

To: Members of the Standing Advisory  
Council for Religious Education  
(SACRE)

Date: 19 June 2019

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Dear Councillor

You are invited to attend a meeting of the **STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)** to be held at **10.00 am** on **WEDNESDAY, 26 JUNE 2019** in **CONFERENCE ROOM 1A, COUNTY HALL, RUTHIN LL15 1YN**.

Yours sincerely

G. Williams  
Head of Legal and Democratic Services

## **AGENDA**

### **PART 1 - THE PRESS AND PUBLIC ARE INVITED TO ATTEND THIS PART OF THE MEETING**

#### **SILENT REFLECTION**

##### **1 APOLOGIES**

##### **2 DECLARATION OF INTERESTS** (Pages 5 - 6)

Members to declare any personal or prejudicial interests in any business identified to be considered at this meeting.

##### **3 URGENT MATTERS AS AGREED BY THE CHAIR**

Notice of items which, in the opinion of the Chair, should be considered at the meeting as a matter of urgency pursuant to Section 100B(4) of the Local Government Act 1972.

##### **4 MINUTES OF LAST MEETING** (Pages 7 - 12)

To receive and approve the minutes of the Denbighshire SACRE meeting held on 5 February 2019 (copy enclosed).

- 5 ESTYN REVIEW OF RELIGIOUS EDUCATION** (Pages 13 - 52)
- (a) To consider the recommendations from the Estyn report (copy enclosed), and
- (b) how will SACRE monitor schools progress against the Estyn Recommendations? (copy enclosed)
- 6 RELIGIOUS EDUCATION IN YSGOL DINAS BRAN** (Pages 53 - 54)
- (a) To consider the provision of religious education at Ysgol Dinas Bran, and
- (b) To review the progress made by pupils at Ysgol Dinas Bran
- 7 CURRICULUM FOR WALES CONSULTATION** (Pages 55 - 152)
- To consider how the new Religious Education curriculum will be developed in Denbighshire (copy enclosed)
- 8 CONWY CHARTER** (Pages 153 - 156)
- To consider that all the statements within the charter are appropriate for schools to adopt (copy enclosed)
- 9 THE RELATIONSHIP BETWEEN RELIGIONS AND WAR AND PEACE IN RELIGIOUS EDUCATION LESSONS** (Pages 157 - 158)
- To consider a verbal report by the Chair of SACRE on the role of armed forces promotional visits to schools.
- 10 WASACRE** (Pages 159 - 206)
- (a) to receive the minutes of the last meeting of the Association (copy enclosed) and;
- (b) to agree attendance at the next WASACRE meeting to be held on Friday 28th June at Bodlondeb Council Offices, Conwy.
- 11 PROGRAMME FOR 2020** (Pages 207 - 208)
- That the SACRE considers agreeing the proposed meeting dates for 2019-20.

**PART 2 - NO ITEMS**

## **MEMBERSHIP**

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

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## LOCAL GOVERNMENT ACT 2000

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### DISCLOSURE AND REGISTRATION OF INTERESTS

I, ( <i>name</i> )	<input type="text"/>
a *member/co-opted member of <i>(*please delete as appropriate)</i>	<b>Denbighshire County Council</b>
<b>CONFIRM</b> that I have declared a <b>*personal / personal and prejudicial</b> interest not previously declared in accordance with the provisions of Part III of the Council's Code of Conduct for Members, in respect of the following:- <i>(*please delete as appropriate)</i>	
Date of Disclosure:	<input type="text"/>
Committee ( <i>please specify</i> ):	<input type="text"/>
Agenda Item No.	<input type="text"/>
Subject Matter:	<input type="text"/>
Nature of Interest: <i>(See the note below)*</i>	<input type="text"/>
Signed	<input type="text"/>
Date	<input type="text"/>

\*Note: Please provide sufficient detail e.g. 'I am the owner of land adjacent to the application for planning permission made by Mr Jones', or 'My husband / wife is an employee of the company which has made an application for financial assistance'.

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## **STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)**

Minutes of a meeting of the Standing Advisory Council for Religious Education (SACRE) held in Council Chamber, County Hall, Ruthin LL15 1YN on Tuesday, 5 February 2019 at 10.00 am.

### **PRESENT**

#### **Representing Denbighshire County Council**

Councillors Ellie Chard, Tony Thomas and Emrys Wynne

#### **Representing Religious Denominations**

Mr. Dominic Oakes

#### **Representing Teacher Associations**

Ms. Ali Ballantyne

### **ALSO PRESENT**

Senior School Improvement Officer (JM) and Committee Administrator (KEJ)

### **SILENT REFLECTION**

The meeting began with a few minutes silent reflection.

#### **1 APPOINTMENT OF CHAIR - FROM RELIGIOUS DENOMINATIONS**

Councillor Emrys Wynne proposed, seconded by Councillor Ellie Chard that Mr. Dominic Oakes be appointed Chair for the remainder of the 2019 term.

***RESOLVED** that Mr. Dominic Oakes be appointed Chair of Denbighshire SACRE for the remainder of the 2019 term.*

#### **2 APOLOGIES**

Councillor Tony Flynn, Reverend Martin Evan-Jones and Reverend Brian Jones

#### **3 DECLARATION OF INTERESTS**

The following members declared a personal interest –

Councillor Ellie Chard – Agenda Item 9 – previously worked at Ysgol Mair  
Councillor Emrys Wynne – Agenda Item 9 – Governor Ysgol Brynhyfryd

#### **4 URGENT MATTERS AS AGREED BY THE CHAIR**

No urgent matters had been raised.

