

Public Document Pack



County Hall
Rhadyr
Usk
NP15 1GA

Thursday, 1 February 2018

Notice of meeting

Standing Advisory Council on Religious Education (SACRE)

Friday, 9th February, 2018 at 1.30 pm,
Rooms 6&7, Innovation House, Wales 1 Business Park, Magor, NP26
3DG

AGENDA

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1.	Apologies for absence	
2.	Declarations of interest	
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4.	Presentation from Andrew Jones: Using guest speakers to support the delivery of the new Religious Studies GCSE.	
5.	SACRE News Bulletin a) To receive September 2017 News Bulletin - feedback from Goytre Fawr Primary School on visit from Fatma Jilani responding to concerns of children following terrorist attacks (<i>attached</i>) b) Information briefings from members for inclusion in next SACRE News Bulletin	7 - 20
6.	Curriculum development update To consider and respond to Welsh Government papers – i) Letter to SACREs from Manon Jones ii) 'RE Paper by WASACRE' - What Matters In RE iii) WG Humanities Report	21 - 94
7.	Self-Evaluation Report To consider Ysgol Y Ffin self-evaluation report	95 - 96

8.	Estyn To receive copy of completed Estyn Survey.	97 - 104
9.	Right of Withdrawal from Religious Education a) To receive copy of WASACRE guidance document <i>Managing the Right of Withdrawal from Religious Education</i> b) To receive copy of questionnaire to schools	105 - 172
10.	WASACRE a) To receive and note draft minutes from WASACRE meeting 10 th November 2017 (<i>attached</i>) b) To consider possible nominations from Monmouthshire SACRE members to join the WASACRE Executive Committee c) To note dates of future WASACRE meetings	173 - 188
11.	To note dates and venue of future meetings	

Paul Matthews

Chief Executive / Prif Weithredwr

MONMOUTHSHIRE COUNTY COUNCIL
CYNGOR SIR FYNWY

THE CONSTITUTION OF THE COMMITTEE IS AS FOLLOWS:

County Councillors:

L.Brown
M.Lane
P.Pavia
A. Webb
A. Easson
J.Watkins
Dr. A. Daly
Revd. P. Baines
R. Cottrell
N. Andrews
S. Cave
N. Chatral
S. Sharma
F. Jilani
A. Davidson
N. Baicher
A. Jones
S. Oram
K. Christofi
C. Cooper
R. Davies
S. Perry Phillips
M. Millington
K. Fitter
T. Thomas

Representing the Church in Wales (1)

Dr. A. Daly

Representing the Roman Catholic Church (1)

Mr. R. Cottrell

Representing Free Churches (4)

Baptist: Revd. Dr. P. Baines
The Salvation Army: Major N. Andrews
Vacancy
Vacancy

Representing the Bahá'í Faith (1)

Mrs S. Cave

Representing the Buddhist Faith (1)

Ngakpa Namgyal Chatral

Representing the Hindu Faith (1)

Mr S. Sharma

Representing the Jewish Faith (1)

Mr A. Davidson

Representing the Sikh Faith (1)

Mrs N Baicher

Representing the Muslim Faith (1)

Mrs F Jilani

Representing the Teachers Associations (7)

Mr A. Jones

Mrs R. Davies

Ms C. Cooper

Ms S. Perry Phillips

Ms M. Millington

Mr. S. Oram

Ms. K. Christofi

Co-opted Members (2)

Mrs K. Fitter

Mr. T. Thomas

Public Information

Access to paper copies of agendas and reports

A copy of this agenda and relevant reports can be made available to members of the public attending a meeting by requesting a copy from Democratic Services on 01633 644219. Please note that we must receive 24 hours notice prior to the meeting in order to provide you with a hard copy of this agenda.

Welsh Language

The Council welcomes contributions from members of the public through the medium of Welsh or English. We respectfully ask that you provide us with adequate notice to accommodate your needs.

Aims and Values of Monmouthshire County Council

Our purpose

Building Sustainable and Resilient Communities

Objectives we are working towards

- Giving people the best possible start in life
- A thriving and connected county
- Maximise the Potential of the natural and built environment
- Lifelong well-being
- A future focused council

Our Values

Openness. We are open and honest. People have the chance to get involved in decisions that affect them, tell us what matters and do things for themselves/their communities. If we cannot do something to help, we'll say so; if it will take a while to get the answer we'll explain why; if we can't answer immediately we'll try to connect you to the people who can help – building trust and engagement is a key foundation.

Fairness. We provide fair chances, to help people and communities thrive. If something does not seem fair, we will listen and help explain why. We will always try to treat everyone fairly and consistently. We cannot always make everyone happy, but will commit to listening and explaining why we did what we did.

Flexibility. We will continue to change and be flexible to enable delivery of the most effective and efficient services. This means a genuine commitment to working with everyone to embrace new ways of working.

Teamwork. We will work with you and our partners to support and inspire everyone to get involved so we can achieve great things together. We don't see ourselves as the 'fixers' or problem-solvers, but we will make the best of the ideas, assets and resources available to make sure we do the things that most positively impact our people and places.

Public Document Pack Agenda Item 3

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of Standing Advisory Council on Religious Education (SACRE) held in Rooms 6 & 7, Innovation House, Wales 1 Business Park, Magor. NP26 3DG on Friday, 13th October, 2017 at 1.30 pm

PRESENT: Chair: Mrs. N. Baicher (Sikh Faith)

County Councillors: L.Brown, A. Easson, M.Lane, P.Pavia, J.Watkins and A. Webb

ALSO IN ATTENDANCE:

Church in Wales	-	Dr. A. Daly
Free Church Council	-	Revd. Dr. P. Baines
Hindu Faith	-	Mr. S. Sharma
Teachers Associations	-	Mr. A. Jones
		Mr. S. Oram
		Ms. K. Christofi
		Ms. C. Cooper
		Ms. S. Perry-Phillips
Co-opted Member	-	Ms. K. Fitter

OFFICERS IN ATTENDANCE:

Gill Vaisey	RE Consultant
Richard Williams	Democratic Services Officer

APOLOGIES:

Mr. R. Cottrell, Major N. Andrews, Mrs. S. Cave, Ngakpa Namgyal Chatral, Mrs. R. Davies, Ms. M. Millington, T. Thomas and Sharon Randall-Smith

1. Election of Chair

We elected Neeta Baicher as Chair.

2. Appointment of Vice-Chair

We appointed County Councillor L. Brown as Vice-Chair.

3. Declarations of Interest

There were no declarations of interest made.

4. Confirmation of Minutes

The minutes of the SACRE meeting held on 9th June 2017 were confirmed and signed by the Chair subject to a minor amendment to minute 16 – remove ‘and noted’ from the sentence.

MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of Standing Advisory Council on Religious Education (SACRE) held in Rooms 6 & 7, Innovation House, Wales 1 Business Park, Magor. NP26 3DG on Friday, 13th October, 2017 at 1.30 pm

Arising from the minutes, the following points were identified:

- In response to summary inspection reports and self-evaluation reports in respect of voluntary aided schools, it was noted that a good relationship existed between the local Authority and the schools. It was customary for the RE Consultant, on behalf of the SACRE Committee, to write to the head teacher of all schools in Monmouthshire that have received an Estyn inspection and submitted a self-evaluation report. However, with regard to voluntary aided schools, the Diocesan Director of Education, Dr. Annette Daly, suggested she would appreciate receiving a copy of such letters.
- Pen Portraits yet to be received should be emailed to the Clerk to SACRE by Friday 20th October 2017.
- Rhian Davies is one of the Lead Practitioner supporting the implementation of the new Religious Studies GCSE and had been appointed by the Education Achievement Service (EAS). A network meeting had been held in June 2017 where various items were discussed including the pressure on teachers that the new GCSE specification is creating. In response to a question regarding the new GCSE, it was noted that the course was implemented in September 2017 and would be examined in summer of 2018 for short course candidates and summer 2019 for the full course. The new course has significant content change which is a challenge for teachers and students. Rhian Davies had also created a Christianity and Hindu textbook. On behalf of the SACRE Committee, the Chair congratulated Rhian.
- The Chair stated that the faith communities would support the Lead Practitioner with regard to the implementation of the new Religious Studies GCSE.
- Rhian Davies, along with other Lead Practitioners, had attended a WJEC meeting to share developments across the different consortia. Rhian Davies is currently working with West Monmouthshire Comprehensive School and Newport High School to provide support.
- In response to a question raised, it was noted that the WJEC website provides copies of past RE papers in respect of GCSE, AS and A level, as well as providing legacy specifications.
- There has been positive sharing of resources between lead practitioners and GwE, the fully bilingual School Effectiveness and Improvement Service for North Wales. Details will be available in the SACRE newsletter.
- The RE Consultant will be facilitating a SACRE training event in the new year.

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5. Feedback from a presentation to Cardiff SACRE: RE Days for Year 6 Pupils in Monmouthshire Schools

The RE Consultant provided the SACRE Committee with feedback from a presentation that she and other SACRE members had made to Cardiff SACRE regarding RE Days for year 6 pupils in Monmouthshire's schools.

In doing so, the following points were noted:

- Monmouthshire SACRE has an excellent reputation across Wales. A contributing factor is due to the range of faith representatives that sit on the SACRE Committee. Faith representatives actively support Monmouthshire's schools via events such as the RE Days for Year 6 Pupils.
- Cardiff SACRE had asked that a presentation be made to their SACRE in respect of this event. The presentation was made by Soam Sharma, Sue Cave, Revd. Dr. Peter Baines, Neeta Baicher and Andrew Jones.
- The RE Days event provides a number of workshops whereby pupils can learn about different faiths.

On behalf of the SACRE Committee, the Chair thanked the RE Consultant for her presentation and looked forward to more of these events being held in the future.

6. To consider and approve the draft SACRE Annual Report 2016 - 2017

We received the SACRE Annual Report dated 1st August 2016 to 31st July 2017.

In doing so, the following points were noted:

- The report needs to be adopted by SACRE before it is forwarded to Welsh Government.
- In response to a question raised regarding guidance on managing the withdrawal of pupils from RE, the RE Consultant informed the Committee that the document has been translated into Welsh and was at the design and print stage. When printed, the document will be sent to all schools in Wales with a view to looking to sell the document further afield. The document will support schools and also provide guidance to parents. The document incorporates the response from a wide range of major faiths and Christian denominations. SACRE members will be able to view the document when it is complete.
- The report to be amended as follows:
 - Mr. R. Williams Clerk to SACRE.
- Inspection reports and self-evaluation – In response to a comment in that there had been no reference made to Religious Education in Estyn Inspection reports,

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the RE Consultant informed the Committee that since 2010, with the implementation of the new Estyn Framework, it had not been within the remit of Estyn to comment on individual subjects. However, the RE Consultant would incorporate into the SACRE Annual Report the concerns raised regarding this matter.

- Attendance at WASACRE Meetings – it was noted that Monmouthshire SACRE has nominated representatives to attend WASACRE meetings. However, if a nominated representative is unable to attend a WASACRE meeting then a substitute from the Committee may attend. The host SACRE may invite all of its SACRE Members to attend.
- Chair of SACRE:
 - Former County Councillor Hacket Pain had been Chair of SACRE for nine years.
 - Reference was made to the wording in the document under paragraph 2.6, the sub heading - Chair of SACRE. Discussion took place about the wording of the paragraph whereby some County Councillor representatives suggested some amendments. Other members felt that the wording was appropriate and should remain as written with the additional wording about the length of time as Chair having already been added by the RE Consultant. It was agreed by majority that the paragraph would remain.

We resolved to adopt the draft SACRE Annual Report 2016-2017 and to include the points raised, as identified in this minute.

7. Curriculum development update

We received a verbal update by the RE Consultant regarding Curriculum Development. In doing so, the following points were noted:

- The good working relationship with Welsh Government is continuing.
- The RE Consultant and her peers have attended a number of curriculum development meetings including with Pioneer Schools.
- The Welsh Government has commissioned a comprehensive paper regarding Pioneer Schools, written by NAPfRE and WASACRE. The paper, reflected on what is good RE and making reference to spiritual development, had been submitted a week ago and had been sent to the Pioneer Schools.
- Examples of progression have been looked at from ages 3 to 16.
- The RE Consultant and her peers have been invited to present to the Pioneer Schools at a convention on 13th and 14th November 2017.

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Having received the verbal update, the following points were noted:

- Concern was expressed that Religious Education was being incorporated into the Humanities area of the curriculum, which could lead to the teaching of RE being weakened.
- Concern was expressed about some of the failings of the curriculum in Scotland. It was noted that measures were being put in place to ensure that similar issues do not occur in Wales.

8. Draft minutes of the WASACRE meeting dated 7th July 2017

We received the draft WASACRE minutes dated 7th July 2017.

In doing so, the following points were noted:

- An Estyn representative had suggested that there was a need for teachers to have training about religions from meeting with faith representatives.
- Estyn had submitted a questionnaire to SACRE's across Wales for completion.
- Some SACRE members expressed concern that a request had been made by Humanists UK for one of its representatives to sit on Monmouthshire SACRE. Other SACRE members stated that as the purpose of the SACRE Committee was to advise on Religious Education and that as Humanism is a part of the RE curriculum, particularly for GCSE, it would be very valuable to have a representative of Humanists UK as a member of SACRE. A Member of the SACRE Committee considered that a representative from Humanists UK was not legally entitled to sit on a SACRE Committee. However, the RE Consultant advised that as a SACRE can include co-opted members, a representative of Humanists UK could join a SACRE committee in this capacity.

9. To note the appointments made to the WASACRE Executive Committee

We noted the appointments made to the WASACRE Executive Committee and that Gill Vaisey is now Vice Chair.

10. Future WASACRE meetings

Future WASACRE meetings will be held on:

- Friday 10th November 2017 at the Civic Centre, Bridgend.
- Friday 9th March 2018 at the Civic Centre, Swansea.

11. September 2017 News Bulletin

We received the September 2017 SACRE news bulletin.

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12. Information briefings from members for inclusion in the next SACRE News Bulletin

SACRE Members were encouraged to forward any items that they might have for the next SACRE news bulletin to the RE Consultant.

Future news bulletins will be prepared via a shared process in which support will be provided via another RE Consultant.

Items received for the next bulletin include:

- An update from Sue Cave.
- St. David's Cathedral Visits.
- RE Ideas.
- An article from the Chair, Neeta Baicher.

13. To agree dates and venue for future meetings

The next meeting will be held at Innovation House, Magor on Friday 9th February 2018 at 1.30pm.

The meeting ended at 3.40 pm.

SACRE

Standing Advisory Council on Religious Education

Autumn
2017



In The News

In this bulletin:

1. Estyn Thematic Review of RE
2. Farmington Scholarships for Teachers
3. WJEC Religious Studies Update
4. News from the Inter Faith Network and Inter Faith Week
5. The Chinese Approach in Kindergarten
6. Understanding Islam in Light of Recent Terrorist Attacks
7. Diwali Celebrations in Three Major Religions
8. St David's Cathedral Education and Pilgrimage centre
9. The Bahá'í Faith – Bicentenary Celebration of Prophet Bahá'u'lláh's Birth and other News
10. Children's app Guardians of Ancora now in Welsh
11. Opening the Book for Cardiff's Children
12. RE Ideas from REMW
13. Talking About Religion Helps Us Better Understand Each Other

This News bulletin has been produced by RE Consultants Paula Webber and Gill Vaisey with contributions gratefully received from SACRE members across several Local Authorities. Contents may not necessarily reflect the views of the authors.

SACRE

Standing Advisory Council on Religious Education

Estyn Thematic Review of Religious Education



Estyn has commenced a thematic review of religious education provision in 2017 – 2018. A sample of schools across Wales have been selected to take part in the review. The review will focus on the provision and quality of KS2 and KS3 RE. A separate review on the Foundation Phase will be undertaken and this will include RE alongside the other areas of learning.

SACREs have also been requested to complete a questionnaire to support the review of RE across all Local Authorities in Wales.

Farmington scholarships for teachers

The aim of the Farmington Institute is to support and encourage teachers of Religious Education in schools, and Headteachers working on values and standards. The Institute awards Scholarships to UK teachers of Religious Education in schools and headteachers, publishes discussion papers and arranges conferences.

The next opportunity to apply for a Farmington Scholarship will be in November 2017. The scholarships are for RE teachers and headteachers and can be taken at any one of 15 universities or as a home-based student. The Scholarships are to be used to provide materials for teachers or research into values and standards. Funds are supplied for a replacement teacher. For further information please see: www.farmington.ac.uk or for an application form, please email: farmington@hmc.ox.ac.uk

SACRE

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WJEC Religious Studies Update

CPD Courses

Face to face CPD courses for GCSE Religious Studies will take place in December. Dates for the training are:

06.12.17 – Carmarthen
07.12.17 – Cardiff
11-12.17 – Llandudno

CPD training for A Level took place in September. Teachers will be able to access training materials on the WJEC website in the near future.

Teachers can book courses on the WJEC website at

<http://www.wjec.co.uk/teachers/teacher-support/face-to-face-courses-for-teachers/>

Digital Resources from the WJEC

WJEC's Educational Resources team provides high quality digital and paper based resources. They work closely with the WJEC Continuing Professional Development team to provide effective training for schools and teachers.

English and Welsh language materials are developed in partnership with teachers and – in Wales – also with the Department for Education and Skills and local authorities.

Some materials are produced specifically to complement WJEC specifications and some support the use of the Welsh language in education.

GCSE Religious Studies Resources can be found at

<http://resources.wjec.co.uk/Pages/ResourceByArgs.aspx?subId=26&lvlId=2>

GCE Religious Studies resources can be located at

<http://resources.wjec.co.uk/Pages/ResourceByArgs.aspx?subId=26&lvlId=1>

Teacher Share Space

Teacher Share Space is available on the WJEC Website. The space is for teachers who wish to share and exchange resources. All of the resources in this area are free to download; **none of the content in this area of the website is monitored, reviewed or endorsed by WJEC**, therefore teachers need to do their own quality assurance.

For AS/A Level these resources are available at:

http://www.wjec.co.uk/qualifications/religious-studies/r-religious-studies-gce-asa-from-2016/File%20Sharing%20for%20GCE%20Religious%20Studies%20WJEC.pdf?language_id=1

Twitter

WJEC Religious Studies. For news, teaching resources and advice for WJEC Religious Studies qualifications see the Twitter Page which is found at https://twitter.com/WJEC_RS. The Welsh account is: @CBAC_AstCref

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The Inter Faith Network for the UK works to promote understanding cooperation and good relations between organisations and persons of different faiths in the UK.

Inter Faith Network Bulletin

The September- October Inter Faith Network Bulletin is available at

[https://www.interfaith.org.uk/uploads/Inter_Faith_Network_for_the_UK_e-bulletin - September-October 2017.pdf](https://www.interfaith.org.uk/uploads/Inter_Faith_Network_for_the_UK_e-bulletin_-_September-October_2017.pdf)



Inter Faith Week

Inter Faith Week 2017 in England, Northern Ireland and Wales will take place from Sunday 12th to Sunday 19th November. This will begin on Remembrance Sunday.

Inter Faith Week:

- **Highlights** the good work done by local faith, inter faith and faith-based groups and organisations
- **Draws** new people into inter faith learning and cooperation
- **Enables** greater interaction between people of different backgrounds
- **Helps** develop integrated and neighbourly communities
- **Celebrates** diversity and commonality
- **Opens** new possibilities for partnership

INTER FAITH WEEK AIMS ARE:

- Strengthening good inter faith relations at all levels
- Increasing awareness of the different and distinct faith communities in the UK, in particular celebrating and building on the contribution which their members make to their neighbourhoods and to wider society
- Increasing understanding between people of religious and non-religious beliefs

Inter Faith Week is for everyone including faith communities and their places of worship, community and voluntary groups, schools and SACREs and local authorities.

For further information visit: <https://www.interfaithweek.org/about>

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Standing Advisory Council on Religious Education

The Chinese Approach in Kindergarten

Blaenau Gwent SACRE member, Christine Abbas', granddaughter went to Ysgol Bro Helyg Nursery whilst she was living with her grandparents in Blaina. She was really happy during the months she spent there, but has since returned to China with her mum, her dad and brother, where mum teaches in a college.

Recently, Haidi started in a private Kindergarten in Baotou, north China. Here she is in her uniform; the track suit outfit is favoured in China. You may be interested to read the difference a Chinese approach to education takes.

The Kindergarten is a traditional educational establishment based on Confucian moral values, which are taught alongside reading, writing and mathematics. The atmosphere of the school is calm and peaceful. For homework the children learn to recite the words of Confucius, especially about respect and how to treat other people. This is demonstrated throughout the school day as the children are shown how to have good manners. This includes bowing respectfully to people. The children are also taught how to sit still for a moment or how to be patient for a moment, as well as being able to play and run around.

Haidi returns home with her hair beautifully plaited or braided in unusual ways, which the teachers have done, and often they have put gifts of hair accessories into her school bag. They even cut her finger nails. Far from being intrusive Naja, Haidi's mum, finds it very thoughtful and feels it is done out of love for the children; and Haidi loves her school too. (Naja was a pupil at Coedcae School (now Coed y Garn) and Brynmawr School)



SACRE

Standing Advisory Council on Religious Education

Understanding Islam in Light of Recent Terrorist Attacks

Kath Fitter from Goytre Fawr Primary School in Monmouthshire reflects on a recent visit from Monmouthshire SACRE faith representative Mrs Fatma Jilani and her daughter.



In the summer term, following the terrorist attacks in Manchester and London, we felt as a school that there were a lot of questions about Islam that our pupils wanted to ask. We tried to balance the negativity seen in the media and wider community about Islam by focusing on all the good that was happening in the world during our assemblies. However, our older pupils had questions that we wanted to answer in an honest and frank way.

We had worked previously with Mrs Jilani as part of our 'Festival of Faiths' day and the children had responded well to her open and honest approach. Therefore we felt that she would be the ideal person to answer their questions.

As R.E. Co-ordinator, Lisa Wilkinson ran a session with the classes to prepare questions with them. Listening to their thoughts at this time confirmed that holding the session was the right thing to do.

Parents were informed that Mrs Jilani would be visiting to speak to their children and we only had one family ask if their daughter could leave the room if she felt uncomfortable which of course we agreed to.

Mrs Jilani arrived with her daughter Umaamah, and held a question and answer session with the Year 5 and 6 pupils. The children asked their questions and Lisa Wilkinson was really impressed with the sensitive way they approached this difficult topic.

Mrs Jilani's responses were very honest and informative and the children obviously enjoyed the opportunity to ask anything they liked knowing that Mrs Jilani would answer them in such a candid way. It was also useful to have a teenager's view of the situation.

Examples of the questions they asked were:

- Have people treated you differently since the terror attacks?
- Do you think that the person/people who carried out the attacks were 'bad' Muslims or not Muslims at all because of what they had done?
- What would you do if you thought one of your friends was a terrorist?
- Have you ever been bullied at school for being a Muslim? (to Umaamah)

Following the session we had feedback from a parent saying that the opportunity for children to ask questions was very valuable.

On the same afternoon, Mrs Jilani and Umaamah also did a session with the Year 4 class on Hajj which they thoroughly enjoyed and found interesting to hear a first-hand experience.

We want to extend a big thank you to Mrs Jilani and Umaamah for coming into school. Visits like this make a huge difference to our pupils and their understanding of world religions.

SACRE

Standing Advisory Council on Religious Education

Diwali or Dīpōvalī



Diwali or Dīpōvalī is a significant religious festival in [Hinduism](#), [Sikhism](#), and [Jainism](#). It is also popularly known as the "*Festival of Lights*" and is a lunar-calendar based event that occurs between mid-October and mid-November. The word "Diwali" is a contraction of "Deepavali" which translates into "row of lamps". Diwali is an official holiday in India, Nepal, Sri Lanka, Myanmar, Mauritius, Guyana, Trinidad & Tobago, Suriname, Malaysia, Singapore, and Fiji.

The festival of Diwali symbolizes the victory of light over dark, good over evil and knowledge over darkness.

Hindu tradition: Diwali is one of the biggest festivals in the Hindu calendar and there are multiple reasons why Hindus celebrate this festival. The most popular narrative, based in the ancient Sanskrit epic Ramayana, is of Lord Rama, his wife Sita and brother Lakshmana returning to their kingdom Ayodhya after defeating demon king Ravana.

Jain tradition, Diwali marks the attainment of enlightenment by Lord Mahavira, the 24th Tirthankara of Jainism who laid down the central tenets of the Jain religion as it is practiced today.

Sikh tradition, Diwali commemorates the release of Guru Hargobind, the sixth Sikh Guru, who was imprisoned by the Mughal emperor Jahangir. When Guru Hargobind arrived in Amritsar, his devotees lit thousands of oil lamps to celebrate his return. For Sikhs, this day is known as *Bandi Chhor Divas* (day of release from prison). Diwali is also associated with the martyrdom of the elderly Sikh scholar and strategist [Bhai Mani Singh](#) in 1737. Bhai Mani Singh was the [Granthi](#) (keeper/reader of Sikh scripture) of Harmandir Sahib (popularly known as the [Golden Temple](#)). He transcribed the final version of [Guru Granth Sahib](#) dictated to him by [Guru Gobind Singh](#) in 1704. In 1737, he received permission from Zakariya Khan, the then [Mughal](#) governor of Punjab, to hold a religious gathering of the [Khalsa](#) for celebrating *Bandi Chhorh Diwas* on the auspicious day of Diwali for a tax of 5000 Rupees. He expected to put together the required sum from contribution made by the Sikhs who would assemble that day. But when he discovered that the governor's plot to kill the Sikhs during the gathering, he sent out messages warning them not to turn up for the meeting. As a result the tax could not be paid and governor ordered Bhai Mani Singh's execution at [Lahore](#). Celebrate Diwali by lighting lamps, distributing sweets, fasting and practicing acts of charity. Diwali is on Thursday 19 October 2017.

SACRE

Standing Advisory Council on Religious Education

Eglwys Gadeiriol Tyddewi



St Davids Cathedral

St Davids Cathedral, is a centre of learning and offers education in a number of different ways.



The Cathedral has an Education and Pilgrimage centre, Ty'r Pererin, which was officially opened on 4 March 2013. [Click here for more information about the new centre.](#)

Tours of the Cathedral occur throughout the year, some designed for people who have never visited before and others for people who know the Cathedral well but would like to learn more about some aspect, see [Tours](#)

The Cathedral provides a venue for artistic and creative exhibitions and gives space for organizations such as Christian Aid and Amnesty International to raise awareness of their vital work.

Musical education has been an essential element of the life of the Cathedral for centuries and continues today, see [Music](#).

The Library is an invaluable resource for both local researchers and those from further afield seeking in-depth information about St David and St Davids. It also has a wealth of information on all sorts of diverse areas for research, see [Library](#).

