

At: Aelodau'r Cyngor Ymgynghorol  
Sefydlog ar Addysg Grefyddol  
(CYSAG)

Dyddiad: 18 Mehefin 2019

Rhif Union: 01824 712568

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Annwyl Gynghorydd

Fe'ch gwahoddir i fynychu cyfarfod y **CYNGOR YMGYNGHOROL SEFYDLOG AR  
ADDYSG GREFYDDOL (CYSAG), DYDD MERCHER, 26 MEHEFIN 2019 am 10.00 am yn  
YSTAFELL BWLLGOR 1A, NEUADD Y SIR, RHUTHUN LL15 1YN.**

Yn gywir iawn

G Williams  
Pennaeth Gwasanaethau Cyfreithiol, AD a Democrataidd

## **AGENDA**

### **RHAN 1 – GWAHODDIR Y WASG A'R CYHOEDD I FOD YN BRESENNOL YN Y RHAN HON O'R CYFARFOD**

#### **MYFYRDOD TAWEL**

#### **1 YMDDIHEURIADAU**

#### **2 DATGANIADAU O FUDDIANT (Tudalennau 5 - 6)**

Dylai'r Aelodau ddatgan unrhyw gysylltiad personol neu gysylltiad sy'n rhagfarnu mewn unrhyw fater a nodwyd i'w ystyried yn y cyfarfod hwn.

#### **3 MATERION BRYD FEL Y'U CYTUNWYD GAN Y CADEIRYDD**

Hysbysiad o eitemau y dylid, ym marn y Cadeirydd, eu hystyried yn y cyfarfod fel materion brys yn unol ag Adran 100B(4) Deddf Llywodraeth Leol 1972.

#### **4 COFNODION Y CYFARFOD DIWETHAF (Tudalennau 7 - 12)**

Derbyn a chymeradwyo cofnodion cyfarfod CYSAG Sir Ddinbych a gynhaliwyd ar 5 Chwefror 2019 (copi'n amgaeedig).

- 5 ADOLYGIAD ESTYN O ADDYSG GREFYDDOL** (Tudalennau 13 - 54)
- (a) Ystyried argymhellion o adroddiad Estyn (copi'n amgaeedig), a
- (b) sut y bydd CYSAG yn monitro cynnydd ysgolion yn erbyn argymhellion Estyn? (copi'n amgaeedig)
- 6 ADDYSG GREFYDDOL YN YSGOL DINAS BRAN** (Tudalennau 55 - 56)
- (a) Ystyried darpariaeth addysg grefyddol yn Ysgol Dinas Bran, ac
- (b) Adolygu cynnydd a wnaed gan ddisgyblion yn Ysgol Dinas Bran
- 7 YMGYNGHORIAD AR GWRICWLWM CYMRU** (Tudalennau 57 - 156)
- Ystyried sut y bydd y cwricwlwm Addysg Grefyddol newydd yn cael ei ddatblygu yn Sir Ddinbych (copi'n amgaeedig).
- 8 SIARTER CONWY** (Tudalennau 157 - 160)
- Ystyried bod yr holl ddatganiadau o fewn y siarter yn briodol i ysgolion eu mabwysiadau (copi'n amgaeedig).
- 9 Y BERTHYNAS RHWNG CREFYDDAU A RHYFEL A HEDDWCH MEWN GWERSI ADDYSG GREFYDDOL** (Tudalennau 161 - 162)
- I ystyried adroddiad ar lafar gan Gadeirydd CYSAG ar rôl ymweliadau'r lluoedd arfog i ysgolion.
- 10 CCYSAGAUC** (Tudalennau 163 - 210)
- (a) Ystyried yr adborth llafar a chofnodion cyfarfod CCYSAGauC Mawrth 2019 i benderfynu ar ffrydiau gwaith CYSAG Sir Ddinbych yn y dyfodol. a;
- (b) aytuno ar bresenoldeb yng nghyfarfod nesaf CCYSAGC.
- 11 RHAGLEN AR GYFER 2020** (Tudalennau 211 - 212)
- Bod y CYSAG yn ystyried ac yn cytuno ar ddyddiadau cyfarfod arfaethedig ar gyfer 2019-20.

## **RHAN 2 – DIM EITEMAU**

## **AELODAU**

Ms. Tania Ap Siôn  
Councillor Ellie Chard  
Councillor Tony Flynn  
Dominic Oakes  
Rev. Martin Evans-Jones  
Mrs C Thomas  
Ms. Ali Ballantyne

Councillor Tony Thomas  
Councillor Emrys Wynne  
Councillor Rachel Flynn  
Rev. Brian Huw Jones  
Mary J Ludenbach  
Mrs Cate Harmsworth  
Lt. Sian Radford

## **COPIAU I'R:**

Holl Gynghorwyr er gwybodaeth  
Y Wasg a'r Llyfrgelloedd  
Cynghorau Tref a Chymuned

Mae tudalen hwn yn fwriadol wag



DEDDF LLYWODRAETH LEOL 2000

Cod Ymddygiad Aelodau

## DATGELU A CHOFRESTRU BUDDIANNAU

Rwyf i,  
(enw)

\*Aelod /Aelod cyfetholedig o  
(\*dileuer un)

**Cyngor Sir Ddinbych**

**YN CADARNHAU** fy mod wedi datgan buddiant **\*personol / personol a sy'n rhagfarnu** nas datgelwyd eisoes yn ôl darpariaeth Rhan III cod ymddygiad y Cyngor Sir i Aelodau am y canlynol:-  
(\*dileuer un)

Dyddiad Datgelu:

Pwyllgor (nodwch):

Agenda eitem

Pwnc:

Natur y Buddiant:

(Gweler y nodyn isod)\*

Llofnod

Dyddiad

Noder: Rhowch ddigon o fanylion os gwelwch yn dda, e.e. 'Fi yw perchennog y tir sy'n gyfagos i'r cais ar gyfer caniatâd cynllunio a wnaed gan Mr Jones', neu 'Mae fy ngŵr / ngwraig yn un o weithwyr y cwmni sydd wedi gwneud cais am gymorth ariannol'.

Mae tudalen hwn yn fwriadol wag

## **CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL (CYSAG)**

Cofnodion cyfarfod o'r Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol (CYSAG) a gynhaliwyd yn Siambr y Cyngor, Neuadd y Sir, Rhuthun LL15 1YN, Dydd Mawrth, 5 Chwefror 2019 am 10.00 am.

### **YN BRESENNOL**

#### **Yn Cynrychioli Cyngor Sir Ddinbych**

Y Cynghorwyr Ellie Chard, Tony Thomas ac Emrys Wynne

#### **Yn Cynrychioli Enwadau Crefyddol**

Mr. Dominic Oakes

#### **Yn Cynrychioli Cymdeithasau'r Athrawon**

Ms. Ali Ballantyne

### **HEFYD YN BRESENNOL**

Uwch Swyddog Gwella Ysgolion (JM) a Gweinyddwr Cymunedau (KEJ)

## **MYFYRIO MEWN DISTAWRWYDD**

Dechreuwyd y cyfarfod gydag ychydig funudau o ddistawrwydd yn myfyrio.

### **1 PENODI CADEIRYDD – O'R ENWADAU CREFYDDOL**

Cynigodd y Cynghorydd Emrys Wynne gyda'r Cynghorydd Ellie Chard yn eilio y dylid penodi Mr Dominic Oakes yn Gadeirydd ar gyfer gweddill tymor 2019.

***PENDERFYNWYD** bod Mr Dominic Oakes yn cael ei benodi'n Gadeirydd o CYSAG Sir Ddinbych am weddill tymor 2019.*

### **2 YMDDIHEURIADAU**

Y Cynghorydd Tony Flynn, y Parchedig Martin Evan-Jones a'r Parchedig Brian Jones

### **3 DATGAN CYSYLLTIAD**

Datganodd yr aelodau canlynol gysylltiad personol –

Y Cynghorydd Ellie Chard – Eitem 9 ar y Rhaglen – wedi gweithio yn Ysgol Mair yn y gorffennol

Y Cynghorydd Emrys Wynne – Eitem 9 ar y Rhaglen – Llywodraethwr Ysgol Brynhyfryd

#### **4 MATERION BRYN FEL Y'U CYTUNWYD GAN Y CADEIRYDD**

Ni chodwyd unrhyw faterion brys.

#### **5 COFNODION Y CYFARFOD DIWETHAF**

Cyflwynwyd cofnodion cyfarfod Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol (CYSAG) a gynhaliwyd ar 4 Gorffennaf 2018 (dosbarthwyd yn flaenorol) ynghyd â chofnodion y cyfarfod CYSAG a gynhaliwyd ar 5 Chwefror 2018 (wedi'u dosbarthu'n flaenorol).

***PENDERFYNWYD*** bod cofnodion cyfarfod CYSAG a gynhaliwyd ar 4 Gorffennaf a chofnodion y cyfarfod CYSAG a gynhaliwyd ar 5 Chwefror 2018 yn cael eu derbyn a'u cymeradwyo.

#### **6 ADRODDIAD BLYNYDDOL DRAFFT CYSAG 2017/18**

Cyflwynodd yr Uwch Swyddog Gwella Ysgolion (USGY) Adroddiad Blynyddol drafft o CYSAG Sir Ddinbych 2017/18 (dosbarthwyd yn flaenorol) i'w gymeradwyo. Darparodd yr adroddiad fanylion ar weithgareddau CYSAG yn ystod y flwyddyn academaidd flaenorol gan gynnwys cyngor a roddwyd i'r awdurdod lleol ynghyd â materion lleol a chenedlaethol eraill.

Cynghorwyd aelodau nad oedd Mr Philip Lord bellach yn Gynghorydd AG i CYSAG a byddai'r awdurdod lleol yn rhoi cefnogaeth broffesiynol i CYSAG yn y dyfodol. Byddai'r USGY yn llenwi'r rôl dros dro tan fyddai rhywun ffurfiol yn cael ei benodi. Paratowyd yr Adroddiad Blynyddol drafft gan Mr. Lord gyda'r USGY yn ei ddiweddarau er mwyn i CYSAG ei gymeradwyo.

Wrth gyflwyno'r adroddiad tynnwyd sylw'r aelodau at y canlynol -

- Maes Llafur y cytunwyd arno – dim newidiadau wedi eu cynnig cyn cyhoeddi darganfyddiadau'r adolygiad o'r cwricwlwm
- Canlyniadau Arholiadau - mae nifer y disgyblion yn cyflawni arholiadau wedi lleihau yn unol â'r lleihad o ddisgyblion wedi'u cofrestru gyda rhagolwg pellach o leihad mewn niferoedd disgyblion dros y tair blynedd nesaf gyda chynnydd i ddilyn yn y grwpiau blynyddoedd 7 a 8 presennol; roedd yn siomedig nodi gostyngiad mewn canlyniadau a thra bod y duedd heb ei nodi, roedd canlyniadau AG yn dueddol o amrywio - gellir o bosib egluro'r gostyngiad oherwydd bod ysgolion yn gorfod ymdrin â manylion TGAU newydd a byddai cymariaethau gyda chanlyniadau'r flwyddyn nesaf yn rhoi gwell syniad i ni o ran hynny - os bydd CYSAG yn ei ystyried fel maes o bryder bydd yr achos yn cael ei gyfeirio at GwE am archwiliad pellach; nid oedd Canlyniadau Lefel A wedi eu cynnwys ym mhecyn y rhaglen ac y byddant yn cael eu hanfon er e-bost i'r aelodau - 21 yn llai o ddisgyblion wedi sefyll Lefel A mewn Astudiaethau Crefyddol na'r flwyddyn flaenorol ac er bod y gyfradd A\*-C wedi gostwng yn gyffredinol, roedd nifer o raddau A\* wedi cynyddu.

- Dulliau o Ddysgu – dim newidiadau yn y dulliau o ddysgu.
- Hyfforddiant Athrawon - ni fu'n bosibl yn ystod y flwyddyn ymweld â, na chael ymweliad gan y Sefydliad Hyfforddiant Athrawon Cychwynnol.  
Roedd rhai newidiadau wedi digwydd i'r hyfforddiant athrawon a bydd gwybodaeth bellach ar gael yn y cyfarfod CYSAG nesaf.
- Adroddiadau Archwilio – roedd y proffil archwilio yn dda heb achosion o ran Astudiaethau Crefyddol ac Addysg Grefyddol neu Addoli Ar Y Cyd dros y deuddeg mis diwethaf.

Yn ystod dadl fe fynegodd aelodau eu siomedigaeth bod GwE, ac yn arbennig Mr Philip Lord, ddim yn rhan o CYSAG a thalwyd teyrnged i Mr. Lord am ei broffesiynoldeb, arbenigedd a'i gymorth gwerthfawr i CYSAG. Cytunodd yr aelodau i'r pwyllgor anfon llythyr yn mynegi ein gwerthfawrogiad i Mr Lord gan ddymuno'r gorau iddo ar gyfer y dyfodol.

Cynghorodd yr USGY fod Cymdeithas Cynghorau Ymgynghorol Sefydlog Addysg Grefyddol Cymru wedi cynnal cyfarfodydd bob tymor a bod gan CYSAG yr hawl i anfon cynrychiolwyr a nodwyd nad oedd cynrychiolaeth wedi bod o Sir Ddinbych yn y cyfarfod diwethaf a gynhaliwyd yn Nhachwedd 2018 yn Llanilltud Fawr. Cytunwyd bod y Cynghorydd Emrys Wynne yn cynrychioli SACRE Sir Ddinbych yn y cyfarfod nesaf i'w gynnal ar 26 Mawrth 2019 yng Nghaerdydd ond os na fyddai'n gallu mynychu byddai'r Cynghorydd Ellie Chard yn mynd yn ei le. Nodwyd nad oedd dyddiadau pellach wedi eu pennu ar gyfer cyfarfodydd Cymdeithas Cynghorau Ymgynghorol Sefydlog Addysg Grefyddol Cymru yn y dyfodol er y byddai'r cyfarfod yn haf 2019 yn cael ei gynnal yng Nghonwy. O ran p'un ai fod hi'n bosib hawlio costau teithio am fynychu cyfarfodydd CCYSAGC fe gytunodd y swyddogion i holi ac i adrodd yn ôl i'r aelodau.

#### **PENDERFYNWYD –**

- cymeradwyo Adroddiad Blynyddol CYSAG Sir Ddinbych ar gyfer 2017-2018 fel cofnod cywir o waith CYSAG;*
- gofyn i'r Awdurdod Addysg Lleol i drefnu cyfieithu, argraffu a dosbarthu'r adroddiad i holl ysgolion a cholegau Sir Ddinbych, ac unrhyw sefydliad arall yn unol â'r gyfraith ac fel y nodwyd yn yr adroddiad;*
- anfon llythyr yn mynegi ein gwerthfawrogiad i Mr Philip Lord, cyn gynghorwr AG ar ran CYSAG, ac*
- byddai'r Cynghorydd Emrys Wynne yn mynd i'r cyfarfod CCYSAGC nesaf ar 26 Mawrth 2019 yng Nghaerdydd gyda'r Cynghorydd Ellie Chard yn sefyll i mewn pe na fyddai'n gallu.*

## **7 CANLYNIADAU ARHOLIADAU 2018**

Cyflwynodd yr Uwch Swyddog Gwella Ysgolion (USGY) ganlyniadau arholiad CA4 Addysg Grefyddol wedi'u dilysu ar gyfer ysgolion uwchradd Sir Ddinbych (dosbarthwyd yn flaenorol) i'r aelodau eu trafod.

Ystyriodd yr aelodau'r canlyniadau ar gyfer arholiadau'r cwrs llawn a chwrs byr TGAU ac roeddent yn siomedig i nodi'r nifer isel o ddisgyblion wnaeth sefyll yr arholiadau sy'n tynnu sylw at y ffaith bod y rhan fwyaf o ddisgyblion yn ysgolion Sir Ddinbych heb sefyll arholiad AG yn ystod y flwyddyn academaidd hynny. Yr eithriad oedd Ysgol Uwchradd Prestatyn oedd yn hanesyddol yn perfformio'n dda o ran cofnodi disgyblion ar gyfer cwrs llawn ac roedd yr aelodau'n llongyfarch yr ysgol am hynny. Mae'r buddion o addysg gyflawn a gwerth Addysg Grefyddol, p'un ai ei fod yn golygu cymhwyster ar y diwedd yn cael ei gydnabod gan CYSAG. Fodd bynnag roedd yr aelodau'n awyddus i annog ysgolion i gofnodi mwy o ddisgyblion ar gyfer arholiadau AG a thrafod gyda'r USGY p'un ai fod yn fesurau ymarferol y gellir eu gweithredu er mwyn cyflawni'r nod hynny. Eglurodd yr USGY y newid diweddar mewn pwyslais a'r pwyntiau a godwyd ar draws ystod ehangach o bynciau allai gael effaith ar niferoedd disgyblion yn y dyfodol yn sefyll arholiadau AG. O ran annog y nifer o ddisgyblion sy'n sefyll arholiadau AG fe gytunodd yr USGY i dynnu sylw at y mater yn y cyfarfod Ffederasiwn Penaethiaid nesaf ac i gadw golwg ar y mater. Awgrymwyd hefyd y byddai'r Grŵp Monitro Safonau Ysgolion yn gallu trafod y mater hefyd. O ran y lleihad cyffredinol mewn disgyblion wedi'u cofrestru a chydbertnyddiad gyda'r gostyngiad yn y nifer o ddisgyblion yn sefyll arholiadau AG, fe gytunodd yr USGY i wneud fwy o ymchwil i mewn i'r ochr yna er mwyn darparu dangosydd gwell wrth ystyried perfformiad yn y blynyddoedd i ddod.

***PENDERFYNWYD** yn ddarostyngedig i sylwadau a chymau gweithredu gan yr aelodau uchod y dylid derbyn a chofnodi'r adroddiad ar Ganlyniadau Arholiad 2018.*

## **8 PROSES AC ADRODDIADAU AROLWG ESTYN**

Cyflwynodd yr Uwch Swyddog Gwella Ysgolion (USGY) adroddiad (dosbarthwyd yn flaenorol) yn gadael i'r aelodau wybod am y fframwaith arolygu newydd i ysgolion a gyflwynwyd ym Medi 2017.

Wrth roi golwg cyffredinol o'r broses newydd rhoddwyd sylw yn arbennig i'r canlynol -

- byddai ysgolion yn cael pythefnos o rybudd ar gyfer arolwg – byddai hyn yn gadael llai o amser i baratoi ond yn golygu gwell adlewyrchiad o'r ysgol a llai o bwysau ar staff
- byddai bwlch o ddeuddeg mis mewn arolygiadau o ganlyniad i'r cwricwlwm newydd, fodd bynnag byddai Estyn yn parhau i arolygu ysgolion sy'n methu
- byddai ysgolion yn cael eu harolygu ddwywaith mewn chwe blynedd yn hytrach nag unwaith
- mae'r arolwg newydd yn canolbwyntio ar gynnydd ac adolygiad disgyblion gan roi darlun mwy manwl a gyda dull yr un mor heriol.

Arolygiadau adran 50 i ysgolion gyda nodwedd grefyddol ac yn dysgu addysg grefyddol enwadol. Cyflawnwyd arolygiadau adran 50 mewn tair ysgol gynradd yn 2017/18 - Ysgol Esgob Morgan, Ysgol Tremeirchion ac Ysgol Llanbedr. Derbyniodd y tair ysgol arolygiadau ffydd dda heb unrhyw bryderon. Roedd aelodau yn falch o nodi canlyniadau arolwg positif a nodweddion da.

**PENDERFYNWYD** y dylid derbyn a chofnodi'r adroddiad.

## **9 YSGOL GATHOLIG NEWYDD, Y RHYL**

Bod yr Uwch Swyddog Gwella Ysgolion (USGY) yn cyflwyno adroddiad (wedi'i ddsbarthu'n flaenorol) yn rhoi gwybod i'r aelodau o'r cynnydd mewn perthynas ag Ysgol Gatholig Newydd Crist y Gair a'i pharodwydd i agor ym mis Medi 2019.

Mae Ysgol Gatholig Crist y Gair yn adeilad trawiadol iawn a fyddai'n agor ym mis Medi 2019 ac yn disodli Ysgol Mair ac Ysgol Gatholig Bendigaid Edward Jones. Mae'r ysgol newydd wedi ei ariannu mewn partneriaeth â'r Cyngor a Llywodraeth Cymru drwy ei Raglen Ysgolion yr 21ain ganrif ac yn gallu cynnig addysg i hyd at 420 o ddisgyblion llawn amser rhwng 3 – 11 oed a 500 o ddisgyblion rhwng 11 – 16 oed. Cydnabuwyd bod angen treulio mwy o amser ar farchnata'r ysgol i gynyddu niferoedd disgyblion ac roedd cynlluniau i ddatblygu gwefan newydd ac i ddefnyddio'r cyfryngau cymdeithasol fel dulliau o hyrwyddo. Penodwyd Amanda Preston fel Pennaeth newydd yn ddiweddar a oedd yn brofiadol iawn a gyda llwyddiant blaenorol. Roedd y gwaith adeiladu yn mynd rhagddo'n dda ac yn cadw i'r targed ac roedd aelodau wedi gweld ffilm yn dangos y cynlluniau ar gyfer yr adeilad a chyfleusterau'r ysgol ac roedd copïau o brosbectws yr ysgol ar gael hefyd.

O ran demograffeg fe gadarnhaodd yr USGY bod digon o niferoedd i lenwi'r ysgol ac ni fyddai'n cael effaith ar Ysgol St Brigid's a oedd hefyd yn llawn. O ran penodi athrawon roedd bod yn Gatholig yn 'ddymunol' yn hytrach na 'hanfodol' ar gyfer y swydd. Yn ymateb i ofyniad CYSAG fe gadarnhaodd yr USGY y byddai'n gwneud trefniadau i gynnal cyfarfod nesaf tymor y gwanwyn o CYSAG yn 2020 yn yr ysgol newydd ac i roi taith o amgylch y cyfleusterau.

**PENDERFYNWYD** y dylid derbyn a chofnodi'r adroddiad cynnydd a'r cyflwyniad ar Ysgol Gatholig Crist y Gair.

## **10 CWRICWLWM NEWYDD CYMRU**

Cyflwynodd yr Uwch Swyddog (USGY) gyflwyniad power point ar Addysg Grefyddol a'r Cwricwlwm Cymru newydd.

Tynnwyd sylw'r aelodau at y canlynol -

- yr argymhellion allweddol yn codi o'r adolygiad o'r cwricwlwm
- yr amserlen ar gyfer gweithredu'r cwricwlwm newydd a threfniadau asesu a fyddai ar gael am adborth yn Ebrill 2019
- y pedwar dibenion (1) dysgwyr galluog, uchelgeisiol (2) dinasyddion gwybodus gyda moesau, (3) cyfranogwyr mentrus a chreadigol, ac (4) unigolion iach a hyderus
- y chwech Meysydd Dysgu a Phrofiad (MDaPh) gydag Addysg Grefyddol yn rhan o'r elfen Dyniaethau yn hytrach na phwnc penodol
- y cysyniadau allweddol 'Yr Hyn sy'n Bwysig' ar draws yr holl Feysydd Dysgu a Phrofiad i adnabod yr elfennau allweddol y dylai'r holl ddysgwyr eu profi o fewn eu meysydd

- Polisi AG ehangach i ystyried cynnwys y disgrifiad o faes llafur a gytunwyd arno; AG mewn dosbarthiadau chweched dosbarth ysgolion; AG mewn dosbarthiadau meithrin ysgolion a thynnu yn ôl o AG
- yr angen i sicrhau fod y maes llafur y cytunwyd arno yn cefnogi Meysydd Dysgu a Phrofiad Dyniaethau a sicrhau lle i AG yn y cwricwlwm newydd a gyda'r un cydraddoldeb â phynciau eraill
- Fframwaith gefnogol newydd i AG i gael ei ddatblygu i gefnogi'r Cwricwlwm Cymru newydd gyda grŵp yn cael ei sefydlu ar gyfer y diben hynny.

Nododd yr aelodau rôl Addysg Grefyddol yn y Cwricwlwm Cymru newydd ac y grŵp sy'n cael ei sefydlu i ddatblygu'r fframwaith gefnogol i AG yn cynnwys ystod o ffynonellau arbenigol ac arbenigedd. Teimlai'r Cadeirydd y byddai'n ddefnyddiol i'r cwricwlwm newydd a'r trefniadau asesu gael eu dosbarthu i aelodau CYSAG i'w hystyried pan fyddant ar gael yn Ebrill 2019. Cytunodd yr USGY hefyd i wahodd swyddog o GwE i gyfarfod CYSAG yn y dyfodol i roi golwg cyffredinol ar y cwricwlwm newydd.

#### **PENDERFYNWYD –**

- Derbyn a nodi'r cyflwyniad ar Addysg Grefyddol a'r Cwricwlwm Cymru newydd;*
- bod yr USGY yn dosbarthu'r cwricwlwm newydd a'r trefniadau asesu i aelodau CYSAG unwaith y byddan nhw ar gael yn Ebrill 2019, ac*
- bod yr USGY yn gwahodd swyddog o GwE i un o gyfarfodydd nesaf CYSAG i roi golwg cyffredinol ar y cwricwlwm newydd.*

Cyn cau'r cyfarfod nodwyd y byddai cyfarfod nesaf CYSAG yn cael ei gynnal am 10.00am ar ddydd Mercher, 26 Mehefin 2019 yn Neuadd Y Sir, Rhuthun. Ar gais y Cadeirydd fe gytunodd yr USGY i edrych ar y posibilrwydd o gynnal y cyfarfod hwnnw yn Ysgol Dinas Bran, Llangollen.

Daeth y cyfarfod i ben am 11.20am.



<b>Cyngor Sir Ddinbych Cyngor Ymgynghorol Sefydlog Addysg Grefyddol (CYSAG)</b>		
Dyddiad y Cyfarfod:		26 Mehefin 2019
Eitem ar y Rhaglen:	<b>5</b>	Adroddiad Eryn
<u><i>Cefndir yr Adroddiad:</i></u>		
<p>Ysgrifennwyd yr adroddiad hwn er mwyn ymateb i gais am gyngor gan Lywodraeth Cymru yn llythyr cylch gwaith blynyddol y Gweinidog i Estyn ar gyfer 2017-2018.</p>		
<u><i>Pwrpas yr Adroddiad:</i></u>		
<p>Mae'r adroddiad yn gwerthuso safonau, darpariaeth ac arweinyddiaeth mewn addysg grefyddol yng nghyfnod allweddol 2 a chyfnod allweddol 3. Nid yw'n cynnwys addysg grefyddol mewn ysgolion enwadol, ysgolion annibynnol nac ysgolion arbennig.</p>		
<u><i>Argymhellion:</i></u>		
<ul style="list-style-type: none"><li>▪ Ystyried yr argymhellion o adroddiad Estyn</li><li>▪ Sut y bydd CYSAG yn monitro cynnydd ysgolion yn erbyn argymhellion Estyn.</li></ul>		

Mae tudalen hwn yn fwriadol wag

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## **Addysg grefyddol yng nghyfnod allweddol 2 a chyfnod allweddol 3**

Mehefin 2018



**Diben Estyn yw arolygu ansawdd a safonau mewn addysg a hyfforddiant yng Nghymru. Mae Estyn yn gyfrifol am arolygu:**

- ▲ ysgolion a lleoliadau meithrin a gynhelir gan, neu sy'n cael arian gan awdurdodau lleol
- ▲ ysgolion cynradd
- ▲ ysgolion uwchradd
- ▲ ysgolion arbennig
- ▲ unedau cyfeirio disgyblion
- ▲ ysgolion pob oed
- ▲ ysgolion annibynnol
- ▲ addysg bellach
- ▲ colegau arbenigol annibynnol
- ▲ dysgu oedolion yn y gymuned
- ▲ gwasanaethau addysg awdurdodau lleol ar gyfer plant a phobl ifanc
- ▲ addysg a hyfforddiant athrawon
- ▲ Cymraeg i oedolion
- ▲ dysgu yn y gwaith
- ▲ dysgu yn y sector cyfiawnder

Mae Estyn hefyd:

- ▲ yn rhoi cyngor ar ansawdd a safonau mewn addysg a hyfforddiant yng Nghymru i Gynulliad Cenedlaethol Cymru ac eraill; ac
- ▲ yn cyhoeddi achosion o arfer dda yn seiliedig ar dystiolaeth arolygu

Cymerwyd pob rhagofal posibl i sicrhau bod y wybodaeth yn y ddogfen hon yn gywir adeg ei chyhoeddi. Dylid cyfeirio unrhyw ymholiadau neu sylwadau ynglŷn â'r ddogfen hon/cyhoeddiad hwn at:

Yr Adran Gyhoeddiadau

Estyn

Llys Angor

Heol Keen

Caerdydd

CF24 5JW neu drwy anfon e-bost at [cyhoeddiadau@estyn.llyw.cymru](mailto:cyhoeddiadau@estyn.llyw.cymru)

Mae'r cyhoeddiad hwn a chyhoeddiadau eraill gan Estyn ar gael ar ein gwefan:

[www.estyn.llyw.cymru](http://www.estyn.llyw.cymru)

**Cyfieithwyd y ddogfen hon gan Trosol (Saesneg i Gymraeg).**

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## Cyflwyniad

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Ysgrifennir yr adroddiad hwn i ymateb i gais am gyngor gan Lywodraeth Cymru yn llythyr cylch gwaith blynyddol y Gweinidog i Estyn ar gyfer 2017-2018. Mae'r adroddiad yn arfarnu safonau, darpariaeth ac arweinyddiaeth mewn addysg grefyddol yng nghyfnod allweddol 2 a chyfnod allweddol 3. Nid yw'n cwmpasu addysg grefyddol mewn ysgolion enwadol, annibynnol nac arbennig.

Mae'r adroddiad hwn yn cwmpasu safonau mewn addysg grefyddol yng nghyfnod allweddol 2 a chyfnod allweddol 3, a chyfranogiad mewn dysgu ac ymgysylltiad ag ef. Mae hefyd yn ystyried y ffactorau sy'n effeithio ar safonau, gan gynnwys cynllunio'r cwricwlwm, addysgu, asesu, arweinyddiaeth a gwella ansawdd.

Mae'r adroddiad wedi'i fwriadu ar gyfer Llywodraeth Cymru, penaethiaid a staff mewn ysgolion, awdurdodau lleol a chonsortia rhanbarthol, ac aelodau o'r Cynghorau Ymgynghorol Sefydlog Addysg Grefyddol (CYSAGau)<sup>1</sup>. Bydd canfyddiadau'r adroddiad yn helpu llywio datblygu a gweithredu'r Cwricwlwm newydd i Gymru hefyd.

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## Cefndir

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Mae addysg grefyddol yn rhan orfodol o'r cwricwlwm o'r cyfnod sylfaen i gyfnod allweddol 4. Rhaid i ysgolion ddarparu addysg grefyddol yn y sector ôl-16 hefyd. (Prydain Fawr, 1998). Rhaid i addysg grefyddol ddilyn y maes llafur perthnasol a gytunwyd yn lleol ar gyfer addysg grefyddol<sup>2</sup>. Mae gan rieni'r hawl gyfreithiol i dynnu eu plentyn o addysg grefyddol, er bod bron pob disgybl yn cymryd rhan yn llawn mewn addysg grefyddol yn ymarferol.

Mae'r Ddeddf Diwygio Addysg (Prydain Fawr 1988) a Chylchlythyr y Swyddfa Gymreig (Adran Addysg y Swyddfa Gymreig, 1994) yn amlinellu'r gofynion cyfreithiol ar gyfer addoli ar y cyd mewn ysgolion yng Nghymru. Rhaid i bob ysgol ddarparu gweithred ddyddiol o addoli ar y cyd ar gyfer pob disgybl. Nod addoli ar y cyd yw datblygu disgyblion yn gymdeithasol, yn foisol, yn ysbrydol ac yn ddiwylliannol. Ni ddylai ysgolion ddefnyddio addoli ar y cyd i addysgu addysg grefyddol. Mae addysg grefyddol ac addoli ar y cyd yn weithgareddau ar wahân er y gallent atgyfnerthu ei gilydd.

Datblygwyd y 'Fframwaith enghreifftiol cenedlaethol ar gyfer cyflwyno addysg grefyddol i ddysgwyr 3 i 19 oed yng Nghymru' gan Lywodraeth Cynulliad Cymru yn 2008 ochr yn ochr â'i hadolygiad o'r Cwricwlwm Cenedlaethol (Llywodraeth Cynulliad

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<sup>1</sup> Mae CYSAGau yn gyfrifol yn gyfreithiol am gynghori awdurdodau lleol ar addysg grefyddol ac addoli ar y cyd. Rhaid i bob awdurdod lleol gael CYSAG.

<sup>2</sup> Mae'r maes llafur a gytunwyd yn lleol ar gyfer pob awdurdod lleol ar gael gan y Gymdeithas Cynghorau Ymgynghorol Sefydlog ar Addysg Grefyddol: <http://www.wasacre.org.uk/publications/syllabi.html>

Cymru, 2008). Nod y fframwaith oedd gwella safonau addysg grefyddol yn genedlaethol trwy ddarparu cwricwlwm a fframwaith asesu cydlynus ar gyfer Cymru. Mae'n cynnwys rhaglenni astudio enghreifftiol ar gyfer pob cyfnod allweddol, ynghyd â disgrifiadau lefel ar gyfer perfformiad disgyblion. Diwygiodd pob awdurdod lleol a CYSAG eu meysydd llafur a gytunwyd yn lleol i ystyried y fframwaith.

Mae'r fframwaith yn datgan y dylai addysg grefyddol annog disgyblion i archwilio ystod o gwestiynau mewn ffordd fyfyrion, ddadansoddol a chytbwys. Mae'n canolbwyntio hefyd ar ddeall chwilfrydedd dynoliaeth am ystyr, yr agweddau cadarnhaol ar ddealltwriaeth aml-ffydd/amlddiwylliannol, a dealltwriaeth ac ymatebion y disgyblion eu hunain i fywyd a chrefydd. Yng nghyfnod allweddol 2, dylai addysg grefyddol feithrin diddordeb a rhyfeddod dysgwyr yn y byd a'r profiad dynol i'w hysgogi i godi cwestiynau ac ymchwilio iddynt. Dylai disgyblion ddatblygu medrau a chasglu gwybodaeth a fydd yn eu helpu i feddwl yn greadigol a rhannu syniadau trwy drafod. Dylent ddatblygu gwybodaeth am wahanol grefyddau a chydabod pwysigrwydd crefydd ym mywydau pobl. Dylai hyn eu helpu i ddatblygu goddefgarwch a pharch at bobl eraill. Dylai disgyblion archwilio dimensiynau ysbrydol a moesol er mwyn llywio eu chwiliad eu hunain am ystyr a diben. Dylent gael cyfleoedd i fynegi eu teimladau a'u barn eu hunain, nodi'r modd y gallai eu gweithredoedd effeithio ar bobl eraill, cydnabod bod safbwyntiau pobl eraill yn wahanol i'w safbwyntiau eu hunain, a myfyrio ar eu safbwyntiau eu hunain ar fywyd, a'u diwygio. Yng nghyfnod allweddol 3, dylai addysg grefyddol ysgogi disgyblion i feddwl drostynt eu hunain. Dylent gael cyfleoedd i gymhwyso ac arfarnu eu mewnwelediad o ran cwestiynau crefyddol a moesol sylfaenol a meddwl yn greadigol. Dylai eu gwybodaeth am grefyddau feithrin dealltwriaeth well o arwyddocâd crefydd a'i phwysigrwydd o ran hyrwyddo cydlynad cymdeithasol, sefydlogrwydd, dinasyddiaeth fyd-eang a chynaliadwyedd. Dylai disgyblion fyfyrion ar ddimensiynau ysbrydol a moesol bywyd a dylid rhoi cyfleoedd iddynt fynegi a chyfiawnhau eu teimladau a'u barn eu hunain am eu chwiliad am ystyr.

Mae cymeriad crefyddol i ryw 15% o ysgolion a gynhelir yng Nghymru, ac maent yn addysgu 'addysg enwadol' fel ffurf benodol ar addysg grefyddol (Llywodraeth Cymru, 2018). Nid yw addysg enwadol yn dilyn y maes llafur a gytunwyd yn lleol, ond yn hytrach yn dilyn maes llafur a bennwyd gan yr ysgol unigol neu grŵp o ysgolion sydd â chymeriad crefyddol penodol. Nid yw Estyn yn arolygu addysg enwadol fel rhan o'i arolygiadau arferol o ysgolion sydd â chymeriad crefyddol gan fod yr agwedd hon yn cael ei harolygu o dan ddeddfwriaeth ar wahân gan arolygwyr a benodwyd gan gorff llywodraethol yr ysgol. Mae ysgolion ag iddynt gymeriad crefyddol yn darparu addysg grefyddol enwadol yn hytrach nag addysg grefyddol yn unol â'r maes llafur a gytunwyd yn lleol. Yn yr ysgolion hyn, nid yw Estyn yn arolygu addysg grefyddol. Yn hytrach, yn yr ysgolion hyn, cynhelir arolygiad 'Adran 50' ar wahân gan unigolyn a ddewiswyd gan y llywodraethwyr sy'n ystyried eu haddysg grefyddol. Mae 'Adran 50' yn cyfeirio at yr adran o Ddeddf Addysg 2005 sy'n amlinellu'r gofynion arolygu ychwanegol ar gyfer yr ysgolion hyn (Prydain Fawr, 2005). Felly, ni chafodd ysgolion sy'n darparu addysg enwadol eu cynnwys yn y sampl o ysgolion yr ymwelwyd â nhw ar gyfer yr arolwg hwn.

Nid oes gofyniad i ysgolion lunio barnau ar berfformiad disgyblion ar ddiwedd cyfnod allweddol 2 na 3 mewn addysg grefyddol. Fodd bynnag, mae'r ddogfen 'Fframwaith enghreifftiol cenedlaethol ar gyfer cyflwyno addysg grefyddol i ddysgwyr 3 i 19 oed

yng Nghymru' (Llywodraeth Cynulliad Cymru, 2008) yn cydnabod y bydd gwybodaeth am nodweddion y disgrifiadau lefel yn helpu athrawon i adnabod cryfderau dysgwyr, yn ogystal â meysydd i'w gwella, a chynllunio ar gyfer dilyniant.

Yn 2013, cyhoeddodd Estyn adroddiad ar addysg grefyddol yng nghyfnod allweddol 3 a chyfnod allweddol 4. Arweiniodd y negeseuon allweddol yn yr arolwg hwn at yr argymhellion canlynol:

Dylai ysgolion:

- A1 Ddatblygu strategaethau i wella cyrhaeddiad bechgyn yng nghyfnod allweddol 4
- A2 Gwella safonau yng nghyfnod allweddol 4 ar gyfer disgyblion nad ydynt yn cael eu cofrestru ar gyfer cymhwyster ac ystyried rhoi cyfle i bob disgybl ennill cymhwyster priodol
- A3 Gwella cywirdeb asesiadau athrawon o lefelau disgyblion yng nghyfnod allweddol 3
- A4 Sicrhau bod tasgau'n ddigon heriol i alluogi disgyblion mwy abl i gyrraedd lefelau uwch yng nghyfnod allweddol 3
- A5 Sicrhau bod y trefniadau ar gyfer y cwricwlwm, staffio ac amserlennu yn galluogi pob disgybl i wneud cynnydd da trwy gyfnodau allweddol 3 a 4
- A6 Cryfhau hunanarfarnu a defnyddio data mewn adrannau addysg grefyddol i nodi ble a beth i'w wella.

Dylai Llywodraeth Cymru:

- A7 Gasglu, dadansoddi a chyhoeddi data cyrhaeddiad ar gyfer addysg grefyddol ac astudiaethau crefyddol yn yr un ffordd ag ar gyfer pynciau di-graidd
- A8 Gweithio gydag awdurdodau lleol a CYSAGau i wella'r cyfleoedd ar gyfer datblygiad proffesiynol a chefnogi rhwydweithiau dysgu ar gyfer athrawon addysg grefyddol.' (Estyn, 2013, tud. 5)

Ym mis Chwefror 2015, cyhoeddodd Llywodraeth Cymru ganfyddiadau'r Athro Donaldson yn y ddogfen 'Dyfodol Llwyddiannus: Adolygiad Annibynnol o'r Cwricwlwm a'r Trefniadau Asesu yng Nghymru' (Donaldson, 2015). Mae Dyfodol Llwyddiannus yn cynnig y dylai'r cwricwlwm yng Nghymru sicrhau bod plant a phobl ifanc yn datblygu:

- 'yn ddysgwyr uchelgeisiol, galluog, sy'n barod i ddysgu drwy gydol eu hoes
- yn gyfranwyr mentrus, creadigol sy'n barod i chwarae eu rhan yn llawn yn eu bywyd a'u gwaith
- yn ddinasyddion egwyddorol, gwybodus yng Nghymru a'r byd
- yn unigolion iach, hyderus sy'n barod i fyw bywyd boddhaus gan wireddu eu dyheadau fel aelodau gwerthfawr o gymdeithas' (Donaldson, 2015, tud. 29)

I hwyluso hyn, mae'r adolygiad yn argymhell y dylai un strwythur trefnu ar gyfer y cwricwlwm fod yn berthnasol ar gyfer yr ystod oedran gyfan, o 3 i 16 oed. Mae'n cynnig y dylai'r strwythur hwn gynnwys chwe 'Maes Dysgu a Phrofiad' (MDPh) ac y dylai pob un o'r Meysydd Dysgu a Phrofiad hyn wneud cyfraniadau arbennig a chryf at ddatblygu pedwar diben y cwricwlwm.



Mae addysg grefyddol yn dod o fewn Maes Dysgu a Phrofiad 'y Dyniaethau'. Mae'r Athro Donaldson (2015) yn ysgrifennu y dylai addysg grefyddol ddarparu profiadau gwerthfawr i ddisgyblion sy'n cyfrannu at bob un o bedwar diben y cwricwlwm. Mae'n cydnabod y gall rôl addysg grefyddol gael ei chamddeall fel rôl sy'n ymwneud â hyrwyddo ffydd neu gred benodol yn hytrach na datblygu parch a dealltwriaeth disgyblion o wahanol fathau o grefydd. Mae'n cynnig y dylai'r disgwyliadau cenedlaethol ar gyfer addysg grefyddol barhau i fod yn ofyniad cwricwlwm statudol o dan y cwricwlwm newydd.

## Prif ganfyddiadau

### Safonau

- 1 Mewn llawer o ysgolion y gwnaed arolwg ohonynt, mae safonau addysg grefyddol yn dda. Yng nghyfnod allweddol 2, mae'r rhan fwyaf o ddisgyblion yn gwneud cynnydd da yn datblygu eu medrau addysg grefyddol a'u gwybodaeth, er nad yw lleiafrif o ddisgyblion mwy abl yn gwneud cynnydd priodol yn unol â'u gallu. Yng nghyfnod allweddol 3, mae'r rhan fwyaf o ddisgyblion yn gwneud cynnydd da ac yn cyflawni safonau yn unol â'u hoedran a'u gallu. Fodd bynnag, mae lleiafrif o ysgolion yn aml yn ailadrodd gwaith a gwmpaswyd yng nghyfnod allweddol 2, ac o ganlyniad, nid yw disgyblion bob amser yn gwneud cynnydd digonol yn gwella eu medrau a'u gwybodaeth.
- 2 Mewn gwersi addysg grefyddol, mae'r rhan fwyaf o ddisgyblion yn ymgysylltu'n dda ag ystod eang o gwestiynau dynol a chrefyddol sylfaenol sy'n canolbwyntio ar chwilio am ystyr, arwyddocâd a gwerth mewn bywyd. Maent yn trafod cwestiynau pwysig gyda diddordeb a brwdfrydedd. Mae llawer o ddisgyblion yn cynnig rhesymau ystyriol am eu barn ac yn gwrando ar safbwyntiau disgyblion a phobl eraill yn barchus. Yn y mwyafrif o ysgolion, mae disgyblion yn mynegi eu hymatebion personol yn hyderus. Defnyddiant wybodaeth am wahanol grefyddau i wneud cymariaethau priodol rhwng eu bywydau eu hunain a bywydau pobl eraill. Mae'r rhan fwyaf o ddisgyblion yn ymateb yn gadarnhaol i'r cyfleoedd a gânt i gymryd rhan mewn ystod eang o ddadleuon diddorol.
- 3 Mae gan lawer o ddisgyblion ddealltwriaeth gadarn o gredoau ac arferion gwahanol grefyddau. Mae ganddynt wybodaeth gadarn am Gristnogaeth ac Islam yn arbennig, ynghyd â gwybodaeth sylfaenol am o leiaf ddau o grefyddau eraill.
- 4 Mae llawer o ddisgyblion yn atgyfnerthu ac ymestyn eu medrau llythrennedd, meddwl a rhesymu'n dda mewn gwersi addysg grefyddol. Nid oes digon o ddisgyblion, yn enwedig yng nghyfnod allweddol 3, yn cymhwyso eu medrau technoleg gwybodaeth a chyfathrebu (TGCh) yn effeithiol mewn gwersi addysg grefyddol.
- 5 Mae gan lawer o ddisgyblion agwedd gadarnhaol tuag at wersi addysg grefyddol ac maent yn cyfrannu â diddordeb at drafodaethau grŵp a dosbarth. Mae mwyafrif disgyblion cyfnod allweddol 3 yn deall sut mae addysg grefyddol yn eu cynorthwyo i fod yn ddinasyddion byd-eang gwybodus ac yn teimlo bod hyn yn eu helpu i gyfrannu'n dda yn eu cymuned leol. Maent hefyd yn ymwybodol o'r materion sy'n wynebu llawer o rannau o'r byd heddiw ac yn teimlo bod eu haddysg grefyddol yn helpu iddynt ddeall a pharchu'r nodweddion tebyg a'r gwahaniaethau rhwng pobl. Wrth iddynt aeddfedu, mae mwyafrif y disgyblion yn cydnabod sut bydd y wybodaeth hon o fudd iddynt yn eu bywyd fel oedolyn ac y bydd yn eu helpu yn eu gyrfaoedd yn y dyfodol. Mewn llawer o ysgolion, mae gwersi addysg grefyddol yn helpu disgyblion i fod yn ddinasyddion moesegol, gwybodus yng Nghymru a'r byd.

## Darpariaeth

- 6 Mae llawer o ysgolion yn cynllunio'n dda ar gyfer addysg grefyddol yng nghyfnod allweddol 2. Mewn ysgolion lle mae cynllunio'r cwricwlwm yn wannach, nid yw cynlluniau gwaith yn cynorthwyo staff i addysgu medrau a gwybodaeth yn raddol a sicrhau eu bod yn cwmpasu gofynion llawn y maes llafur a gytunwyd yn lleol. Yn y mwyafrif o ysgolion uwchradd, mae cynllunio'r cwricwlwm yng nghyfnod allweddol 3 yn dda. Yn yr ysgolion hyn, mae'r cwricwlwm yn darparu ystod eang o brofiadau dysgu diddorol ac ysgogol ar gyfer disgyblion sy'n adeiladu'n llwyddiannus ar eu medrau a'u gwybodaeth wrth iddynt symud trwy'r ysgol. Mae diffyg gwaith pontio yn golygu bod testunau a medrau sy'n cael eu haddysgu yng nghyfnod allweddol 2 yn cael eu hailadrodd yng nghyfnod allweddol 3 mewn lleiafrif o ysgolion.
- 7 Mae'r rhan fwyaf o athrawon yn cynllunio gwersi sy'n ysgogol ac yn ennyn diddordeb disgyblion yn eu dysgu yn llwyddiannus. Fodd bynnag, yng nghyfnod allweddol 2, nid yw'r rhan fwyaf o athrawon yn cynllunio gweithgareddau i herio disgyblion mwy abl i ymestyn eu medrau ymhellach, neu ystyried syniadau crefyddol mwy cymhleth. Yng nghyfnod allweddol 3, mewn rhai ysgolion, nid yw'r addysgu yn ennyn diddordeb disgyblion yn ddigon da gan nad yw athrawon yn defnyddio ystod ddigon eang o weithgareddau a strategaethau ysgogol. Yn ychwanegol, pan fydd yr addysgu'n wannach, mae tasgau'n rhy anodd i ddisgyblion llai abl ac nid ydynt yn ymestyn disgyblion mwy abl yn ddigon da.
- 8 Mae'r rhan fwyaf o athrawon cyfnod allweddol 2 yn meddu ar wybodaeth bwnc briodol am addysg grefyddol. Mae lleiafrif o athrawon yn ofni y gallent 'ddweud y peth anghywir' wrth addysgu crefyddau heblaw Cristnogaeth, yn enwedig pan fydd eu gwybodaeth yn llai cadarn. Yn aml, mae cyfuniad o athrawon arbenigol ac athrawon cymwys nad ydynt yn rhai arbenigol yn addysgu gwersi addysg grefyddol yng nghyfnod allweddol 3. Mewn rhai achosion, mae defnyddio athrawon nad ydynt yn rhai arbenigol yn cyfyngu ar gynnydd disgyblion.
- 9 Mae gan bron bob ysgol gynradd gysylltiadau cryf â sefydliadau Cristnogol sy'n cyfoethogi profiadau dysgu disgyblion. Fodd bynnag, ychydig o ysgolion yn unig sydd wedi datblygu cysylltiadau defnyddiol â sefydliadau sy'n ymwneud â mathau eraill o ffydd. Er enghraifft, lleiafrif o ddisgyblion yn unig yng nghyfnod allweddol 2 sy'n ymweld â man addoli nad yw'n un Cristnogol. Er bod gan y rhan fwyaf o ysgolion uwchradd rai cysylltiadau â sefydliadau Cristnogol lleol, mae'r rhain yn tueddu i ganolbwyntio ar roi cyfleoedd i ddisgyblion berfformio cyngherddau mewn mannau addoli lleol. Lleiafrif ohonynt yn unig sydd wedi datblygu perthnasoedd cryf a phwrpasol sy'n gwella dysgu trwy ymweliadau neu ymwelwyr yn cyfrannu at wersi.
- 10 Mae ansawdd adborth athrawon i ddisgyblion yng nghyfnod allweddol 2 a chyfnod allweddol 3 yn amrywio. Mewn gwersi yn y ddau gyfnod allweddol, mae'r rhan fwyaf o athrawon yn rhoi adborth addas ar lafar i ddisgyblion ar eu gwaith. Yng nghyfnod allweddol 3, mae adborth ysgrifenedig llawer o athrawon yn helpu cynnydd disgyblion. Mae adborth ysgrifenedig ar gyfer disgyblion yng nghyfnod allweddol 2 yn fuddiol mewn rhai ysgolion.
- 11 Yng nghyfnod allweddol 2, ychydig iawn o athrawon yn unig sy'n defnyddio unrhyw ddeunydd safonedig i'w cynorthwyo i lunio barnau ar gyflawniad disgyblion mewn

addysg grefyddol. Mae staff mewn ychydig iawn o ysgolion cynradd yn unig yn cysylltu ag ysgolion eraill i gymedroli eu barnau neu'n defnyddio deunydd enghreifftiol Llywodraeth Cymru i'w cynorthwyo.