## **5 MINUTES OF LAST MEETING**

The notes of the Standing Advisory Council for Religious Education (SACRE) meeting held on 4 July 2018 (previously circulated) together with the minutes of the SACRE meeting held on 5 February 2018 (previously circulated) were submitted.

**RESOLVED** that the notes of the SACRE meeting held on 4 July 2018 and minutes of the SACRE meeting held on 5 February 2018 be received and approved.

## **6 SACRE DRAFT ANNUAL REPORT 2017/18**

The Senior School Improvement Officer (SSIO) presented the draft Annual Report for Denbighshire SACRE 2017/18 (previously circulated) for approval. The report provided details of SACRE's activities during the previous academic year including advice given to the local authority together with other local and national matters.

Members were advised that Mr. Philip Lord was no longer the RE Adviser for SACRE and the local authority would be providing professional support to SACRE in future. The SSIO would be taking over that role in the interim pending a formal replacement. The draft Annual Report had been prepared by Mr. Lord and subsequently updated by the SSIO for SACRE approval.

During presentation of the report members' attention was drawn to the following –

- Agreed Syllabus – no changes had been proposed pending publication of the findings of the curriculum review
- Examination Results – the number of pupils entering examinations had decreased in line with the reduction of pupils on roll with a projected further decrease in pupil numbers over the next three years followed by an increase in the current Year Groups 7 & 8; it was disappointing to note a decline in results and whilst a trend had not been identified, RE results did tend to fluctuate – the dip could be explained by schools having to deal with new GCSE specifications and comparisons with next year's results would give a clearer indication in that regard – if SACRE considered it an area of concern the matter could be recommended to GwE for further investigation; A Level Results had not been included in the agenda pack and would be emailed separately to members – 21 fewer pupils sat an A Level in Religious Studies than the previous year and whilst the overall A\* – C rate had declined, the number of A\* grades had increased
- Methods of Teaching – there had been no changes to methods of teaching
- Teacher Training – it had not been possible during the year to make a visit to or receive a visit from an Initial Teacher Training Institute. There had been some changes to teacher training and further detail would be provided at the next SACRE meeting
- Inspection Reports – the inspection profile had been good and no issues had been raised in relation to Religious Studies and Religious Education or Collective Worship over the last twelve months.

During debate members expressed their disappointment that GwE, and in particular Mr. Philip Lord, was no longer involved with SACRE and tribute was paid to Mr. Lord's professionalism, expertise and valuable support he had provided to SACRE. Members agreed that a letter of appreciation be sent to Mr. Lord together with their best wishes to him for the future.

The SSIO advised that WASACRE held termly meetings for which SACRE was entitled to send representatives and it was noted that Denbighshire had not been represented at the last meeting held in November 2018 in Llantwit Major. It was agreed that Councillor Emrys Wynne would represent Denbighshire SACRE at the next meeting to be held on 26 March 2019 in Cardiff but if he was unable to attend then Councillor Ellie Chard would attend instead. It was noted that no further dates had been set for future WASACRE meetings although the meeting in summer 2019 would be held in Conwy. In terms of whether it was possible to claim expenses for attendance at WASACRE meetings officers agreed to take up the issue and report back to members thereon.

**RESOLVED that –**

- (a) *the Annual Report of Denbighshire SACRE for 2017 – 2018 be approved as an accurate account of SACRE's work;*
- (b) *the Local Education Authority be requested to arrange translation, printing and distribution of the report to all schools and colleges in Denbighshire and other recipients as required by law and as identified in the report;*
- (c) *a letter of appreciation be sent to Mr. Philip Lord, former RE Adviser on behalf of SACRE, and*
- (d) *Councillor Emrys Wynne attend the next WASACRE meeting on 26 March 2019 in Cardiff with Councillor Ellie Chard substitute representative.*

**7 EXAMINATION RESULTS 2018**

The Senior School Improvement Officer (SSIO) presented the verified Religious Education KS4 examination results of Denbighshire's secondary schools (previously circulated) for members' consideration.

Members considered the results of both the GCSE full course and short course examinations and were disappointed to note the low number of pupils sitting those examinations highlighting that the majority of pupils in Denbighshire's schools had not sat an RE examination during that academic year. The exception was Prestatyn High School which historically performed well in terms of entering pupils for the full course and members congratulated the school in that regard. The benefits of a rounded education and the value in Religious Education whether or not it resulted in a qualification was acknowledged by SACRE. However members were keen to encourage schools to enter more pupils for RE examinations and discussed with the SSIO whether there were any practical measures which could be implemented to achieve that aim. The SSIO explained the recent change in emphasis and points accrued across a broader range of subjects which may have

an impact on future pupil numbers sitting RE examinations. In terms of encouraging take up of RE examinations the SSIO agreed to raise the issue at the next Headteachers Federation meeting and to keep the matter under close review. It was also suggested that the issue could be taken up by the Schools Standards Monitoring Group. With regard to the general reduction in pupils on roll and correlation with the decline in the number of pupils sitting RE examinations, the SSIO agreed to undertake further research into that element in order to provide a better indicator when considering future years' performance.

**RESOLVED** that, subject to members' comments and actions above, the Examination Results 2018 report be received and noted.

## **8 ESTYN INSPECTION PROCESS AND REPORTS**

The Senior School Improvement Officer (SSIO) submitted a report (previously circulated) informing members of the new inspection framework for schools introduced in September 2017.