There is space and opportunity for many to reflect on their pilgrimage through life. The centre works with the cathedral in its mission to offer worship, prayer, hospitality and healing as a true reflection of the life of St David. There are many ways in which visitors, adults, children and pilgrims can engage with the concept of pilgrimage. The Cathedral has hosted INSET days for school staff, PCC away days and parish groups. There is space for prayer, reflection and refreshment. The Cathedral plan and tailor days to cater to needs. They can lead a group in a walking pilgrimage or reflections in the centre. They can work in many ways to accommodate your requirements.

[Click here to see our Pilgrimage Packages](#)

[Click here for Friday pilgrimage information](#)

RETREAT DAYS

A series of Retreat Days run throughout the 'academic' year.

The dates are;

Wednesday 25th October 10am-4pm

Wednesday 6th December 6–8.30pm

Friday 2nd March 10am-4pm

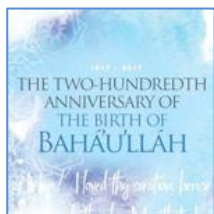
Saturday 12th May 10am-4pm

For more details please click [here](#)

SACRE

Standing Advisory Council on Religious Education

Bicentenary of the Birth of Bahá'u'lláh and release of a 17-minute film *Bahá'u'lláh - The Divine Physician*



On the 21st and 22nd October, Bahá'ís all over the world celebrated the bicentenary of the Birth of Bahá'u'lláh, the Founder of the Bahá'í Faith. Bahá'u'lláh's message to the world is one of unity, *'The earth is but one country and mankind its citizens'* and *'So powerful is the light of unity that it can illuminate the whole earth'*.

In Wales, the Welsh Assembly will be sponsoring a celebratory event at the Senedd, for members of the Interfaith Council, Assembly members and other dignitaries.

The British Museum will be marking the bicentenary with a special cabinet, displaying original calligraphy by, and items belonging to, Bahá'u'lláh, alongside other beautiful Bahá'í manuscripts from the Museum's collection. The Universal House of Justice is blessing this exhibit with the loan of priceless, rarely displayed items from the International Bahá'í Archives, which is situated at the Bahá'í World Center on Mount Carmel in Haifa. The items will be on display in the Museum's John Addis Gallery from Tuesday 7 November for some two months.

Various World leaders have sent messages paying tribute to the Bahá'í community and the teachings of Bahá'u'lláh.

The National Spiritual Assembly of the Bahá'ís of the United Kingdom commissioned a 17-minute film to help inform about the life and teachings of Bahá'u'lláh. In *Bahá'u'lláh - The Divine Physician*, young people from diverse backgrounds reflect on the issues facing the world and the potential of Bahá'u'lláh's teachings to address these issues. The action follows the daily activities of the young people and includes stories about Bahá'u'lláh and His teachings told through animated sequences.

The film is available on YouTube under the following link:

https://youtu.be/Gzs_11Xk6zq

The film is suitable for everyone from age 9, and is particularly relevant to KS3 (age 11-14). To use as the basis of a lesson on the Bahá'í Faith, materials to support teachers in the use of this film in the classroom are available to download on the Bahá'í RE website: <http://re.bahai.org.uk/bicentenary>

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New materials have been produced for use in schools for KS1, KS2 and KS3 to be used either by the RE teachers or by visiting local Bahá'í members giving the lesson to the classroom and answering any questions or discussing the materials with RE teachers.

These materials, which are based on Unity in Diversity and Oneness of Religion and Mankind can be found at <http://re.bahai.org.uk/bicentenary/> with PowerPoint presentations for each Key stage.



©Film image from *Bahá'u'lláh – The Divine Physician*

Schools can invite a Bahá'í as a visiting speaker to conduct assemblies and assist with classes. <http://re.bahai.org.uk/school-visitors/>

Ms. Carmella Lake BSc. MA is the Cardiff Bahá'í representative for religious education and can be contacted on telephone number 07779586030 and email cba.lake@gmail.com

Please get in touch with any questions and to request Bahá'í attendance to deliver classes, assemblies and workshops based on the above outlined materials.

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Children's app Guardians of Ancora now in Welsh

Welsh Christians were so impressed with Scripture Union's award-winning children's app Guardians of Ancora, that they've gone to extraordinary lengths to have the game in their native language.



After discussions began with Scripture Union about how a Welsh version could be developed, it took only 9 months to raise enough funds for the translation work to begin. The monumental fundraising effort raised £30,000 and received support from all major denominations as well as many trusts and a variety of volunteers gave time and resources, including S4C's flagship children's presenter Martyn Geraint, who recorded the Ancora song.

Guardians of Ancora, or Arwyr Ancora when translated in Welsh has all the same features as the English version and it is hoped will open the world of Ancora to a whole new audience of Welsh-speaking children.

Aled Davies, Arwyr Ancora Project Manager 'We are really excited about launching Arwyr Ancora and have been encouraged by the level of support we have received from the churches in Wales to see this happen. This will not only be the best Christian app for children in Wales, but will be by far the best Welsh app for children in general'.

Arwyr Ancora is being launched at the largest national children's and youth conference in the UK, Urdd Eisteddfod in Eisteddfod on 28th May. Terry Clutterham, Mission Development Director for Scripture Union says, 'As Scripture Union England and Wales, we are absolutely delighted that the Welsh have led the way with the first non-English version. The support from churches, donors, and volunteers has been unprecedented and we believe it will have real impact within the Welsh-speaking community. Children love the game for its fun, parkour elements. They can customise their own characters and fully immerse themselves in the game'.

The game has already had 140,000 users, which is set to rise rapidly with these new translations.

For more information or to find out more about Guardians Of Ancora visit: www.guardiansofancora.com

For more information or to find out more about Scripture Union visit: www.scriptureunion.org.uk

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Opening the Book for Cardiff's Children



[TheNetCardiff](#) says: 'The Bible is often described as the greatest story ever told, but for most people the Bible is a boring, irrelevant, closed book. But now, across the UK, children are seeing the Bible 'come to life' in their schools through Open the Book, which is part of the Bible Society. Teams of volunteers from local churches provide 15 minute assemblies using carefully prepared and easy to use resources based on the Bob Hartman Storyteller Bible.

Here in Cardiff, Cyncoed Methodist Open the Book team have been visiting their local primary school for 5 years. They spent a lot of time preparing props and practising before their first visit and were rather nervous, but Marion Thomas, the team leader remembers the response from the children and staff was amazing, "We needn't have worried – the children loved it, especially when we asked for volunteers to help us!"

Liz Capper is a member of the St Mark's, Gabalfa team. She says, "A friend had told me about the wonderful opportunities of teaching children Bible stories they haven't heard before - I couldn't wait to be involved and help out on the team."

Children are also overwhelmingly positive about Open the Book – many have never heard the Bible stories before – as the stories are acted out and they participate with sound effects, motions and 'acting' alongside the team.

"I love it when you come in," says a year 4 pupil in Birchgrove Primary school, Cardiff. "I said to my Mum, 'Is it Monday?' she said 'Yes!' I said 'Great they're coming back again!"

On average the Open the Book office receives one phone call per day from schools asking for a team to visit – a fact confirmed in Radyr, where each of the 3 primary schools has responded positively to Reverend Canon Jenny Wigley's offer to visit with the newly formed team.

Today nearly 12% of schools have a team visiting regularly. From the school's perspective OTB ticks several of the necessary boxes for collective worship and community links and is sincerely appreciated by Head teachers and staff alike.

Reverend Michael John, vicar of Pentyrch explains why his parishioners have recently got an Open the Book team together:

"I was attracted to Open the Book because our Parish was looking for ways of regularly engaging with local schools which would be straightforward for us as a team of volunteers and a help to the teaching staff of local schools." '

All resources are available in English and Welsh. For more information about how you can use Open the Book visit the website www.biblesociety.org.uk/get-involved/openthebook/

or contact Sarah Morris South Wales Development officer at meirionasarah@yahoo.co.uk

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RE Ideas from REMW for 2017 – 2018

This year's collection of RE Ideas has been written by Gill Vaisey, RE Consultant.

Each term's RE Ideas provides teaching and learning ideas to support a particular unit of work for different stages across the primary school.

Autumn RE Ideas focuses on 'Journeys With Meaning / Are Some Journeys Special?' and is aimed to support teachers working with Lower Key Stage 2 pupils. The unit explores the significance of some journeys and provides a Target Board activity around the account of the life of St David.

The Spring edition supports Foundation Phase practitioners and explores 'Making the Most of the Outdoor Learning Environment' in Religious Education. This unit will support a Foundation Phase topic on the natural world and in particular focuses on a traditional Muslim story about caring for the natural world and in this context baby birds.

Summer RE Ideas is aimed at upper KS2 and provides a 'Four Corners Debate' with a focus on Buddhism and the environment. Pupils are encouraged to consider the teachings on the Buddha and how these may impact on a Buddhist's decision whether to be vegetarian or eat meat.

Each of the three units can be used at any time of year and are not restricted to the term to which they are assigned.

The RE Ideas are attached with this bulletin or might be accessed in the future from <http://www.religious-education-wales.org/>

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Talking About Religion...

Monmouthshire SACRE member, Neeta Baicher, has shared this article with us which was published in the Professional Social Work magazine April 2017

COUNTRY VIEW

wales

Talking about religion helps us to better understand each other

An article about faith and social work in *PSW* last October inspired me to put my personal thoughts on paper. In the article, writer Matt Bee quotes Barbara McDermott's personal feeling that "faith is a big part of a person's life, but it is the unspoken part".

Barbara's view stems from her experience as a social worker in the Diocese of Down and Connor in Northern Ireland where religious faith sentiments were a sensitive matter not to be discussed. In my own experience as a social worker and member of a Standing Advisory Council on Religious Education, I have been involved with diverse communities and different religious faith groups in Cardiff, Monmouthshire and Newport.

This has encouraged me to talk openly about religious faith, shared beliefs and the need to be aware of differences and to respect diversity. I often take strength from my own religious faith of Sikhism. The first guru (Master) of the Sikhs, Guru Nanak, laid the foundations for Sikhism based on the equality of all human beings under the blessings of One God.

He postulated the following acts as the three pillars for salvation: 'Naam Japna' – prayers to the One Lord; 'Kirt Karna' – do deeds of sanctity and earn through honest living and 'Wand Chakna' – share your earnings, including food with less able fellow beings, a lesson in socialism and social work if ever there was one. This order was laid down more than 500 years ago.

In my experience I have found it is important to have an open

discussion and understanding of religious faiths to have an appreciation of the viewpoint of others.

It is also paramount to find commonality of natural acts or deeds that serve all humanity, although the methods and in some instances ideology may differ.

Children and young people of all religious faiths are very much interested in this subject and far more willing to participate and contribute towards common goals. It is a topic that is discussed extensively on various internet website forums.

So, whether one personally holds a religious faith or not, an understanding of the beliefs and practices of others is an important element towards recognising the oneness of all humankind. Interactive discussions about commonality of purpose and appreciation of diversity is a strong basis for finding grounds for peaceful coexistence. Conversely, lack of knowledge or inadequate understanding of the views and beliefs of others leads to missed opportunities and dismay.

Everybody responds to kindness. Teaching children about kindness, compassion, friendship and respect is a joint responsibility of parents, schools and society. Parental love and care is very important to a young child's development. In my work with diverse communities, the need to emphasise respect and tolerance for each other's view is paramount and those who promote division should be challenged.



Neeta Baicher
Deputy Chair of BASW Cymru

Maes Dysgu a Phrofiad y Dyniaethau:

Cyflwyniad i'r Grŵp Cwricwlwm ac Aseu: 4 Rhagfyr 2017

*(Diwygiwyd yn dilyn adborth GCA yn ystod gweithdy Maes Dysgu a Phrofiad 11
Rhagfyr 2017)*

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Cyflwyniad

Cyflwyniad – Amlinelliad o'r camau a gymerwyd yn ystod tymor yr hydref 2017

Yn ystod tymor yr haf, comisiynodd grŵp Maes Dysgu a Phrofiad y Dyniaethau nifer o bapurau gan arbenigwyr a nodwyd o bob rhan o'r Dyniaethau. Y briff a roddwyd i'r arbenigwyr hyn oedd egluro 'beth sy'n bwysig' o fewn disgyblaethau cyfansoddol y dyniaethau: - Daearyddiaeth, Hanes, Addysg Grefyddol, Astudiaethau Busnes ac Astudiaethau Cymdeithasol.

Darperir rhestr o'r papurau hyn isod: -

- Eleanor Rawling – *Commissioned Work on the Geography Curriculum*
- Y Gymdeithas Ddaearyddol – *Geographical Association and the Big Ideas*
- Dr Barbara Wintersgill (Prifysgol Caerwysg) – *Big Ideas for RE Education*
- Dr Elin Jones – *The Essentials of History*
- Yr Athro Calvin Jones (Ysgol Fusnes Prifysgol Caerdydd) - *Business and the Economy in the Donaldson Curriculum*
- Dr Claire Sinnema (Prifysgol Auckland)
 - i) *Social Studies within the Humanities Area of Learning and Experience*
 - ii) *Designing a National Curriculum with enactment in mind*
- CCYSAGauC (Cymdeithas CYSAGau Cymru) *Religious Education: supporting the early stages of the process of developing the Humanities' AoLE*

Ystyriodd y grŵp hefyd: -

- Dr Joseph Smith:- *What remains of history? Historical epistemology and historical understanding in Scotland's Curriculum for Excellence*
- Cyflwyniad gan yr Athro Mark Priestley a wnaed i Arweinwyr Meysydd Dysgu a Phrofiad – *Developing the Curriculum, Concepts and Practices.*
- Adrannau dethol o: - Wiggins, G a McTighe, J (2005) *Understanding by Design*; Alexandria VA: ASCD(*i roi seiliau damcaniaethol a helpu'r grŵp i ddeall gwreiddiau 'syniadau mawr' yn y cwricwlwm.*)

Yn ystod tymor yr hydref, gwahoddodd grŵp Maes Dysgu a Phrofiad y Dyniaethau lawer o'r cyfranogwyr uchod i roi cyflwyniad i'r grŵp, er mwyn rhoi cyd-destun i'r papurau. Rhoddodd yr unigolion canlynol gyflwyniad i'r grŵp.

- Gill Miller (Y Gymdeithas Ddaearyddol)
- Eleanor Rawling (Ymgynghorydd Annibynnol ar y Cwricwlwm)
- Dr Elin Jones
- Yr Athro Calvin Jones (Prifysgol Caerdydd)
- CCYSAGauC

Cafodd y grŵp hefyd adborth ar dasg 1, datganiad ar y ffordd y mae'r Maes Dysgu a Phrofiad yn cefnogi'r 4 diben gan Dr. Claire Sinnema a drafft cychwynnol cysyniadau 'beth sy'n bwysig' ar gyfer Hanes gan Dr. Joseph Smith.

Yn ystod y sesiynau gweithdy, gweithiodd y grwpiau ar y tasgau canlynol:-

Dyddiadau	Gweithgareddau Allweddol
Medi 27/28	Beth yw ystyr 'Syniadau Mawr' a sut mae hyn yn gysylltiedig â 'Beth sy'n Bwysig' yn y cwricwlwm? Ystyried 'Beth sy'n Bwysig' mewn Hanes a Daearyddiaeth Crynodeb o'r gwaith ymchwil ar ddatblygiad dysgu yn y Dyniaethau o Brosiect Camau
Hydref 17/18	Ystyried 'Beth sy'n Bwysig' mewn Astudiaethau Busnes ac Astudiaethau Cymdeithasol
Tachwedd 13/14	Ystyried 'Beth sy'n Bwysig' mewn Addysg Grefyddol Cydgrynhai dysgu er mwyn datblygu 'Beth sy'n Bwysig' yn y Dyniaethau, ynghyd â datblygu naratif cefnogol.
Rhagfyr 13/14	Ystyried 'Beth sy'n Bwysig' yn dilyn sylwadau'r Grŵp Cwricwlwm ac Asesu (GCA) a rhoi proses CAMAU ar waith.

Fel yr amlinellir yn y tabl uchod, dechreuodd y grŵp drwy ofyn y cwestiwn 'beth sy'n bwysig?' ym mhynciau cyfansoddol y Dyniaethau (fel y'u diffiniwyd yn Dyfodol Llwyddiannus). Ym mhob sesiwn gweithdy 2 ddiwrnod, rhannwyd y diwrnodau er mwyn cyflwyno deunydd newydd i'r grŵp e.e. y papurau a gomisiynwyd a'r cyflwyniad, ond hefyd i roi cyfle iddynt wneud synnwyr ohonynt. Roedd hyn yn hanfodol gan fod angen i'r ymarferwyr ddatblygu dealltwriaeth gyffredin o'r

disgyblaethau cyfansoddol gyda'r bwriad o benderfynu 'beth sy'n bwysig' o safbwynt y Dyniaethau fel endid mwy integredig.

Ymateb GCA (Rhagfyr 2017)

Mae'r grŵp wedi ailedrych ar y datganiadau gwreiddiol yn dilyn sylwadau'r Grŵp Cwricwlwm ac Asesu ym mis Rhagfyr a wnaeth y sylwadau canlynol

- Mae'r naratifau ategol yn amlwg yn adlewyrchu'r pedwar diben
- Mae angen ailedrych ar y datganiadau a'u hadolygu er mwyn sicrhau bod mwy o'r sylwadau/negeseuon naratif yn amlwg (collwyd negeseuon rhwng y ddau)
- Mae'r graddau y mae'r datganiadau Beth sy'n Bwysig yn adlewyrchu penodolrwydd, tra'n parchu ymreolaeth athrawon yn dal i fod yn her.
- Mae angen ystyried y prif egwyddorion gan gynnwys addysgeg a chanllawiau pwnc

O ganlyniad dyma'r datganiadau diwygiedig drafft presennol. Fel y gallwch weld ni lwyddodd y grŵp i gwblhau ei holl waith yn yr amser a roddwyd felly bydd yn dychwelyd at y gwaith hwn ar ddechrau mis Ionawr 18.

1. Datganiad sy'n diffinio 'beth sy'n bwysig' yng nghyd-destun y Maes Dysgu a Phrofiad

Mireiniodd y grŵp dasg 1 o'r adroddiad cychwynnol a ddatblygwyd yn ystod tymor yr Haf, ar sail yr adborth a roddwyd gan Dr Claire Sinnema, Prifysgol Auckland.

Drwy ystyried 'beth sy'n bwysig' am y Dyniaethau, bydd disgyblion yn astudio'r gorffennol a'r presennol, yn dychmygu dyfodol posibl, ac yn dysgu am bobl, lle, amser a chredoau.

Bydd disgyblion yn meithrin gwybodaeth a dealltwriaeth gadarn o wahanol amseroedd, lleoedd a chredoau, yn eu cyfleu a'u cymhwyso yn effeithiol, er mwyn dod yn **ddysgwyr uchelgeisiol a galluog**.

Byddant yn datblygu amrywiaeth o sgiliau a rhinweddau, er mwyn dod yn **gyfranwyr mentrus, creadigol**, er mwyn gwella bywydau bob dydd pobl yn eu cymuned leol, yng Nghymru ac yn y byd ehangach.

Drwy ddeall a pharchu gwahanol gredoau a deall sut i arfer eu hawliau a'u cyfrifoldebau democrataidd, bydd disgyblion yn dod yn **ddinasyddion moesegol, hyddysg**.

Drwy arddel barn bersonol am faterion yn ymwneud â ffydd, ysbrydolrwydd, cynaliadwyedd a chynhwysiant cymdeithasol byddant yn dod yn **unigolion iach, hyderus**, sy'n barod i fyw bywydau boddhaus fel aelodau gwerthfawr o gymdeithas.

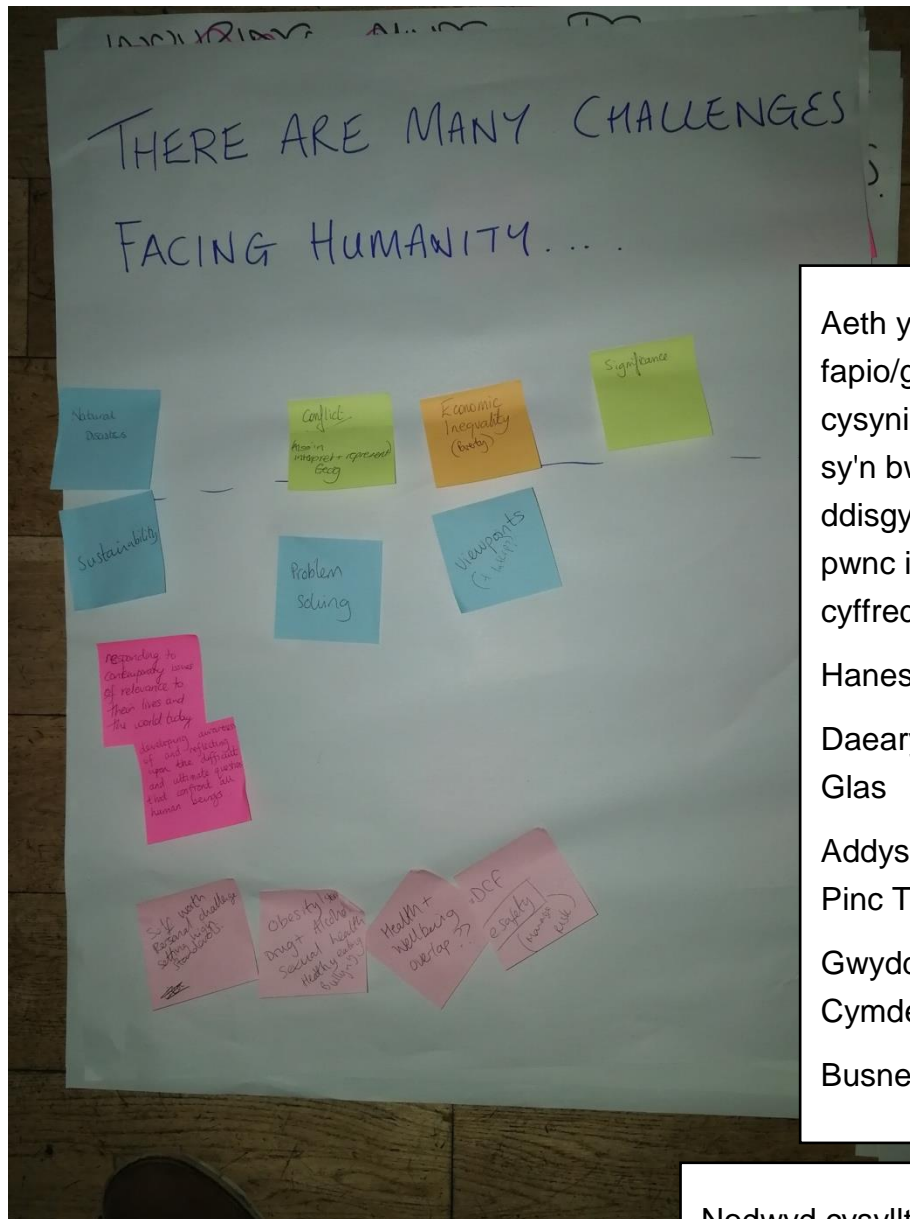
Bydd disgyblion yn:

- deall cysyniadau hanesyddol, daearyddol, gwleidyddol, economaidd, crefyddol a chymdeithasol.
- archwilio eu hamgylchedd er mwyn datblygu eu hymdeimlad o le a lles ymhellach.
- cymryd rhan mewn profiadau dysgu am hawliau, gwerthoedd, moeseg, credoau, crefydd, athroniaeth ac ysbrydolrwydd.
- ystyried, archwilio a gwneud dewisiadau hyddysg ynghylch cynaliadwyedd a'r effaith ar eu gweithredoedd.
- gwneud cyfraniad cadarnhaol at eu cymuned ac ymgysylltu â materion lleol, cenedlaethol a rhyngwladol ar lefel gritigol er mwyn dod yn ddinesydd cyfrifol yng Nghymru a thu hwnt.

2. Teitlau cychwynnol ar gyfer meysydd 'beth sy'n bwysig'

Mae'r grŵp wedi datblygu chwe chysyniad 'beth sy'n bwysig', sy'n ceisio integreiddio'r dyniaethau'n llawn fel endid cydlynol a rhoi ystyr i'r maes. Datblygwyd y rhain drwy broses o haniaethu o'r pwynt cychwynnol 'beth sy'n bwysig' o safbwynt y disgyblaethau cyfansoddol.

Y ffordd orau o egluro'r broses hon yw drwy ystyried y ffotograff anodedig isod:-



Aeth y grwpiau ati i fapio/grwpio cysyniadau 'beth sy'n bwysig' o ddisgyblaethau pwnc i gysyniadau cyffredinol

Hanes – Melyn

Daearyddiaeth – Glas

Addysg Grefyddol – Pinc Tywyll

Gwyddorau Cymdeithasol/ Busnes - Oren

Nodwyd cysylltiadau â Meysydd Dysgu a Phrofiad eraill a chyfleoedd i ddatblygu Cyfrifoldebau Trawsgwricwlaidd (fel amlinelliad – Pinc Golau))

Derbyniwyd y byddai rhai o'r 'cysyniadau' a nodwyd i'w gweld mewn mwy nag un o'r grwpiau o gysyniadau 'Beth sy'n Bwysig' e.e. cynaliadwyedd a gwrthdaro.

6 Datganiad diwygiedig yn dilyn sylwadau GCA

- 1) Effaith parhad, newid ac amrywiaeth ar ein byd
- 2) Mae cymuned, diwylliant a phŵer yn dylanwadu ar gymdeithas
- 3) Mae dynoliaeth yn wynebu llawer o heriau sy'n gofyn am ymatebion gwybodus ac ystyriol
- 4) Mae pobl yn dehongli ac yn cynrychioli'r byd mewn ffyrdd gwahanol
- 5) Drwy ddatblygu meddyliau ymchwilgar, gall pobl wneud synnwyr o'r byd o'u hamgylch ac ymgysylltu ag ef
- 6) Mae dinasyddion cyfrifol yn foesebol wybodus, yn meddwl yn feirniadol ac yn chwarae rhan weithredol mewn cymdeithas

1. Effaith parhad, newid ac amrywiaeth ar ein byd

Rhesymeg:

Mae deall cymhlethdodau a chysylltiadau gorffennol, presennol a dyfodol ein byd yn bwysig i Faes Dysgu a Phrofiad y Dyniaethau. Mae angen ystyried hyn yng nghydestun yr amgylchedd ffisegol a dynol. Mae deall y prosesau sy'n llywio'r dirwedd ffisegol ac ymwybyddiaeth o sut y gall gweithredoedd dynol gael eu dylanwadu gan gredoau, gwerthoedd ac athroniaethau amrywiol yn hanfodol. Drwy ystyried disgyblaethau'r Dyniaethau gellir nodi, deall a dadansoddi achosion, parhad ac effeithiau newid. Bydd arloesedd a datblygiadau technolegol yn parhau i lywio ein byd amrywiol. Mae gwerthfawrogiad o heriau a chyfleoedd y dyfodol ar raddfa leol, genedlaethol a rhyngwladol yn cefnogi dealltwriaeth gadarn ac empathetig o fywydau eraill, nawr ac yn y dyfodol.