### Arweinyddiaeth

- 12 Mae arweinyddiaeth mewn addysg grefyddol gan benaethiaid ac arweinwyr pwnc yn dda ar y cyfan yn y mwyafrif o ysgolion. Mewn llawer o ysgolion cynradd a bron pob ysgol uwchradd, mae arweinwyr pwnc yn monitro'n rheolaidd fod athrawon yn cwmpasu'r maes llafur cytûn. Fodd bynnag, yng nghyfnod allweddol 2, anaml y maent yn arfarnu ansawdd dysgu disgyblion mewn addysg grefyddol, ac o ganlyniad, nid oes gan arweinwyr ymwybyddiaeth gadarn o safonau disgyblion. Mae bron pob ysgol uwchradd yn cynnal hunanarfarniad blynyddol ar gyfer addysg grefyddol. Mewn lleiafrif o'r ysgolion hyn, mae arweinwyr yn canolbwyntio ar ystod gyfyng o dystiolaeth ac nid ydynt yn ystyried safonau addysgu a dysgu'n ddigon da.
- 13 Yn y rhan fwyaf o ysgolion, cyfle cyfyngedig iawn a gaiff athrawon i elwa ar ddysgu proffesiynol ar gyfer addysg grefyddol. Mae awdurdodau lleol a chonsortia rhanbarthol yn cynnig ychydig iawn o ddysgu proffesiynol arbenigol mewn addysg grefyddol ar gyfer athrawon neu arweinwyr pwnc. Ychydig o ysgolion cynradd yn unig a lleiafrif o ysgolion uwchradd sy'n derbyn cymorth a her yn benodol ar gyfer addysg grefyddol gan awdurdodau lleol neu gonsortia rhanbarthol. Pan gynhelir cyfarfodydd rheolaidd i arweinwyr pwnc uwchradd rannu adnoddau a datblygu cynlluniau gwaith, mae athrawon yn gweld bod y rhain yn eu helpu i wella arfer yn eu hysgol. Mae'r rhan fwyaf o benaethiaid yn ymwybodol o'r CYSAG lleol ond maent yn ansicr o'i rôl a'i ddiben. Mae rhai CYSAGau yn rhoi rhestr o fannau addoli cymeradwy i ymweld â nhw i ysgolion. Mewn lleiafrif o ysgolion uwchradd yn unig y mae athrawon addysg grefyddol yn cymryd rhan mewn unrhyw weithio diweddar neu ystyrion rhwng ysgolion sy'n cefnogi gwelliannau mewn addysgu a dysgu yn y pwnc.
- 14 Ychydig iawn o waith pontio a wneir rhwng ysgolion uwchradd a'u hysgolion cynradd partner o ran addysg grefyddol. O ganlyniad, mae disgyblion yn aml yn ailadrodd testunau a medrau addysg grefyddol mewn ysgolion uwchradd.
- 15 Yn y rhan fwyaf o ysgolion, mae gan arweinwyr ddealltwriaeth gadarn o'u rôl a'u cyfrifoldebau o dan y ddyletswydd Atal (Llywodraeth EM, 2015) o ran Deddf Gwrthderfysgaeth a Diogelwch 2015 (Prydain Fawr, 2015). Mae llawer o arweinwyr yn cydnabod pa mor bwysig yw addysg grefyddol o ran cyfrannu at yr agenda hon. Mewn rhai ysgolion, nid yw arweinwyr yn deall y cyfrifoldebau hyn yn llawn. Mae angen cyngor ar lawer o ysgolion ar sut i fynd i'r afael â materion sensitif gyda disgyblion a sut i ddelio â phryderon rhieni ar ymweld â mannau addoli.
- 16 Yn y rhan fwyaf o ysgolion, mae arweinwyr wedi ystyried newidiadau i addysgu addysg grefyddol yng ngoleuni Dyfodol Llwyddiannus (Donaldson, 2015), er mai lleiafrif ohonynt yn unig sydd wedi gwneud newidiadau i'w cwricwlwm hyd yma.

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## Argymhellion

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### Dylai ysgolion:

- A1 Sicrhau bod disgyblion mwy abl yn cyflawni yn unol â'u gallu mewn addysg grefyddol
- A2 Cryfhau trefniadau monitro a hunanarfarnu yng nghyfnod allweddol 2 i ganolbwyntio ar wella safonau a medrau disgyblion mewn addysg grefyddol
- A3 Cryfhau trefniadau pontio fel bod profiadau dysgu yng nghyfnod allweddol 3 yn adeiladu ar y rheiny yng nghyfnod allweddol 2 ac yn osgoi ailadrodd gwaith
- A4 Arfarnu eu cwricwlwm ar gyfer addysg grefyddol i baratoi ar gyfer datblygu a gweithredu Maes Dysgu a Phrofiad newydd y Dyniaethau

### Dylai awdurdodau lleol a chonsortia rhanbarthol:

- A5 Weithio gyda CYSAGau i ddarparu:
  - a. cyfleoedd dysgu proffesiynol addas ar gyfer athrawon addysg grefyddol
  - b. cymorth i ysgolion arfarnu eu cwricwlwm a chynllunio ar gyfer addysg grefyddol fel rhan annatod o ddatblygu maes dysgu a phrofiad y dyniaethau
  - c. cyngor i ysgolion ar sut i fynd i'r afael â materion sensitif gyda disgyblion a sut i ddelio â phryderon rhieni ar ymweld â mannau addoli
- A6 Sicrhau bod pob arweinydd yn cyflawni ei gyfrifoldebau o dan Ddeddf Gwrthderfysgaeth a Diogelwch 2015
- A7 Rhoi arweiniad i ysgolion ar leoedd addoli cymeradwy i ymweld â nhw

### Dylai Llywodraeth Cymru:

- A8 Weithio gydag awdurdodau lleol, consortia rhanbarthol a CYSAGau i sicrhau bod eglurder ynglŷn â lle addysg grefyddol o fewn Maes Dysgu a Phrofiad y Dyniaethau

## Safonau

### Medrau, gwybodaeth a dealltwriaeth

#### Cyfnod allweddol 2

- 17 Mewn llawer o ysgolion cynradd, mae safonau addysg grefyddol yng nghyfnod allweddol 2 yn dda. Yn yr ysgolion hyn, mae'r rhan fwyaf o ddisgyblion yn gwneud cynnydd da ac yn cyflawni safonau mewn addysg grefyddol yn unol â'u gallu a'r rheiny y maent yn eu cyflawni mewn pynciau eraill. Fodd bynnag, nid yw mwyafrif y disgyblion mwy abl yn gwneud cynnydd yn unol â'u gallu, gan nad yw athrawon yn cynllunio digon o weithgareddau sy'n eu galluogi i weithio ar lefel uwch.
- 18 Mewn llawer o ysgolion, mae disgyblion yn datblygu eu medrau meddwl yn dda trwy ymdrin ag ystod eang o gwestiynau dynol a chrefyddol sylfaenol sy'n canolbwyntio ar y chwiliad am ystyr, arwyddocâd a gwerth mewn bywyd. Maent yn trafod cwestiynau pwysig gyda diddordeb a brwdfrydedd. Mae llawer o ddisgyblion yn ymestyn eu hatebion i gwestiynau'n dda, er enghraifft trwy roi rhesymau am eu hatebion a safbwyntiau crefyddol eraill ar adegau.

Mewn un ysgol gynradd, ym mhob dosbarth yng nghyfnod allweddol 2, mae disgyblion yn trafod ac yn cyfrannu at gwestiynau athronyddol trwy astudio 'cwestiynau mawr'. Mae'r cwestiynau hyn yn cynnwys 'A yw dwyn bob amser yn anghywir?', 'A yw pawb yn gallu bod yn arwr?' ac 'A yw hi'n iawn i bobl fod yn fwy cyfoethog na phobl eraill?', er enghraifft. Trwy'r gwaith hwn, mae disgyblion o bob oedran yn datblygu dealltwriaeth gadarn o sut i ymateb i'r cwestiynau sylfaenol hyn a godwyd yn sgil eu profiadau eu hunain, y byd o'u cwmpas a chredoau crefyddol.

- 19 Mae llawer o ddisgyblion yn meddu ar ddealltwriaeth gadarn o wahanol grefyddau, eu credoau a'u harferion. Mae ganddynt wybodaeth gadarn am ystod o grefyddau'r byd, fel Cristnogaeth, Iddewiaeth, Islam a Hindwâeth yn arbennig. Er enghraifft, maent yn deall pwysigrwydd atgyfodiad Crist i Gristnogion a'r modd y mae'r Qur'an yn dylanwadu ar fywydau Mwslimiaid. Yn y rhan fwyaf o ysgolion, mae disgyblion yn dechrau cymharu gwahanol ffydd gan ddefnyddio eu gwybodaeth am eu harferion a'u credoau. Mewn rhai ysgolion, nid oes gan ddisgyblion wybodaeth gadarn am wahanol ffydd y tu hwnt i symbolaeth grefyddol. Yn ychwanegol, mewn rhai ysgolion gwledig, nid oes gan ddisgyblion ddealltwriaeth gref fod Cymru yn wlad amlddiwylliannol, aml-ffydd ac maent yn credu bod pobl â gwahanol grefyddau yn byw mewn gwledydd eraill yn unig.
- 20 Yn y mwyafrif o ysgolion, mae disgyblion yn mynegi eu hymatebion personol yn hyderus i gwestiynau crefyddol neu athronyddol. Gwnânt gymariaethau priodol rhwng eu bywydau eu hunain a bywydau pobl eraill gan ddefnyddio eu gwybodaeth am wahanol grefyddau. Mae llawer o ddisgyblion yn ystyried, yn gwerthfawrogi ac yn dangos empathi â, ac yn parchu, safbwyntiau pobl eraill. Mae llawer o ddisgyblion hŷn yn arbennig yn defnyddio iaith grefyddol yn briodol wrth rannu eu safbwyntiau. Mewn llawer o ysgolion, mae gwersi addysg grefyddol yn helpu disgyblion i fod yn ddinasyddion moesegol a gwybodus yng Nghymru a'r byd.



Mewn dwy ysgol gynradd yng Nghaerdydd, caiff disgyblion gyfleoedd rheolaidd i rannu eu ffydd â disgyblion eraill. Er enghraifft, mae llawer o ddisgyblion Mwslimaidd yn rhannu eu credoau a'u harferion crefyddol gyda disgyblion eraill yn hyderus. Mae disgyblion hŷn, yn arbennig, yn siarad am eu ffydd gyda dealltwriaeth glir o'r modd y mae hyn yn effeithio ar eu bywyd bob dydd. Maent yn gwerthfawrogi siarad am sut a pham maent yn gweddïo, ac yn falch i esbonio pam mae llyfrau crefyddol mor bwysig iddyn nhw. Mae'r trefniadau hyn yn galluogi disgyblion i gael cipolwg go iawn ac ystyrlon ar gredoau pobl eraill.

- 21 Mae llawer o ddisgyblion yn atgyfnerthu eu medrau llythrennedd mewn gwersi addysg grefyddol. Mae'r rhan fwyaf o ddisgyblion yn gwrando'n dda ar eu hathrawon ac ar ei gilydd. Maent yn siarad yn huawdl gan ddefnyddio terminoleg grefyddol yn briodol. Maent yn trafod eu gwaith a'u safbwyntiau'n hyderus mewn grwpiau bach ac mewn sefyllfaoedd dosbarth cyfan. Maent yn ysgrifennu darnau byr o waith at ystod o wahanol ddibenion. Fodd bynnag, mewn llawer o ysgolion, nid yw disgyblion yn ysgrifennu'n greadigol nac yn estynedig yn ddigon aml mewn gwersi addysg grefyddol. Mewn rhai ysgolion, mae cynllunio athrawon yn rhwystro gallu disgyblion i ysgrifennu'n annibynnol ac yn estynedig gan eu bod yn rhoi strwythur diangen iddynt ar gyfer eu hatebion. Mae llawer o ddisgyblion hŷn yn darllen ar goedd o wahanol destunau crefyddol gyda hyder a dealltwriaeth.
- 22 Yn y mwyafrif o ysgolion, mae disgyblion yn defnyddio eu medrau TGCh yn dda i gefnogi eu dysgu mewn addysg grefyddol. Er enghraifft, mewn un ysgol, mae disgyblion yn defnyddio meddalwedd efelychu i greu animeiddiadau syml i ddangos eu dealltwriaeth o stori Gristnogol Moses ac, mewn ysgol arall, defnyddiant y rhyngwyd a rhaglenni prosesu geiriau i wneud gwaith ymchwil a llunio taflenni gwybodaeth defnyddiol i ddatblygu a dangos eu gwybodaeth am y Sikh, Guru Nanak.
- 23 Yn y rhan fwyaf o ysgolion, mae disgyblion yn defnyddio eu medrau rhifedd mewn gwersi addysg grefyddol pan fo'n briodol gwneud hynny.
- 24 Yn y rhan fwyaf o ysgolion cyfrwng Saesneg, nid yw disgyblion yn defnyddio eu medrau Cymraeg yn ddigon da mewn gwersi addysg grefyddol gan nad ydynt yn cael eu hannog i wneud hynny gan eu hathro.

### Cyfnod allweddol 3

- 25 Mewn llawer o'r ysgolion uwchradd yr ymwelwyd â nhw, mae safonau addysg grefyddol yng nghyfnod allweddol 3 yn dda ar y cyfan. Mae'r rhan fwyaf o ddisgyblion yn gwneud cynnydd da trwy gydol y cyfnod allweddol ac maent yn cyflawni safonau yn unol â'u hoedran a'u gallu.
- 26 Yn y rhan fwyaf o ysgolion, mae disgyblion yn ymdrin yn dda â chwestiynau sylfaenol. Er enghraifft, maent yn trafod cwestiynau mawr fel 'Creu neu esblygu?' a 'Beth yw diben bywyd?', gan ddefnyddio eu gwybodaeth am wahanol ffydd a'u safbwyntiau personol yn aeddfed. Mae llawer o ddisgyblion yn cynnig rhesymau ystyriol am eu barn ac yn gwrando ar safbwyntiau pobl eraill yn barchus. Mewn llawer o ysgolion, mae gwersi addysg grefyddol yn helpu disgyblion i fod yn ddinasyddion moesegol a gwybodus yng Nghymru a'r byd.

- 27 Mewn llawer o ysgolion, mae disgyblion yn archwilio ystod addas o wahanol gredoau, dysgeidiaethau ac arferion crefyddol ar lefel briodol. Mewn lleiafrif o ysgolion, mae'r testunau a gwmpesir yn aml yn ailadrodd y rheiny a astudiwyd mewn ysgolion cynradd. O ganlyniad, nid yw disgyblion yn yr ysgolion hyn yn adeiladu'n ddigon da ar eu medrau neu'u gwybodaeth a'u dealltwriaeth o wahanol grefyddau.

Mewn un ysgol uwchradd, mae disgyblion ym Mlwyddyn 7 yn defnyddio 'Llwybr Cynnydd' yr adran yn dda fel sylfaen eu gwersi addysg grefyddol. Mae hyn wedi'i rannu'n dri medr addysg grefyddol, sef 'ymdrin â chwestiynau sylfaenol', 'archwilio credoau, dysgeidiaethau ac arferion', a 'mynegi ymatebion personol'. Mae'r rhan fwyaf o ddisgyblion yn ysgrifennu disgrifiadau cywir o brif nodweddion Islam trwy astudio bywyd chwaraewyr pêl-droed Mwslimaidd yr Uwch Gynghrair. Mae llawer o ddisgyblion yn trafod yn hyderus p'un a yw 'sawm' (ymprydio yn ystod Ramadan) yn bwysig ai peidio, a ph'un a ddylai pobl yng Nghymru gyfrannu rhan o'u cyflog at 'zakah' (rhoi rhodd elusennol i'r tlawd a'r anghenus). Mae eu gwaith yn dangos dealltwriaeth dda o bum piler Islam a sut maent yn ymwneud â bywyd bob dydd. Maent yn ysgrifennu bwydlenni priodol ar gyfer gwledd Fwslimaidd yn seiliedig ar eu gwybodaeth am y Qur'an, yn ogystal â llythyrau perswadiol at reolwr pêl-droed yn nodi'r hyn y gallai'r clwb ei ddysgu o fywyd chwaraewr Mwslimaidd.

- 28 Yn y rhan fwyaf o ysgolion, mae disgyblion yn mynegi ymatebion personol yn dda. Mae'r rhan fwyaf o ddisgyblion yn ymateb yn gadarnhaol i'r cyfleoedd a gânt i gymryd rhan mewn ystod eang o drafodaethau llafar. Mae'r rhain yn cynnwys ystod eang o drafodaethau cyfoes, fel 'A oedd trychineb Aberfan yn un foesol neu naturiol?' Mae llawer o ddisgyblion yn mynegi eu safbwyntiau yn aeddfed, gan roi rhesymau ystyriol am eu hatebion. Mae disgyblion mwy abl yn gwneud cysylltiadau cryf ag ystod o ddysgeidiaethau crefyddol, pan fo'n briodol, i gefnogi eu barn.
- 29 Mewn llawer o ysgolion, mae disgyblion yn datblygu eu medrau llythrennedd yn dda mewn gwersi addysg grefyddol. Mae llawer o ddisgyblion yn gwrando'n astud ar ei gilydd ac yn mynegi eu barn gan ddefnyddio ystod addas o eirfa sy'n benodol i bwnc. Mae disgyblion mwy abl yn arbennig yn defnyddio atebion meddylgar ac estynedig gan ddefnyddio gwybodaeth o destunau crefyddol yn aml i'w cefnogi. Mewn lleiafrif o ysgolion cyfrwng Cymraeg, mae disgyblion yn dibynnu'n ormodol ar ddefnyddio terminoleg Saesneg yn eu hatebion. Yn y rhan fwyaf o ysgolion, mae disgyblion yn ysgrifennu at amrywiaeth o ddibenion, i'r un safon ag yn eu gwersi Cymraeg a Saesneg, ar y cyfan. Mewn lleiafrif o ysgolion, nid yw disgyblion yn ysgrifennu'n estynedig yn ddigon aml mewn gwersi addysg grefyddol. Mae llawer o ddisgyblion yn darllen a dehongli testunau'n gywir ac mae disgyblion mwy abl yn arbennig yn defnyddio medrau fel rhesymu a dod i gasgliad i ddangos dealltwriaeth gadarn o ystyr ystod o wahanol ffynonellau tystiolaeth ysgrifenedig.
- 30 Yn y rhan fwyaf o ysgolion, mae disgyblion yn defnyddio eu medrau rhifedd mewn gwersi addysg grefyddol pan fo'n briodol gwneud hynny. Mewn rhai ysgolion, mae disgyblion yn defnyddio eu medrau rhifedd i gefnogi eu dysgu'n dda. Er enghraifft, maent yn llunio graffiau cywir i gyflwyno gwybodaeth am grefyddau a phoblogaethau, yn canfod cost taith i Mecca ac yn creu siartiau cylch i ddangos safbwyntiau disgyblion ar gydraddoldeb.



- 31 Yn y rhan fwyaf o ysgolion, nid yw disgyblion yn defnyddio eu medrau TGCh yn rheolaidd mewn gwersi addysg grefyddol. Mewn ysgolion lle mae disgyblion yn defnyddio eu TGCh yn dda i gefnogi eu dysgu, maent yn datblygu eu medrau prosesu geiriau i lunio taflenni gwybodaeth am wahanol grefyddau ac yn defnyddio cyfrifiaduron llechen i ymchwilio i arteffactau crefyddol.
- 32 Mewn llawer o ysgolion cyfrwng Saesneg, nid yw disgyblion yn defnyddio eu medrau Cymraeg yn ddigon da mewn gwersi addysg grefyddol.

### Agweddau at ddysgu

#### Cyfnod allweddol 2

- 33 Mae gan bron bob un o'r disgyblion agweddau cadarnhaol tuag at addysg grefyddol ac maent yn mwynhau'r pwnc. Maent yn ymddwyn yn dda mewn gwersi ac yn cydweithio â'i gilydd mewn gweithgareddau grŵp. Mae gan lawer o ddisgyblion ddealltwriaeth glir o'r modd y mae gwersi addysg grefyddol yn bwysig i'w helpu i ddeall credoau gwahanol bobl. Maent yn mwynhau dysgu am wyliau crefyddol, a sut a pham mae pobl yn gweddïo. Maent yn cydnabod ei bod yn bwysig bod yn barchus a goddefgar at gredoau pobl eraill. Mae mwyafrif y bobl hŷn y deall y modd y mae addysg grefyddol yn eu cynorthwyo i fod yn ddinesydd byd-eang gwybodus.

#### Cyfnod allweddol 3

- 34 Yn y rhan fwyaf o ysgolion, mae gan ddisgyblion agweddau cadarnhaol tuag at wersi addysg grefyddol. Yn yr ysgolion hyn, mae disgyblion yn cyfranogi'n dda mewn gwersi, ac yn cyfrannu â diddordeb at drafodaethau dosbarth a grŵp. Mae'r rhan fwyaf o ddisgyblion yn gweithio'r un mor galed mewn gwersi addysg grefyddol ag y maent mewn pynciau eraill. Maent yn mwynhau cael cyfleoedd i drafod materion go iawn sy'n berthnasol i'w bywydau a'r byd heddiw. Mewn ychydig iawn o ysgolion, nid yw disgyblion yn cymryd digon o ofal â'u hysgrifennu mewn gwersi addysg grefyddol ac maent yn cynhyrchu gwaith sy'n anniben a heb fod o safon ddigon uchel.
- 35 Mae gan lawer o ddisgyblion ddealltwriaeth gadarn o bwysigrwydd dysgu am wahanol grefyddau ac maent yn disgrifio'n fanwl fanteision astudio'r pwnc. Trwy astudio gwahanol grefyddau, mae disgyblion yn gwerthfawrogi'r modd y mae hyn yn eu helpu i ddeall materion cydraddoldeb ac osgoi stereoteipio grwpiau ac unigolion. Mae llawer o ddisgyblion yn teimlo y bydd hyn yn eu helpu i fod yn ddinasyddion gwell yn eu cymuned leol a'r byd.
- 36 Mae mwyafrif y disgyblion yn teimlo y bydd addysg grefyddol yn eu helpu yn eu gyrfaedd yn y dyfodol. Mewn rhai ysgolion, mae disgyblion yn dangos ymwybyddiaeth gref o'r modd y mae cymunedau'n newid, gan fod pobl yn gallu symud mwy ledled y byd, a'r modd y bydd addysg grefyddol yn eu helpu i groesawu newid a dathlu amrywiaeth. Maent hefyd yn ymwybodol o'r materion sy'n wynebu rhannau o'r byd heddiw, er enghraifft gwahaniaethu sy'n seiliedig ar gredoau crefyddol pobl. Mae llawer o ddisgyblion o'r farn fod addysg grefyddol yn eu helpu i ddeall yn well y nodweddion tebyg a'r gwahaniaethau rhwng pobl a dysgu parchu hyn.

## Darpariaeth

### Cynllunio'r cwricwlwm

#### Cyfnod allweddol 2

- 37 Mewn llawer o ysgolion cynradd, caiff y cwricwlwm ar gyfer addysg grefyddol yng nghyfnod allweddol 2 ei gynllunio'n dda. Mae bron pob ysgol gynradd yn addysgu disgyblion am Gristnogaeth ac Islam ac mae'r rhan fwyaf ohonynt yn cwmpasu o leiaf ddwy grefydd arall o blith Iddewiaeth, Hindŵaeth, Bwdhaeth a Siciaeth. Yn y rhan fwyaf o ysgolion cynradd, mae'r cwricwlwm yn bodloni gofynion y maes llafur a gytunwyd yn lleol. Yn yr ysgolion hyn, mae athrawon yn darparu cwricwlwm addysg grefyddol eang a chytbwys ar gyfer disgyblion sy'n meithrin eu medrau a'u profiadau. Yn yr ysgolion prin lle mae cynllunio'r cwricwlwm yn wannach, nid yw cynlluniau gwaith yn rhoi arweiniad i staff addysgu medrau a gwybodaeth yn raddol ac nid ydynt yn cwmpasu gofynion y maes llafur a gytunwyd yn lleol.
- 38 Yn y rhan fwyaf o ysgolion, mae athrawon yn diwygio eu cynllun gwaith addysg grefyddol yn rheolaidd i adlewyrchu newidiadau i'r cwricwlwm, er enghraifft i ystyried y fframwaith llythrennedd a rhifedd (Llywodraeth Cymru, 2013).
- 39 Mewn llawer o ysgolion, caiff disgyblion wers addysg grefyddol sy'n rhan o'r amserlen wythnosol. Yn y mwyafrif o ysgolion, mae athrawon yn addysgu addysg grefyddol fel pwnc unigol. Mewn lleiafrif o ysgolion, mae athrawon yn addysgu addysg grefyddol fel rhan o destun. Mewn un ysgol, er enghraifft, pan fydd y disgyblion yn astudio thema India, maent yn dysgu am Hindŵaeth, ac yn cysylltu Iddewiaeth â thema'r Ail Ryfel Byd.
- 40 Yn y rhan fwyaf o ysgolion, mae arweinwyr wedi ystyried newidiadau i addysgu addysg grefyddol yng ngoleuni Dyfodol Llwyddiannus (Donaldson, 2015). Fodd bynnag, lleiafrif ohonynt yn unig sydd wedi gwneud newidiadau hyd yma. Yn yr ysgolion hyn, mae staff wedi ffurfio grwpiau meysydd dysgu a phrofiad ac wedi dechrau ystyried addysgu addysg grefyddol trwy ddull sydd â'r dyniaethau yn thema. Hyd yn oed yn yr ysgolion hyn, ychydig iawn sydd wedi newid i'r profiadau dysgu i ddisgyblion. Mewn un ysgol gynradd, mae athrawon wedi edrych yn fanwl ar newid y cwricwlwm yn unol ag egwyddorion Dyfodol Llwyddiannus. (Gweler atodiad 3)
- 41 Mewn tua hanner o ysgolion, nid yw'r athro dosbarth arferol yn addysgu addysg grefyddol. Mae aelod arall o staff (athro neu gynorthwyydd addysgu) sy'n cyflenwi yn ystod amser Cynllunio, Paratoi ac Asesu (CPA) yn addysgu addysg grefyddol bob wythnos. Mewn rhai ysgolion, mae athrawon yn aml yn gadael gwersi addysg grefyddol i athrawon cyflenwi eu haddysgu.
- 42 Mewn ardaloedd aml-ffydd yng Nghymru, gall darpariaeth ysgol ar gyfer addysg grefyddol fod â rhan bwysig mewn gwella cydlyniad cymunedol. Er enghraifft, mewn un ysgol yng Nghaerdydd, mae staff yn teimlo bod gwaith addysg grefyddol yr ysgol wedi helpu'r gymuned i fynd i'r afael â phroblemau hiliaeth, gyda disgyblion yn addysgu aelodau eraill o'u teulu am hawliau a'r angen i barchu gwahanol safbwyntiau.

### Cyfnod allweddol 3

- 43 Yn y mwyafrif o ysgolion uwchradd, caiff y cwricwlwm ar gyfer addysg grefyddol yng nghyfnod allweddol 3 ei gynllunio'n dda. Yn yr ysgolion hyn, mae'r cwricwlwm yn darparu ystod eang o brofiadau dysgu diddorol ac ysgogol ar gyfer disgyblion sy'n adeiladu ar eu medrau a'u gwybodaeth wrth iddynt symud trwy'r ysgol. Mae profiadau dysgu yn canolbwyntio'n briodol ar gredoau ac arferion crefyddol yn ogystal â chwestiynau sylfaenol yn ymwneud â materion moesol, moesegol ac athronyddol. Mae gwersi'n rhoi dealltwriaeth dda i ddisgyblion o'r bobl amrywiol yn eu cymuned eu hunain, Cymru a'r byd ehangach. Mae bron pob ysgol yn sicrhau eu bod yn bodloni gofynion y maes llafur a gytunwyd yn lleol ar gyfer addysg grefyddol. Yn y rhan fwyaf o ysgolion, mae arweinwyr yn diwygio eu cynlluniau gwaith yn rheolaidd i adlewyrchu newidiadau i'r cwricwlwm.
- 44 Yn y rhan fwyaf o'r ysgolion yr ymwelwyd â nhw, mae staff wedi dechrau trafod y goblygiadau ar gyfer addysgu addysg grefyddol yng ngoleuni Dyfodol Llwyddiannus (Donaldson, 2015). Mae lleiafrif o'r ysgolion hyn wedi dechrau newid cwricwlwm cyfnod allweddol 3 ac maent wrthi'n datblygu cynlluniau i addysgu addysg grefyddol o fewn dull sydd â'r dyniaethau yn thema. Mewn rhai ysgolion, mae athrawon wedi dechrau ymgorffori'r pedwar diben craidd yn eu cynllunio cyfredol ar gyfer addysg grefyddol.
- 45 Yn y rhan fwyaf o ysgolion, mae'r cwricwlwm yn cwmpasu'r rhan fwyaf, neu bob un, o chwe phrif grefydd y byd. Mewn un ysgol yr ymwelwyd â hi, penderfynodd arweinwyr beidio ag addysgu Islam gan mai ychydig iawn o Fwslimiaid sy'n byw yn eu hardal leol. Mae hyn yn annerbyniol ac yn amddifadu disgyblion o'r cyfle i ddysgu am brif grefydd sy'n dylanwadu ar safbwyntiau ar faterion byd-eang arwyddocaol. Mewn ychydig iawn o ysgolion, mae gor-bwyslais ar Gristnogaeth.
- 46 Yn y rhan fwyaf o ysgolion, prin yw'r wybodaeth sydd gan athrawon am yr hyn y mae disgyblion wedi ei ddysgu a'r lefelau y maent wedi eu cyflawni yng nghyfnod allweddol 2. O ganlyniad, mewn lleiafrif o ysgolion, mae cynlluniau gwaith yn ailadrodd medrau a gweithgareddau y mae disgyblion eisoes wedi eu dysgu yn eu hysgol flaenorol.
- 47 Bron ym mhob ysgol, caiff disgyblion wersi addysg grefyddol rheolaidd. Yn y rhan fwyaf o ysgolion, caiff disgyblion yr hyn sydd gyfwerth ag awr o addysg grefyddol yr wythnos.
- 48 Mae'n ofynnol i ysgolion addysgu addysg grefyddol yng nghyfnod allweddol 4, felly mae llawer o ysgolion yn dewis achredu'r dysgu hwn trwy gofrestru disgyblion ar gyfer cymhwyster TGAU. Yn yr ysgolion yr ymwelwyd â nhw lle mae hyn yn digwydd, mae trefniadau i ddisgyblion ddechrau eu cwrs astudiaethau crefyddol TGAU yn amrywio. Mewn tua thraean o ysgolion, maent yn dechrau'r cwrs TGAU ar ddechrau Blwyddyn 9, mae traean ohonynt yn dechrau yn ystod trydydd tymor Blwyddyn 9, tra bod y traean arall yn dechrau'r cwrs TGAU ym Mlwyddyn 10. Bron ym mhob ysgol lle mae disgyblion yn dechrau eu cwrs TGAU ym Mlwyddyn 9, mae arweinwyr yn sicrhau bod y cynllun gwaith ar gyfer Blwyddyn 9 yn bodloni'r gofynion statudol ar gyfer cyfnod allweddol 3 hefyd.

- 49 Yn y rhan fwyaf o ysgolion, mae addysg grefyddol yn helpu ysgolion i fod â rhan mewn cryfhau cydlyniad cymunedol. Mae gan y rhan fwyaf o ddisgyblion safbwyntiau cryf ar bwysigrwydd goddefgarwch a pharch ac maent yn mynd â'r rhain gyda nhw i'w cartrefi a'u cymunedau ehangach. Mae hyn ar ei amlycaf mewn rhannau aml-ffydd o Gymru. Mewn ychydig iawn o ysgolion, nid oes gan arweinwyr ddealltwriaeth gadarn o'r cyfleoedd y mae addysg grefyddol yn eu darparu i baratoi disgyblion i fyw mewn cymdeithas amrywiol.

## Cyfoethogi a phrofiadau

### Cyfnod allweddol 2

- 50 Mae gan bron bob ysgol gysylltiadau cryf â sefydliadau Cristnogol. Er enghraifft, mewn llawer o ysgolion, mae arweinwyr Cristnogol lleol yn arwain addoli ar y cyd yn rheolaidd ac yn trafod Cristnogaeth gyda disgyblion mewn gwarsi addysg grefyddol. Mewn llawer o ysgolion, mae disgyblion yn ymweld ag amrywiaeth o eglwysi lleol gwahanol i ddysgu am greddoau ac arferion Cristnogol. Mae disgyblion yn cymryd rhan mewn gweithgareddau cymunedol yn y manau addoli hyn hefyd, er enghraifft cyngherddau Nadolig a digwyddiadau elusennol.
- 51 Ychydig o ysgolion yn unig sy'n ymgysylltu'n dda ag arweinwyr a sefydliadau ffydd i gyfoethogi'r cwricwlwm, ac mae'r rhain yn tueddu i fod yn ysgolion sy'n gwasanaethu cymunedau aml-ffydd. Er enghraifft, mewn un ysgol yng nghanol dinas, mae'r imam lleol yn siarad â disgyblion mewn gwarsi yn rheolaidd, ac mae aelodau o gymdeithas Fwslimaidd yn trefnu dathliadau Eid yn yr ysgol. Mewn rhai ysgolion, mae rhieni o wahanol ffydd yn helpu staff i drefnu a dathlu gwyliau fel y Flwyddyn Newydd Dsieineidd a Diwali.
- 52 Mewn lleiafrif o ysgolion, mae disgyblion yn ymweld â manau addoli heblaw manau Cristnogol. Pan fydd athrawon yn trefnu ymweliadau o'r fath, maent fel arfer yn ymweliadau i fosgiau, temlau a synagogau. Yn yr ysgolion hyn, nid yw ychydig iawn o rieni yn caniatáu i'w plant fynd ar yr ymweliad. Fodd bynnag, mewn ysgolion lle na chynhelir ymweliadau, mae lleiafrif o arweinwyr yn sylwi na fyddai rhieni'n eu cefnogi, pe baent yn trefnu ymweld â mosg.

Mae staff mewn ysgol gynradd ym Merthyr yn cydnabod gwerth ymweld â manau addoli i wella addysg grefyddol. O ganlyniad, maent yn trefnu bod disgyblion ym Mlynnyddoedd 3 a 4 yn ymweld â synagog yng Nghaerdydd, a bod disgyblion ym Mlynnyddoedd 5 a 6 yn ymweld â mosg yn Abertawe. Mae ganddynt gysylltiadau cryf ag eglwysi yn eu cymuned leol hefyd. Mae'r cyfleoedd a gaiff disgyblion i ymgysylltu trwy brofiad â gwahanol ffydd ac archwilio cwestiynau'n uniongyrchol ag arweinwyr ffydd yn cael effaith arwyddocaol ar eu dysgu mewn addysg grefyddol.

### Cyfnod allweddol 3

- 53 Er bod gan y rhan fwyaf o ysgolion uwchradd rai cysylltiadau â sefydliadau Cristnogol lleol, mae'r rhain yn tueddu i ganolbwyntio ar roi cyfleoedd i ddisgyblion berfformio cyngherddau mewn manau addoli lleol. Lleiafrif ohonynt yn unig sydd wedi datblygu perthnasoedd cryf sy'n gwella dysgu trwy ymweliadau addysgol neu ymwelwyr yn cyfrannu at wersi. Nid yw'r rhan fwyaf o ysgolion yn defnyddio

ymweliadau'n dda i gyfoethogi eu cwricwlwm addysg grefyddol. Pan gynhelir ymweliadau, bydd y rhain fel arfer yn ymweliadau i gapeli, eglwysi cadeiriol a synagogau. Ychydig o ysgolion yn unig sy'n trefnu ymweliadau â mosgau. Erbyn hyn, mae'r rhan fwyaf o ysgolion yn ymweld â llai o fannau addoli nag oeddent mewn blynyddoedd blaenorol. O bryd i'w gilydd, mae rhai ysgolion yn trefnu i arweinwyr ffydd arwain addoli ar y cyd neu drafod eu ffydd gyda disgyblion mewn gwersi addysg grefyddol. Mae'r ymwelwyr hyn wedi cynnwys cynrychiolwyr o ganolfannau Hindŵaidd ac Islamaidd. Mewn llawer o ysgolion, collir cyfleoedd i weithio gydag eglwysi a chapeli cyfrwng Cymraeg i helpu cynnwys elfen o Gymraeg mewn gwersi addysg grefyddol.

Mewn un ysgol uwchradd sy'n gwasanaethu cymuned amrywiol, mae staff wedi datblygu cysylltiadau ag arweinwyr ffydd o grwpiau ethnig amrywiol sy'n cynrychioli cefndiroedd disgyblion yn yr ysgol. Er enghraifft, maent yn gweithio gydag aelodau o'r gymuned Somali leol, sy'n ymweld â'r ysgol i gynnal diwrnodau cymunedol i godi proffil y grŵp ethnig hwn. Mae'r cymorth a'r cyngor hwn yn helpu staff i gefnogi a deall anghenion disgyblion o wahanol grwpiau ethnig yn fwy effeithiol.

## Addysgu

### Cyfnod allweddol 2

- 54 Mewn llawer o ysgolion, mae'r rhan fwyaf o athrawon yn cynllunio gwersi'n dda i fodloni anghenion y rhan fwyaf o ddisgyblion ac ennyn eu diddordeb yn eu dysgu yn llwyddiannus. Defnyddiant amrywiaeth o ddulliau addysgu effeithiol gan gynnwys trafodaethau grŵp, chwarae rôl a gwaith pâr. Mae llawer o athrawon yn defnyddio ystod eang o adnoddau ysgogol a pherthnasol i ychwanegu diddordeb a chyffro at eu gwersi. Er enghraifft, maent yn defnyddio pytau fideo o storïau a gwyliau crefyddol i ddarparu cyflwyniad difyr i wers ac yn darparu arteffactau o wahanol grefyddau i ddisgyblion eu harchwilio i symbylu eu chwilfrydedd. Maent yn rhoi cyfleoedd i ddisgyblion gymharu gwahanol grefyddau, er enghraifft y nodweddion tebyg rhwng dameg Gristnogol a phum piler Islam. Mae gan llawer o athrawon ddisgwyliadau uchel o ddisgyblion. Fodd bynnag, mewn llawer o ysgolion, nid yw athrawon yn rhoi digon o her i ddisgyblion mwy abl am nad ydynt yn addysgu medrau lefel 5 uwch yn ddigon aml. O ganlyniad, nid yw disgyblion mwy abl yn cyflawni cystal ag y gallent. Mewn rhai ysgolion, mae athrawon yn rhoi gormod o 'strwythur' i ddisgyblion ar gyfer ymateb, ac mae hyn yn cyfyngu ar eu gallu i ddewis sut i drefnu eu gwaith, ac nid yw'n galluogi iddynt ysgrifennu'n estynedig chwaith.
- 55 Mae gan y rhan fwyaf o athrawon wybodaeth bynciol briodol am addysg grefyddol. Fodd bynnag, mae lleiafrif o athrawon yn ofni y gallent 'ddweud y peth anghywir' wrth addysgu crefyddau heblaw Cristnogaeth, yn enwedig pan fydd eu gwybodaeth yn llai sicr. O ganlyniad, mae profiadau dysgu disgyblion am ffydd heblaw Cristnogaeth yn fwy cyfyngedig.
- 56 Yn y rhan fwyaf o ysgolion, mae athrawon yn cynllunio'n briodol ar gyfer datblygu medrau llythrennedd, rhifedd, TGCh a medrau meddwl disgyblion ochr yn ochr â'u medrau addysg grefyddol. Mewn rhai ysgolion, mae cynllunio athrawon yn canolbwyntio gormod ar ddatblygu medrau llythrennedd disgyblion ar draul medrau addysg grefyddol, ac mae hyn yn cyfyngu ar gynnydd disgyblion yn y pwnc.



- 57 Mae ychydig iawn o ysgolion yn cyflogi grwpiau allanol i addysg gwersi addysg grefyddol. Mewn un ysgol, mae arweinwyr yn defnyddio sefydliad Cristnogol lleol i addysgu rhan o'u cynllun gwaith addysg grefyddol i ddisgyblion hŷn. Mae'r pennaeth wedi gwirio cynnwys y cwrs ac mae'n hapus ei fod yn addas. Fodd bynnag, nid yw arweinwyr yn monitro nac yn herio ansawdd y ddarpariaeth hon nac yn gwneud yn siŵr fod y darparwr wedi cynllunio gweithgareddau priodol nac wedi asesu gwaith disgyblion. O ganlyniad, nid yw'r disgyblion hyn yn derbyn addysgu o ansawdd uchel sy'n gweddu i'w gallu'n ddigon da.

### Cyfnod allweddol 3

- 58 Mae'r rhan fwyaf o athrawon yn frwdfrydig ynglŷn â'r pwnc. Mae llawer ohonynt yn cynllunio gwersi sy'n ysgogol a diddorol i ddisgyblion. Defnyddiant ystod o wahanol ddulliau addysgu, gan gynnwys cyflwyniadau amlgyfrwng, trafodaethau grŵp a cherddoriaeth i gymell disgyblion. Mewn rhai ysgolion, nid yw addysgu yn ennyn diddordeb disgyblion yn ddigon da gan nad yw athrawon yn defnyddio ystod ddigon eang o weithgareddau a strategaethau ysgogol. Yn y rhan fwyaf o ysgolion, mae athrawon yn gweddu gwaith i fodloni anghenion disgyblion yn dda. Pan fydd yr addysgu'n wannach, mae tasgau'n rhy anodd ar gyfer disgyblion llai abl neu nid ydynt yn ymestyn disgyblion mwy abl.
- 59 Yn y rhan fwyaf o ysgolion, mae gan athrawon ddisgwyliadau uchel o ddisgyblion ac maent yn disgwyl iddynt weithio'n galed a gwneud cynnydd da mewn gwersi addysg grefyddol. Fodd bynnag, mewn rhai ysgolion, nid yw athrawon yn gosod disgwyliadau digon uchel ar gyfer disgyblion, ac o ganlyniad, nid yw llawer o ddisgyblion yn gweithio i safon ddigon uchel nac yn ymfalchïo ddigon yn eu gwaith.
- 60 Yn y rhan fwyaf o ysgolion, mae cyfuniad o athrawon arbenigol ac athrawon cymwys nad ydynt yn rhai arbenigol yn addysgu gwersi addysg grefyddol. Mewn ychydig o ysgolion yn unig y caiff yr holl wersi addysg grefyddol eu haddysgu gan athrawon arbenigol. Yn y rhan fwyaf o ysgolion, mae'r cynllun gwaith cynhwysfawr ar gyfer addysg grefyddol a'r cymorth parhaus gan yr arweinydd pwnc yn galluogi athrawon nad ydynt yn arbenigol i addysgu'r pwnc yn ddigonol.
- 61 Mewn llawer o ysgolion, mae athrawon yn cynllunio'n briodol i ddatblygu medrau llythrennedd disgyblion mewn gwersi addysg grefyddol. Maent yn rhoi cyfleoedd rheolaidd i ddisgyblion ddefnyddio eu medrau llafaredd a meddwl trwy drafodaethau grŵp a dosbarth, er enghraifft wrth ystyried cyfyng-gyngor moesol a rhagfarn. Mewn llawer o ysgolion, mae athrawon yn cynllunio ystod addas o gyfleoedd i ddisgyblion ysgrifennu at ystod o ddibenion, gan gynnwys gwaith ysgrifenedig estynedig, mewn cyd-destun crefyddol neu athronyddol. Yn y rhan fwyaf o ysgolion, nid yw athrawon yn rhoi digon o gyfleoedd i ddisgyblion aiddrafftio eu gwaith. Yn y rhan fwyaf o ysgolion, mae athrawon yn sicrhau bod disgyblion yn defnyddio eu medrau darllen yn briodol mewn gwersi addysg grefyddol. Mae'r rhain yn cynnwys cyfleoedd i ddarllen testunau, gan gynnwys testunau crefyddol, o ystod o wahanol ffynonellau, gan gynnwys ar-lein.
- 62 Mewn llawer o ysgolion, nid yw athrawon yn rhoi cyfleoedd priodol i ddisgyblion atgyfnerthu eu medrau TGCh na rhifedd mewn gwersi addysg grefyddol. Pan fydd athrawon yn darparu gweithgareddau, maent yn tueddu i fod er mwyn gwneud

cyflwyniad neu wneud gwaith ymchwil ar gyfer TGCh a chyflwyno data mewn graffiau ar gyfer rhifedd. Mewn lleiafrif o ysgolion lle mae athrawon yn cynllunio'n dda ar gyfer datblygu medrau TGCh disgyblion, ceir enghreifftiau cryf o arfer effeithiol. Er enghraifft, mewn un ysgol uwchradd, caiff disgyblion gyfleoedd i ddefnyddio TGCh i gynllunio eu gwersi eu hunain ar Martin Luther King a gwneud cyflwyniadau ar Stanley Tookie Williams.

## Asesu ac adborth

### Cyfnod allweddol 2

- 63 Mae ansawdd adborth athrawon i ddisgyblion yn amrywio. Mewn gwersi, mae'r rhan fwyaf o athrawon yn rhoi adborth llafar buddiol i ddisgyblion ar eu gwaith sy'n galluogi disgyblion i wella eu medrau, eu gwybodaeth a'u dealltwriaeth. Mewn rhai ysgolion, mae'r adborth llafar hwn yn galluogi disgyblion mwy abl i ymestyn eu dysgu. Dim ond mewn rhai ysgolion y mae adborth ysgrifenedig athrawon yn helpu disgyblion i wella eu gwybodaeth a'u medrau addysg grefyddol yn ddigon da. Yn yr ysgolion hyn, mae adborth yn benodol a diagnostig ac yn dweud wrth ddisgyblion beth maent wedi'i wneud yn dda a sut i wella ymhellach. Mewn llawer o ysgolion, mae adborth ysgrifenedig yn canolbwyntio ar wella medrau llythrennedd disgyblion yn unig.
- 64 Dim ond ychydig o ysgolion sy'n defnyddio deunydd enghreifftiol i gefnogi barnau athrawon am gynnydd disgyblion mewn addysg grefyddol. Mae lleiafrif o ysgolion yn cadw portffolios o waith disgyblion. Fodd bynnag, yn y rhan fwyaf o'r ysgolion hyn, mae portffolios yn dangos ymdriniaeth â'r cwricwlwm yn unig ac nid yw athrawon yn gweddu gwaith i lefelau yn y pwnc. O ganlyniad, ychydig iawn o athrawon yn unig sy'n defnyddio unrhyw ddeunydd safonedig i'w cynorthwyo i lunio barnau ar gyflawniad disgyblion mewn addysg grefyddol. Mae staff mewn ychydig iawn o ysgolion yn unig yn cysylltu ag ysgolion eraill i gymedroli eu barnau neu'n defnyddio deunydd enghreifftiol Llywodraeth Cymru i'w cynorthwyo.

### Cyfnod allweddol 3

- 65 Bron ym mhob ysgol, mae athrawon yn olrhain cynnydd a chyrhaeddiad disgyblion mewn addysg grefyddol yn gywir. Yn y rhan fwyaf o ysgolion, mae disgyblion yn cwblhau asesiadau rheolaidd, yn aml bob hanner tymor neu ar ddiwedd testun. Mae athrawon yn barnu cyrhaeddiad disgyblion gan ddefnyddio disgrifwyr lefel addysg grefyddol. Mewn rhai ysgolion, mae athrawon yn rhoi taflen werthfawr â disgrifwyr lefel i ddisgyblion ar ddechrau'r flwyddyn ac mae'r meini prawf llwyddiant ar gyfer tasgau asesu yn cysylltu'n uniongyrchol â hyn. Mae hyn yn sicrhau bod disgyblion yn yr ysgolion hyn yn gwybod beth yn union mae athrawon yn gofyn ohonynt.
- 66 Mae gan y rhan fwyaf o ysgolion bortffolios defnyddiol o waith disgyblion sydd wedi cael eu hasesu a'u safoni. Mae athrawon yn defnyddio'r portffolios hyn yn dda i'w cynorthwyo i lunio barnau cywir am waith disgyblion. Mae athrawon mewn rhai ysgolion yn cysylltu'n dda ag ysgolion eraill i gymedroli eu barnau neu'n defnyddio deunydd enghreifftiol Llywodraeth Cymru i'w cynorthwyo.
- 67 Mae ansawdd adborth llafar ac ysgrifenedig athrawon i ddisgyblion am eu gwaith yn amrywio'n sylweddol. Yn y mwyafrif o ysgolion, mae athrawon yn rhoi adborth

buddiol i ddisgyblion ar eu haddysg grefyddol a'u medrau llythrennedd. Mae llawer o athrawon yn rhoi arweiniad defnyddiol i ddisgyblion ar yr hyn y maent wedi'i wneud yn dda a sut gallant wella eu gwaith ymhellach. Mewn llawer o ysgolion, mae adborth athrawon yn cysylltu'n briodol â'r meini prawf llwyddiant ar gyfer pob tasg.

- 68 Mewn rhai ysgolion, nid yw adborth ysgrifenedig athrawon yn helpu disgyblion i wella eu medrau llythrennedd yn ddigon da, ac mae disgyblion yn aml yn gwneud ac yn ailadrodd camgymeriadau mewn sillafu ac atalnodi sylfaenol. Yn ychwanegol, mewn rhai ysgolion, prin yw'r dystiolaeth o ddisgyblion yn darllen ac yn gweithredu yn unol ag adborth athrawon i wella eu gwaith ymhellach. Yn y mwyafrif o ysgolion, ni roddir cyfleoedd defnyddiol i ddisgyblion asesu eu gwaith eu hunain a gwaith eu cyfoedion.



## Arweinyddiaeth

### Arweinyddiaeth pwnc

#### Cyfnod allweddol 2

- 69 Yn y rhan fwyaf o ysgolion, ceir arweinyddiaeth briodol mewn addysg grefyddol gan benaethiaid ac arweinwyr pwnc. Mae pob arweinydd yn ymwybodol o'r maes llafur addysg grefyddol a gytunwyd yn lleol, ac mae llawer ohonynt yn sicrhau bod eu hysgol yn bodloni'r gofynion statudol. Mae ganddynt ddealltwriaeth gadarn o'r ddarpariaeth ar gyfer addysg grefyddol yn eu hysgol ond maent yn llai cadarn ynglŷn â safonau disgyblion.
- 70 Mae gan y rhan fwyaf o arweinwyr farn glir ar bwysigrwydd addysg grefyddol ac yn deall beth mae disgyblion yn ei ennill o wersi. Bron ym mhob ysgol, mae arweinwyr yn adnabod pwysigrwydd yr ethos ysgol gyfan o ran cefnogi addysgu addysg grefyddol. Maent hefyd yn gweld bod gan addoli ar y cyd rôl bwysig o ran atgyfnerthu addysg grefyddol a negeseuon moesol.
- 71 Mae arweinwyr mewn ychydig o ysgolion yn unig yn meddu ar ddealltwriaeth gadarn o'r safonau a gyflawnir gan ddisgyblion mewn addysg grefyddol. Yn y rhan fwyaf o ysgolion, mae gan benaethiaid ac arweinwyr pwnc farn gadarnhaol iawn am addysg grefyddol yn eu hysgolion. Fodd bynnag, nid ydynt yn seilio'r farn hon ar arfarniad trylwyr o safonau disgyblion. Yn yr ysgolion prin lle mae gan arweinwyr ddealltwriaeth gadarn o safonau, maent yn arsylwi dysgu ac yn monitro gwaith disgyblion yn rheolaidd ac yn gywir i nodi cryfderau a meysydd i'w gwella.
- 72 Er mai ychydig o arweinwyr pwnc yn unig sydd ag unrhyw gymwysterau addysg grefyddol ffurfiol, yn y rhan fwyaf o ysgolion, mae'r arweinydd pwnc wedi datblygu'r medrau sydd eu hangen i arwain y pwnc yn briodol. Mewn ychydig iawn o ysgolion, penodwyd yr arweinydd pwnc gan y pennaeth gan mai hon oedd yr unig swydd ar gael i aelod newydd o staff adeg penodi, ac nid oherwydd diddordeb cryf, neu wybodaeth, yr athro am y pwnc.
- 73 Bron ym mhob ysgol, mae arweinwyr yn sicrhau bod gan athrawon ddigon o adnoddau i addysgu gwersi addysg grefyddol yn llwyddiannus. Mae gan y rhan fwyaf o ysgolion ystod gynhwysfawr o lyfrau ac arteffactau perthnasol sydd o ansawdd da ac yn cefnogi addysgu yn effeithiol. Er nad yw arweinwyr yn dyrannu adnoddau ariannol ar gyfer addysg grefyddol bob blwyddyn yn y rhan fwyaf o ysgolion, mae arweinwyr yn trefnu bod cyllid ar gael os oes angen diweddarau adnoddau neu gael rhai newydd. Mewn lleiafrif o ysgolion, mae athrawon yn defnyddio gwasanaethau llyfrgell neu wasanaethau benthyca'r awdurdod lleol hefyd i gael benthyg llyfrau ac adnoddau i gefnogi eu haddysgu'n dda.