In providing an overview of the new process the following was highlighted –

- schools would be given two weeks' notice of an inspection – this would leave less time to prepare but result in a better reflection of the school and less pressure on staff
- there would be a twelve month gap in inspections as a result of the new curriculum however Estyn would continue to inspect failing schools
- schools would be inspected twice in six years rather than once
- the new inspection focused on pupil progress and review providing a more accurate picture with an equally challenging approach.

Section 50 inspections were for schools that had a religious character and taught denominational religious education. Sections 50 inspections had been carried out at three primary schools during 2017/18 – Ysgol Esgob Morgan, Ysgol Tremeirchion and Ysgol Llanbedr. All three schools had good faith inspections with no concerns raised. Members were pleased to note the positive inspection outcomes and good features identified.

**RESOLVED** that the report be received and noted.

## **9 NEW CATHOLIC SCHOOL, RHYL**

The Senior School Improvement Officer (SSIO) presented a report (previously circulated) informing members of the progress of the new Christ the Word Catholic School – Ysgol Gatholig Crist y Gair and its readiness to open in September 2019.

Christ the Word Catholic School was an impressive new build which would open in September 2019 to replace Ysgol Mair and Blessed Edward Jones Catholic High School. The new school had been funded in partnership by the Council and Welsh Government through its 21st Century Schools Programme and could cater for 420 full time pupils aged 3 – 11 and 500 pupils aged 11 – 16. It was acknowledged that more time needed to be spent on marketing the school to increase pupil numbers

and there were plans to develop a new website and to use social media as promotional tools. A new Headteacher, Amanda Preston, had recently been appointed who was very experienced with a proven track record. The building work was progressing well and remained on target and members were shown some footage illustrating the plans for the building and school facilities and copies of the school prospectus were also made available.

In terms of demographics the SSIO confirmed there were sufficient numbers to fill the school and there would be no impact on St. Brigid's School which was also full. With regard to teacher recruitment, being a practicing Catholic was 'desirable' rather than 'essential' criteria for the post. In response to SACRE's request the SSIO confirmed he would make arrangements for the next spring term meeting of SACRE in 2020 to be held at the new school and provide a tour of the facilities.

***RESOLVED*** that the progress report and presentation on the new Christ the Word Catholic School be received and noted.

## **10 NEW CURRICULUM FOR WALES**

The Senior School Improvement Officer (SSIO) delivered a power point presentation on Religious Education and the new Curriculum for Wales.

Members' attention was drawn to the following –

- the key recommendations arising from the curriculum review
- the timeline for implementation of the new curriculum and assessment arrangements which would be made available for feedback in April 2019
- the four purposes (1) ambitious, capable learners, (2) ethical, informed citizens, (3) enterprising, creative contributors, and (4) healthy, confident individuals
- the six Areas of Learning and Experience (AoLEs) with Religious Education being part of the Humanities element as opposed to a specific subject
- the 'What matters' key concepts across the AoLEs to identify the key elements that all learners should experience within their areas
- wider RE policy to consider including the description of an agreed syllabus; RE in school sixth forms; RE in school nursery classes and withdrawal from RE
- the need to ensure that the agreed syllabus supported the Humanities AoLE and ensuring a place for RE in the new curriculum and parity with other subjects
- a new supporting framework for RE to be developed to support the new curriculum for Wales with a group being established for that purpose.

Members noted the place of Religious Education in the new curriculum for Wales and the group being established to develop the supporting framework for RE involving a range of specialist sources and expertise. The Chair felt it would be useful for the new curriculum and assessment arrangements to be circulated to SACRE members for consideration when they became available in April 2019. The SSIO also agreed to invite an officer from GwE to a future SACRE meeting to provide an overview of the new curriculum.

***RESOLVED*** that –

- (a) *the presentation on Religious Education and the new Curriculum for Wales be received and noted;*
- (b) *the SSIO circulate the new curriculum and assessment arrangements to SACRE members once they became available in April 2019, and*
- (c) *the SSIO to invite an officer from GwE to a future SACRE meeting to provide an overview of the new curriculum.*

Prior to the close of the meeting it was noted that the next SACRE meeting had been scheduled for 10.00 a.m. on Wednesday 26 June 2019 in County Hall, Ruthin. At the Chair's request the SSIO agreed to look into the possibility of holding that meeting in Ysgol Dinas Bran, Llangollen.

The meeting concluded at 11.20 a.m.

<b>Denbighshire County Council Standing Advisory Council for Religious Education (SACRE)</b>		
Date of Meeting:		26 <sup>th</sup> June 2019
Agenda Item:	<b>5</b>	Estyn Report
<b><u>Background to the Report:</u></b>		
This report is written in response to a request for advice from the Welsh Government in the Minister's annual remit letter to Estyn for 2017-2018.		
<b><u>Purpose of the Report:</u></b>		
The report evaluates standards, provision and leadership in religious education at key stage 2 and key stage 3. It does not cover religious education in denominational, independent or special schools.		
<b><u>Recommendations:</u></b>		
<ul style="list-style-type: none"><li>▪ To consider the recommendations from the Estyn report</li><li>▪ How will SECRE monitor schools progress against the Estyn recommendations.</li></ul>		

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## Religious education at key stage 2 and key stage 3

June 2018



**The purpose of Estyn is to inspect quality and standards in education and training in Wales. Estyn is responsible for inspecting:**