2. Mae cymuned, diwylliant a phŵer yn dylanwadu ar gymdeithas

Rhesymeg:

Bydd disgyblion yn dod yn ymwybodol bod y ffordd y mae unigolion, grwpiau, cymunedau, sefydliadau a gwledydd yn rhyngweithio â'i gilydd wedi dylanwadu ar natur y byd rydym yn byw ynddo, ac yn parhau i wneud hynny. Byddant yn deall ac yn gwerthfawrogi natur dulliau o rhyngweithio a'u heffeithiau cadarnhaol a negyddol ar

yr amgylchedd lleol, cenedlaethol a byd-eang. Byddant yn gofyn cwestiynau, yn ymchwilio, yn gwerthuso'n feirniadol, ac yn datblygu safbwyntiau hyddysg ac ystyriol ar achosion, natur ac arwyddocâd y ffordd y mae pobl yn rhyngweithio â'i gilydd ac â'u hamgylchedd, yn unigol, yn lleol, yn genedlaethol ac yn fyd-eang.

Bydd disgyblion yn nodi achosion o rhyngweithio yn y gorffennol, yn eu deall ac yn ymchwilio iddynt er mwyn gwerthfawrogi arwyddocâd unigolion, grwpiau, cymunedau, sefydliadau a gwledydd wrth ffurfio'r byd a'i ddatblygiad. Byddant yn ymchwilio i effaith dulliau o rhyngweithio mewn ffyrdd crefyddol ac ysbrydol ar fywydau unigolion, cymunedau, gwledydd a'r byd. Byddant yn meithrin gwerthfawrogiad empathetig o amrywiaeth yn ein cymunedau a ledled y byd ac o arwyddocâd ysbrydolrwydd.

(Mae'r grŵp am wneud fwy o waith ar y datganiad yma)

3. Mae dynoliaeth yn wynebu llawer o heriau sy'n gofyn am ymatebion gwybodus ac ystyriol

Rhesymeg: -

Mae'n bwysig o fewn Maes Dysgu a Phrofiad y Dyniaethau fod yn ymwybodol o'r cwestiynau anodd a sylfaenol sy'n herio pob bod dynol. Bydd astudio'r Dyniaethau yn golygu y gellir nodi, deall ac ymgysylltu â materion cyfoes perthnasol sy'n effeithio ar fywydau disgyblion, bywydau pobl eraill a'r byd ehangach. Mae'n bwysig gofyn cwestiynau, ymchwilio, gwerthuso'n feirniadol, a datblygu ymatebion hyddysg ac ystyriol i'r heriau sy'n wynebu dynoliaeth. Mae gallu ymateb yn empathetig i gredoau, gweithredoedd a gwerthoedd eraill yn bwysig ym Maes Dysgu a Phrofiad y Dyniaethau er mwyn datrys problemau a gwrthdaro. Bydd myfyrwyr y Dyniaethau yn datblygu gwydnwch ac agweddau diduedd a pharch priodol lle y bo'n briodol wrth feddwl am eu safbwyntiau nhw a ffyrdd o fyw eraill. Bydd disgyblion yn datblygu'r gallu i lunio a chefnogi eu safbwyntiau eu hunain. Mae ymrwymiad i'n cymdeithasau lleol, cenedlaethol a byd-eang ac i gynaliadwyedd y blaned yn rhan hanfodol o addysg y Dyniaethau.

4. Mae pobl yn dehongli ac yn cynrychioli'r byd mewn ffyrdd gwahanol

Rhesymeg: -

Er mwyn bod yn ddinasyddion beirniadol a hyddysg ac er mwyn deall y ffordd mae cymdeithas wedi gweithredu, y ffordd mae'n gweithredu nawr a'r ffordd mae'n

debygol o weithredu yn y dyfodol, mae'n hanfodol bod disgyblion yn deall amrywiaeth o safbwyntiau a sut y caiff y rhain eu siapio gan ddylanwadau gwahanol. Drwy ddeall hyn, mae hefyd yn bwysig bod disgyblion yn datblygu dealltwriaeth o'r amrywiaeth o ffactorau sydd wedi siapio eu hunaniaeth.

Bydd astudio'r Dyniaethau yn golygu y gellir ymchwilio i gymhlethdodau problemau'r byd go iawn a gwerthfawrogi sut y gellir dadansoddi'r materion hyn mewn ffyrdd gwahanol. Gellir meithrin gwybodaeth a dealltwriaeth o gredoau, dysgeidiaethau ac arferion i'w galluogi i fod yn ymwybodol ohonynt hwy eu hunain a safbwyntiau eraill. Gellir datblygu'r gydnabyddiaeth a'r ddealltwriaeth o'r ffordd y mae hunaniaethau yn cael eu ffurfio a'u datblygu dros amser drwy astudio Maes Dysgu a Phrofiad y Dyniaethau.

Drwy feddwl yn feirniadol ac archwilio gwahanol safbwyntiau a digwyddiadau, bydd Maes Dysgu a Phrofiad y Dyniaethau yn fodd i herio a chefnogi'r safbwyntiau hyn, yn ogystal â meithrin dealltwriaeth feirniadol o'r 'darlun mawr'.

(Dywedodd y grŵp fod angen i'r datganiad a'r rhesymeg gael eu hadolygu ymhellach)

5. Drwy ddatblygu meddyliau ymchwilgar, gall pobl wneud synnwyr o'r byd o'u hamgylch ac ymgysylltu ag ef

Rhesymeg:

Bydd disgyblion yn gofyn cwestiynau sylfaenol a heriol. Byddant yn ymchwilio i faterion mewn modd agored, myfyriol, dadansoddol a chytbwys. Byddant yn casglu tystiolaeth o amrywiaeth o ffynonellau, yn adnabod tueddfryd, yn dehongli haenau o ystyr ac yn syntheseiddio (cysylltu) gwybodaeth. Drwy feddwl yn feirniadol a dadansoddi, bydd disgyblion yn datblygu ymatebion hyddysg, ystyriol a chyfiawn ac yn gallu cyfleu eu hymatebion mewn amrywiaeth o ffyrdd. Byddant yn datblygu ymwybyddiaeth ohonynt hwy eu hunain, o bobl eraill, o'r byd a'r Bydysawd.

(Fe newidiodd y grŵp y datganiad ond maent heb drafod y rhesymeg)

6. Mae dinasyddion cyfrifol yn foesegol wybodus, yn meddwl yn feirniadol ac yn chwarae rhan weithredol mewn cymdeithas

Rhesymeg: -

Mae'n bwysig bod astudio'r Dyniaethau yn datblygu dinasyddion gweithredol a chyfrifol sy'n gallu uniaethu â'u cymuned a'r byd ehangach a chyfrannu atynt, nawr ac yn eu bywydau yn y dyfodol. Er mwyn ymgysylltu'n llawn â'u dysgu, dylai disgyblion nodi ffyrdd y gallant fynd i'r afael â 'beth sy'n bwysig' iddyn nhw (ac i gymdeithas) yn y byd lle maent yn byw. Gall dinasyddion moesegol wybodus feddwl yn feirniadol, ymateb i faterion y maent wedi ymchwilio iddynt ym mhob rhan o'r dyniaethau ac mae angen iddynt chwarae rhan weithredol mewn cymunedau. Mae'r dyniaethau yn fodd i feithrin dealltwriaeth o'u hawliau a pharchu hawliau eraill. Mae deall eu cyfrifoldebau cyfreithiol a moesol nhw ac eraill a chanlyniadau methu â gweithredu mewn ffordd gyfrifol yn rhan o astudio'r Dyniaethau.

Mae'r Dyniaethau yn hyrwyddo ymgysylltu heddychlun ac effeithiol â chymdeithas ac o fewn cymdeithas.

Caiff gwersi eu dysgu o'r gorffennol a'r presennol; gan fyfyrion feirniadol ar eu credoau, gwerthoedd a gweithredoedd eu hunain ac eraill, er mwyn gwneud dewisiadau moesegol a hyddysg. Bydd hyn yn galluogi ymateb drwy fynegi eu teimladau a'u safbwyntiau eu hunain am y gwersi a ddysgwyd a'u cyfiawnhau. Drwy astudio Maes Dysgu a Phrofiad y Dyniaethau, bydd cyfleoedd yn codi i nodi problemau, creu a datblygu atebion posibl, a chymryd camau priodol mewn perthynas â materion yn eu cymuned leol a thu hwnt.

Cysylltiadau â Meysydd Dysgu a Phrofiad eraill

Ceir cysylltiadau clir â Gwyddoniaeth a Thechnoleg, mewn perthynas â'r ffyrdd y mae amgylcheddau ffisegol yn cael eu ffurfio a'u newid e.e. Daeareg a Gwyddorau Daear;

Ceir cysylltiadau clir ag Iechyd a Llesiant.

21 Rhagfyr 2017

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Dear SACRE members,

Thank you for considering the content of the last update regarding Religious Education and the Humanities Area of Learning and Experience (AoLE) within the new curriculum for Wales, sent to you in July 2017. We are grateful for the responses received so far. We are still in the process of receiving comments and are currently collating the feedback to inform the development work.

Timelines

In September 2017, the Cabinet Secretary for Education published 'Education in Wales: Our National Mission'. This action plan includes revised timelines for the new curriculum. Please see below the relevant key dates:

- April 2019: Draft curriculum available for feedback
- January 2020: Final curriculum available
- September 2022: All maintained schools and settings using new curriculum and assessment arrangements (roll-out starting with primary and Year 7 and then year by year)

The What Matters approach

In considering an approach to developing the new curriculum, pioneer school practitioners involved in the design process identified that teaching 'what matters' was the starting point from which to build the new curriculum. As a result, pioneer groups – including the Humanities – have begun the process of developing key concepts to organise their AoLE by identifying 'what matters' in their fields i.e. the key elements that all learners should experience within their areas during their journey along the continuum of learning.

Each AoLE will consist of What Matters key concepts. These concepts are being developed to avoid excessive variation from school to school while allowing for local flexibility. The What Matters key concepts across the AoLEs will support the development of the Four Purposes of the new curriculum and will also reflect current ideas about important disciplinary knowledge, skills and competencies for each domain.

The development process for Humanities

In order to identify 'what matters' within the various subjects and disciplines that form the Humanities, we commissioned experts to prepare a series of papers to support the pioneer group's work. These included papers relating to history, geography, business, social studies and Religious Education. The focus of these papers was to outline for each discipline:

- the core of knowledge/concepts and associated skills and competencies deemed essential for all pupils to learn.

- progression for the above, and an indication of what pupils should learn/experience relating broadly to expectations at ages 5, 8, 11, 14, 16.
- building on the above, suggested What Matters key concepts.

WASACRE was commissioned to prepare a discussion paper relating to Religious Education. Representatives also attended a Humanities pioneer group workshop in November 2017 to present the paper and work with the group to develop proposals for the AoLE. Please find attached a copy of the commissioned paper.

Drawing on the expert input outlined above and identifying 'what matters' for each component discipline within the Humanities provided firm foundations for the pioneer group to develop overarching What Matters key concepts as a means of organising the AoLE.

The What Matters Proposals

I attach initial proposals for the What Matters key concepts for the Humanities AoLE. The content of the report was developed in December 2017 for submission to our Curriculum and Assessment Group, and reflects the Humanities pioneer group's thinking at that time. The group continues to meet every three weeks and has begun developing progression frameworks to underpin each of these What Matters statements. In developing these frameworks as well as the detail of the AoLE during the spring term, the wording of the key concepts outlined in the attached document will naturally change and be refined.

We would like to invite you as a SACRE to consider these initial What Matters proposals and provide comments and/or suggestions for consideration during the next phase of the development work.

Further information, as well as the proposals for all six of the AoLEs, including the Humanities, will be published shortly on our website:
<http://gov.wales/topics/educationandskills/schoolhome/curriculuminwales/curriculum-for-wales-curriculum-for-life/?lang=en>

We would appreciate if you would send your comments to me: manon.jones@gov.wales

Next steps

Over the coming months, the Humanities pioneer group will focus on developing progression frameworks for the AoLE, supported by the CAMAU project (colleagues from University of Wales Trinity St David and Glasgow University). During this time, the content of the AoLE be developed in more detail.

We will send the next update to you at the end of May, and again invite your views on the proposals produced. We will also contact you in due course to outline further engagement opportunities for you to contribute to the curriculum development process during the summer term.

Best wishes,

Manon

Manon Jones

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Addysg / Education

Llywodraeth Cymru/Welsh Government

Ffôn/Tel: 03000 252240

Annwyl Aelodau o'r Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol (CYSAG),

Diolch am ystyried y diweddariad diwethaf ynghylch Maes Dysgu a Phrofiad y Dyniaethau o fewn y Cwricwlwm Newydd i Gymru, a anfonwyd atoch chi ym mis Gorffennaf 2017. Rydym yn gwerthfawrogi'r ymatebion yr ydym wedi'u derbyn hyd yn hyn. Rydym yn dal i dderbyn sylwadau, ac rydym wrthi'n coladu'r adborth er mwyn ei ystyried fel rhan o'r gwaith datblygu.

Amserlenni

Ym mis Medi 2017, cyhoeddodd Ysgrifennydd y Cabinet dros Addysg '*Addysg yng Nghymru: Cenhadaeth ein Cenedl*'. Mae'r cynllun gweithredu hwn yn cynnwys amserlenni diwygiedig ar gyfer y cwricwlwm newydd. Wele isod y dyddiadau allweddol perthnasol:

- Ebrill 2019: Cwricwlwm drafft ar gael er mwyn cael adborth arno
- Ionawr 2020: Cwricwlwm terfynol ar gael
- Medi 2022: Pob ysgol a lleoliad a gynhelir i ddefnyddio'r cwricwlwm a'r trefniadau aseu newydd (caiff hyn ei gyflwyno gan ddechrau gydag ysgolion cynradd a blwyddyn 7, ac yna fesul blwyddyn)

Yr Ymagwedd 'Beth sy'n Bwysig'

Wrth ystyried sut i ddatblygu'r cwricwlwm newydd, penderfynodd ymarferwyr yr ysgolion arloesi a oedd yn rhan o'r broses ddylunio mai addysgu 'beth sy'n bwysig' fyddai'r man cychwyn ar gyfer llunio'r cwricwlwm newydd. O ganlyniad, mae grwpiau arloesi – gan gynnwys grŵp y Dyniaethau – wedi dechrau'r broses o ddatblygu cysyniadau allweddol ar gyfer trefnu'u Meysydd Dysgu a Phrofiad, a hynny drwy bennu 'beth sy'n bwysig' yn eu meysydd – hynny yw, beth yw'r elfennau allweddol y dylai pob dysgwr eu dysgu a'u profi yn y meysydd dan sylw yn ystod eu taith drwy'r continwmm addysg.

Bydd pob Maes Dysgu a Phrofiad felly'n seiliedig ar gysyniadau allweddol 'beth sy'n bwysig'. Mae'r cysyniadau hyn yn cael eu datblygu fel nad oes gormod o amrywio o ysgol i ysgol ond, hefyd, i sicrhau rhywfaint o hyblygrwydd yn lleol. Bydd y cysyniadau 'beth sy'n bwysig' ar draws y Meysydd Dysgu a Phrofiad yn cefnogi'r gwaith o ddatblygu Pedwar Diben y cwricwlwm newydd. Byddant hefyd yn adlewyrchu syniadau cyfredol mewn perthynas â gwybodaeth, sgiliau a chymwyseddau disgyblaethol pwysig ar gyfer pob maes.

Y broses ddatblygu

Er mwyn pennu 'beth sy'n bwysig' yn y gwahanol bynciau a disgyblaethau sy'n rhan o Faes Dysgu a Phrofiad y Dyniaethau, comisiynwyd arbenigwyr i lunio cyfres o bapurau i gefnogi gwaith y grŵp arloesi. Ymhlith y rhain mae papurau ar Hanes, Daearyddiaeth, Busnes, Astudiaethau Cymdeithasol ac Addysg Grefyddol. Nod y papurau hyn yw amlinellu'r canlynol ar gyfer pob disgyblaeth:

- y craidd: hynny yw'r wybodaeth / cysyniadau, a'r sgiliau a'r cymwyseddau cysylltiedig, y mae angen i bob disgybl eu dysgu;
- dilyniant ar gyfer yr uchod, a mynegiad o'r hyn y dylai disgyblion ei ddysgu neu gael profiad ohono, a hynny'n gysylltiedig, yn fras, â'r disgwyliadau ar gyfer 5 oed, 8 oed, 11 oed, 14 oed ac 16oed.
- Gan adeiladu ar yr uchod; awgrymu cysyniadau allweddol ar gyfer 'beth sy'n bwysig'.

Comisiynwyd Cymdeithas CYSAGau Cymru i baratoi papur trafod mewn perthynas ag Addysg Grefyddol. Hefyd, aeth cynrychiolwyr i weithdy arloeswyr y Dyniaethau ym mis Tachwedd 2017 i gyflwyno'r papur a gweithio gyda'r grŵp i ddatblygu cynigion ar gyfer y maes dysgu a phrofiad. Mae copi o'r papur hwn yn atodedig.

Gyda chymorth y mewnbwn arbenigol a amlinellir uchod a chan bennu 'beth sy'n bwysig' ar gyfer pob disgyblaeth sy'n rhan o'r Dyniaethau, darparwyd sylfaen gadarn i alluogi'r grŵp arloesi i ddatblygu cysyniadau allweddol 'beth sy'n bwysig' trosfwaol ar gyfer trefnu'r Maes Dysgu a Phrofiad.

Y Cynigion 'Beth sy'n Bwysig'

Atodaf gynigion ar gyfer cysyniadau allweddol 'beth sy'n bwysig' ym Maes Dysgu a Phrofiad y Dyniaethau. Datblygwyd y cynnwys ym mis Rhagfyr 2017 i'w gyflwyno i'r Grŵp Cwricwlwm ac Asesu, ac mae felly'n adlewyrchiad o'r hyn oedd dan ystyriaeth y grŵp arloesi bryd hynny. Mae'r grŵp yn parhau i gwrdd bob tair wythnos ac mae bellach wedi dechrau datblygu fframweithiau dilyniant ar gyfer pob un o'r datganiadau 'beth sy'n bwysig' hyn. Wrth ddatblygu'r fframweithiau hyn a manylion eraill y Maes Dysgu a Phrofiad yn ystod tymor y Gwanwyn, bydd geiriad y cysyniadau allweddol yn y ddogfen atodedig yn siŵr o newid.

Hoffem eich gwahodd, fel CYSAG, i ystyried y cynigion cychwynnol hyn ar gyfer 'Beth sy'n Bwysig' a rhoi sylwadau neu awgrymiadau i'w hystyried yn ystod cam nesaf y gwaith datblygu.

Bydd gwybodaeth bellach, ynghyd â'r cynigion ar gyfer y chwe maes dysgu a phrofiad, gan gynnwys y Dyniaethau, ar gael yn fuan ar ein gwefan:

<http://gov.wales/topics/educationandskills/schoolhome/curriculuminwales/curriculum-for-wales-curriculum-for-life/?skip=1&lang=cy>

Gwerthfawrogwn pe baech chi'n anfon eich sylwadau ataf
i: manon.jones@gov.wales

Camau Nesaf

Dros y misoedd i ddod, bydd Grŵp Arloesi'r Dyniaethau yn canolbwyntio ar ddatblygu fframweithiau dilyniant ar gyfer y maes dysgu a phrofiad, gyda chymorth prosiect CAMAU (cydweithwyr o Brifysgol y Drindod Dewi Sant a Phrifysgol Glasgow). Yn ystod y cyfnod hwn, caiff cynnwys y Maes Dysgu a Phrofiad ei ddatblygu'n fanylach.

Fe anfonwn ni'r diweddariad nesaf atoch tua diwedd mis Mai, gan ofyn eto am eich barn. Hefyd, fe gysylltwn â chi yn y man i ddweud wrthyich am gyfleoedd i gyfrannu at y gwaith o ddatblygu'r cwricwlwm yn ystod tymor yr haf.

Cofion gorau,

Manon

Manon Jones

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Hapus i gyfathrebu'n Saesneg neu yn y Gymraeg/Happy to communicate in English
or Welsh



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Un o gomisiynau Llywodraeth Cymru

**Addysg Grefyddol:
cefnogi camau cynnar y broses o ddatblygu Maes Dysgu a
Phrofiad y Dyniaethau**

Iluniwyd gan weithgor CCYSAGauC a PYCAG

Medi 2017

Dogfen drafod i Grŵp y Dyniaethau

Aelodau'r Gweithgor

Mae'r aelodau canlynol o Gymdeithas CYSAGau Cymru (CCYSAGauC) a'r Panel Ymgynghori Cenedlaethol ar gyfer Addysg Grefyddol (PYCAG) wedi gwneud cyfraniadau:

Dr Tania ap Sion
Prifysgol Warwig

Yr Athro Leslie J Francis
Prifysgol Warwig

Bethan James
GwE

Libby Jones
Canolfan St Giles ar gyfer Addysg Grefyddol a Chyngor Sir Wrecsam

Phil Lord
GwE

Mary Parry
Sir Gaerfyrddin ac ERW

Gill Vaisey
Ymgynghorydd Addysg Grefyddol

Paula Webber
Ymgynghorydd Addysg Grefyddol ac Ysgrifennydd CCYSAGauC

CYNNWYS

- 1 Nodau ac amcanion
- 2 Beth sy'n bwysig ym maes Addysg Grefyddol
- 3 Gwybodaeth, Sgiliau a Chymwyseddau Craidd ym maes Addysg Grefyddol
- 4 Beth sy'n bwysig ym maes Addysg Grefyddol – Datblygiad Ysbrydol
- 5 Addysg Grefyddol a'r Pedwar Diben
- 6 Amlinelliad enghreifftiol o ddilyniant ym maes Addysg Grefyddol
- 7 Syniad o'r hyn y bydd disgyblion yn ei ddysgu/yn cael profiad ohono ym maes Addysg Grefyddol
- 8 Ystyried cyfrifoldebau trawsgwricwlaidd, sgiliau ehangach, y dimensiwn Cymreig a safbwyntiau rhyngwladol ym maes Addysg Grefyddol

Cyfeiriadau

- Atodiad 1 Awgrymiadau ar gyfer profiadau dysgu ym maes Addysg Grefyddol yn 5, 8, 11, 14 ac 16 oed

1 Nodau ac amcanion

Diben nodau ac amcanion y papur hwn, ar gais Llywodraeth Cymru, yw darparu papur cryno ar gyfer Addysg Grefyddol sy'n amlinellu'r canlynol:

- y wybodaeth/cysyniadau a'r sgiliau a'r cymwyseddu cysylltiedig craidd yr ystyrir eu bod yn hanfodol bod pob dysgwr yn eu dysgu yn y ddisgyblaeth;
- dilyniant ar gyfer yr uchod, a syniad o'r hyn y dylai disgyblion ei ddysgu/cael profiad ohono gan gysylltu'n fras â disgwyliadau yn 5, 8, 11, 14 ac 16 oed;
- y prif gysyniadau 'beth sy'n bwysig'/'syniadau mawr' awgrymedig ar gyfer Addysg Grefyddol a gyflwynir ar ffurf cwestiynau (gan adeiladu ar yr uchod);
- sut y gellir ymgorffori'r cyfrifoldebau trawsgwricwlaidd, sgiliau ehangach a'r dimensiwn Cymreig/safbwyntiau rhyngwladol mewn perthynas ag Addysg Grefyddol.

Drwy gydol y papur, ystyriwyd cysylltiadau â'r 'pedwar diben'.

Diben y papur hwn yw ysgogi trafodaeth o fewn grŵp arloesi'r Dyniaethau yn hytrach na chyflwyno cynigion diffiniol i'w hystyried ganddo.

2 Beth sy'n bwysig ym maes Addysg Grefyddol?

Mae'r tri maes a amlinellir isod yn rhoi trosolwg o'r hyn sy'n bwysig ym maes Addysg Grefyddol. Yn naturiol, mae'r tri maes yn gysylltiedig â'i gilydd ac, wrth addysgu a dysgu, bydd hyn yn amlwg ar bob adeg.

Ym maes Addysg Grefyddol, mae'n bwysig sicrhau bod gwirionedd mynegi credoau mewn cymdeithas gyfoes yn cael ei gydnabod, a bydd hyn yn cynnwys effaith gadarnhaol a negyddol crefydd ar y byd heddiw. Mae hefyd yn bwysig bod Addysg Grefyddol yn ystyried ac yn ymchwilio i'r graddau y mae credoau ac arferion crefyddol yn amrywio, fel y dangosir gan unigolion, teuluoedd a chymunedau. Rhaid i newidiadau dros amser i'r ffordd y caiff dysgeidiaethau eu dehongli gael eu hystyried hefyd, yn ogystal â'r dehongliadau a'r dulliau gwahanol sy'n amlwg mewn gwahanol wledydd a diwylliannau.

Ymwybyddiaeth o brofiadau bywyd a'r cwestiynau sy'n codi

Mae'n bwysig bod plant a phobl ifanc yn gwneud synnwyr o'u profiad o'r byd naturiol a chydberthnasau dynol, yn cydnabod bod ochr ysbrydol i fywyd i rai pobl, ac yn sensitif i'r materion a'r cwestiynau sy'n codi o'r profiadau hyn. Yn ystod y broses, dylent ddod yn ymwybodol o'r cwestiynau anodd a sylfaenol (athronyddol a moesegol) sy'n wynebu pob bod dynol, er enghraifft am yr hyn sy'n gywir ac yn anghywir, dioddefaint a marwolaeth ac ystyr a diben bywyd. Dylent ystyried ymatebion crefyddol ac anghrefyddol amrywiol i'r fath cwestiynau a materion.

Credoau, dysgeidiaethau ac arferion

Mae'n bwysig bod plant a phobl ifanc yn datblygu gwybodaeth a dealltwriaeth gadarn o gredoau, dysgeidiaethau ac arferion Cristnogaeth a phrif grefyddau eraill y byd a gynrychiolir yng Nghymru. Dylent ddatblygu fframwaith cysyniadol sy'n eu helpu i ddeall crefydd yn gyffredinol a'r crefyddau penodol y maent yn eu hastudio. Dylent fod yn gyfarwydd â'r canlynol: prif gredoau crefyddau penodol; ffynonellau awdurdod, yn enwedig ysgrifeniadau cysegredig, straeon, ffigurau hanesyddol allweddol ac arweinwyr crefyddol cyfoes; ffyrdd y mae pobl yn addoli, eu defodau a sut maent yn dathlu eu ffydd; ffyrdd o fyw sy'n deillio o gredoau crefyddol a natur y cymunedau crefyddol lleol ac ehangach. Dylent ddod yn fwyfwy ymwybodol o'r defnydd o symbolaeth fel rhan o grefydd a ffyrdd anllythrennol o fynegi ffydd grefyddol. Dylent nodi pethau sy'n debyg ac yn wahanol i grefyddau gwahanol a gwybod llawer am werthoedd a rennir ac amrywiaeth. Dylent wneud a deall cysylltiadau rhwng crefyddau, dysgeidiaethau ac arferion a deall sut mae'r rhain yn effeithio ar fywyd unigolion, y gymuned leol a chymdeithas ehangach.

