>	<p>'care, concern and respect'</p>	<p>learners begin to show care and respect for the natural world and living things around them.</p>	<p>they can identify how and why they and others show care, concern and respect, as well as considering religious and non-religious perspectives.</p>	<p>with increasing sophistication, learners can come to raise, and consider critically, ethical questions related to human activity, nature and place; engaging with religious, non-religious responses and their own responses.</p>
 <p>'Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action'.</p>	<p>'awe and wonder'</p>	<p>learners begin to experience awe and wonder in nature, which develops as they explore the world around them, observing and asking questions.</p>	<p>a sense of the complexity of life and its interconnectedness grows, as well as a sense of active responsibility.</p>	<p>experiences of awe and wonder are nuanced by deeper and more wide-ranging engagement with others and with place, as well as with the natural world and living things.</p>
<p><i>There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.</i></p>	<p>'responsibility and action'</p>	<p>learners begin to show an awareness of the variety of living things beyond themselves, and that their actions can impact these.</p>	<p>they can come to know religious and non-religious 'stories' about local places, the natural world and living things, and how these relate to themselves and others. Through religious and non-religious narratives (for example, about the origins of the world), learners can learn about different philosophies important to our understanding of the world and the place of humans within it.</p>	<p>with increasing sophistication, they become able to recognise how values and beliefs are reflected in action, from religious and non-religious perspectives, and how these relate to their own experiences.</p>
	<p>'place and space'</p>	<p>learners begin to recognise that they are located in place and space, and this has meaning for them.</p>	<p>they recognise that places and spaces around them mean different things to different people, as well as considering places of special significance for religious and non-religious reasons.</p>	<p>learners can come to identify and explain various contested places (religious and non-religious), appreciating sensitivities surrounding place. They can understand the complexity of debates and of influences such as identity, authority, values, ethics and considerations of meaning and purpose in life.</p>

Example learning journey 3: values and ethics

Draws mainly from:	It's about	At the early stages of their journey...	Further along their journey...	Later...
 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways'	'what people value'	learners begin to identify what is of value to them (for example, fairness, trust, love, life and kindness) and they listen to the opinions of others. They can recognise the need to respect others and can show what this looks like in their everyday lives.	learners become aware of different interpretations and expressions of common values, appreciating a variety of religious and non-religious influences. They learn how some values and rights have changed over time. As their knowledge and experience grows, learners can come to discuss a variety of religious and non-religious perspectives on instances of inequality and injustice, as well as the challenges of identifying and protecting human rights.	they are increasingly able to form, defend and review their ethical positions on matters of religious and non-religious significance (for example, the sanctity of life, freedom of speech, animal welfare and war).
 'Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action'	'beliefs, actions and consequences'	learners begin to show an understanding of 'right' and 'wrong' and how their actions and feelings relate to this.	with increasing breadth and sophistication they can explain how their actions may have consequences for themselves and others, and for the world and living things, drawing on insights from a variety of religions and non-religious philosophical convictions.	they can come to postulate and evaluate the factors that influence their attitudes, behaviours and actions, and those of others, including factors relating to religious and non-religious belief and practice.
<i>There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.</i>	'decision-making'	learners begin to recognise basic moral dilemmas and offer solutions.	they can learn rules and codes of behaviour (both religious and non-religious) relevant to them and to others around them, and they can explain their impact on people's lives.	with increasing sophistication, learners can come to identify and critically discuss the responsibilities and challenges of decision-making, showing understanding of relevant figures, processes and institutions that form part of decision-making, in both religious and non-religious contexts. Learners identify opportunities where appropriate moral action is needed in their communities, Wales and the wider world.