- ▲ nursery schools and settings that are maintained by, or receive funding from, local authorities
- ▲ primary schools
- ▲ secondary schools
- ▲ special schools
- ▲ pupil referral units
- ▲ all-age schools
- ▲ independent schools
- ▲ further education
- ▲ independent specialist colleges
- ▲ adult community learning
- ▲ local authority education services for children and young people
- ▲ teacher education and training
- ▲ Welsh for adults
- ▲ work-based learning
- ▲ learning in the justice sector

Estyn also:

- ▲ provides advice on quality and standards in education and training in Wales to the National Assembly for Wales and others
- ▲ makes public good practice based on inspection evidence

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## Introduction

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This report is written in response to a request for advice from the Welsh Government in the Minister's annual remit letter to Estyn for 2017-2018. The report evaluates standards, provision and leadership in religious education at key stage 2 and key stage 3. It does not cover religious education in denominational, independent or special schools.

This report covers standards in religious education at key stage 2 and key stage 3, and participation and engagement in learning. It also considers the factors that affect standards, including curriculum planning, teaching, assessment, leadership and improving quality.

The report is intended for the Welsh Government, headteachers and staff in schools, local authorities and regional consortia, and members of Standing Advisory Councils for Religious Education (SACREs)<sup>1</sup>. The report's findings will also help to inform the development and implementation of the new Curriculum for Wales.

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## Background

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Religious education is a compulsory part of the curriculum from foundation phase to key stage 4. Schools must also provide religious education post-16. (Great Britain, 1998). Religious education must follow the relevant local agreed syllabus for religious education<sup>2</sup>. Parents have the legal right to withdraw their child from religious education, though in practice almost all pupils participate fully in religious education.

The Education Reform Act (Great Britain 1988) and the Welsh Office Circular (Welsh Office Education Department, 1994) set out the legal requirements for collective worship in schools in Wales. All schools must provide a daily act of collective worship for all pupils. The aim of collective worship is to develop pupils socially, morally, spiritually and culturally. Schools should not use collective worship to teach religious education. Religious education and worship are separate activities although they may reinforce each other.

The 'National exemplar framework for religious education for 3 to 19-year-olds in Wales' was developed by the Welsh Assembly Government in 2008 alongside its review of the National Curriculum (Welsh Assembly Government, 2008). The framework aimed to improve standards of religious education nationally by providing a coherent curriculum and assessment framework for Wales. It contains exemplar

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<sup>1</sup> SACREs are responsible in law for advising local authorities on religious education and collective worship. Every local authority must have a SACRE.

<sup>2</sup> The local agreed syllabus for each local authority is available from the Welsh Association of Standing Advisory Councils on Religious Education: <http://www.wasacre.org.uk/publications/syllabi.html>

programmes of study for each key stage, together with level descriptions for pupil performance. All local authorities and SACREs amended their local agreed syllabuses to take account of the framework.

The framework states that religious education should encourage pupils to explore a range of questions in a reflective, analytical, balanced way. It also focuses on understanding humanity's quest for meaning, the positive aspects of multi-faith/multicultural understanding, and pupils' own understanding and responses to life and religion. At key stage 2, religious education should foster learners' interest and wonder in the world and human experience to stimulate them into raising and investigating questions. Pupils should develop skills and gather information that will help them think creatively and share ideas through discussion. They should develop knowledge of different religions and a recognition of the importance that religion plays in people's lives. This should help them develop tolerance and respect for others. Pupils should explore spiritual and moral dimensions in order to inform their own search for meaning and purpose. They should have opportunities to express their own feelings and opinions, identify how their actions may affect others, recognise that other people's viewpoints differ from their own and reflect on and revise their own perspectives on life. At key stage 3, religious education should stimulate pupils to think for themselves. They should have opportunities to apply and evaluate their insights of fundamental religious and moral questions and to think creatively. Their knowledge of religions should foster a greater understanding of the significance of religion and its importance in promoting social cohesion, stability, global citizenship and sustainability. Pupils should reflect on the spiritual and moral dimensions of life and should be given opportunities to express and justify their own feelings and opinions about their search for meaning.

Around 15% of maintained schools in Wales have a religious character and teach 'denominational education' as a particular form of religious education (Welsh Government, 2018). Denominational education does not follow the locally agreed syllabus, but instead follows a syllabus determined by the individual school or group of schools with a particular religious character. Estyn does not inspect denominational education as part of its usual inspections of school with a religious character as this aspect of provision is inspected under separate legislation by inspectors appointed by the governing body of the school. Schools having a religious character provide denominational religious education rather than religious education in line with the locally agreed syllabus. In these schools, Estyn does not inspect religious education. Instead, these schools have a separate 'Section 50' inspection conducted by a person chosen by the governors that considers their religious education. 'Section 50' refers to the section of the Education Act 2005 that sets out the additional inspection requirements for these schools (Great Britain, 2005). Schools that provide denominational education were therefore not included in the sample of schools visited for this survey.

There is no requirement for schools to make judgements on pupils' performance at the end of key stage 2 or 3 in religious education. However, the document 'National exemplar framework for religious education for 3 to 19-year-olds in Wales' (Welsh Assembly Government, 2008) recognises that knowledge of the characteristics of the level descriptions will help teachers to recognise learners' strengths, as well as areas for improvement, and to plan for progression.