Ymchwil ac ymatebion personol

Mae'n bwysig bod plant a phobl ifanc yn datblygu'r sgiliau a fydd yn eu galluogi i ymchwilio i grefyddau a phrofiadau dynol ac ymateb i faterion cyfoes sy'n berthnasol i'w bywydau a'r byd heddiw. Dylent ofyn cwestiynau, ymchwilio a gwerthuso ffynonellau crefyddol ac anghrefyddol yn feirniadol, yn ogystal â datblygu ymatebion gwybodus ac ystyriol. Dylent ystyried ac ymchwilio i ochr ysbrydol bywyd a gydnabyddir gan rai pobl. Dylent allu

ystyried eu credoau, eu gwerthoedd a'u gweithredoedd eu hunain yng ngoleuni eu hastudiaethau, yn ogystal â mynegi a chyfiawnhau eu teimladau a'u safbwyntiau eu hunain. Ar ben hynny, dylent allu ymateb yn feirniadol, ond yn empathetig, i gredoau, gwerthoedd a gweithredoedd eraill. Dylent fynegi eu hymatebion mewn sawl ffordd greadigol, gan ddefnyddio amrywiaeth o gyfryngau a gweithredoedd cadarnhaol. Dylai disgyblion ddatblygu agweddau diduedd, empathi a pharch, lle y bo'n briodol, wrth ymwneud â safbwyntiau eraill a'u ffyrdd o fyw.

3 Gwybodaeth, Sgiliau a Chymwyseddau Craidd ym maes Addysg Grefyddol

Mae'r wybodaeth, y sgiliau a'r cymwyseddau ar gyfer Addysg Grefyddol a nodir isod yn adlewyrchu, mewn termau eang, y tri maes sy'n cwmpasu 'Beth sy'n bwysig ym maes Addysg Grefyddol'. Mae'r maes cyntaf a'r ail faes, *Ymwybyddiaeth o brofiadau bywyd a'r cwestiynau sy'n codi a Credoau, dysgeidiaethau ac arferion*, yn cynnwys y wybodaeth graidd a'r cymwyseddau cysylltiedig sydd eu hangen ar blant a phobl ifanc yng Nghymru. Mae'r trydydd maes, *Ymchwil ac ymatebion personol*, yn cynnwys y sgiliau penodol y bydd pob person ifanc yng Nghymru yn eu datblygu tra'n astudio Addysg Grefyddol ac a fydd yn eu helpu i ddatblygu'r wybodaeth graidd a'r cymwyseddau cysylltiedig yr ystyrir eu bod yn hanfodol ym maes Addysg Grefyddol. Gyda'i gilydd, bydd y meysydd hyn yn helpu plant a phobl ifanc yng Nghymru i gyflawni rhai o nodweddion y Pedwar Diben.

Ymwybyddiaeth o brofiadau bywyd a'r cwestiynau sy'n codi

Bydd plant a phobl ifanc yn datblygu gwybodaeth am y canlynol:

- y byd naturiol
- cydberthnasau dynol
- ochr anfaterol/ysbrydol bywyd

a chymhwysedd mewn:

- cyfeirio at eu profiadau eu hunain ac amrywiaeth o ymatebion crefyddol ac anghrefyddol er mwyn gwneud synnwyr o'r byd a chydberthnasau dynol
- gofyn, trafod ac ystyried cwestiynau anodd a sylfaenol
- cydnabod a gwerthfawrogi ochr anfaterol/ysbrydol bywyd

Credoau, dysgeidiaethau ac arferion

Bydd plant a phobl ifanc yn datblygu gwybodaeth am y canlynol:

- credoau allweddol
- ffynonellau awdurdod
- ffyrdd y mae pobl yn byw ac yn addoli
- symbolaeth a ffurfiau anllythrennol o fynegi
- pethau tebyg a gwahanol i grefyddau eraill
- effaith crefydd

a chymhwysedd mewn:

- galw i gof, disgrifio ac egluro credoau, dysgeidiaethau ac arferion crefyddol
- disgrifio ac egluro'r pethau sy'n debyg ac yn wahanol i grefyddau eraill
- dadansoddi a dehongli ystyron gwahanol/symbolaeth
- egluro sut mae crefydd yn effeithio ar fywydau unigolion, cymunedau lleol a chymdeithas ehangach
- gwneud a deall cysylltiadau rhwng credoau, dysgeidiaethau ac arferion

Ymchwil ac ymatebion personol

Bydd plant a phobl ifanc yn datblygu sgiliau:

- ymchwilio
- ystyried tystiolaeth
- gweld perthnasedd a gwerth ffynonellau
- cydnabod, ystyried ac ymchwilio i ochr ysbrydol bywyd
- mynegi a chyfiawnhau eu teimladau a'u safbwyntiau eu hunain
- dangos sut mae'r hyn a ddysgwyd ganddynt wedi effeithio ar eu credoau, eu gwerthoedd a'u gweithredoedd eu hunain
- gwerthfawrogi, gwerthuso ac arfer empathi â safbwyntiau pobl eraill
- mynegi ymatebion mewn sawl ffordd

4 Beth sy'n bwysig ym maes Addysg Grefyddol – Datblygiad Ysbrydol

Mae Addysg Grefyddol yn cynnig cyfleoedd i blant a phobl ifanc ddatblygu'n ysbrydol, sy'n arwain at fwy o hunan-barch, dyheadau ac ymwybyddiaeth feirniadol. Mae'n amhosibl mesur datblygiad ysbrydol yn nhermau dilyniant; fodd bynnag, dylai Addysg Grefyddol dda fod yn llawn cyfleoedd i ddatblygu'n ysbrydol. Mae hyn yn digwydd pan fyddwn yn talu sylw i fanylion y byd o'n cwmpas, gan ddatblygu ymwybyddiaeth ohonom ni ein hunain, pobl eraill, y byd neu'r bydysawd. Gall ysbrydolrwydd ymwneud â chrefydd, ond nid o reidrwydd. Mae'n ymwneud â defnyddio'r galon mewn bywyd bob dydd o fewn y gymuned leol a byd-eang. Mae datblygiad moesol yn cyd-fynd â datblygiad ysbrydol o ganlyniad i fwy o ymwybyddiaeth ohonoch chi eich hun mewn perthynas ag eraill.

Wrth ymwneud â'r tri maes a amlinellir yn 'Beth sy'n bwysig ym maes Addysg Grefyddol', bydd plant a phobl ifanc yn cael y cyfle i ddatblygu'n ysbrydol drwy wneud y canlynol:

- gwneud synnwyr o'u profiad o'r byd naturiol a chydberthnasau dynol;
- cydnabod bod rhai o'r farn bod ochr ysbrydol i fywyd, a bod yn sensitif i'r materion a'r cwestiynau sy'n codi o'r profiadau hyn;
- ystyried a datblygu ymwybyddiaeth o'r cwestiynau anodd a sylfaenol sy'n wynebu pob bod dynol;
- datblygu gwybodaeth a dealltwriaeth o gredoau, dysgeidiaethau ac arferion eraill a dod yn ymwybodol ohonynt eu hunain, eraill a'r byd;
- ymchwilio i'r ffordd y mae crefydd yn effeithio ar fywydau unigolion, y gymuned leol a chymdeithas ehangach;
- ymateb i faterion cyfoes sy'n berthnasol i'w bywydau a'r byd heddiw;
- ystyried eu credoau, eu gwerthoedd a'u gweithredoedd eu hunain, a mynegi a chyfiawnhau eu teimladau a'u safbwyntiau eu hunain;
- ymateb yn feirniadol, ond yn empathetig, i gredoau, gwerthoedd a gweithredoedd pobl eraill;
- datblygu agweddau diduedd, empathi a pharch lle y bo'n briodol wrth ystyried safbwyntiau eraill a'u ffyrdd o fyw.

Mae disgyblion yn datblygu'n ysbrydol pan gânt y cyfle i wneud y canlynol:

- defnyddio eu calonnau a byw yn llawn;
- datblygu creadigrwydd a defnyddio eu dychymyg;
- gofyn, ystyried a thrafod y cwestiynau sylfaenol mawr;
- stopio, meddwl ac ystyried;

- datblygu dyheadau;
- creu ymdeimlad o berthyn i'r gymuned leol a byd-eang ehangach;
- datblygu hunanymwybyddiaeth ac ymwybyddiaeth o anghenion eraill;
- profi trugaredd a helpu eraill e.e. drwy waith elusennol;
- dangos empathi ac ystyriaeth tuag at eraill;
- datblygu llais a gwrando â pharch ar leisiau eraill;
- siarad amdanyn nhw eu hunain mewn perthynas ag eraill, y byd a/neu Dduw;
- ffurfio cydberthnasau da;
- gofalu am yr amgylchedd a dangos consyrn am y byd o'u cwmpas;
- gwrando ar straeon o'r gorffennol a'r presennol, gan gynnwys straeon am y rhai o'u cwmpas;
- profi rhyfeddod neu gael eu rhyfeddu gan bethau;
- profi'r byd naturiol;
- creu ystyr a phwrpas;
- profi'r hynny sydd y tu hwnt i'r cyffredin a'r materol ac yn y celfyddydau.

5 Addysg Grefyddol a'r Pedwar Diben

Dysgwyr uchelgeisiol, galluog

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn cael y cyfle i ddatblygu gwybodaeth a dealltwriaeth gadarn o Gristnogaeth a phrif grefyddau a chredoau eraill y byd drwy ymholi, archwilio a gwerthuso. Byddant yn cael cyfleoedd sy'n canolbwyntio ar heriau deallusol gwneud ymchwil, gwerthuso tystiolaeth yn feirniadol, meddwl yn feirniadol ac yn sythweledol, cyfiawnhau safbwyntiau a theorïau a datblygu a dehongli esboniadau amgen. Bydd plant a phobl ifanc hefyd yn datblygu eu sgiliau cyfathrebu yn effeithiol wrth fynegi eu safbwyntiau a'u syniadau eu hunain, ochr yn ochr â'r rhai mewn dosbarthau a lleoliadau gwahanol.

Cyfranwyr mentrus, creadigol

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn cael eu hannog i feddwl yn greadigol er mwyn ail-lunio a datrys problemau, yn enwedig mewn perthynas â chwestiynau anodd megis *A yw'n bosibl cael heddwch drwy'r byd?*, *A yw byth yn iawn i ladd rhywun?*, ac *A all tlodi fyth gael ei ddileu?* Cânt eu hannog i fynegi eu syniadau a'u hemosiynau mewn sawl ffordd a thrwy ddefnyddio gwahanol dechnolegau, a bydd disgwyl iddynt roi o'u hegri a defnyddio eu sgiliau yn y dosbarth a'r tu allan iddo er mwyn i bobl eraill elwa. Bydd plant a phobl ifanc yn cael eu hysgogi i fanteisio ar gyfleoedd i ddysgu am ddiwylliannau a chrefyddau amrywiol y rhai o'u cwmpas, yn ogystal â phwysigrwydd hyn i ffurfio cydberthnasau cynhyrchiol a pharatoi ar gyfer bywyd y tu allan i'r ysgol a thu hwnt.

Dinasyddion moesegol, gwybodus

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn cael y cyfle i ddatblygu'r gallu i weld, i herio rhagfarn ac i ffurfio barn werthfawr yn wyneb gwybodaeth gymhleth ac anghyson. Byddant yn ymdrin ag amrywiaeth eang o faterion cyfoes megis cyfoeth, cydraddoldeb, urddas dynol, heddwch a gwrthdaro. Drwy astudio agweddau crefyddol ac anghrefyddol at y rhain, byddant yn gallu ffurfio eu safbwyntiau eu hunain a deall safbwyntiau eraill. Byddant hefyd, drwy astudio prif grefyddau a byd-olygon y byd, yn dod yn wybodus am eu diwylliant, eu cymuned, eu cymdeithas a'r byd yn awr ac yn y gorffennol. Bydd ymchwilio i werthoedd ac agweddau a rennir yn annog plant a phobl ifanc i barchu anghenion a hawliau eraill, fel aelodau o gymdeithas amrywiol.

Unigolion iach, hyderus

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn cael y cyfle i ystyried ochr ysbrydol posibl i fywyd ac ymateb i faterion moesol. Bydd hyn yn eu helpu i ddatblygu gonestrwydd, cydwybod a chyfrifoldeb personol, a chyfrannu atynt, gan sefydlu credoau ysbrydol a moesegol posibl. Drwy astudio credoau, dysgeidiaethau ac arferion crefyddol, byddant yn gallu datblygu gwydnwch ac empathi mewn perthynas â safbwyntiau crefyddol, y gellir eu cymhwyso at gyd-destunau gwahanol. Bydd plant a phobl ifanc yn cael eu herio ym maes Addysg Grefyddol pan gânt eu cyflwyno i gredoau, dysgeidiaethau ac arferion pobl

eraill, ac yn dysgu sut i ddatblygu ymatebion rhesymegol ac ystyriol, sy'n briodol mewn cyd-destunau yn yr ysgol a chyd-destunau cymdeithasol ehangach.

6 Amlinelliaid enghreifftiol o ddilyniant ym maes Addysg Grefyddol

Camau dilyniant	
5 oed	<p><i>Ymwybyddiaeth o brofiadau bywyd a'r cwestiynau sy'n codi</i></p> <p>Mae disgyblion yn siarad am agweddau ar eu bywydau eu hunain a bywydau eraill bob dydd e.e. teulu, cartrefi, rheolau, yr hyn sy'n gywir ac yn anghywir, adegau hapus a thrist, dathliadau, cymunedau a grwpiau y maent yn perthyn iddynt. Mae disgyblion yn archwilio ac yn cael profiad o'r byd naturiol, yn dangos chwilfrydedd ac yn gofalu ac yn pryderu am bethau byw a'r amgylchedd.</p> <p><i>Credoau, dysgeidiaethau ac arferion</i></p> <p>Mae disgyblion yn cael profiad ymarferol o agweddau ar grefydd a chred drwy ymwneud â straeon, arteffactau, pobl a lleoedd. Maent yn mwynhau profiadau newydd, iaith a geirfa. Maent yn cydnabod bod rhai pethau yn arbennig iddyn nhw eu hunain ac eraill, ac y gall y rhain fod yr un peth neu'n wahanol e.e. adegau, pobl, lleoedd.</p> <p><i>Ymchwil ac ymatebion personol</i></p> <p>Mae disgyblion yn cyfleu ac yn siarad am eu meddyliau a'u teimladau ynghylch eu profiadau eu hunain a phrofiadau eraill.</p>
8 oed	<p><i>Ymwybyddiaeth o brofiadau bywyd a'r cwestiynau sy'n codi</i></p> <p>Mae disgyblion yn gofyn cwestiynau ac yn gwranddo ar safbwyntiau eraill er mwyn datblygu eu dealltwriaeth o'u profiadau bywyd eu hunain ac eraill e.e. Pam mae'n rhaid i ni wneud hyn? Sut y dylem drin pobl eraill? Mae disgyblion yn gofyn cwestiynau am y bydysawd a harddwch a chreulondeb natur e.e. Sut a pham y daeth y byd i fodoli? Pam mae pethau drwg yn digwydd? A ddylem ofalu am bethau byw a'r byd naturiol?</p> <p><i>Credoau, dysgeidiaethau ac arferion</i></p> <p>Bydd disgyblion yn ystyried agweddau ar grefydd a chred, yr hyn y maent wedi'i ddysgu a sut y gallai hyn fod yn berthnasol i'w bywydau a'u profiadau eu hunain. Byddant yn deall pwysigrwydd rhai straeon, adegau, pobl a lleoedd o fewn crefyddau gwahanol a sut mae'r rhain yn dylanwadu ar fywydau rhai pobl. Maent yn cydnabod y pethau tebyg a gwahanol rhwng agweddau ar wahanol grefyddau, ac yn ymwybodol hefyd o amrywiaeth o fewn crefyddau. Gallant adnabod rhai symbolau crefyddol a chynnig esboniadau syml o'u hystyr.</p> <p><i>Ymchwil ac ymatebion personol</i></p> <p>Mae disgyblion yn disgrifio eu meddyliau a'u teimladau am eu profiadau eu hunain ac eraill. Maent yn cynnal ymchwiliadau syml ac yn defnyddio tystiolaeth o ffynonellau gwahanol er mwyn ystyried y cwestiynau sy'n codi.</p>
11 oed	<p><i>Ymwybyddiaeth o brofiadau bywyd a'r cwestiynau sy'n codi</i></p> <p>Mae disgyblion yn gofyn ac yn ystyried cwestiynau moesol sy'n ymwneud â chydberthnasau dynol (e.e. sy'n ymwneud â'r hyn sy'n gywir ac yn anghywir, tegwch, maddeuant), ac yn gwybod am godau ymddygiad crefyddol ac anghrefyddol moesol. Mae disgyblion yn gofyn ac yn ystyried cwestiynau anodd lle nad oes atebion y cytunwyd arnynt e.e. cwestiynau ynghylch Duw/y Realiti Eithaf, y bydysawd, y byd naturiol, ystyr a diben bywyd. Mae ganddynt wybodaeth am wahanol ymatebion crefyddol ac anghrefyddol i'r cwestiynau hyn, ac maent yn</p>

	<p>ymwybodol o wahanol ddehongliadau o fewn crefyddau, e.e. mae disgyblion yn gyfarwydd â rhai naratifau crefyddol ac anghrefyddol ynghylch tarddiad y bydysawd ac yn cydnabod bod yma ddehongliadau gwahanol o'r straeon hyn.</p> <p><i>Credoau, dysgeidiaethau ac arferion</i></p> <p>Mae disgyblion yn disgrifio ac yn egluro agweddau ar grefydd a chred. Maent yn gallu creu cysylltiadau rhwng credoau ac arferion ac yn deall effaith crefydd ar fywydau pobl. Gall disgyblion wneud cysylltiadau â'u profiadau bywyd eu hunain a rhai pobl eraill. Maent yn adnabod ac yn disgrifio'r pethau sy'n debyg ac yn wahanol i grefyddau eraill. Maent hefyd yn gwybod, o fewn crefydd, fod llawer o amrywiaeth a all fod yn amlwg drwy wahanol ddehongliadau o ddysgeidiaethau, arferion a lefelau gwahanol o ymrwymiad.</p> <p>Mae disgyblion yn deall ac yn egluro ystyr ac arwyddocâd amrywiaeth o symbolaeth crefyddol e.e. arteffactau, gweithredoedd, straeon ac iaith.</p> <p><i>Ymchwil ac ymatebion personol</i></p> <p>Mae disgyblion yn gwneud gwaith ymchwil â meddwl agored. Maent yn defnyddio tystiolaeth yn feirniadol ac yn gweld perthnasedd ffynonellau crefyddol ac anghrefyddol. Maent yn mynegi ac yn dechrau cyfiawnhau eu teimladau a'u safbwyntiau, ac yn egluro mewn geiriau syml sut maent yn wahanol i rai pobl eraill. Mae disgyblion yn dechrau gwerthfawrogi ac yn arfer empathi â safbwyntiau pobl eraill.</p>
<p>14 oed</p>	<p><i>Ymwybyddiaeth o brofiadau bywyd a'r cwestiynau sy'n codi</i></p> <p>Mae disgyblion yn gofyn ac yn trafod cwestiynau moesol a moesegol sy'n ymwneud â chydberthnasau a phrofiadau dynol e.e. cwestiynau sy'n ymwneud â rhagfarn a gwahaniaethu, cyfiawnder a chydraddoldeb, rhyddid, hawliau a chyfrifoldebau. Maent yn deall sut y gall dehongliadau gwahanol o ddysgeidiaethau/canllawiau crefyddol ac anghrefyddol ddylanwadu ar benderfyniadau pobl ynghylch materion moesegol o fewn cymdeithas gyfoes. Mae disgyblion yn gofyn ac yn trafod y cwestiynau eithaf e.e. cwestiynau ynghylch dioddefaint, bywyd ar ôl marwolaeth, bodolaeth Duw, bodolaeth enaid, yr hyn sy'n ein gwneud yn fodau dynol. Maent yn gwybod ac yn deall ystod o atebion crefyddol ac anghrefyddol gwahanol i'r cwestiynau hyn.</p> <p><i>Credoau, dysgeidiaethau ac arferion</i></p> <p>Mae disgyblion yn disgrifio ac yn egluro eu gwybodaeth am amrywiaeth o grefyddau a chredoau yn fanwl. Maent yn deall effaith crefydd a chred pobl, yn awr ac yn y gorffennol, arnyn nhw eu hunain, ar unigolion eraill ac ar gymdeithas leol a byd-eang. Mae gan ddisgyblion wybodaeth a dealltwriaeth o'r amrywiaeth o fewn crefyddau ac maent yn gwerthfawrogi heriau ymrwymo i ffydd a'i mynegi mewn cymdeithas gyfoes. Mae disgyblion yn dadansoddi ac yn dehongli ystyron gwahanol wrth fynegi crefydd e.e. llenyddiaeth, celf, dawn, defodau.</p> <p><i>Ymchwil ac ymatebion personol</i></p> <p>Mae disgyblion yn ymchwilio i dystiolaeth er mwyn ffurfio eu safbwyntiau rhesymegol eu hunain. Mae disgyblion yn gweld perthnasedd a rhagfarn o fewn ffynonellau crefyddol ac anghrefyddol. Maent yn mynegi ac yn cyfiawnhau eu teimladau a'u safbwyntiau ac yn ystyried sut mae'r hyn a ddysgwyd ganddynt wedi effeithio ar eu credoau, eu gwerthoedd a'u gweithredoedd eu hunain. Mae disgyblion yn gwerthfawrogi, yn gwerthuso ac yn arfer empathi â safbwyntiau</p>

	eraill, ac yn mynegi eu hymatebion ystyriol eu hunain mewn ffyrdd gwahanol.
16 oed	<p><i>Ymwybyddiaeth o brofiadau bywyd a'r cwestiynau sy'n codi</i></p> <p>Mae disgyblion yn ymchwilio i'r cwestiynau athronyddol a moesegol eithaf o sawl safbwynt crefyddol ac anghrefyddol, gan gynnwys rhai carfannau o feddylwyr athronyddol. Maent yn deall bod y fath gwestiynau yn gymhleth ac nad yw'r atebion yn aml yn gyflawn nac yn bendant. Er enghraifft, a yw rheolau moesegol yn ddiamodol am byth, neu a ddylent ddibynnu ar yr amgylchiadau, y cyd-destun a'r datblygiadau mewn cymdeithas dros amser?</p> <p><i>Credoau, dysgeidiaethau ac arferion</i></p> <p>Mae disgyblion yn disgrifio ac yn egluro eu gwybodaeth fanwl a'u dealltwriaeth glir o grefyddau a chredoau. Mae disgyblion yn gwerthuso agweddau penodol ar grefyddau a chredoau yn feirniadol, ac yn ystyried gwahanol ddehongliadau o ddysgeidiaethau crefyddol ac effaith y rhain arnyn nhw eu hunain, ar unigolion eraill ac ar gymdeithas leol a byd-eang. Mae ganddynt wybodaeth a dealltwriaeth glir o'r ffyrdd eang o fynegi safbwyntiau amrywiol o fewn crefyddau. Mae disgyblion yn rhoi enghreifftiau o hyn mewn sawl cyd-destun. Mae disgyblion yn dadansoddi, yn dehongli ac yn gwerthuso ystyron gwahanol wrth fynegi crefydd e.e. llenyddiaeth, celf, defodau, dawns a cherddoriaeth.</p> <p><i>Ymchwil ac ymatebion personol</i></p> <p>Mae disgyblion yn gwneud gwaith ymchwil manwl, yn ystyried amrywiaeth eang o dystiolaeth, a byddant yn gweld rhagfarn yn gywir, gan gynnwys yn y cyfryngau cymdeithasol. Byddant yn dewis tystiolaeth ddibynadwy a gwerthfawr er mwyn ffurfio eu safbwyntiau rhesymegol eu hunain. Maent yn mynegi ac yn cyfiawnhau eu teimladau ag aeddfedrwydd, gan ddangos yn glir sut mae'r hyn a ddysgwyd ganddynt wedi effeithio ar eu credoau, eu gwerthoedd a'u gweithredoedd eu hunain. Mae disgyblion yn gwerthfawrogi, yn gwerthuso ac yn arfer empathi â safbwyntiau eraill er mwyn ffurfio'u casgliadau rhesymegol eu hunain a datblygu agweddau cadarnhaol. Maent yn mynegi'r ymatebion hyn mewn sawl ffordd.</p>

DS. Pryderon

Er bod y papur hwn yn dilyn y fformat a fynnir gan Lywodraeth Cymru, ac felly'n cyfeirio at oedrannau penodol mewn perthynas â dilyniant, barn yr awduron yw y dylai dilyniant fod yn seiliedig ar gamau datblygiadol yn hytrach nag oedran.

7 Syniad o'r hyn y bydd disgyblion yn ei ddysgu/yn cael profiad ohono ym maes Addysg Grefyddol

Beth dylai disgyblion gael profiad ohono yn 5, 8, 11, 14 ac 16 oed?

Cyfoethogi a Phrofiadau – Diffiniad

Dull addysgu a dysgu sy'n ymgysylltu'n weithredol â phlant a phobl ifanc, ac yn eu hannog i feddwl ac ymateb mewn ffordd annibynnol ac unigryw. Adnoddau dysgu hwyliog, perthnasol, sy'n perthyn i'r byd go iawn ac sy'n rhoi llais i'r disgybl sydd wrth wraidd y broses o greu amgylchedd lle daw'r dyhead i ddysgu oddi wrth yr unigolion eu hunain. Yr egwyddor sylfaenol yw bod yr hyn a ddysgir yn cael ei werthfawrogi a'i fwynhau yn fwy pan gaiff y cynnwys a'r prosesau eu dysgu yng nghyd-destun problemau presennol go iawn i'w datrys a chwestiynau i'w hateb. Caiff addysg wedi'i chyfoethogi ei chreu yn sgil unrhyw weithgaredd sy'n golygu bod yr hyn a ddysgir yn fwy ystyrlon, sylweddol, neu wobrwyl ac felly yn gwella profiad addysgol yr unigolyn.

Gweithgor Cyfoethogi a Phrofiadau

Llinyn 1, Adroddiad Interim, Ionawr 2017

Dylai Addysg Grefyddol fod yn brofiad amlsynhwyrol. Dylai plant a phobl ifanc brofi rhyfeddod y byd naturiol. Wrth iddynt ymchwilio i'r ffyrdd y mae pobl yn dewis mynegi eu crefydd a'u cred, byddant yn dod wyneb yn wyneb â golwg, arogl, sain, blas ac ansawdd dulliau o addoli, gwyliau a dathliadau. Gall ymwneud yn ystyrlon â chymunedau crefyddol fod yn rhywbeth plaserus a chofiadwy.