**Cyfnod allweddol 3**

- 74 Yn y rhan fwyaf o ysgolion, mae arweinwyr pwnc addysg grefyddol yn arwain eu pwnc yn dda. Maent yn trefnu cyfarfodydd rheolaidd a buddiol i drafod darpariaeth yr ysgol a monitro cynnydd disgyblion. Maent yn sicrhau bod pob un o'r staff, yn enwedig y rhai nad ydynt yn arbenigwyr, yn cael cymorth priodol i'w galluogi i addysgu'r pwnc yn effeithiol.
- 75 Yn y rhan fwyaf o ysgolion, mae penaethiaid ac arweinwyr pwnc yn meddu ar ymwybyddiaeth gadarn o safonau addysg grefyddol yn eu hysgol. Mae arweinwyr pwnc yn meddu ar ddealltwriaeth gynhwysfawr o gryfderau'r pwnc a'r meysydd y mae angen eu gwella.
- 76 Bron ym mhob ysgol, mae arweinwyr yn sicrhau bod addysg grefyddol yn cael yr un adnoddau â phynciau eraill y tu allan i'r pynciau craidd. Yn y rhan fwyaf o ysgolion, mae'r pennaeth yn dyrannu swm rheolaidd o arian bob blwyddyn i'r pwnc i brynu ystod o adnoddau defnyddiol. Mewn lleiafrif o ysgolion, mae arweinwyr yn seilio cyllid ar nifer y disgyblion sy'n astudio'r pwnc ar gyfer TGAU, ac o ganlyniad, mae'r adran addysg grefyddol yn aml yn cael cyllid ychwanegol ar gyfer adnoddau.

**Tynnu allan o wersi**

- 77 Bron ym mhob ysgol, mae arweinwyr yn hysbysu rhieni am eu hawl i dynnu eu plentyn allan o wersi addysg grefyddol, fel arfer trwy ddatganiad ym mhrospectws yr ysgol neu ar eu gwefan. Yn y rhan fwyaf o ysgolion, mae arweinwyr yn trefnu siarad ag unrhyw rieni sy'n dymuno tynnu eu plentyn allan o addoli ar y cyd neu wersi addysg grefyddol. Yn dilyn y cyfarfodydd hyn, mae'r rhan fwyaf o rieni yn newid eu meddwl gan fod y pennaeth neu'r arweinydd pwnc yn mynd i'r afael yn sensitif â phryderon y rhieni am y pwnc ac yn eu hargyhoeddi ynglŷn â gwerth addysg grefyddol i'w plentyn. O ganlyniad, bron ym mhob ysgol, mae ychydig iawn o ddisgyblion nad ydynt yn cymryd rhan mewn addysg grefyddol, ac mae hyn wedi bod yn wir ers sawl blwyddyn.

**Gwella ansawdd****Cyfnod allweddol 2**

- 78 Mewn rhai ysgolion, mae arweinwyr yn defnyddio deilliannau gweithgareddau monitro trylwyr i wella ansawdd safonau disgyblion mewn addysg grefyddol. Mewn llawer o ysgolion, mae'r arweinydd pwnc addysg grefyddol yn ymgymryd â rhyw fath o fonitro yn rheolaidd yn unol â pholisi ei (h)ysgol. Mae hyn fel arfer yn digwydd bob blwyddyn neu mae'n rhan o gylch dwy neu dair blynedd. Mae'r pennaeth fel arfer yn neilltuo amser ar gyfer monitro addysg grefyddol yn unol â'r amser a roddir ar gyfer pynciau di-graidd eraill.
- 79 Yn gyffredinol, mae gweithgareddau monitro yn cynnwys craffu ar waith disgyblion, edrych ar gynllunio athrawon, ac mewn rhai ysgolion, arsylwadau gwersi. Mewn lleiafrif o ysgolion, mae arweinwyr yn gofyn am safbwyntiau disgyblion trwy holiaduron neu gyfarfodydd hefyd. Yn dilyn y gweithgareddau hyn, mae llawer o arweinwyr pwnc yn llunio adroddiadau monitro defnyddiol, y maent yn eu rhannu ag aelodau eraill o staff. Mewn rhai ysgolion, mae arweinwyr pwnc yn ysgrifennu adroddiadau hunanarfarnu a chynlluniau gweithredu addysg grefyddol penodol a defnyddiol.

- 80 Bron ym mhob ysgol, mae arweinwyr pwnc yn arfarnu darpariaeth yr ysgol ar gyfer addysg grefyddol a medrau yn unig. Mae'r rhain yn cynnwys cyfleoedd i ddatblygu'r Fframwaith Llythrennedd a Rhifedd (FfLIRh: Llywodraeth Cymru, 2013) a TGCh mewn gwersi addysg grefyddol, safonau addysgu, adnoddau a chyfleoedd i wella'r cwricwlwm. Nid yw arweinwyr yn arfarnu'r safonau a gyflawnir gan ddisgyblion mewn addysg grefyddol na'r cynnydd y maent yn ei wneud. O ganlyniad, nid oes gan y rhan fwyaf o arweinwyr unrhyw gynlluniau ar waith i wella deilliannau disgyblion mewn addysg grefyddol ac nid oes ganddynt unrhyw dystiolaeth drylwyr na gwiriedig i gefnogi eu barnau ar safonau disgyblion.

Mewn un ysgol gynradd, mae arweinwyr yn monitro'r safonau a gyflawnir gan ddisgyblion mewn addysg grefyddol yn rheolaidd trwy graffu ar waith disgyblion, arsylwadau gwersi a dadansoddi data mewnol. Dangosodd monitro diweddar fod llawer o ddisgyblion hŷn yn cyflawni lefel 4, ond nid oedd unrhyw dystiolaeth o waith lefel 5. Nododd arweinwyr nad oedd disgyblion yn gwneud cysylltiadau rhwng gwahanol gredoau, dysgeidiaethau ac arferion crefyddol nac yn nodi'r nodweddion tebyg a'r gwahaniaethau o fewn ac ar draws crefyddau. O ganlyniad i'r gwaith hwn, roedd arweinwyr yn cynnwys targed i fynd i'r afael â hyn fel rhan o'u cynllun gwella ysgol.

- 81 Cyfyngedig yw'r cyfleoedd dysgu proffesiynol ar gyfer athrawon neu arweinwyr pwnc addysg grefyddol. Ychydig iawn o gyfleoedd a gaiff athrawon i gydweithio ac arsylwi arfer dda mewn addysg grefyddol yn eu hysgol eu hunain neu mewn ysgolion eraill. Mae awdurdodau lleol a chonsortia rhanbarthol yn cynnig ychydig iawn o gyfleoedd dysgu proffesiynol penodol mewn addysg grefyddol ar gyfer athrawon neu arweinwyr pwnc. O ganlyniad, mae bron pob ysgol yn dibynnu ar drefnu eu hyfforddiant addysg grefyddol eu hunain yn fewnol ar gyfer staff yr ysgol. Mae ansawdd yr hyfforddiant yn dibynnu ar wybodaeth a medrau'r arweinwyr pwnc.
- 82 Yn y rhan fwyaf o ysgolion, mae'r arweinydd pwnc yn darparu cymorth a her addas ar gyfer cydweithwyr sy'n addysgu'r pwnc. Mae'r rhan fwyaf o arweinwyr yn frwdfrydig ynglŷn â'r pwnc ac maent yn gweithio'n dda gyda staff eraill i wella darpariaeth ar gyfer addysg grefyddol yn eu hysgol. Fodd bynnag, yn yr ysgolion prin lle nad oes gan arweinwyr pwnc wybodaeth helaeth am ystod eang o grefyddau, mae eu gallu i gynorthwyo a herio staff eraill yn gyfyngedig. Yn ychwanegol, nid yw arweinwyr pwnc yn herio staff yn ddigon da ynglŷn â'r safonau a gyflawnir gan ddisgyblion, yn enwedig y rhai mwy abl.

### Cyfnod allweddol 3

- 83 Bron ym mhob ysgol, mae arweinwyr pwnc yn monitro safonau a darpariaeth mewn addysg grefyddol bob blwyddyn neu bob dwy flynedd fel rhan o gylch monitro ac arfarnu ysgol gyfan. Mae arweinwyr yn ymgymryd ag ystod o weithgareddau monitro addas, gan gynnwys craffu ar waith disgyblion, arsylwadau gwersi a theithiau dysgu. Yn y mwyafrif o ysgolion, mae athrawon yn siarad â disgyblion fel rhan o'r broses hon i gael eu barn ar y pwnc. Mae hyn yn cynnwys darganfod beth hoffai disgyblion ei ddysgu. Mae arweinwyr hefyd yn monitro'r cynnydd y mae disgyblion yn ei wneud trwy ddadansoddi data olrhain mewnol ar ddisgyblion. Yn y mwyafrif o ysgolion, mae aelodau o uwch dîm arweinyddiaeth yr ysgol hefyd yn cymedroli'r barnau y mae'r athrawon pwnc yn eu llunio trwy graffu ar safonau addysgu a dysgu hefyd. O ganlyniad, yn yr ysgolion hyn, mae barnau ar safonau disgyblion yn gadarn.

- 84 Bron ym mhob ysgol, mae'r arweinydd pwnc ar gyfer addysg grefyddol, ar ôl ymgynghori ag athrawon pwnc, yn llunio adroddiad hunanarfarnu a chynllun gweithredu blynyddol. Yn y rhan fwyaf o ysgolion, mae cysylltiad clir rhwng deilliannau gweithgareddau monitro a blaenoriaethau ar gyfer gwella yn y cynllun gwella. Mewn lleiafrif o ysgolion, fodd bynnag, nid yw ansawdd yr hunanarfarnu yn ddigon da. Er enghraifft, mae arweinwyr yn seilio eu barnau ar ystod gyfyng o dystiolaeth, ac nid ydynt yn canolbwyntio ar effaith camau gweithredu yn ddigon da.
- 85 Mae CBAC yn cynnig hyfforddiant i athrawon Blwyddyn 9 sy'n addysgu'r maes llafur TGAU. Fodd bynnag, heblaw'r cyrsiau hyn, ychydig iawn o gyfleoedd dysgu proffesiynol sy'n benodol i bwnc a geir ar gyfer athrawon addysg grefyddol.
- 86 Mewn lleiafrif o ysgolion yn unig y mae athrawon addysg grefyddol yn cymryd rhan mewn unrhyw weithio diweddar neu ystyrion rhwng ysgolion sy'n cefnogi gwelliannau mewn addysgu a dysgu yn y pwnc. Yn yr ysgolion hyn, mae athrawon addysg grefyddol yn rhan o rwydwaith arfer broffesiynol y consortiwm rhanbarthol neu maent yn mynychu cyfarfodydd fforwm addysg grefyddol yr awdurdod lleol yn rheolaidd. Mae'r cyfarfodydd hyn yn rhoi cyfleoedd i athrawon rannu arfer orau yn ogystal â chynnig cymorth ac arweiniad iddynt.
- 87 Bron ym mhob ysgol, mae'r arweinydd pwnc yn darparu lefel addas o gymorth ar gyfer cydweithwyr sy'n addysgu addysg grefyddol trwy gyfarfodydd ffurfiol ac yn anffurfiol, yn enwedig ar gyfer y rheiny nad ydynt yn arbenigwyr pwnc. Maent hefyd yn darparu ystod o adnoddau addas ar gyfer yr athrawon hyn i gefnogi eu haddysgu.

### Pontio

- 88 Ychydig iawn o waith pontio a geir rhwng ysgolion cynradd ac uwchradd sy'n canolbwyntio ar addysg grefyddol. Yn ychwanegol, ychydig iawn o drafodaeth a geir am addysg grefyddol rhwng ysgolion cynradd o fewn eu clwstwr, er enghraifft ar ba grefyddau y byddant yn eu hastudio. Yn yr un modd â phynciau di-graidd eraill, ychydig iawn o ysgolion cynradd ac uwchradd sy'n gweithio gyda'i gilydd i gyfnewid gwybodaeth am berfformiad am gyflawniad disgyblion mewn addysg grefyddol. Nid ydynt yn gweithio gyda'i gilydd i rannu gwybodaeth am eu cynlluniau gwaith addysg grefyddol na pha grefyddau sydd wedi cael eu haddysgu. O ganlyniad, mae disgyblion yn aml yn ailadrodd testunau a medrau addysg grefyddol yng nghyfnod allweddol 3 y gwnaethant eu dysgu yng nghyfnod allweddol 2.
- 89 Mewn rhai clystyrau ysgolion, mae athrawon addysg grefyddol arbenigol o ysgolion uwchradd wedi cynorthwyo cydweithwyr cynradd i addysgu agweddau ar addysg grefyddol ac wedi rhannu adnoddau. Mewn ychydig iawn o glystyrau, mae athrawon addysg grefyddol o ysgolion uwchradd yn addysgu gwersi addysg grefyddol i ddisgyblion cynradd o bryd i'w gilydd. Yn ychwanegol, pan fydd disgyblion yn ymweld ag ysgolion uwchradd ar ddiwrnodau pontio, mewn rhai clystyrau ysgolion, cânt wers addysg grefyddol o bryd i'w gilydd. Fodd bynnag, nid yw'r trefniadau hyn yn nodwedd reolaidd o waith pontio o fewn y clystyrau hyn o ysgolion.

## Atal

- 90 Yn y rhan fwyaf o ysgolion, mae gan arweinwyr ddealltwriaeth gadarn o'u rôl a'u cyfrifoldebau a amlinellir yn y ddyletswydd Atal (Llywodraeth EM, 2015) o dan Ddeddf Gwrthderfysgaeth a Diogelwch 2015 (Prydain Fawr, 2015). Mae llawer o arweinwyr yn cydnabod pa mor bwysig yw gwersi addysg grefyddol o ran cyfrannu at yr agenda hon.
- 91 Mewn ardaloedd trefol mwy, mae bron pob un o'r athrawon addysg grefyddol wedi mynychu cyrsiau Atal lleol i roi hyfforddiant trylwyr iawn iddynt ar sut i adnabod arwyddion posibl o radicaleiddio ac eithafiaeth a delio â phryderon. Mae rhai ysgolion wedi cyfeirio pryderon am ddisgyblion unigol at y panel lleol perthnasol i'w hystyried. Er enghraifft, mewn un ysgol uwchradd, roedd athrawes addysg grefyddol yn pryderu am sylw a wnaeth disgybl mewn gwrs. Yn dilyn trafodaeth bellach â'u hathro amddiffyn plant dynodedig, gwnaeth yr ysgol gyfeiriad yn unol â'u polisi diogelu.
- 92 Yn y rhan fwyaf o Gymru, fodd bynnag, uwch arweinwyr yn unig sydd wedi cael hyfforddiant am Atal, a'u rôl nhw yw lledaenu'r wybodaeth ymhlith aelodau eraill o staff. Mewn ychydig iawn o ysgolion, nid yw aelodau o staff yn ymwybodol o Atal.
- 93 Mewn rhai ysgolion, nid yw arweinwyr yn deall eu rôl yn llawn ac nid ydynt yn ystyried bod hyn yn berthnasol nac yn fygythiad i'w hysgol a'r ardal gyfagos. Mae'r diffyg sylw hwn i Atal yn golygu y gallai staff yn yr ysgolion hyn, gan gynnwys athrawon addysg grefyddol, golli cyfle i nodi a mynd i'r afael â phryderon cynnar am ddisgybl neu ymddygiad unigolion y tu allan i'r ysgol sy'n cael cyswllt â disgybl.
- 94 Bron ym mhob ysgol, mae gan arweinwyr weithdrefnau effeithiol ar waith i fonitro siaradwyr allanol. Yn y rhan fwyaf o ysgolion, mae arweinwyr yn gwirio siaradwyr cyn eu hymweliadau, ac yn yr arfer orau, mae'n ofynnol i ymwelwyr drafod a chytuno ar union gynnwys eu sgwrs gydag uwch aelod o staff. Mae o leiaf un aelod o staff fel arfer yn aros yn yr ystafell pan fydd ymwelwyr yn siarad â dosbarthiadau neu'n arwain addoli ar y cyd. Mewn rhai ysgolion, mae arweinwyr pwnc yn adrodd am ostyngiad nodedig yn nifer y bobl sydd wedi ymweld â'r ysgol dros y blynyddoedd diwethaf, gan fod arweinwyr yn fwy ystyriol o risgiau posibl.
- 95 Mae'r rhan fwyaf o ysgolion yn rhoi cyfleoedd priodol i ddisgyblion siarad am ddigwyddiadau yn gysylltiedig â therfysgaeth, fel arfer yn y dosbarth. Mewn llawer o ysgolion, mae arweinwyr yn myfyrio ar ddigwyddiadau o'r fath mewn addoli ar y cyd hefyd, pan fo'n briodol, sy'n cefnogi gwaith mewn addysg grefyddol. Fodd bynnag, nid oes gan athrawon addysg grefyddol mewn rhai ysgolion hyder i ymdrin â thrafodaethau dosbarth am y materion sensitif hyn. Er enghraifft, mewn un ysgol gynradd, adeg y bomio ym Manceinion yn 2017, roedd athrawon wedi bwriadu addysgu uned waith ar Islam. Penderfynodd y rhan fwyaf o athrawon cyfnod allweddol 2 beidio ag addysgu'r uned yn unol â'r bwriad gan nad oeddent yn siŵr sut i'w chyflwyno yn sensitif ac yn briodol.
- 96 Mae'r rhan fwyaf o ysgolion yn cynnal asesiadau risg priodol cyn mynd â disgyblion i ymweld â mannau addoli.



## Her a chymorth allanol

- 97 Ychydig o ysgolion cynradd yn unig sy'n cael cymorth neu her yn benodol ar gyfer addysg grefyddol gan awdurdodau lleol neu gonsortia rhanbarthol. Yn unol â phynciau di-graidd eraill, nid yw ymgynghorwyr her yn trafod safonau a darpariaeth ar gyfer addysg grefyddol yn systematig, ac nid ydynt yn gofyn am unrhyw ddata.

Cafodd staff mewn un ysgol gynradd gymorth defnyddiol gan eu consortiwm rhanbarthol i'w helpu i ddiwygio eu cynllun gwaith addysg grefyddol. Ymwelodd ymgynghorwyr o'r consortiwm â'r ysgol am ddeuddydd i siarad â staff ac adolygu'r cynllun gwaith presennol. Wedyn, fe wnaethant gynorthwyo arweinydd pwnc yr ysgol i ddatblygu cynllun gwaith newydd i adlewyrchu cyd-destun yr ysgol, gan ddefnyddio'r maes llafur a gytunwyd yn lleol fel y man cychwyn.

- 98 Mae'r rhan fwyaf o benaethiaid ysgolion cynradd yn ymwybodol o'r CYSAG lleol ond maent yn ansicr ynglŷn â'i rôl a'i ddiben. Mewn lleiafrif o ysgolion, caiff arweinwyr arweiniad defnyddiol trwy negeseuon e-bost gan y CYSAG lleol. Yn benodol, mae rhai CYSAGau yn rhoi rhestr i ysgolion o leoedd addoli cymeradwy i ymweld â nhw.
- 99 Lleiafrif o ysgolion uwchradd yn unig sy'n cael unrhyw gymorth allanol gan yr awdurdod lleol neu'r consortiwm rhanbarthol. Mewn consortia lle cynhelir cyfarfodydd rheolaidd i arweinwyr pwnc rannu adnoddau a datblygu cynlluniau gwaith, dywed athrawon fod y cyfarfodydd hyn yn eu helpu i wella arfer yn eu hysgol. Yn yr ysgolion prin lle mae athrawon yn rhan o'r CYSAG lleol, cânt y wybodaeth fwyaf cyfoes am waith y grŵp. Fodd bynnag, mae athrawon mewn lleiafrif o ysgolion yn gwneud ychydig iawn o ddefnydd o'r wybodaeth a ddarperir gan eu CYSAG lleol.
- 100 Mae bron pob un o'r CYSAGau yn cynnig cymorth i ysgolion fynd i'r afael ag argymhellion sy'n ymwneud ag addysg grefyddol yn dilyn arolygiad Estyn.

Mae un CYSAG yn cynnig cyngor dros y ffôn i athrawon gan eu hymgyngorydd proffesiynol ar gyfer addysg grefyddol. Mae'r CYSAG yn darparu rhestr o gysylltiadau ar gyfer ysgolion sy'n dymuno ymweld â mannau addoli neu wahodd aelodau o gymunedau ffydd i ysgolion. Mae aelodau o'r CYSAG wedi sefydlu gwefan o fewn gwefan yr awdurdod lleol lle gall ysgolion fynd at ddogfennau, gwybodaeth ac arweiniad statudol am addysg grefyddol ac addoli ar y cyd. Maent yn gweithio'n agos â gwasanaeth lleiafrifoedd ethnig yr awdurdod lleol sydd wedi creu 'llwybr ffydd' o gwmpas yr ardal i gynorthwyo ysgolion â'u hymweliadau a'u hadnoddau ysgol sy'n cysylltu'n agos â'u gwaith nhw a gwaith CYSAG. Mae aelodau o'r CYSAG yn annog ysgolion i gyflwyno erthyglau i'r cyhoeddiad, 'RE News', i rannu arfer dda. Mae cynrychiolwyr athrawon a phenaethiaid ar y CYSAG yn adrodd yn ôl i'r staff yn eu hysgol hefyd ac yn tynnu eu sylw at unrhyw broblemau, pryderon neu faterion o ddiddordeb.

## Atodiad 1: Cwestiynau ar gyfer darparwyr

Fel man cychwyn ar gyfer adolygu arfer bresennol mewn addysg grefyddol, gall ysgolion ddefnyddio'r cwestiynau canlynol fel rhan o'u hunanarfarniad:

### Safonau

- A ydym ni'n gwybod pa safonau y mae disgyblion yn eu cyflawni mewn addysg grefyddol?
- A ydym ni'n gwybod bod disgyblion mwy abl yn cyflawni cystal ag y gallent?
- A ydym ni'n gwybod bod disgyblion o bob gallu yn cyflawni safonau tebyg i bynciau eraill mewn addysg grefyddol?

### Darpariaeth

- A ydym ni'n sicrhau nad ydym yn ailadrodd medrau a thestunau yng nghyfnod allweddol 3 y mae disgyblion eisoes wedi'u cwmpasu yng nghyfnod allweddol 2?
- A ydym ni'n sicrhau bod profiadau dysgu yn herio'r holl ddisgyblion, gan gynnwys y rhai mwy abl?
- A ydym ni'n cynllunio cyfleoedd ystyrion i ddisgyblion ddefnyddio eu medrau llythrennedd, rhifedd a TGCh mewn gwersi addysg grefyddol?
- A ydym ni'n defnyddio ymweliadau ac ymwelwyr i wella'r cwricwlwm yn ddigon da?
- A ydym ni'n defnyddio ystod eang o ddulliau addysgu sy'n ennyn diddordeb yr holl ddisgyblion yn effeithiol?
- A oes gennym ni ddisgwyliadau uchel o'r holl ddysgwyr, yn enwedig y rhai mwy abl?
- A ydym ni'n rhoi cyfleoedd i ddisgyblion o wahanol ffydd rannu eu profiadau â disgyblion eraill?
- A ydym ni'n sicrhau bod disgyblion yn gwybod sut bydd gwersi addysg grefyddol yn eu helpu i fod yn ddinasyddion moesegol wybodus yng Nghymru a'r byd?
- A ydym ni'n rhoi adborth llafar ac ysgrifenedig effeithiol i ddisgyblion sy'n mynd i'r afael ag addysg grefyddol a medrau eraill?

### Arweinyddiaeth

- A ydym ni'n monitro'r safonau a gyflawnir gan ddisgyblion mewn addysg grefyddol yn ogystal â darpariaeth?

- A oes gennym ni brosesau ar waith i lunio barnau cadarn ar y safonau a gyflawnir gan ddisgyblion?
- A ydym ni'n seilio ein barnau ar ystod eang o dystiolaeth uniongyrchol?
- A ydym ni'n gwrando ar ddysgwyr yn ddigon da?
- A yw ein hadroddiad hunanarfarnu a'n cynllun gweithredu yn ymwneud â gwella safonau disgyblion yn ogystal â darpariaeth ac arweinyddiaeth?
- A ydym ni'n darparu cyfleoedd dysgu proffesiynol addas i staff neu gyfleoedd i staff gydweithio â phobl eraill?
- A ydym ni'n trafod safonau addysg grefyddol a darpariaeth ar ei chyfer o fewn ein clwstrwr o ysgolion?
- A ydym ni'n arfarnu ein cwricwlwm i baratoi ar gyfer datblygu a gweithredu maes dysgu newydd y dyniaethau?
- A ydym ni'n sicrhau bod pob aelod o staff, gan gynnwys staff cyflenwi ac aelodau newydd o staff, yn gwbl ymwybodol o'u cyfrifoldebau o dan y ddyletswydd Atal?



## Atodiad 2: Sail y dystiolaeth

Mae'r canfyddiadau a'r argymhellion yn yr adroddiad hwn yn defnyddio tystiolaeth uniongyrchol o 47 o ysgolion:

- ymweliadau â 12 ysgol gynradd a naw ysgol uwchradd
- cyfweiliadau dros y ffôn gydag arweinwyr mewn saith ysgol gynradd a phum ysgol uwchradd
- gwybodaeth o 13 arolygiad ysgol gynradd yn ystod tymor yr hydref 2017 lle roedd addysg grefyddol yn ffocws thematig ychwanegol
- ymatebion i'r holiadur gan bob un o'r 22 CYSAG

Mae'r detholiad o ysgolion yr ymwelwyd â nhw neu a ffoiniwyd yn ystyried amrywiaeth o ran lleoliad daearyddol, cefndir economaidd gymdeithasol, maint yr ysgol a chyd-destunau ieithyddol. Mae'r detholiad hefyd yn cynnwys nifer fach o ysgolion arloesi.

Roedd yr ymweliadau'n cynnwys:

- cyfweiliadau â phenaethiaid ac arweinwyr pwnc
- arsylwadau gwersi a theithiau dysgu
- trafodaethau gyda disgyblion â'u gwaith
- craffu ar waith disgyblion
- craffu ar ddogfennau'r ysgol, gan gynnwys, er enghraifft, polisiau, cynlluniau gwaith, adroddiadau hunanarfarnu a chynlluniau gweithredu, portffolios gwaith disgyblion, cofnodion hyfforddiant a data monitro

### Rhestr o ysgolion a gyfweilwyd, yr ymwelwyd â nhw neu a arolygwyd

#### Ysgolion yr ymwelwyd â nhw

Ysgol Awel y Mynydd, Conwy  
 Ysgol Bro Dinefwr, Sir Gaerfyrddin  
 Ysgol Dinas Brân, Sir Ddinbych  
 Ysgol Gyfun Dŵr-y-Felin, Castell-nedd Port Talbot  
 Ysgol Gyfun Treorci, Rhondda Cynon Taf  
 Ysgol Gyfun y Bont-faen, Bro Morgannwg  
 Ysgol Gynradd Albany, Caerdydd  
 Ysgol Gynradd Cwrt Rawlin, Caerffili  
 Ysgol Gynradd Llanfair, Sir Ddinbych  
 Ysgol Gynradd Llanidloes, Powys  
 Ysgol Gynradd Moorland, Caerdydd  
 Ysgol Gynradd Palmerston, Bro Morgannwg  
 Ysgol Gynradd Parc Y Bont, Ynys Môn  
 Ysgol Gynradd Penygawsi, Rhondda Cynon Taf  
 Ysgol Gynradd Plasmarl, Abertawe  
 Ysgol Gynradd Victoria, Wreccsam  
 Ysgol Pentrehafod, Abertawe

Ysgol Santes Tudful, Merthyr Tudful  
Ysgol Tryfan, Gwynedd  
Ysgol Uwchradd Argoed, Sir y Fflint  
Ysgol Uwchradd Cathays, Caerdydd

### **Ysgolion a ffofiwyd**

Ysgol Bod Alaw, Conwy  
Ysgol Bryn Gwalia, Sir y Fflint  
Ysgol Brynrefail, Gwynedd  
Ysgol Gyfun Gwynllyw, Torfaen  
Ysgol Gyfun Stanwell, Bro Morgannwg  
Ysgol Gyfun y Coed-duon, Caerffili  
Ysgol Gynradd Drenewydd Gelli-farch, Sir Fynwy  
Ysgol Gynradd Parc Cyfarthfa, Merthyr Tudful  
Ysgol Gynradd Ringland, Casnewydd  
Ysgol Iau Llangewydd, Pen-y-bont ar Ogwr  
Ysgol Maenclochog, Sir Benfro  
Ysgol Sefydledig Brynmawr, Blaenau Gwent

### **Ysgolion a arolygwyd**

Ysgol Baladeulyn, Gwynedd  
Ysgol Bro Siôn Cwilt, Ceredigion  
Ysgol Gynradd Creunant, Castell-nedd Port Talbot  
Ysgol Gynradd Darran Park, Rhondda Cynon Taf  
Ysgol Gynradd Franksbridge, Powys  
Ysgol Gynradd Gymunedol Rhosymedre, Wrecsam  
Ysgol Gynradd Gymysg Hendy, Sir Gaerfyrddin  
Ysgol Gynradd Penrhys, Rhondda Cynon Taf  
Ysgol Gynradd Penysarn, Ynys Môn  
Ysgol Gynradd Sant Illtyd, Blaenau Gwent  
Ysgol Sarn Bach, Gwynedd  
Ysgol Y Berllan Deg, Caerdydd  
Ysgol y Faenol, Sir Ddinbych

## Atodiad 3: Astudiaethau achos

### Astudiaeth achos 1: Ysgol Gyfun Dŵr-y-Felin: Datblygu dysgwyr uchelgeisiol a medrus sy'n entrepreneuriaidd a chreadigol yn eu dysgu.

#### Gwybodaeth am yr ysgol

Ysgol gyfun fawr gymysg 11-16 cyfrwng Saesneg yng Nghastell-nedd Port Talbot yw Ysgol Gyfun Dŵr-y-Felin. Mae ganddi 1,134 o ddisgyblion ar y gofrestr. Mae tua 14% o ddisgyblion yn byw yn y 20% o'r ardaloedd mwyaf difreintiedig yng Nghymru, ac mae tua 18% o ddisgyblion yn gymwys am brydau ysgol am ddim. Mae'r rhan fwyaf o ddisgyblion o gefndiroedd gwyn Prydeinig ac ychydig iawn ohonynt sydd o grwpiau ethnig lleiafrifol. Mae gan ryw 26% o ddisgyblion anghenion dysgu ychwanegol, sydd ychydig uwchlaw'r cyfartaledd cenedlaethol.

Mae'r ysgol yn 'ysgol arloesi dysgu proffesiynol' ar hyn o bryd. Mae datganiad cenhadaeth yr ysgol yn cyd-fynd â phedwar diben y cwricwlwm i Gymru.

#### Cyd-destun a chefnidir yr arfer effeithiol

Mae'r adran addysg grefyddol yn Ysgol Gyfun Dŵr-y-Felin yn adran flaengar sy'n ceisio arloesi yn ei dulliau addysgu yn barhaus er mwyn gwella profiadau dysgu'r disgyblion. Yng nghynllun datblygu'r adran, nododd arweinwyr fod angen cefnogi nod yr ysgol i ddatblygu dysgwyr uchelgeisiol a medrus sy'n entrepreneuriaidd a chreadigol yn eu dysgu. Yn dilyn ymgynghori â phob aelod o staff yn yr adran, penderfynodd yr arweinwyr roi ymreolaeth i'r disgyblion gynllunio a chreu cyfres o wersi ar thema benodol. Cynlluniwyd y dull hwn i alluogi diddordebau a syniadau'r disgyblion i fod yn ganolog i'w dysgu, gan roi cyfrifoldeb iddynt am yrru eu cynnydd eu hunain ymlaen a datblygu medrau ar gyfer dysgu gydol oes.

#### Disgrifiad o'r gweithgaredd/strategaeth

Annog, cymell ac ymgysylltu â disgyblion trwy addysgu a dysgu effeithiol sydd wrth wraidd cynllunio cwricwlwm yr ysgol. Yn ystod tymor yr hydref 2017, ffocws allweddol yr adran addysg grefyddol oedd darparu cydbwysedd lle caiff datblygu medrau ei gynorthwyo trwy gynnwys pwnc a'i gefnogi gan brofiadau dysgu dilys.

I ddechrau'r prosiect, rhoddodd athrawon deitl y ffocws thematig i ddisgyblion yn seiliedig ar 'Arwyr a Dihirod' a'r gofyniad am ganlyniad asesedig ar ddiwedd yr ymweliad. Yn dilyn hyn, fe wnaeth athrawon roi disgyblion mewn grwpiau gallu cymysg a chymysg o ran rhywedd i benderfynu ar weledigaeth ar gyfer eu canlyniad. Dewiswyd y grwpiau gan yr athro ar sail herio disgyblion i weithio gydag amrywiaeth o wahanol

ddisgyblion. Yn eu grwpiau, bu disgyblion yn trafod y medrau y byddai eu hangen arnynt i gwblhau'r dasg. Fe wnaethant gytuno ar feini prawf llwyddiant ar gyfer yr asesiad hefyd, i'w cynorthwyo i gyflawni eu canlyniad. Trwy ymchwil annibynnol, canolbwyntiodd bob grŵp ar agwedd wahanol o fewn y thema, gan edrych ar bobl sydd â chefnidir crefyddol ac sydd wedi gwneud pethau arwrol neu a ddaeth yn fwy arwrol o ganlyniad i dröedigaeth grefyddol. Roedd hyn yn gweddu i ddiddordeb y disgyblion a llwyddodd i gadw eu cymhelliant i ddysgu. Dewisodd disgyblion astudio Martin Luther King Jnr., Nicky Cruz a Stanley Williams. Hefyd, dewisodd pob aelod o'r grŵp eu rolau eu hunain, sef arweinydd, ymchwilydd, trefnydd, arbenigwr TGCh, datblygwr adnoddau a holwr. Roedd pob rôl yn gweddu i ddiddordebau'r disgybl unigol. Rhoddodd yr athrawon gyfle i ddisgyblion ddangos eu dealltwriaeth trwy ofyn iddynt gwblhau ateb cytbwys ac arfarnol a oedd yn ymgorffori cynnwys crefyddol yn ogystal ag asesu eu medrau arfarnol a dadansoddol. Dechreuodd pob gwern gyda'r athro yn galw i gof wersi blaenorol trwy ddefnyddio cwestiynau treiddgar. Arfarnodd disgyblion y medrau blaenorol yr oeddent wedi'u datblygu, ac wedyn, dewison nhw yn annibynnol fedrau y byddent yn canolbwyntio arnynt am y wers benodol honno a oedd yn cefnogi eu meini prawf llwyddiant.

Hwylusodd yr athrawon y dysgu trwy awgrymu a thrafod strategaethau ymhlith grwpiau a thrwy sesiynau llawn defnyddiol. Bu disgyblion yn cydweithio ac roedd grwpiau yn gystadleuol ymhlith ei gilydd wrth iddynt ymdrechu i gyflawni'r canlyniad gorau.

Trwy gydol y tymor, roedd cymhelliant, brwdfrydedd ac ymgysylltiad gan yr holl ddisgyblion yn rhagorol ac awgrymodd adborth y disgyblion mai'r dull ymreolaethol ac annibynnol yw'r hyn roeddent yn ei fwynhau fwyaf ynglŷn â'r dysgu.

### **Effaith ar ddarpariaeth a safonau**

Y newid mwyaf a welodd athrawon oedd cyfranogiad gwell disgyblion mewn addysg grefyddol o gymharu â dull mwy penodol o ddysgu. Enillodd disgyblion fwy o wybodaeth hefyd am gredoau, dysgeidiaethau ac arferion crefyddol a'r berthynas rhwng credoau pobl a'u gweithredoedd, na mewn blynyddoedd blaenorol. Rhoddodd athrawon gyfle i ddisgyblion arfarnu'r hyn yr oeddent wedi'i gael o'r profiad. Y prif ganlyniad oedd eu bod yn hoffi'r cyfle i ddewis sut maent yn dysgu mewn gwersi addysg grefyddol a'r ffaith fod mwy o gyfle i weithio'n annibynnol, gan ddefnyddio amrywiaeth o ffynonellau gwybodus er mwyn cyflwyno eu tystiolaeth.

Yn dilyn y dull hwn, rhoddodd athrawon gyfle wedyn i ddisgyblion ddewis eu testun am y tymor nesaf a'u galluogi i awgrymu syniadau ar gyfer gyrru eu dysgu ymlaen ymhellach. Mae'r ysgol yn bwriadu ymestyn y dull hwn o ddysgu yn y dyfodol.

## **Astudiaeth achos 2: Ysgol Gynradd Plasmarl: Datblygu medrau addysg grefyddol gan ddefnyddio cyd-destunau go iawn**

### **Gwybodaeth am yr ysgol**

Mae Ysgol Gynradd Plasmarl yn Abertawe. Mae gan yr ysgol 164 o ddisgyblion, gan gynnwys 29 o ddisgyblion rhan-amser yn y dosbarth meithrin. Mae tua 45% o ddisgyblion yn gymwys am brydau ysgol am ddim. Mae hyn ymhell uwchlaw'r cyfartaledd cenedlaethol. Mae Saesneg yn iaith ychwanegol i ryw 17% o ddisgyblion. Mae'r ysgol yn nodi bod gan ryw 49% o ddisgyblion anghenion dysgu ychwanegol. Mae hyn yn uwch na'r cyfartaledd cenedlaethol.

### **Cyd-destun a chefnidir yr arfer ddiddorol**

Roedd uwch arweinwyr am sicrhau bod y cwricwlwm yn datblygu medrau llythrennedd a TGCh disgyblion ar draws maes dysgu a phrofiad y dyniaethau, a darparu cyd-destunau ysgogol a go iawn y gall disgyblion ddatblygu a chymhwyso eu dysgu ynddynt. Nod athrawon yw cymhwyso'r egwyddorion addysgegol a nodwyd yn Dyfodol Llwyddiannus wrth gynllunio eu haddysgu a'u dysgu, i sicrhau bod y gweithgareddau'n ymwneud yn uniongyrchol â phedwar diben y cwricwlwm newydd.

### **Disgrifiad o'r gweithgaredd/strategaeth**

Mae athrawon yn deall pwysigrwydd datblygu medrau disgyblion yng nghyd-destun cynnwys pwnc y dyniaethau. O ganlyniad, mae'r ysgol yn gwerthfawrogi'r angen am gyd-destun perthnasol i ddatblygu medrau o'r fath ynddo, gan alluogi disgyblion i wneud cysylltiadau rhwng eu dysgu eu hunain a'r byd go iawn.

Mae'r dull hwn yn seiliedig ar yr athroniaeth y dylai disgyblion dderbyn cwricwlwm eang a chreadigol sy'n datblygu eu medrau (pynciol a thrawsgwricwlaidd), cysyniadau, gwybodaeth a dealltwriaeth.

Yn eu gwrs addysg grefyddol, bu disgyblion yn trafod materion yn Myanmar gan ddefnyddio gwybodaeth yr oeddent wedi ei chlywed yn y newyddion. Cododd y wers lawer o gwestiynau a anogodd y disgyblion i feddwl yn greadigol. Roedd disgyblion yn awyddus i ddysgu mwy ac eisiau rhannu mwy o wybodaeth. Penderfynodd yr athro a'r disgyblion ganolbwyntio ar argyfwng Myanmar yn ystod amser athroniaeth a myfyrio.

Trefnodd yr athrawes amrywiaeth o weithgareddau llythrennedd, gan gynnwys ysgrifennu cytundebau heddwch, cymharu Islam a Bwdhaeth a defnyddio gridiau meddwl wrth edrych ar ffotograffau. O ganlyniad i gyfleoedd ymchwil effeithiol, llwyddodd disgyblion i gyfuno amrywiaeth o destun, delwedd, sain, animeiddiad a fideo yn annibynnol i gynhyrchu cyflwyniad amlgyfrwng ar y cyd. Fe wnaethant gyflwyno eu gwaith i ddisgyblion eraill yng nghyfnod allweddol 2. Darparodd y gweithgaredd hwn gynulleidfa go iawn, a diben ar gyfer dysgu'r disgyblion.

Sicrhodd y gweithgareddau fod y disgyblion yn gallu elwa ar wybodaeth ddilys, o ansawdd da o ystod o ffynonellau i ymchwilio i Islam a Bwdhaeth, gan roi dealltwriaeth well iddynt o'r gwerthoedd a'r egwyddorion a arddelir

gan y ddwy grefydd. O ganlyniad, dylanwadodd hyn ar ddysgu gartref, gan fod disgyblion wedi eu cymhell i wyllo'r newyddion ac ymddiddori mewn materion cyfoes ynghlŷn â datblygiadau yn Myanmar.

Deilliodd cyfleoedd i ddisgyblion fynegi eu safbwyntiau o drafodaethau am y gwleidydd Aung San Suu Kyi. Bu'r disgyblion yn trafod y pryder cyffredinol am ei diffyg gweithredu wrth ddelio â dioddefaint poblogaeth y Rohingya Mwslimaidd yn Myanmar.

Mae'r ysgol yn datblygu'r dull hwn ar draws yr holl feysydd dysgu a phrofiad erbyn hyn, ac mae'n nodi cyfleoedd dysgu rhwng y gwahanol feysydd dysgu a phrofiad.

### **Effaith ar ddarpariaeth a safonau**

O ganlyniad i'r dull hwn o ddysgu, mae'r ysgol wedi sylwi bod llawer o ddisgyblion wedi magu hyder wrth weithio gyda'u cyfoedion. Mae llawer o ddisgyblion wedi gwella eu medrau datrys problemau mewn gwersi addysg grefyddol trwy drafod a myfyrio. Mae llawer o ddisgyblion yn gwneud cynnydd cryf, gan alw gwybodaeth flaenorol i gof yn effeithiol a chymhwyso'r wybodaeth hon i gefnogi eu barn a'u safbwyntiau. Mae'r dull hwn o ddysgu wedi helpu creu disgyblion ymholgar a brwdfrydig sy'n cymryd mwy o gyfrifoldeb am eu dysgu. Yn ychwanegol, mae gan lawer o ddisgyblion wybodaeth gryfach am Islam a Bwdhaeth a gwerthfawrogiad gwell o'r modd y mae credoau yn ysgogi ymddygiad.

Mae staff yn Ysgol Gynradd Plasmarl wedi rhannu'r arfer hon â sawl ysgol arall. Mae'r pennaeth a'r dirprwy bennaeth wedi cymryd rhan mewn hyfforddiant HMS ac wedi rhannu agweddau ar y gwaith gyda grŵp staff o ysgol mewn clwstwr gwahanol i'w clwstwr nhw eu hunain.

## Geirfa

<b>CPA</b>	Cynllunio, paratoi ac asesu. Hawl athrawon i amser digyswllt. Mae rhywun arall yn addysgu ei ddosbarth/dosbarth yn ystod yr amser hwn.
<b>CYSAG</b>	Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol. Mae CYSAGau yn gyfrifol yn gyfreithiol am gynghori awdurdodau lleol ar addysg grefyddol ac addoli ar y cyd. Rhaid i bob awdurdod lleol gael CYSAG.
<b>Dyletswydd Atal</b>	Y Ddyletswydd Atal yw'r ddyletswydd yn Neddf Gwrthderfysgaeth a Diogelwch 2015 sydd ar awdurdodau penodol, wrth arfer eu swyddogaethau, i roi ystyriaeth briodol i'r angen i atal pobl rhag cael eu denu i derfysgaeth.
<b>Fframwaith Llythrennedd a Rhifedd (FfLIRh)</b>	Fframwaith medrau yw hwn a ddatblygwyd gan Lywodraeth Cymru. Daeth yn statudol mewn ysgolion o fis Medi 2013. Mae wedi'i gynllunio i helpu athrawon i ymgorffori llythrennedd a rhifedd ym mhob maes pwnc.
<b>MDPh</b>	Maes dysgu a phrofiad. Mae chwe MDPh yn y Cwricwlwm newydd i Gymru, fel y nodir yn Dyfodol Llwyddiannus.
<b>Pedwar Diben Craidd</b>	Mae Dyfodol Llwyddiannus (Donaldson, 2015) yn nodi'r angen am ddibenion cyffredin sy'n treiddio trwy'r cwricwlwm ac yn hyrwyddo dyheadau uchel a phenderfyniad i gyflawni. Y pedwar diben craidd hyn yw bod plant a phobl ifanc yn datblygu i fod: <ul style="list-style-type: none"> <li>• yn ddysgwyr uchelgeisiol, galluog, sy'n barod i ddysgu drwy gydol eu hoes</li> <li>• yn gyfranwyr mentrus, creadigol sy'n barod i chwarae eu rhan yn llawn yn eu bywyd a'u gwaith</li> <li>• yn ddinasyddion egwyddorol, gwybodus yng Nghymru a'r byd</li> <li>• yn unigolion iach, hyderus sy'n barod i fyw bywyd boddhaus gan wireddu eu dyheadau fel aelodau gwerthfawr o gymdeithas</li> </ul>
<b>Ysgolion arloesi</b>	Ysgolion sy'n gweithio gyda Llywodraeth Cymru ar hyn o bryd i ddatblygu ac arbrofi â chwricwlwm newydd i Gymru



**Niferoedd – meintiau a chyfrannau**

bron pob un =	gydag ychydig iawn o eithriadau
y rhan fwyaf =	90% neu fwy
llawer =	70% neu fwy
mwyafrif =	dros 60%
hanner =	50%
tua hanner =	yn agos at 50%
lleiafrif =	islaw 40%
ychydig =	islaw 20%
ychydig iawn =	llai na 10%



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Mae tudalen hwn yn fwriadol wag

<b>Cyngor Sir Ddinbych</b> <b>Cyngor Ymgynghorol Sefydlog Addysg Grefyddol</b> <b>(CYSAG)</b>		
Dyddiad y Cyfarfod:		26 Mehefin 2019
Eitem ar y Rhaglen:	<b>6</b>	Addysg Grefyddol yn Ysgol Dinas Bran.
<u><i>Cefndir yr Adroddiad:</i></u>		
Mae'r adroddiad yma'n darparu trosolwg o ddarpariaeth addysg grefyddol yn Ysgol Dinas Bran.		
<u><i>Pwrpas yr Adroddiad:</i></u>		
Rhoi gwybod i aelodau am y ddarpariaeth bresennol a chanlyniadau addysg grefyddol yn Ysgol Dinas Bran.		
<u><i>Argymhellion:</i></u>		
<ul style="list-style-type: none"><li>▪ Ystyried darpariaeth addysg grefyddol yn Ysgol Dinas Bran.</li><li>▪ Adolygu cynnydd a wnaed gan ddisgyblion yn Ysgol Dinas Bran</li></ul>		

Mae tudalen hwn yn fwriadol wag

<b>Cyngor Sir Ddinbych</b> <b>Cyngor Ymgynghorol Sefydlog Addysg Grefyddol</b> <b>(CYSAG)</b>		
Dyddiad y Cyfarfod:		26 Mehefin 2019
Eitem ar y Rhaglen:	<b>7</b>	Cwricwlwm Cymru
<u><i>Cefndir yr Adroddiad:</i></u>		
Mae'r adroddiad yn rhoi trosolwg o adran Dyniaethau yn y Cwricwlwm Cymru drafft newydd.		
<u><i>Pwrpas yr Adroddiad:</i></u>		
Rhoi gwybod i aelodau bod adran Dyniaethau yng Nghwricwlwm Cymru wedi'i gyhoeddi'n ddiweddar a'r goblygiadau ar gyfer CYSAG.		
<u><i>Argymhellion:</i></u>		
Bod gan aelodau well dealltwriaeth o rôl addysg grefyddol o fewn y Cwricwlwm Newydd ar gyfer Cymru.		
Ystyried sut y bydd y cwricwlwm Addysg Grefyddol newydd yn cael ei ddatblygu yn Sir Ddinbych.		

Mae tudalen hwn yn fwriadol wag

## **Mae Maes Dysgu a Phrofiad y Dyniaethau yn ymwneud â gofyn cwestiynau am y cyflwr dynol.**

Gan hynny, bydd astudio profiadau dynol yn y gorffennol a'r presennol, ar raddfeydd lleol, cenedlaethol a byd-eang, yn helpu dysgwyr i ateb y cwestiynau hynny, gan eu hannog i gyfrannu at eu cymunedau, dychmygu dyfodol posibl ac elwa ar ymdeimlad o berthyn.

Mae'r Dyniaethau yn cwmpasu daearyddiaeth, hanes, addysg grefyddol, astudiaethau busnes ac astudiaethau cymdeithasol. Mae'r disgyblaethau hyn yn rhannu llawer o themâu, cysyniadau a sgiliau trosglwyddadwy cyffredin, ac mae ganddynt eu corff eu hunain o wybodaeth a sgiliau hefyd. Yn yr un modd, gall dysgwyr ac athrawon gyfeirio at ddisgyblaethau ategol eraill, megis y clasuron, economeg, y gyfraith, athroniaeth, gwleidyddiaeth, seicoleg a chymdeithaseg, os a lle y bydd hynny'n briodol.

Bydd y Dyniaethau yn cynnig cyfleoedd i bob dysgwr ddysgu am ei dreftadaeth ac ymdeimlad o le drwy astudio ei gynefin a Chymru. Bydd yn hyrwyddo dealltwriaeth o'r ffordd y mae pobl Cymru, ei chymunedau, ei diwylliant, ei thirwedd, ei hadnoddau a'i diwydiannau yn ymwneud â gweddill y byd. Bydd hyrwyddo dealltwriaeth o'r amrywiaeth ethnig a diwylliannol yng Nghymru hefyd yn helpu dysgwyr i werthfawrogi i ba raddau y mae'n rhan o gymuned ryngwladol ehangach. O ganlyniad, bydd y Dyniaethau yn helpu dysgwyr i weld sut mae eu stori bersonol yn rhan o ddarlun ehangach o'r gorffennol a'r presennol.

Fel rhan o Faes Dysgu a Phrofiad y Dyniaethau, bydd dysgwyr yn ymholi ac yn ymchwilio; yn gwerthuso amrywiol fydolygon ac yn ffurfio eu dehongliadau eu hunain; yn mynd i'r afael â materion, gan gynnwys cynaliadwyedd a newid cymdeithasol; ac yn cael gwahoddiad i weithredu'n gymdeithasol mewn ymateb i'w dysgu. Bydd hyn yn helpu i ddatblygu gwydnwch dysgwyr, yn meithrin annibyniaeth ac yn gwella eu hunanhyder a'u hunanbarch. Bydd profiadau yn y Dyniaethau, yn yr ystafell ddosbarth a'r tu hwnt iddi, yn annog dysgwyr i fod yn uchelgeisiol ac i ddatrys problemau yn hyderus, gan sicrhau eu bod bob amser yn ystyried goblygiadau egwyddorol eu dewisiadau.

### **Cwricwlwm gweddnewidiol**

Mae'r Papur Gwyn Cenhadaeth ein [Cenedl: Cwricwlwm Gweddnewidiol](#) yn nodi'r cynigion deddfwriaethol manwl ar gyfer Cwricwlwm i Gymru 2022.

Y cynnig yw y bydd gofyn i leoliadau a ariennir nas cynhelir ac ysgolion ddarparu cwricwlwm eang a chytbwys sy'n bodloni pedwar diben y cwricwlwm ac sy'n cynnwys y chwe maes dysgu a phrofiad. Bydd dysgu Cymraeg, Saesneg, addysg grefyddol, addysg cydberthynas a rhywioldeb, a'r tri chyfrifoldeb trawsgwricwlaidd, sef llythrennedd, rhifedd a chymhwysedd digidol, i gyd yn ddyletswyddau statudol. Mae rhagor o wybodaeth ar sut y gall Maes Dysgu a Phrofiad y Dyniaethau gefnogi hyn yn adran 'Datblygu cwricwlwm eang a chytbwys' o'r ddogfen hon.

Bydd hawl gan leoliadau a ariennir nas cynhelir ac ysgolion i ddewis sut i gynllunio'u cwricwlwm ar lefel ysgol er mwyn cyflawni eu dyletswyddau cwricwlaidd. Fodd bynnag,

wrth arfer yr hawl honno, bydd rhaid iddynt roi sylw i ganllawiau statudol a gaiff eu cyhoeddi gan Weinidogion Cymru. Yn ymarferol, golyga hyn y dylent ddilyn y canllawiau statudol oni bai bod ganddynt reswm da i beidio.

Nod y canllawiau statudol hyn ar gyfer Maes Dysgu a Phrofiad y Dyniaethau, sy'n rhan o'r canllawiau statudol ehangach ar gyfer Cwricwlwm i Gymru 2022, yw rhoi fframwaith cenedlaethol y gall lleoliadau a ariennir nas cynhelir ac ysgolion ei ddefnyddio i ddatblygu eu cwricwlwm eu hunain. Ni fwriedir iddynt fod yn faes llafur hollgynhwysfawr, nac yn ganllaw ar gyfer trefnu amserlenni. Maent yn nodi:

- yr hyn y dylai lleoliadau a ariennir nas cynhelir ac ysgolion roi ystyriaeth iddo wrth lunio'u cwricwlwm, a sut y gellir ei strwythuro
- y disgwyliadau eang ar gyfer dysgwyr ar bob cam cynnydd ym Maes Dysgu a Phrofiad y Dyniaethau.