In 2013, Estyn published a report on religious education in key stage 3 and key stage 4. The key messages in this survey led to the following recommendations:

‘Schools should:

- R1 Develop strategies to raise the attainment of boys at key stage 4
- R2 Improve standards at key stage 4 for pupils who are not entered for a qualification and consider giving all pupils the opportunity to gain an appropriate qualification
- R3 Improve the accuracy of teacher assessment of pupils’ levels at key stage 3
- R4 Ensure that tasks are challenging enough to enable more able pupils to reach higher levels at key stage 3
- R5 Ensure that the curriculum, staffing and timetabling arrangements enable all pupils to make good progress through key stages 3 and 4
- R6 Strengthen self-evaluation and use data in religious education departments to identify where and what to improve.

The Welsh Government should:

- R7 Collect, analyse and publish attainment data for religious education and religious studies in the same way as for non-core subjects
- R8 Work with local authorities and SACREs to improve the opportunities for professional development and support learning networks for teachers of religious education.’ (Estyn, 2013, p. 5)

In February 2015, the Welsh Government published Professor Donaldson’s findings in the document ‘Successful Futures, an Independent Review of Curriculum and Assessment Arrangements in Wales’ (Donaldson, 2015). Successful Futures proposes that the curriculum in Wales should ensure that children and young people develop as:

- ‘ambitious, capable learners, ready to learn throughout their lives
- enterprising, creative contributors, ready to play a full part in life and work
- ethical, informed citizens of Wales and the world
- healthy, confident individuals, ready to lead fulfilling lives as valued members of society’ (Donaldson, 2015, p. 29)

To facilitate this, the review recommends that a single organising structure for the curriculum should apply for the entire age range, from 3 to 16-year-olds. It proposes that this structure should comprise six ‘Areas of Learning and Experience’ (AOLEs) and that each of these Areas of Learning and Experience should make distinct and strong contributions to developing the four purposes of the curriculum.

Religious education sits within the ‘Humanities’ Area of Learning and Experience. Professor Donaldson (2015) writes that religious education should provide valuable experiences for pupils that contribute to each of the four purposes of the curriculum. He recognises that the role of religious education can be misunderstood as being about the promotion of a particular faith or belief rather than developing pupils’ respect and understanding of different forms of religion. He proposes that under the new curriculum the national expectations for religious education should remain a statutory curriculum requirement.

## Main findings

### Standards

- 1 In many schools surveyed, standards of religious education are good. In key stage 2, most pupils make good progress in developing their religious education skills and knowledge, although a minority of more able pupils do not make appropriate progress in line with their ability. In key stage 3, most pupils make good progress in lessons and achieve standards in line with their age and ability. However, a minority of schools often repeat work covered at key stage 2, and as a result pupils do not always make sufficient progress in improving their skills and knowledge.
- 2 In religious education lessons, most pupils engage well with a wide range of fundamental human and religious questions that focus on the search for meaning, significance and value in life. They discuss important questions with interest and enthusiasm. Many pupils offer considered reasons for their opinions and listen to the views of others respectfully. In the majority of schools, pupils express their personal responses confidently. They use their knowledge of different religions to make appropriate comparisons between their own lives and those of others. Most pupils respond positively to the opportunities that they have to take part in a wide range of interesting debates.
- 3 Many pupils have a secure understanding of the beliefs and practices of different religions. They have a sound knowledge of Christianity and Islam in particular along with a basic knowledge of at least two other religions.
- 4 Many pupils consolidate and extend their literacy and thinking and reasoning skills well in religious education lessons. Too few pupils, at key stage 3 in particular, apply their information and communication technology (ICT) skills effectively within religious education lessons.
- 5 Many pupils have a positive attitude towards religious education lessons and contribute with interest to group and class discussions. The majority of key stage 3 pupils understand how religious education supports them to become informed global citizens and feel that this helps them to contribute well in their local community. They are also aware of the issues facing many parts of the world today and feel that their religious education helps them to understand and respect the similarities and differences between people. As they mature, the majority of pupils recognise how this knowledge will benefit them in their adult life and that it will help them in their future careers. In many schools, religious education lessons help pupils to become ethical, informed citizens of Wales and the world.

### Provision

- 6 Many schools plan well for religious education at key stage 2. In schools where curriculum planning is weaker, schemes of work do not support staff to teach skills and knowledge progressively and ensure that they cover the full requirements of the locally agreed syllabus. In the majority of secondary schools, curriculum planning at

key stage 3 is good. In these schools, the curriculum provides pupils with a wide range of interesting and stimulating learning experiences that build successfully on their skills and knowledge as they move through the school. A lack of transition work means that in a minority of schools, topics and skills taught in key stage 2 are repeated in key stage 3.

- 7 Most teachers plan lessons that are stimulating and engage pupils in their learning successfully. However, in key stage 2 most teachers do not plan activities to challenge more able pupils to extend their skills further, or consider more complex religious ideas. In key stage 3, in a few schools, teaching does not engage pupils well enough as teachers do not use a wide enough range of stimulating activities and strategies. Additionally, where teaching is weaker, tasks are too difficult for less able pupils and do not stretch more able pupils well enough.
- 8 Most key stage 2 teachers have appropriate religious education subject knowledge. A minority of teachers are fearful that they might 'say the wrong thing' when teaching religions other than Christianity, particularly when their knowledge is less secure. Often, a combination of specialist and competent non-specialist teachers teach religious education lessons at key stage 3. In a few cases, the use of non-specialist teachers limits pupils' progress.
- 9 Nearly all primary schools have strong links with Christian organisations that enrich pupils' learning experiences. However, only a few schools have developed useful links with organisations relating to other faiths. For example, only a minority of pupils at key stage 2 visit a place of worship that is not Christian. Although most secondary schools have a few links with local Christian organisations, these tend to focus on giving pupils opportunities to perform concerts at local places of worship. Only a minority have developed strong and purposeful relationships that enhance learning through visits or visitors contributing to lessons.
- 10 The quality of teachers' feedback to pupils in key stage 2 and key stage 3 is variable. In lessons in both key stages, most teachers provide pupils with suitable oral feedback on their work. At key stage 3, many teachers' written feedback helps pupils' progress. Written feedback for pupils at key stage 2 is helpful in a few schools.
- 11 In key stage 2, only a very few teachers use any standardised material to assist them to make judgements on pupils' achievement in religious education. Staff in only a very few primary schools liaise with other schools to moderate their judgements or use Welsh Government exemplar material to assist them.