Mae Addysg Grefyddol dda yn defnyddio lleoedd addoli o fewn y gymuned leol a/neu ymhellach fel man dechrau i addysgu cysyniadau megis addoli, ymrwymo, defod newid byd a dathlu. Mae siarad â chynrychiolwyr ffydd, arsylwi gweithredoedd addoli, gwyliau crefyddol a dathliadau, a chymryd rhan mewn gweithgareddau diwylliannol yn helpu pob plentyn a pherson ifanc i ddysgu am effaith crefydd a chred ar unigolion a'r gymdeithas. Gall gweithio mewn partneriaeth â chymunedau ffydd lleol gyfrannu at ddealltwriaeth a chydlyniant cymunedol.

Mae dysgu drwy brofiad yn rhoi cyfle i blant ifanc ymwneud â gweithgareddau chwarae rôl neu gymryd rhan mewn gweithgareddau sy'n ymwneud â dathliadau ac addoli. Mae dysgu yn seiliedig ar efelychu yn rhoi cyfleoedd i blant a phobl ifanc ystyried sut mae crefydd a chred yn dylanwadu ar bobl wrth iddynt ymateb i ddilemâu moesegol, datrys gwir broblemau a phroblemau presennol neu ymgymryd â thasgau ystyrlon. Gall defnyddio ymarferion tawelu a rhoi cyfleoedd i blant o bob oedran gael profiad o dechnegau myfyrio sy'n berthnasol i ddysgu ym maes Addysg Grefyddol gyfrannu at ddatblygu unigolion iach, hyderus a chefnogi llesiant meddyliol ac emosiynol cadarnhaol.

Mae dysgu creadigol yn rhoi cyfle i blant a phobl ifanc ystyried sut mae cerddorion, ysgrifenyddwyr, artistiaid a dawnswyr yn mynegi eu crefydd a'u cred drwy'r celfyddydau. Drwy weithio gydag artistiaid preswyl neu gymryd rhan mewn prosiectau creadigol, byddant yn

dysgu sut i fynegi eu hymatebion personol i grefydd a chred ac ysbrydolrwydd drwy'r celfyddydau.

Mae Addysg Grefyddol dda yn sicrhau bod pob plentyn a pherson ifanc yn teimlo'n rhan o'r broses ddysgu a'u bod yn berchen arni. Drwy ymateb i grefydd yn y newyddion a'r cyfryngau, bydd eu Haddysg Grefyddol yn berthnasol i'w bywydau. Byddant yn dysgu sut i wneud dewisiadau wrth iddynt ddatblygu llinellau ymholi, dewis adnoddau ac ymchwilio i ffyrdd o rannu eu gwybodaeth a'u dealltwriaeth o effaith crefyddau a chredoau ar gynulleidfaoedd eraill. Bydd eu Haddysg Grefyddol yn eu helpu i ymwneud â materion cyfoes a gall/dylai eu hysbrydoli i fod yn ddinasyddion egwyddorol, gwybodus sy'n barod i fod yn ddinasyddion i Gymru a'r byd.

Mae awgrymiadau ar gyfer profiadau dysgu ym maes Addysg Grefyddol yn 5, 8, 11, 14 ac 16 oed i'w gweld yn Atodiad 1.

8 Ystyried cyfrifoldebau trawsgwricwlaidd, sgiliau ehangach, y dimensiwn Cymreig a safbwyntiau rhyngwladol ym maes Addysg Grefyddol

Ym maes Addysg Grefyddol, ceir nifer dda o gyfleoedd i ymgorffori cyfrifoldebau trawsgwricwlaidd, sgiliau ehangach, y dimensiwn Cymreig a safbwyntiau rhyngwladol.

Cyfrifoldebau trawsgwricwlaidd

Llythrennedd

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn datblygu eu sgiliau siarad a gwrandao wrth iddynt ymchwilio i'r cwestiynau eithaf, meddwl am faterion moesegol a moesol ac egluro eu syniadau eu hunain. Byddant yn dysgu sut i holi amrywiaeth o gwestiynau wrth iddynt siarad ag aelodau o gymunedau ffydd a gweithio gydag eraill i ddilyn llinellau ymholi. Byddant yn dysgu sut i esbonio eu casgliadau, eu safbwyntiau a'u credoau eu hunain drwy ddilyn cyfeiriad dadl resymegol, cyfeirio at dystiolaeth a chyflwyno rhesymau cadarn. Byddant yn dangos eu bod yn gallu gwrandao ar eraill ac ystyried eu safbwyntiau, eu diwylliant a'u ffydd.

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn dysgu sut i ddarllen yn gywir wrth iddynt adalw a dehongli gwybodaeth o amrywiaeth eang o ffynonellau er mwyn dysgu am grefydd ac effaith credoau, dysgeidiaethau ac arferion ar fywydau pobl. Byddant yn datblygu'r gallu i ddatgodi a dehongli iaith symbolaidd a throsiadol testunau crefyddol a chelf weledol. O ganlyniad, byddant yn dysgu sut y caiff iaith ei defnyddio mewn amrywiaeth o gyd-destunau ac at amrywiaeth o ddibenion.

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn dysgu sut i ddefnyddio ystod o ffurfiau ysgrifennu ffeithiol at amrywiaeth o ddibenion. Byddant yn dysgu geirfa o dermau crefyddol ac yn cyfleu eu gwybodaeth a'u dealltwriaeth o gredoau crefyddol ac anghrefyddol mewn modd cymwys a mwyfwy cymhleth a chywir. Byddant yn dysgu sut i fynegi eu hymdeimlad ysbrydol a phersonol posibl o ystyr mewn amrywiaeth o ffurfiau ysgrifennu creadigol.

Rhifedd

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn datblygu dealltwriaeth o siâp, patrwm, pellter, amser ac arian wrth iddynt ddysgu sut mae credoau, dysgeidiaethau ac arferion yn effeithio ar fywydau pobl. Byddant yn dysgu sut i ddehongli a gwerthuso data mewn testunau, diagramau a graffiau yn feiriadol, ac yn datblygu eu sgiliau trin data eu hunain wrth iddynt ymchwilio i agweddau pobl a'u safbwyntiau am faterion moesegol a moesol.

Cymhwysedd digidol

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn dysgu sut i fod yn gyfrifol ac yn ddiogel wrth chwilio am wybodaeth ar-lein ac yn gallu gwerthuso dilysrwydd a dibynadwyedd canfyddiadau'r chwiliad. Byddant yn defnyddio amrywiaeth o ffynonellau ar-

lein ac yn dysgu sut i adnabod iaith y gellir ystyried ei bod yn sarhaus. Byddant yn graff ac yn sensitif wrth ddefnyddio'r e-bost, y cyfryngau cymdeithasol a dolenni fideo yn gydweithredol i ddysgu am greddoau ac arferion crefyddol pobl. Byddant yn dysgu sut i gasglu a dehongli data er mwyn nodi patrymau a thueddiadau sy'n ymwneud ag arferion crefyddol neu safbwyntiau pobl am faterion moesegol a moesol. Byddant yn dangos dealltwriaeth o bwrpas a chynulleidfa wrth iddynt ddefnyddio amrywiaeth o feddalwedd a chyfryngau i gyfleu eu gwybodaeth, eu dealltwriaeth a'u hymatebion personol.

Sgiliau ehangach

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn **gweithio gydag eraill** wrth iddynt drefnu ymchwiliadau sy'n gofyn iddynt gasglu a defnyddio amrywiaeth o ffynonellau crefyddol ac anghrefyddol er mwyn archwilio ymatebion gwahanol i'r cwestiynau eithaf ac agweddau ar grefydd a chred. Byddant yn datblygu eu **heffeithiolrwydd personol** eu hunain fel aelodau pwysig o dîm y gellir dibynnu arnynt i gyfrannu drwy drefnu a chynnal ymchwiliadau. Byddant hefyd yn datblygu'r sgil hwn fel dysgwyr unigol y mae gofyn iddynt werthuso, cyfiawnhau a mynegi eu hymatebion ystyriol eu hunain mewn amrywiaeth o ffyrdd, gan ddatblygu agweddau cadarnhaol a defnyddio camau gweithredu cadarnhaol.

Ym maes Addysg Grefyddol, bydd plant a phobl ifanc yn mireinio eu sgiliau **datrys problemau** wrth ymateb i faterion cyfoes. Byddant yn dysgu sut i weld perthnasedd a gwerth ffynonellau wrth ymchwilio i'r materion hyn a'r cwestiynau eithaf. Byddant yn gwerthuso ffynonellau a safbwyntiau eraill yn feirniadol er mwyn ffurfio'u casgliadau rhesymegol eu hunain.

Y dimensiwn Cymreig a safbwyntiau rhyngwladol

Mae Addysg Grefyddol yn bwnc sydd wedi ymgorffori ac ymateb i faterion a safbwyntiau lleol a chenedlaethol bob tro. Mae CYSAGau (Cynghorau Ymgynghorol Sefydlog ar Addysg Grefyddol) ym mhob awdurdod lleol yn benderfynol yn lleol ac yn gallu cefnogi agweddau pwysig ar y dimensiwn Cymreig mewn perthynas ag Addysg Grefyddol.

Mae Addysg Grefyddol yn rhoi'r cyfle i blant a phobl ifanc werthfawrogi siâp ac arwyddocâd etifeddiaeth Cristnogaeth a'r amrywiaeth eang o grefyddau a chredoau sy'n amlwg yng Nghymru, yn y gorffennol a'r presennol, a'r ffordd y mae'r rhain yn effeithio ar fywyd yng Nghymru heddiw. Gall hyn gyfrannu at gydlyniant cymunedol, ymwybyddiaeth ddiwylliannol a chrefyddol, cydweithredu a dealltwriaeth mewn cymunedau cymdeithasol ac unigol.

Mae Addysg Grefyddol yn ymwneud ag ymchwilio i gwestiynau a materion heriol sydd o bwys yn fyd-eang ac sy'n cael eu harchwilio o safbwyntiau crefyddol ac anghrefyddol. Er enghraifft, mae meysydd naturiol sy'n berthnasol i Addysg Grefyddol yn cynnwys: penderfyniadau gwleidyddol, ecsbloetiaeth a chyfiawnder, rhyddid a chyfrifoldeb cymdeithasol, hawliau dynol, moeseg economaidd, a chyfrifoldebau perthynas a dynameg rhwng Cymru a rhannau eraill o'r byd.

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Gweithgor Cyfoethogi a Phrofiadau (2017) *Llinyn 1, adroddiad interim*

Atodiad 1 Awgrymiadau ar gyfer profiadau dysgu ym maes Addysg Grefyddol yn 5, 8, 11, 14 ac 16 oed

Yn 5 mlwydd oed	Yn 8 mlwydd oed	Yn 11 mlwydd oed	Yn 14 mlwydd oed	Yn 16 mlwydd oed
<ul style="list-style-type: none"> • Chwarae rôl • Doliau persona • Byd naturiol • Storiwr • Ymweld â lleoedd arbennig o fewn yr ysgol neu yn y gymuned leol 	<ul style="list-style-type: none"> • Chwarae rôl • Doliau persona • Byd naturiol • Storiwr • Theatr mewn Addysg, e.e. "Mewn Cymeriad" • Artistiaid Preswyl • Siarad â chynrychiolwyr ffyrdd a gweithio gyda nhw • Ymweld â man addoli • Ail-greu* neu sylwi ar ddathliad neu ŵyl • Arteffactau crefyddol • Amser cylch 	<ul style="list-style-type: none"> • Chwarae rôl • Byd naturiol • Storiwr • Theatr mewn Addysg, e.e. "Mewn Cymeriad" • Artistiaid Preswyl, e.e. <i>Spirited Arts, Into Film</i> • Siarad â chynrychiolwyr ffyrdd a gweithio gyda nhw • Defnyddio llwyfan digidol/rhith-ddysgu, e.e. <i>rhith-daith o gwmpas man addoli</i> • Ymweld â man addoli • Ymweld ag oriel, llyfrgell neu amgueddfa, e.e. <i>celf ac arteffactau crefyddol, llyfrau cysegredig</i> • Ail-greu* neu sylwi ar ddathliad, gŵyl neu bererindod • Arteffactau crefyddol • Datrys dirgelwch • Athroniaeth i Blant 	<ul style="list-style-type: none"> • Byd naturiol • Storiwr • Theatr mewn Addysg • Artistiaid Preswyl, e.e. <i>Spirited Arts, Into Film</i> • Siarad â chynrychiolwyr ffyrdd a gweithio gydag ef/hi • Trafod materion moesegol a moesol â phanel o ymwelwyr • Defnyddio llwyfan digidol/rhith-ddysgu, e.e. <i>Face to Faith, True Tube</i> • Ymweld â man addoli • Ymweld ag oriel, llyfrgell neu amgueddfa, e.e. <i>celf ac arteffactau crefyddol, llyfrau cysegredig</i> • Sylwi ar addoli, dathliad crefyddol, gŵyl neu bererindod, e.e. <i>Labyrinth Adventure</i> • Arteffactau crefyddol • Datrys dirgelwch • Gweithgareddau neu efelychiadau datrys problemau sy'n seiliedig ar ddilema, e.e. <i>Treialau ffug, cynadleddau, seneddau, comisiynau gwir a chysoni</i> • Athroniaeth i Blant 	<ul style="list-style-type: none"> • Byd naturiol • Storiwr • Theatr mewn Addysg • Artistiaid Preswyl, e.e. <i>Spirited Arts, Into Film</i> • Siarad â chynrychiolwyr ffyrdd a gweithio gyda nhw • Trafod materion moesegol a moesol â phanel o ymwelwyr • Defnyddio llwyfan digidol/rhith-ddysgu, e.e. <i>Face to Faith, True Tube</i> • Ymweld â man addoli • Ymweld ag oriel, llyfrgell neu amgueddfa, e.e. <i>celf ac arteffactau crefyddol, llyfrau cysegredig</i> • Sylwi ar addoli, dathliad crefyddol neu ŵyl • Arteffactau crefyddol • Datrys dirgelwch • Gweithgareddau neu efelychiadau datrys problemau sy'n seiliedig ar ddilema, e.e. <i>Treialau ffug, seneddau, cynadleddau, comisiynau gwir a chysoni</i> • Athroniaeth i Blant

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A Welsh Government commission

**Religious Education:
supporting the early stages of the process of developing
the Humanities' AoLE**

**produced by a WASACRE and NAPfRE
working group**

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A discussion document for the Humanities' Group

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CONTENTS

- 1 Aims and objectives
- 2 What matters in Religious Education
- 3 Core Knowledge, Skills and Competencies in Religious Education
- 4 What matters in Religious Education- Spiritual Development
- 5 Religious Education and the Four Purposes
- 6 An example outline of progression in Religious Education
- 7 An indication of what pupils will learn/experience in Religious Education
- 8 Consideration of cross-curriculum responsibilities, wider skills, Welsh dimension and international perspectives within Religious Education

References

- Appendix 1 Suggestions for learning experiences in Religious Education at ages 5, 8, 11, 14, and 16

1 Aims and objectives

The aims and objectives of this paper are to provide, as requested by the Welsh Government, a brief paper for Religious Education outlining:

- the core knowledge/concepts and associated skills and competencies deemed essential for all pupils to learn in the discipline;
- progression for the above, and an indication of what pupils should learn/experience relating broadly to expectations at ages 5, 8, 11, 14, 16;
- suggested 'what matters'/'big ideas' key concepts for Religious Education presented in the form of questions (building on the above);
- how the cross-curriculum responsibilities, wider skills, and Welsh dimension/international perspectives can be embedded in relation to Religious Education.

Throughout, links to the 'four purposes' have been considered.

The purpose of this paper is to 'stimulate discussions within the Humanities' pioneer group rather than present definitive proposals for the group to consider'.

2 What matters in Religious Education?

The three areas outlined below provide an overview of 'What Matters In RE'. The three areas are naturally interrelated and in teaching and learning this will be evident at all times.

In Religious Education, it is important to ensure that the reality of expression of belief in contemporary society is acknowledged and this will include both the positive and negative impact of religion in today's world. It is also important that Religious Education reflects and explores the extent of diversity apparent in religious beliefs and practices as illustrated by individuals, families and communities. Change over time in terms of interpretation of teachings must also be reflected as well as the differences of interpretation and practices evident in different countries and cultures.

Awareness of life experience and questions raised

It is important that children and young people make sense of their experience of the natural world and human relationships, recognise that for some there is a spiritual side to life, and be sensitive to the issues and questions that these experiences raise. In the process they should become aware of the difficult and ultimate (philosophical and ethical) questions that confront all human beings, for example about right and wrong, suffering and death and the meaning and purpose of life. They should consider various religious and non-religious responses to such questions and issues.

Beliefs, teachings and practices

It is important that children and young people develop a secure knowledge and understanding of the beliefs, teachings and practices of Christianity and the other principal world religions represented in Wales. They should develop a conceptual framework which helps them to understand religion in general and the specific religions they are studying. They should know about: the key beliefs of specific religions; sources of authority, especially sacred writings, stories, key historical figures and contemporary religious leaders; ways in which people worship, their rituals and how they celebrate their faith; lifestyles that derive from religious belief and the nature of the local and broader religious communities. They should become increasingly aware of the use of symbolism in religion and of non-literal ways in which religious faith is expressed. They should identify similarities and differences across and within religions and be knowledgeable about shared values and diversity. They should make and understand links between beliefs, teachings and practices and understand how these impact on the lives of individuals, the local community and wider society.

Exploration and personal response

It is important that children and young people develop skills that will enable them to explore religion and human experience and be able to respond to contemporary issues of relevance to their lives and the world today. They should ask questions, research and critically evaluate religious and non-religious sources and learn to develop informed and considered responses. They should explore and reflect on the spiritual side of life that is recognised by some people. They should be able to reflect on their own beliefs, values and actions in the light of their

studies and express and justify their own feelings and opinions. In addition, they should be able to respond critically, yet empathetically, to the beliefs, values and actions of others. They should express their responses in a variety of creative ways, using a range of media and positive action. Pupils should develop attitudes of open-mindedness, empathy, and respect where appropriate, when engaging with the viewpoints and lifestyles of others.

3 Core Knowledge, Skills and Competencies in Religious Education

The knowledge, skills and competencies for Religious Education set out below reflect in broad terms the three areas which encompass ‘What Matters In RE’. The first and second areas, *Awareness of life experience and questions raised*, and *Beliefs, teachings and practices*, include the core knowledge and related competencies that children and young people in Wales need to have. The third area, *Exploration and personal response* includes the specific skills that all young people in Wales will develop whilst studying Religious Education and which will support them in gaining the core knowledge and related competencies deemed essential in RE. Together these areas will support children and young people in Wales in achieving some of the characteristics of the Four Purposes

Awareness of life experience and questions raised

Children and young people will gain knowledge of

- the natural world
- human relationships
- the non-material/spiritual

and competency in:

- drawing on their own experiences and on a variety of religious and non-religious responses to make sense of the world and human relationships
- asking, discussing and considering difficult and ultimate questions
- recognising and appreciating the non-material/spiritual side of life

Beliefs, teachings and practices

Children and young people will gain knowledge of

- key beliefs
- sources of authority
- ways in which people live and worship
- symbolism and non-literal forms of expression
- similarities and differences across and within religions
- impact of religion

and competency in:

- recalling, describing and explaining religious beliefs, teachings and practices
- describing and explaining the similarities and differences across and within religions
- analysing and interpreting layers of meaning/symbolism
- explaining how religion impacts on the lives of individuals, local communities and wider society
- making and understanding links between beliefs, teachings and practices

Exploration and personal response

Children and young people will develop skills in:

- carrying out investigation
- interrogating evidence
- discerning relevance and value of sources
- recognising, exploring and reflecting on the spiritual side of life
- expressing and justifying their own feelings and opinions
- demonstrating how what they have learned has impacted on their own beliefs, values and actions
- appreciating, empathising with, and evaluating the viewpoints of others
- expressing responses in a variety of ways

4 What Matters in RE - Spiritual Development

Religious Education lends itself to providing opportunities for the spiritual development of children and young people, thus leading to higher self-esteem, aspiration and critical awareness. It is impossible to measure spiritual development in terms of progression; however, good Religious Education should be rich in opportunities for spiritual development. This occurs when we pay attention to the detail of the world around us, developing a conscious awareness of self, other people, the world or universe. Spirituality can, but does not necessarily, involve religion. It is about engaging the heart in everyday life within the local and global community. Spiritual development is accompanied by moral development as a result of a growth of awareness of self in relation to others.

Whilst engaging with the three areas as outlined in ‘What Matters In RE’, children and young people will have opportunity for spiritual development by:

- making sense of their experience of the natural world and human relationships;
- recognising that, for some, there is a spiritual side to life, and becoming sensitive to the issues and questions that these experiences raise;
- developing awareness of and reflecting upon the difficult and ultimate questions that confront all human beings;
- gaining knowledge and understanding of the beliefs, teachings and practices of others and becoming conscious of self, other and the world;
- exploring how religion impacts on the lives of individuals, the local community and wider society;
- responding to contemporary issues of relevance to their lives and the world today;
- reflecting upon their own beliefs, values and actions and expressing and justifying their own feelings and opinions;
- responding critically, yet empathetically, to the beliefs, values and actions of others; and
- developing attitudes of open-mindedness, empathy, and respect where appropriate, when engaging with the viewpoints and lifestyles of others.

Spiritual development occurs when pupils are given the opportunity to:

- engage their hearts and live fully;
- develop creativity and use their imagination;
- ask, consider and discuss the big ultimate questions;
- stop, think and reflect;

- develop aspirations;
- create a sense of belonging in the wider local and global community;
- develop self-awareness and awareness of the needs of others;
- experience compassion and help others e.g. through charity work;
- show empathy and consideration for others;
- develop a voice and listen with respect to the voices of others;
- talk about themselves in relation to others, the world and/or God;
- form good relationships;
- look after the environment and show concern for the world around them;
- listen to stories past and present, including the stories of those around them;
- experience awe and wonder or be amazed by things;
- experience the natural world;
- create meaning and purpose; and
- experience that which is beyond the mundane and material and in the arts.

5 Religious Education and the Four Purposes

Ambitious, capable learners

In Religious Education children and young people will have the opportunity to build up a sound body of knowledge and understanding of Christianity and other principal world religions and beliefs through enquiry, exploration and evaluation. They will be provided with opportunities which focus on the intellectual challenge of carrying out research, critically evaluating evidence, critical and intuitive thinking, justifying opinions and theories, and developing and interpreting alternative explanations. Children and young people will also develop their communication skills effectively when expressing their own opinions and ideas, alongside those of others in different forms and settings.

Enterprising, creative contributors

In Religious Education children and young people will be encouraged to think creatively to reframe and solve problems especially in relation to difficult questions such as, *Is world peace achievable?*, *Is it ever right to take a life?*, and *Can poverty ever be eradicated?*. They will be encouraged to express their ideas and emotions in a variety of ways and using different technologies, and will be expected to give of their energy and skills within and outside the classroom so that other people will benefit. Children and young people will be motivated to grasp opportunities to learn about the cultural and religious diversity of those around them and the importance of this for productive relationships and preparation for life outside and beyond school.

Ethical, informed citizens

In Religious Education children and young people will have the opportunity to develop the ability to discern, to challenge bias and to make value judgements when faced with complex and conflicting information. They will engage with a wide variety of contemporary issues such as wealth, equality, human dignity, peace and conflict. Through the study of religious and non-religious attitudes to these issues they will be able to form their own views and understand those of others. They will also, through the study of the principal world religions and worldviews, become knowledgeable about their culture, community, society and the world, now and in the past. Exploration of shared values and attitudes will encourage children and young people to respect the needs and rights of others, as members of a diverse society.

Healthy confident individuals

In Religious Education children and young people will be given the opportunity to consider a possible spiritual side of life and respond to moral issues. This will help them to develop personal integrity, conscience and responsibility, and will contribute to them establishing possible spiritual and ethical beliefs. Through the study of religious beliefs, teachings and practices they will be able to develop a resilience and empathy in relation to religious standpoints, which can be applied to different contexts. Children and young people will experience challenge in Religious Education when exposed to the beliefs, teachings and

practices of others and will learn to develop reasoned and considered responses, appropriate for school and wider society contexts.