### **Cefnogi pedwar diben y cwricwlwm**

Mae Maes Dysgu a Phrofiad y Dyniaethau yn greiddiol o ran sicrhau bod dysgwyr yn dod yn **ddinasyddion egwyddorol, gwybodus yng Nghymru a'r byd** drwy fynd i'r afael â materion cyfoes a hanesyddol, archwilio profiadau dynol ar garreg eu drws a ledled y byd, ac ystyried gwahanol persbectifau. Gofynnir iddynt ystyried effaith eu gweithredoedd a gweithredoedd pobl eraill, a sut y caiff y gweithredoedd hyn eu llywio gan ddehongliadau o hawliau dynol, gwerthoedd, moeseg, safbwyntiau crefyddol ac anghrefyddol, ac athroniaethau. Drwy hyn, byddant yn dod i ddeall, parchu a herio amrywiaeth o fydolygon, gan wybod sut i arfer eu hawliau democrataidd a gwneud dewisiadau gwybodus, gan ddangos ymwybyddiaeth o bwysigrwydd dyfodol cynaliadwy i bawb.

Wrth iddynt archwilio eu hardal leol, Cymru a'r byd ehangach, yn y gorffennol a'r presennol, bydd dysgwyr yn sefydlu sail gadarn o wybodaeth a dealltwriaeth o gysyniadau daearyddol, hanesyddol, crefyddol, anghrefyddol, busnes, ac astudiaethau cymdeithasol. Yn ystod y broses hon, byddant yn dysgu gwahanol ddulliau ymholi, yn gwerthuso'r dystiolaeth y byddant yn ei chanfod, ac yn cymhwyso a chyfleu eu canfyddiadau yn effeithiol, a bydd hyn oll yn eu helpu i ddod yn **ddysgwyr uchelgeisiol, galluog sy'n barod i ddysgu drwy gydol eu hoes**.

Bydd dysgwyr yn cael y cyfleoedd i ddod yn **gyfranwyr mentrus, creadigol sy'n barod i chwarae eu rhan yn llawn yn eu bywyd a'u gwaith**, ynghyd â chyfleoedd i ddod yn ddinasyddion cyfrifol, wrth iddynt ymwneud yn feirniadol â heriau a chyfleoedd lleol, cenedlaethol a byd-eang o'r gorffennol a'r presennol, a cheisio dychmygu dyfodol posibl. Drwy hyn oll, fe'u hanogir i ystyried sut y gallant hwy eu hunain gymryd camau gweithredu cadarnhaol i wella bywydau pobl yn eu cynefin, yng Nghymru ac yn y byd ehangach.

Bydd gan ddysgwyr fan diogel i drafod a myfyrio a fydd yn rhoi amser iddynt ystyried eu persbectifau personol am faterion sy'n ymwneud â bydolygon crefyddol ac anghrefyddol, heriau egwyddorol a materion cynhwysiant cymdeithasol. Gofynnir hefyd iddynt ystyried y byd naturiol, yn lleol, ledled Cymru a thu hwnt, gan feithrin ynddynt ymdeimlad o le ac o les. Bydd y profiadau hyn yn helpu i ddatblygu **unigolion iach, hyderus sy'n barod i fyw bywyd**



**gan wireddu eu dyheadau fel aelodau gwerthfawr o gymdeithas yng Nghymru a'r byd ehangach.**

### **Y berthynas rhwng y datganiadau o'r hyn sy'n bwysig**

Dylai cwricwla ysgolion hyrwyddo dealltwriaeth drylwyr o'r datganiadau o'r hyn sy'n bwysig yn y Dyniaethau. Ni ddylid eu hystyried na'u haddysgu fel eitemau annibynnol: mae'r cynnwys, y cysyniadau a'r sgiliau a amlinellir ynddynt yn rhyng-gysylltiedig, gan roi pwyslais ar ddull gweithredu rhyngddisgyblaethol a safbwynt cyfannol o'r dyniaethau.

Mae'r datganiad cyntaf o'r hyn sy'n bwysig yn annog gweithgareddau ymholi a darganfod yn y Dyniaethau, ac mae'r ail yn annog dysgwyr i archwilio ac ystyried y modd y maent hwy ac eraill yn gweld, yn dehongli ac yn cynrychioli profiadau dynol. Mae'r trydydd a phedwerydd datganiad o'r hyn sy'n bwysig yn canolbwyntio ar agweddau allweddol dealltwriaeth yn y Dyniaethau, sef perthynas pobl â'r byd naturiol â'i gilydd. Mae'r datganiad olaf o'r hyn sy'n bwysig yn rhoi pwyslais newydd ar rôl yr unigolyn a'i ymateb i'r heriau a'r cyfleoedd sy'n wynebu dynoliaeth.

### **Cynnydd**

Mae'r datganiadau o'r hyn sy'n bwysig ym Maes Dysgu a Phrofiad y Dyniaethau yn cynnig ymagwedd gyfannol ac integredig. Mae pob datganiad o'r hyn sy'n bwysig yn cyfeirio at ddeunydd a chysyniadau hanfodol o sawl un neu bob un o ddisgyblaethau'r Dyniaethau. Mae cynnydd yn y Dyniaethau wedi'i seilio ar y syniad nad yw cynnwys pwnc, yn y bôn, yn mynd yn fwy cymhleth. Fodd bynnag, mae'n bosibl astudio'r un pwnc neu gynnwys ar oedrannau gwahanol a disgwyl lefelau gwahanol o ddyfnder a chymhlethdod o ran dealltwriaeth ac ymatebion dysgwyr.

Mae deilliannau cyflawniad yn nodi'r cysyniadau disgyblaethol a rhyngddisgyblaethol penodol y gall dysgwyr ddangos cynnydd ynddynt. Mae'r rhain yn feysydd o wybodaeth weithdrefnol lle y gellid disgwyl i ddysgwyr ddatblygu eu meddwl a'u dealltwriaeth eu hunain, a thrwy hynny ddangos cynnydd.

Ceir cynnydd o ran dealltwriaeth yn y Dyniaethau drwy gyfuniad o:

- wybodaeth ddyfnach, drwy gysylltu dysgu newydd â gwybodaeth bresennol a datblygu dealltwriaeth fwy soffistigedig a datrys yr anghydfodau a all ddeillio o safbwyntiau gwahanol
- dealltwriaeth gysyniadol fwy soffistigedig, sy'n helpu dysgwyr i weld y tu hwnt i restr o ffeithiau, a gweld y cysyniadau sy'n sail i'r disgyblaethau sy'n rhan o Faes Dysgu a Phrofiad y Dyniaethau, a'r berthynas rhyngddynt mewn cyd-destunau gwahanol.

Hefyd, dangosir cynnydd yn y Dyniaethau drwy:

- y gallu i weithio gyda nifer gynyddol a mwy soffistigedig o ffynonellau o wybodaeth
- defnydd mwy soffistigedig o sgiliau perthnasol
- cynyddu annibyniaeth a hunanreoli.

## **Datblygu cwricwlwm eang a chytbwys**

### **Llythrennedd, rhifedd a chymhwysedd digidol**

Mae cyfrifoldebau trawsgwricwlaidd llythrennedd, rhifedd a chymhwysedd digidol yn cefnogi bron yr holl ddysgu ac maent yn hanfodol er mwyn i ddysgwyr allu cymryd rhan yn llwyddiannus ac yn hyderus yn y byd modern.

#### **Llythrennedd**

Mae'r Dyniaethau yn cynnig amrywiaeth o gyd-destunau cyfoethog lle y gellir atgyfnerthu, ehangu a chymhwyso sgiliau llythrennedd dysgwyr. Fel conglaen hollbwysig ar gyfer datblygu sgiliau bywyd a dilyn y cwricwlwm, dylai dysgwyr gael cyfleoedd i gyfleu eu syniadau a'u safbwyntiau ar lafar. Er enghraifft, gall dysgwyr ddatblygu eu llafaredd drwy drafod, chwarae rôl, holi a chyflwyniadau, ac, wrth drafod cwestiynau Eithaf, gallant addasu'r sgiliau hyn yn ôl y gynulleidfa a'r diben wrth iddynt wrando ar safbwyntiau gwahanol a'u trafod.

Dylai sgiliau darllen dysgwyr gael eu datblygu drwy ddarllen amrywiaeth o ddeunyddiau o amrywiaeth o leoedd ac amseroedd er mwyn dadansoddi tystiolaeth, meddwl yn feirniadol, dod i gasgliadau ynglŷn ag ystyr a gwerthuso dehongliadau a safbwyntiau.

Mae'r Dyniaethau yn cynnig cyd-destunau cyfoethog i ddatblygu pob arddull ysgrifennu. Er enghraifft, drwy ddisgrifio, esbonio, trafod, gwerthuso ac ysgrifennu creadigol ynghyd â defnyddio terminoleg sy'n benodol i'r pwnc dan sylw, bydd dysgwyr yn datblygu eu sgiliau ysgrifennu.

#### **Rhifedd**

Mae'r Dyniaethau yn rhoi amrywiaeth eang o gyfleoedd i ddysgwyr feithrin eu sgiliau rhifedd mewn cyd-destunau go iawn. Er enghraifft, gall dysgwyr gasglu data rhifyddol, drwy ddulliau ymchwil sylfaenol ac eilaidd a phortreadu data mewn sawl ffordd amrywiol.

Gall dysgwyr roi cyfarwyddiadau cywir wrth ddarllen map, ac, ar ôl mynd ar daith gerdded, gall dysgwyr ddisgrifio'r llwybr, gan gynnwys paragraffau, ffotograffau, diagramau, ac ati.

Gall dysgwyr ddatblygu eu sgiliau dadansoddi a gwerthuso ac ymdrin â data. Gall cysyniadau megis ymwybyddiaeth gronolegol a graddfa gael eu datblygu a'u trafod, wrth edrych ar y ffordd y mae cydberthnasau dynol wedi effeithio ar fyd natur. Gall y sgil o ddatblygu holiaduron syml i ddadansoddi setiau data mawr gael ei ategu a'i ddatblygu ym mhob rhan o'r Dyniaethau wrth i ddysgwyr gasglu a chofnodi data.

#### **Cymhwysedd digidol**

Mae'r Dyniaethau yn rhoi'r cyd-destun i ddysgwyr gynllunio a chreu gan ddefnyddio ystod o sgiliau digidol wrth i ddysgwyr weithio'n annibynnol neu gydweithio ar y deunyddiau datblygu.

Gellid defnyddio llawer o ffynonellau digidol o wybodaeth i ystyried themâu amrywiol yn y Dyniaethau. Dylai dysgwyr ddangos dealltwriaeth o bwrpas a chynulleidfa wrth ddefnyddio amrywiaeth o feddalwedd a chyfryngau i gyfleu eu gwybodaeth, eu dealltwriaeth a'u hymatebion personol.

Dylai dysgwyr hefyd ddefnyddio ffynonellau digidol o wybodaeth er mwyn eu galluogi i feddwl am y mathau o ddyfodol yr hoffent eu gweld yn eu hardal leol, yng Nghymru a'r byd ehangach. Er enghraifft, y defnydd o systemau gwybodaeth digidol fel ffordd o ddangos cydberthnasau rhwng pobl a'r amgylchedd, neu'r ffynonellau digidol sy'n dangos ymrwymiad busnes i syniadau o gyfrifoldeb cymdeithasol corfforaethol.

Wrth i ddysgwyr wneud defnydd cynyddol o dechnoleg ddigidol i ymholi ac ymchwilio, mae sicrhau dibynadwyedd y ffynonellau hyn yn hollbwysig wrth iddynt geisio ategu casgliadau.

### **Y dimensiwn Cymreig a'r persbectif rhyngwladol**

Mae'r dimensiwn Cymreig a'r persbectif rhyngwladol yn rhan annatod o bob disgyblaeth ym Maes Dysgu a Phrofiad y Dyniaethau. Dylai ystyriaeth o fusnesau, diwylliannau, hanes, daearyddiaeth, gwleidyddiaeth, crefyddau, cymdeithasau Cymru a bydolygon fod yn rhan ganolog o hawl dysgwyr a chynnwys dealltwriaeth o'r cysylltiadau rhwng y rhain a chyd-destunau ehangach cenedlaethol, Ewropeaidd a rhyngwladol. Drwy'r Dyniaethau, mae dysgwyr yn datblygu ymdeimlad o hunaniaeth, ymdeimlad o'u *cynefin* eu hunain, a dealltwriaeth o Gymru a'i lle yn y byd ehangach.

Mae Maes Dysgu a Phrofiad y Dyniaethau yn chwarae rhan bwysig yn y broses o alluogi dysgwyr i gael profiadau dysgu cyfoethog mewn cyd-destun Cymreig. Dylai dyluniad y cwricwlwm ysgol roi sylw manwl a rheolaidd i enghreifftiau, pynciau perthnasol ac astudiaethau achos er mwyn galluogi dysgwyr i ystyried y dimensiwn Cymreig a'r persbectif rhyngwladol.

Mae'r Dyniaethau yn helpu dysgwyr i:

- ddatblygu dealltwriaeth o Gymru a datblygu eu hymdeimlad eu hunain o Gymreictod/yr hyn y mae'n ei olygu i fod yn Gymry
- astudio hanes, daearyddiaeth, diwylliannau, gwerthoedd, ieithoedd a chredoau Cymru, sy'n eu helpu i wneud synnwyr o'u hunaniaeth
- ystyried y cysylltiadau rhwng lleoedd gwahanol, pobl a'r amgylchedd
- deall eu lle a'u rôl eu hunain fel dinesyddion gwybodus ac egwyddorol yng Nghymru a'r byd ehangach
- deall beth yw ystyr dinasyddiaeth fyd-eang, gan gynnwys eu rolau a'u cyfrifoldebau fel dinasyddion byd-eang sy'n cynllunio ar gyfer dyfodol cynaliadwy
- meithrin dealltwriaeth o ddigwyddiadau'r byd a'r ffordd y maent wedi dylanwadu ar fywydau a chymdeithasau dynol
- deall y gallant, mewn byd amrywiol, deinamig sy'n newid, wneud gwahaniaeth cadarnhaol, gan helpu i greu byd tecach a diogelach i bawb
- datblygu ymrwymiad i gyfiawnder cymdeithasol a gweithredu cymdeithasol, yng Nghymru a'r byd ehangach.

Yn y Dyniaethau, dylai dysgwyr o bob oedran allu cymryd rhan mewn dysgu sy'n ymwneud â dimensiynau lleol, cenedlaethol a rhyngwladol. Ni ddylid mynnu mai'r dysgwyr ieuengaf ddylai ganolbwyntio ar astudiaethau lleol yn unig ac mai dim ond y dysgwyr hynaf sy'n canolbwyntio ar y persbectif rhyngwladol. Dylai pob dysgwr gael cyfleoedd i seilio ei ddealltwriaeth o fater yn ei ardal leol ac yna ddwyn perthynas rhyngddo a'r cyd-destun rhyngwladol.

### **Sgiliau ehangach**

Bydd Maes Dysgu a Phrofiad y Dyniaethau yn anelu at annog dysgwyr i:

- feddwl amdanynt hwy eu hunain, a'u proses eu hunain o ddysgu, mewn ffyrdd myfyriol a beirniadol
- sylweddoli bod dealltwriaeth o eraill ynghyd â dealltwriaeth ohonynt hwy eu hunain yn ganolog i'r datganiadau o'r hyn sy'n bwysig yn y Dyniaethau
- datblygu effeithiolrwydd personol sy'n cynnwys myfyrio arnynt hwy eu hunain ac eraill, a'u deall.

### **Meddwl yn feirniadol a datrys problemau**

Mae meddwl yn feirniadol yn ganolog i'r Dyniaethau. Mae'r Dyniaethau yn datblygu galluoedd dysgwyr i feddwl yn ddadansoddol a deall y gorffennol a'r presennol, yn ogystal â dychmygu dyfodol posibl. Gellid datblygu'r gallu i ddatrys problemau drwy annog dysgwyr i gasglu ffynonellau o dystiolaeth er mwyn esbonio nodweddion cymdeithas yn ystod cyfnod penodol a myfyrio arnynt, neu ystyried atebion posibl i anghydraddoldebau ymhlith grwpiau cymdeithasol.

### **Creadigrwydd ac arloesi**

Yn y Dyniaethau, mae dysgwyr yn cyfleu gwybodaeth a chanfyddiadau mewn ffyrdd creadigol ac arloesol. Caiff dysgwyr eu hannog i fod yn agored i syniadau a ffyrdd o feddwl gwahanol, gan eu galluogi i fynegi barn resymedig ar y gwahaniaethau hyn.

### **Cynllunio a threfnu, ac Effeithiolrwydd personol**

Yn y Dyniaethau, bydd dysgwyr yn gweithio gydag eraill wrth iddynt gynllunio ymchwiliadau sy'n cynnwys casglu a defnyddio amrywiaeth o dystiolaeth. Byddant yn datblygu eu heffeithiolrwydd personol eu hunain fel aelodau pwysig o dîm y gellir dibynnu arno i gyfrannu drwy drefnu a chynnal ymholiadau. Byddant hefyd yn datblygu'r sgil hwn fel dysgwyr annibynnol y mae gofyn iddynt werthuso, cyfiawnhau a mynegi eu hymatebion ystyriol eu hunain mewn amrywiaeth o ffyrdd.

### **Gyrfaoedd a phrofiadau sy'n gysylltiedig â gwaith**

### **Dysgu o wybodaeth am yrfaoedd a'r farchnad lafur**

Mae'n hanfodol i ddysgwyr gael gafael ar wybodaeth o ansawdd uchel am yrfaeodd a'r farchnad lafur ac iddynt feddu ar ddealltwriaeth o'r hyn y mae hynny'n ei olygu iddynt hwy, er mwyn gwneud penderfyniadau gwybodus a chynaliadwy am eu gyrfa.

Mae Maes Dysgu a Phrofiad y Dyniaethau yn cynnwys meysydd hanes, daearyddiaeth, addysg grefyddol, astudiaethau busnes ac astudiaethau cymdeithasol. Er bod llawer o yrfaeodd sy'n cysylltu'n uniongyrchol â'r meysydd hyn, mae'r sgiliau a ddatblygir yn y Dyniaethau, megis datrys problemau, cyfathrebu, meddwl yn feirniadol, a'r gallu i werthuso persbectifau gwahanol a phwyso a mesur goblygiadau, yn cael eu gwerthfawrogi gan amrywiaeth eang o gyflogwyr ac felly'n cynnig amrywiaeth eang o gyfleoedd i ddysgwyr.

### **Cysylltu'r maes dysgu a phrofiad â gyrfaeodd a phrofiadau sy'n gysylltiedig â gwaith**

Dylid annog dysgwyr i ymgymryd â gwaith ymchwil ac ystyried y cysylltiadau rhwng y Dyniaethau a'r llwybrau gyrfa a fyddai ar gael iddynt. Mae'r Dyniaethau yn rhoi'r sgiliau a'r wybodaeth sydd eu hangen ar ddysgwyr i ddilyn gyrfa sy'n gysylltiedig â'r disgyblaethau hyn. Mae llawer o yrfaeodd yn cysylltu'n uniongyrchol â'r Dyniaethau, megis curadur amgueddfa, archeolegydd, arweinydd crefyddol, diplomydd, athro, meteorolegwr, daearegwr, rheolwr, cynghorydd ariannol a dadansoddwr busnes. Yn bwysicach na hynny, bydd y sgiliau trosglwyddadwy sydd wrth wraidd y Dyniaethau yn cyfrannu at baratoi gweithlu ar gyfer proffesiynau a swyddi nad ydynt yn bodoli eto, er mwyn diwallu anghenion gyrfaeodd newydd ac sy'n dod i'r amlwg.

Mae'r sgiliau a ddatblygir drwy Maes Dysgu a Phrofiad y Dyniaethau yn drosglwyddadwy, yn werthfawr iawn, ac mae galw mawr amdanynt yn y farchnad gyflogaeth ehangach. Mae'r Dyniaethau yn galluogi dysgwyr i ddod yn ddinasyddion gwybodus ac egwyddorol sy'n barod ar gyfer bywyd a gwaith, yn cyfrannu at barodrwydd dysgwyr ar gyfer bywyd gwaith drwy ddatblygu sgiliau a thechnegau, gan gynnwys defnyddio systemau gwybodaeth ddaearyddol, defnyddio a chreu mapiau, cynnal arolygon, dadansoddi data, cynnal ymchwiliadau, dadansoddi tystiolaeth a dadleuon, canfod tuedd a rhagfarn, a llunio dadl neu ddehongliad o ddigwyddiadau sy'n seiliedig ar dystiolaeth.

Mae'r Dyniaethau yn helpu dysgwyr i ddeall amrywiaeth a herio stereoteipiau er mwyn codi uchelgais dysgwyr a'u cred yn eu dyfodol posibl.

Mae cynnydd dysgwyr o ran gyrfaeodd a phrofiadau sy'n gysylltiedig â gwaith yn rhan o gontinwmm dysgu ar gyfer dysgwyr rhwng 3 ac 16 oed. Gallai llwyddiant i ddysgwyr iau ysgol gynradd gynnwys:

- chwarae rôl ar gyfer amrywiaeth o wahanol swyddi
- y gred y gallant gyflawni unrhyw swydd – gan fynd i'r afael â stereoteipiau rhywedd
- cyfathrebu â'r bobl yn eu cymuned am y gwahanol swyddi y maent yn eu gwneud a'r boddhad a all ddeillio ohonynt.

Drwy wneud cynnydd dysgu, gallai llwyddiant i ddysgwyr 16 oed gynnwys:

- dangos a chymhwyso'r sgiliau a ddysgwyd mewn perthynas â'r byd gwaith
- nodi diddordebau, cryfderau a sgiliau er mwyn gwneud dewisiadau gwybodus ôl-16

- deall ac arddangos y mathau o ymddygiad mae cyflogwr yn dymuno eu gweld mewn cyflogai da
- gwerthuso risg wrth ddatblygu syniad busnes ac ystyried gwahanol ffyrdd o sefydlu a chynnal menter.

### **Profiadau sy'n gysylltiedig â gwaith**

Mae dysgwyr yn datblygu diddordebau, cryfderau, sgiliau a dyheadau drwy brofiadau fel rhan o'r cwricwlwm ac mewn bywyd y tu hwnt i'r ysgol. Mae amrywiaeth o bartneriaid ynghlwm â'r teithiau cyffrous hyn drwy gyd-ddylunio a chyd-gyflwyno a, gyda'i gilydd, maent yn llywio penderfyniadau plant a phobl ifanc am eu dyfodol a'r llwybrau y byddant yn eu dilyn. Gall cyfleoedd, megis ymweliadau, siaradwyr gwadd a gweithgareddau ymarferol, helpu i wella'r dysgu a'i roi mewn cyd-destun.

Mae'r Dyniaethau yn helpu dysgwyr i feithrin dealltwriaeth o hawliau cyflogaeth, entrepreneuriaeth foesegol, moeseg busnes, rhoi/cael benthyg arian, a hyrwyddo prosesau ac arferion diwydiannol gwyrdd cynaliadwy.

Gall cydweithio ag unigolion a chyflogwyr a chyfleoedd i gysylltu â nhw, er enghraifft mewn llywodraeth leol, lletygarwch, ymarferwyr y gyfraith, banciau a chymdeithasau adeiladu, addysgu, iechyd a diogelwch, roi cyfleoedd i ddysgwyr ddysgu am waith, cyflogaeth a'r sgiliau a werthfawrogir yn y gweithle.

Gall dysgwyr ddefnyddio'r wybodaeth a'r sgiliau a feithrinwyd drwy gymryd rhan mewn profiadau sy'n gysylltiedig â gwaith i ddatblygu gweithgareddau menter llwyddiannus. Yn y Dyniaethau, gall y rhain gynnig profiad dysgu dilys sy'n datblygu dysgwyr fel cyfranwyr creadigol a mentrus, ac yn eu galluogi i greu cysylltiadau â'r byd gwaith.

### **Deall cyfleoedd ôl-16 ac addysg uwch**

Mae'n hanfodol bod dysgwyr yn ymwybodol o'r holl gyfleoedd sydd ar gael iddynt ôl-16. Felly, yn ogystal â deall am gyflogaeth, hyfforddiant a phrentisiaethau, dylid rhoi gwybodaeth i ddysgwyr am ddarparwyr dysgu a chynnig y cyfle iddynt ymgysylltu ag amrywiaeth o ddarparwyr o'r fath. Dylai'r cyfleoedd ymgysylltu gynnwys mynychu ffeiriâu gyrfaoedd a sgiliau, sgysiau gan ddarparwyr addysg bellach ac uwch ac ymweliadau gan y darparwyr hynny, yn ogystal â chyflwyniadau gan fyfyrwyr mewn addysg bellach neu uwch. Dylid hefyd gyfeirio dysgwyr at adnoddau ymchwil ar-lein sy'n cynnig gwybodaeth am gysiau a chynnydd a dilyniant, er mwyn eu helpu i ddeall yr amrywiaeth o gyfleoedd dysgu sydd ar gael, ac i helpu i godi eu dyheadau a chynnig sail iddynt allu gwneud penderfyniadau gwybodus.

### **Addysg cydberthynas a rhywioldeb**

Mae Maes Dysgu a Phrofiad y Dyniaethau yn lle naturiol i ymgorffori cynnwys sy'n ymwneud ag addysg cydberthynas a rhywioldeb. Mae ymholi yn y Dyniaethau yn galluogi dysgwyr i gwestiynu'n feirniadol ac mae'n rhoi cyfleoedd i chwilio am ystyr o ran profiadau dynol a'r byd, a dod o hyd i'r ystyr hwnnw. Mae hyn yn cynnwys archwilio cydberthnasau personol, hawliau, gwerthoedd cyffredin, rhywedd a rhywioldeb. Mae'r Dyniaethau yn galluogi

dysgwyr i ystyried materion o amrywiol persbectifau. Mae'n amgylchedd diogel i ystyried cydraddoldeb a diffyg gwahaniaethu ac mae'n cynnig cyfleoedd i drafod materion sensitif, e.e. trais ar sail rhyw ac anffurfio/torri organau cenedlu benywod. Yn y Dyniaethau, bydd cyfleoedd i ddatblygu dealltwriaeth o Gonfensiwn y Cenedloedd Unedig ar Hawliau'r Plentyn (CCUHP) ac annog dysgwyr i gydnabod eu hawliau eu hunain a hawliau pobl eraill.

### **Cydberthnasau**

Mae'r Dyniaethau yn annog agweddau cadarnhaol tuag at bobl eraill lle mae eraill yn cael eu trin gyda pharch, ni waeth beth fo'u hethnigrwydd; hil; statws cymdeithasol, economaidd neu ymfudo; crefydd; anabled; cyfeiriadedd rhywiol; hunaniaeth o ran rhywedd neu fynegiant rhywedd; neu nodweddion rhywiol.

### **Gwerthoedd, hawliau, diwylliant a rhywioldeb**

Mae Maes Dysgu a Phrofiad y Dyniaethau yn ystyried agweddau, gwerthoedd a chyfreithiau mewn cymdeithasau, gan gynnwys trafod rhywioldeb ac ymddygiad rhywiol, cydraddoldeb rhywiol, amrywiaeth a hawliau dynol. Bydd cyfleoedd i ystyried hawliau a'u hanes a'r dimensiynau cymdeithasol, seicolegol, ysbrydol, crefyddol, gwleidyddol, cyfreithiol, hanesyddol, moesegol a diwylliannol sy'n dylanwadu ar rywioldeb dros oes. Mae'r Dyniaethau yn mynd i'r afael â gwahaniaethu ar sail cyfeiriadedd rhywiol neu hunaniaeth o ran rhywedd ac yn cynnig cyfleoedd i ddysgwyr ystyried eu diwylliannau eu hunain a diwylliannau eraill.

### **Deall rhywedd**

Mae'r Dyniaethau yn galluogi dysgwyr i godi eu hymwybyddiaeth o natur ganolog ac amrywiol rhywedd ac i ddeall sut mae normau rhywiol wedi cael eu llunio gan gymdeithas, diwylliant a chredoau.

### **Trais a chadw'n ddiogel**

Mae'r Dyniaethau yn rhoi cyfle i ddysgwyr ddeall yr heriau sy'n wynebu pobl yng Nghymru a'r byd ehangach. Yn y Dyniaethau ceir ffocws ar ymrwymiad i weithredu cymdeithasol fel dinasyddion gofalgaf, cyfranogol cymunedau lleol, cenedlaethol a byd-eang. Bydd dysgu yn y Dyniaethau yn ystyried ymrwymiad i gyfiawnder ac amrywiaeth, pwysigrwydd ymateb yn briodol i drais, cadw'n ddiogel, a hyrwyddo heddwch a diogelwch i eraill mewn cymunedau a chymdeithasau. Gall dyniaethau digidol ganolbwyntio ar effeithiau cadarnhaol a niweidiol y cyfryngau cymdeithasol, a'r ffordd y gall pobl bortreadu eu hunain yn ddiogel ar-lein.

### **Sgiliau ar gyfer iechyd a lles**

Mae'r Dyniaethau yn cynnwys trafodaethau ynglŷn ag unigolion, cymdeithasau a'r byd sy'n cynnwys yr angen am ddod yn ddinasyddion empathig, moesegol, gwybodus sy'n cyfrannu at gydberthnasau diogel, iach a chadarnhaol. Mae profiadau, gwybodaeth a sgiliau ym maes y Dyniaethau yn hyrwyddo iechyd da a lles da. Mae'r Dyniaethau yn ystyried normau cymdeithasol a rhywiol a'r ffordd y gall dylanwad cyfoedion effeithio ar wneud penderfyniadau ac ymddygiad rhywiol. Mae ymholi yn y Dyniaethau yn rhoi cyfleoedd i

ddeall bod gwahanol fathau o gyfryngau sy'n cyflwyno gwybodaeth a dehongliadau a allai fod yn ddilys neu beidio. Bydd hyn yn dangos y gall y cyfryngau gael dylanwad cadarnhaol neu negyddol ar werthoedd, agweddau a normau ynglŷn â rhywioldeb a rhywedd.

### **Y corff dynol a'i ddatblygiad**

Yn y Dyniaethau mae cyfle i ystyried sut mae pob diwylliant yn deall rhyw, rhywedd, lles, gan gynnwys delwedd gorfforol, atgenghedlu, a phryd y mae'n briodol dod yn weithredol yn rhywiol.

### **Rhywioldeb ac ymddygiad rhywiol**

Gallai'r Dyniaethau ystyried pa mor gymhleth yw rhywioldeb ac mae'n cynnwys dimensiynau biolegol, cymdeithasol, seicolegol, ysbrydol, moesegol a diwylliannol sy'n esblygu dros oes.

### **Iechyd rhywiol ac atgynhyrchiol**

Mae gan bob cymdeithas, diwylliant a chenhadaeth ei gredoau/chredoau ei hun ynglŷn ag ymddygiadau rhywiol ac mae'n bwysig gwybod y ffeithiau.

### **Addysg grefyddol**

Mae addysg grefyddol yn rhan orfodol o'r cwricwlwm sylfaenol cyfredol ar gyfer plant 5 i 16 oed. Rhaid i ysgolion cymunedol, ysgolion sefydledig ac ysgolion gwirfoddol nad oes ganddynt gymeriad crefyddol ddilyn y maes llafur cytûn. Mae cynhadledd maes llafur cytûn yn datblygu cynnwys y cwricwlwm ar gyfer addysg grefyddol ym mhob ardal awdurdod lleol.

Mae rhaid i ysgolion sefydledig ac ysgolion gwirfoddol a reolir â chymeriad crefyddol hefyd ddarparu addysg grefyddol yn unol â'r maes llafur cytûn oni bai bod rhiant/gofalwr yn gofyn bod ei blentyn yn derbyn addysg grefyddol yn unol â gweithred ymddiriedolaeth yr ysgol neu, os nad oes gweithred ymddiriedolaeth, yn unol â daliadau'r grefydd.

Mae rhaid i ysgolion gwirfoddol a gynorthwyr â chymeriad crefyddol ddarparu addysg grefyddol yn unol â gweithred ymddiriedolaeth yr ysgol neu, os nad oes gweithred ymddiriedolaeth, yn unol â daliadau'r grefydd. Fodd bynnag, os bydd rhieni/gofalwyr yn gwneud cais amdani, ac os nad oes unrhyw ysgol leol arall yn gallu ei darparu, rhaid i gorff llywodraethu'r ysgol, cymaint ag sy'n rhesymol bosib, ddarparu addysg grefyddol yn unol â'r maes llafur cytûn.

Mewn cynigion ar gyfer Cwricwlwm i Gymru 2022, bydd addysg grefyddol yn parhau i fod yn orfodol. Ar hyn o bryd, mae dysgwyr cofrestredig mewn dosbarthiadau Meithrin yn cael eu heithrio rhag addysg grefyddol. Cynigir diddymu'r eithriad. Nid ydym yn cynnig y bydd yn ofynnol i leoliadau a ariennir nas cynhelir addysgu'r maes llafur cytûn, ond bydd angen iddynt roi sylw i ganllawiau ar y ffordd orau o'i addysgu.

Nid ydym yn bwriadu newid y gofyniad i ysgolion gyflwyno'r maes llafur cytûn. Bydd ysgolion gwirfoddol a gynorthwyr sydd â chymeriad crefyddol yn parhau i allu cyflwyno



meysydd llafur eu henwad, a gall rhieni/gofalwyr dysgwyr sy'n mynychu ysgolion gwirfoddol a reolir barhau i ofyn bod eu plentyn yn astudio'r maes llafur enwadol yn hytrach na'r maes llafur cytûn lleol, os ydynt yn dymuno gwneud hynny.

Mae fframwaith newydd yn cael ei ddatblygu er mwyn darparu rhagor o fanylion am y berthynas rhwng addysg grefyddol, y maes llafur cytûn, a'r meysydd dysgu a phrofiad. Caiff y gwaith hwn ei wneud gan grŵp o ymarferwyr addysg grefyddol, arloeswyr y cwricwlwm, academyddion, a chynrychiolwyr o Gyngorau Ymgynghorol Sefydlog Addysg Grefyddol (CYSAGau) a'r Panel Ymgynghorol Cenedlaethol Addysg Grefyddol.

Ein bwriad, hefyd, yw bod addysg grefyddol yn adlewyrchu ein perthynas hanesyddol a chyfoes â safbwyntiau athronyddol a chrefyddol, gan gynnwys credoau anghrefyddol. Felly, caiff y ddeddfwriaeth gyfredol ei diwygio i sicrhau bod y maes llafur cytûn ar gyfer addysg grefyddol yn rhoi ystyriaeth i fydoligon anghrefyddol rhai sy'n cyfateb i grefyddau (e.e. dyneiddiaeth).

### **Cyfoethogi a phrofiadau**

Dylai amrywiaeth eang o brofiadau a chyfleoedd cyfoethogi fod ar gael i ddysgwyr. Dylai Maes Dysgu a Phrofiad y Dyniaethau annog pob dysgwr i ymddiddori yn eu dysgu a chymryd perchenogaeth ohono.

Gall ymwneud yn ystyrllon â chymunedau fod yn rhywbeth pleserus a chofiadwy. Er enghraifft, mae dysgu drwy brofiad yn rhoi cyfle i blant ymwneud â gweithgareddau chwarae rôl neu gymryd rhan mewn gweithgareddau megis dathliadau neu ddigwyddiadau ail-greu. Dylai dysgwyr gael cyfleoedd i ystyried yr hyn sy'n dylanwadu ar bobl wrth iddynt ymateb i gyfyng gyngor moesegol, datrys problemau go iawn a phresennol neu ystyried digwyddiadau yn y gorffennol.

Dylai dysgwyr brofi rhyfeddod a dirgelwch byd natur, lleoliadau hanesyddol, a safleoedd crefyddol a diwylliannol. Dylent gael profiad o chwarae a dysgu mewn amgylchiadau cyfoethog dan do ac yn yr awyr agored a'u harchwilio. Mae'r Dyniaethau yn defnyddio teithiau maes ac ymweliadau yn y gymuned leol a thu hwnt fel man cychwyn i addysgu cysyniadau allweddol neu wella dysgu drwy brofiad uniongyrchol. Mae siarad ag ymwelwyr ac arbenigwyr, gan arsylwi a chymryd rhan mewn dysgu drwy brofiad, megis gweithgareddau diwylliannol, yn helpu pob plentyn a pherson ifanc i ddysgu am brofiadau dynol.

### **Rhoi'r maes dysgu a phrofiad ar waith**

Mae pedwar diben y cwricwlwm yn allweddol fel sbardun i'r broses o ddatblygu cwricwlwm y Dyniaethau. Felly, rhaid i athrawon ystyried ym mha fodd y mae eu haddysgu a'u rhaglenni dysgu yn cyfrannu at ddatblygu'r nodweddion hyn ymhlith dysgwyr yng Nghymru.

Fel mater o egwyddor, dylai ymarferwyr allu penderfynu ar y modd y trefnir y maes dysgu a phrofiad hwn, a dewis y cynnwys fydd angen ei gyflwyno. Mae'r annibyniaeth hon yn golygu y gellir addasu cynnwys er mwyn diwallu gwahanol anghenion dysgwyr. Mae hyn yn rhoi hyblygrwydd a mwy o gyfleoedd i sicrhau bod modd i ddysgwyr lywio eu dysgu. Mae'n

werth cofio y gellir addysgu unrhyw gynnwys neu faes pwnc ar unrhyw adeg ar y continwmm.

Dylid dychwelyd yn benodol at gysyniadau a syniadau allweddol, a hynny'n rheolaidd, er mwyn atgyfnerthu a gwella dealltwriaeth. Dylai ysgolion ddethol cynnwys sy'n sicrhau amrywiaeth gynyddol wrth i ddysgwyr symud drwy'r ysgol, er mwyn i gysyniadau allweddol gael eu harchwilio'n fwy trylwyr. Fodd bynnag, ni ddylid dychwelyd at gysyniadau mewn modd ailadroddus. Yn hytrach, dylai'r broses gynnig heriau mwyfwy cymhleth, gan alluogi dysgwyr i fynd i'r afael â phrofiadau, gwybodaeth a sgiliau newydd.

Dylai'r broses o ddylunio cwricwla ysgolion sicrhau y caiff cyd-destunau a phrofiadau dysgwyr o'u hardal leol ac o Gymru eu hystyried fel pethau o bwys, ac yn greiddiol wrth gynllunio.

Dylid hefyd ddethol cynnwys er mwyn sicrhau y gall dysgwyr greu cysylltiadau o fewn a rhwng y datganiadau o'r hyn sy'n bwysig yn y maes dysgu a phrofiad hwn, ac er mwyn sicrhau cynnydd yn y sgiliau a nodwyd yn y camau cynnydd. Dylai ysgolion ac athrawon hefyd sicrhau eu bod yn dethol cynnwys sy'n:

- caniatáu i ddysgwyr feithrin dealltwriaeth drylwyr o'u hardal leol, o Gymru ac o'r byd ehangach
- gynhenid ddiddorol, perthnasol ac ysgogol i ddysgwyr
- diwallu dibenion y cwricwlwm a dibenion ehangach addysg o ran sgiliau bywyd a sgiliau gwaith, a dealltwriaeth gymdeithasol, economaidd, gwleidyddol a diwylliannol hanfodol
- ymdrin â digwyddiadau, pobl a phrosesau sydd wedi cael effeithiau sylweddol
- hyrwyddo sgiliau meddwl, datblygu cysyniadol ac ymholi uwch
- hwyluso profiadau dilys sy'n fodd i ddatblygu'r mathau o wybodaeth a sgiliau y mae'n debygol y bydd eu hangen ar ddysgwyr yn y dyfodol
- cynnig cyfleoedd ar gyfer meysydd pwnc eang, ac astudiaethau manylach
- cynnig cyfleoedd i greu cysylltiadau rhwng y datganiadau o'r hyn sy'n bwysig yn y Dyniaethau ac mewn meysydd dysgu a phrofiad eraill.

Rhwng 14 ac 16 oed, bydd y maes dysgu a phrofiad hwn yn caniatáu i ddysgwyr ddilyn eu diddordebau'n fanylach wrth iddynt gamu ymlaen, felly byddant yn gallu arbenigo mewn un ddisgyblaeth neu fwy, ond gan gadw'r hawl i brofiad eang o'r dyniaethau ar yr un pryd. Yn naturiol, bydd disgyblaethau unigol yn dod yn fwy amlwg yng Nghymru cynnydd 4 a 5, a bydd arbenigo yn y fath fodd yn arwain at gynnydd o ran gwybodaeth ddisgyblaethol, sgiliau cymhleth a phrofiadau mwy cyfoethog.

Bydd hyn hefyd yn paratoi dysgwyr i arbenigo ymhellach ym maes addysg bellach ac addysg uwch, ac yn y byd gwaith. Ni ddylai'r arbenigo cynyddol hyn mewn disgyblaethau unigol olygu y caiff y cwricwlwm ei gulhau, fodd bynnag. Mae pob datganiad o'r hyn sy'n bwysig yn parhau'n greiddiol i'r disgyblaethau hynny.

Mae parhau i gynnig rhyw raddau o ehangder rhwng 14 ac 16 oed yn cymryd i ystyriaeth natur statudol addysg grefyddol.



Mae tudalen hwn yn fwriadol wag



Llywodraeth Cymru  
Welsh Government



**ADDYSG CYMRU**  
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**Draft Curriculum for Wales 2022: April 2019**

**DRAFT STATUTORY GUIDANCE**  
**AREA OF LEARNING AND EXPERIENCE**

# Humanities



Tudalen 73

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## INTRODUCTION TO THE HUMANITIES AREA OF LEARNING AND EXPERIENCE

### **The Humanities Area of Learning and Experience is all about asking questions about the human condition.**

As such, studying human experiences in the past and present, at local, national and global levels, will help learners answer those questions, encouraging them to contribute to their communities, imagine possible futures and benefit from a sense of belonging.

Humanities encompasses geography, history, religious education, business studies and social studies. These disciplines share many common themes, concepts and transferable skills, while also having their own body of knowledge and skills. Likewise, learners and teachers may reference other complementary disciplines, such as classics, economics, law, philosophy, politics, psychology and sociology, if and where appropriate.

Humanities will provide opportunities for all learners to learn about their heritage and sense of place through a study of their *cynefin* and of Wales. It will promote an understanding of how the people of Wales, its communities, culture, landscape, resources and industries interrelate with the rest of the world. Promoting an understanding of the ethnic and cultural diversity within Wales will also help learners appreciate the extent to which it is part of a wider international community. Consequently, Humanities will help learners see how their personal story is part of a wider picture of the past and present.

In the Humanities Area of Learning and Experience, learners will enquire and investigate; evaluate diverse views of the world and form their own interpretations; engage with issues including sustainability and social change; and be invited to take social action in response to their learning. This will help develop learners' resilience, build independence, and raise levels of self-confidence and self-esteem. Experiences in Humanities, both in and out of the classroom, will encourage learners to be ambitious and to solve problems confidently, while considering always the ethical implications of their choices.

## A transformational curriculum

The White Paper *Our National Mission: A Transformational Curriculum*<sup>1</sup> set out the detailed legislative proposals for Curriculum for Wales 2022.

The proposal is that funded non-maintained settings and schools will be required to provide a broad and balanced curriculum that meets the four purposes of the curriculum, and comprises the six areas of learning and experience. There will be statutory duties to teach Welsh, English, religious education, relationships and sexuality education, and the three cross-curricular responsibilities of literacy, numeracy and digital competence. Further information on how the Humanities Area of Learning and Experience can support this is provided in the 'Developing a broad and balanced curriculum' section of this document.

Funded non-maintained settings and schools will have discretion as to how they design their school-level curriculum to meet their curriculum duties. However, in considering the exercise of that discretion, they must have regard to statutory guidance issued by Welsh Ministers. In practice, that means they should follow the statutory guidance unless they have good reason not to.

This statutory guidance for the Humanities Area of Learning and Experience, which forms part of the wider Curriculum for Wales 2022 statutory guidance, is intended to provide a national framework that funded non-maintained settings and schools can build on to develop their own curriculum. It is not intended to be a comprehensive or exhaustive syllabus, nor a guide for organising timetables. It sets out:

- what funded non-maintained settings and schools should take into account in designing their curriculum and how it could be structured
- the broad expectations for learners for the Humanities Area of Learning and Experience at each progression step.



## How the area of learning and experience supports the four purposes of the curriculum

The Humanities Area of Learning and Experience is central to learners becoming **ethical, informed citizens of Wales and the world** through engaging with contemporary and historical issues, exploring human experiences on their own doorstep and across the globe, and contemplating different perspectives. They will be asked to consider the impact of their actions and the actions of others, and how these are shaped by interpretations of human rights, values, ethics, religious and non-religious views, and philosophies. Through this they will come to understand, respect and challenge a variety of world views, knowing how to exercise their democratic rights and to make informed choices, conscious of the importance of a sustainable future for all.

As they explore their locality, Wales and the wider world, past and present, learners will establish a solid base of knowledge and understanding of geographical, historical, religious, non-religious, business, and social studies concepts. During this process, they will learn different methods of enquiry, evaluate the evidence that they find, and apply and communicate their findings effectively, all of which will help them become **ambitious, capable learners, ready to learn throughout their lives**.

Learners will have the opportunities to become **enterprising, creative contributors, ready to play a full part in life and work**, as well as opportunities to become responsible citizens, as they engage critically with local, national and global challenges and opportunities past and present, and seek to imagine possible futures. All the while, they will be encouraged to think about how they themselves can take positive action to improve the lives of people in their *cynefin*, in Wales and in the wider world.

Learners will have the safe space for discussion and reflection which allows time to explore their personal perspectives on religious and non-religious world views, ethical challenges and social inclusion issues. They will also be asked to explore the natural world, locally, across Wales and beyond, which will nurture a sense of place and well-being. These experiences will help support the development of **healthy, confident individuals, ready to lead fulfilling lives as valued members of society** in Wales and the wider world.

## WHAT MATTERS STATEMENTS FOR HUMANITIES

### **Developing an enquiring mind enables learners to explore and investigate the world, past, present and future, for themselves.**

Learners' journey through Humanities will be characterised by enquiry and discovery, as they are encouraged to be curious and to question, to think critically and to reflect upon evidence. Through such enquiry, learners gain a deeper understanding of the concepts underpinning Humanities, and their application in local, national and global contexts. An enquiring mind stimulates new and creative thinking. Engaging with questions empowers learners to understand human experiences and the natural world.

Learners use appropriate disciplinary approaches, including digital humanities, to gather, analyse, and evaluate a range of evidence and to communicate and present their findings. Learners interpret and synthesise information to build upon what they have already learned and further inform their understanding of the world. By thinking critically about their discoveries, learners draw informed conclusions, but also understand that some conclusions can only be partial or inconclusive and open to different interpretations. Learners carefully reflect in order to improve their methodology and extend or deepen their enquiry. Learners will also understand that, as well as being a process, enquiry is a quest to understand the human condition. Indeed, enquiry enables self-reflection which adds meaning to their own lives and contributes to their sense of place in the world.

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### **Events and human experiences are complex, and are perceived, interpreted and represented in different ways.**

Learners in Wales are forever trying to make sense of the world around them, a world they encounter through a variety of perspectives. Humanities encourages them to critically review the ways the events and experiences of that world are represented and interpreted, using this information to construct their own informed perspectives.

Learners understand how various factors can influence their own and others' perceptions and interpretations, while also developing an appreciation of how narratives and representations are constructed, and exploring how and why interpretations may differ. As they develop a critical understanding of a range of interpretations and representations, they will be better placed to evaluate their validity, and to foster a more holistic understanding of events, experiences and the natural world. This will enable learners in Wales to develop self-awareness as they create their own informed viewpoints.

## **Our natural world is diverse and dynamic, influenced by physical processes and human actions.**

Learners will have opportunities to nurture curiosity about the natural world and understand how and why it changes. This in turn helps learners to identify what makes a place distinct and develop an awareness of the interconnections between humans and their environment. Consequently, learners are in a better position to make connections between the past and present, and to imagine possible futures.

Through understanding a variety of physical processes, and their causes and effects, learners will appreciate how places, environments and landscapes change within Wales and the wider world. They will also develop their understanding of how human actions in the past and today affect the natural world and how the natural world impacts on humans. This will heighten learners' awareness of how the future sustainability of our world is influenced by the impact of human actions. It will also encourage learners in Wales to understand, as producers and consumers, their impact on the natural world.

Learners will explore a range of beliefs and philosophies about the natural world, and how they influence people's interactions with the world. They will learn also how experiencing the wonder of the natural world can contribute to their spiritual development and well-being, and cultivate a sense of place and sense of belonging, as embodied in the Welsh word *cynefin*.

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## **Human societies are complex and diverse, and shaped by human actions and beliefs.**

An appreciation of identity, heritage and *cynefin* can influence learners emotionally and spiritually, and help build a sense of self and of belonging. Through an understanding of themselves, learners develop their own identity and an awareness of how they, as individuals, can shape the communities in which they live. Consequently, learners will come to realise that the choices we all make, individually and collectively, can have major impacts.

Learners will develop an understanding of the complex, pluralistic and diverse nature of societies in Wales and the wider world. Over time, these societies have evolved, experiencing continuity and change that has affected, and continues to affect, their own and other people's lives. This evolution is driven by the interplay between a range of factors, including human actions and beliefs, and physical forces. Humanities builds an understanding of the causes, consequences and significance of the changes and forces that have shaped societies.

Humanities encourages a critical understanding of how societies in Wales and the wider world are organised, structured and led. Societies are characterised by a range of cultural, economic, legal and political norms and values. They are also dynamic, both driving and reacting to changes on a local, national and global scale. Learners will explore the connections between such societies in the past and present. They will also be encouraged to explore – and develop a tolerant and empathetic understanding of – the varied beliefs, values, traditions and ethics that underpin and shape human society.

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## **Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered, ethical and sustainable action.**

Learners will develop an understanding of their roles as citizens and the importance of creating a just and sustainable future for themselves and their communities in an interconnected world. It encourages learners to be active, informed, and responsible citizens, who are able to identify with and contribute to their local, national and global communities, now and in their future lives.

Humanities will invite learners to identify and engage with past, contemporary and anticipated challenges and opportunities facing themselves, their local community, Wales and the wider world. They will also come to understand the nature of economic, environmental and social sustainability, justice, interconnectedness and authority, and realise the significance of living in and contributing to a fairer and more inclusive society. Learners will develop not only an awareness of their own rights, but also of the rights, needs, concerns and feelings of others in creating a sustainable and interconnected world.

Questioning and evaluating existing responses to challenges and opportunities will help learners develop as self-aware, informed, ethical global citizens who critically reflect on their own beliefs and values. They will be able to consider the impact of their actions when making choices and exercising their democratic rights and responsibilities. Learners will also be able to justify their decisions when acting socially, politically, economically and entrepreneurially. This will enable learners to take committed social action as caring, participative citizens of their local and global communities, showing a dedication to justice, diversity and the protection of the environment. What is more, by responding to challenges, and taking opportunities for social and sustainable action, they can create meaning and purpose in their own lives.

## Relationships between what matters statements in Humanities

School curricula should promote a thorough understanding of what matters statements in Humanities. These should not be seen or taught in isolation: the content, concepts and skills outlined in them are interconnected, placing emphasis on an interdisciplinary approach and a holistic view of the humanities.

The first what matters statement champions enquiry and discovery within Humanities, while the second encourages learners to explore and consider how they and others view, interpret and represent human experiences. What matters statements three and four focus on the key aspects of understanding in Humanities, namely of people's relationship with the natural world and with each other. The final what matters statement places a new emphasis on the individual's role and action in response to the challenges and opportunities facing humanity.



## Progression within this area of learning and experience

The what matters statements for the Humanities Area of Learning and Experience offer a holistic and integrated approach. Each what matters statement draws on essential material and concepts from several or all the Humanities disciplines. Progression in Humanities is underpinned by the idea that subject content does not get intrinsically more complex. However, it is possible to study the same topic or content area at different ages and expect different levels of depth and complexity in learners' understanding and responses.