### Leadership

- 12 Leadership of religious education from headteachers and subject leaders is good overall in the majority of schools. In many primary and nearly all secondary schools, subject leaders regularly monitor that teachers are covering the agreed syllabus. However, at key stage 2, they rarely evaluate the quality of pupils' learning in religious education and, as a result, leaders do not have a secure awareness of pupils' standards. Nearly all secondary schools undertake an annual self-evaluation for religious education. In a minority of these schools, leaders focus on a narrow range of evidence and do not consider standards of teaching and learning well enough.

- 13 In most schools, teachers have very limited access to professional learning for religious education. Local authorities and regional consortia offer very little specialist professional learning in religious education for teachers or subject leaders. Only a few primary schools and a minority of secondary schools receive support and challenge specifically for religious education from local authorities or regional consortia. Where there are regular meetings for secondary school subject leaders to share resources and develop schemes of work, teachers find that these help them to improve practice in their school. Most headteachers are aware of the local SACRE but are unsure of its role and purpose. A few SACREs provide schools with a list of approved places of worship to visit. In only a minority of secondary schools are religious education teachers involved in any recent or meaningful school-to-school working that support improvements in teaching and learning in the subject.
- 14 There is very little transition work between secondary schools and their partner primary schools relating to religious education. As a result, pupils often repeat religious education topics and skills in secondary schools.
- 15 In most schools, leaders have a secure understanding of their role and responsibilities under the Prevent duty (HM Government, 2015) relating to the Counter-Terrorism and Security Act 2015 (Great Britain, 2015). Many leaders recognise how important religious education is in contributing to this agenda. In a few schools, leaders do not fully understand these responsibilities. Many schools need advice on how to address sensitive issues with pupils and how to deal with parental concerns on visiting places of worship.
- 16 In most schools, leaders have considered changes to the teaching of religious education in light of Successful Futures (Donaldson, 2015), although only a minority have made changes to their curriculum so far.

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## Recommendations

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### **Schools should:**

- R1 Ensure that more able pupils achieve in line with their ability in religious education
- R2 Strengthen monitoring and self-evaluation arrangements in key stage 2 to focus on improving pupils' standards and skills in religious education
- R3 Strengthen transition arrangements so that learning experiences in key stage 3 build on those in key stage 2 and avoid repetition of work
- R4 Evaluate their curriculum for religious education to prepare for the development and implementation of the new Humanities Area of Learning and Experience

### **Local authorities and regional consortia should:**

- R5 Work with SACREs to provide:
  - a. suitable professional learning opportunities for teachers of religious education
  - b. support for schools to evaluate their curriculum and plan for religious education as an integral part of the development of the humanities area of learning and experience
  - c. advice for schools on how to address sensitive issues with pupils and how to deal with parental concerns on visiting places of worship
- R6 Ensure that all leaders fulfil their responsibilities under the Counter-Terrorism and Security Act 2015
- R7 Provide schools with guidance on approved places of worship to visit

### **The Welsh Government should:**

- R8 Work with local authorities, regional consortia and SACREs to ensure that there is clarity over the place of religious education within the Humanities Area of Learning and Experience

## Standards

### Skills, knowledge and understanding

#### Key stage 2

- 17 In many primary schools, standards of religious education in key stage 2 are good. In these schools, most pupils make good progress and achieve standards in religious education in line with their ability and those they achieve in other subjects. However, the majority of more able pupils do not make progress in line with their ability, as teachers do not plan enough activities that enable them to work at a higher level.
- 18 In many schools, pupils develop their thinking skills well by engaging with a wide range of fundamental human and religious questions that focus on the search for meaning, significance and value in life. They discuss important questions with interest and enthusiasm. Many pupils extend their answers to questions well, for example by giving reasons for their responses and at times other religious perspectives.

In one primary school, in all classes in key stage 2, pupils discuss and contribute to philosophical questions through a study of 'big questions'. These questions include, for example, 'Is stealing always wrong?', 'Is everyone capable of being a hero?' and 'Is it right for people to be richer than others?' Through this work, pupils of all ages develop a sound understanding of how to respond to these fundamental questions raised by their own experiences, the world around them and religious beliefs.