6 An example outline of progression in Religious Education

Progression steps	
Age 5	<p><i>Awareness of life experience and questions raised</i> Pupils talk about aspects of their own and others' everyday life e.g. family, homes, rules, right and wrong, happy and sad times, celebrations, communities and groups to which they belong. Pupils explore and experience the natural world, display curiosity and show care and concern for living things and the environment.</p> <p><i>Beliefs, teachings and practices</i> Pupils experience first-hand, aspects of religion and belief through engagement with stories, artefacts, people and places. They enjoy new experiences, language and vocabulary. They recognise that some things are special to themselves and others and these may be the same or different e.g. times, people, places.</p> <p><i>Exploration and personal responses</i> Pupils talk about and communicate their thoughts and feelings about their own and others' experiences.</p>
Age 8	<p><i>Awareness of life experiences and questions raised</i> Pupils ask questions and listen to the views of others in order to develop their understanding of their own and others' everyday life experiences, e.g. Why do we have to do this? How should we treat other people? Pupils ask questions about the universe and the beauty and cruelty of nature, e.g. How and why did the world come to be? Why do bad things happen? Should we look after living things and the natural world?</p> <p><i>Beliefs, teachings and practices</i> Pupils will engage with aspects of religion and belief, consider what they have learnt and how this might relate to their own lives and experiences. They will understand the importance of some stories, times, people and places within different religions and how these influence some people's lives. They recognise the similarities and differences between aspects of different religions and are also aware of diversity within religions. They can recognise some religious symbols and offer simple explanations of what they mean.</p> <p><i>Exploration and personal responses</i> Pupils describe their thoughts and feelings about their own and others' experiences. They carry out simple investigations and use evidence from different sources in order to consider the questions raised.</p>
Age 11	<p><i>Awareness of life experience and questions raised</i> Pupils ask and consider moral questions relating to human relationships (e.g. relating to right and wrong, fairness, forgiveness), and know of religious and non-religious moral codes of behaviour. Pupils ask and consider difficult questions to which there are no universally agreed answers, e.g. questions about God/Ultimate Reality, the universe, the natural world, meaning and purpose of life. They have knowledge of different religious and non-religious responses to these questions and are aware of different interpretations within religions, e.g. pupils are familiar with some religious and non-religious narratives about the origins of the universe and recognise that there are different interpretations of these stories.</p>

	<p><i>Beliefs, teachings and practices</i> Pupils describe and explain aspects of religion and belief. They are able to make links between beliefs and practice and understand the impact religion has on people's lives. Pupils are able to make connections with their own life experiences and those of others. They identify and describe similarities and differences across and within religions. They also know that within a religion there is much diversity which can be evident through different interpretations of teachings, practices and different levels of commitment.</p> <p>Pupils understand and explain the meaning and significance of a range of religious symbolism, e.g. artefacts, actions, stories and language.</p> <p><i>Exploration and personal responses</i> Pupils carry out investigation in an open-minded way. They critically use evidence and discern relevance of religious and non-religious sources. They express and begin to justify their feelings and opinions, and explain in simple terms how they differ from those of others. Pupils begin to show an appreciation of and empathy with the viewpoints of others.</p>
Age 14	<p><i>Awareness of life experience and questions raised</i> Pupils ask and debate moral and ethical questions relating to human relationships and experience e.g. questions relating to prejudice and discrimination, justice and equality, freedom, rights and responsibilities. They understand how different interpretations of religious and non-religious teachings/guidance can influence people's decision making on ethical issues within contemporary society. Pupils ask and debate ultimate questions, e.g. questions about suffering, life after death, existence of God, existence of a soul, what makes us human. They know and understand a range of different religious and non-religious responses to these questions.</p> <p><i>Beliefs, teachings and practices</i> Pupils describe and explain in depth, their knowledge of a variety of religions and beliefs. They understand the impact of people's religion and belief, now and in the past, upon themselves, other individuals, local and global society. Pupils have knowledge and understanding of the diversity within and across religions and appreciate the challenges of commitment and expression of faith in contemporary society. Pupils analyse and interpret layers of meaning in religious expression, e.g. literature, art, dance, rituals.</p> <p><i>Exploration and personal responses</i> Pupils carry out investigation and interrogate evidence in order to formulate their own reasoned viewpoint. Pupils discern relevance and detect bias within religious and non-religious sources. They express and justify their feelings and opinions and reflect on how what they have learned has impacted on their own beliefs, values and actions. Pupils appreciate, empathise with and evaluate the viewpoints of others, and express their own considered responses in different ways.</p>
Age 16	<p><i>Awareness of life experience and questions raised</i> Pupils investigate ultimate philosophical and ethical questions from a variety of religious and non-religious perspectives, including some philosophical schools of thought. They understand that such questions are complex and answers are often</p>

	<p>partial and inconclusive. For example, are ethical rules absolute for all time, or should they be relative to circumstance, context and development in society over time?</p> <p><i>Beliefs, teachings and practices</i> Pupils describe and explain their detailed knowledge and clear understanding of religion and beliefs. Pupils critically evaluate specific aspects of religion and beliefs and consider the different interpretations of religious teachings and the impact of these upon themselves, other individuals, local and global society. They have knowledge and a clear understanding of the vast expression of diverse views across and within religions. Pupils give examples of this in a variety of contexts. Pupils analyse, interpret and evaluate layers of meaning in religious expression, e.g. literature, art, rituals, dance and music.</p> <p><i>Exploration and personal responses</i> Pupils carry out in-depth investigation, interrogate a wide range of evidence and will detect bias accurately, including in social media. They will select reliable and valuable evidence in order to formulate their own reasoned viewpoint. They express and justify their feelings with maturity, demonstrating clearly how what they have learned has impacted on their own beliefs, values and actions. Pupils appreciate, empathise with and evaluate the viewpoints of others in order to draw their own reasoned conclusions and develop positive attitudes. They express these responses in a variety of ways.</p>
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NB. Concerns

Whilst this paper follows the format requested by the Welsh Government, and therefore refers to specific ages in relation to progression, the view of the authors is that progression should be based on developmental phases rather than age.

7 An indication of what pupils will learn/experience in religious education

What should pupils experience at ages 5, 8, 11, 14 and 16?

Enrichment and Experiences – A Definition

A style of teaching and learning that actively engages children and young people, and encourages independent and individual thinking and responses. Pupil voice, fun, relevant and real-world learning resources lie at the heart of creating an environment where the desire to learn comes from individuals themselves. The underpinning principle is that learning becomes more valued and enjoyable when content and process are learned in the context of real and present problems to be solved and questions to be answered. An enriched education is created by any activity that makes learning more meaningful, substantial, or rewarding and thus improves the educational experience of the individual.

Enrichment and Experiences Working Group

Strand 1, Interim Report, January 2017

Religious Education should be a multi-sensory experience. Children and young people should experience the wonder and mystery of the natural world. As they explore how people choose to express their religion and belief, they will encounter the sights, smells, and sounds, tastes and textures of worship, festivals and celebration. Meaningful engagement with religious communities can be enjoyable and memorable.

Good Religious Education uses places of worship within the local community and/or further afield as a starting point to teach concepts such as worship, commitment, rites of passage and celebration. Speaking to faith representatives, observing acts of worship, religious festivals and celebrations, and participating in cultural activities help all children and young people to learn about the impact of religion and belief on individuals and society. Working in partnership with local faith communities may contribute to community understanding and cohesion.

Experiential learning gives young children opportunities to engage in role-play activities or to participate in activities concerning celebrations and worship. Simulation-based learning gives children and young people opportunities to consider how religion and belief influence people as they respond to ethical dilemmas, solve real and present problems or deal with meaningful tasks. Using stilling exercises and providing opportunities for children of all ages to experience meditation techniques relevant to learning in Religious Education can contribute to developing healthy confident individuals and support positive mental and emotional well-being.

Creative learning gives children and young people the opportunity to consider how musicians, writers, artists and dancers express their religion and belief in art. By working with artists in residence or participating in creative projects, they will learn to express their personal responses to religion and belief and spirituality through the arts.

Good Religious Education ensures that all children and young people feel engaged in and have ownership of their learning. By responding to religion in the news and media, their Religious Education will be relevant to their lives. They will learn to make choices as they develop lines of enquiry, select resources and explore ways of sharing their knowledge and understanding of the impact of religion and beliefs with other audiences. Their Religious Education will help them engage with contemporary issues and may/should inspire them to be ethical, informed citizens who are ready to be citizens of Wales and the world.

Suggestions for learning experiences in Religious Education at ages 5, 8, 11, 14, and 16 can be seen in Appendix 1

8 Consideration of cross-curriculum responsibilities, wider skills, Welsh dimension and international perspectives within Religious Education

Within Religious Education there are numerous opportunities for embedding cross-curricular responsibilities, wider skills, Welsh dimension and international perspectives.

Cross-curricular responsibilities

Literacy

In Religious Education children and young people will develop their speaking and listening skills as they explore ultimate questions, reflect on ethical and moral issues and clarify their own thinking. They will learn to pose a range of questions as they talk to members of faith communities and work with others to follow lines of enquiry. They will learn to explain their own conclusions, opinions and beliefs, by following a logical line of argument, drawing on evidence and presenting sound reasons. They will show that they can listen to others and take account of their points of view, their culture and their faith.

In Religious Education children and young people will learn to read accurately as they retrieve and interpret information from a wide range of sources in order to learn about religion and the impact of beliefs, teachings and practices on people's lives. They will develop the ability to decode and interpret the symbolic and metaphorical language of religious texts and visual art. Consequently, they will learn how language is used within a range of contexts and for a variety of purposes.

In Religious Education children and young people will learn to use a range of non-fiction forms of writing for a variety of purposes. They will acquire a vocabulary of religious terms and will communicate their knowledge and understanding of religious and non-religious beliefs competently and with increasing complexity and accuracy. They will learn to express their own possible spirituality and personal sense of meaning in a variety of creative forms of writing.

Numeracy

In Religious Education children and young people will develop an understanding of shape, pattern, distance, time and money as they learn how beliefs, teachings and practices impact on people's lives. They will learn how to interpret and critically evaluate data in texts, diagrams and graphs, and develop their own data-handling skills as they explore people's attitudes and opinions about ethical and moral issues.

Digital competency

In Religious Education children and young people will learn to be responsible and safe when searching for information online and will be able to evaluate the validity and reliability of their search findings. They will use a variety of online sources and will learn to recognise language that could be deemed to be offensive. They will be astute and sensitive while using email, social media and video links collaboratively to learn about people's religious beliefs

and practices. They will learn how to collect and interpret data, in order to identify patterns and trends relating to religious practices or people's opinions on ethical and moral issues. They will show an understanding of purpose and audience as they use a range of software and media to communicate their own knowledge, understanding and personal responses.

Wider skills

In Religious Education children and young people will **work with others** as they plan investigations involving gathering and utilising a range of religious and non-religious sources in order to explore different responses to ultimate questions and aspects of religion and belief. They will develop their own **personal effectiveness** as important members of a team who are relied upon to contribute by organising and carrying out investigation. They will also develop this skill as individual learners who are required to evaluate, justify and express their own considered responses in a variety of ways, developing positive attitudes and using positive action.

In Religious Education children and young people will hone their **problem solving** skills when responding to contemporary issues. They will learn to discern the relevance and value of sources when exploring these issues and investigating ultimate questions. They will critically evaluate sources and the viewpoints of others in order to draw their own reasoned conclusions.

Welsh dimension and international perspectives

Religious Education is a subject that has always incorporated and responded to local and national issues and perspectives. SACREs (Standing Advisory Councils on Religious Education) in each local authority are locally determined and able to support important aspects of the Welsh dimension in relation to Religious Education.

Religious Education offers children and young people the opportunity to appreciate the shape and significance of the rich Christian heritage and diverse range of religions and beliefs evident in Wales, both past and present, and how these impact on life in Wales today. This may contribute to social cohesion, cultural and religious awareness, cooperation and understanding within society and individual communities.

Religious Education is concerned with investigating challenging questions and issues of global significance, which are explored from religious and non-religious perspectives. For example, natural areas relevant for Religious Education include: political decision making, exploitation and justice, social freedom and responsibility, human rights, economic ethics, and relationship responsibilities and dynamics between Wales and others parts of the world.

References

ACCAC (2008) *National exemplar framework for religious education for 3-19-year-olds in Wales* Department for Children, Education, Lifelong Learning and Skills, Welsh Assembly Government

Donaldson, Professor G (2015) *Successful Futures; Independent Review of Curriculum and Assessment Arrangements in Wales* Welsh Assembly Government

Enrichment and experiences working group (2017) *Strand 1, interim report*

Appendix 1 Suggestions for learning experiences in Religious Education at ages 5, 8, 11, 14, and 16

At 5 years old	At 8 years old	At 11 years old	At 14 years old	At 16 years old
<ul style="list-style-type: none"> • Role play • Persona dolls • Natural world • Storyteller • Visits to special places within the school or local community 	<ul style="list-style-type: none"> • Role play • Persona dolls • Natural world • Storyteller • Theatre in Education, e.g. <i>“In Character”</i> • Artist in Residence • Speaking to and working with faith representatives • Visit to a place of worship • Observing or recreating* a celebration or festival • Religious artefacts • Circle time 	<ul style="list-style-type: none"> • Role play • Natural world • Storyteller • Theatre in Education, e.g. <i>“In Character”</i> • Artist in Residence, e.g. <i>Spirited Arts, Into Film</i> • Speaking to and working with faith representatives • Using a digital/virtual learning platform, e.g. <i>virtual tour of a place of worship</i> • Visit to a place of worship • Visit to a gallery library or museum, e.g. <i>religious art and artefacts, sacred books</i> • Observing or recreating* a celebration, festival or pilgrimage • Religious artefacts • Solving a mystery • P4C 	<ul style="list-style-type: none"> • Natural world • Storyteller • Theatre in Education • Artist in Residence, e.g. <i>Spirited Arts, Into Film</i> • Speaking to and working with faith representative • Debating ethical and moral issues with a panel of visitors • Using a digital/virtual learning platform, e.g. <i>Face to Faith, True Tube</i> • Visit to a place of worship • Visit to a gallery, library or museum, e.g. <i>religious art and artefacts, sacred books,</i> • Observing worship, a religious celebration, festival or pilgrimage, e.g. <i>Labyrinth Adventure</i> • Religious artefacts • Solving a mystery • Dilemma based, problem solving activities or simulations, e.g. <i>Mock trials, conferences, parliaments, truth and reconciliation commissions</i> • P4C 	<ul style="list-style-type: none"> • Natural world • Storyteller • Theatre in Education • Artist in Residence, e.g. <i>Spirited Arts, Into Film</i> • Speaking to and working with faith representatives • Debating ethical and moral issues with a panel of visitors • Using a digital/virtual learning platform, e.g. <i>Face to Faith, True Tube</i> • Visit to a place of worship • Visit to a gallery, library or museum, e.g. <i>religious art and artefacts, sacred books</i> • Observing worship, a religious celebration or festival • Religious artefacts • Solving a mystery • Dilemma based, problem solving activities or simulations, e.g. <i>Mock trials, parliaments, conferences truth and reconciliation commissions</i> • P4C

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Humanities AoLE:

Submission to Curriculum &
Assessment Group: 4 December 2017

(Revised following CAG feedback during AoLE workshop 11 December 2017)

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Introduction

Introduction – Outline of approaches taken during the Autumn term 2017

During the Summer term the Humanities AoLE group commissioned a number of papers from identified experts across the Humanities domain areas. The brief provided to these experts was to provide clarity on ‘what matters’ within the constituent humanities disciplines: - Geography, History, RE, Business and Social Studies.

A list of these papers is provided below: -

- Eleanor Rawling - *Commissioned Work on the Geography Curriculum*
- Geographical Association – *Geographical Association and the Big Ideas*
- Dr Barbara Wintersgill (Exeter University) – *Big Ideas for RE Education*
- Dr Elin Jones – *The Essentials of History*
- Professor Calvin Jones (Cardiff University Business School) - *Business and the Economy in the Donaldson Curriculum*
- Dr Claire Sinnema (University of Auckland)
 - i) *Social Studies within the Humanities Area of Learning and Experience*
 - ii) *Designing a National Curriculum with enactment in mind*
- WASACRE (Wales Association of SACREs) *Religious Education: supporting the early stages of the process of developing the Humanities’ AoLE*

The group also considered: -

- Dr Joseph Smith:- *What remains of history? Historical epistemology and historical understanding in Scotland's Curriculum for Excellence*
- A presentation from Professor Mark Priestley provided to AoLE Leads – *Developing the Curriculum, Concepts and Practices.*
- Selected sections from: - Wiggins, G and McTighe, J (2005) *Understanding by Design*; Alexandria VA: ASCD (to provide theoretical underpinning and help group to understand the origin of ‘big ideas’ in the curriculum.)

During the Autumn term the Humanities AoLE group invited many of the contributors above to present to the group, in order to contextualise the papers. The following individuals presented to the group.

- Gill Miller (Geographical Association)
- Eleanor Rawling (Independent Curriculum Consultant)
- Dr Elin Jones
- Professor Calvin Jones (Cardiff University)
- WASACRE

The group also received feedback on task 1, statement of how the AoLE supports the 4 purposes from Dr. Claire Sinnema and the initial drafting of 'what matters' concepts for History from Dr. Joseph Smith.

During the workshop sessions the groups work on the following tasks:-

Dates	Key Activities
September 27/28	What do we mean by 'Big Ideas' and how does this related to 'What matters' in the curriculum? Consideration of 'What Matters' in History and Geography A summary of the research on learning progression in Humanities from the Camau Project
October 17/18	Consideration of 'What Matters' in Business and Social Studies
November 13/14	Consideration of 'What Matters' in RE Consolidation of learning to develop 'What Matters' in the Humanities, with development of supporting narratives.
December 13/14	Consideration of 'What Matters' following comments received from Curriculum and Assessment Group (CAG) and instigating the CAMAU process.

As outlined in the table above the group started by asking the question 'what matters?' within the constituent Humanities subjects (as defined within Successful Futures). At each 2-day workshop session, the days were split to allow the presentation of new material to the group e.g. the commissioned papers and presentation, but also the opportunity for sense-making. This was essential as

practitioners needed to develop a common understanding of the constituent disciplines with a view to deducing 'what matters' from the point of view of the Humanities as a more integrated entity.

Response from CAG (December 2017)

The group has revisited the original statements following the views expressed by the Curriculum and Assessment Group in December who provided the following comments

- The supporting narratives clearly reflect the four purposes
- There is a need to revisit and review the statements to ensure that more of the narrative comments/messages are evident (messages have been lost between the two)
- The degree to which the What Matters statements reflect specificity, whilst allowing teacher autonomy continues to be a challenge.
- There is a need to consider the guiding principles including pedagogy and topic guides

As a result these are now the current draft revised statements. As you can see the group were not able to complete all their work in the time allocated so they will revisit this work in early January 18.

1. A statement defining 'what matters' in the context of the AoLE

The group refined task 1 from the initial report developed in the Summer term, on the basis of the feedback provided by Dr Claire Sinnema, University of Auckland).

Through exploring 'what matters' about the Humanities, pupils will study the past and present, and imagine possible futures, and will learn about people, place, time and beliefs.

Pupils will build, communicate and apply effectively, a solid base of knowledge and understanding of different times, places and beliefs, in order to become **ambitious, capable learners**.

They will develop a range of skills and dispositions, to become **enterprising, creative contributors**, in order to improve the everyday lives of people in their local community, Wales and in the wider world.

Through understanding and respecting different beliefs and understanding how to exercise their democratic rights and responsibilities, pupils will become **ethical, informed citizens**.

By developing personal stances on matters of faith, spirituality, sustainability and social inclusion they will become **healthy, confident individuals**, ready to lead fulfilling lives as valued members of society.

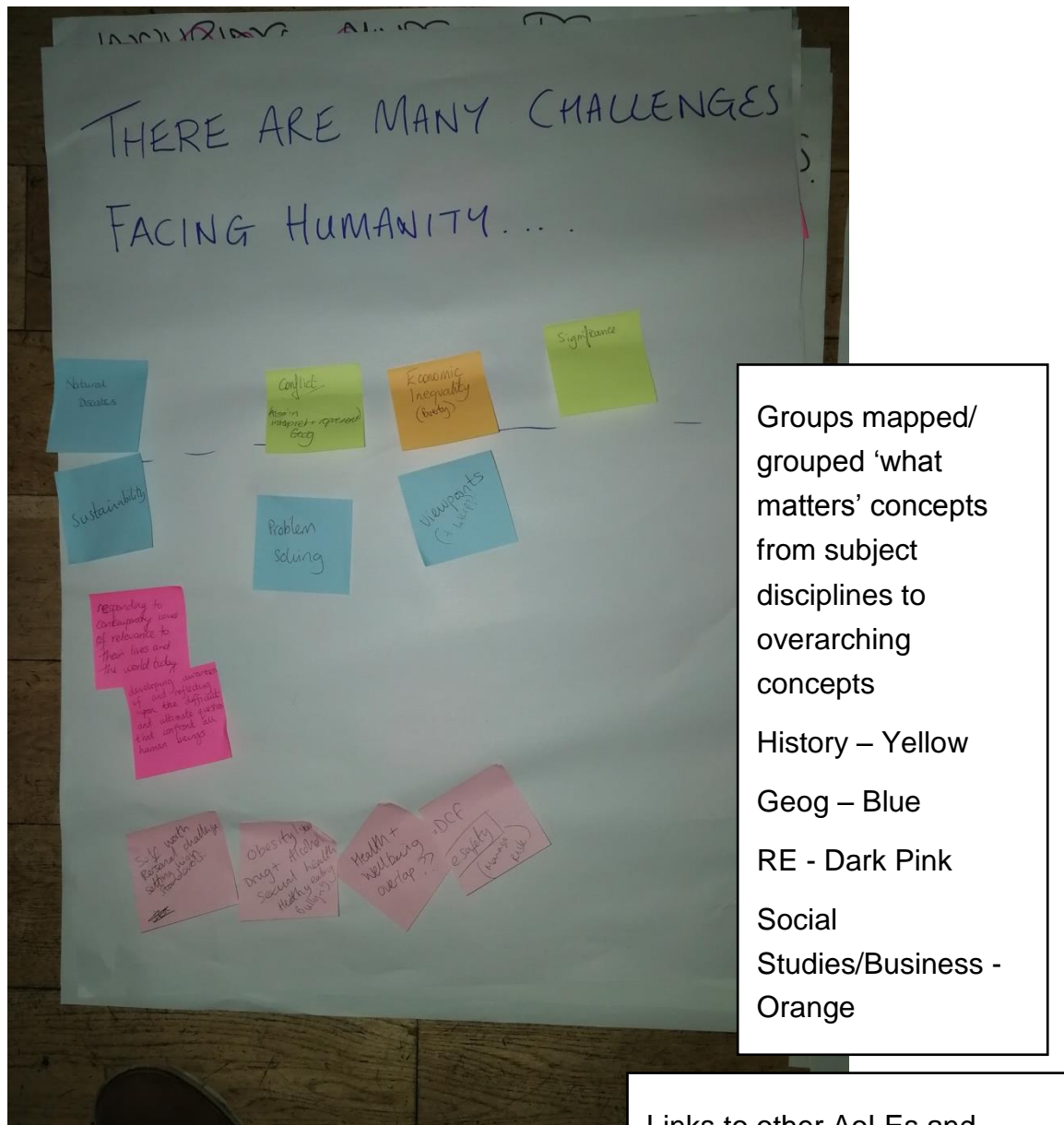
Pupils will:

- understand historical, geographical, political, economic, religious and societal concepts.
- explore their environment to further develop their sense of place and well-being.
- engage in learning experiences about rights, values, ethics, beliefs, religion, philosophy and spirituality.
- consider, explore and make informed choices regarding sustainability and the impact of their actions.
- positively contribute to their community and critically engage with local, national and global issues to become a responsible citizen of Wales and the wider world.

2. Initial titles for strands of 'what matters'

The group has developed six 'What Matters' concepts, that attempt to fully integrate and give meaning to the humanities as a coherent entity. These were developed through a process of abstraction from the starting point of 'what matters' from the vantage point of the constituent disciplines.

This process is best illustrated through consideration of the annotated photograph below:-



Links to other AoLEs and opportunities for CCR development identified (in outline – Light Pink)

It was accepted that some of the 'concepts' identified would be evident across more than one of the groups 'What Matters' concepts e.g. sustainability and conflict.

6 Revised statement following CAG comments

- 1) Continuity, change and diversity impact on our world
- 2) Society is influenced by community, culture and power
- 3) Humanity faces many challenges that require informed and considered responses
- 4) People interpret and represent the world in different ways
- 5) Developing inquiring minds allows people to make sense of and engage with the world around them
- 6) Responsible citizens are ethically informed, critical thinkers and play an active part in society

1. Continuity, change and diversity impact on our world

Rationale:

Understanding the complexities and connections of the past, present and future of our world are important to the Humanities AoLE. It is necessary to consider this in the context of the physical and human environment. Understanding the processes that shape the physical landscape and awareness of how human actions can be influenced by diverse beliefs, values and philosophies is essential. The consideration of the Humanities disciplines allows identification, understanding and analysis of causes, continuity and effects of change. Innovation and technological developments have and will continue to shape our diverse world. The appreciation of future challenges and opportunities on a local, national and global scale support a sound empathetic understanding of the lives of others, now and in the future.

2. Society is influenced by community, culture and power

Rationale:

Pupils will become aware that interactions involving individuals, groups, communities, organisations, and nations have shaped, and continue to influence the

nature of the world in which we live. They will understand and appreciate the nature of interactions and their positive and negative effects on the local, national and global environment. They will ask questions, research, critically evaluate, and develop informed and considered opinions on the causes, nature and significance of people's interactions with each other and with their environment, on individual, local, national and global scales.

Pupils will identify, understand and explore interactions in the past to appreciate the significance of individuals, groups, communities, organisations and nations in shaping the world and its development. They will explore the impact of religious and spiritual interactions on the lives of individuals, communities, nations and the world. They will gain an empathetic appreciation for diversity within our communities and across the world and for the significance of spirituality.

(The group wants to undertake further work on this statement)

3. Humanity faces many challenges that require informed and considered responses

Rationale: -

It is important within the Humanities AoLE to be aware of the difficult and ultimate questions that challenge all human beings. Studying Humanities will allow identification, understanding and engagement with relevant contemporary issues that impact on pupils' lives, the lives of others and the wider world. It is important to ask questions, to research, critically evaluate, and develop informed and considered responses to the challenges facing humanity. To be able to respond empathetically, to the beliefs, actions and values of others is important in the Humanities AoLE in order to solve problems and resolve conflict. Humanities students will develop resilience and an attitude of open-mindedness and appropriate respect where appropriate when engaging with their own viewpoints and lifestyles of others. Pupils will develop the ability to form and support their own viewpoints. Commitment to our local, national and global societies and to the sustainability of the planet is an essential part of a Humanities education.

4. People interpret and represent the world in different ways

Rationale: -

In order to become critical, well-informed citizens and understand the way in which society has functioned, functions now and is likely to function in the future it is essential that pupils understand a variety of viewpoints and how these are shaped by different influences. In understanding this it is also important that pupils develop an understanding of the range of factors that have shaped their identities.

Studying Humanities will allow for the exploration of the complexities of real world issues and an appreciation of how these issues can be interpreted in different ways. Knowledge will be gained and an understanding developed of beliefs, teachings and practices enabling them to become conscious of themselves and of the views of others. The recognition and understanding of how identities are established and evolve over space and time can be developed through the study of Humanities AoLE.

Through the critical thinking and exploration of different perspectives and events, the Humanities AoLE will allow the ability to challenge and support these perspectives, as well as developing a critical understanding of the 'big picture'.

(The group expressed the view that this statement and rationale needs to be further reviewed.)

5. Developing inquiring minds allows people to make sense of and engage with the world around them

Rationale:

Pupils will ask fundamental and challenging questions. They will explore issues in an open, reflective, analytical and balanced manner. They will gather evidence from a range of sources, recognise bias, interpret layers of meaning and synthesise (make connections) information. Through critical thinking and analysis pupils will develop informed, considered and justified responses and be able to express their responses in a variety of ways. They will develop a conscious awareness of self, other people, the world and the Universe.

(Further work to be undertaken by the group to as they changed the statement but did not discuss the rationale – need further time to discuss and produce.)

6. Responsible citizens are ethically informed, critical thinkers and play an active part in society

Rationale: -

It is important that the study of Humanities develops active and responsible citizens who are able to identify with, and contribute to their community and the wider world now and in their future lives. To fully engage with their learning, pupils should identify ways in which they can actively address 'what matters' to them (and society) in the world in which they live. Ethically informed citizens are able to be critical thinkers, can respond to issues that they have explored across the humanities and need to be actively engaged in communities. Humanities allows the development of an understanding of their rights and to respect the rights of others. Understanding of their own and others legal and moral responsibilities and the consequences of failing to act responsibly is a part of studying Humanities.

Humanities promotes peaceful and effective engagement with, and within society.

Lessons will be learnt from the past and present; critically reflecting upon own and others beliefs, values and actions, in order to make ethical and informed choices. This will allow for responses through expressing and justifying their own feelings and opinions on the lessons learnt. Through studying Humanities AoLE, opportunities will arise to identify problems, create and develop potential solutions, and take appropriate action in respect of issues within their local community and beyond.

Links to other AoLEs

There are clear links with Science and Technology, in respect of the ways in which physical environments are shaped and changed e.g. Geology and Earth Sciences;

There are clear links to Health and Wellbeing.

21 December 2017

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Religious Education

Key Question 1: How good are outcomes in Religious Education?