Achievement outcomes identify the specific disciplinary and interdisciplinary concepts in which learners can show progression. These are areas of procedural knowledge in which learners could be expected to develop their thinking and understanding, and thus show progression.

Progression in understanding in Humanities is made through a combination of:

- increased depth of knowledge, by linking new learning to existing knowledge and developing a more sophisticated understanding and resolving the conflicts that can emerge from different points of view
- increased sophistication of conceptual understanding, which helps learners see beyond a list of facts, to the conceptual ideas that underpin the disciplines that make up the Humanities Area of Learning and Experience, and how these interrelate to each other in different contexts.

In addition, progression in Humanities is demonstrated through:

- an ability to work with an increasing number and sophistication of sources of information
- more sophisticated use of relevant skills
- increasing independence and self-regulation.

## Developing a broad and balanced curriculum

### Literacy, numeracy and digital competence

The cross-curricular responsibilities of literacy, numeracy and digital competence support almost all learning and are essential for learners to be able to participate successfully and confidently in the modern world.

#### Literacy

Humanities provides a range of rich contexts where learners' literacy skills can be reinforced, extended and applied. As a vital building block for developing life skills and accessing the curriculum, learners should be provided with opportunities to communicate their ideas and viewpoints orally. For example, learners can develop their oracy through discussion, role play, questioning and presentations, and, in discussing Ultimate questions, they can adapt these skills for audience and purpose as they listen to and debate different viewpoints.

Learners' reading skills should be developed by accessing a range of materials from a variety of places and times to analyse evidence, to think critically, to infer meaning, and to evaluate interpretations and viewpoints.

Humanities provides rich contexts for developing all styles of writing. For example, describing, explaining, discussing, evaluating and creative writing combined with the use of subject-specific terminology will see learners develop their writing.

#### Numeracy

Humanities provides learners with a wide range of opportunities to develop their numeracy skills in real-world contexts. For example, learners can collect numerical data, through primary and secondary research methods, and represent data in a variety of ways.

Learners can give accurate directional instructions when map reading, and, after going on a walk, learners can write up the route, including paragraphs, photos, diagrams, etc.

Learners can develop their data-handling, analysis and evaluation skills. Concepts such as chronological awareness and scale can be developed and discussed, as you look at how human relationships have impacted upon the natural world. Developing simple questionnaires to analyse large data sets can all be supported and developed across Humanities as learners collect and record data.

#### Digital competence

Humanities give learners the context to plan and create using a range of digital skills as learners work independently or collaborate on the development materials.

Many digital sources of information could be used to examine various themes within Humanities. Learners should 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.

Learners should also make use of digital sources of information as a way of enabling them to think about the kinds of future that they would like to see for their locality, Wales and the wider world.

For example, the use of digital information systems as a way of illustrating human–environment relations, or the digital sources that illustrate business commitment to ideas of corporate social responsibility.

As learners increasingly use digital technology to enquire and investigate, ensuring the reliability of these sources is critical as they look to support conclusions.

### **Welsh dimension and international perspective**

The Welsh dimension and international perspective are integral to all disciplines within the Humanities Area of Learning and Experience. An exploration of Welsh businesses, cultures, history, geography, politics, religions, societies, and world views should form a central part of a learners' entitlement and include an understanding of the links between these and wider national, European and international contexts. Through Humanities, learners develop a sense of identity and of their own *cynefin*, as well as an understanding of Wales and its place in the wider world.

The Humanities Area of Learning and Experience plays an important role in allowing learners to engage in rich learning experiences in the Welsh context. School curriculum design should provide detailed and regular coverage of examples, relevant topic areas and case studies to allow learners to explore the Welsh dimension and international perspective.

Humanities supports learners to:

- develop an understanding of Wales and their own understanding of what it means to be Welsh
- study the history, geography, cultures, values, languages and beliefs of Wales, which helps them to make sense of their identity
- examine the connections between different places, humans and the environment
- understand their own place and role as an ethical, informed citizen within Wales and the wider world
- understand what is meant by global citizenship, including their roles and responsibilities as global citizens planning for a sustainable future
- build an understanding of world events and how they have influenced human lives and societies
- understand that, in a diverse, dynamic and changing world, they can make a positive difference helping to build a fairer, safer and more secure world for everyone
- develop a commitment to social justice and social action, within Wales and the wider world.

In Humanities, learners of all ages should be able to engage in learning related to local, national and international dimensions. It should not be the case that the youngest learners should focus exclusively on local studies and only the oldest learners focus on the international perspective. All learners should have opportunities to ground their understanding of an issue in their locality and then relate it to the international context.

### **Wider skills**

The Humanities Area of Learning and Experience will aim to encourage learners to:

- think about themselves, and their own process of learning, in reflective and critical ways



- appreciate that an understanding of others coupled with an understanding of oneself is central to what matters statements in Humanities
- develop personal effectiveness which includes reflecting on and understanding oneself and others.

### **Critical thinking and problem-solving**

Critical thinking is central to Humanities. Humanities develops learners' abilities to think analytically and understand the past and present as well as to imagine possible futures. Problem-solving could be developed by encouraging learners to collect, and reflect upon, sources of evidence in order to explain the characteristics of a society during a particular time period, or to examine possible solutions to inequalities among social groups.

### **Creativity and innovation**

In Humanities, learners convey information and findings in creative and innovative ways. Learners are encouraged to be open to different ideas and ways of thinking, enabling them to express reasoned opinions about these differences.

### **Planning and organising, and Personal effectiveness**

In Humanities, learners will work with others as they plan investigations involving gathering and utilising a range of evidence. They will develop their own personal effectiveness as important members of a team who are relied upon to contribute by organising and carrying out enquiries. They will also develop this skill as independent learners who are required to evaluate, justify and express their own considered responses in a variety of ways.

### **Careers and work-related experiences**

#### **Learning from careers and labour market information**

It is vital for learners to access high-quality careers and labour market information and have an understanding of what this means to them, in order to make well-informed, sustainable career decisions.

The Humanities Area of Learning and Experience comprises the areas of history, geography, religious education, business studies and social studies. While there are many careers that link directly to these areas, the skills developed within Humanities, such as problem-solving, communication, critical thinking, and the ability to evaluate differing perspectives and weigh up consequences, are valued by a wide range of employers and therefore provide a wide range of opportunities for learners.

#### **Linking the area of learning and experience to careers and work-related experiences**

Learners should be encouraged to undertake research and to explore the links between Humanities and the career paths these would open to them. Humanities equips learners with the skills and knowledge necessary to pursue careers related to these disciplines. There are many careers that directly relate to Humanities, such as museum curator, archaeologist, religious leader, diplomat, teacher, meteorologist, geologist, manager, financial adviser and business analyst. More importantly, the transferable skills which sit at the heart of Humanities contribute to the preparation of a workforce for professions and jobs that do not yet exist in order to meet the needs of new and emerging careers.

The skills developed within the Humanities Area of Learning and Experience are transferable, highly valued and sought after in the wider employment market. Humanities enables learners to become ethically informed citizens who are ready for life and work, contributes to learners' readiness for working life by developing skills and techniques, including the use of geographical information systems, using and creating maps, conducting surveys, analysing data, carrying out investigations, analysis of evidence and argument, detecting bias and prejudice, and constructing an argument or interpretation of events based on evidence.

Humanities help learners to understand diversity and to challenge stereotypes in order to raise learners' aspirations and belief in their potential future.

Learner progression relating to careers and work-related experiences is part of a continuum of learning for learners aged 3 to 16. Success for a young primary school learner could include:

- acting a variety of different jobs through role play
- belief that they can do any job – tackling gender stereotyping
- communicating with people in their community about the different jobs they do and the rewards that a job can bring.

By progressing learning, success for 16-year-old learners could include:

- demonstrating and applying the skills learned in relation to the world of work
- identifying interests, strengths and skills to make informed post-16 choices
- understanding and demonstrating the behaviours an employer looks for in a good employee
- evaluating risks when developing a business idea and exploring different methods of setting up and sustaining an enterprise.

### **Work-related experiences**

Learners develop interests, strengths, skills and aspirations through experiences as part of the curriculum and life beyond school. A range of partners support these exciting journeys through co-design and co-delivery and together shape children and young people's decisions about their future and the pathways they follow. Opportunities, such as visits, guest speakers and practical activities, can help enhance and contextualise learning.

Humanities helps learners foster an understanding of employment rights, ethical entrepreneurship, business ethics, money lending/borrowing, and promoting sustainable green industrial processes and practices.

Collaboration and access to individuals and employers, for example in local government, hospitality, law practitioners, banks and building societies, teaching, health and safety, can provide learners with opportunities to learn about work, employment and the skills valued in the workplace.

Learners can use the knowledge and skills gained in taking part in work-related experiences to develop successful enterprise activities. In Humanities these can provide authentic learning experiences that develop learners as creative, enterprising contributors, and enable them to form links to the world of work.

## **Understanding post-16 and higher education opportunities**

It is essential for learners to be aware of all opportunities available to them post-16. Therefore, as well as understanding about employment, training and apprenticeships, learners should be provided with information and the opportunity to engage with a range of learning providers. Opportunities for engagement should include attending careers and skills fairs, talks from and visits to further and higher education providers, as well as presentations from students in further or higher education. Learners should be directed to online research tools that provide course and progression information to support their understanding of the range of learning opportunities available, to help raise their aspirations and form a basis on which informed decisions can be made.

## **Relationships and sexuality education**

The Humanities Area of Learning and Experience will be a natural place to embed content relating to relationships and sexuality education. Enquiry within Humanities enables critical questioning and provides opportunities to seek and find meaning about human experiences and the world. This includes exploring personal relationships, rights, shared values, gender and sexuality. Humanities enables learners to consider issues from a variety of perspectives. It also provides a safe environment to explore equality and non-discrimination, and opportunities to discuss sensitive issues, e.g. gender-based violence and female genital mutilation/cutting (FGM/C). In Humanities there will be opportunities to develop understanding of the United Nations Convention on the Rights of the Child (UNCRC) and for encouraging learners to recognise their own and others' rights.

### **Relationships**

Humanities encourages positive attitudes toward other people whereby others are treated respectfully regardless of their ethnicity; race; social, economic or immigration status; religion; disability; sexual orientation; gender identity or expression; or sex characteristics.

### **Values, rights, culture and sexuality**

The Humanities Area of Learning and Experience explores attitudes, values and laws within societies including discussion of sexuality and sexual behaviour, gender equality, diversity and human rights. There will be opportunities to explore rights and their history and the social, psychological, spiritual, religious, political, legal, historic, ethical and cultural dimensions that influence sexuality over a lifespan. Humanities addresses discrimination based on sexual orientation or gender identity and offers learners opportunities to explore their own and others' cultures.

### **Understanding gender**

Humanities enables learners to build awareness of the centrality and diversity of gender and to understand how gender norms have been shaped by society, culture and beliefs.

### **Violence and staying safe**

Humanities provides learners with the opportunity to understand the challenges facing people in Wales and the wider world. In Humanities there is a focus upon commitment toward social action as caring, participative citizens of local, national and global communities. Learning within Humanities will examine commitment to justice and diversity, the importance of responding appropriately to violence, staying safe, and promoting peace and security for others within communities and societies. Digital humanities can focus on the positive and harmful effects of social media, and how people can portray themselves safely and securely online.

### **Skills for health and well-being**

Humanities includes discussions about individuals, societies and the world which includes the need to become empathetic, ethical, informed citizens who contribute to safe, healthy, positive relationships. Humanities experiences, knowledge and skills promote good health and well-being. Humanities explores social and gender norms and how peer influence can affect sexual decision-making and behaviour. Enquiry in Humanities gives opportunities for understanding that there are different forms of media, which present information and interpretations which may or may not be entirely valid. This will show that media can positively or negatively influence values, attitudes and norms about sexuality and gender.

### **The human body and development**

In Humanities there is an opportunity to explore how all cultures have different ways of understanding sex, gender, well-being, including body image, reproduction, and when it is appropriate to become sexually active.

### **Sexuality and sexual behaviour**

Humanities could consider how sexuality is complex and includes biological, social, psychological, spiritual, ethical and cultural dimensions that evolve over the lifespan.

### **Sexual and reproductive health**

Every society, culture and generation has its own beliefs about sexual behaviours and it is important to know the facts.

### **Religious education**

Religious education is a mandatory part of the current basic curriculum for 5 to 16-year-olds. Community schools, foundation schools and voluntary schools without a religious character must follow the agreed syllabus. An agreed syllabus conference develops the curriculum content for religious education in each local authority area.

Foundation schools and voluntary controlled schools with a religious character must also provide religious education in accordance with the agreed syllabus unless parents/carers request that their child be provided with religious education in accordance with the trust deed for the school or, if there is no trust deed, in accordance with the tenets of the religion.

Foundation schools and voluntary aided schools with a religious character must provide religious education in accordance with the trust deed for the school or, if there is no trust deed, in accordance with the tenets of the religion. However, if the parents/carers request it, and if no other local school is able to provide it, the governing body of the school shall, as far as reasonably possible, provide religious education in accordance with the agreed syllabus.

In proposals for Curriculum for Wales 2022, religious education will continue to be compulsory. There is currently an exemption from religious education for registered learners in Nursery classes. It is proposed that the exemption be repealed. We do not propose that funded non-maintained settings will be required to teach the agreed syllabus but they will have to have regard to guidance as to how best this could be taught.

We do not intend to make any change to the requirement for schools to deliver the agreed syllabus. Voluntary aided schools with a religious character will continue to be able to deliver their denomination syllabi and parents/carers of learners attending voluntary controlled schools can continue to request that their child studies the denominational syllabus rather than the locally agreed syllabus if they wish.

A new supporting framework is being developed to provide further detail about the relationship between religious education, the agreed syllabus, and the areas of learning and experience. This is being taken forward by a group of religious education practitioners, curriculum pioneers, academics, and representatives from Standing Advisory Councils on Religious Education (SACREs) and the National Advisory Panel for Religious Education (NAPFRE).

It is our intention also that religious education reflects our historical and contemporary relationship in Wales to philosophy and religious views, including non-religious beliefs. Therefore the current legislation will be amended to ensure the agreed syllabus for religious education takes account of non-religious world views which are analogous to religions (e.g. humanism).

### **Enrichment and experiences**

Learners should have access to a broad range of experiences and enrichment opportunities. The Humanities Area of Learning and Experience should encourage all learners to feel engaged in and have ownership of their learning.

Meaningful engagement with communities can be enjoyable and memorable. For example, experiential learning gives learners opportunities to engage in role play or to participate in activities such as celebrations or re-enactments. Learners should have opportunities to consider what influences people as they respond to ethical dilemmas, solve real and present problems or explore past events.

Learners should experience the wonder and mystery of the natural world, historical locations, and religious and cultural sites. They should experience playing and learning in and exploring rich indoor and outdoor environments. Humanities uses field trips and visits within the local community and further afield as a starting point to teach key concepts or to enhance learning through first-hand experience. Speaking to visitors and experts, using observation and participation in experiential learning, such as cultural activities, helps all children and young people to learn about human experiences.

## Putting the area of learning and experience into practice

The four purposes of the curriculum are the key drivers for developing the Humanities curriculum. Therefore, teachers must consider how their teaching and programmes of learning contribute to the development of these characteristics within learners in Wales.

As a matter of principle, practitioners should be free to decide on the organisation of this area of learning and experience, and the choice of content to be covered. This autonomy allows for content to be adapted to suit the differing needs of learners. This allows for flexibility and greater opportunities to ensure that learners' input can help shape their learning. It is also worth bearing in mind that any content or topic area can be taught at any point on the continuum.

Key concepts and ideas should regularly and explicitly be revisited in order to consolidate and deepen understanding. Schools should select content to ensure there is increasing range as learners progress through school so that the key concepts can be explored more thoroughly. Revisiting concepts should not be repetitive, however, but should provide ever more complex challenges, allowing learners to access new experiences, knowledge and skills.

School curriculum design should ensure that learners' locality and Welsh contexts and experiences are seen as significant and central to planning.

Content should also be selected to ensure that learners are able to make connections within and between the what matters statements in this area of learning and experience, and to ensure progression in the skills identified in the progression steps. Schools and teachers should also ensure that they select content that:

- allows learners to gain a thorough understanding of their locality, of Wales and the wider world
- is intrinsically interesting, relevant and stimulating for learners
- meets the purposes of the curriculum and the wider purposes of education in terms of life skills and work skills, and essential social, economic, political and cultural understanding
- covers events, people and processes that have had considerable effects
- promotes higher-order thinking, conceptual development and enquiry skills
- facilitates authentic experiences that support the development of the types of knowledge and skills learners are likely to need in the future
- provides opportunities for both broad topic areas, and more detailed studies
- provides opportunities for links between what matters statements in Humanities and other areas of learning and experience.

At ages 14 to 16, this area of learning and experience will allow learners to follow their interests in more depth as they progress, so that they can specialise in one or more discipline, while also maintaining a broad humanities entitlement. Individual disciplines will naturally become more visible in Progression steps 4 and 5, and such specialisation will involve an increase in depth of disciplinary knowledge, complex skills and enriched experiences.



This will also pave the way for further specialisation during further and higher education, and in the world of work. Greater specialisation in individual disciplines should not lead to a narrowing of the curriculum, however. All what matters statements remain central to those disciplines.

The continuation of a degree of breadth at ages 14 to 16 takes the statutory nature of religious education into account.



## WHAT MATTERS IN HUMANITIES

**Developing an enquiring mind enables learners to explore and investigate the world, past, present and future, for themselves.**

Learners' journey through Humanities will be characterised by enquiry and discovery, as they are encouraged to be curious and to question, to think critically and to reflect upon evidence. Through such enquiry, learners gain a deeper understanding of the concepts underpinning Humanities, and their application in local, national and global contexts. An enquiring mind stimulates new and creative thinking. Engaging with questions empowers learners to understand human experiences and the natural world.

Learners use appropriate disciplinary approaches, including digital humanities, to gather, analyse, and evaluate a range of evidence, and to communicate and present their findings. Learners interpret and synthesise information to build upon what they have already learned and further inform their understanding of the world. By thinking critically about their discoveries, learners draw informed conclusions, but also understand that some conclusions can only be partial or inconclusive and open to different interpretations. Learners carefully reflect in order to improve their methodology and extend or deepen their enquiry. Learners will also understand that, as well as being a process, enquiry is a quest to understand the human condition. Indeed, enquiry enables self-reflection which adds meaning to their own lives and contributes to their sense of place in the world.



## Learning

### Principles of progression

Principles of progression are the basis on which the achievement outcomes have been developed and should guide the progression of learning within the area of learning and experience.

This area of learning and experience will help learners gain:

- increased sophistication of conceptual understanding, whereby learners see beyond a list of facts and engage with those ideas that underpin the disciplines that make up Humanities, and how these interrelate in different contexts
- increased depth of knowledge, characterised by linking new learning to existing knowledge, developing a more sophisticated understanding and resolving the conflicts that can emerge from different points of view
- an ability to work with an increasing number of more sophisticated sources of information
- more sophisticated use of relevant skills, including appropriate use of subject-specific terminology
- increasing independence and self-regulation.

### Progression step 1

#### Achievement outcomes

I can ask simple questions and offer possible answers based on previous experiences.

I can begin to record my observations in simple ways and communicate my findings.

I have shown curiosity about the world around me.

### Progression step 2

#### Achievement outcomes

I can ask and respond to a range of questions as part of enquiries.

I can make suggestions for possible enquiries.

I can make and record my observations in a variety of ways.

I can collect and record information and data from given sources in order to answer specific questions.

I can sort and group evidence, using more than one criterion relating to an enquiry.

I can give simple explanations for my findings.

I can draw simple conclusions.

I have had opportunities to participate in enquiries, focusing on my locality, Wales and the wider world.

I have used a range of stimuli and evidence, including visual, physical and oral sources, that have been provided for me.

I have had a range of opportunities to collaborate with others to explore and engage in primary research, including fieldwork and visits, and to investigate local environments or issues.

### Progression step 3

#### Achievement outcomes

I can use my experiences and knowledge to frame appropriate enquiries.

I can generate ideas, make predictions, and plan several different ways to approach a given situation or task, as well as experiment with a range of options when putting these ideas into action.

I can explore the differences between facts, opinions and beliefs.

I can find and collect a range of evidence to support my enquiry with some independence.

I can present my findings in a range of ways, using appropriate methods.

I can evaluate the significance and usefulness of the evidence I am exploring.

I can interpret data and information and use this to inform my conclusions, giving reasons.

I can draw and present conclusions for my findings, and can describe an evidence-supported decision or conclusion based on the enquiry process I have undertaken.

I can evaluate and reflect on my enquiry, describing the steps I have taken, and identify areas for improvement.

I have actively engaged in enquires, both independently and collaboratively.

I have undertaken enquiries focusing on interdisciplinary themes.

I have experienced enquiries focusing on my locality, Wales and the wider world in the past and present.

I have experienced enquiries focusing on my own beliefs, values and world views, and those of others.

I have used a range of sources and evidence, including written, visual, physical and oral sources that have been gained from my research.

I have experienced opportunities for undertaking primary research in my local area and beyond.

## Progression step 4

### Achievement outcomes

I can formulate and respond to open-ended and complex questions.

I can consider a range of known strategies to conduct an enquiry and independently select the most effective approach.

I can independently identify and select a variety of relevant evidence, and I can infer meaning to draw reasoned conclusions.

I can select the appropriate research methods.

I can gather a variety of relevant evidence, including quantitative and qualitative data.

I can present my findings and data, utilising a range of increasingly sophisticated methods.

I can analyse my findings, describing patterns and explaining relationships across data sets.

I can describe the decision or conclusion I have come to.

I can understand that others can draw different conclusions even when using the same evidence.

I can evaluate the usefulness and analyse the reliability of evidence.

I can reference the sources I have used to reach my conclusions.

I can effectively evaluate the success of the enquiry process used, and suggest some improvements.

I can understand that each of the above are required elements of a process of enquiry, which can be applied to a variety of Humanities questions.

I can identify and explain some differences between the process of enquiry in the different Humanities disciplines.

I have undertaken independent and collaborative enquiries in Humanities.

I have had the opportunity for reflection on how my enquiry may add meaning to my own life and may contribute to my sense of place in the world.

I have undertaken enquiries focusing on questions relating to specific Humanities subject areas, as well as interdisciplinary themes and questions.

I have developed and led my own enquiries focusing on my locality, Wales, and the wider world, now and in the past.

I have developed and led my own enquiries focusing on my own beliefs, values and world views, and those of others.

## Progression step 5

### Achievement outcomes

I can independently formulate and respond to complex open-ended questions.

I can independently select the appropriate research methods and types of evidence, depending on the disciplinary context of the enquiry.

I can gather a variety of relevant evidence, including quantitative and qualitative data.

I can independently select the appropriate method of presenting my findings and conclusions, and I can reference my work appropriately.

I can communicate the results of my enquiry using a variety of methods appropriate to the subject matter, purpose and audience.

I can interpret evidence, infer meaning and draw conclusions, synthesising a range of evidence.

I can evaluate the usefulness and reliability of qualitative and quantitative evidence, considering its content, provenance, purpose, context and limitations.

I can understand the impact of sources of authority and analyse how they are interpreted and used.

I can make coherent, substantiated responses and judgements that are balanced and take into consideration a range of viewpoints.

I can independently evaluate the success of my enquiries, suggest improvements and refine my methodology for future enquiries.

I can make considered reflections for further research or extension of the enquiry.

I can explain the similarities and differences between enquiries in the subject areas within Humanities.

I have taken a leading role in developing enquiries focusing on my locality, Wales, and the wider world in one or more of the disciplines in Humanities.

I have utilised a range of sources, including those from my own research, to add depth to my enquiries.

I have had the opportunity for self-reflection, considering how my enquiry might add meaning to my own life and might contribute to my sense of place in the world.

**When learners are engaged in discipline-specific enquiries, the following should be added to Progression step 5.**

### **Geography**

I can predict possible outcomes to geographical research.

I can collect relevant quantitative and qualitative primary and secondary data accurately.

I can interpret and present data in a graphical or cartographical form.

I can draw conclusions from geographical data using statistical skills where appropriate.

### **History**

I can understand the subjective and incomplete nature of historical evidence.

I can analyse and evaluate the reliability, utility and validity of primary and secondary historical evidence in context of the specific enquiry.

I can fully justify and support my conclusions, while acknowledging the limitations of judgements about the past based on the available evidence.

### **Religious education**

I can engage in philosophical enquiry considering the diversity, complexity and plurality of religious and non-religious world views.

I can understand that Ultimate questions are complex, and answers are often partial and inconclusive.

I can appreciate, empathise with and critically evaluate sources of wisdom and authority, and religious and non-religious world views, in order to form my own reasoned conclusions.

I can observe and investigate forms of religious expression, and can critically evaluate how aspects of religion and belief impact upon me, other individuals, local society and global society.

### **Business studies and social studies**

I can plan and follow appropriate social studies or business studies methodologies, using primary and secondary social research methods when appropriate.

I can collect, collate and analyse primary data using appropriate sampling techniques.

I have considered and acted upon my ethical responsibilities as a social studies and business studies researcher.

## Planning for learning

### Links within this area of learning and experience

This section suggests where learning can be enriched through drawing links between other what matters statements across the Humanities Area of Learning and Experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning. Developing an enquiring mind and experiencing enquiries allows learners to investigate and consider all aspects of Humanities.

#### **Events and human experiences are complex, and are perceived, interpreted and represented in different ways.**

- Enquiries with a focus on exploring different interpretations.
- Secondary evidence used in enquiries can illustrate varied viewpoints, interpretations and representations.

#### **Our natural world is diverse and dynamic, influenced by physical processes and human actions.**

- Enquiries with a focus on human relationships and impact upon the natural world.

#### **Human societies are complex and diverse, and are shaped by human actions and beliefs.**

- Enquiries with a focus on how societies are diverse and plural.
- Enquiries with a focus on change and continuity.

#### **Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered, ethical and sustainable action.**

- Through enquiry, learners develop their understanding of challenges and opportunities facing humanity.

## **Links with other areas of learning and experience**

This section suggests where learning can be enriched through drawing links between other what matters statements across all the areas of learning and experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

### **Expressive Arts**

- Art, music, theatre, literature as evidence for and a focus of enquiries.

### **Health and Well-being**

- Using Humanities methodology to consider aspects of health and well-being such as mental, physical and emotional health.

### **Languages, Literacy and Communication**

- Literature as evidence for and a focus of enquiries.

### **Mathematics and Numeracy**

- Use of qualitative data as evidence for enquiries.
- Collection of primary data.
- Sampling methods and statistical techniques of analysing data.
- Representation of data in graphical form.
- Interpreting a range of graphs.
- Sorting and classifying.
- Spotting trends and anomalies.

### **Science and Technology**

- The nature of enquiry as it relates to Science and Technology.

## Experiences, knowledge and skills

In this what matters statement, learners should explore the concepts of questioning, evidence, evaluation, validity, reliability, bias, ethics and judgements.

### Progression step 1

#### Learners need to experience:

- a range of stimuli that aim to enthuse and inspire them to imagine and be curious, and to explore, discover and question
- a range of ongoing opportunities for exploration and discovery through play
- a range of opportunities to enquire and to learn outdoors, as well as indoors, including both physical and digital learning
- using a range of different visual, oral, written and physical sources
- enquiries focusing on learners' locality, Wales and the wider world in the past and present.

#### Learners need to know how to and be able to:

- explore, observe and question
- make and record observations and findings, using digital and other methods.

### Progression step 2

#### Learners need to experience:

- a range of stimuli that aim to enthuse and inspire them to imagine and be curious, and to explore, discover and question
- a range of ongoing opportunities for exploration and discovery through play
- a range of opportunities to enquire and to learn outdoors, as well as indoors, including both physical and digital learning
- using a range of different visual, oral, written and physical sources
- engagement in enquiries, individually and collaboratively
- engagement with philosophical questioning
- enquiries focusing on learners' locality, Wales and the wider world in the past and present.

#### Learners need to know how to and be able to:

- explore, observe and question
- gather, sort and group different types of evidence
- make and record observations and findings, using digital and other methods
- draw and explain a simple conclusion
- undertake enquiries relating to a range of interdisciplinary themes
- explore philosophical questions about life.



### Progression step 3

#### Learners need to experience:

- a range of stimuli that aim to enthuse and inspire them to imagine and be curious, and to explore, discover and question
- a range of opportunities to enquire and to learn outdoors, as well as indoors, including both physical and digital learning
- using a range of different visual, oral, written and physical sources
- engagement in enquiries, individually and collaboratively
- engagement with philosophical questioning
- enquiries focusing on learners' locality, Wales and the wider world in the past and present.

#### Learners need to know:

- the methodology used in Humanities enquiries and how this may differ between disciplines
- the difference between facts, opinion, beliefs and how this contributes to the relevance and use of evidence.

#### Learners need to know how to and be able to:

- undertake enquiries relating to both interdisciplinary and disciplinary themes
- select enquiry methods appropriate to the specific enquiry
- observe and use prior knowledge to formulate appropriate questions
- gather evidence from a range of sources
- interpret findings in order to draw a conclusion or make a judgement
- identify the relevance of the information collected
- arrange and present findings appropriately, using digital techniques when appropriate
- reflect on enquiries, ask questions about the learning process, and also look forward to where an enquiry is leading next
- reflect on and evaluate the application of digital tools in enquiries.

### Progression step 4

#### Learners need to experience:

- a range of stimuli that aim to enthuse and inspire them to imagine and be curious, and to explore, discover and question
- a range of opportunities to enquire and to learn outdoors, as well as indoors, including both physical and digital learning
- using a range of different visual, oral, written and physical sources
- engagement in enquiries, individually and collaboratively
- engagement with philosophical questioning

- enquiries focusing on learners' locality, Wales and the wider world in the past and present
- opportunities for self-reflection as they consider how their enquiry may add meaning to their life and may contribute to their sense of their place in the world.

**Learners need to know:**

- appropriate methodologies for the collection of data and evidence
- the similarities and differences between enquiry methods in each subject area.

**Learners need to know how to and be able to:**

- undertake enquiries that are focused on interdisciplinary as well as subject-focused questions and issues
- observe and use prior knowledge to ask and frame appropriate questions
- gather evidence from a range of sources gained from outdoor learning, and primary and secondary research
- identify the relevance of the information collected to the specific context of the enquiry
- use various methods to present evidence from enquiries, including using digital techniques where appropriate
- interpret, critically analyse and evaluate a wide range of written, visual, physical and oral evidence, including factual, philosophical and interpretative evidence
- interpret findings in order to draw, present and justify substantiated conclusions
- reflect on and evaluate the effectiveness of enquiries
- reflect on and evaluate the application of digital tools in enquiries.

**Progression step 5****Learners need to experience:**

- a range of stimuli that aim to enthuse and inspire them to imagine and be curious, and to explore, discover and question
- a range of opportunities to enquire and to learn outdoors, as well as indoors, including both physical and digital learning
- using a range of different visual, oral, written and physical sources
- engagement in enquiries, individually and collaboratively
- engagement with philosophical questioning
- enquiries focusing on learners' locality, Wales and the wider world in the past and present
- opportunities for self-reflection as they consider how their enquiry may add meaning to their life and may contribute to their sense of their place in the world.

**Learners need to know:**

- appropriate methodologies for the collection of data and evidence
- the similarities and differences between enquiry methods in each subject area.

**Learners need to know how to and be able to:**

- undertake enquiries that are focused on interdisciplinary as well as subject-focused questions and issues
- observe and use prior knowledge to ask and frame appropriate questions
- gather evidence from a range of sources gained from outdoor learning, and primary and secondary research
- identify the relevance of the information collected to the specific context of the enquiry
- use various methods to present evidence from enquiries, including using digital techniques where appropriate
- interpret, critically analyse and evaluate a wide range of written, visual, physical and oral evidence, including factual, philosophical and interpretative evidence
- interpret findings in order to draw, present and justify substantiated conclusions
- reflect on and evaluate the effectiveness of enquiries
- reflect on and evaluate the application of digital tools in enquiries.

**In addition to the above at Progression step 5, in their discipline-specific enquiries learners should have opportunities to undertake the following.**

**Geography**

- Enquiries linked to environmental and geographic events and themes, which includes fieldwork and learning outside the classroom, use of geographical information systems, gathering quantitative and qualitative data, and statistical analysis of numerical data.

**History**

- Historical enquiries that would include developing an understanding of the use and value of written, visual, and physical evidence (including first-hand or primary evidence, as well as secondary sources) to explain how and why historical interpretations are formed.

**Religious education**

- Enquiries exploring complex philosophical questions about the meaning and purpose of life. This includes engaging with Ultimate questions raised by the world around them, their own life experiences and aspects of religion, as well as using sources of wisdom and philosophy.

**Business studies and social studies**

- Enquiries linked to business and economic themes, using forms of media, data, case studies and market research.
- Enquires exploring contemporary and controversial social issues, people's views and perspectives on social issues, and the ways that people participate in society and social action.



## WHAT MATTERS IN HUMANITIES

**Events and human experiences are complex, and are perceived, interpreted and represented in different ways.**

Learners in Wales are forever trying to make sense of the world around them, a world they encounter through a variety of perspectives. Humanities encourages them to critically review the ways the events and experiences of that world are represented and interpreted, using this information to construct their own informed perspectives.

Learners understand how various factors can influence their own and others' perceptions and interpretations, while also developing an appreciation of how narratives and representations are constructed, and exploring how and why interpretations may differ. As they develop a critical understanding of a range of interpretations and representations, they will be better placed to evaluate their validity, and to foster a more holistic understanding of events, experiences and the natural world. This will enable learners in Wales to develop self-awareness as they create their own informed viewpoints.

## Learning

### Principles of progression

Principles of progression are the basis on which the achievement outcomes have been developed and should guide the progression of learning within the area of learning and experience.

This area of learning and experience will help learners gain:

- increased sophistication of conceptual understanding, whereby learners see beyond a list of facts and engage with those ideas that underpin the disciplines that make up Humanities, and how these interrelate in different contexts
- increased depth of knowledge, characterised by linking new learning to existing knowledge, developing a more sophisticated understanding and resolving the conflicts that can emerge from different points of view
- an ability to work with an increasing number of more sophisticated sources of information
- more sophisticated use of relevant skills, including appropriate use of subject-specific terminology
- increasing independence and self-regulation.

### Progression step 1

#### Achievement outcomes

I can communicate my ideas about my own experiences.

I can recognise that my feelings, actions and opinions can be different from those of others.

I can understand personal events in the past, present and future are significant to me.

I can form and express my opinion about familiar issues and recognise that my opinion has value to me.

I have had opportunities to discuss my opinions about things I have experienced with other people.

### Progression step 2

#### Achievement outcomes

I can recognise other people's viewpoints about familiar events or experiences.

I can recognise that not everything will stay the same and that time can cause opinions to change.

I can understand that other people explain things in different ways, and I can consider the merits of these different viewpoints and explain my own.

I can describe my feelings, actions and opinions, and explain how they are different from those of others.

I can form an opinion about something that is important to me, considering my own ideas and those of others.

I have had opportunities to discuss my opinions and ideas with other people.

### Progression step 3

#### Achievement outcomes

I can give evidence for an argument or viewpoint and present counterarguments.

I have been able to infer people's opinions, viewpoints and interpretations from sources and evidence.

I can recognise that people have different opinions about the significance of people, events and experiences in the past and present.

I can recognise, accept and understand that people have different opinions and viewpoints about an issue, and am able to compare different interpretations of the same issue.

I can recount the evidence people use to interpret events and issues in different ways.

I have been able to form, express and discuss my own opinion on issues, after considering some evidence and the views of others.

I have discussed my own and others' responses to questions about life, experiences and the world, including consideration of Ultimate questions, and I have discussed these issues with people who do not always have the same opinion as I have.

I understand that people's views and opinions may change over time.

I can explain how some aspects of the past have been represented and interpreted in different ways.

### Progression step 4

#### Achievement outcomes

I can explain reasons people may have or may use to explain events and issues in different ways.

I can understand that interpretations are influenced by a range of factors.

I can explain some reasons why people have different opinions about the significance of people, events and experiences in the past and present, and can form my own opinions of their significance.

- I can infer and evaluate interpretations and viewpoints from a range of sources and evidence.
- I can draw on a range of interpretations to come to a reasoned personal perspective.
- I can express, justify and discuss my personal opinions in debates and in writing.
- I can appreciate that my interpretations are influenced by my identity, experiences and beliefs.
- I can understand that interpretations, including my own, can change over time, especially in the light of new evidence or when approached from a different perspective.
- I can see that some interpretations and opinions have greater validity than others.
- I can explain how interpretations can influence people's actions, traditions and forms of expression.

## Progression step 5

### Achievement outcomes

- I can accept that questions about life, experiences and the world are complex and that responses are often partial and inconclusive, and I can discuss accordingly.
- I can analyse the impacts of different perspectives in response to questions about life, experiences and the world on my own life and on the lives of others.
- I can explain and analyse a range of reasons why people have different opinions about the significance of people, events and experiences in the past and present, and can form, defend and justify my own opinions of their significance.
- I can critically evaluate the validity of interpretations by considering how they are shaped and influenced by place and belief, and how they can change over time.
- I have investigated what influences and shapes my own interpretations, and I can explain how my views are influenced by social, cultural and historical contexts.
- I can appreciate the varied lenses through which one views the world and recognise the limitations of my own perspective.
- I have begun to challenge my own values and perspectives.
- I can evaluate the credibility and validity of a range of perspectives and use this evaluation to support the development of my own informed, justified and balanced judgements about life, events and experiences.
- I can integrate new or revised perspectives into my own thinking.
- I can infer subtle interpretations from sources and evidence.
- I have explored how people's interpretations and views have led to certain actions.
- I have had opportunities to form, express and discuss personal opinions about a range of issues across the Humanities.



I can form, justify, and support my own interpretations.

I have had opportunities to discuss, analyse and evaluate the interpretations offered by others.

I have explored the complexity of local, national and global issues, and engaged with multiple perspectives relating to these issues.

I have used different perspectives to explore issues.

I have had opportunities to engage in formal and informal debates on a range of current and controversial topics.

**When learners are engaged in discipline-specific enquiries, the following should be added to Progression step 5.**

### **Geography**

I can understand and describe how geographical interpretations are influenced by a range of factors.

I can explain how interpretations of place, landscapes, environments and cultures may change over time.

I can understand how people's interpretations of place, landscapes, environments and cultures influence their actions.

I can express and justify my viewpoints about a variety of places, landscapes, environments and cultures in Wales and the wider world, and understand that my views may change over time.

### **History**

I can explain how and why interpretations of historical events have changed over time and explain why historians form different interpretations of events.

I can form, express and support my own interpretations of historical events.

I can understand how my own identity, experiences, opinions, and beliefs can affect my own interpretations and understanding of historical events.

I can adapt or change my interpretations of historical events in the light of new evidence.

### **Religious education**

I can critically evaluate specific aspects of religion and world views, considering the different interpretations of religious teachings and the impact of these upon me, other individuals, local and global society.

I can analyse, interpret and evaluate layers of meaning in religious expression, e.g. symbolism, pilgrimage, rituals, rites of passage, ceremonies, literature, art, dance and music.

I have been able to form, express and support my opinion on a range of Ultimate questions.

I can express and justify my feelings with integrity and maturity, demonstrating clearly how what I have learned has impacted on my own beliefs and values.



**Business studies and social studies**

I can understand how political, economic and social ideologies influence my own and other people's interpretations of the roles and functions of business in society.

I can understand that there is a range of interpretations of social issues that inform how society is structured.

I have engaged with diverse viewpoints and perspectives on social issues and used these insights to strengthen my own decisions and opinions.

## Planning for learning

### Links within this area of learning and experience

This section suggests where learning can be enriched through drawing links between other what matters statements across the Humanities Area of Learning and Experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

#### **Developing an enquiring mind enables learners to explore and investigate the world, past, present and future, for themselves.**

- Understanding that interpretations and viewpoints can develop from specific enquiries.
- Interpretations presented by specific sources and evidence.

#### **Our natural world is diverse and dynamic, influenced by physical processes and human actions.**

- Interpretations and viewpoints on the relationship between humans and the natural world, e.g. climate change.

#### **Human societies are complex and diverse, and are shaped by human actions and beliefs.**

- Historical interpretations of people and events.
- Interpretations linked to political ideologies.
- Interpretations linked to religions and world views.

#### **Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered, ethical and sustainable action.**

- An individual's viewpoint of their own role and responsibility as a citizen.
- Differing interpretations of the key challenges and opportunities facing humanity.

## **Links with other areas of learning and experience**

This section suggests where learning can be enriched through drawing links between other what matters statements across all the areas of learning and experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

### **Expressive Arts**

- Expressive arts act as mediums for the expression of interpretations and viewpoints.

### **Health and Well-being**

- How individuals perceive and interpret events and experiences in different ways.
- How citizenship is linked to and impacted by social influences.
- How the values and norms of individuals form a collective identity and collective values.

### **Languages, Literacy and Communication**

- Literature as a medium of expression for interpretations.
- Identity and language.

### **Mathematics and Numeracy**

- Interpreting data, i.e. economic trends.

### **Science and Technology**

- Interpretations of scientific discoveries and their impact on the world.
- Perceptions of the natural world.

## Experiences, knowledge and skills

In this what matters statement, learners should explore concepts including seeking meaning, Ultimate and philosophical questions, representations, perspectives, historical interpretations, significance, validity and making judgements.

### Progression step 1

#### Learners need to experience:

- opportunities to engage with a range of issues in their local community to develop their own perspective on their locality
- stimuli that enthuse and inspire them to be curious about, engage with and explore their locality
- a range of opportunities to form and express opinions
- a range of opportunities to hear and discuss alternative opinions
- a range of opportunities to access interpretations of issues, e.g. through engaging with guest speakers and visiting places of interest
- accessing interpretations and perspectives through a variety of physical and digital media
- a range of symbolic stories, rituals, artefacts, art, dance, drama, music and food.

#### Learners need to know:

- what opinions are, and recognise that they and others have opinions.

#### Learners need to know how to and be able to:

- discuss and express their opinions about their experiences or issues that are familiar to them
- recognise that their opinions, and the opinions of others, have value
- use words, signs or symbols to communicate observations, thoughts and feelings.

### Progression step 2

#### Learners need to experience:

- opportunities to engage with a range of issues in their local community to develop their own perspective on their locality
- stimuli that inspire and enthuse them to be curious about, engage in, and explore complex and controversial issues in order to make sense of the world
- a range of opportunities to form and express opinions
- a range of opportunities to hear and discuss alternative opinions
- a range of opportunities to access interpretations of issues, e.g. through engaging with guest speakers and visiting places of interest
- accessing interpretations and perspectives through a variety of physical and digital media

- a range of opportunities to engage with Ultimate questions
- a range of symbolic stories, rituals, artefacts, art, dance, drama, music and food.

**Learners need to know how to and be able to:**

- offer their own ideas and make connections
- explore, find out about and discuss issues and events from within and across the Humanities disciplines
- to form and express their own opinions on issues
- communicate their observations, thoughts and feelings using words, signs or symbols
- recognise that people have different opinions and viewpoints and that they may differ from their own.

### Progression step 3

**Learners need to experience:**

- opportunities to engage with a range of issues in their local community to develop their own perspective on their locality
- stimuli that inspire and enthuse them to be curious about, engage in, and explore complex and controversial issues in order to make sense of the world
- a range of opportunities to form and express opinions
- a range of opportunities to hear and discuss alternative opinions
- collaborative discussion on a wide range of varied viewpoints and interpretations, including opportunities for formal and informal debates
- a range of opportunities to access interpretations of issues, e.g. through engaging with guest speakers and visiting places of interest
- accessing interpretations and perspectives through a variety of physical and digital media
- a range of opportunities to engage with Ultimate questions
- a range of symbolic stories, rituals, artefacts, art, dance, drama, music and food.

**Learners need to know:**

- that people have different opinions and recount the evidence used for these opinions
- how sources and evidence can provide interpretations
- how sources and evidence are used to form and justify people's interpretations.

**Learners need to know how to and be able to:**

- explore local, national and global issues, and engage with multiple perspectives relating to these issues
- engage with a range of issues and compare different interpretations of the same event or issue, and consider how people differ in their views of significant people, events or changes
- form, express and discuss opinions

- engage with interpretations presented in sources, and use these interpretations to support their own interpretations
- explore layers of meaning within symbolic representations.

## Progression step 4

### Learners need to experience:

- opportunities to engage with a range of issues in their local community to develop their own perspective on their locality
- stimuli that inspire and enthuse them to be curious about, engage in, and explore complex and controversial issues in order to make sense of the world
- a range of opportunities to form and express opinions
- a range of opportunities to hear and discuss alternative opinions
- collaborative discussion on a wide range of varied viewpoints and interpretations, including opportunities for formal and informal debates
- a range of opportunities to access interpretations of issues, e.g. through engaging with guest speakers and visiting places of interest
- accessing interpretations and perspectives through a variety of physical and digital media
- a range of opportunities to engage with Ultimate questions
- a range of symbolic stories, rituals, artefacts, art, dance, drama, music and food.

### Learners need to know:

- what makes an interpretation valid
- how interpretations are shaped and formed
- how selection of evidence influences interpretations and opinions.

### Learners need to know how to and be able to:

- explore the complexity of local, national and global issues, and engage with multiple perspectives relating to these issues
- explore different interpretations of people, societies, periods of time and events; the role of businesses; religious and non-religious world views, beliefs, values, sources and sacred texts; places, landscapes, cultures and environments
- form, express and discuss personal opinions about a range of issues across the Humanities
- draw on a range of interpretations and opinions to come to a reasoned personal perspective
- use different perspectives to explore issues
- engage with interpretations found within a range of sources and use these to support or contradict their own interpretations and responses
- explore how people have differing interpretations relating to the significance of events, people, changes and experiences
- explore layers of meaning within symbolic representations.

## Progression step 5

### Learners need to experience:

- opportunities to engage with a range of issues in their local community to develop their own perspective on their locality
- stimuli that inspire and enthuse them to be curious about, engage in and explore complex and controversial issues in order to make sense of the world
- a range of opportunities to form and express opinions
- a range of opportunities to hear and discuss alternative opinions
- collaborative discussion on a wide range of varied viewpoints and interpretations, including opportunities for formal and informal debates
- a range of opportunities to access interpretations of issues, e.g. through engaging with guest speakers, and visiting places of interest
- accessing interpretations and perspectives through a variety of physical and digital media
- a range of opportunities to engage with Ultimate questions
- a range of symbolic stories, rituals, artefacts, art, dance, drama, music and food.

### Learners need to know:

- the range of factors that contribute to the validity of interpretations
- how interpretations are shaped and formed
- how selection and judgements about the validity of evidence influences interpretations and opinions.

### Learners need to know how to and be able to:

- explore the complexity of local, national and global issues and engage with multiple perspectives relating to these issues
- explore a wide range of different interpretations of people, societies, periods of time, and events; role of businesses; religious and non-religious world views, beliefs, values, sources, sacred texts; places, landscapes, cultures and environments
- investigate and understand what influences and shapes their own interpretations and opinions and be able to draw on a range of interpretations and opinions to come to a reasoned personal perspective
- explore how and why interpretations are shaped and formed and how they can change over time
- explore how and why people have differing interpretations relating to the significance of events, people, changes and experiences
- evaluate the validity and credibility of interpretations through discussion of how interpretations are shaped and how they can change over time
- explore how people's interpretations and viewpoints have impacted upon their actions.
- form, express and discuss personal opinions about a range of issues across the Humanities
- discuss, analyse and evaluate the interpretations offered by others

- use different perspectives to explore issues
- explore multiple perspectives and alternative visions for the future
- engage with interpretations found within a wide range of sources, and use these to support and defend their own interpretations and responses.

**When planning discipline-specific learning, the following should be added to the above at Progression step 5.**

## Geography

### Learners need to know:

- different interpretations of geographical themes
- how interpretations may vary depending upon an individual's culture, socioeconomic status, age, gender, education, travel experiences, etc.
- how representations of place, cultures and environments change through time, e.g. in cultural geography, the representation of place, environments and cultures through music, literature, films, etc.
- how people's perceptions influence how they interact with places, environments and cultures
- the significance of different viewpoints and perceptions in understanding change in physical and human environments at all scales from Wales to the wider world.

## History

### Learners need to know:

- how people and past events in Wales and the wider world have been interpreted in different ways
- how and why historians have come to their interpretations
- how and why historians can form different interpretations of the same event or person
- how different viewpoints and interpretations have impacted upon events in history.

### Learners need to know how to and be able to:

- apply appropriate methods of evaluating the validity of historical interpretations.

## Religious education

### Learners need to know:

- perceptions, interpretations and representations of religious and non-religious world views, beliefs and practices, symbolism, pilgrimage, rituals, rites of passage, ceremonies, literature, art, rituals, dance and music
- about interpreting and evaluating texts, sources of wisdom and authority and other evidence.

### Learners need to know how to and be able to:

- articulate clearly and coherently personal beliefs, ideas, values and experiences while respecting the right of others to differ.



## Business studies and social studies

### Learners need to know:

- political, economic, business ideologies and perspectives
- the contributions made by Welsh, the United Kingdom, European and global business individuals in the past and present
- how the economic decisions of business and industries has impacted on experiences and perspectives
- interpretations of social issues and social inequality
- viewpoints and interpretations of society through the 'lenses' of identity, multiculturalism, gender and sexuality.



## WHAT MATTERS IN HUMANITIES

### **Our natural world is diverse and dynamic, influenced by physical processes and human actions.**

Learners will have opportunities to nurture curiosity about the natural world and understand how and why it changes. This in turn helps learners to identify what makes a place distinct and develop an awareness of the interconnections between humans and their environment. Consequently, learners are in a better position to make connections between the past and present, and to imagine possible futures.

Through understanding a variety of physical processes, and their causes and effects, learners will appreciate how places, environments and landscapes change within Wales and the wider world. They will also develop their understanding of how human actions in the past and today affect the natural world and how the natural world impacts on humans. This will heighten learners' awareness of how the future sustainability of our world is influenced by the impact of human actions. It will also encourage learners in Wales to understand, as producers and consumers, their impact on the natural world.

Learners will explore a range of beliefs and philosophies about the natural world, and how they influence people's interactions with the world. They will learn also how experiencing the wonder of the natural world can contribute to their spiritual development and well-being, and cultivate a sense of place and sense of belonging, as embodied in the Welsh word *cynefin*.

## Learning

### Principles of progression

Principles of progression are the basis on which the achievement outcomes have been developed and should guide the progression of learning within the area of learning and experience.

This area of learning and experience will help learners gain:

- increased sophistication of conceptual understanding, whereby learners see beyond a list of facts and engage with those ideas that underpin the disciplines that make up Humanities, and how these interrelate in different contexts
- increased depth of knowledge, characterised by linking new learning to existing knowledge, developing a more sophisticated understanding and resolving the conflicts that can emerge from different points of view
- an ability to work with an increasing number of more sophisticated sources of information
- more sophisticated use of relevant skills, including appropriate use of subject-specific terminology
- increasing independence and self-regulation.

### Progression step 1

#### Achievement outcomes

I can recognise where places are and how they are distinct from and similar to each other.

I can communicate my feelings about the natural world.

### Progression step 2

#### Achievement outcomes

I can describe the distinct physical features of places, environments and landscapes in Wales and the wider world.

I can recognise some religious and non-religious beliefs about the natural world and how this could influence the way people interact with the world.

I can identify some significant spaces, places and phenomena within the natural world.

I can describe how people's actions and the natural world impact upon each other, both in the past and present.

### Progression step 3

#### Achievement outcomes

I can describe and locate places, environments and landscapes, including distinctive features and landforms, using map skills where appropriate.

I can describe patterns of distribution of features in the natural world and begin to give reasons for these patterns.

I can show understanding of the causes and effects of the events and physical processes that shape places, environments, landscapes and people.

I can describe how human actions have led to both continuity and change in the natural world in different periods of history.

I can describe how physical processes have impacted upon human societies in history and how they have led to change and continuity.

I can show understanding of the concept of sustainability.

I can describe a range of religious and non-religious world views about the natural world.

I can describe some religious and non-religious practices associated with significant spaces, places and phenomena within the natural world.

I can describe how beliefs can impact on human action on the natural world.

I can communicate my views and feelings about the natural world and the part I play in it.