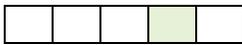
Example learning journey 4: identity and belonging

Draws mainly from:	It's about	At the early stages of their journey...	Further along their journey...	Later
 <p>'Events and human experiences are complex, and are perceived, interpreted and represented in different ways'</p>  <p>'Human societies are complex and diverse, and shaped by human actions and beliefs'</p> <p><i>There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.</i></p>	<p>'what makes people who they are'</p>	<p>learners begin to show an awareness of who they are and that they are similar to and different from others.</p>	<p>they discuss what can form identity (for example, relationships, lifestyles, beliefs and place) and how these influence people and their communities.</p>	<p>learners can review and evaluate a range of religious and non-religious philosophies, life stances and practices concerned with what it means to be human, and they can form and critically consider their own perspectives.</p>
	<p>'communities, contributions and diversity'</p>	<p>learners begin to understand that they are part of various groups and communities and what belonging looks like. They are aware of diversity within relevant communities and that their experiences of belonging are similar to and different from others.</p>	<p>they can explore expressions of belonging in a range of religious and non-religious contexts. They can discuss the significance of belonging in people's lives, including their own.</p>	<p>with increasing sophistication, learners can come to identify and evaluate relationships between belonging, commitment and contributions to society, culture and well-being.</p>
	<p>'place, time and relationships'</p>	<p>learners begin to be aware that they exist in place and time, and that this shapes them and the communities around them.</p>	<p>they can explore interactions between a range of communities and societies, locally and more widely, and they can discuss the contributions of identity and belonging from religious and non-religious perspectives. They can come to recognise continuity and change in identity and belonging, and how these are experienced personally and collectively.</p>	<p>learners can investigate and evaluate relationships and interdependencies between a range of groups, communities and societies (locally, nationally and globally) and how these impact on human life and the natural world. They can critically consider the roles of identity and belonging in understanding and responding to shared contemporary issues, from religious and non-religious perspectives.</p>

Example learning journey 5: authority and influence

Draws mainly from:	It's about	At the early stages of their journey...	Further along their journey...	Later...
 <p>'Events and human experiences are complex, and are perceived, interpreted and represented in different way'</p>	'authorities and influences'	learners begin to recognise that they are influenced by some important people and that this affects how they feel, think and behave.	they can identify and explore different sources of authority within religious and non-religious contexts (for example, leaders, relationships, texts, codes of behaviour and traditions). They can come to understand that sources of authority influence people's lives in a variety of ways.	as learners' understanding develops, they can analyse and evaluate complex relationships (including their own) that exist between and across sources of authority. They can come to critically consider the authority of religious and spiritual experience and conscience, in the past and present, and their impact on people, society and culture.
 <p>'Human societies are complex and diverse, and shaped by human actions and beliefs'</p>	'experiences and interpretations'	learners begin to be aware of important influences in the lives of others, and that their experiences are similar to and different from their own.	they can explore how sources of authority are interpreted in different ways by various people and groups, within religious and non-religious contexts. They can come to recognise influences on interpretations and that some sources of authority carry more weight than others for different people, groups and societies.	learners can draw on multiple sources of authority to evaluate religious and non-religious interpretations of issues relevant to the human condition, and they can present their own informed positions. They can critically consider how and why experiences and concepts of authority may change over time.
 <p>'Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action'</p> <p><i>There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.</i></p>	'choices and actions'	learners begin to understand that their actions can be affected by choices. They can show awareness of influences on their choices.	they can come to recognise how people and communities draw on religious and non-religious sources of authority to guide them in their lives and to inform important decisions.	as learners' understanding develops, they are able to use their knowledge and understanding of a range of sources of authority to engage critically in contemporary ethical issues or debates, and to influence possible actions and outcomes (for example, challenge, consensus and reconciliation).