- Self-evaluation is based on lesson observations, evaluation of pupils' work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teacher assessments and/or examination results.

References: [ESTYN Inspection Framework Section 1](#) and [the Locally Agreed Syllabus for Religious Education](#)

Standards in Religious Education – progress in learning: Foundation Phase / KS2

Through using data, evaluation of pupils' achievement and progress in learning in RE are judged as 'Good' at school.

During lessons observations nearly all pupils recall previous learning of faiths and religions, acquire new knowledge, understanding and skills and apply these to new situations consistently.

Pupil voice groups show that 97% of pupils enjoy Religious Education lessons.

Most pupils make progress at the expected stage of learning for RE and many perform beyond the expected stages of learning.

Most pupils use iPad and ICT Hardware effectively to research and enhance their RE skills during lessons.

Areas for Development

- To strive for a higher percentage of 'Excellent' learning experience in RE through observing practice in other schools.
- To re-visit the reasons behind the 3% who do not enjoy RE lessons.

Excellent		Good		Adequate		Unsatisfactory	
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Key Question 2: How good is provision in Religious Education?

- A self evaluation should consider the following indicators: the time allocated to the subject, the subject knowledge, expertise and professional development of the teaching staff, the appropriateness of the programme of study and the range of learning resources used.
- An evaluation of lesson observations and pupils' work will allow schools to make a judgement on the quality of the teaching of Religious Education, and the extent to which pupils are motivated and challenged to achieve highly.
- In primary schools references should be made to the provision of 'People, Beliefs and Questions' for Foundation Phase learners as well as Religious Education at KS2.
- In secondary schools reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: [ESTYN Inspection Framework 2.1 and 2.2](#) and [the Locally Agreed Syllabus for Religious Education](#)

The teaching: planning and range of strategies - Foundation Phase / KS2

Religious Education lessons meets statutory requirements and effectively develops pupils' spiritual awareness as well as their sense of belonging.

100% of Religious Education lessons were judged as 'Good' in the autumn term.

100% of teachers' planning for RE was judged as 'Good' in the autumn term.

Pupils thematic and foundation subject books were judged as 'Good' by ESTYN with good experiences in Religious Education.

Religious Education lessons offer children the opportunity to develop their extended writing skills.

Religious education is taught on a weekly basis.

The school provides a balanced approach to different faiths/ religions.

Teachers and support staff collaboratively plan engaging, challenging and stimulating year group programmes that cover the Religious Education syllabus.

Areas for Development

- To strive for 'Excellent' judgements in teaching and learning by observing excellent practice in RE in other schools.

Excellent

Good

Adequate

Unsatisfactory

Signed: **Jamie Hallett**

(Headteacher)

Date: 30.1.18

Name of School: Ysgol Gymraeg y Ffin

Collective Worship

Key Question 2: How good is provision in Collective Worship?

Does Collective Worship meet the statutory requirements?

Yes

References: [ESTYN Inspection Framework 2.3.1, Supplementary Guidance on inspecting collective worship in non-denominational schools' \(September 2010\), 'Religious Education and Collective Worship' \(Welsh Office Circular 10/94\)](#)
[WASACRE Guidance on Collective Worship 2012](#)

Good features in relation to the quality of Collective Worship

Religious Education lessons and collective worship meets statutory requirements and effectively develops pupils' spiritual awareness as well as their sense of belonging.

Pupils are given opportunities to reflect both in lessons and collective worship.

Nearly all pupils participate in collective worship and prayer activities daily.

The school has a daily planned collective worship timetable.

Areas for Development in relation to the quality of Collective Worship

- To engage the local community in Collective Worship.

Excellent

Good

Adequate

Unsatisfactory

Signed: **Jamie Hallett**

(Headteacher)

Date: 30.1.18

Cwestiynau i CYSAGau/ Questions for chairpersons - Monmouthshire

Pa gysylltiad rheolaidd sydd gan eich sefydliad ag ysgolion cynradd ac uwchradd yn eich ardal?

What regular contact does your SACRE have with primary and secondary schools in your area?

Monmouthshire SACRE has four primary teachers and three secondary teacher representatives on the SACRE committee, plus a HTLA as a co-opted member. Teacher representatives attend as many meetings in a year as they are able and representation is usually good but sometimes a teacher's work load and other school commitments may prevent them attending every meeting.

The RE Consultant to SACRE is in regular contact with SACRE teacher representatives in between meetings and has some contact with other schools as and when situations of support are required.

SACRE communicates with all schools via a regular SACRE Newsbulletin which is distributed by email through the Monmouthshire Headteachers Association.

Each term the Education Officer supporting SACRE contacts schools that have recently been inspected and requests the completion of a SACRE self-evaluation proforma. Response rate is 100%. Following consideration of the proforma at the subsequent SACRE meeting, a letter is sent to each of the schools commending the areas of good practice and providing support and advice regarding any areas for development as applicable. On occasion as required, the RE Consultant will telephone a school to provide further advice.

Pa gymorth ac arweiniad ydych chi'n eu rhoi i staff ysgolion?

What support and guidance do you provide for school staff?

Agreed Syllabus Support Material

Monmouthshire SACRE has provided comprehensive teacher support material alongside its 2008 Agreed Syllabus.

For Foundation Phase Comprehensive Foundation Phase support material entitled 'Think Topic' was distributed to all settings and schools within the authority in summer 2008.

The production of the material in the form of a CD and hard copy was a joint project with two other authorities. A working party of teachers, Foundation Phase Training Officers and the RE Consultant developed topic based support material with Religious Education included as appropriate. Additional religious education support material was included in the pack as it was recognised that this area of learning often needs additional guidance.

The Key Stage 2 / 3 Agreed Syllabus Support Material was made available to all schools in autumn 2008. The material includes an updated outline long term plan for Key Stage 2 'straight classes' and a long term plan for 'mixed classes' over a two year cycle. There are twelve units of work, six of which are exemplified with samples of pupils' work. All of the units promote a skills based approach to RE and provide a wealth of activities and specific learning objectives. The units are aimed to be supported by the use of the 'Developing Primary RE' series produced by RE Today Services and schools have been encouraged to invest in the purchase of these publications.

Key Stage 3 teachers should find the support material helpful in providing an insight into the provision of RE at Key Stage 2 and the quality and standards of pupils' work being achieved. Many of the units identify key resources and areas of exploration for Key Stage 3 which will effectively build on prior learning.

Feedback from schools using the support material has been extremely positive. Teachers have found the material easy to use and very effective in supporting a skills based approach to Religious Education. In 2017, teachers are still using this highly effective support material to support their provision of RE.

To accompany the locally produced support material, schools were advised that it was highly recommended that they purchase the 'Developing Primary RE' and 'Developing Secondary RE' from RE Today publications. A significantly reduced cost was negotiated with RE Today Services and schools were invited to place an order via the authority.

Newsbulletin

SACRE communicates regularly with teachers via a regular Newsbulletin offering information on current developments in Religious Education, new and noteworthy resources, special events, annual details of the Holocaust Memorial Day, items from faith representatives and articles from teachers as a way of sharing good practice. SACRE also shares information with schools from organisations such as Welsh Government, the WJEC, RE organizations, and faith groups.

Support From Faith Communities

SACRE regularly provides schools with up to date information on possible visits to places of worship and visitors from faith communities to support their RE provision.

RE Celebration Days

SACRE supports the provision of 'RE Days' for all Y6 pupils hosted by the respective secondary schools for their primary schools within their clusters. The series of workshops offered throughout each RE Day are provided by the SACRE faith representatives.

School Based RE Days and Faith Representative Support

Several Monmouthshire primary and secondary schools have welcomed the support of the SACRE faith representatives in providing whole school 'Festival of Faith / RE Days' or individual workshops to support particular year groups and RE lessons.

Farmington Scholarships

Schools are notified annually of the opportunity to apply for a Farmington Scholarship and to let SACRE know of any successful applications.

Artefact Loan Service

Monmouthshire has a comprehensive collection of RE Artefacts which is located at five schools around the county.

RE News

Schools are notified that the previously published magazine RE News is now available freely from <http://www.religious-education-wales.org/> and is a good resource to keep up to date with developments and good practice in RE across Wales.

RE Ideas

The 2017 – 2018 collection of three 'RE Ideas' which provide a teaching and learning theme for Foundation Phase, Lower KS2 and Upper KS2 have been distributed to all schools.

Inspection and Self-Evaluation Follow-Up

A letter is sent to each of the schools commending the areas of good practice and providing support and advice regarding any areas for development as applicable. Schools are invited to contact SACRE if they feel they need any further support.

A ydych yn teimlo y gall athrawon fanteisio ar hyfforddiant a chymorth digonol i'w galluogi i addysgu addysg grefyddol yn effeithiol?

Do you feel that teachers have sufficient access to training and support to enable them to teach RE effectively?

There is an inadequate amount of funding available which allows teachers to attend training courses. This combined with the difficulty of teachers being released from teaching commitments resulted in the last series of training days, offered locally, being cancelled due to an insufficient number of delegates to ensure the financial viability of the courses.

Funding specifically for CPD in religious education would be welcomed to help ensure that teachers feel supported and that high standards of teaching and learning are secured.

However, it is hoped to arrange local consortium training this academic year which will be facilitated by the South Wales Education Achievement Service with schools paying for attendance at the course. This will be a good indication of the current financial situation and priorities that face schools.

In addition, SACRE faith representative members have offered to provide training for each other with an open invitation for teachers to attend. Details will be provided to local schools as soon as available.

Secondary School teachers have been able to attend recent WJEC training sessions. They have also attended network meetings provided by the Lead Practitioners who are supporting colleagues with the implementation of the new RS GCSE.

A ydych yn teimlo bod unrhyw broblemau o ran athrawon nad ydynt yn arbenigwyr yn addysgu addysg grefyddol mewn ysgolion uwchradd? Sut mae hyn yn effeithio ar safonau disgyblion?

Do you feel that there are any issues with non-specialist teaching RE in secondary schools? How does this impact on pupil standards?

Teaching of RE by non-specialists has a major impact on pupils and the subject department staff and leaders. With a lack of subject specific knowledge and an understanding of the important concepts and skills, non-specialist teachers are often unable to achieve the same standards of teaching and learning as would be expected from a specialist in the subject. Higher ability pupils can feel frustrated by a non-specialist teacher not being able to offer spontaneous challenge. Additionally, non-specialists also find it hard to differentiate resources for lower ability pupils, often due to a lack of knowledge of which elements can be appropriately modified and which elements are essential to the lesson. This inevitably has an impact on pupils' attainment but also their enjoyment and enthusiasm for the subject. Where non-specialist teachers are supporting the teaching of RE, this results in the Head of Department having a significantly increased workload in providing particularly detailed schemes of work, individual lesson plans and supporting resources.

In addition, non-specialist teachers lack the training to deal with specific sensitive topics addressed in RE, which require specialised and well informed delivery. Furthermore, under the Prevent agenda, specialist RE teachers are best placed and qualified to identify areas of concern and radicalisation through addressing challenging topics. Non-specialist teachers do not have the subject knowledge to identify where 'religious' radicalisation might be occurring.

The impact of the deployment of non-specialist teachers has been evidenced in some secondary schools in Monmouthshire.

A ydych yn monitro safonau a darpariaeth mewn addysg grefyddol mewn ysgolion lleol? Os ydych, ym mha ffyrdd a pha mor aml? Beth yw eich canfyddiadau?

Do you monitor standards and provision for RE in local schools? If yes, in what ways and how often? What are your findings?

Inspection Reports and Self Evaluation Reports

Each term, Monmouthshire SACRE considers individual school summary reports which are created by gleaning any relevant information from Estyn school inspection reports that may indicate standards and provision of RE. In addition, SACRE has in place a process of asking schools to provide their own evaluation of the provision of and outcomes in religious education and providing this to SACRE shortly after the school is inspected by Estyn.

Response rate is 100%. In most cases, self-evaluation reports are appropriately detailed and provide a good insight into outcomes and provision. The majority of schools indicate that standards are good whilst recognising and noting some areas for development.

A letter is sent to each of the schools commending the areas of good practice and providing support and advice regarding any areas for development as applicable.

Survey of RE at KS4 and implications of the Welsh Baccalaureate

SACRE has consulted with schools on how the provision of RE is being managed alongside the introduction of the new Welsh Baccalaureate from September 2015. All secondary schools within the authority responded either via the WASACRE produced survey or via direct communication with the RE Consultant. SACRE noted the varied provision of RE across the four secondary schools within the authority and the School Improvement Officer liaised with the schools in order to try to ensure that statutory requirements are met by all schools for all pupils.

Review of Non-Maintained Settings

In 2015 – 2016, the School Improvement Officer responsible for Early Years undertook a review of all non-maintained settings in the authority in order to monitor the provision of cultural and religious education.

SACRE received the report which covered twenty nine settings. Members of SACRE were pleased to note the numerous examples of good practice identified. It was noted that many settings explore the festivals of Christmas, Easter, Chinese New Year and Diwali and that appropriate provision is being made for moral education within the PSE Curriculum, with values such as kindness being promoted. SACRE also noted that in many settings pupils interact with and enjoy RE through a combination of roleplay, dressing up, puppets and stories. Members

were also pleased to note that many settings have established strong links with their local church and that visitors from a range of faiths visit some settings.

In response to the review, SACRE wrote a letter to each setting congratulating them on their achievements. A list of faith representatives who are able to provide support to Early Years settings was distributed together with a list of recommended resources to encourage settings to explore a wider range of aspects of RE to build on the excellent work being covered around festivals.

A ydych wedi ystyried effaith Dyfodol Llwyddiannus ar addysgu addysg grefyddol mewn ysgolion? A ydych yn rhagweld unrhyw broblemau os caiff addysg grefyddol ei haddysgu'n rhan o gwricwlwm ehangach y Dyniaethau yn CA3?

Have you considered the impact of Successful Futures on teaching RE in schools? Do you envisage any issues if RE is taught as part of a wider Humanities curriculum at KS3?

In the current political and social climate good Religious Education has never been more important for our pupils in order to ensure that they receive a balanced and informed view of religion and how it may be expressed in contemporary society. SACRE members have considered the ongoing developments of the curriculum review at every termly meeting since the review began. Lengthy and in-depth discussions have been held where members have had opportunity to express their views and respond to consultations. SACRE members have expressed concerns about whether good Religious Education can be maintained if it is taught as part of the wider Humanities Curriculum. Members do not want to see Religious Education diluted and fear that it might be lost or become unidentifiable if it is not safeguarded as a specific subject.

In order to maintain high standards of teaching and learning in the subject, we must ensure that within the new curriculum RE has parity with History and Geography and that it is delivered by subject specialists. If teachers are deployed to teach all areas / subjects encompassed within the Humanities Area of Learning and Experience, there is a real danger that the quality of Religious Education that pupils experience will be diminished. Teacher bias is inevitable as they will play to their strengths thus resulting in vastly different experiences for pupils where one teacher teaches several subjects within Humanities. This is the experience of at least one school in Monmouthshire who had adopted a 'Humanities Approach' over a number of years and found that it was not effective in maintaining standards in each of the subject specialisms. A further potential negative impact of a Humanities approach may be the uptake of RS GCSE. If pupils are not taught by specialists and receive subject specific quality RE provision, there may be limited opportunity to engage pupils and inspire them to take RS at GCSE level.

If current legislation remains, there needs to be careful consideration of the implications of the right of parents to be able to withdraw their child(ren) from RE. The planning, teaching and learning associated with RE placed within a Humanities Area of Learning and Experience, would need to be clearly identifiable in order for teachers to be able to manage any request for partial or whole withdrawal from RE made by parents. If pupils are withdrawn from the RE element of Humanities, this calls into question whether this partly defeats the object of creating a Humanities approach. Pupils will potentially have different experiences of this AoLE.

Current legislation states that RE is not a statutory requirement for Nursery pupils, yet the new curriculum is designed for 3 – 16 year olds. This anomaly needs to be addressed in order to bring RE in line with the other subjects with the Humanities AoLE and ensure that children in Nursery classes have the same opportunities as those from Reception upwards.

At ei gilydd, pa mor dda ydych chi'n teimlo y mae addysg grefyddol yn cael ei haddysgu mewn ysgolion ar hyn o bryd? A ydych yn teimlo bod unrhyw agwedd benodol ar addysg grefyddol yn cael ei haddysgu'n dda neu ei haddysgu'n wael? Pa dystiolaeth ydych chi'n seilio'r farn hon arni?

Overall how well do you feel that RE is currently being taught in schools? Do you feel that any particular aspect of RE is more often taught well or taught poorly? What evidence do you base this judgement on?

Since Estyn's inspection framework ceased to include subject specific inspection and subsequent judgments, SACRE has had to rely on other means of monitoring schools and this has at times proved challenging and limiting. Scrutiny of self-evaluation reports, suggests that most schools regard themselves as attaining good standards in terms of outcomes and provision. Many self-evaluation reports cite excellent examples of good practice. Some schools continue to confuse spiritual, moral, social and cultural education and / or collective worship with Religious Education when reporting on the subject.

Feedback from primary school teacher representatives on SACRE suggests that many teachers other than the RE Co-ordinator, often omit RE due to the pressures of other curriculum demands, time restraints and lack of enthusiasm for and / or confidence in RE. This situation is exacerbated by commercially produced 'schemes of work' and / or 'Individual Learning Projects' that take a cross-curricular topic approach and do not include Religious Education. Where schools have purchased such resources, a conscious effort needs to be made to add the RE into the curriculum.

The status of RE in a school, and therefore the quality and quantity of provision, often depends on the attitude of the Headteacher, senior management staff and RE Subject Leader for RE. Primary teachers receive little, if any CPD in RE and rely on their mostly very limited initial teacher training input and the support and enthusiasm of their RE Co-ordinator to support them.

Secondary schools in Monmouthshire have strong leadership from the department head of RE; three of whom are members of SACRE. Self-evaluation reports received from secondary schools cite standards as ranging from good to excellent.

A ydych yn teimlo bod safonau addysg grefyddol mewn ysgolion wedi gwella neu ddirywio'n gyffredinol dros y 5 mlynedd diwethaf? Ym mha ffyrdd a pham?

Do you feel that standards of RE in schools have generally improved or declined over the last 5 years? In what ways and why?

This is a very difficult question to answer as the situation will vary between schools due to numerous factors.

Where standards have improved this may be due to

- change in RE Subject Leader
- employment of specialist and expert staff
- change in senior management and status given to the subject
- increased time allocation
- increased budget and funding for resources
- Investment in training of staff

- resulting increased enthusiasm of pupils
- subsequent support from parents who witness their children benefiting from RE.

Where standards have declined this may be due to

- change in RE Subject Leader
- change in senior management and lowering of the status given to the subject
- decreased time allocation
- RE being subsumed with the Welsh Baccaulaureate
- decreased budget and funding for resources
- increased curriculum demands on teachers' time and energy.

From teacher consultation and feedback there is reason to suggest that the amount of RE being provided has significantly reduced in recent years in primary schools. One factor of this is the removal of the inspection of RE (as with all subjects) within the Estyn Inspection Framework. Other factors are the impact of the priority given to Literacy and Numeracy as well as a generally overloaded curriculum.

In secondary schools where RE has been subsumed within the Welsh Baccaulaureate, this will not adequately provide the breadth or depth of RE required according to the Agreed Syllabus. Additional RE needs to be provided alongside any elements that are taught within the Welsh Baccaulaureate.

Beth ydych chi'n teimlo yw'r prif broblemau y mae ysgolion yn eu hwynebu?

What do you feel are the main issues facing schools?

Constant government led changes, new initiatives and demands on schools.
 Timetabling issues for senior management trying to manage an overloaded curriculum.
 Overloaded curriculum requirements for class teachers in the primary school.
 Literacy and Numeracy taking a priority at the expense of other foundation subjects including RE.
 Lack of funding for resources and CPD.
 Lack of access to quality, specialist CPD courses.
 Teacher workload and the retention of the best quality educators.
 Managing the right of withdrawal where parents request children are withdrawn from RE – especially when this is partial withdrawal from certain aspects of RE only.
 Countering the negative aspects of religion that are displayed by the media.
 Dealing with sensitive issues arising as a result of terrorist attacks arising in the UK and around the world.

A oes unrhyw wybodaeth arall yr hoffech ei rhannu â mi?

Is there any other information that you would like to share with me?

WASACRE has highlighted a growing trend of cases where schools are not meeting the statutory requirements for Religious Education.

Monmouthshire SACRE has a good relationship with its schools and has been able to remind headteachers that the requirements of the Agreed Syllabus remain in place during the current curriculum review and until further notice.

However, SACRE has also noted that there is no ultimate sanction on schools who do not fulfill requirements for RE and thus there is little incentive for schools to rectify such situations. It would be helpful if Estyn addressed this within the inspection process as it did formerly.

It is also felt that when RE was inspected as a specific subject this had a major positive impact on the status given to RE in schools. Re-introduction of this would not only improve the status of the subject in schools but also greatly assist SACREs in monitoring provision and standards.

Diolch yn fawr i chi am ein helpu â'n hymchwil.

Thank you very much for helping us with our research.

Anfonwch yr ymateb hwn at liz.counsell@estyn.gov.uk erbyn 27 Hydref.

Please email this response to liz.counsell@estyn.gov.uk by October 27th

Os hoffech i mi ddilyn yr holiadur hwn â sgwrs fer dros y ffôn, rhowch eich enw a'ch manylion cyswllt. If you would like me to follow up this questionnaire with a short telephone conversation, please add your name and contact details.

Enw/ Name _____ **Swydd/ Position** _____

E-bost/ Email _____ **Ffôn/ Phone** _____

By virtue of paragraph(s) 14 of Part 1 of Schedule 12A of the Local Government Act 1972.

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By virtue of paragraph(s) 14 of Part 1 of Schedule 12A
of the Local Government Act 1972.

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Dear Clerk to SACRE

1. *Managing The Right of Withdrawal from Religious Education* document

Your free copies of the document *Managing The Right of Withdrawal from Religious Education* will be delivered this week to the contact name and address provided to us.

Could you please ensure that copies are distributed to each of your schools (primary and secondary) by whatever means you may have to do so?

Some additional copies have been included as the document has been packed by the printer in batches of 30 per box. Please do feel free to distribute these at SACRE to any members who would like a copy.

If you do not require all of the copies we would gladly receive any returns (perhaps via your representatives who attend WASACRE) as we will be making copies available for sale to schools / LAs in England.

We also attach a PDF version in English and in Welsh that you are welcome to circulate to your SACRE members. Please do not share this more widely or feature it on an open website for download as the document is copyright protected and as mentioned above is for sale.

2. Letter and short questionnaire to schools

Could you please also circulate to all schools in your area the attached brief letter and very short questionnaire? We wish to collate information about the number of pupils withdrawn from RE across Wales and the reasons, if any, that parents give for making this request.

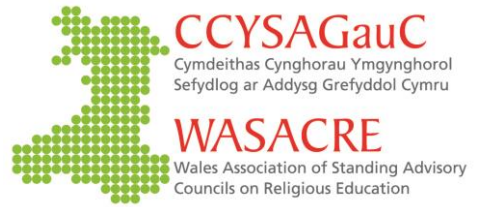
Could you could please add your response contact details for your schools to, in the first instance, return the form to you and then forward all your responses to us in one batch?

Your assistance in this matter is greatly appreciated.

Gill Vaisey

Religious Education Consultant / Vice Chairperson WASACRE

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Dear Headteacher,

Following requests from schools, the Wales Association of SACREs (Standing Advisory Councils on Religious Education) has recently published a guidance document: *Managing the Right of Withdrawal from Religious Education*.

This document is being provided free of charge to all schools in Wales and is available for sale to schools and organisations in England. We do hope you will find this guidance document useful for staff and also to share with parents who may be considering withdrawing their child from RE.

We would be most grateful if you could complete this short questionnaire to help us gain an accurate awareness of the instances of withdrawal from Religious Education across schools in Wales.

Please return your completed questionnaire by 31st March to your local SACRE Clerk at

and these will be forwarded to us for our consideration.

Thank you for your support and we look forward to receiving your response.

Gill Vaisey

Religious Education Consultant / Vice Chair of WASACRE

Telephone: 01595 516490

Email: gill_press@hotmail.com

**This questionnaire relates to
Religious Education only
(not Collective Worship).**



Complete Withdrawal From Religious Education

How many parents (families) withdraw their pupils completely from Religious Education?

What is the total number of pupils that are withdrawn from Religious Education?

How many parents (families) have given a reason for their request for withdrawal?

What are the reasons given?

Partial Withdrawal From Religious Education

How many parents (families) partially withdraw their pupils from Religious Education?

What is the total number of pupils that are partially withdrawn from Religious Education?

From which aspects of RE are pupils withdrawn?

How many parents (families) have given a reason for their request for partial withdrawal?

What are the reasons given?

Name of School:

Local Authority:



Cyfarfod Cymdeithas CYSAG au Cymru, yn Siambr y Cyngor, Canolfan Ddinesig Pen-y-bont ar Ogwr, Stryd yr Angel, CF31 4WB. Dydd Gwener, 10 Tachwedd, 2017 (10.30am – 3pm)

Wales Association of SACREs meeting, at the Council Chamber, Bridgend Civic Centre, Angel Street, CF31 4WB. Friday, 10th November, 2017 (10.30am – 3pm)

Presenoldeb/Attendance

<p>Ynys Môn / Anglesey Bethan James (BJ) Rheinallt Thomas (RhT)</p> <p>Blaenau Gwent Paula Webber (PW) Chris Abbas (CB)</p> <p>Pen-y-bont ar Ogwr / Bridgend Edward Evans (EE) Vicky Thomas (VT) Jessica Williams (JW) Christine Jones (CJ) Lowri Florence (LF) Cheryl Green BCBC John McCarthy BCBC</p> <p>Caerffili/ Caerphilly Vicky Thomas (VT) John Taylor (JT)</p> <p>Caerdydd / Cardiff Gill Vaisey (GV)</p> <p>Sir Gaerfyrddin / Carmarthenshire Mary Parry (MP) Wendy Jones (WJ)</p> <p>Ceredigion Lyndon Lloyd MBE (LL)</p> <p>Conwy Phil Lord (PL) Nicholas Richter (NR)</p> <p>Sir Ddinbych / Denbighshire Phil Lord (PL) Emrys Wynne (EW)</p>	<p>Sir y Fflint / Flintshire Phil Lord (PL)</p> <p>Gwynedd Bethan James (BJ)</p> <p>Merthyr Tudful / Merthyr Tydfil Paula Webber (PW) Ernie Galsworthy (EG)</p> <p>Sir Fynwy / Monmouthshire Sir Gill Vaisey (GV) Sharon Perry-Phillips (SP-P) Sue Cave (SC) Rhian Davies (RhD)</p> <p>Castell-nedd Port Talbot / Neath and Port Talbot Rachel Samuel (RS) Hugh James (HJ)</p> <p>Casnewydd / Newport Vicky Thomas (VT) Martson Dacey (MD) Huw Stephens (HS)</p> <p>Sir Benfro / Pembrokeshire Mary Parry (MP)</p> <p>Powys John Mitson (JM)</p> <p>Rhondda Cynon Taf Paula Webber (PW) Mathew Maidment (MM)</p>	<p>Abertawe / Swansea Alison Lewis (AL) Vicky Thomas (VT) Rachel Bendall (RB) Heather Hansen (HH) Adele Thomas (AT) John Meredith (JT) Alison Lewis (AL)</p> <p>Torfaen /Torfaen Paula Webber (PW)</p> <p>Bro Morgannwg / Vale of Glamorgan Paula Webber (PW)</p> <p>Wrecsam / Wrexham</p> <p>Sylwedyddion / Observers Rheinallt Thomas (RT), MAGC/REMW Rachel Bendall (RB) Drindod Dewi Sant John Meredith (JT) Church of Wales Manon Jones (MJ), Welsh Government Lynda Maddock (LM) WJEC</p> <p>Cyflwynwyr/Presenters Kathy Riddick (KR), Wales Humanists (WH) Lisa James (LJ), Cardiff High/CSC Catherine Rees(CR), Pencoed Comprehensive and CSC Lynda Maddock (LM) WJEC</p> <p>Ymwelwyr/Guests Matt Vince, Cardiff University Alice Parry, NEU Union</p>
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Minutes

1. **Cyflwyniad a chroeso / Introduction and welcome**

EE thanked the young people from the Archbishop String Quartet under the direction of Simon Grey, co-ordinator of Bridgend Music Service, for their musical performances. Members were welcomed to the Chamber by the Mayor, Pam Davies, who spoke of the importance of SACREs in monitoring standards in Religious Education. She reported that the Bridgend Summer SACRE last year had been held at the local Mosque. Schools in the authority had been offered a tour of the mosque. This played a role in supporting community cohesion. The Mayor spoke of the importance of WASACRE in acting as a forum for national issues. She highlighted the importance of getting the forthcoming changes in the curriculum for 3-16 year olds right. She informed WASACRE that Bridgend Local Authority values its work.