### Progression step 4

#### Achievement outcomes

I can explain the complex features of places, environments and landscapes at a variety of scales, using map skills where appropriate.

I can describe the distribution and changing patterns of places, spaces and environments over time, and the connections between them.

I can explain the causes and effects of change on places, environments, landscapes and people over time, considering interconnections between factors.

I can explain patterns of continuity and change in the natural world in different periods of history.

I can explain the significance of the impact of physical processes upon human societies in the past and present.

I can understand the responsibility that humans have to create a sustainable natural world.

I can examine a broad range of religious and non-religious world views about the natural world and the responsibility humanity has towards it.

I can describe a range of religious and non-religious practices associated with significant spaces, places and phenomena within the natural world.

I can explain some religious and non-religious world views about the nature of life and death and beliefs about life after death and the concept of Ultimate Reality.

## Progression step 5

### Achievement outcomes

I can give comprehensive descriptions and explanations of places, environments and landscapes, including distinctive features and landforms, and apply this knowledge to unfamiliar environments.

I can create maps, select and utilise a variety of appropriate complex map skills to accurately locate places, environments and landscapes, including use of sophisticated digital geographical information systems.

I can account for distinctive patterns of distribution, at different scales, of features within the natural world.

I can select and evaluate the suitability of digital and other methods used to locate places, environments, landscapes and spatial patterns of distribution.

I can evaluate the environmental cost of business activity and suggest strategies as to how different businesses can respond to environmental issues.

I can comprehensively explain a broad range of physical processes that have contributed to the formation of the natural world.

I can explain and critically evaluate connections between the causes and effects of change on places, environments, landscapes and people.

I can critically evaluate the sustainability of strategies to reduce the risk and impact of physical processes on people and their environment.

I can evaluate and explain the patterns of continuity and change in the relationship between humans and the environment in the past and present, and the impact each has upon the other in a range of contexts and at a range of scales, and can suggest possible strategies to reduce these impacts.

I can understand and explain how environments can become threatened.

I can understand and explain the consequences of living in an unsustainable way and suggest possible sustainable futures.

I can critically evaluate a broad range of religious and non-religious world views on the nature of the natural world and the responsibility humanity has towards it.

I can evaluate a range of religious and non-religious practices associated with significant spaces, places and phenomena within the natural world.

I can explain and evaluate a range of significant religious and non-religious world views about the concepts of Ultimate Reality, the nature of life and death, and beliefs about life after death.

## Planning for learning

### Links within this area of learning and experience

This section suggests where learning can be enriched through drawing links between other what matters statements across the Humanities Area of Learning and Experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

#### **Developing an enquiring mind enables learners to explore and investigate the world, past, present and future, for themselves.**

- Enquiries focusing on the relationship between humans and the natural world.

#### **Events and human experiences are complex, and are perceived, interpreted and represented in different ways.**

- Interpretations of changes to the natural world.
- Interpretations of human responsibility towards the natural world.

#### **Human societies are complex and diverse, and are shaped by human actions and beliefs.**

- The relative impact of different societies at different times on the natural world.
- How the natural world has impacted upon the evolution of human societies and contributed towards change.

#### **Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered, ethical and sustainable action.**

- Environmental challenges facing humanity, including climate change.
- An individual's role and responsibility in environmental protection.

## **Links with other areas of learning and experience**

This section suggests where learning can be enriched through drawing links between other what matters statements across all the areas of learning and experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

### **Expressive Arts**

- The natural world as a stimulus for Expressive Arts.

### **Health and Well-being**

- The contribution of the natural world to our health and well-being.
- Environmental factors that affect health and well-being.
- Food production and sustainability.

### **Languages, Literacy and Communication**

- The natural world as a stimulus for literature and creative writing.
- Cultural empathy and sensitivity.

### **Mathematics and Numeracy**

- Use of appropriate equipment to measure accurately.
- Scale.
- Time and chronological ordering.

### **Science and Technology**

- The role of science in explaining the world around us and how it was formed.
- The impact of scientific and technological development on the natural world.
- Living things and their place in the natural world.



## Experiences, knowledge and skills

In this what matters statement, learners should explore the concepts of place, space, environment, physical processes, significance, cause and effect, and change and continuity.

### Progression step 1

#### Learners need to experience:

- outdoor learning, which includes exploration and first-hand experiences of places, environments and landscapes, to help them understand how the natural world works (this should include the learner's own locality)
- opportunities to develop a curiosity about and an appreciation of the natural world
- opportunities to experience a sense of awe and wonder, and to reflect upon the natural world and their connection to it.

#### Learners need to know how to and be able to:

- identify the distinctive features of places, environments and landscapes through first-hand exploration
- communicate their feelings and ideas about the features of familiar places
- recognise change within familiar places at different times of year
- recognise some of the effects that humans have on places, environments and landscapes
- express their feelings about the natural world.

### Progression step 2

#### Learners need to experience:

- outdoor learning, which includes exploration and first-hand experiences of places, environments and landscapes, to help them understand how the natural world works (this should include the learner's own locality)
- opportunities to develop a curiosity about and an appreciation of the natural world
- opportunities to experience a sense of awe and wonder, and to reflect upon the natural world and their connection to it.

#### Learners need to know how to and be able to:

- locate places, environments and landscapes using a variety of resources
- recognise distinctive physical features of environments, and identify the similarities and differences between them
- recognise that places change over time and suggest some reasons for this
- show awareness of some religious and non-religious world views about the natural world, including about the origins of the natural world
- describe how people's beliefs influence their attitudes towards the world

- describe some of the effects that humans as consumers and producers have on places, environments and landscapes
- describe how the natural world has impacted on people and their environments in the past and present
- express their feelings about the natural world.

### Progression step 3

#### **Learners need to experience:**

- outdoor learning, which includes exploration and first-hand experiences of places, environments and landscapes, to help them understand how the natural world works (this should include the learner's own locality)
- opportunities to develop a curiosity about and an appreciation of the natural world
- opportunities to experience a sense of awe and wonder, and to reflect upon the natural world and their connection to it.

#### **Learners need to know how to and be able to:**

- show understanding of the physical features of places, environments and landscapes in Wales and the wider world
- use annotated maps and diagrams when appropriate
- create simple maps and utilise a variety of map skills to accurately locate places, environments and landscapes, using digital and other methods
- describe the distribution and changing patterns of places, spaces and environments over time, using appropriate digital and other map skills
- identify significant past events and describe how they have changed places, environments and landscapes
- identify how the natural world has impacted on humans in the past and present in both positive and negative ways
- explain how physical processes have contributed to the formation of physical landscapes
- describe what sustainability means in a variety of contexts, such as how our actions may lead to the creation of threatened environments if we do not live in a sustainable way in Wales and the wider world
- describe a range of religious and non-religious beliefs about the natural world and how these could influence the way people form beliefs and interact with the world
- describe religious and non-religious beliefs about the interconnection between humans and the environment, and about human responsibility for the natural world
- communicate their feelings and viewpoints about their interactions with the natural world.

## Progression step 4

### Learners need to experience:

- outdoor learning, which includes exploration and first-hand experiences of places, environments and landscapes, to help them understand how the natural world works (this should include the learner's own locality)
- opportunities to develop a curiosity about and an appreciation of the natural world
- opportunities to experience a sense awe and wonder, and to reflect upon the natural world and their connection to it.

### Learners need to know:

- about a range of themes and concepts, including agricultural and industrial change, climate change, consumerism, economic and environmental sustainability, employment, nature, natural hazards and disasters, migration, myths, legends and stories, pilgrimage, pollution, population, resource scarcity, sacred places, settlements, trade, war and conflict
- about the impact of businesses and of people's actions as producers and consumers on the natural world
- about the influence of political groups and institutions on the natural world
- the causes and effects of physical processes that shape places, environments and landscapes
- the causes and effects of change to places, environments, landscapes and people over time, including economic, political, technological and social factors
- that a range of physical processes interact to develop distinctive landscapes at a range of scales
- about sustainability in the context of strategies to reduce the risk and impact of physical processes on people and their environment
- about a variety of factors that have and continue to have a positive and negative impact on the environment in Wales and the wider world.

### Learners need to know how to and be able to:

- give detailed descriptions of place, environments and landscapes, including distinctive features and landforms, and type and nature of human communities
- create and utilise a variety of maps, using their map skills to accurately locate places, environments and landscapes, and exploiting digital and other methods, including geographical information systems
- describe and explain patterns and reasons for changes in spatial distribution of settlements and features, such as migration, population or industrialisation
- explain a range of religious and non-religious practices associated with significant spaces, places and phenomena in the natural world
- describe some religious and non-religious world views about the concepts of Ultimate Reality, the nature of life and death, and beliefs about life after death
- describe religious and non-religious world views about change, cause and effect, and the interconnection between humans and the natural world

- explain how a range of world views inform opinions about the sustainability of the world, including religious and non-religious world views
- explore a range of beliefs, ethics and philosophies about the natural world and how they influence people's interactions with the world
- articulate their experiences and appreciation of interacting with the natural world and the effect this has had upon them
- use annotated maps and diagrams appropriately
- explore a range of local environments and experience opportunities to develop their curiosity about and appreciation of them.

## Progression step 5

### Learners need to experience:

- outdoor learning, which includes exploration and first-hand experiences of places, environments and landscapes, to help them understand how the natural world works (this should include the learner's own locality)
- opportunities to develop a curiosity about and an appreciation of the natural world
- opportunities to experience a sense of awe and wonder, and to reflect upon the natural world and their connection to it.

### Learners need to know:

- about a range of themes and concepts, including agricultural and industrial change, climate change, consumerism, economic and environmental sustainability, employment, nature, natural hazards and disasters, migration, myths, legends and stories, pilgrimage, pollution, population, resource scarcity, sacred places, settlements, trade, war and conflict
- about the impact of businesses and of people's actions as producers and consumers on the natural world
- about the influence of political groups and institutions on the natural world
- the concept of sustainability in the context of strategies to reduce the risk and impact of physical processes on people and their environment, such as the way governments, businesses and other organisations respond to environmental issues
- about a range of religious and non-religious beliefs, teachings and practices associated with significant spaces, places and phenomena in the natural world
- about religious and non-religious world views about change, cause and effect regarding the natural world, which may include ideas about interconnectedness and dependent origination
- about the positive and negative impacts of humans on the natural world in the past and present, in Wales and the wider world
- about the impact of the natural world on humans, in the past and present, in Wales and the wider world.

**Learners need to know how to and be able to:**

- give comprehensive descriptions and explanations of place, environments and landscapes, including distinctive features and landforms, and type and nature of human communities
- create, utilise and evaluate the appropriateness of a variety of complex maps and use their map skills to accurately locate places, environments and landscapes, through methods which include sophisticated digital geographical information systems
- evaluate the suitability of digital and other methods used to locate spatial patterns of distribution
- explain the causes of distinctive patterns of distribution, at different scales, of features in the natural world
- describe the distribution and changing patterns of places, spaces and environments over time and the connections between them
- describe and explain the development of a range of physical features, environments and landscapes in Wales and the wider world
- explain that a range of physical processes interact to shape distinctive landforms at a range of different scales
- develop a critical understanding of the impact of human actions on a range of places, environments and landscapes
- critically evaluate a range of strategies to reduce the risk and impact of physical processes on people and their environment
- explain how human actions may lead to the creation of threatened environments if we do not live in a sustainable way
- critically evaluate a variety of factors that have and continue to have an impact on the environment in Wales and the wider world, such as climate change and the consequences of living in an unsustainable way
- evaluate the causes and effects of change to places, environments, landscapes and people over time, including economic, business, political, technological and social factors, having an understanding of how these link to sustainability
- evaluate a range of religious and non-religious world views about the concepts of Ultimate Reality, the nature of life and death, and beliefs about life after death
- evaluate a range of religious and non-religious beliefs, ethics and philosophies about change, cause and effect, and the interconnection between human experience, behaviour and the natural world, taking into account how they influence people's interactions with it
- explain how a range of world views inform opinions about the sustainability of the world, including religious and non-religious world views
- explain and assess the significance of historical changes and events on the natural world
- explore a range of environments and experience opportunities to develop their curiosity about and appreciation of them
- articulate their experiences of interacting with the natural world and the effect this has had upon them.



## WHAT MATTERS IN HUMANITIES

### **Human societies are complex and diverse, and shaped by human actions and beliefs.**

An appreciation of identity, heritage and *cynefin* can influence learners emotionally and spiritually and help build a sense of self and of belonging. Through an understanding of themselves, learners develop their own identity and an awareness of how they, as individuals, can shape the communities in which they live. Consequently, learners will come to realise that the choices we all make, individually and collectively, can have major impacts.

Learners will develop an understanding of the complex, pluralistic and diverse nature of societies in Wales and the wider world. Over time, these societies have evolved, experiencing continuity and change that has affected, and continues to affect, their own and other people's lives. This evolution is driven by the interplay between a range of factors, including human actions and beliefs, and physical forces. Humanities builds an understanding of the causes, consequences and significance of the changes and forces that have shaped societies.

Humanities encourages a critical understanding of how societies in Wales and the wider world are organised, structured and led. Societies are characterised by a range of cultural, economic, legal and political norms and values. They are also dynamic, both driving and reacting to changes on a local, national and global scale. Learners will explore the connections between such societies in the past and present. They will also be encouraged to explore – and develop a tolerant and empathetic understanding of – the varied beliefs, values, traditions and ethics that underpin and shape human society.



## Learning

### Principles of progression

Principles of progression are the basis on which the achievement outcomes have been developed and should guide the progression of learning within the area of learning and experience.

This area of learning and experience will help learners gain:

- increased sophistication of conceptual understanding, whereby learners see beyond a list of facts and engage with those ideas that underpin the disciplines that make up Humanities, and how these interrelate in different contexts
- increased depth of knowledge, characterised by linking new learning to existing knowledge, developing a more sophisticated understanding and resolving the conflicts that can emerge from different points of view
- an ability to work with an increasing number of more sophisticated sources of information
- more sophisticated use of relevant skills, including appropriate use of subject-specific terminology
- increasing independence and self-regulation.

### Progression step 1

#### Achievement outcomes

I can sequence events that happened over a short period of time to show I understand that some things change over time.

I can identify special times, events and traditions in my community and in the wider world.

I can identify significant events that have happened to me in the past.

I can show an awareness of who I am and that I am similar and different to others.

I can talk about similarities and differences between people in my community.

I can show an awareness that I am part of different communities.

### Progression step 2

#### Achievement outcomes

I can sequence events and understand that the past can be divided into periods of time.

I can recognise similarities and differences between people's lives in both the past and present.

I can identify aspects of my community, and how some of them may have been different in the past.

I can identify some causes and consequences of events and changes in the past and present.

I can recognise some factors that contribute to my identity and the ways I am similar and different to others.

I can describe special times, events, traditions and people in my community and in the wider world, and can explain their importance.

I can understand that societies in Wales and the wider world are made up of diverse groups of people.

I can show an awareness of the different beliefs that people have.

I can recognise the importance of the different rules, roles and responsibilities within the various communities to which I belong.

### Progression step 3

#### **Achievement outcomes**

I can use scaled timelines to order events, and use these to describe how societies have changed or stayed the same over time in Wales and the wider world.

I can use common terms to describe periods and passage of time.

I can link and order multiple causes or consequences of significant events.

I can demonstrate that the consequences of decisions and events can be both positive and negative.

I am aware of my identity and respect that others have a different identity.

I can recognise some factors that contribute to my identity and appreciate the ways I am similar and different to others.

I can explain the importance of special times, events and traditions in my community and in the wider world, and can communicate my feelings about them.

I can understand that different experiences, religions, world views, beliefs and practices contribute to the diverse societies in Wales and the wider world.

I can understand the diversity of cultures and societies that exist beyond my own experience, and appreciate the importance of language, beliefs and values in the formation of cultural identities.

I can respond sensitively to ideas about communities and cultures.



## Progression step 4

### Achievement outcomes

I can use my understanding of chronology to explain and analyse how different societies have changed or stayed the same over time in Wales and the wider world.

I can identify significant turning points that influence change in society and explain how these can have positive and negative effects on people's lives.

I can categorise and explain causes and consequences of past events, recognising the complex and contested nature of explanation.

I can explain ways in which my own and others' identity is expressed,

I can explain the impact that the actions and decisions of those in positions of authority and power can have on people's lives.

I can understand that there are tensions within communities and societies, and I can respond sensitively when discussing them.

I can explain and evaluate people's contributions to Welsh society and the wider world.

I can understand that past human behaviour and relationships influence cultural diversity.

I can explain ways in which diverse communities can live together cooperatively for the common good.

I can make meaningful connections and comparisons between societies.

## Progression step 5

### Achievement outcomes

I can use my detailed understanding of the nature and extent of change and continuity over an extended period of time to critically analyse how cultures have adapted and changed.

I can compare and contrast significant turning points, using various criteria that examine the positive and negative on people's lives.

I can analyse and explain how various causal factors interrelate over a range of time scales, and how the significance of these factors may be contested.

I can analyse and explain the significance and consequences of changes in a range of societies in the past and present.

I can explain the complex nature of my own and others' identity, how these identities are formed and how they impact on people's behaviour.

I can critically analyse a range of complex similarities and differences between diverse societies in the past and present, including through reference to geographical location, culture, religion, politics, world views and the economy.

I can evaluate the significance of the relationships between a wide range of societies, their connections and interdependencies.

I can explain the causes and nature of inequalities between and within societies.

## Planning for learning

### Links within this area of learning and experience

This section suggests where learning can be enriched through drawing links between other what matters statements across the Humanities Area of Learning and Experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

#### **Developing an enquiring mind enables learners to explore and investigate the world, past, present and future, for themselves.**

- Enquiries focusing on how societies are diverse and plural.
- Enquiries focusing on social sameness and difference.
- Enquiries focusing on change and continuity.

#### **Events and human experiences are complex, and are perceived, interpreted and represented in different ways.**

- Historical interpretations.
- Interpretations linked to political ideologies.
- Interpretations linked to religions and world views.

#### **Our natural world is diverse and dynamic, influenced by physical processes and human actions.**

- The relative impact of different societies at different times on the natural world.
- How the natural world has impacted upon the evolution of human societies and contributed towards change.

#### **Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered, ethical and sustainable action.**

- Justice and fairness in societies.
- Economic development of societies.
- Political structures in societies.
- The nature of citizenship.
- Social roles and responsibilities.

## **Links with other areas of learning and experience**

This section suggests where learning can be enriched through drawing links between other what matters statements across all the areas of learning and experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

### **Expressive Arts**

- The importance of expressive arts in shaping culture and societies in the past and present.
- Explore the arts from various times, cultures and societies.
- Explore our own and other cultures.
- The role of expressive arts as a media for expression of interpretations and representations.

### **Health and Well-being**

- Social values and norms in societies.
- Social influences on individuals.
- How individuals perceive and interpret events and experiences in different ways.

### **Languages, Literacy and Communication**

- Literature from a range of cultures and societies.
- The influence of literature in shaping culture in societies.

### **Mathematics and Numeracy**

- Data to illustrate social differences and inequalities.

### **Science and Technology**

- The role of digital technology in modern societies.
- The influence of science and technology on economies of different societies now and in the past.
- The influence of inventions and discoveries on the evolution of human societies.

## Experiences, knowledge and skills

In this what matters statement, learners should have opportunities to explore concepts including chronology, change and continuity, diversity, cause and effect, interconnectedness, community, identity and belonging, authority and governance.

### Progression step 1

#### Learners need to experience:

- opportunities to explore and observe aspects of the communities they are a part of, such as their classroom, school, family and local area, through stories, celebrations, objects, events and traditions, and to communicate their feelings about them
- opportunities to explore and appreciate key celebrations, traditions and ways of life in Wales and the wider world
- outdoor learning and opportunities to visit museums; historical sites; places of political, religious or spiritual significance; geographical features or sites; and businesses or retailers.

#### Learners should be able to:

- use simple timelines to sequence events that they are familiar with over a short timescale, and use appropriate key words to estimate, measure and describe the passage of time
- recognise themselves and familiar people
- observe and explore aspects of their community and local area
- recall and communicate information about events in their lives
- identify some of the ways that children and young people in the past have had different lives to them.

### Progression step 2

#### Learners need to experience:

- opportunities to explore and observe aspects of the communities they are a part of, such as their classroom, school, family and local area, through stories, celebrations, objects, events and traditions, and to communicate their feelings about them
- opportunities to explore and appreciate key celebrations, traditions and ways of life in Wales and the wider world
- opportunities to use digital technology to participate in virtual visits and to communicate with a range of people in a global community
- outdoor learning and opportunities to visit museums; historical sites; places of political, religious or spiritual significance; geographical features or sites; and businesses or retailers.

#### Learners should know:

- that there are some features which are characteristic of certain periods in history

- the similarities and differences between the way people live and have lived in different times and different places, including a specific understanding of how children and young people in the past may have had different lives from children and young people today.

### **Learners should know how to and be able to:**

- show an awareness of time and of change over time, and use common terms for the passing of time
- sequence events and show an understanding that the past can be divided into periods of time
- recall and communicate information about events in their lives or the lives of others
- compare and contrast aspects of their lives with a time in the past or people in a different place.

## **Progression step 3**

### **Learners need to experience:**

- opportunities to explore and engage with their communities and beyond, through stories, celebrations, objects, events and traditions, and to communicate their feelings about them
- opportunities to explore and engage with key celebrations, traditions and ways of life in Wales and the wider world
- opportunities to use digital technology to participate in virtual visits and to communicate with a range of people in a global community
- outdoor learning and opportunities to visit museums; historical sites; places of political, religious or spiritual significance; geographical features or sites; and businesses or retailers.

### **Learners should know:**

- about the history and diversity of the communities of which they are part
- that societies are diverse and change over time, and that these changes can be positive and negative for different groups and in different situations
- that societies have been and continue to be organised and led in different ways
- how people's lives differ within societies, and in different places and at different times, and be able to give reasons for these differences
- about ways in which diverse communities can live together cooperatively for the common good
- about ways in which commitment and identity are expressed
- how businesses and economies have been shaped and changed over time, and the impact they have had on societies
- the main causes and effects of changes in societies past and present
- about a variety of individuals and groups of people, both celebrated and less well known, who have had an impact on societies
- that not everyone shares the same values and that this can cause conflict and disagreement.

**Learners should know how to and be able to:**

- develop a chronological map of the past and compare and contrast characteristic features of different periods
- recognise the impact of different religions and world views on societies in the past and present
- respond sensitively to ideas about communities and cultures.

**Progression step 4****Learners need to experience:**

- opportunities to explore and engage with their communities and beyond, through stories, celebrations, objects, events and traditions, and to communicate their feelings about them
- opportunities to explore and engage with key celebrations, traditions and ways of life in Wales and the wider world
- opportunities to use digital technology to participate in virtual visits and to communicate with a range of people in a global community
- outdoor learning and opportunities to visit museums; historical sites; places of political, religious or spiritual significance; geographical features or sites; and businesses or retailers.

**Learners need to know:**

- about the history and diversity of the communities and societies of which they are part
- the variety of ways in which societies are and have been organised and governed
- connections and comparisons between periods of time in order to develop a chronological map of the past
- how and why societies and people's lives have changed or stayed the same, and be able to explain and make judgements about the significance of change and continuity
- about the diverse nature of religions and world views, beliefs, practices and customs in different societies, and their impact
- how and why people's lives differ within societies and in different places and at different times, including a focus on the lives, experiences and beliefs of ordinary people in a range of different societies at different times
- the causes, effects and nature of a range of changes in societies
- about a range of ways in which diverse communities can live together cooperatively for the common good
- about ways in which commitment and identity are expressed
- about people and groups of people who have had an impact on societies
- about the diverse nature of societies, including about their beliefs, practices and customs; cultural institutions; ethnicity; equality and inequality; justice; religion and world views; rights; migration; population; religious, political, social, cultural, business, community and charity figures of all genders and orientations; social, political and economic ideologies, organisations and structures

- about the nature and extent of change over time, including about changing political systems and leadership, along with democracy and devolution; industrial and agricultural change; innovation and technological development; invasion, protest and rebellion; peace and conflict; population change and migration; trade.

**Learners should be able to:**

- describe and explain characteristics of a range of different societies, including their similarities and differences, both in the past and present, in Wales, the United Kingdom, Europe and other parts of the world
- respond sensitively and insightfully to ideas about communities and cultures, including unity and plurality within and across religions, world views and politics.

**Progression step 5****Learners need to experience:**

- opportunities to explore and engage with their communities and beyond, through stories, celebrations, objects, events and traditions, and to communicate their feelings about them
- opportunities to explore and engage with key celebrations, traditions and ways of life in Wales and the wider world
- opportunities to use digital technology to participate in virtual visits and to communicate with a range of people in a global community
- outdoor learning and opportunities to visit museums; historical sites; places of political, religious or spiritual significance; geographical features or sites; and businesses or retailers.

**Learners need to know:**

- about the history and diversity of the communities of which they are part
- about ways in which commitment and identity are expressed within a wide range of societies and cultures
- the similarities and differences between societies in the past and present in Wales, the United Kingdom, Europe and in other parts of the world
- how and why people's lives differ in different places and at different times, ensuring a focus on the lives, experiences and beliefs of ordinary people in a range of different societies at different times, including those who may traditionally have been under-represented in the study of the Humanities
- about the diverse nature of societies, including about their beliefs, practices and customs; cultural institutions; ethnicity; equality and inequality; justice; religion and world views; rights; migration; population; religious, political, social, cultural, business, community and charity figures of all genders and orientations; social, political and economic ideologies, organisations and structures
- about the nature and extent of change over time, including about changing political systems and leadership, along with democracy and devolution; industrial and agricultural change; innovation and technological development; invasion, protest and rebellion; peace and conflict; population change and migration; trade.



**Learners need to know how to and be able to:**

- use an increasingly detailed chronological map or framework to make meaningful connections and comparisons between characteristics of different periods of time, which will allow learners to recognise the dynamics of continuity and change over periods of varying lengths, and relate patterns and trends to larger historical processes
- analyse and evaluate causes and consequences of decisions and events, and of change and continuity, including economic, political, technological, religious and non-religious world views, cultural and social factors
- critically analyse a range of ways in which diverse communities can live together co-operatively for the common good
- respond sensitively and insightfully to religious and non-religious world views about society, communities and cultures, and understand how these can be interpreted in different times, cultures and places.



## WHAT MATTERS IN HUMANITIES

**Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered, ethical and sustainable action.**

Learners will develop an understanding of their roles as citizens and the importance of creating a just and sustainable future for themselves and their communities in an interconnected world. It encourages learners to be active, informed, and responsible citizens, who are able to identify with and contribute to their local, national and global communities, now and in their future lives.

Humanities will invite learners to identify and engage with past, contemporary and anticipated challenges and opportunities facing themselves, their local community, Wales and the wider world. They will also come to understand the nature of economic, environmental and social sustainability, justice, interconnectedness and authority, and realise the significance of living in and contributing to a fairer and more inclusive society. Learners will develop not only an awareness of their own rights, but also of the rights, needs, concerns and feelings of others in creating a sustainable and interconnected world.

Questioning and evaluating existing responses to challenges and opportunities will help learners develop as self-aware, informed, ethical global citizens who critically reflect on their own beliefs and values. They will be able to consider the impact of their actions when making choices and exercising their democratic rights and responsibilities. Learners will also be able to justify their decisions when acting socially, politically, economically and entrepreneurially. This will enable learners to take committed social action as caring, participative citizens of their local and global communities, showing a dedication to justice, diversity and the protection of the environment. What is more, by responding to challenges, and taking opportunities for social and sustainable action, they can create meaning and purpose in their own lives.

## Learning

### Principles of progression

Principles of progression are the basis on which the achievement outcomes have been developed and should guide the progression of learning within the area of learning and experience.

This area of learning and experience will help learners gain:

- increased sophistication of conceptual understanding, whereby learners see beyond a list of facts and engage with those ideas that underpin the disciplines that make up Humanities, and how these interrelate in different contexts
- increased depth of knowledge, characterised by linking new learning to existing knowledge, developing a more sophisticated understanding and resolving the conflicts that can emerge from different points of view
- an ability to work with an increasing number of more sophisticated sources of information
- more sophisticated use of relevant skills, including appropriate use of subject-specific terminology
- increasing independence and self-regulation.

### Progression step 1

#### Achievement outcomes

I can recognise basic morals and rules in communities that are familiar to me.

I can recognise that my actions and those of others have consequences.

I can show some awareness of challenges and opportunities faced by myself, my family and friends.

I can take care of the environment and other people in a variety of ways.

### Progression step 2

#### Achievement outcomes

I can describe basic morals and rules in a range of contexts.

I can describe the positive and negative effect of my actions and those of others.

I can talk about challenges and opportunities faced by myself, people in Wales and the wider world, and describe how people respond to them.

I can understand the difference between wants, needs and rights.

I can recognise some ways that I and others have a positive and negative impact on the environment and a range of communities.

I can recognise how responding to challenges and opportunities can be of benefit to me and others.

I have developed enterprising attitudes and skills when responding to a variety of challenges and opportunities.

I have been part of a group engaged in responsible social action, in my local community, to effect positive change.

### Progression step 3

#### Achievement outcomes

I can recognise that people have the same rights, but that some are not treated equally and that there are organisations that campaign on their behalf.

I can understand how people's behaviour, actions and decisions are influenced by their viewpoint.

I can understand the consequences of my actions, and the actions of others, and how these affect local, national and global issues.

I can identify how challenges and opportunities can link different people and countries.

I can understand the causes and effects of past, contemporary and anticipated challenges and opportunities in a variety of contexts, and the responses to them.

I can describe the potential impact of my actions on myself and future generations.

I have planned and taken an active role as a responsible citizen, in response to challenges and opportunities within my local community, Wales or the wider world.

I have been part of a group engaged in responsible social action, in my local community or in Wales, to effect positive change.

### Progression step 4

#### Achievement outcomes

I can understand the causes and consequences of injustice and inequality.

I can explain the impacts of decisions made at local, national or global levels on people and the environment.

I can explain how people's different beliefs and experiences impact upon moral and ethical decision-making.

I can explain the connections between past, contemporary and anticipated challenges and opportunities faced by people in Wales and the wider world.

I can explain the importance of current human rights issues and movements in Wales and the wider world, and the importance of individuals, organisations and societies in protecting or denying people's rights.

I have identified, planned and taken action as a responsible citizen in my local community, or in Wales or the wider world, to effect positive change, individually or collaboratively.

I can assess the impact and evaluate the effectiveness of my actions on myself and future generations, suggesting improvements.

I can understand that when I take social action it benefits my self-development as well as benefiting other people.

## Progression step 5

### Achievement outcomes

I can analyse the underlying causes of injustice and inequality and how governments and non-government organisations respond to them.

I can use disciplinary lenses when exploring challenges and opportunities faced by people in Wales and the wider world.

I can evaluate other people's viewpoints and responses to past, contemporary and anticipated challenges and opportunities, understanding the impact that they may have on moral and ethical decision-making.

I can synthesise a range of responses to complex challenges and opportunities, to form an independent, coherent and substantiated conclusion.

I can evaluate the underlying causes of current human rights issues and movements in Wales and the wider world, and the various factors that undermine or support people's rights.

I can utilise the skills needed to contribute effectively to the world of work and my anticipated career path for the future.

I have taken an active role in raising awareness of challenges and opportunities locally, nationally or globally.

I can identify, plan, take action and evaluate the role I play as a responsible citizen in my local and wider community, Wales and the wider world, individually or collaboratively.

I can evaluate the impact and effectiveness of my actions and the actions of others, identify specific strengths and weaknesses, and plan strategic improvements.

I can critically evaluate how my own beliefs and actions contribute to my role as an ethical, informed citizen and the benefit this has upon me and my self-development.

## Planning for learning

### Links within this area of learning and experience

This section suggests where learning can be enriched through drawing links between other what matters statements across the Humanities Area of Learning and Experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

#### **Developing an enquiring mind enables learners to explore and investigate the world, past, present and future, for themselves.**

- Enquiries focused on developing understanding of challenges and opportunities facing humanity.

#### **Events and human experiences are complex, and are perceived, interpreted and represented in different ways.**

- An individual's view of their own role and responsibility as a citizen.
- Differing interpretations of the key challenges and opportunities facing humanity.

#### **Our natural world is diverse and dynamic, influenced by physical processes and human actions.**

- Environmental challenges facing humanity, including climate change.
- An individual's role and responsibility in environmental protection.
- The impact of actions on the environment.

#### **Human societies are complex and diverse, and shaped by human actions and beliefs.**

- Justice and fairness in societies.
- Economic development of societies.
- Political structures in societies.
- The nature of citizenship.
- Social roles and responsibilities.
- Impact of actions on society.

## Links with other areas of learning and experience

This section suggests where learning can be enriched through drawing links between other what matters statements across all the areas of learning and experience. It also suggests where different elements of learning could be considered together in order to support more holistic learning.

### Expressive Arts

- Ways of expressing and representing the themes of rights, respect, equality and justice through Expressive Arts.

### Health and Well-being

- The importance of decision-making to support ethical and sustainable responses to challenges and opportunities.
- Recognising appropriate behaviours in different situations.
- Responding sensitively to the needs of others.
- Developing relationships to support citizenship.
- Social influences and citizenship.
- Understanding rights, respect and equity.

### Languages, Literacy and Communication

- Discussion of social issues.

### Mathematics and Numeracy

- An individual's economic role, including being financially literate.

### Science and Technology

- The scientific, technological and digital challenges facing humanity.
- Potential scientific and technological solutions to the challenges facing humanity.
- Digital interdependence.
- The digital economy.

## Experiences, knowledge and skills

In this what matters statement, learners should explore concepts including economic, environmental and social sustainability; citizenship; power and authority; interconnectedness; justice and equality; rights; and social action and responsibility.

### Progression step 1

#### Learners need to experience:

- opportunities to discuss and engage with challenges and opportunities in their locality, Wales or the wider world
- opportunities to plan and participate in social action in response to challenges and opportunities locally, nationally and globally
- opportunities to demonstrate care, responsibility, concern and respect when considering the challenges and opportunities that face humanity, including the sustainability of the planet
- opportunities to develop a sense of empathy with people on a local, national or global scale
- opportunities to engage with local groups, organisations and businesses.

#### Learners need to know:

- the concepts of right and wrong and of fair and unfair in a familiar context
- that other people's actions can have an impact on them and that their actions also impact on others
- some of the challenges and opportunities facing themselves and their communities.

#### Learners need to know how to and be able to:

- participate in actions and events in response to challenges and opportunities in their immediate environment.

### Progression step 2

#### Learners need to experience:

- opportunities to discuss and engage with challenges and opportunities in their locality, Wales or the wider world
- opportunities to plan and participate in social action in response to challenges and opportunities locally, nationally and globally
- opportunities to demonstrate care, responsibility, concern and respect when considering the challenges and opportunities that face humanity, including the sustainability of the planet
- opportunities to develop a sense of empathy with people on a local, national or global scale
- opportunities to engage with local groups, organisations and businesses
- opportunities to be enterprising and develop entrepreneurial skills.



**Learners need to know:**

- the importance of the rules, roles and responsibilities in the various communities that they belong to
- what is right and wrong and what fairness means in a range of contexts
- that their actions and the actions of others can impact positively and negatively on other people and the environment
- that the actions of people and groups in the past have led to changes in people's lives
- the challenges and opportunities facing themselves, Wales and the wider world
- the difference between wants, needs and rights, and how needs might inform people's rights
- that children have rights and that these are set out in the United Nations Convention on the Rights of the Child (UNCRC)
- the importance of respecting the rights of others
- sustainable and unsustainable responses to challenges and opportunities, including how ethical trading and the work of organisations and charities can have an impact on themselves and communities, and how people damage or improve the environment in different ways.

**Learners should know how to and be able to:**

- develop enterprising attitudes and skills through participating in events in their locality
- participate in social action in response to challenges and opportunities in their locality.

**Progression step 3****Learners need to experience:**

- opportunities to discuss and respond to past, contemporary and anticipated challenges and opportunities in Wales and the wider world
- opportunities to plan and participate in social action in response to challenges and opportunities locally, nationally and globally
- opportunities to demonstrate care, responsibility, concern and respect when considering the challenges and opportunities that face humanity, including the sustainability of the planet
- opportunities to develop a sense of empathy with people on a local, national or global scale, and understand the impacts of inequality and injustice
- opportunities to engage with groups, organisations and businesses when planning and taking social action
- exploring local, national and international groups, organisations and businesses and the ways they are responsible for and respond to the challenges and opportunities faced by their locality, Wales and the wider world
- opportunities to be enterprising and develop entrepreneurial skills.

**Learners need to know:**

- the concepts of fairness and equality
- the difference between wants, needs and rights, and how needs might inform human rights
- that children have human rights and that these are set out in the United Nations Convention on the Rights of the Child (UNCRC)
- the importance of respecting the rights of others
- the challenges to human rights on a local, national and global scale in the past and present
- the work of organisations campaigning for equality for all and for human rights
- the impact of their own and others' actions, which can have local, national and global consequences, such as the way consumer actions can affect the environment and people's quality of life
- their responsibility for the environment, including how their own and others' lifestyles impact on the planet and on other people
- the influence of people's viewpoints on their behaviour, actions and decisions
- how challenges and opportunities facing Wales and the wider world may be linked to other people and places
- the causes of past, contemporary and anticipated challenges and opportunities
- the significance of past and contemporary challenges and opportunities
- the different ways in which social change has been effected in the past
- about consequences of the sustainable and unsustainable ways in which people respond to challenges and opportunities, including the benefits and drawbacks of ethical trading and the work of organisations and charities
- societal, political, economic and environmental sustainability, and the importance of sustainable relationships for the future
- about some beliefs, teachings and practices that influence social action.

**Learners need to know how to and be able to:**

- develop enterprising attitudes and skills through planning and participating in events in their local community
- plan and participate in social action in response to challenges and opportunities on a local, national or global scale.

**Progression step 4****Learners need to experience:**

- opportunities to discuss and respond to past, contemporary and anticipated challenges and opportunities in Wales and the wider world
- opportunities to plan and participate in social action in response to challenges and opportunities locally, nationally and globally

- opportunities to demonstrate care, responsibility, concern and respect when considering the challenges and opportunities that face humanity, including the sustainability of the planet
- opportunities to develop a sense of empathy with people on a local, national or global scale and to understand the impacts of inequality and injustice (from Progression step 3 onwards)
- opportunities to engage with groups, organisations and businesses when planning and taking social action
- exploring local, national and international groups, organisations and businesses and the ways they are responsible for and respond to the challenges and opportunities faced by their locality, Wales and the wider world
- opportunities to be enterprising and develop entrepreneurial skills.

### **Learners need to know:**

- the different contexts in which inequality can exist, such as in gender, sexuality and race contexts
- the difference between injustice and inequality
- the causes and consequences of injustice and inequality
- the importance of diversity and how diversity shouldn't result in injustice or inequality
- about human rights, including that children have human rights and that these are set out in the United Nations Convention on the Rights of the Child (UNCRC)
- the importance of respecting the rights of others
- the challenges to human rights on a local, national and global scale in the past and present
- a range of ways in which social change has been effected in the past, and how these changes have impacted on people's lives
- the interconnections between challenges and opportunities facing themselves, Wales and the wider world
- that causes and consequences of past, contemporary and anticipated challenges and opportunities can be influenced by ethical and moral judgements and viewpoints
- the power and authority of local, national, and global governance, and of non-government organisations, such as in environmental issues and in protecting or denying human rights
- the use and misuse of power, including conflict, democracy, the imbalance of power between rich and poor countries, the significance of national and international organisations
- the changing local, national and international economies, including how technology can have economic impact
- their own and others' environmental role and responsibility in creating a sustainable future
- about the beliefs, teachings and practices that influence social action.

### **Learners need to know how to and be able to:**

- utilise their enterprising attitudes and skills through planning and participating in a range of events
- plan, participate in and evaluate their social action in response to challenges and opportunities locally, nationally and globally.

## Progression step 5

### Learners need to experience:

- opportunities to discuss and respond to past, contemporary and anticipated challenges and opportunities in Wales and the wider world
- opportunities to plan and participate in social action in response to challenges and opportunities locally, nationally and globally
- opportunities to demonstrate care, responsibility, concern and respect when considering the challenges and opportunities that face humanity, including the sustainability of the planet
- opportunities to develop a sense of empathy with people on a local, national or global scale, and to understand the impacts of inequality and injustice
- opportunities to engage with groups, organisations and businesses when planning and taking social action
- exploring local, national and international groups, organisations and businesses and the ways they are responsible for and respond to the challenges and opportunities faced by their locality, Wales and the wider world
- opportunities to be enterprising and develop entrepreneurial skills.

### Learners need to know:

- the underlying causes of poverty and inequality and how they relate to policies, power and systems
- the differing views on poverty, inequality and injustice
- the consequences of national and international initiatives to tackle poverty and inequality
- the underlying causes of past and contemporary human and children's rights violations, and the political, legal, socio-cultural, religious and economic factors that support or undermine human rights in Wales and the wider world
- about human rights, including that children have human rights and that these are set out in the United Nations Convention on the Rights of the Child (UNCRC)
- the challenges to human rights on a local, national and global scale in the past and present
- the causes and nature of the challenges and opportunities facing themselves, Wales and the wider world
- the connections between complex past, contemporary and anticipated challenges and opportunities facing themselves, Wales and the wider world
- the range of ways in which social change has been effected in the past, and how these have led to significant impacts upon societies and communities
- the importance of the role of individuals, including themselves, and the role of groups, including governments, businesses and non-government organisations, in the creation of a sustainable future
- how individuals, groups and organisations can collaborate when responding to challenges and opportunities
- how the expansion of power and influence of countries or organisations may impact on the cultures, attitudes and experiences of those involved

- how they can contribute to the world of work and the economy
- how morals, ethics, religion and world views affect people's responses to challenges and opportunities and their engagement in social action.

**Learners need to know how to and be able to:**

- utilise their enterprising attitudes and skills through planning and participating in a wide range of events, and evaluate the effectiveness of their own role
- utilise their social and political literacy to build a conscious understanding of their own role and their responsibilities towards others and towards the environment
- respond sensitively to diverse perspectives and cultural norms.

## GLOSSARY

Word/phrase	Definition
<b>Cynefin</b>	This is the place where we feel we belong, where the people and landscape around us are familiar, and the sights and sounds are reassuringly recognisable. Though often translated as ‘habitat’, <i>cynefin</i> is not just a place in a physical or geographical sense: it is the historic, cultural and social place which has shaped and continues to shape the community which inhabits it.
<b>Digital humanities</b>	The use of technology to engage with Humanities.
<b>Ethical</b>	Relating to moral principles that influence a person’s behaviour, actions and the choices they make.
<b>Geographical information system</b>	A geographical information system is a system designed to capture, store, manipulate, analyse, manage and present spatial or geographical data.
<b>Ideology</b>	A system of ideas and ideals, or a set of beliefs and characteristics of an individual or social group, which can form the basis of theory or policy such as economic or political.
<b>Interpretation</b>	An explanation or way of explaining something. An individual’s opinion based on evidence which they’ve seen.
<b>Lenses</b>	The different ways people view or understand something. In this context, the disciplines within Humanities provide different ways of viewing the human experience.
<b>Perspective</b>	An attitude towards or way of regarding something; a point of view.
<b>Philosophical</b>	Relating or devoted to the study of the fundamental nature of knowledge, reality, and existence.
<b>Place</b>	A place is a position, point or area of space; a location.
<b>Pluralistic</b>	A condition or system in which two or more states, groups, principles, sources of authority, beliefs, principles, opinions or standpoints coexist.
<b>Representation</b>	The description or portrayal of someone or something in a particular way.

Word/phrase	Definition
<b>Significance</b>	The significance of something is a judgement made about its importance.
<b>Social action</b>	Social action is about an individual or a group of people deliberately taking action that results, or is intended to result, in a change.
<b>Social justice</b>	Fairness in terms of the distribution of wealth, opportunities and privileges for people within society.
<b>Sources of wisdom and authority</b>	Sources of wisdom and authority are the various sources people use in trying to understand something or to make decisions about what to do in life. These might include key texts, teachings, leaders, schools of thought, philosophers, scholars and scientists.
<b>Space</b>	The locations, patterns, distributions and associations of phenomena created by human activity across the surface of the earth. Within Humanities, this helps us understand the rich diversity of environments, peoples, cultures and economies that exist together on the surface of the Earth.
<b>Spirituality</b>	Concerned with the human spirit and that which is beyond the mundane. It creates meaning and purpose in life. Spirituality can, but does not necessarily, involve religion. Spiritual development results in a growth of awareness of self in relation to others.
<b>Sustainability</b>	Meeting our own needs and the needs of humans in the present, without compromising the ability of future generations to meet their own needs. Economy, society and environment are aspects of sustainability.
<b>Ultimate questions</b>	The biggest of life's questions with a range of potential responses that might be partial or inconclusive. Ultimate questions explore the human condition.
<b>Validity</b>	The extent to which something is sound, reasonable and well founded.
<b>World view</b>	A particular philosophy of life or conception of the world. In Humanities, world views can include historical, political and social philosophies, as well as religious and non-religious world views. World views can be institutional or personal. An individual's own way of understanding and living in the world may or may not draw from one, or many, institutional world views.





<p><b>Cyngor Sir Ddinbych</b>  <b>Cyngor Ymgynghorol Sefydlog Addysg Grefyddol</b>  <b>(CYSAG)</b></p>		
Dyddiad y Cyfarfod:		26 Mehefin 2019
Eitem ar y Rhaglen:	<b>8</b>	Siarter
<u><i>Cefndir yr Adroddiad:</i></u>		
<p>Cynnig gan y Crynwyr yn Sir Ddinbych i weithredu Siarter Heddwch Sir Conwy a lleihau milwroli plant a phobl ifanc.</p> <p>Mae gan ogledd Cymru hanes hir o ymgyrchu dros Heddwch. Mae ymgyrchwyr heddwch enwog o Gymru yn cynnwys Henry Richard, Gwynfor Evans, Lewis Valentine. Yn dilyn y Rhyfel Byd Cyntaf, bu merched o ogledd Cymru yn ysbrydoli ac yn arwain gorymdeithiau Heddwch i San Steffan yn y 1920au.</p>		
<u><i>Pwrpas yr Adroddiad:</i></u>		
<p>I'r aelodau ystyried Siarter Heddwch Crynwyr yn Sir Ddinbych a'i briodoldeb i'w ddefnyddio gydag ysgolion.</p>		
<u><i>Argymhellion:</i></u>		
<p>Bod CYSAG yn ystyried argymell bod ysgolion yn Sir Ddinbych yn mabwysiadu Siarter Heddwch Crynwyr yn Sir Ddinbych.</p> <p>Bod yr aelodau'n ystyried bod yr holl ddatganiadau o fewn y siarter yn briodol i ysgolion eu mabwysiadau.</p>		

Mae tudalen hwn yn fwriadol wag

## **Draft 2019 version by Quakers in Denbighshire of the 2018 Conwy County Peace Charter on the reduction of the militarisation of children and young people.**

**Preamble:** North Wales has a long history of campaigning for Peace. Notable Welsh campaigners for Peace include Henry Richard, Gwynfor Evans, Lewis Valentine. In the 1920's following the First World War North Wales women inspired and led Peace marches to Westminster. Further back in history Aberconwy was the scene of violent conflict between English invaders and Welsh citizens. The renowned castle serves as a reminder of this and a reminder that ultimately conflict can only be resolved by peaceful means.

### **The Charter:**

In the best Peaceful traditions of the Welsh nation, as encapsulated in the National Eisteddfod appeal: "A Oes Heddwch?" ['Is there Peace?'], we would urge the Denbighshire County Council to adopt the following Charter:

1. We are concerned that young people are growing up in a society that glorifies violence and in which violence is shown as the only way to resolve conflict. This is evident on television, in film, through video games and by the Government's use of military force.
2. Violent control of children within Families has long been outlawed and we recognise that for young people to grow into confident, thoughtful and caring adults they need to be nurtured and provided with positive role models.
3. We are concerned at the increasing promotion of the army in schools and in society at large as evidenced by Armed Forces Day, where every year the army shows off its armaments and killing machines and invites children as young as three to sit behind huge guns and look through the sights at what they might shoot. This is presented as and regarded by many onlookers and families themselves as 'Family Entertainment'.
4. We object to this normalisation of violence in our town centres and in our schools. We ask that no child under the age of 18 be allowed to handle guns at these military displays.
5. We ask that every effort should be made by the Council to prevent active recruitment of school children by the Armed Forces in schools and elsewhere.
6. We propose that a national campaign be set up to legally prevent children as young as 16 from being recruited into the Armed Forces. The legal minimum age for serving in the Armed Forces should be increased to 18 as is the case in all other European countries.
7. September 21<sup>st</sup> is International Peace Day when we reflect on the millions of people across the world who have been killed in violent conflicts. Every year on this day we will review the Charter and look for the next step.
8. We encourage the appointment of a Peace Champion for the Council, in order to facilitate and coordinate the activities based on these principles.

Young people matter. They are the future.

Mae tudalen hwn yn fwriadol wag

<b>Cyngor Sir Ddinbych Cyngor Ymgynghorol Sefydlog Addysg Grefyddol (CYSAG)</b>		
Dyddiad y Cyfarfod:		26 Mehefin 2019
Eitem ar y Rhaglen:	<b>9</b>	Crefyddau a Rhyfel a Heddwch
<u><i>Cefndir yr Adroddiad:</i></u>		
Y berthynas rhwng crefyddau a rhyfel a heddwch mewn gwersi addysg grefyddol.		
<u><i>Pwrpas yr Adroddiad:</i></u>		
I ystyried adroddiad ar lafar gan Gadeirydd CYSAG ar rôl ymweliadau'r lluoedd arfog i ysgolion.		
<u><i>Argymhellion:</i></u>		
<ul style="list-style-type: none"><li>▪ I ystyried adroddiad ar lafar gan Gadeirydd CYSAG ar rôl ymweliadau'r lluoedd arfog i ysgolion.</li></ul>		

Mae tudalen hwn yn fwriadol wag

<b>Cyngor Sir Ddinbych</b> <b>Cyngor Ymgynghorol Sefydlog Addysg Grefyddol</b> <b>(CYSAG)</b>		
Dyddiad y Cyfarfod:		26 Mehefin 2019
Eitem ar y Rhaglen:	11	Rhaglen
<u><i>Cefndir yr Adroddiad:</i></u>		
<p>Mae gofyniad statudol ar CYSAG i gwrdd tair gwaith yn ystod y flwyddyn ysgol.</p>		
<u><i>Pwrpas yr Adroddiad:</i></u>		
<p>Bod aelodau yn adolygu dyddiadau CYSAG ar gyfer 2019-20 yn erbyn rhaglen y Cyngor a chyfarfodydd ysgolion.</p>		
<u><i>Argymhellion:</i></u>		
<p>Bod y CYSAG yn ystyried ac yn cytuno ar ddyddiadau cyfarfod arfaethedig ar gyfer 2019-20.</p>		

Mae tudalen hwn yn fwriadol wag



<b>Cyngor Sir Ddinbych Cyngor Ymgynghorol Sefydlog Addysg Grefyddol (CYSAG)</b>		
Dyddiad y Cyfarfod:		26 Mehefin 2019
Eitem ar y Rhaglen:	<b>10</b>	WASACRE
<u><i>Cefndir yr Adroddiad:</i></u>		
Cymdeithas Cyngorau Ymgynghorol Sefydlog Addysg Grefyddol Cymru (WASACRE) ydi'r Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol (CYSAG) cenedlaethol sydd yn cwrdd bob chwarter ac sy'n cefnogi'r CYSAG lleol gyda chyfeiriad strategol cenedlaethol a rhannu arfer da.		
<u><i>Pwrpas yr Adroddiad:</i></u>		
Ystyried a chofnodi canlyniadau cyfarfod WASACRE mis Mawrth er mwyn llywio cyfeiriad CYSAG Sir Ddinbych yn y dyfodol.		
<u><i>Argymhelliad:</i></u>		
<ul style="list-style-type: none"> <li>▪ Ystyried yr adborth llafar a chofnodion cyfarfod CCYSAGauC Mawrth 2019 i benderfynu ar ffrydiau gwaith CYSAG Sir Ddinbych yn y dyfodol.</li> <li>▪ Cytuno ar bresenoldeb yng nghyfarfod nesaf CCYSAGC.</li> </ul>		

Mae tudalen hwn yn fwriadol wag

**Yn bresennol**

<p><b>Ynys Môn / Anglesey</b> Rheinallt Thomas (RT)</p> <p><b>Blaenau Gwent</b> Paula Webber (PW) Kathy Riddick (KD)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward J. Evans (EE) Maggie Turford (MT)</p> <p><b>Caerffili/ Caerphilly</b> John Taylor (JT) Enfys Hawthorn (EH) Paula Webber (PW)</p> <p><b>Caerdydd / Cardiff</b> Maggie Turford (MT)</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Helen Gibbon (HG)</p> <p><b>Ceredigion</b></p> <p><b>Conwy</b></p> <p><b>Sir Ddinbych / Denbighshire</b></p>	<p><b>Sir y Fflint / Flintshire</b></p> <p><b>Gwynedd</b></p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Maggie Turford (MT) Ernie Goldsworthy (EG) Mark Prevett (MkP)</p> <p><b>Sir Fynwy / Monmouthshire</b> <b>Sir</b> Tudor Thomas (TT) Paula Webber (PW)</p> <p><b>Castell-nedd Port Talbot /Neath and Port Talbot</b> Hugh James (HJ)</p> <p><b>Casnewydd / Newport</b> Ilona Dziedzic (ID) Paula Webber (PW)</p> <p><b>Sir Benfro / Pembrokeshire</b> Amanda Lawrence (AL)</p> <p><b>Powys</b> John Mitson (JM)</p> <p><b>Rhondda Cynon Taf</b> Maggie Turford (MT) Mathew Maidment (MM)</p>	<p><b>Abertawe / Swansea</b> Jennifer Harding -Richard (JHT) Alison Lewis (AL)</p> <p><b>Torfaen</b> Paula Webber (PW)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Dafydd Trehearn (DT) Eddie Williams (EW) Rob Crowley (RC) Maggie Turford (MT)</p> <p><b>Wrecsam / Wrexham</b> Libby Jones (LJ)</p> <p><b>Sylwedyddion / Observers</b> Rudolf Elliot Lockhart, REC Tudor Thomas, MAGC Marged Williams, Ysgol Llanilltud Fawr</p> <p><b>Cyflwynwyr/Presenters</b> Kevin Plamer, LIC Andrew Pearce, CBAC</p> <p><b>Cofnodion / Minutes</b> Gill Vaisey (GV)</p>
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## **Cofnodion y cyfarfod**

### **1. Cyflwyniad a chroeso**

Cyn y cyfarfod mwynhaodd yr aelodau eitemau cerddorol gan ddisgyblion yr ysgol.