- 19 Many pupils have a secure understanding of different religions, their beliefs and practices. They have a sound knowledge of a range of world religions such as Christianity, Judaism, Islam and Hinduism in particular. For example, they understand the importance of Christ's resurrection to Christians and how the Qur'an influences the lives of Muslims. In most schools, pupils begin to compare different faiths using their knowledge of their practices and beliefs. In a few schools, pupils do not have a secure knowledge of different faiths beyond religious symbolism. Additionally, in a few rural schools, pupils do not have a strong understanding that Wales is a multi-cultural, multi-faith country and believe that people with different religions only live in other countries.
- 20 In the majority of schools, pupils express their personal responses confidently to religious or philosophical questions. They make appropriate comparisons between their own lives and those of others using their knowledge of different religions. Many pupils consider, appreciate, empathise with and respect the viewpoints of others. Many older pupils in particular use religious language appropriately when sharing their views. In many schools, religious education lessons are helping pupils to become ethical, informed citizens of Wales and the world.

In two primary schools in Cardiff, pupils have regular opportunities to share their faith with other pupils. For example, many Muslim pupils share their religious beliefs and customs with other pupils confidently. Older pupils, in particular, talk about their faith with a clear understanding of how this affects their daily life. They appreciate talking about how and why they pray, and are proud to explain why religious books hold so much importance to them. These arrangements enable pupils to gain a real-life and meaningful insight into the beliefs of others.

- 21 Many pupils consolidate their literacy skills in religious education lessons. Most pupils listen well to their teachers and to each other. They speak assuredly using religious terminology appropriately. They discuss their work and viewpoints confidently in small groups and in whole-class situations. They write short pieces of work for a range of different purposes. However, in many schools, pupils do not write creatively or at length often enough in religious education lessons. In a few schools, teachers' planning inhibits pupils' ability to write independently and at length as they provide them with unnecessary scaffolding for their responses. Many older pupils read aloud from different religious texts with confidence and understanding.
- 22 In the majority of schools, pupils use their ICT skills well to support their learning in religious education. For example, in one school, pupils use simulation software to create simple animations to show their understanding of the Christian story of Moses and, in another school, they use the internet and word processing programs to research and produce useful information sheets to develop and demonstrate their knowledge of the Sikh, Guru Nanak.
- 23 In most schools, pupils use their numeracy skills in religious education lessons when it is appropriate to do so.
- 24 In most English medium schools, pupils do not use their Welsh language skills well enough in religious education lessons because they are not encouraged to do so by their teacher.

### Key stage 3

- 25 In many of the secondary schools visited, standards of religious education overall in key stage 3 are good. Most pupils make good progress throughout the key stage and achieve standards in line with their age and ability.
- 26 In most schools, pupils engage well with fundamental questions. For example, they discuss big questions such as 'Creation or evolution?' and 'What is the purpose of life?', drawing maturely upon their knowledge of different faiths and personal views. Many pupils offer considered reasons for their opinions and listen to the views of others respectfully. In many schools, religious education lessons help pupils to become ethical, informed citizens of Wales and the world.
- 27 In many schools, pupils explore a suitable range of different religious beliefs, teachings and practices at an appropriate level. In a minority of schools, the topics covered are often a repeat of those studied in primary schools. As a result, pupils in these schools do not build well enough on their skills or knowledge and understanding of different religions.

In one secondary school, pupils in Year 7 use the department's 'Progress Path' well as the basis of their religious education lessons. This is divided into the three religious education skills of 'engaging with fundamental questions', 'exploring beliefs, teachings and practices', and 'expressing personal responses'. Most pupils write accurate descriptions of the main features of Islam through their study of the life of Muslim Premier League football players. Many pupils debate confidently whether 'sawm' (fasting during Ramadan) is important or not and whether people in Wales should contribute part of their salary to 'zakah' (giving alms to poor and needy). Their work shows a good understanding of the five pillars of Islam and how they relate to daily life. They write appropriate menus for a Muslim feast based on their knowledge of the Qur'an as well as persuasive letters to a football manager noting what the club could learn from the life of a Muslim player.

- 28 In most schools, pupils express personal responses well. Most pupils respond positively to the opportunities that they have to take part in a wide range of oral debates. These include a wide range of topical discussions such as 'Was the Aberfan disaster a moral or natural one?' Many pupils articulate their views maturely, giving considered reasons for their answers. More able pupils make strong links with a range of religious teachings, when appropriate, to support their opinions.
- 29 In many schools, pupils develop their literacy skills well in religious education lessons. Many pupils listen attentively to each other and express their opinions using a suitable range of subject-specific vocabulary. More able pupils in particular use thoughtful, extended answers often using information from religious texts to support their responses. In a minority of Welsh-medium schools, pupils are over-reliant on using English terminology in their answers. In most schools, pupils write for a variety of purposes, generally at the same standard as in their Welsh and English lessons. In a minority of schools, pupils do not write at length often enough in religious education lessons. Many pupils read and interpret texts accurately and more able pupils in particular use skills such as inference and deduction to demonstrate a secure understanding of the meaning of a range of different written sources of evidence.
- 30 In most schools, pupils use their numeracy skills in religious education lessons when it is appropriate to do so. In a few schools, pupils use their numeracy skills to support their learning well. For example, they draw accurate graphs to present information on religions and populations, cost a trip to Mecca and create pie charts to display pupils' views on equality.
- 31 In most schools, pupils do not use their ICT skills regularly in religious education lessons. In schools where pupils use their ICT well to support their learning they develop their word processing skills to produce information leaflets on different religions and use tablet computers to research religious artefacts.
- 32 In many English-medium schools, pupils do not use their Welsh language skills well enough in religious education lessons.