2. **Quiet reflection.** EE led a quiet reflection for Remembrance Day, including a reading of the John McCrae poem *In Flanders Fields*. He reflected on what we teach our children using a quotation from Pablo Casals.

3. **Ymddiheuriadau / Apologies**

Dafydd Trehearne, Dylan Rees, Paul Rowlinson, Sally Northcott, Libby Jones, Tania ap Sion, Enfys Hawthorne, Tudor Thomas, Janet Jones, Laura Lacey, Alwen Roberts, Cllr. Huw George, Marilyn Frazer, Andrew Pearce, Cllr. Charles Smith

4. **Cofnodion y cyfarfod a gynhaliwyd yn Wrecsam 7 Gorffennaf 2017/ Minutes of meeting held in Wrexham 7 July 2017**

It was noted that with the exception of the omission of Dylan Rees and Paul Rawlinson from the attendance list, the minutes were accepted as a true record of the meeting.

Materion yn codi / Matters arising

P3. Matters arising Item 1 – It was noted that the minutes of WASACRE were received only in English prior to SACRE meetings. This was to be discussed in an agenda item.

P.5. Managing the Right of Withdrawal from RE – the document has been designed, is bilingual and ready to go to print. A discussion ensued on whether WASACRE would purchase ISBN numbers in order to sell the document. The discussion included how the sales would be managed. The document will be available to all schools free of charge and SACRE members. Members raised concerns about enquiries to schools for partial withdrawal from RE. PW reported that the Vale of Glamorgan SACRE had also requested this information. There was a proposal that WASACRE seek information from SACREs on full or partial withdrawals and reasons given in order to build up a picture of the situation across Wales. It is to be made clear that the information requested is concerning RE only and not Collective Worship. The role of Estyn in monitoring collective worship was also discussed. VT confirmed that this had been discussed with Estyn.

Action i. GV is to purchase 10 ISBN numbers at £159 and manage the sale of the document.

Action ii. GV and PW to compose letter to send to SACREs.

P. 12 Action iii. Show and tell to be added to future agendas

5. **Cyflwyniad NAPfRE / NAPfRE presentations:** (Presentation slides will be made available on the WASACRE website).

i. RE in the Humanities A pioneer perspective - Catherine Rees (Head of RE Pencoed Comprehensive CR informed WASACRE that last year Y7 RE was taught in a blended curriculum based on the Humanities

AoLE. Pupils guided learning. Teachers were facilitators. The aim was to develop resilient learners with transferable skills. The department was aware that the locally agreed syllabus is a statutory requirement and it informs planning. Y7 explored ultimate questions via dialogue, discussion, P4C, trips and visits and learning outside the classroom, CR reported that both staff and pupils enjoyed the learning and creativity. Tracking and assessment focused on the Four Purposes rather than levels. Pupils gave very positive feedback. They enjoyed the opportunity to look at topics from different aspects rather than just through one subject. Pupils were engaged, staff knew pupils well and work was excellent. Concerns about the lack of subject specialists were raised by parents. CR expressed concern that real progress wasn't tracked. The pupils are now in Year 8 and taught in separate subjects. Pupil Voice has shown that they now like to be taught by different teachers. CR expressed concern that they might not see the value of RS at Key Stage 4 and that the new GCSE specification did not marry with the Donaldson approach. CR suggested that the pupils in pilot had been taught by RE specialists, with a passion for the subject, and that the outcomes might have been different had this not been the case.

Questions following the presentation included:

- PL raised the issue of tracking assessment and how you ensure good progression of skills as well as concerns about planning for non-specialist teachers. CR reported that this had been difficult. She said that it may be difficult to get content covered and that might have a consequence for Year 9 as GCSE content needed to be covered there. She said that there had been lots of changes and new courses which had been a big juggling act for all teachers.
- Have you seen an attitude change towards RE? CR said Humanities always worked together, but it had been good to identify where the crossovers were.
- CR reported discerning a misconception of what RE is. CA enquired how pupils might be withdrawn from RE if they don't know what the lesson was. CR reported that this year there was no request to withdraw. She said this would be difficult, but that when teachers speak to parents they are surprised by what they are doing in humanities. The question was raised about whether we should be using the term RE? EE said that it is a problem that there is a general misconception. VT made the observation that because of the withdrawal clause RE ASF it might be lost in the new humanities curriculum. CR reported that they had not had a chance to collaborate with other schools but that it would be good to do so.
- Is the commonality between subjects a strength? CR agreed that there is as many similar topics would be taught in separate subjects, but they are now making the links.
- AL asked whether the school had been able to cover the agreed syllabus. CR reported that they had not been able to cover the same content as they would have usually. An RE day was used to cover aspects of the agreed syllabus.
- What advice would you give trainee teachers? CR raised the question of whether training in separate subjects would continue.
- SP-P noted that, when a humanities approach was used in her school, GCSE uptake became a problem. She noted a subject specific skills deficit from Y7 into Y8, and a problem with the condensing of KS3 because of the GCSE content. Due to non-specialist teaching, if they didn't have RE skills by year 8, they had to start from scratch. RT raised the issue that this approach had been tried many times in the past and had been a failure.
- MJ said that she found CR's presentation interesting and said that as they are developing at a national level, these concerns were being raised. They are now starting to look at what we should know in the disciplines. WASACRE representatives will be attending the Humanities working group on Monday 13th November to present the WASACRE Commissioned Paper.
- GV –Thanked CR. She reiterated that it was good to hear from those doing the job at this time of change. GV expressed her concern about the wellbeing of teachers as the work of teachers is

frustrating and workload is immense. She reiterated that we are supposed to be aware of the wellbeing of our pupils, but what about the wellbeing of teachers?

ii. *The work of the Lead Practitioners for Religious Studies.* - Lisa James (CSC Cardiff High School), Catherine Rees (CCS Pencoed Comprehensive School) and Rhian Davies (EAS King Henry VIII Comprehensive School)

Lisa James and her colleague Alison Hill, led Consortium Inset supporting red and amber schools in Cardiff and the Vale, sharing resources, approaches and assessment. They included sessions on what makes effective RE lessons; a focus on the Humanist perspective; overlaps between new and old specifications; in depth understanding of religions; the sharing teaching and learning strategies; assessment, SAMs and model answers. LJ reported that her holiday had been taken up with the changes and had an impact upon workload. She prepared resources and shared them via Dropbox. She pointed out the frustration of sharing resources when others are unwilling to share. She found it beneficial to work collaboratively with CR. Together they held network and development meetings. They met with other lead practitioners from across Wales at Llandrindod Wells. Resources will be uploaded onto Hwb. It was a good experience to share the immense workload. LJ reported that not all messages were getting through to heads of department from the consortium. GV asked how many schools were involved. LJ reported that there were 8 schools involved and that they needed to be proactive in publicising the meetings as teachers might not check the consortium website. She said that it would have been useful to have had a list of names of HODS.

VT reported that Newport SACRE had written to schools requesting an expression of interest in network and development meetings. If these were held from 2-4pm it would overcome the cost implication for Inset and supply cover.

RhD reported that EAS Learning Network gave schools the opportunity to gather teachers together for support at a network meeting in June. 18 delegates attended and brought resources. The focus was on AFL. The meeting had been publicised via EAS and RS Consultants. They prepared resources for different religions, but there was no Buddhism or Sikhism. They had used the BBC Bitesize curriculum map. There will be a meeting in January to share materials and for quality assurance. Peer and self assessment marking sheets were produced. Resources for Hinduism and Christianity have been shared with Lynda Maddock at the WJEC. Eventually resources will go onto Hwb, but they are currently being shared via Google Drive.

VT asked whether resources for all the religions would be covered. RhD confirmed that they were currently trying to cover them. Additionally, that BBC Bitesize will be plugging that gap. GV asked whether the resources would cover Humanism. RhD confirmed that this would be the case and that they would also include Cwricwlwm Cwmreig. They would be publicising the next meeting heavily in order to support the schools who haven't attended. She highlighted the difficulties of getting teachers out of schools. RhD is available one day per fortnight to go out to schools to offer support. EG expressed his opinion that RE is one of the most important subjects in the school and asked whether the work would have a positive effect on people's understanding of other religions. RhD said that she is finding that students now have a better understanding of the concepts. RhD confirmed that if there is a specific request to translate the resources into Welsh then it would be. GWE paid for translation of some resources which teachers throughout Wales will be able to access on Hwb. If a school contacts RhD she will email resources.

6. *Cyflwyniad WASACRE/WASACRE presentation:*

i. *Lynda Maddock - WJEC GCE and GCSE Religious Studies*

Lynda Maddock gave Andrew Pearce's apologies to WASACRE.

Teachers began teaching the new GCSE in September. The aim was to marry the legacy Specification A, systematic study, and the Specification B, which was the popular thematic approach. It had been a difficult task. Perceptions were that the religions papers were rigorous and gave pupils the opportunity for depth. The Spec. B developed awareness of religious and social issues and engaged lots of pupils. The length of the new exam paper is longer. In Part A of the paper Christianity is compulsory. Buddhism and Hinduism are popular, as are Judaism and Islam. For Catholic Schools their second religion is Judaism. In Part B, life and death and good and evil, pupils must apply what they know from their religions. Non-religious beliefs have to be engaged with as it is explicit in the content in one longer question. Unit 1 is the short course, a foundational study and it would be difficult to look at Unit 2 without this. Questions A-C are phenomenological and Question d, analysis and evaluation, etc. This is a high order, challenging skill and worth a lot of marks. It is the differentiator. The course should be taught in 120 guided learning hours over two years minimum. Some schools are not given the time. Lynda has made Qualifications Wales aware of her concerns over this. She reported that sometimes teachers have to deliver on 1 hour per week and Lynda expressed her view that 'that is a complete disgrace'. Two religions need to be applied to philosophical issues. This will now be explicit within the assessment. In the life and death question they have to include non-religious beliefs though they will be credited in other questions if they have written about it. WJEC CPD will be delivered in December. Lynda said that more lines had been added so that there were now 3 lines per mark. There are no expectations that the lines will be filled. She emphasised that it is always about quality and not quantity.

MP – asked a question regarding the section on origin and value of human life. In the Christianity section of the Specification it refers to Welsh Law regarding organ donation, but there is no reference to Welsh Law with regards to other religions. MP said that Welsh Government had carried out a lot of research on this and would be useful to go back to look at it. Lynda said that Welsh Government had accredited the Specification but that she would now speak to them. MP also pointed out that the statement in the textbook on organ donation is incorrect. She maintained that it is important to get the Welsh Dimension right.

A teacher representative said that the old syllabus was relevant to the pupils and asked why the decision was made to amalgamate the two Specifications. Lynda said that there was a perception that the legacy Specification B didn't have the religious rigor of the legacy Specification A. So there was an attempt to try to make the best of both worlds. One member suggested that Religious Studies had been on a high and asked what the take up for the new course is. Lynda said that they currently were only aware of preliminary entries and that the data was not accurate.

There was a discussion on Year 10 entry as there is a political feel that early entry isn't a good thing. Kirsty Williams may prevent early entry. One of the Lead Practitioners said that her school were now not entering the whole cohort.

Due to time restrictions it was decided that the A Level presentation to WASACRE would not go ahead in the absence of Andrew Pearce, but it will be put on the WJEC website for teachers to access.

ii. Kathy Riddick - Development Officer, Wales Humanists

KR gave a presentation on why SACREs should accept humanists and why WASACRE should have a humanist representative. KR referred to the Westminster Faith Debates document *A New Settlement: Religion and Belief in Schools* (Charles Clarke and Linda Woodhead) which stated that there has been a significant rise in a diverse range of religious and non-religious commitments. KR also made reference to the British Attitudes Survey which shows a rise in people with no religion. The Nones aged 18-14 are now over 70%. KR said that Humanists UK believe that this is missing from SACRE and that Circular 10/94, written over 20 years ago, is outdated. Humanists UK has been involved in sharing resources for RE and has worked with WJEC. It provides school speakers and is an active member of the REC. KR said that a number of SACREs in England have admitted humanist representatives as full members of group A, and humanists have served as chairs of their SACRE in England, which gives some indication of how valued their contribution is to RE in

their area. Humanists are represented on the Welsh Government's strategic steering group for curriculum reform and work. She highlighted that the National Exemplar Framework for Religious Education for 3 – 19 year-olds in Wales, 2008 states very clearly that 'RE contributes to Wales, Europe and the World by raising challenging questions from religious and non-religious perspectives.' She argued that, given this, humanist representation on SACREs and WASACRE is crucial. KR raised her concern that some SACREs included Humanists in Wales, but there isn't a consistent approach. As a result Wales Humanists argue that SACREs are not servicing the teaching community. KR said that there is a view Humanists don't support RE, but the opposite is true. It is vital to continue RE. KR proposed that SACREs to have humanist members. She said that Wales Humanists have asked Welsh Government that Circular 10/94 be changed as it is discriminative. KR reported that Welsh Government have said that it is the responsibility of WASACRE.

Discussion included the following:

- A member said that a recent survey on SACREs found that co-opted members are valued. She argued that all members bring their own personalities and if you have a good member then they are good members no matter what their background. She argued that SACREs aim is supporting RE and, as that includes non-religious beliefs, it would be helpful to have Humanist representatives on SACREs.
- RT said that Circular 10/94 is a document published by the Welsh Office and that this is a matter for individual SACREs. However, that it is clear from the document that co-option is the only route for humanist membership. EE read an email from Welsh Government to Libby Jones dated 21st June 2017 stating that *"From the Welsh Government perspective, the position is that the wording of section 390 of the 1996 Act is clear and refers to religion and not beliefs. Humanism is often regarded as a belief system and not a religion. As far as Welsh Government is aware, local authorities have interpreted the term "religion" so as to exclude belief systems such as humanism. However, statutory interpretation is a matter for the courts..."*
- An LA faith representative said she had been nominated by her faith group to sit on SACRE and asked whether the same arrangements could be made for humanists whereby a body is represented. KR said that Wales Humanists is an organisation. They train school speakers and ensure they have an in depth knowledge of Humanism.
- One member, who is a Councillor, found it disturbing that SACREs in England ignore legislation as this could have an impact upon local councillors. He suggested the avenue for Wales Humanists is through Welsh Government.
- In discussion members considered the Equalities and Human Rights Act and the United Nations and the Rights of the Child. It was suggested that Circular 10/94 is now a defunct document and should be updated. GV said that WASACRE Executive members have offered suggested changes to document to Welsh Government officials in the past, but cannot get it updated. Members pointed out that SACREs can ask the council for constitutions to be amended so that Humanists can be invited as co-opted members. EE pointed out that where two laws conflict only the High Court or the Supreme Court can decide. He suggested that the courts need to tell us what to do as currently SACREs are restricted. He suggested that WASACRE write to ask WG to take this to the courts.
- A Member who had been co-opted onto a SACRE for many years, and who is now a full member said that being co-opted hadn't stopped him from contributing and influencing decisions. PL pointed out SACREs should be locally determined and membership should reflect the local area.
- KR said that Humanists are asking for equal treatment and that it is a general issue of respect. She said that she had visited a SACRE recently as a member of the public and felt that she had had not been treated respectfully. She said that Humanism is about freedom and respect. She said that there had been no right to reply due to restrictions on members of the public attending a SACRE meeting. A WASACRE member suggested that there should never be a context for not having a right to defend yourself. Matthew Vince, a PhD student at Cardiff University, said that non-religious belief systems is

one of the fastest growing areas of academic research. One member said that she felt really sorry that KR felt that she had been deliberately excluded. However, reaffirmed that this is an issue about committee A and, therefore, a Welsh Government issue. It is due for review. She said that some councils do not have co-opted positions and that if the co-opted places are filled then there is no position. KR reported that Wales Humanists has had quite a few members rejected. But that she wants to move forward. She said that they want to help to create ethically informed citizens and one way they can do that formally is through involvement in SACREs.

- GV thanked KR for coming along and for presenting and said that it was good to hear her speak supportively of Religious Education.
- PL said that WASACRE Executive members had a face to face meeting with Welsh Government during the Spring where this issue had been very strong in saying that this is not our responsibility.
- GV proposed WASACRE send a letter to Welsh Government asking them to take this matter to the courts to decide. She said that she was alarmed that someone can go to a SACRE and be treated with a lack of respect. A discussion followed on protocol of council meetings. It was felt that if someone is treated disrespectfully then they should have a right to reply. It was felt by members that SACRE meetings should be conducted in the ethos of RE and should be respectful. GV suggested that WASACRE should look at a code of conduct for SACREs. She said that people are joining a SACRE and not understanding the ethos of RE. Members of WASACRE who also sit as councillors said that members of the public have no right to reply in meetings, unless they are to by the chair to do.

ACTION: - WASACRE to send a letter to Welsh Government requesting that Circular 10/94 be updated

ACTION – to set Code of Conduct as an agenda item at next meeting.

7. Darparu Ysgrifennydd Cofnodion/Provision of a Minute Secretary– Phil Lord

PL presented his research into a clerking service for minutes. He said that the usual cost is £250 per day. He suggested that this could cost £1500 per annum plus expenses. Discussion took place on the cost as well as on the role of Secretary to WASACRE. It was agreed that this is a considerable role and that it would speed up the whole process of minute writing so that minutes could be sent to SACREs quickly. The role of Secretary to WASACRE has changed and now it requires a very specific skill set. PL proposed that a clerk is appointed who will invoice WASACRE for the work they have done and for their services, he said that continuity is needed so the appointee would need to be aware of the specialist language of RE. This was seconded by RT.

ACTION: Write to SACREs to seek those interested in the role of Minutes Clerk

8. Cyfarfod Cymdeithas CYSAGau Cymru Cyfansoddiad / Wales Association of SACREs Constitution.

This item was adjourned to the next meeting.

9. Diweddariadau/Up-dates:

- Materion Llywodraeth Cymru / Welsh Government matters – New Curriculum update - RE in the Humanities AoLE - Manon Jones**

Welsh Government (has) published changes to the key dates

(<http://gov.wales/topics/educationandskills/schoolshome/curriculuminwales/curriculum-for-wales-curriculum-for-life/?lang=en>). By April 2018 there will be a draft of the new curriculum and by January 2020 the final curriculum and assessment arrangements will be published, to be implemented in 2022. Initially it will be taught in Primary and Year 7. There will be an additional four year period of studying to new curriculum and new qualification. Currently, Welsh Government is asking how humanities supports the new curriculum. How should humanities look and appear? What is the level

of specificity and consistency between schools? There will be a summary from the Pioneer Schools in July. SACRE meetings in the Autumn term should have discussed the letter from Welsh Government, which is very aware that we do not want to lose anything from RE. There has been a concentration upon the disciplines and they will make links between them, however some aspects may have to stand alone. Welsh Government has been working with WASACRE and the commissioned a paper. Colleagues from WG are aware of the importance of the right to withdraw from RE. Welsh Government will feed back to SACRES by January 2018. Manon Jones was asked when we could expect to see 'meat on the bones' of the curriculum. The strands will be worked on at the end of next month, but by March or April there will be more in depth feedback. Manon sees the importance of communication at different levels of the development process, as well as ensuring practitioners in Pioneer Schools are informed. She agreed that she also needed to consider those who are not in pioneer schools.

- ii. GV informed the meeting that a group of WASACRE members had drawn up a paper on *What Matters in RE* and that this is to be presented at the Humanities Planning Workshops on Monday 13th November in Swansea.

10. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 13 Medi 2017/ Report from the Executive Committee held on 13 September 2017

Item 4. GV gave an update on the REC who have commissioned a report on RE across England. We have a right to respond to it by 4th December. GV sought the views of members on whether Wales could have a similar commission. The CoRE in England contains information that is important for us in Wales. GV spoke to Rudi Lockhart about a similar review in Wales. Gill asked whether WASACRE is able to support two delegates in attending the NASACRE/ARIEAC Conference on the CoRE.

ACTION: the Executive Committee to communicate via email and respond to the report.

ACTION: Invite Rudi Lockhart to the next meeting of the WASACRE Executive

11. Gohebiaeth /Correspondence

WASACRE received the following correspondence:

- i. Matthew Vince, from the Centre for the Study of Islam in the UK at Cardiff University which explores the lives of Muslim communities living in Britain, wrote to WASACRE and was present at the meeting. He was invited to speak to members about his research into the experiences of Muslim RE teachers in secondary schools. The Centre has set up a Future Learn course which is free to teachers. The centre offers CPD to RE teachers and will visit schools to facilitate workshops. There are also other free events and public lectures available. The Centre is interested in developing materials for a course suitable for KS3/4 pupils, which will be accessible to teachers across South Wales.
- ii. Dr Wendy Dossett informed WASACRE that the University of Chester will be holding a 'back to university day' for teachers on Religion and Ethics on Saturday 10th February, 2018.
- iii. The Interfaith Network notified WASACRE that Mr. Jagwan Singh, IFN Vice Chair 2001-2004, has sadly passed away.

12. U.F.A. / A.O.B.

There was no other business.

EE closed the meeting and thanked the Mayor Pam Davies; Vicky Thomas; Ellen Franks, Clerk to Bridgend SACRE and members of Bridgend SACRE; the Archbishop String Quartet, Simon Grey, and the interpreter, Stephen Williams.

13. Dyddiad y cyfarfod nesaf Dydd Gwener 10 Tachwedd, 2017 / *Date for next meeting:*

- i. Spring 2018 – Swansea, Friday 9 March 2018
- ii. Summer 2018 – Anglesey
- iii. Autumn 2019 – Vale of Glamorgan

DRAFT

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LIST OF EXECUTIVE MEMBERS SEPTEMBER 2017/18

Edward Evans- Bridgend (Chair)

Gill Vaisey- Monmouthshire (Vice Chair)

Phil Lord- Flintshire (Immediate Past Chair)

Paula Webber- RCT (Secretary)

Libby Jones- Wrexham (Assistant Secretary/Welsh Government Liaison Officer)

John Mitson- Powys (Treasurer)

Bethan James- NAPfRE

1. Cllr Ernie Galsworthy- Merthyr Tydfil - period of office 2015-2018

2. Mathew Maidment- RCT- period of office- 2016- 2019

3. Huw Stephens- Newport -period of office 2016- 2019

4. Mary Parry- Carmarthenshire -period of office 2016- 2019

5. Alison Lewis – Swansea – period of office 2017-2020

6. Tania ap Sion – Wrexham – period of office 2017-2020

WASACRE representation on other committees:

EFTRE: Mr Phil Lord

Inter Faith Network for the UK: Mr Phil Lord

Re Council for England and Wales: Ms Gill Vaisey

Vacant seats as of WASACRE AGM July 2018

Quorum is 5 members

Majority vote will count

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**Enwebiadau ar gyfer Pwyllgor Gwaith CCYSAGC/
*Nominations to WASACRE Executive Committee***

2018

Enwebiad / Nomination	Enw / Name	ENW CYSAG / SACRE NAME
Pwyllgorgwaith/ Executive Committee		

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Cadeirydd/Chairman:
Edward Evans

Ysgrifennydd/Secretary:
Paula Webber
23, BrynGwyn Road,
Newbridge,
NP11 3GJ

e-bost/e-mail: Paula.WebberConsultancy@gmail.com
ffôn/ tel : 07540172956

23 Ionawr 2018

Annwyl Glerc CYSAG,

Gan ddilyn ein proses flynyddol arferol, rwyf yn ysgrifennu i wahodd CYSAGau i gynnig enwebiadau am aelodau newydd i Bwyllgor Gwaith CCYSGAU Cymru. Byddwn yn ddiolchgar pe bai'ch CYSAG chi yn trafod unrhyw enwebiadau y dymunant eu cynnig yn eu cyfarfod CYSAG yn nhymor y gwanwyn. Sylwer, os yw'ch CYSAG yn cael ei gynrychioli ar y Pwyllgor Gwaith yn barod, ac eithrio Ysgrifennydd, Ysgrifennydd Cynorthwyol a Thrysorydd, yn ôl Cyfansoddiad CCYSGAU C, ni fyddwch yn gallu enwebu rhywun o'ch CYSAG chi y tro hwn.

Ynglwm y mae ffurflen y dylid ei llenwi a'i dychwelyd i mi yn y cyfeiriad e-bost/post uchod erbyn **Dydd Gwener 30 Mawrth 2018**. Byddaf yn anfon y rhestr enwebiadau i chi cyn Dydd Gwener 27 Ebrill 2018, fel y gall eich CYSAG eu trafod yng nghyfarfod tymor yr haf mewn pryd ar gyfer y bleidlais yng Nghyfarfod Blynyddol y Gymdeithas ym mis Gorffennaf.

Sylwch bod disgwyliad y bydd enwebeion ar gael i fynychu cyfarfodydd gweithredol yn rheolaidd dylent fod yn llwyddiannus yn yr etholiad yn y CCB ym mis Gorffennaf.

Hoffem ddiolch i chi a'ch aelodau am eich cymorth yn y mater hwn.

Yn gywir,

Paula Webber
Ysgrifennydd Cymdeithas CYSAGau Cymru

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