Estynnwyd croeso gan y Cynghorydd Bob Penrose, Aelod Cabinet Dysgu a Diwylliant Bro Morgannwg i'r Awdurdod Lleol ac yn arbennig i Ysgol Llanilltud Fawr. Diolchodd i'r Pennaeth, Fiona Gravell am letya cyfarfod PYCAG y diwrnod cynt a chyfarfodydd CCYSAGauC yn yr ysgol hon a ail-fodelwyd.

Diolchwyd hefyd i Marged Williams, Pennaeth AG yn yr ysgol am helpu i drefnu'r diwrnod.

Siaradodd y Cyng Penrose am yr her a gyflwynir gan y cwricwlwm newydd. Dywedodd fod angen i AG gael lle amlwg gan fod Addysg Grefyddol yn rhan sylfaenol o'r cwricwlwm, ac mae iddi werth enfawr. Cyfeiriodd at yr angen i GYSAGau elwa ar ymrwymiad, brwdfrydedd a sgiliau a gwybodaeth pob un o'r grwpiau ar y pwyllgor.

Diolchodd EE i'r Cyng Penrose am ei groeso cynnes a'i sylwadau.

### **2. Adfyfrio tawel**

Adroddodd EE un o hanesion pobl Cariboo sy'n ategu'r angen am heddwch ar draws y byd. Gall unigolion gael grym torfol os ydynt yn gweithio gyda'i gilydd.

### **3. Ymddiheuriadau**

Derbyniwyd ymddiheuriadau gan Rachel Samuel, Cyng Lyndon Lloyd, Janet Jones, Tania ap Sion, Dylan Rhys, Manon Jones.

### **4. Cofnodion y cyfarfod a gynhaliwyd yn Llangefni, 6 Gorffennaf, 2018**

Derbyniwyd y cofnodion fel cofnod cywir o'r cyfarfod.

### **5. Materion yn codi**

Eitem 5. Ers i GYSAG Sir Gaerfyrddin godi'r mater fod angen i bob gohebiaeth fod yn ddwyieithog, cadarnhawyd fod popeth a anfonwyd ers y cyfarfod diwethaf wedi bod yn y ddwy iaith.

LJ i holi Lynda Maddock ynghylch cynrychiolydd o CBAC. Mae LJ wedi siarad â Lynda Maddock ac Andrew Pearce a ddywedodd y byddant yn gwneud eu gorau i fynychu cyfarfodydd PYCAG a CCYSAGauC. Pwysleisiwyd pwysigrwydd yr angen i gynrychiolwyr CBAC fynychu PYCAG a CCYSAGauC i helpu yn y broses gyfathrebu bwysig iawn ac er mwyn iddynt fod yn gwbl ymwybodol o'r datblygiadau yn y cwricwlwm newydd.

Eitem 6. Linda Rudge a Marc Ansawdd Addysg Grefyddol (REQM). Adroddodd PW ei bod hi wedi mynd ar ôl hwn. Mae cyllid LTLRE wedi cael ei dynnu'n ôl a'i ail-ddyrannu i brosiect newydd sy'n cael ei wneud gan *RE Today Services* ar ran Culham St Gabriels.

Mae pedwar allan o'r pum CYSAG y mae PW yn gweithio gyda nhw yn awyddus i hyrwyddo'r Marc Ansawdd yn eu hawdurdodau. Adroddodd LJ y gallai tair ysgol ym mhob cylch gael eu hariannu i wneud cais am y dyfarniad Marc Ansawdd.

Eitem 7. Adolygiad Thematig Estyn. Adroddwyd y bydd PYCAG yn ymateb i'r adroddiad hwn. Gofynnodd LJ a fydd CCYSAGauC yn gwneud yr un fath.

Awgrymodd RT y dylai CCYSAGauC ateb ond gan ein bod yn dibynnu ar aelodau PYCAG am gymorth proffesiynol yn y meysydd hyn, gallai CCYSAGauC ystyried eu hadroddiad a'i addasu i ffurfio ymateb gan CCYSAGauC.

**Gweithredu:** Cytunwyd y byddai CCYSAGauC yn edrych ar ymateb PYCAG i Estyn ac yn creu eu hymateb eu hunain.

Eitem 9. Mae Rôl yr Ysgrifenyddiaeth wedi'i rhannu erbyn hyn fel y gobeithid, ac mae'r swyddogaethau unigol i gyd wedi cael eu rhannu ymhlith y Pwyllgor Gwaith.

Eitem 10. Mae'r gynhadledd a gynigiwyd ar gyfer 2019 yn mynd i gael ei gohirio am nifer o resymau tan Hydref 2019. Bydd gan y Gwasanaeth Addysg Gatholig a'r Eglwys yng Nghymru Fframwaith Cefnogol i'w hysgolion, felly bydd tri Fframwaith Cefnogol ar waith yng Nghymru. Bydd angen dwy sesiwn hyfforddi arnom - y naill yn Hydref 2019 ac yna lansio'r Fframwaith Cefnogol pan fydd ar gael. Mae angen i ni ystyried pwy fyddai'n talu am y cynadleddau - yr un gyntaf i'w hariannu gan CCYSAGauC ond byddai'n ymddangos yn addas fod y lansio yn cael ei ariannu gan Lywodraeth Cymru.

Eitem 13. Mae cyfeiriad e-bost i CCYSAGauC wrthi'n cael ei sefydlu.

Cafwyd gwahoddiad gan David Hampshire i gyfarfodydd y Rhwydwaith Rhyng-ffydd. Diweddarwyd logo CCYSAGauC ar wefan y Rhwydwaith Rhyng-ffydd. Awgrymodd RT y gallai CCYSAGauC holi a allai CCYSAGauC gael lle ar y Rhwydwaith.

## **6. Cyflwyniad PYCAG:**

**Kevin Palmer, Llywodraeth Cymru.**

### **Dysgu Proffesiynol Penodol Maes Dysgu a Phrofiad yn y Cwricwlwm Newydd**

Eglurodd Kevin y byddai ei gyflwyniad yn ymdrin â dysgu proffesiynol ac nid y cwricwlwm ar hyn o bryd. Hoffai gael cyfle arall i ddod yn ôl at CCYSAGauC i roi cyflwyniad yn fwy penodol ar AG yn y cwricwlwm newydd.

Rhoddodd KP ddiffiniad o 'ddysgu proffesiynol'.

Amlinellodd yr angen am 'hawl' i ddysgu proffesiynol. Gyda phwyslais ar lythrennedd a rhifedd a chymhwysedd digidol, mae angen mynd i'r afael â hyn er mwyn rhoi lle i bynciau eraill yn cynnwys AG.

Mae ar y darparwyr angen meini prawf cynllunio clir er mwyn sicrhau cysondeb.

Mae angen i LIC fod yn atebol a thryloyw ynglŷn â sut mae'r cyllid a ddyrennir yn cael ei wario. Mae LIC wedi ymrwymo buddsoddiad o £24 miliwn i ysgolion ar gyfer dysgu proffesiynol.

Bydd dull gweithredu cenedlaethol o ddysgu proffesiynol gyda'r disgybl wrth galon y model. Mae'n rhaid iddo gael effaith ar ddysgu'r disgyblion neu nid yw'n addas fel arall. Mae angen iddo gysylltu â Phedwar Diben y cwricwlwm newydd.

Tynnodd KP sylw at bwyntiau allweddol o'i gyflwyniad a fydd yn cael eu rhoi ar gael i CCYSAGauC:

Mae pob dysgwr proffesiynol yn wahanol ac mae ganddynt anghenion gwahanol. Felly, mae angen i'r dysgu proffesiynol fod yn unigoliedig. Mae angen cydnabod ardaloedd gwahanol, ysgolion lleol, cyd-destunau cenedlaethol.

Mae angen i ni sylweddoli sut mae addysgeg dda yn edrych i'r model dysgu proffesiynol.

Mae achredu a chydabod dysgu proffesiynol yn cael ei ddatblygu.

Diweddarwyd Safonau Athro ac Arweinyddiaeth proffesiynol.

Rhwydweithiau – dull seiliedig ar ymchwil – yn dangos fod ymarferwyr yn gweithio orau pan maen nhw'n gweithio ar draws ysgolion i gefnogi dysgu proffesiynol ei gilydd.

Taith ddysgu broffesiynol yr unigolyn - mae angen i athrawon feddwl ymlaen am sut bydd eu pwnc yn datblygu yn y dyfodol.

Mae Ysgolion Arloesi Dysgu Proffesiynol (bron i 100) yn gwerthuso goblygiadau datblygiadau yn y cwricwlwm newydd ar ddysgu proffesiynol.

Holodd PW sut bydd hyn yn cael ei sicrhau o ran ansawdd. Dywedodd KP mai rôl Estyn yw hyn. Bydd y consortia yn sicrhau ansawdd gwaith ei gilydd hefyd.

Mynegwyd pryder am gyrff masnachol yn 'disgwyl eu tro' i ddatblygu deunyddiau i gefnogi'r cwricwlwm newydd. Y neges gan Lywodraeth Cymru fydd bod prynu cynllun gwaith neu gwricwlwm parod yn cael ei ystyried yn arfer gwael ac yn annerbyniol.

Holodd EW am gapasiti'r staff addysgu a'r adnoddau sydd ar gael i gefnogi'r meddylfryd hwn.

Dywedodd KP fod £24 miliwn yn mynd i ysgolion dros y 18 mis nesaf = £800 yr athro - os defnyddir yr arian hwn yn gydweithredol, h.y. ei grynhoi er mwyn cael y budd mwyaf ohono i gynhyrchu deunyddiau newydd a manteisio ar gyfleoedd HMS - yna bydd yn effeithiol.

Awgrymodd BP fod cyllid yn cael ei gymryd o un maes i gefnogi maes arall.

Holodd PW sut mae LIC yn bwriadu darparu hyfforddiant pan mae arbenigedd arbenigwyr AG wedi ei leihau yn ddiweddar. Cynigiodd KP drafod y pryder hwn ymhellach gyda CCYSAGauC a'r angen i fynd i'r afael ag ef a rhoi cefnogaeth ariannol.

**Gweithredu:** PW i drafod ymhellach gyda KP y broblem fod arbenigedd AG yn crebachu.

## **Manon Jones – Ymgysylltu â ChYSAGau**

Bu'n rhaid i Manon ymddiheuro oherwydd salwch.

Rhoddodd PW ddiweddariad yn ei lle. Adroddodd PW fod yr ymatebion gan GYSAGau wedi dangos cefnogaeth i'r syniad am 'Fframwaith Cefnogol i AG' a fydd yn cael ei ariannu gan Lywodraeth Cymru. Gallai'r Fframwaith Cefnogol hwn gael ei addasu neu ei fabwysiadu gan GYSAGau i fod yn Faes Llafur Cytûn i AG.

Edrychodd yr aelodau ar gyflwyniad gan yr Athro Donaldson y gellir ei wyllo yma:

<https://www.youtube.com/watch?v=oQ-rX4besgw&feature=youtu.be>

Yn dilyn cyfres o gyfarfodydd rhwng LIC a ChYSAGau ym mhob Consortiwm, dywedodd PW y dylai CYSAGau ymateb fel pwyllgor yn hytrach nag fel aelodau unigol.

Ym mis Ionawr 2020 bydd y ddogfen ymgynghori derfynol yn cael ei chyhoeddi cyn i'r ymgynghoriad ddod i ben ym Mehefin/Gorffennaf 2020.

Mynegwyd pryder am lwyth gwaith athrawon a sut bydd ganddynt amser nid yn unig i barhau i ddysgu ond hefyd i ymgysylltu â'r cwricwlwm newydd ynghyd â rhoi eu meddwl ar sut bydd pynciau yn newid a datblygu yn y dyfodol.

Nododd MM ein bod newydd gael newid anferth gyda'r TGAU ac mae disgwyl i athrawon ysgwyddo mwy o newidiadau sylweddol yn her enfawr.

Ategodd TT y galwadau afrealistig sydd ar athrawon a dywedodd na fydd yr £800 i bob athro y soniodd KP amdano ynghynt yn mynd yn bell o ran cefnogaeth broffesiynol. Pwysleisiodd un Pennaeth yr angen i ystyried lles athrawon a dywedodd fod hyn yn hollbwysig ac na ddylid ei anwybyddu. Dywedodd na fu amser gwaeth o ran diffyg cyllid i ysgolion.

## **7. Cefnogaeth AG Broffesiynol i GYSAGau / Awdurdodau Lleol**

Adroddodd EE fod CCYSAGauC wedi ysgrifennu at bob ALI yng Nghymru yn gofyn am fanylion pa lefel o gefnogaeth a roddir i'r CYSAG o ran cymorth AG proffesiynol, gweinyddiaeth (clerc) a swyddog addysg. Nodwyd fod pymtheg ALI wedi ymateb gyda manylion. Fodd bynnag, ers yr adroddiad hwn mae'r sefyllfa wedi newid mewn sawl awdurdod.

Mae Mary Parry wedi ymddeol felly nid yw mwyach yn dal y swydd yn Sir Gaerfyrddin nac yn cefnogi CYSAG Sir Benfro chwaith. Nid oes gan Gonsortiwm Canolbarth y De gefnogaeth AG arbenigol bellach i helpu'r pum CYSAG, ond mae ganddynt Maggie Turford, sydd yn addysgwraig brofiadol.

Adroddodd LJ fod PYCAG hefyd wedi mynd i weld y Cyfarwyddwr Addysg hynny nad oes ganddynt gynghorydd proffesiynol penodol i CYSAG i gadarnhau pwy sy'n rhoi'r gefnogaeth honno.

Mae'r sefyllfa bresennol o ran cefnogaeth broffesiynol i GYSAGau fel a ganlyn:

Ynys Môn - Helen Bev, Pennaeth AG yn Ysgol David Hughes. Nodwyd ei bod yn faich mawr ar athrawon llawn amser i gefnogi CYSAG oni eu bod yn cael amser digonol i gael eu rhyddhau o'u dyletswyddau ysgol i ymgymryd â gwaith CYSAG.

Sir Gaerfyrddin – Mae Marian Morgan yn llanw er nad hi sydd wedi dod yn lle Mary Parry

Ceredigion - Alwyn Roberts

Conwy – dim ymateb

Gwynedd – dim ymateb

Sir y Fflint – dim ymateb

Sir Ddinbych – ymateb dros dro

Sir Benfro – Amanda Lawrence Pennaeth Ysgol Gynradd

Powys – Sian Fielding, Cynghorydd Herio

Castell Nedd Port Talbot – Nid oes gan Rachel Samuel, Pennaeth AG, unrhyw amser penodedig heblaw ar gyfer mynychu cyfarfodydd.

Abertawe - Jennifer Richards – wedi cael 15 diwrnod i gefnogi'r CYSAG.

Bro Morgannwg, Rhondda Cynon Taf, Pen-y-bont ar Ogwr, Caerdydd, Merthyr Tudful (Consortiwm Canolbarth y De) – newydd benodi Maggie Turford sydd dim yn arbenigwr ond yn addysgwraig brofiadol.

Torfaen, Casnewydd, Blaenau; Gwent, Caerffili, Sir Fynwy – mae EAS wedi penodi Paula Webber sy'n arbenigwr AG i weithio'n llawn amser.

Wrecsam - Ymgynghorydd AG penodedig (4 diwrnod) yn cael ei ddarparu gan Sefydliad Addysgol Plwyfol Wrecsam.

Nododd RT fod Cadeirydd Ynys Môn wedi ysgrifennu at Brif Weithredwr y Consortia am eu pryder fod yr arbenigwyr AG, Bethan James a Phil Lord, wedi cael eu tynnu o ddarparu cefnogaeth i'r CYSAG gan y consortia ond ni chafwyd ymateb. Adroddodd mai ymateb Kirsty Williams yw bod hwn yn fater i'r ALI ac nid i LIC.

Dyweddodd DT, er bod gan Gonsortiw Canolbarth y De Arbenigwr AG ar ei staff, nid yw hi wedi cael ei ddefnyddio i gefnogi'r CYSAGau ond yn hytrach mae rhywun nad yw'n arbenigwr wedi cael ei phenodi i wneud y gwaith CYSAG.

Awgrymodd LJ fod CCYSAGauC yn ysgrifennu at y consortia perthnasol i ofyn pam nad ydynt yn darparu cefnogaeth AG arbenigol i GYSAG eu Hawdurdodau Lleol. Gellid ysgrifennu llythyr at y consortia hefyd i ofyn pam nad ydynt yn sicrhau fod ganddynt gefnogaeth arbenigol AG i'r CYSAGau, ond nodwyd ei bod yn bosibl nad yw hyn yn rhan o'r cytundeb rhwng yr ALLau a'r Consortia ac nad yw'r ALLau o bosibl yn talu i'r Consortia wneud hynny.

Ategodd HW eto yr angen am gefnogaeth arbenigol AG a nododd fod CYSAG yn dibynnu ar arbenigedd rhywun ym maes AG i ddelio â materion penodol, nid lleiaf cynghori ar y Maes Llafur Cytûn ac ysgrifennu'r Adroddiad Blynyddol.

### **Gweithredu:**

- a) CCYSAGauC i ysgrifennu at y Gweinidog am y mater hwn.
- b) Mynd â'r pwnc hwn i'w drafod yn y cyfarfod nesaf gyda LIC yn y gwanwyn.
- c) Ysgrifennu at y consortia nad ydynt yn darparu cefnogaeth AG arbenigol i'w ALLau.
- d) Ysgrifennu at yr ALLau nad oes ganddynt gefnogaeth AG arbenigol i'r CYSAGau.



## 8. Aelodaeth Pwyllgor Gwaith CCYSAGauC

Cyhoeddodd EE fod Mary Parry wedi ymddeol o'i swydd gyda Sir Gaerfyrddin ac felly nad yw hi mwyach yn aelod o Bwyllgor Gwaith CCYSAGauC. Gwahoddir CYSAG Sir Gaerfyrddin i enwebu rhywun yn ei lle tan 2019.

Gan nad yw Gill Vaisey yn gysylltiedig â ChYSAG mwyach, nodwyd nad yw hi'n gymwys i barhau fel Is Gadeirydd ac felly ni all ddod yn Gadeirydd CCYSAGauC yn y Cyfarfod Blynyddol Cyffredinol nesaf. Eglurodd GV fod Consortiwm Canolbarth y De, wedi dod â'i swydd fel ymgynghorydd i GYSAG Caerdydd i ben, a hynny yn sydyn heb unrhyw gyfathrebu nag ymgynghori gyda hi ymlaen llaw.

Er mwyn rheoli'r sefyllfa annisgwyl hon, roedd y Pwyllgor Gwaith wedi awgrymu fod y Cadeirydd parhaol yn parhau am flwyddyn ychwanegol tra bod Is Gadeirydd newydd o haf 2019 yn setlo yn y swydd.

Nodwyd fod LJ wedi cynnig gweithredu fel Is Gadeirydd tan 2019 ond y byddai'n ormod o waith iddi mewn gwirionedd, pe bai gofyn iddi gadeirio cyfarfod CCYSAGauC yn ogystal â chyfarfod PYCAG y diwrnod cynt.

Awgrymodd DT nad yw hi'n deg i un person ysgwyddo mwy o gyfrifoldeb.

Awgrymodd RT fod yr aelodau'n derbyn cynnig y Pwyllgor Gwaith. Pe bai angen byddai ef yn cynnig cadeirio cyfarfod CCYSAGauC pe na fyddai'r Cadeirydd ar gael. Awgrymodd TT fod angen denu mwy o bobl i rannu'r swyddi pwysig yma.

Cynigiodd AL drafod â'r Pwyllgor Gwaith y posibilrwydd ei bod hi'n cymryd swydd yr Is Gadeirydd.

Pwysleisiwyd yr angen i sicrhau fod y Pwyllgor Gwaith yn gyflawn gydag unigolion sy'n gallu bod yn aelodau gweithgar a gwneud gwaith y pwyllgor yn effeithiol.

Cytunwyd y bydd GV yn parhau fel cynrychiolydd yr REC a hefyd fel cynrychiolydd EftRE i CCYSAGauC.

Bydd PW yn dod yn drydydd cynrychiolydd REC ochr yn ochr â Tania ap Sion sydd hefyd yn gynrychiolydd ar hyn o bryd.

## 9. Addoli ar y Cyd

Nodwyd fod y ddogfen a baratowyd gan EE ar Addoli ar y Cyd wedi cael ei hanfon i GYSAGau. Cytunwyd i argymhell i GYSAGau eu bod yn ystyried y papur hwn yn eu cyfarfod nesaf.

**Gweithredu:** Argymhell i GYSAGau eu bod yn rhoi'r papur ar Addoli ar y Cyd ar eu agenda gyda golwg ar ei ddosbarthu i bob ysgol yn eu hawdurdod lleol.

## 10. Diweddariadau:

### 1. Andrew Pearce - Adborth CBAC a Lefel A o ganlyniadau 2018.

Rhoddodd AP drosolwg ar sut mae'r TGAU newydd yn datblygu. Amlinellodd y canfyddiadau hyd yma o'r canlyniadau a'r papurau a dderbyniwyd. Ni wnaeth nifer o ysgolion roi cynnig ar y fanyleb TGAU eleni.

Mae'r cyflwyniad *power point* ar gael i ganolfannau ac fe'i rhoddir ar gael i aelodau CCYSAGauC hefyd.

Nodwyd ei bod yn arferol i Ysgolion Catholig neilltuo mwy o amser cwricwlwm i Astudiaethau Crefyddol i ymdrin â manyleb TGAU ac efallai fod hyn yn esbonio'r canlyniadau cadarnhaol amlwg mewn Ysgolion Catholig.

Trafododd AP y canlyniadau Lefel A hefyd gan nodi fod graddau wedi gwella 2% eleni o'i gymharu â'r blynyddoedd blaenorol. Roedd y nifer yn cynnig wedi cynyddu eleni yng Nghymru ond yn Lloegr gwelwyd gostyngiad sylweddol.

Y papur mwyaf poblogaidd yw'r un ar Fwdhaeth. Cafwyd canlyniadau ardderchog yn y papur gorfodol ar Grefydd a Moeseg. Nid yw'n ymddangos fod y diffyg gwerslyfrau wedi amharu ar y canlyniadau. Ond yn y fan yma dywedodd athro fod y diffyg hwn wedi effeithio ar les athrawon gan eu bod wedi gorfod gwneud i fyny am y diffyg llyfrau. Dywedodd AP y bydd llyfrau ar gael yn y dyfodol.

Mae 'Share Space' ar gael fel adnodd i athrawon. Mae gan *RE Online* fideos defnyddiol sy'n dangos gwerth Addysg Grefyddol fel pwnc.

Daeth AP i ben drwy longyfarch yr ysgolion ar eu canlyniadau ardderchog.

Nododd RT fod CYSAG Ynys Môn wedi cwyno fod y papur arholiad AG Cymraeg anghywir wedi'i roi i'r ymgeiswyr. Dywedodd AP fod y sefyllfa wedi cael ei datrys yn effeithiol iawn ac na fu'r disgyblion o dan anfantais ac na chafwyd graddau is o ganlyniad i'r sefyllfa.

Gwahoddodd PW Andrew Pearce i gyfarfodydd yn y dyfodol gan ddweud y byddai hyn yn fanteisiol i CCYSAGauC ac i CBAC fel ei gilydd.

### 2. Rudi Lockhart Y Comisiwn ar AG – cyhoeddwyd y ddogfen derfynol ar 9 Medi 2018

Amlinellodd RL yr adroddiad a'r hyn y mae'r Cyngor Addysg Grefyddol yn ei wneud yn ei sgil.

Tynnodd sylw at dair elfen.

#### 1. Gweledigaeth newydd i'r pwnc

Mae'r adroddiad yn cynnig teitl newydd i'r pwnc - Crefydd a Golwg ar y Byd. Dywedodd nad yw hyn yn golygu ychwanegu 'golwg ar y byd' at y cwricwlwm.

Mae golwg ar y byd yn cyfeirio at natur y pwnc – sef wrth archwilio crefydd, bydd modd trafod sut mae pobl yn gweld y byd. Y bwriad yw cwmpasu popeth sy'n dda mewn addysg grefyddol tra'n cydnabod amrywiaeth a pheidio â bod wedi'ch cyfyngu gan ffiniau.

Mae tudalennau 12 a 13 yn trafod yr hawl cenedlaethol a thudalennau allweddol yr adroddiad ond ceir syniad mwy cyflawn wrth ddarllen y ddogfen i gyd.

## 2. Y Strwythur Cyfreithiol

Mae'r REC am awgrymu enwau pobl a allai ysgrifennu rhaglen astudiaeth genedlaethol anstatudol gyda golwg ar ei gwneud yn statudol yn y dyfodol.

Wedi i'r rhaglen astudiaeth ddod yn statudol byddai angen galw Cynhadledd Maes Llafur Cytûn. Byddai ysgolion yn gallu dewis p'un ai i ddilyn y maes llafur cenedlaethol neu Faes Llafur Cytûn y cytunwyd arno'n lleol.

Gellir ail-frandio CYSAGau a'i galw'n Rhwydweithiau Cynghorol Lleol

Awgrymwyd nad yw'n ymarferol cael gwared ar yr hawl i dynnu plant yn ôl o AG.

## 3. Cynllun ariannu cenedlaethol

Mae'r adroddiad yn cynnig nifer cynyddol o oriau ar gyfer AG mewn hyfforddiant athrawon i 12 awr – er cydnabyddir nad yw hyn yn ddigon.

Rhannwyd y sylwadau cyffredinol canlynol.

Gwelwyd ymatebion cadarnhaol iawn i'r adroddiad gan y rhan fwyaf o sefydliadau. Cafwyd nifer fechan o ymatebion beirniadol gan dri chorff yn bennaf – y Bwrdd Dirprwyon Iddewon, NASACRE a'r Gwasanaeth Addysg Gatholig.

Mae'r REC wedi bod yn lloio Aelodau Seneddol yn San Steffan ac mae pawb yn cael eu hannog i ysgrifennu at eu AS drwy lythyr templed sydd ar gael gan yr REC.

Mae angen codi ymwybyddiaeth am yr adroddiad o fewn y cymunedau AG mewn CYSAGau a rhwydweithiau athrawon.

Awgrymodd LJ y bydd PYCAG yn rhoi papur at ei gilydd i ystyried beth y gall gymryd o'r adroddiad a rhannu'r rhain gyda Phwyllgor Gwaith CCYSAGauC.

Dyweddodd RL fod y newid enw wedi cael cryn sylw gan y cyfryngau ond nad enw'r pwnc sy'n bwysig mewn gwirionedd ond y cyd-destun.

### ***Cau'r cyfarfod***

Oherwydd cyfyngiadau ar symud o amgylch yr ysgol daeth y cyfarfod i ben am 3.48 p.m.

## **11. Gwefan CCYSAGauC**

Nis trafodwyd.

## **12. Adroddiad Cyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 3 Hydref 2018**

Nis trafodwyd.

## **13. Gohebiaeth**

Nis trafodwyd.

## **14. Unrhyw Fater Arall**

Nis trafodwyd.

## **15. Dyddiad y cyfarfod nesaf:**

Gwanwyn 2019 – Caerdydd 26 Mawrth

Haf 2019 – Conwy (dyddiad i'w gadarnhau)

Diolchodd EE i bawb a oedd wedi cefnogi'r cyfarfod:

Y Pennaeth Fiona Gravell, Marged Williams, Pennaeth AG, a staff a disgyblion Ysgol Llanilltud Fawr

Jeremy Morgan, Clerc CYSAG Bro Morgannwg

Cynghorydd Bob Penrose, Aelod Cabinet Dysgu a Diwylliant Bro Morgannwg

Cynghorydd Eddie Williams, Cadeirydd CYSAG Bro Morgannwg

Maggie Turford, Ymgynghorydd i GYSAG Bro Morgannwg

Steffan William, Cyfieithydd

Kevin Palmer, Andrew Pearce a Rudi Lockhart am y cyflwyniadau.

**Attendance**

<p><b>Ynys Môn / Anglesey</b> Rheinallt Thomas (RT)</p> <p><b>Blaenau Gwent</b> Paula Webber (PW) Kathy Riddick (KD)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward J. Evans (EE) Maggie Turford (MT)</p> <p><b>Caerffili/ Caerphilly</b> John Taylor (JT) Enfys Hawthorn (EH) Paula Webber (PW)</p> <p><b>Caerdydd / Cardiff</b> Maggie Turford (MT)</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Helen Gibbon (HG)</p> <p><b>Ceredigion</b></p> <p><b>Conwy</b></p> <p><b>Sir Ddinbych / Denbighshire</b></p>	<p><b>Sir y Fflint / Flintshire</b></p> <p><b>Gwynedd</b></p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Maggie Turford (MT) Ernie Goldsworthy (EG) Mark Prevett (MkP)</p> <p><b>Sir Fynwy / Monmouthshire</b> <b>Sir</b> Tudor Thomas (TT) Paula Webber (PW)</p> <p><b>Castell-nedd Port Talbot /Neath and Port Talbot</b> Hugh James (HJ)</p> <p><b>Casnewydd / Newport</b> Ilona Dziedzic (ID) Paula Webber (PW)</p> <p><b>Sir Benfro / Pembrokeshire</b> Amanda Lawrence (AL)</p> <p><b>Powys</b> John Mitson (JM)</p> <p><b>Rhondda Cynon Taf</b> Maggie Turford (MT) Mathew Maidment (MM)</p>	<p><b>Abertawe / Swansea</b> Jennifer Harding -Richard (JHT) Alison Lewis (AL)</p> <p><b>Torfaen</b> Paula Webber (PW)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Dafydd Trehearn (DT) Eddie Williams (EW) Rob Crowley (RC) Maggie Turford (MT)</p> <p><b>Wrecsam / Wrexham</b> Libby Jones (LJ)</p> <p><b>Sylwedyddion / Observers</b> Rudolf Elliot Lockhart, REC Tudor Thomas, MAGC Marged Williams, Llantwit School</p> <p><b>Cyflwynwyr/Presenters</b> Kevin Plamer, WG Andrew Pearce, WJEC</p> <p><b>Minutes</b> Gill Vaisey (GV)</p>
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## **Minutes of the meeting**

### **1. Introduction and welcome**

Prior to the meeting members enjoyed musical items from pupils of the school.

Councillor Bob Penrose Cabinet Member Learning and Culture for Vale of Glamorgan welcomed members to the Local Authority and in particular to Llantwit Major School. He gave thanks to the Headteacher Fiona Gravell for hosting both the NAPfRE meeting the previous day and the WASACRE meetings in this remodelled school.

Also, thanks were extended to Marged Williams Head of RE at the school for supporting the organisation of the day.

Cllr Penrose spoke of the challenging times of the new curriculum. He noted that RE's position needs to be made prominent as RE is a fundamental part of the curriculum and has enormous value. He referred to the need for SACREs to benefit from commitment, enthusiasm and skills and knowledge from all groups on the committee.

EE thanked Cllr Penrose for his warm welcome and reflections.

### **2. Quiet reflection**

EE shared a tale of the Cariboo people that reiterates the need for peace across the world. Individuals can be collectively powerful if working together.

### **3. Apologies**

Apologies were received from Rachel Samuel, Cllr Lyndon Lloyd, Janet Jones, Tania ap Sion, Dylan Rhys, Manon Jones.

### **4. Minutes of meeting held in Llangefni, 6th July, 2018**

The minutes were accepted as a true record of the meeting.

### **5. Matters arising**

Item 5. It was confirmed that since Carmarthen SACRE raised the issue of the necessity for bilingualism in all communication, everything sent out since the last meeting has been bilingual.

LJ to approach Lynda Maddock regarding a representative from WJEC. LJ has spoken to both Lynda Maddock and Andrew Pearce who have said they will do their best to attend both NAPfRE and WASACRE meetings. The importance of the need for WJEC representatives to attend NAPfRE and WASACRE to assist the very important communication process and for them to be fully aware of developments with the new curriculum was emphasised.

Item 6. Linda Rudge and REQM. PW reported that she had followed up on this. LTLRE funding has been withdrawn and been reallocated to a new project being undertaken by RE Today Services on behalf of Culham St Gabriels.

Four SACREs out of five that PW works with are keen to promote the REQM in their authorities. LJ reported that in Wrexham three schools per cycle could be funded to apply for the REQM award.

Item 7. Estyn Thematic Review. It was reported that NAPfRE will be responding to this report. LJ asked if WASACRE will be doing the same.

RT suggested that WASACRE does reply but as we rely on NAPfRE members for professional support in these areas, WASACRE could consider their report and adapt it to formulate a WASACRE response.

**Action:** Agreed for WASACRE to consider NAPfRE's response to Estyn and create their own response.

Item 9. The Secretarial Role has now been divided as hoped and all the individual roles have been covered amongst the Exec Committee.

Item 10. The conference proposed for 2019 is to be postponed due to a number of reasons until Autumn 2019. The Catholic Education Service and Church in Wales will have a supporting Framework for their schools, therefore there will be three Supporting Frameworks in place in Wales. We will need two training sessions – one in Autumn 2019 followed by a launch of the Supporting Framework when available. We need to consider who would fund the conferences – first one to be funded by WASACRE but it would seem appropriate that the launch should be funded by WG.

Item 13. A WASACRE email address is in the process of being set up.

David Hampshire has extended an invitation to the Interfaith Network meetings.

The WASACRE logo has been updated on the Interfaith Network website.

RT suggested that WASACRE might enquire about whether WASACRE could have a place on the Network.

## **6. NAPfRE Presentation:**

**Kevin Palmer, Welsh Government.**

### **AoLE Specific Professional Learning in the New Curriculum**

Kevin outlined that his presentation would cover professional learning and not the curriculum at present. He would like another opportunity to return to WASACRE and offer a future presentation more specifically on RE in the new curriculum.

KP gave a definition of 'professional learning'.

He outlined the need to an 'entitlement' to professional learning and recognises that with an emphasis on literacy and numeracy and digital competence this needs to be addressed in order to accommodate other subjects including RE.

Providers need clearly stated design criteria to ensure consistency.

WG needs to be answerable and transparent about how the allocated funding is spent. WG have committed to £24 million investment into schools for professional learning.

There will be a national approach to professional learning with the pupil at the heart of the model. It has to make an impact on the pupils' learning otherwise it is not appropriate. Needs to link to the Four Purposes of the new curriculum.

KP highlighted key points from his PPT presentation which will be made available to WASACRE:

All professional learners are different and have different needs. Therefore, the professional learning needs to be highly individualised. Need to recognise different regions, local schools, national contexts.

We need to recognise what good pedagogy looks like for the professional learning model.

Accreditation and recognition of professional learning is being developed.

Professional Teacher and Leadership Standards have been updated.

Networks – research-based approach – shows that practitioners work best when they work across schools to support each other's professional learning.

Individual Professional learning journey – teachers need to be forward thinking about how their subject will develop in future years.

Professional Learning Pioneer Schools (almost 100) are evaluating the professional learning implications of developments in the new curriculum.

PW questioned how this will be quality assured. KP stated that this is Estyn's role. Consortia will also quality assure each other's work.

Concern was raised about commercial organisations 'waiting in the wings' to develop curriculum support material for the new curriculum. The message from Welsh Government will be that buying in a scheme of work or a ready-made curriculum will be deemed to be bad practice and not acceptable.

EW questioned the capacity of teaching staff and the resources available to support this thinking.

KP advised that £24 million is to go into schools over the next 18 months = £800 per teacher – if this money is used collaboratively i.e. pooled to maximise its effect in producing new materials and making use of INSET opportunities then it will be effective.

BP suggested that the funding is being taken from one area to support another area.

PW asked how WG plan to provide training when the expertise of RE specialists has been so diminished recently. KP offered to discuss further with WASACRE this area of concern and the need for this to be addressed and supported financially.

**Action:** PW to further discuss with KP the issue of diminished RE expertise.



## **Manon Jones – Engagement with SACREs**

Manon had to give her apologies due to illness.

PW gave an update in her place. PW reported that responses from SACREs have indicated support for the idea of a 'Supporting Framework for RE' which will be funded by Welsh Government. This Supporting Framework could be adapted or adopted by SACREs to become their local Agreed Syllabus for RE.

Members viewed a presentation from Professor Donaldson which can be seen here:

<https://www.youtube.com/watch?v=oQ-rX4besgw&feature=youtu.be>

Following the series of meetings between WG and SACREs within each Consortia, PW advised that SACREs should respond as a committee rather than as individual members.

In January 2020 the final consultation document will be issued before the consultation ends in June/July 2020.

Concern was raised about the workload of teachers and how they could have time to not only continue teaching but also become familiar with the new curriculum and also be expected to be forward looking about how subjects will change and develop.

MM noted that we have just had a massive change with the GCSE and to expect teachers to take on more significant changes is a huge challenge.

TT reiterated the unrealistic demands on teachers and also that the £800 per teacher noted by KP earlier will not stretch far in terms of professional support. A Headteacher also stressed the need to consider teacher well-being and that this is crucial and should not be overlooked. She noted that there has never been such a time of shortage of funding for schools.

## **7. Professional RE Support for SACREs / LAs**

EE reported that WASACRE had written to every LA in Wales asking for details of what level of support is provided to the SACRE in terms of professional RE support, administration (clerk) and education officer. It was noted that fifteen LAs responded with details. However, since this report the situation has changed in several authorities.

Mary Parry retired and is no longer in post in Carmarthenshire and no longer supports Pembrokeshire SACRE either. Central South Consortium now has no RE specialist support to cover the five SACREs, but does have Maggie Turford, who is an experienced educationalist.

LJ reported that NAPfRE has also approached the Directors of Education who do not have a designated professional adviser to SACRE to confirm who is providing that support.

The current situation for professional support for SACREs is:

Anglesey – Helen Bev, Head of RE at Ysgol David Hughes. It was noted that it is an unrealistic burden on practising full-time teachers to support a SACRE unless they are given adequate time to be released from their school duties to carry out the SACRE work.

Carmarthenshire - Marian Morgan is covering although is not the replacement for Mary Parry  
Ceredigion - Alwyn Roberts  
Conwy - no response  
Gwynedd - no response  
Flintshire - no response  
Denbighshire – holding response  
Pembrokeshire – Amanda Lawrence Primary School Headteacher  
Powys – Sian Fielding, Challenge Adviser  
Neath Port Talbot – Rachel Samuel, Head of RE has no additional time allocated other than to attend meetings.  
Swansea - Jennifer Richards – allocated 15 days to support the SACRE.  
Vale of Glamorgan, Rhondda Cynon Taf, Bridgend, Cardiff, Merthyr Tydfil (Central South Consortium) - newly appointed Maggie Turford who is not a specialist but an experienced educationalist.  
Torfaen, Newport, Blaenau Gwent, Caerphilly, Monmouthshire - EAS has appointed Paula Webber who is a RE specialist as a full time employee.  
Wrexham – Dedicated RE advisor (4 days) provided by the Wrexham Parochial Educational Foundation.

RT noted that the Chair of Anglesey wrote to the Chief Exec of the Consortia regarding their concern that RE experts Bethan James and Phil Lord have been removed from providing support to SACRE by the consortia but no response has been received. He reported that Kirsty Williams' response is that this is an LA issue not a WG issue.

DT noted that even though the Central South Consortium has in fact an RE Specialist within its staff, she has not been utilised to cover the SACREs but instead a non-specialist has been newly recruited to cover the SACRE work.

LJ suggested that WASACRE writes to the relevant Consortia to ask why they are not providing specialist RE support to their LA SACREs. A letter could also be written to consortia to ask why they are not ensuring that they have RE specialist support for the SACREs, but noted that it is possible that this is not part of the agreement between the LAs and the Consortia and that LAs may not be paying for the Consortia to do so.

HW again reiterated the need for RE specialist support and noted that SACRE is reliant on the expertise of someone in the field of RE to deal with specific issues and not least in advising on the Agreed Syllabus and writing the Annual Report.

**Action:**

- a) WASACRE to write to the Minister regarding this issue.
- b) Take this as an item for discussion to the next meeting with WG in the spring.
- c) Write to the consortia who do not provide specialist RE support to their LAs.
- d) Write to LAs who do not have RE specialist support to SACREs.

## **8. Membership of WASACRE Executive**

EE announced that Mary Parry has retired from her post with Carmarthenshire and so therefore is no longer a WASACRE Executive member. Carmarthenshire SACRE will be invited to nominate a replacement until 2019.

It was noted that as Gill Vaisey is no longer associated with a SACRE she is not eligible to continue as Vice Chair and therefore cannot become Chair of WASACRE at the next AGM. GV explained that Central South Consortium had suddenly, without any prior communication or consultation with herself, terminated her role as consultant to Cardiff SACRE.

In order to manage this unexpected situation, the Executive has suggested that the current Chair covers an additional year whilst a newly appointed Vice Chair from summer 2019 settles into the role.

It was noted that LJ has offered to act as Vice Chair until 2019 but this will be too onerous for her to actually take on in practice should she be asked to Chair a WASACRE meeting as well as a NAPfRE meeting the previous day.

DT suggested that it is not fair that one person takes on more responsibility.

RT suggested that members accept the proposal of the Executive Committee and that if required he would offer to chair a WASACRE meeting should the Chairperson not be available. TT suggested that it is necessary to attract more people to share these key roles.

AL offered to discuss with the Exec the possibility of her taking the acting Vice Chair role.

It was reiterated the need to ensure that the Exec committee is fully complete with persons who are able to be active members and effectively carry out the work of the committee.

It was agreed that GV will continue as REC representative and also as EFtRE representative for WASACRE.

PW will also become a third REC representative alongside Tania ap Sion who is currently also a representative.

## **9. Collective Worship**

It was noted that the document prepared by EE on Collective Worship has been sent to SACREs. It was agreed to recommend to SACREs that they consider this paper at their next meeting.

**Action:** Recommend to SACREs that they agenda the paper on Collective Worship with a view to it being distributed to all schools in their local authority.

## 10. Up-dates:

### 1. Andrew Pearce – WJEC and A Level Feedback from 2018 results.

AP gave an overview of how the new GCSE is unfolding. He outlined the findings so far from the results and papers received. Many schools did not enter the GCSE specification this year.

The power point is available to secure centres and will be made available to WASACRE members.

It was noted that it is usual for Catholic Schools to allocate more curriculum time to RS to cover the GCSE specification and this may explain the evident positive results in Catholic Schools.

AP also talked through the A Level results noting that grades had improved this year by 2% increase compared with previous years. The number of entries had also increased this year in Wales whereas in England it has significantly declined.

The greatest uptake is that of the Buddhism paper. The Religion and Ethics compulsory paper achieved excellent results. The lack of available text books does not seem to have been detrimental on the results. A teacher pointed out at this stage that this has however impacted on the well-being of teachers who have had to compensate for the lack of books. AP advised that books will be available for the future.

'Share Space' is available as a resource for teachers. RE Online has useful videos showing the value of Religious Education as a subject.

AP concluded with congratulations to schools that have achieved such good results.

RT noted that Anglesey SACRE had complained that the wrong Welsh language RS examination paper had been given to candidates. AP noted that the situation was dealt with very effectively and that pupils were not disadvantaged and did not suffer any lesser grades as a result of the situation.

PW invited AP to future meetings and reiterated that this would be mutually beneficial to both WASACRE and WJEC.

### 2. Rudi Lockhart Commission on RE – the final document published 9<sup>th</sup> September 2018

RL gave an outline of the report and what the REC is doing about it.

He highlighted three areas.

#### 1. New vision for the subject

The report proposes a new title for the subject - Religion and World Views. RL suggested this is not about the adding of 'world views' to the curriculum.

World views refers to the nature of the subject – that in exploring religion, world views around and within this will be explored. It intends to encompass all that is good in religious education whilst recognising diversity and not being limited by boundaries

Page 12 and 13 cover the national entitlement and the key pages of the report but the whole document gives a much more rounded reading.

## 2. Legal Structure

The REC is to suggest names of persons who could write a non-statutory national programme of study with a view to this becoming statutory in the future.

Once the programme of study becomes statutory there would be no need to convene an Agreed Syllabus Conference. There would be a choice for schools to choose whether to follow the national syllabus or a locally Agreed Syllabus.

SACREs could be re-branded to become Locally Advisory Networks

It is suggested that it is not feasible to remove the right of withdrawal from RE.

## 3. National plan for funding

The report proposes an increased number of hours for RE within teacher training to 12 hours – although it is recognised that this is still not enough.

The following general comment were shared.

There has been very positive responses to the report from most bodies. There has been a limited number of critical responses mainly from three bodies – Board of Deputies of Jews, NASACRE and the Catholic Education Service

REC has been lobbying MPs at Westminster and everyone is encouraged to write to MPs via a template letter which is available from the REC.

There is a need to raise awareness of the report within the RE communities within SACREs and teacher networks.

There is a need to refine some of the ideas to ensure that everyone is on board.

LJ suggested that NAPfRE will be putting together a paper to consider what it can take from the report and share these with the WASACRE Executive.

RL stated that the name change has caused a lot of media coverage but in fact the subject name is not crucial as it is the context that is most important and significant.

## ***Closure of the meeting***

Due to traffic movement restrictions at the school the meeting finished at 3.48 p.m.

## **11. WASACRE Website**

Not covered.

**12. Report for the Executive Committee Meeting held 3<sup>rd</sup> October 2018**

Not covered.

**13. Correspondence**

Not covered.

**14. A.O.B.**

Not covered.

**15. Date for next meeting:**

Spring 2019 – Cardiff 26<sup>th</sup> March

Summer 2019 – Conwy (date tbc)

EE expressed thanks to all those who had supported the meeting:

Headteacher Fiona Gravell, Marged Williams, Head of RE, and staff and pupils of Llantwit Major School

Jeremy Morgan, Clerk to Vale of Glamorgan SACRE

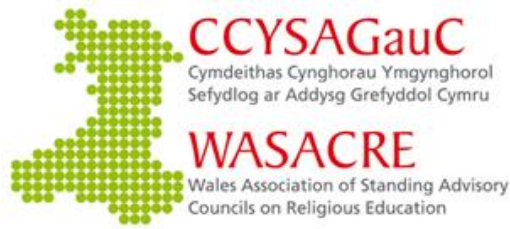
Councillor Bob Penrose Cabinet Member Learning and Culture for Vale of Glamorgan

Councillor Eddie Williams, Chair of Vale of Glamorgan SACRE

Maggie Turford, Consultant to Vale of Glamorgan SACRE

Stephan William, Translator

Kevin Palmer, Andrew Pearce and Rudi Lockhart for the presentations.



Cyfarfod Cymdeithas CYSAGau Cymru, yng  
Nghyngor Dinas Caerdydd, Neuadd y Sir, Glanfa  
Iwerydd, Caerdydd, CF10 4UW

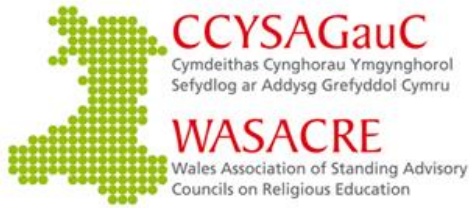
Dydd Mawrth, 26 Mawrth, 2019 (10.30 – 3yp)

**Bilingual Agenda** (Please scroll down for English version)

1. Cyflwyniad a chroeso
2. Myfyrdod tawel
3. Ymddiheuriadau
4. Cyflwyniad PYCAG: Nicky Hagendyk – *Maes Dysgu a Phrofiad y Dyniaethau*
5. Arolwg Tynnu'n ôl o AG#
6. Ystyried ac ymateb i'r papur gwyn Llywodraeth Cymru
7. Diweddariad i'r Fframwaith Cefnogi AG
8. Cymorth AG Proffesiynol i CYSAGau
9. Dysgu Proffesiynol ar gyfer AG
10. Diweddariadau
11. Gwefan CCYSAGauC
12. Adroddiad gan y Pwyllgor Gwaith a gynhaliwyd ar 6 Chwefror 2019
13. Y CYSAG Effeithiol
14. Cofnodion y cyfarfod diwethaf yn Llantwit, 20 Tachwedd 2018
15. Materion yn codi
16. Gohebiaeth
17. Dangos a dweud
18. Unrhyw Materion Arall
19. Dyddiadau'r cyfarfodydd nesaf: Haf 2019 – Conwy 28 Mehefin 2019

**Wales Association of SACREs meeting, at Cardiff City Council, County Hall, Atlantic Wharf, Cardiff, CF10 4UW**

**Tuesday, 26<sup>th</sup> March, 2019 (10.30 – 12.30)**



### **Agenda**

1. Introduction and welcome
2. Quiet reflection
3. Apologies
4. NAPfRE presentation: Nicky Hagendyk – *The Humanities Area of Learning and Experience*
5. Withdrawal from RE Survey
6. To consider and respond to the Welsh Government white paper
7. Update on the RE Supporting Framework
8. Professional RE support for SACREs
9. Professional Learning for RE
10. Up-dates
11. WASACRE website
12. Report from the Executive Committee held on 6 February 2019
13. The Effective SACRE
14. Minutes of the last meeting in Llantwit Major on 20 November 2018
15. Matters arising
16. Correspondence
17. Show and tell
18. Any other business
19. Date for next meeting: Summer 2019 – Conwy 28th June 2019



**Yn bresennol**

<p><b>Ynys Môn</b> Rheinallt Thomas</p> <p><b>Blaenau Gwent</b> Paula Webber (PW) Kathy Riddick (KD)</p> <p><b>Pen-y-bont ar Ogwr</b> Edward J. Evans (EE) Maggie Turford (MT) Alice Parry (AP)</p> <p><b>Caerffili</b> Paula Webber (PW) Janet Jones (JJ)</p> <p><b>Caerdydd</b> Maggie Turford (MT) Gill James (GJ) Norma Mackai</p> <p><b>Sir Gaerfyrddin</b> Helen Gibbon (HG)</p> <p><b>Ceredigion</b></p> <p><b>Conwy</b></p> <p><b>Sir Ddinbych</b> Ellie Chard (EC)</p>	<p><b>Sir y Fflint</b></p> <p><b>Gwynedd</b></p> <p><b>Merthyr Tudful</b> Maggie Turford (MT) Ernie Goldsworthy (EG)</p> <p><b>Sir Fynwy</b> Paula Webber (PW)</p> <p><b>Castell-nedd Port Talbot</b> Hugh James (HJ) Rachel Samuel (RS) Peter Rees (PR)</p> <p><b>Casnewydd</b> Paula Webber (PW) Huw Stephens (HS)</p> <p><b>Sir Benfro</b></p> <p><b>Powys</b> John Mitson (JM) Sian Fielding (SF)</p> <p><b>Rhondda Cynon Taf</b> Maggie Turford (MT) Mathew Maidment (MM)</p>	<p><b>Abertawe</b> Jennifer Harding -Richard (JHT) Alison Lewis (AL)</p> <p><b>Torfaen</b> Paula Webber (PW)</p> <p><b>Bro Morgannwg</b> Maggie Turford (MT) Ramez Delpak (RD)</p> <p><b>Wrecsam</b> Libby Jones (LJ) Tania ap Sion (TaS)</p> <p><b>Sylwedyddion</b> Rudolf Elliot Lockhart, REC Paul Morgan, MAGC Andrew Pearce, CBAC</p> <p><b>Cyflwynwyr</b> Nicky Hagedyck, EAS</p> <p><b>Cofnodion</b> Gill Vaisey (GV)</p>
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## **Cofnodion y cyfarfod**

### **1. Cyflwyniad a chroeso**

Cyn y cyfarfod, mwynhaodd yr aelodau sioe sleidiau gan Ysgol Gynradd Moorland, Caerdydd, oedd yn dangos lluniau o agweddau o'u harfer da.