Example learning journey 6: relationships and responsibility

Draws mainly from:	It's about	At the early stages of their journey...	Further along their journey...	Later...
 <p>'Our natural world is diverse and dynamic, influenced by processes and human actions'</p>	'how people live together'	learners begin to understand that they live in a number of relationships. They are aware of what helps them to live with others. They can offer opinions about how disagreements can be resolved.	they can identify and discuss how the importance of relationships (personal, social, environmental and transcendental) is expressed in people's lives, drawing on religious and non-religious contexts.	learners can come to recognise that relationships are dynamic and complex. They can critically consider influences that can contribute to harmony and discord globally, locally and personally (including religious and non-religious influences). They can review and evaluate challenges presented by relationships, drawing on a range of religious and non-religious insights and experiences.
 <p>'Human societies are complex and diverse, and shaped by human actions and beliefs'</p> <p><i>There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.</i></p>	'responsibilities and interconnectedness'	learners begin to be aware of connections between their own lives and the lives of other people, the natural world and living things. They can show responsibility for others through simple actions.	they can identify how and why people show responsibility for people and places outside their personal relationships. They can discuss important material and non-material dimensions of relationships (including spiritual, religious and moral dimensions), and they can come to recognise connections with human growth and how people can live together responsibly in the world.	learners can come to develop critical appreciation of significant issues affecting relationships at a global level and they can imagine possible futures. They can critically engage with a range of religious and non-religious philosophies exploring interconnectedness in life, as well as the nature and understanding of human beings within it.
	'well-being, identity and inclusion'	learners begin to be aware of their own experiences and feelings when they engage in activities with others. They can recognise that other people have experiences and feelings, too, which are similar to and different from their own. They show curiosity about other people's lives.	they can explore how action can involve significant commitment and sacrifice (past and present) and have major effects on the lives and well-being of others and on the wider world. They can come to recognise connections between actions and identity, including religious and non-religious influences. They can identify unfairness and inequality in their own personal lives and in wider society and suggest appropriate challenges.	learners can critically consider what healthy relationships look like and their contributions to well-being, drawing on a range of religious and non-religious perspectives. They can come to understand and evaluate relationships between personal identity and relevant group identity.

Example learning journey 7: the journey of life

Draws mainly from:	It's about	At the early stages of their journey...	Further along their journey...	Later...
 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways'	'meaning, purpose and influence'	learners begin to recognise that people have personal life stories. Learners start to tell their own life story.	they can explore a variety of paths through life that people have experienced, drawing on religious and non-religious contexts and influences. They can come to identify connections with meaning-making and purpose.	learners can analyse and critically consider the concept of vocation, in the past and present, from religious and non-religious perspectives. They can examine challenges encountered in people's life trajectories and evaluate religious and non-religious responses.
 'Human societies are complex and diverse, and shaped by human actions and beliefs'	'life stages and events'	learners begin to be aware that they grow and change over time. They experience and compare how their own and other people's growth is acknowledged and celebrated. They can show how their lives are connected to special times and seasons.	they can explore significant life events and rites of passage, and they can discuss the roles that these play in people's lives by drawing on religious and non-religious insights.	learners can analyse and critically discuss human ritual action in the marking of significant events and time. They can come to evaluate relevant philosophies of time from religious and non-religious perspectives and demonstrate how these may impact beliefs, practices and actions.
<i>There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.</i>	'physical and spiritual journeying'	learners begin to recognise that they go on many different journeys for various reasons. They show interest in the journeys of other people and can see how their journeys are similar to and different from their own experiences. They are aware that journeys have physical features as well as non-material features.	they can explore people's experiences of important journeys from religious and non-religious perspectives, and they can identify reasons for these journeys. They can come to understand that journeys are connected to place and time. They can imagine what an important journey might look like in their own lives.	learners can identify and evaluate relationships between physical and spiritual journeys and their effects on the lives of individuals, communities and wider society (for example, in relation to identity, human formation, diversity, culture). They can critically consider the interconnectedness of journeys, landscapes and people across place and time, drawing on religious and non-religious contexts.

The following questions can be used by schools and settings when designing their curriculum for RVE.	Where are we now? RAG'd	Evidence
Have you considered how RVE will work best within the Humanities Area?		
Have you had regard for your agreed syllabus for RVE?		
Does your curriculum design for RVE support the realisation of the four purposes?		
Have you used the statements of what matters for this Area to inform your curriculum design?		
Have you used RVE concepts in your curriculum design?		
Have you considered a range of sub lenses through which to view RVE concepts to support curriculum design?		
Have you considered learning progression in RVE, using the principles of progression and descriptions of learning in the Humanities Area?		
Have you considered the 'learning journeys' provided to support your understanding of progression in relation to RVE?		
Have you reflected on the possible learning journeys of your own learners to support curriculum design for RVE?		
Have you included opportunities in your curriculum design for enriching learner experiences in RVE?		
Have you made key links between RVE and the other areas of learning and experience?		
Have you included opportunities for learners' spiritual development in RVE?		
Does your curriculum design for RVE ensure an appropriate depth, breadth and quality of learning?		