Croesawyd pawb i Neuadd y Sir, Caerdydd ac i'r Awdurdod Lleol gan y Cynghorydd Dianne Rees, Arglwydd Faer Caerdydd. Soniodd am bopeth sydd gan Gaerdydd i'w ddathlu ac am ei rhan hi fel cyn aelod o GYSAG Caerdydd.

Estynnwyd croeso i Gaerdydd hefyd gan Gadeirydd CYSAG Caerdydd, y Cynghorydd Sarah Merry. Siaradodd am ei phrofiad o fod yn aelod o CYSAG fel Cynghorydd Sir a sut nad oedd hi'n sicr i ddechrau beth roedd CYSAG yn ei olygu. Ond mae ei phrofiad wedi dangos iddi bwysigrwydd addysg grefyddol a chred y dylai CYSAGau fod yn ystyrlon yn cefnogi plant o nifer o wahanol grefyddau, a rhai di-grefydd, o fewn y gymuned.

### **2. Adfyfrio tawel**

Rhannodd EE ei feddyliau am y sefyllfa echrydus yn Seland Newydd – ffydd neu ddim ffydd – roedd hyn yn dangos annynoldeb gweithredoedd rhywun tuag at grŵp o bobl eraill.

Cyfeiriodd at y gyfrol *50 Five-Minute Tales* – straeon y mae wedi'u defnyddio i Addoli ar y Cyd mewn ysgolion.

Y Corrach a'r Dylwythen Deg - corrach swil oedd â chlustiau mawr yr oedd y dylwythen deg yn chwerrhin am ei ben. Fodd bynnag, dangosodd y corrach garedigrwydd mawr ati. Diben y stori oedd dangos na ddylai pobl gael eu barnu oherwydd eu hymddangosiad allanol, neu ddim ond am eu bod yn wahanol, e.e. lliw, ymddangosiad, credoau, gwleidyddiaeth ayb, ond cydnabod ei gilydd fel bodau dynol.

Gwahoddodd EE yr aelodau i fyfrio ar greu gwell byd i fyw ynddo.

### **3. Ymddiheuriadau**

Derbyniwyd ymddiheuriadau gan Meurig Roberts (Llywodraeth Cymru), Cyng Lacey (CYSAG Casnewydd), Cyng Lyndon Lloyd (Ceredigion), Vicky Barlow (Sir y Fflint), Michelle Gosney (Estyn) a Tudor Thomas (sydd wedi ymddiswyddo fel cadeirydd MAGC ond sy'n dal i fod yn aelod o GYSAG Sir Fynwy).

### **4. Cyflwyniad PYCAG: Nicky Hagendyk – Maes Dysgu a Phrofiad y Dyniaethau**

Nicky Hagendyk yw Cadeirydd Maes Dysgu a Phrofiad y Dyniaethau.

Siaradodd am y diwygiadau ehangach ochr yn ochr â diwygio'r cwricwlwm. Pwysleisiodd fod profiad yn agwedd bwysig o'r cwricwlwm newydd hwn. Mae'n broses sy'n cael ei chefnogi gan y Pedwar Diben y dylid eu cyrraedd erbyn diwedd addysg ysgol.

Tynnodd sylw at y pynciau newydd ar y cwricwlwm o fewn Maes Dysgu a Phrofiad y Dyniaethau – astudiaethau busnes ac astudiaethau cymdeithasol. Ymarferwyr sydd wrthi'n ysgrifennu'r cwricwlwm newydd ac maent wedi mabwysiadu dull holistig gyda'r 'datganiadau o'r Hyn sy'n Bwysig' wrth graidd y cyfan.

Maent yn ceisio cael cydbwysedd rhwng dull holistig rhyngddisgyblaethol a chadw integriti pob pwnc arbenigol.

Mae'r cwricwlwm newydd yn debygol o fod yn llai cyfarwyddol ac yn cynnig mwy o ymreolaeth i ysgolion. Y tu ôl i'r Pedwar Diben bydd cysyniadau, gwybodaeth a sgiliau.

Caiff ei gyhoeddi ym mis Ebrill 2019 i gael adborth gan athrawon a rhanddeiliaid eraill. Bydd cynnwys 'Beth sy'n Bwysig' yn rhan o'r ymgynghoriad. Eglurodd Nicky bob un o'r pum datganiad o'r hyn sy'n bwysig yn y Dyniaethau.

1. Mae datblygu meddwl chwilfrydig yn galluogi'r dysgwyr i archwilio ac ymchwilio i'r byd, yn y gorffennol, presennol a'r dyfodol, drostynt eu hunain.
2. Mae digwyddiadau a phrofiadau dynol yn gymhleth ac yn cael eu gweld, eu dehongli a'u cynrychioli mewn ffyrdd gwahanol.
3. Mae'r byd naturiol yn amrywiol a deinamig, ac mae prosesau ffisegol a gweithredoedd dynol yn dylanwadu arno.
4. Mae cymdeithasau dynol yn gymhleth ac amrywiol ac mae ymddygiad a chredoau dynol wedi eu siapio.
5. Dinasyddion gwybodus a hunanymwybodol yn ymgysylltu â'r heriau a'r cyfleoedd sy'n wynebu'r ddynoliaeth ac yn gallu cymryd camau moesegol a chynaliadwy.

Ni ddylid ystyried pob datganiad ar ei ben ei hun – gallai uned waith fod yn gysylltiedig â dau neu dri o'r datganiadau.

Gall pob un o'r pynciau yn y dyniaethau gael eu harchwilio drwy unrhyw un o'r datganiadau o'r hyn sy'n bwysig.

Yn ganolog i'r cwricwlwm mae dilyniant o safbwynt gwybodaeth, dealltwriaeth gysyniadol, y gallu i weithio gyda ffynonellau, ayb.

Cafwyd mewnbwn gan arbenigwyr ac ymgynghorwyd yn genedlaethol ac yn rhyngwladol.

Bydd y cwricwlwm yn cael ei gyhoeddi ar 30 Ebrill ar gyfer ymgynghoriad ac adborth. Amserlen yr ymgynghoriad fydd o Ebrill 30 tan ddechrau Medi.

Mewn ymateb i'r cwestiynau a godwyd, dywedodd Nicky fod athrawon o bob rhan o Gymru wedi cymryd rhan mewn ysgrifennu'r cwricwlwm ehangach ac y byddant hefyd yn cymryd rhan mewn ysgrifennu'r Fframwaith AG.

Ystyriwyd cwricwlwm Lloegr hefyd yn ogystal â meysydd llafur o wledydd eraill.

Holodd yr aelodau am y gost o gyflwyno'r newidiadau hyn mewn ysgolion. Awgrymodd un aelod fod yn rhaid i Lywodraeth Cymru roi cyllid yn ei le er mwyn cefnogi gweithredu'r cwricwlwm newydd yn llawn.

Bydd y cwricwlwm terfynol yn cael ei gyhoeddi ym mis Ionawr 2020 ac felly bydd hyfforddiant yn dilyn wedi i'r cwricwlwm gael ei gytuno arno a'i ffurfio'n derfynol.

Mae angen ystyried sut bydd CCYSAGauC yn rheoli ei adborth ar yr ymgynghoriad. A ddylai'r Pwyllgor Gwaith ymateb ar ran CCYSAGauC neu a ddylid sefydlu gweithgor o aelodau CCYAGauC?

**Gweithredu:** Y Pwyllgor Gwaith i lunio ymateb i'r drafft ar ran CCYSAGauC

## 5. Arolwg Tynnu yn ôl o Addysg Grefyddol

Cyfeiriodd PW at ganlyniadau'r holiadur am dynnu disgyblion yn ôl o AG ac edrychodd ar y canfyddiadau.

Gallai'r wybodaeth hon fod yn sail i drafodaethau ac i ymateb CCYSAGauC i gwestiwn Papur Gwyn LIC ynghylch a ddylid cael gwared ar yr hawl i dynnu'n ôl.

Adroddodd GV ei bod hi'n pryderu am rai o ganfyddiadau'r arolwg.

I ddechrau, mae'n awgrymu fod rhai ysgolion yn dal ddim yn gwneud y gwahaniaeth rhwng Addoli ar y Cyd ac AG. Roedd yr arolwg wedi cyfeirio'n benodol at AG ar y cwricwlwm yn unig ac eto roedd rhai ymatebion yn cyfeirio at Addoli ar y Cyd.

Yn ogystal, roedd tystiolaeth o ddiffyg dealltwriaeth am wir natur Addysg Grefyddol ar y cwricwlwm - mewn rhai achosion roedd yr ymatebion yn cyfeirio at dynnu disgyblion yn ôl o weddio a chanu emynau a hefyd ymweld ag eglwys i gymryd rhan mewn dathliadau - ond ni ddylai'r un o'r rhain fod yn digwydd mewn AG seiliedig ar y cwricwlwm.

Roedd GV yn pryderu hefyd am nifer y rhieni (12) oedd yn tynnu eu plant yn ôl yn rhannol rhag dysgu am Islam. Mae hyn yn awgrymu rhagfarn yn erbyn y grefydd arbennig honno. Awgrymodd HS ei bod yn hanfodol, pan mae'r cwricwlwm newydd yn cael ei lunio, ei fod yn hybu AG wrthrychol, feirniadol a lluseddol er mwyn sicrhau nad yw rhieni'n teimlo'r angen i dynnu eu plant yn ôl.

Rhannodd RL ei syniadau am y posibilrwydd o her gyfreithiol – os yw rhywun o ffydd arbennig wedi bod â rhan mewn datblygu'r cwricwlwm, yna gellid ystyried na allai'r cwricwlwm hwnnw fod yn wrthrychol. Yn yr un modd, os oes gan athro gefndir ffydd, gellid awgrymu nad ydynt yn gallu bod yn wrthrychol yn eu haddysgu.

**Gweithredu:** awgrymu i'r CYSAGau eu bod yn edrych ar eu canfyddiadau lleol o'r arolwg ac yn cymryd unrhyw gamau priodol.

(Dywedodd GV fod rhai CYSAGau wedi coladu eu canlyniadau eu hunain tra bod eraill wedi anfon ymatebion gan ysgolion unigol ac felly roedd hi wedi coladu'r rhain a bydd y manylion yn cael eu hanfon i'r CYSAGau hynny).

## 6. Ystyried ac ymateb i bapur gwyn y Llywodraeth

Aeth EE trwy'r papur a'r cynigion.

Cyflwynwyd ymateb Pwyllgor Gwaith CCYSAGauC ac fe'i rhannwyd â'r aelodau. Nodwyd nad oeddent wedi dod i gasgliad am gael gwared ar yr hawl i dynnu'n ôl o AG.

Cyflwynwyd ymateb PYCAG ac fe'i rhannwyd â'r aelodau. Nododd LJ fod ymateb PYCAG yn wahanol mewn rhai agweddau i ymateb CCYSAGauC. Byddai PYCAG yn dymuno cael gwared ar yr hawl i dynnu'n ôl ond mae'n ategu'r angen felly am roi hyfforddiant yn ei le i sicrhau fod pob athro ac ysgol yn gwneud yn siŵr fod eu haddysgu a'u darpariaeth yn wrthrychol.

Mae PYCAG yn awgrymu hefyd y dylid cadw AG yn y chweched dosbarth ac y dylai colegau orfod darparu AG hefyd.

Cred HS fod disgyblion 16 – 19 oed angen cael addysg grefyddol yng ngoleuni materion ac agweddau'r byd sydd ohoni.

Awgrymodd KR, os yw athrawon yn dysgu AG cwbl addysgol a gwrthrychol, yna nad oes angen yr hawl i dynnu'n ôl, fodd bynnag, os yw AG yn enwadol ac yn seiliedig ar ffydd, yna mae'r angen i dynnu'n ôl yno.

Awgrymodd PW fod angen i ni sicrhau fod y ddarpariaeth fel y dylai fod ac yna nid oes reswm dros gael hawl i dynnu'n ôl.

Nododd GV fod angen gwahaniaethu rhwng AG y Maes Llafur Cytûn ac AG seiliedig ar ffydd ac roedd hi'n ategu'r pwynt a wnaed gan KR.

Awgrymwyd y dylem gymryd y safbwynt ein bod yn cymryd ac yn disgwyl fod AG yn cael ei dysgu'n briodol ac yn atgyfnerthu'r disgwyliad hwn.

Roedd ymateb RT yn nes at farn PYCAG nag un CCYSAGauC. Cred ef fod yn rhaid i ni sicrhau fod AG yn addas i bawb ac mae angen i ni gael hyder yn ein hathrawon y byddant yn dysgu'r pwnc mewn modd proffesiynol. Roedd ef hefyd yn credu bod angen i fyfyrwyr chweched dosbarth gael AG.

Ailadroddodd HS yr angen i herio Awdurdodau Lleol ar ddiffyg gwasanaethau cynghori proffesiynol i gefnogi AG.

Dywedodd RL mae'r hyn oedd yn ei boeni ef oedd y Confensiwn Ewropeaidd ar Hawliau Dynol. Nid yw'n meddwl fod achos wedi bod lle cafwyd nad yw'r AG yn wrthrychol a lluoseddol ac felly os ceir gwared â'r hawl i dynnu'n ôl, gallai hyn arwain at gyfres o achosion yn mynd i'r llys.

Fel 'pôl gwelltyn' (nid pleidlais swyddogol ar ran CYSAGau), roedd pawb yn yr ystafell yn unfrydol o blaid cael gwared ar yr hawl i dynnu'n ôl o AG.

Cafwyd cefnogaeth unfrydol hefyd dros wneud AG yn statudol i blant meithrin o 3 oed.

Ymateb cymysg a gafwyd i dynnu AG o'r chweched dosbarth.

Diolchodd CCYSAGauC i aelodau Pwyllgor Gwaith CCYSAGauC ac i aelodau PYCAG am gyflwyno'u hymatebion.

**Gweithredu:** PW i anfon ymateb ychwanegol i Lywodraeth Cymru yn cadarnhau'r ymateb a wnaed gan y Pwyllgor Gwaith ac yn ychwanegu sylwadau pellach ar farn y rheiny oedd yn bresennol yn y cyfarfod.

## **7. Diweddariad ar Fframwaith Cefnogi AG**

Adroddodd LJ fod LIC wedi rhoi cyllid llawn i grŵp i gynnal cyfarfodydd rheolaidd er mwyn datblygu Fframwaith Cefnogi i eistedd ochr yn ochr â'r cwricwlwm newydd. Mae'r grŵp yn cynnwys athrawon AG, athrawon o Ysgolion Arloesi, aelodau PYCAG, CCYSAGauC, REC, CBAC, ac Estyn. Maent yn cynrychioli pob ardal yng Nghymru a phob ystod oed ynghyd â chyfrwng Cymraeg a Saesneg.

Gan nad ydym yn gwybod eto a fydd yr hawl i dynnu'n ôl o AG yn cael ei dynnu, mae angen i'r Fframwaith gael ei ysgrifennu fel bod AG yn cael ei nodi'n amlwg.

Gobeithir y bydd drafft yn cael ei gyhoeddi erbyn mis Ionawr 2020. Mae angen iddo fod yn barod erbyn Gorffennaf er mwyn iddo gael ei gyfieithu a mynd i ymgynghoriad cychwynnol.

Adroddodd PW ar y meddylfryd y tu ôl i gynhyrchu'r Fframwaith AG a sut y gallai edrych fel ychwanegiad i'r datganiadau Beth sy'n Bwysig ar y cwricwlwm. Yna mae'n bosibl y gallai'r Fframwaith hwn gael ei fabwysiadu gan bob Awdurdod Lleol fel eu Maes Llafur Cytûn.

Awgrymodd RT y dylai'r Fframwaith AG gael ei ysgrifennu mewn modd sy'n hygyrch i'r rhai heb fod yn addysgwyr ac y dylai gael ei dderbyn a'i fabwysiadu gan Gynadleddau Maes Llafur Cytûn.

## **8. Cymorth AG Proffesiynol i GYSAGau**

Adroddodd EE fod ymateb wedi'i dderbyn bellach gan Kirsty Williams i'r llythyr a anfonodd CCYSAGauC ati ynglŷn â Chymorth AG Proffesiynol ac adolygu Cylchlythyr 10/94.

Adroddodd LJ am y sefyllfa argyfyngus o ran diffyg cefnogaeth AG arbenigol i GYSAGau gan fod pum arbenigwr wedi'u tynnu o'u swyddi mewn cyfnod byr o amser. Nodwyd mai dim ond LJ a PW sydd ar ôl fel cynghorwyr arbenigol mewn AG.

Atgoffodd LJ yr aelodau fod PYCAG a CCYSAGauC wedi ysgrifennu at y Cyfarwyddwyr Addysg i ofyn am wybodaeth ar bwy sy'n darparu eu cymorth proffesiynol i GYSAGau.

Roedd yr atebion yn amrywiol fel yn ôl cofnodion y cyfarfod diwethaf. Roedd LJ a PW wedi cyfarfod â'r 22 Cyfarwyddwr Addysg ac wedi'u hatgoffa am eu dyletswyddau cyfreithiol o safbwynt AG a ChYSAGau ac wedi tynnu eu sylw at y cymorth arbenigol amrywiol ar draws Cymru. Gwnaed y pwynt fod anghysondeb cymorth arbenigol yn annheg gan ei fod yn effeithio ar y disgyblion sydd ar ddiwedd y broses. Tynnwyd sylw at yr angen am gymorth dysgu proffesiynol ac mae hyn yn golygu fod angen cymorth AG arbenigol i ALLau a ChYSAGau.

Fe gyflwynon nhw hefyd swyddogaethau a chyfrifoldebau / enghraifft o swydd ddisgrifiad cynghorydd CYSAG er mwyn sicrhau fod y Cyfarwyddwyr yn sylweddoli hyd a lled y rôl gan dynnu sylw at y ffaith na all athro llawn amser, er enghraifft, fyth ysgwyddo'r gwaith ychwanegol hwn.

Gofynnwyd i'r Cyfarwyddwyr holi a chanfod pwy sy'n rhoi cefnogaeth – ai'r Awdurdod Lleol neu'r Consortiwm. Mae angen iddynt ystyried cael cynghorwyr AG arbenigol i gefnogi eu CYSAGau. Roedd y 22 Gyfarwyddwr yn barod iawn i gymryd rhan yn y sgwrs gyda LJ a PW a / neu fynd â'r neges yn ôl i'w consortia.

Nododd RT fod yna arbenigwyr AG ar gael ond nad ydynt yn cael eu defnyddio gan eu Hawdurdodau Lleol i gefnogi AG a ChYSAGau e.e. Bethan James a Phil Lord yn GwE a Cary Thomas yn CSC ynghyd â Gill Vaisey sydd yn ymgynghorydd arbenigol.

**Gweithredu:** LJ a PW i barhau i siarad â'r Cyfarwyddwyr ac adrodd yn ôl i CCYSAGauC.

## 9. Dysgu Proffesiynol i AG

Bu PW a LJ mewn cyfarfod gyda Kevin Palmer i drafod y cymorth dysgu proffesiynol sydd ei angen yng ngoleuni AG a'r cwricwlwm newydd. Maent wedi cael eu gwahodd i gynhyrchu dogfen fydd yn amlinellu'r meysydd hyfforddiant fydd eu hangen i gefnogi gweithredu'r cwricwlwm newydd. Bydd PYCAG yn ystyried hwn ac yn cyflwyno papur i KP.

## 10. Diweddariadau:

1. Adroddodd LJ fod presenoldeb da yn PYCAG y diwrnod cynt gyda thri ar ddeg o aelodau. Amlinellodd yr eitemau ar yr agenda.

2. REC – Adroddodd RL fod y Cyngor wedi ymateb i'r Papur Gwyn. Dywedodd fod diddordeb parhaus gan y Llywodraeth a San Steffan yn Adroddiad y Comisiwn ar Addysg Grefyddol ond nad oes dim yn digwydd ar hyn o bryd.

Bydd etholiadau i aelodau'r bwrdd ymuno â'r REC yn digwydd ar 16 Mai. Mae dwy sedd ar gael. Mae enwebiadau'n gymwys gan gynrychiolwyr awdurdodedig ac mae angen eu derbyn fis ymlaen llaw. Bydd yr ymgeiswyr llwyddiannus yn gwasanaethu am dymor o dair blynedd o 1 Medi, 2019.

Tania, Paula a Gill yw cynrychiolwyr enwebedig CCYSAGauC ar y REC.

## 3. Cynhadledd EFTRE Dulyn

Adroddodd GV y bydd Cynhadledd y Fforwm Ewropeaidd i Athrawon AG yn cael ei chynnal yn Nulyn ar 28 – 31 Awst, 2019 ac mae croeso i unrhyw un fynychu. Bydd GV yn mynd yno ar ran CCYSAGauC fel eu cynrychiolydd. Mae cynhadledd estyniad yn Belfast o 31 Awst – 2 Medi. Anfonwyd manylion at bob Clerc CYSAG.

## 4. MAGC

Mae Paul Morgan bellach yn mynychu CCYSAGauC yn lle Tudor Thomas. Mae dyfodol MAGC yn ansicr o ganlyniad i ddiffyg aelodau a hefyd cyllid. Cynhelir trafodaeth ym mis Ebrill a fydd yn edrych ar tybed a oes cyfle i ailadeiladu a chreu mudiad i'r rheiny sydd â diddordeb mewn AG ond nad ydynt yn gymwys i fynychu cyfarfodydd megis CCYSAGauC.

## 5. AREIAC 1 a 2 Gorffennaf

Adroddodd GV fod y Gymdeithas Cynghorwyr, Arolygwyr, ac Ymgynghorwyr AG yn cynnal ei chynhadledd haf yn y Village Hotel, Hyde, ger Manceinion ar 1 a 2 Gorffennaf. Teitl a thema'r gynhadledd yw *RE Leadership in a New World*. Gwahoddir pawb sydd â diddordeb mewn AG a dylent gysylltu â Gill Vaisey sydd yn trefnu'r gynhadledd.

**Gweithredu:** Anfonir y manylion i Glercod CYSAG.

## 11. Gwefan CCYSAGauC

Soniodd EE am y problemau sydd gan y wefan ar hyn o bryd a siaradodd am y posibilrwydd o gael gwefan newydd wedi'i chreu.

Gofynnodd EE i'r aelodau feddwl am yr hyn sydd ei angen ar wefan CCYSAGauC.

Adroddodd fod y Pwyllgor Gwaith wedi derbyn sawl pris am "becyn" ar gyfer adeiladu a chynnal gwefan newydd. Roedd y Pwyllgor Gwaith wedi cytuno i argymhell i'r cyfarfod llawn eu bod yn derbyn pris o £1100 am "adeiladu a chontract tair blynedd". Amlinellodd yr hyn oedd yn gynwysedig yn y cynnig hwn.

Yn ei rôl fel swyddog y wefan ar ran y Pwyllgor Gwaith, mae KR wedi ymchwilio i'r gwahanol bosibiliadau ac mae'r uchod yn fanteisiol o ran costau.

**Gweithredu:** Cytunodd yr aelodau i gefnogi creu gwefan newydd.

## 12. Adroddiad Cyfarfod y Pwyllgor Gwaith a gynhaliwyd 6 Chwefror 2019

Rhoddodd EE adroddiad llafar o gyfarfod y Pwyllgor Gwaith, roedd y rhan fwyaf o'r pwyntiau eisoes wedi cael eu trafod yn y cyfarfod hwn.

## 13. Y CYSAG effeithiol

Cyfeiriodd PW at gyflwyniad o'r gorffennol oedd wedi'i seilio ar wneud CYSAG effeithiol ac awgrymodd y dylem ddychwelyd at hwn eto. Mae CYSAG Caerffili yn bwriadu cyfethol dau aelod ieuenctid er mwyn clywed llais y disgyblion. Dyma un enghraifft o arfer da y gellid ei rannu.

**Gweithredu:** Rhoi hwn ar agenda cyfarfod yn y dyfodol - hydref 2019.

## 14. Cofnodion y cyfarfod a gynhaliwyd yn Llanilltud Fawr ar 20 Tachwedd 2018

Derbyniwyd y cofnodion fel cofnod cywir o'r cyfarfod yn amodol ar y canlynol:  
Ychwanegu Huw Stevens at y rhai oedd yn bresennol. Cywiro sillafu - Helen Bebb  
Tudalen 16 cywiro sillafu - Alwen Roberts, Ceredigion.



## 15. Materion yn codi

Dim

## 16. Gohebiaeth

Etholiadau REC

Taflen cynhadledd EFTRE

Rhwydwaith Rhyng-ffydd yn sôn am ymosodiad Seland Newydd

CYSAG Bro Morgannwg yn gofyn a allai dau athro rannu sedd ar y pwyllgor gwaith a mynychu cyfarfodydd yn eu tro. Yn dilyn trafodaeth, nodwyd nad oes dim yng Nghyfansoddiad CCYSAGauC a fyddai'n atal trefniant o'r fath ac felly cytunwyd i dderbyn y cynnig hwn.

## 17. Dangos a dweud

Nis trafodwyd.

## 18. Unrhyw fater arall

Dywedodd EE wrth yr aelodau am achos a ddigwyddodd cyn dechrau'r cyfarfod. Roedd aelod o'r cyhoedd (a oedd wedi bod ar bwyllgor CYSAG o'r blaen ond ddim mwyach yn aelod o'r pwyllgor hwnnw) wedi cyrraedd Neuadd y Sir yn disgwyl dod i gyfarfod CCYSAGauC. Dywedodd fod dau o'i chydweithwyr yn y Cyngor Sir oedd yn eistedd ar GYSAG Sir Fynwy wedi gofyn iddi eu cynrychioli nhw gan na allent fod yn bresennol. Dywedwyd wrthi nad yw cyfarfodydd CCYSAGauC yn agored i'r cyhoedd ac felly nid oedd hawl ganddi i fod yn bresennol. Dywedodd yr unigolyn dan sylw y byddai'n gwneud cwyn yn erbyn EE a PW, y ddau oedd wedi esbonio nad oedd ganddi hawl i fynychu cyfarfod CCYSAGauC.

Dywedodd EE wrth yr aelodau ei bod yn amhriodol i aelodau CYSAG weithredu fel unigolion ac yn yr achos hwn, roedd gofyn i rywun nad yw'n aelod o'u CYSAG gymryd eu lle, yn anghywir. Atgoffodd EE yr aelodau, pan maent yn mynychu CCYSAGauC, eu bod yn gwneud hynny fel cynrychiolwyr eu CYSAG nhw ac nid fel unigolion.

Mynegodd yr aelodau a oedd yn bresennol eu cefnogaeth lawn i'r cyngor a roddwyd i'r unigolyn dan sylw gan EE a PW. Roedden nhw hefyd yn cytuno'n llwyr fod aelodau sy'n mynychu cyfarfodydd CCYSAGauC yn cynrychioli eu CYSAG ac nid nhw'u hunain.

## 19. Dyddiad y cyfarfod nesaf: Haf 2019 – Conwy 28 Mehefin 2019

Diolchodd EE i bawb oedd wedi cymryd rhan yn y cyfarfod gyda diolch arbennig i:

Arglwydd Faer Caerdydd; Cyng Sarah Merry, Cadeirydd CYSAG Caerdydd; Louise Broom, Clerc, CYSAG Caerdydd; Maggie Turford, Cymorth Proffesiynol i GYSAG Caerdydd; Nicky Hagendyk, Cyflwynydd, Arweinydd Rhanbarthol EAS dros Faes Dysgu a Phrofiad y Dyniaethau; Alaw Hughes, Cyfieithydd; aelodau CYSAG Caerdydd a'r Cyngorwyr Sir.

**Attendance**

<p><b>Ynys Môn / Anglesey</b> Rheinallt Thomas</p> <p><b>Blaenau Gwent</b> Paula Webber (PW) Kathy Riddick (KD)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward J. Evans (EE) Maggie Turford (MT) Alice Parry (AP)</p> <p><b>Caerffili/ Caerphilly</b> Paula Webber (PW) Janet Jones (JJ)</p> <p><b>Caerdydd / Cardiff</b> Maggie Turford (MT) Gill James (GJ) Norma Mackai</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Helen Gibbon (HG)</p> <p><b>Ceredigion</b></p> <p><b>Conwy</b></p> <p><b>Sir Ddinbych / Denbighshire</b> Ellie Chard (EC)</p>	<p><b>Sir y Fflint / Flintshire</b></p> <p><b>Gwynedd</b></p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Maggie Turford (MT) Ernie Goldsworthy (EG)</p> <p><b>Sir Fynwy / Monmouthshire</b> <b>Sir</b> Paula Webber (PW)</p> <p><b>Castell-nedd Port Talbot /Neath and Port Talbot</b> Hugh James (HJ) Rachel Samuel (RS) Peter Rees (PR)</p> <p><b>Casnewydd / Newport</b> Paula Webber (PW) Huw Stephens (HS)</p> <p><b>Sir Benfro / Pembrokeshire</b></p> <p><b>Powys</b> John Mitson (JM) Sian Fielding (SF)</p> <p><b>Rhondda Cynon Taf</b> Maggie Turford (MT) Mathew Maidment (MM)</p>	<p><b>Abertawe / Swansea</b> Jennifer Harding -Richard (JHT) Alison Lewis (AL)</p> <p><b>Torfaen</b> Paula Webber (PW)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Maggie Turford (MT) Ramez Delpak (RD)</p> <p><b>Wrecsam / Wrexham</b> Libby Jones (LJ) Tania ap Sion (TaS)</p> <p><b>Sylwedyddion / Observers</b> Rudolf Elliot Lockhart, REC Paul Morgan, MAGC Andrew Pearce, WJEC</p> <p><b>Cyflwynwyr/Presenters</b> Nicky Hagendyk, EAS</p> <p><b>Minutes</b> Gill Vaisey (GV)</p>
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## **Minutes of the meeting**

### **1. Introduction and welcome**

Prior to the meeting members enjoyed a PowerPoint slide show from Moorland Primary School, Cardiff showing photographs of aspects of their good practice.

Cllr Dianne Rees, Lord Mayor of Cardiff welcomed everyone to County Hall, Cardiff and to the Local Authority. She referred to all that Cardiff has to celebrate and to her involvement as a former Cardiff SACRE member.

Chair of Cardiff SACRE, Cllr Sarah Merry, also welcomed members to Cardiff. She talked about her experience of being a member of SACRE as a County Councillor and the initial uncertainty of knowing what SACRE is about. However, in her experience, she has realised the importance of religious education and that SACREs should be meaningful in supporting children from many different religions and none within the community.

### **2. Quiet reflection**

EE shared thoughts about being of faith or no faith and being appalled at the situation in New Zealand – the inhumanity of someone's actions towards a group of other people.

He referred to 50 Five-Minute Tales – stories he has used in Collective Worship in schools.

The Goblin and the Fairy – a shy goblin who had big ears and whom the fairy laughed at. However, the goblin showed her great kindness. The purpose of the story was to show that people should not be judged by outward appearance, or simply because they are different, e.g. colour, looks, beliefs, politics, etc., but to recognise each other as human beings.

EE invited members to reflect on creating a better world in which to live.

### **3. Apologies**

Apologies were received from Meurig Roberts (Welsh Government), Cllr Lacey (Newport SACRE), Cllr Lyndon Lloyd (Ceredigion), Vicky Barlow (Flintshire), Michelle Gosney (Estyn) and Tudor Thomas (who has resigned as chair of REMW but is still a member of MCC SACRE).

### **4. NAPfRE presentation: Nicky Hagendyk – The Humanities Area of Learning and Experience**

Nicky Hagendyk is Chair of the Humanities Area of Learning and Experience.

She talked about the wider reforms alongside the curriculum reform. She emphasised experience as being an important aspect of this new curriculum, it being a process backed up by the Four Purposes that should be fulfilled by the end of schooling.

She highlighted the new curriculum subjects within the new humanities AoLE – business studies and social studies. Practitioners are at the heart of writing the new curriculum and they have adopted a holistic approach with 'What Matters' statements at its core.

They are trying to achieve a balance between an interdisciplinary holistic approach whilst retaining the integrity of each specialist subject.

The new curriculum is likely to be less prescription and offer more autonomy for schools. Concepts, knowledge and skills will be behind the Four Purposes.

It will be published in April 2019 for feedback from teachers and other stakeholders. The content of the 'What Matters' will be part of the consultation. Nicky talked through each of the five statements of What Matters in Humanities.

1. Developing an enquiring mind enables learners to explore and investigate the world, past, present and future, for themselves.
2. Events and human experiences are complex and are perceived, interpreted and represented in different ways.
3. Our natural world is diverse and dynamic, influenced by physical processes and human actions.
4. Human societies are complex and diverse and areas shaped by human action and beliefs.
5. Informed self-aware citizens engage with the challenges and opportunities that face humanity and are able to take considered ethical and sustainable actions.

Each statement is not to be seen in isolation – a unit of work might be linked with two or three of the statements.

All of the subjects within humanities can be explored through any of the What Matters statements.

Central to the curriculum is progression in terms of knowledge, conceptual understanding, ability to work with sources, etc.

There has been expert input and consultation nationally and internationally.

The curriculum is to be published on 30<sup>th</sup> April for consultation and feedback. The time frame for the consultation will be from April 30<sup>th</sup> until the beginning of September.

In response to questions raised, Nicky advised that teachers from all across Wales have been involved in the writing of the wider curriculum and will also be in the writing of the RE Framework.

The curriculum in England has also been considered alongside curricular from a variety of other countries.

Members queried how the cost is being met for introducing these changes in schools. A member suggested that WG must put the finances in place to fully back the implementation of the new curriculum.

The final will be published in January 2020 and therefore training would follow once the curriculum has been agreed and finalised.

Need to consider how WASACRE will manage its feedback on the consultation. Should the Executive respond on behalf of WASACRE or should a WASACRE members' working group be established?

**Action:** The Executive to compose a response to the draft on behalf of WASACRE

## 5. Withdrawal from RE Survey

PW referred to the results of the withdrawal from RE questionnaire and looked at the findings.

This information might inform discussions and the WASACRE response to the WG White Paper question of whether the right of withdrawal should be removed.

GV reported that she had been concerned about a few of the findings of the survey.

Firstly, that it suggests that some schools still do not make the distinction between Collective Worship and RE. The survey had specifically referred to curriculum RE only and yet some responses referred to Collective Worship.

In addition, there was evidence of a lack of understanding of the correct nature of curriculum Religious Education as in some cases responses referred to the withdrawal of pupils from prayers and singing hymns and also visiting a church to take part in celebrations – none of which should be occurring in curriculum-based RE.

GV also stated her concern about the number of parents (12) partially withdrawing their pupils from learning about Islam. This seems to suggest a prejudice against that particular religion.

HS suggested that it is essential that when the new curriculum is drawn up it promotes objective, critical and pluralistic RE to ensure that parents do not feel the need to withdraw their children.

RL shared his insights regarding a possible legal challenge – if someone who is from a faith has been involved in the curriculum development then it would be deemed that that curriculum cannot be objective. Likewise, if a teacher has a faith background, it could be suggested that they are not able to be objective in their teaching.

**Action:** suggest to SACREs that they look at their local findings from the withdrawal survey and take any appropriate action.

(GV advised that some SACREs had collated their own results whereas others had sent in individual school responses in which case collation had been done by herself and details will be sent to those SACREs).

## 6. To consider and respond to the Welsh Government white paper

EE talked through the paper and its proposals.

The WASACRE Executive response was tabled and shared with members. It was noted that they had not come to a conclusion about the removal of the right of withdrawal from RE.

The NAPRE response was tabled and shared with members. LJ noted that the NAPfRE response differs in some areas to the WASACRE response in that NAPfRE would want the right of withdrawal to be removed but reiterates the need therefore for training to be put in place to ensure all teachers and schools ensure objectivity in their teaching and provision.

NAPfRE also suggests that sixth form RE should be retained and colleges should also be subject to providing RE.

HS also suggests that 16 – 19 year olds need to have religious education in light of current world issues and attitudes.

KR suggested that if teachers are teaching purely educationally objective RE then there is no need for the right of withdrawal however, where there is faith based denominational RE then there is a need for the right of withdrawal.

PW suggested that we need to ensure that the provision is as it should be and then there is no reason for a right of withdrawal.

GV noted that we need to make a distinction from Agreed Syllabus RE and faith denominational RE and supports the point made by KR.

It was suggested that we need to take the stance that we assume and expect that RE will be taught appropriately and reinforce this expectation.

RT has made his own response which is closer to the NAPfRE view than the WASACRE view and believes that we must ensure that RE is appropriate for all and we need confidence in our teachers to teach the subject in a professional way. He also agrees with the need for sixth form students to receive RE.

HS reiterated the need to challenge LAs on the lack of professional advisory services to support RE.

RL highlighted that the point that concerns him is the European Convention of Human Rights and he thinks there has never been a case where it is found that the RE is objective and pluralistic and therefore if the right of withdrawal is withdrawn this could lead to a succession of cases taken to court.

As a 'straw poll' (not an official vote on behalf of SACREs), there was a unanimous show of hands from people in the room in favour of the right of withdrawal being removed.

There was also unanimous support for making RE statutory for nursery children from the age of 3.

The removal of Sixth form RE received a mixed response.

WASACRE extended its thanks to both the WASACRE executive members and NAPfRE members for submitting their responses.

Action: PW to send an additional response to Welsh Government endorsing the response made by the Executive and adding further comments on the views of those present at the meeting.

## **7. Update on the RE Supporting Framework**

LJ reported that WG has fully funded a group to hold regular meetings to develop a Supporting Framework to sit alongside the new curriculum. The group is made up of RE teachers, teachers from Pioneer Schools, NAPfRE members, WASACRE, REC, WJEC, and Estyn representing all areas of Wales and all age ranges and Welsh and English medium.

As it is not yet known whether the right of withdrawal will be removed, the Framework needs to be written so that RE is clearly identifiable.

It is hoped that a draft will be published by January 2020. It needs to be ready by July in order to go through translation and initial consultation.

PW reported on the thinking behind the production of the RE Framework and what it might look like as an addition to the curriculum What Matters statements. This Framework might then be adopted by each LA as their Agreed Syllabus.

RT suggested that the RE Framework must be written in a way that it is accessible to non-educationalists and will be accepted and adopted by Agreed Syllabus Conferences.

## **8. Professional RE support for SACREs**

EE reported that a response had now been received from Kirsty Williams in respect of the letter WASACRE had sent to her regarding Professional Support for RE and the revision of Circular 10/94. In her response KW outlined the arrangements that had been put in place for meetings between WASACRE officers and WG personnel and that, together with her officials, she was considering matters relating to 10/94.

LJ reported on the crisis situation in relation to the lack of specialist support for RE to SACREs since five specialists within a short time period had been removed from their posts. It was noted that only LJ and PW remain as RE specialist advisers.

LJ reminded members that NAPfRE and WASACRE had written to Directors of Education to request information in relation to who provides their professional support to SACREs.

Responses varied as per the minutes of the last meeting. LJ and PW met with all 22 Directors of Education and reminded them about their legal duties in relation to RE and SACREs and alerted them to the varied specialist support across Wales. They highlighted that the inconsistency of specialist support is not fair as it has an impact on the pupils who are at the end of the process. They highlighted the need for professional learning support and therefore there needs to be specialist RE support to LAs and SACREs.

They also presented the roles and responsibilities / example job description of a SACRE adviser to ensure the Directors realise the extent of the role and that for instance, a teacher with a full time position cannot possibly take on this additional work.

The Directors were asked to investigate and establish who is providing support - whether it is the LA or the Consortium. They need to consider having specialist RE advisers to support their SACREs. All 22 directors were willing to engage in the conversation with LJ and PW and / or take this back to their consortia.

RT highlighted that there are RE specialists available but they are not being deployed by LAs to support RE and SACREs e.g. Bethan James and Phil Lord in GWE and Cary Thomas in CSC plus Gill Vaisey as an independent consultant.

**Action:** LJ and PW to continue to dialogue with Directors and feedback to WASACRE.

## 9. Professional Learning for RE

PW and LJ attended a meeting with Kevin Palmer to discuss the professional learning support needed in light of RE and the new curriculum. They have been invited to produce a document outlining the areas of training required to support the implementation of the new curriculum. NAPfRE will be considering this and presenting a paper to KP.

## 10. Up-dates:

1. LJ reported that NAPfRE was well attended yesterday with thirteen members. She outlined the items of their agenda.

2. REC – RL reported that the REC had responded to the White Paper. He advised that there is continued interest from Government and Westminster in the Commission on RE Report but no action is being taken at present.

Elections for board members to join the REC will take place on May 16<sup>th</sup>. There are two seats available. Nominations are eligible from authorised representatives and need to be received a month in advance. Successful candidates will serve a three-year term from 1<sup>st</sup> September, 2019

Tania, Paula and Gill are WASACRE nominated representatives on the REC.

### 3. EFTRE conference Dublin

GV reported that the European Forum for Teachers of RE Conference will take place in Dublin on 28<sup>th</sup> - 31<sup>st</sup> August, 2019 and anyone is welcome to attend. GV will be attending on behalf of WASACRE as their representative. There is an extension conference in Belfast from 31<sup>st</sup> – 2<sup>nd</sup> September. Details have been sent to all SACRE Clerks.

### 4. REMW

Paul Morgan is now attending WASACRE replacing Tudor Thomas. The future of REMW is unclear due to being short of membership and also funding. Discussion will be held in April which will focus on whether there may be an opportunity to rebuild and create an organisation for those interested in RE but who are not eligible to attend meetings such as WASACRE.



## 5. AREIAC 1<sup>st</sup> and 2<sup>nd</sup> July

GV reported that the Association of RE Advisers, Inspectors, and Consultants is holding its summer conference at the Village Hotel, Hyde, near Manchester on 1<sup>st</sup> and 2<sup>nd</sup> July. The title and theme is RE Leadership In A New World. Everyone interested in RE is invited and should contact Gill Vaisey who is conference organiser.

**Action:** Details will be sent to SACRE Clerks.

## 11. WASACRE Website

EE highlighted the issues surrounding the current website and talked about the possibility of having a new website created.

EE asked the members to reflect on what is required of the WASACRE website.

He reported that the Executive had received several suggested costed “packages” for the building and supporting of a new web site. The Exec had agreed to recommend to the full meeting that a quote of £1100 for a “build and three year contract” be accepted. He outlined what was included in this offer.

KR in her Exec role as website officer, has investigated various possibilities and the above is favourable in terms of costs.

**Action:** Members agreed to support the creation of a new website. **12. Report of the Executive Committee Meeting held 6<sup>th</sup> February 2019**

EE gave a verbal report of the Executive meeting, much of which had been already covered in this meeting.

## 13. The Effective SACRE

PW referred to a past presentation based on making an effective SACRE and suggested that this is something to which we should return. Caerphilly SACRE is going to co-opt two youth members to hear pupil voices. This is one example of good practice that could be shared.

**Action:** Agenda this for a future meeting – autumn 2019.

## 14. Minutes of meeting held in Llantwit Major on 20 November 2018

The minutes were accepted as a true record of the meeting subject to the following:  
Add Huw Stevens to attendance. Correction to spelling - Helen Bebb  
Page 16 correction to spelling - Alwen Roberts, Ceredigion.

## 15. Matters arising

None

## **16. Correspondence**

REC Elections

EFTRE flyer for conference

Interfaith Network regarding New Zealand attack

Vale of Glamorgan SACRE asking whether two teachers could job share an executive committee position and take turns to attend meetings. Following discussion, it was noted that there is nothing in WASACRE's Constitution that would preclude such an arrangement and so it was agreed to accept this proposal.

## **17. Show and tell**

Not covered.

## **18. Any other business**

**AOB.** EE advised members of an incident that had occurred prior to the start of the meeting. A member of the public (who had previously been on a SACRE committee but is no longer a serving member of that committee) had arrived at County Hall wanting to attend the WASACRE meeting. She stated that two of her County Council colleagues who sat on Monmouthshire SACRE had asked her to represent them as they could not attend. She was informed that WASACRE meetings are not open to the public and therefore she was not entitled to attend. The person concerned stated that she was going to lodge a complaint against EE and PW who had both explained that she was not entitled to attend the WASACRE meeting.

EE advised members present that it is improper for SACRE members to act as individuals and in this case to have asked someone who is not a member of their SACRE to stand in for them was not permissible. EE reminded members that when they attend WASACRE they do so as representatives of their respective SACRE and not as individuals.

Members present expressed their full support for the advice that EE and PW gave to the person in question. They also fully agreed that members attending WASACRE meetings represent their SACREs and not themselves.

## **19. Date for next meeting: Summer 2019 – Conwy 28th June 2019**

EE gave thanks to all involved in the meeting with special thanks to:

The Lord Mayor of Cardiff; Cllr Sarah Merry, Chair Cardiff SACRE; Louise Broom, Clerk, Cardiff SACRE; Maggie Turford, Professional Support to Cardiff SACRE; Nicky Hagendyk, Presenter, EAS Regional Lead for the Humanities AoLE; Alaw Hughes, Translator; Cardiff SACRE members and County Councillors.

Wasacre  
County Hall, Atlantic Wharf, Cardiff.  
Tuesday 26th March 2019

Mayor of Cardiff Council opened the meeting. The AGM was held and all officers were re-elected. The chairman spoke about the splintered and the challenges in the world. We need to work together. Edward Evans from Bridgend the chair led us all in quiet reflection and we prayed for the population in New Zealand.

The majority of the meeting was discussing the new curriculum and explaining that R.E. was to be placed in Humanities with history, geography, business studies, art and social studies.

Withdrawal figures of pupils withdrawn from R.E. are available and I noted that I needed to find out the DCC figures.

Libby from Wrexham Council spoke about the changes and that the changes to be finished by January 2020. R.E. would be in a stronger position.

NAPFRE - are keen for the Welsh Government to offer a conference for R.E. Teachers.

The WASACRE website was set up by the St Mary's Centre in North Wales, so it was decided for Edward Evans's son would set up a new site.

Meeting closed at 3.20 p.m.

After the end of conference I walked over to the Senedd and obtained admission into the debate about hitting children as a punishment. I stayed to watch this debate for over 30 minutes, I thoroughly enjoyed the conference meeting councillors and members from other parts of Wales.

Mae tudalen hwn yn fwriadol wag



*Cadeirydd /Chairman:*  
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Tredomen Park  
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ffôn/ tel: 07904 644728

(Please scroll down for English version)

10 Mehefin 2019

Annwyl Aelod

Amgaeaf y dogfennau perthnasol ar gyfer cyfarfod CCYSAGauC ar Ddydd Gwener 28 Mehefin yng Nghonwy. Cychwynnir y cyfarfod am 10.30 y.b. gyda choffi ar gael o 10.00 y.b. Rydym yn anelu i orffen y cyfarfod erbyn 3 y.p.

Bydd y cyfarfod yn cael ei gynnal yn Swyddfeydd Bodlondeb, Ffordd Bangor, Conwy, LL32 8DU.

Gweler y linc isod ar gyfer cyfarwyddiadau i'r lleoliad ac i Gwricwlwm Drafft I Gymru 2022.

Lleoliad: <https://www.conwy.gov.uk/en/Council/Contact-Us/Visit/Bodlondeb.aspx>

Cwricwlwm Cymru: <https://hwb.gov.wales/cwricwlwm-drafft-i-gymru-2022>

Dweud eich dweud: [<https://hwb.gov.wales/cwricwlwm-drafft-i-gymru-2022/dweud-eich-dweud/>](https://hwb.gov.wales/cwricwlwm-drafft-i-gymru-2022/dweud-eich-dweud/)

Yn ddiffuant,

Paula Webber

**Ysgrifennydd CCYSAGauC**

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10 June 2019

Dear Member

I enclose the relevant documents for the WASACRE meeting on Friday 28<sup>th</sup> June in Conwy. The meeting begins at 10.30 am with coffee available from 10.00 am and will finish around 3pm.

The meeting will be held at the at Bodlondeb Council Offices, Bangor Rd, Conwy, LL32 8DU.

Please see the links below for directions to the venue and for the draft Curriculum for Wales 2022 and feedback forms.

Venue: <https://www.conwy.gov.uk/en/Council/Contact-Us/Visit/Bodlondeb.aspx>

Curriculum for Wales <https://hwb.gov.wales/draft-curriculum-for-wales-2022>

Have your say: <https://hwb.gov.wales/draft-curriculum-for-wales-2022/have-your-say/>

Yours sincerely,



Paula Webber

**Secretary to WASACRE**



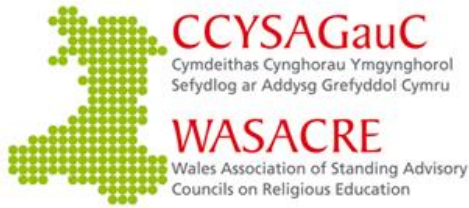
Cyfarfod Cymdeithas CYSAGau Cymru, yn  
Swyddfeydd Bodlondeb, Ffordd Bangor,  
Conwy, LL32 8DU.

Dydd Gwener, 28ain o Fehefin 2019 (10.30 –  
3 yp)

**Bilingual Agenda** (Please scroll down for English version)

1. Cyflwyniad a chroeso
2. Myfyrdod tawel
3. Ymddiheuriadau
4. Cyflwyniad PYCAG: Sally Holland Comisiynydd Plant Cymru
5. Diweddariad ar Gwricwlwm Cymru 2022
6. Diweddariad i'r Fframwaith Cefnogi AG
7. Cymorth AG Proffesiynol i CYSAGau
8. Dysgu Proffesiynol ar gyfer AG
9. Diweddariadau
10. Adroddiad gan y Pwyllgor Gwaith a gynhaliwyd ar 14eg o Fai 2019
11. Y CYSAG Effeithiol
12. Cofnodion y cyfarfod diwethaf yng Nghaerdydd ar 26ain o Fawrth 2019
13. Materion sy'n codi
14. Gohebiaeth
15. Dangos a dweud
16. Unrhyw Materion Arall
17. Dyddiadau'r cyfarfodydd nesaf:  
Tymor yr Hydref - Cyngor Sir Ceredigion  
Tymor y Gwanwyn - Merthyr Tudful

**Wales Association of SACREs meeting, at  
Bodlondeb Council Offices, Bangor Rd, Conwy,  
LL32 8DU**



**Friday, 28<sup>th</sup> June 2019 (10.30 – 3.00)**

## **Agenda**

1. Introduction and welcome
2. Quiet reflection
3. Apologies
4. NAPfRE presentation: Sally Holland Children's Commissioner for Wales
5. Update on the Curriculum for Wales 2022
6. Update on the RE Supporting Framework
7. Professional RE support for SACREs
8. Professional Learning for RE
9. Up-dates
10. Report from the Executive Committee held on 14 May 2019
11. The Effective SACRE
12. Minutes of the last meeting in Cardiff on 26th March 2019
13. Matters arising
14. Correspondence
15. Show and tell
16. Any other business
17. Date for next meeting:
  - Autumn Term - Ceredigion TBC
  - Spring Term – Merthyr Tydfil