## Attitudes to learning

### Key stage 2

- 33 Nearly all pupils have positive attitudes towards religious education and enjoy the subject. They behave well in lessons and co-operate with each other in group activities. Many pupils have a clear understanding of how religious education lessons are important and help them understand different people's beliefs. They enjoy learning about religious festivals, and how and why people pray. They recognise that it is important to be respectful and tolerant of others' beliefs. The majority of older pupils understand how religious education supports them to become an informed global citizen.

### Key stage 3

- 34 In most schools, pupils have positive attitudes towards religious education lessons. In these schools, pupils engage well in lessons, and contribute with interest to class and group discussions. Most pupils work as hard in religious education lessons as in other subjects. They enjoy having opportunities to discuss real life issues that are relevant to their lives and the world today. In a very few schools, pupils do not take enough care with their writing in religious education lessons and produce work that is untidy and not of a high enough standard.
- 35 Many pupils have a secure understanding of the importance of learning about different religions and describe in detail the benefits of studying the subject. Through studying different religions, pupils value how this helps them to understand equality issues and avoid stereotyping groups and individuals. Many pupils feel that this will help them to become better citizens within their local community and the world.
- 36 The majority of pupils feel that religious education will help them in their future careers. In a few schools, pupils show a strong awareness of how communities are changing, as people are more mobile globally, and how religious education will help them to embrace change and celebrate diversity. They are also aware of the issues facing many parts of the world today, for example discrimination based on a person's religious beliefs. Many pupils feel that religious education helps them better to understand similarities and differences between people and to learn to respect this.

## Provision

### Curriculum planning

#### Key stage 2

- 37 In many primary schools, curriculum planning for religious education in key stage 2 is good. Nearly all primary schools teach pupils about Christianity and Islam with most covering at least two other religions from Judaism, Hinduism and Buddhism and Sikhism. In most primary schools, the curriculum meets the requirements of the locally agreed syllabus. In these schools, teachers provide pupils with a broad and balanced religious education curriculum that builds on their skills and experiences. In the few schools where curriculum planning is weaker, schemes of work do not guide staff to teach skills and knowledge progressively and do not cover the requirements of the locally agreed syllabus.
- 38 In most schools, teachers revise their religious education scheme of work regularly to reflect curriculum changes, for example to take account of the literacy and numeracy framework (Welsh Government, 2013).
- 39 In many schools, pupils have a weekly timetabled religious education lesson. In the majority of schools, teachers teach religious education as a stand-alone subject. In a minority of schools, teachers teach religious education as part of a topic. In one school, for example, when the pupils study the theme of India they learn about Hinduism, and they link Judaism to the Second World War theme.
- 40 In most schools, leaders have considered changes to the teaching of religious education in light of Successful Futures (Donaldson, 2015). However, only a minority have made changes so far. In these schools, staff have formed areas of learning and experience groups and have started to consider teaching religious education through a humanities-themed approach. Even in these schools, very little has changed to the learning experiences for pupils. In one primary school, teachers have looked in depth at changing the curriculum in line with the principles of Successful Futures. (See appendix 3)
- 41 In around half of schools, the usual class teacher does not teach religious education. Another member of staff (teacher or teaching assistant) who covers Planning, Preparation and Assessment (PPA) time teaches religious education on a weekly basis. In a few schools, teachers routinely leave religious education lessons for supply teachers to teach.
- 42 In multi-faith areas of Wales, school provision for religious education can play an important part in improving community cohesion. For example, in one Cardiff school, staff feel that the school's religious education work has helped the community to address issues of racism, with pupils educating other members of their family about rights and the need to respect different views.

### Key stage 3

- 43 In the majority of secondary schools, curriculum planning for religious education in key stage 3 is good. In these schools, the curriculum provides pupils with a wide range of interesting and stimulating learning experiences that build on their skills and knowledge as they move through the school. Learning experiences focus appropriately on religious beliefs and practices as well as fundamental questions relating to moral, ethical and philosophical issues. Lessons provide pupils with a good understanding of the diversity of people within their own community, Wales and the wider world. Nearly all schools ensure that they meet the requirements of the locally agreed syllabus for religious education. In most schools, leaders revise their schemes of work regularly to reflect curriculum changes.
- 44 In most of the schools visited, staff have started to discuss the implications for the teaching of religious education in light of Successful Futures (Donaldson, 2015). A minority of these schools have started to change the key stage 3 curriculum and are currently developing plans to teach religious education within a humanities-themed approach. In a few schools, teachers have started to incorporate the four core purposes in their current religious education planning.
- 45 In most schools, the curriculum covers most or all of the six major world religions. In one school visited, leaders decided not to teach Islam because there are very few Muslims living in their local area. This is unacceptable and deprives pupils of the opportunity to learn about a major religion that influences views on significant global issues. In a very few schools, there is an overemphasis on Christianity.
- 46 In most schools, teachers have little information about what pupils have learnt and the levels that they have achieved in key stage 2. As a result, in a minority of schools, schemes of work repeat skills and activities that pupils have already learnt in their previous school.
- 47 In nearly all schools, pupils receive regular religious education lessons. In most schools, pupils receive the equivalent of one hour of religious education a week.
- 48 Schools are required to teach religious education in key stage 4, so many schools choose to accredit this learning by entering pupils for a GCSE qualification. In the schools visited where this is the case, arrangements for pupils to start their religious studies GCSE course vary. In around a third of schools, they begin the GCSE course at the start of Year 9, a third start in the third term of Year 9, while the other third start the GCSE course in Year 10. In nearly all schools where pupils start their GCSE course in Year 9, leaders ensure that the scheme of work for Year 9 also meets the statutory requirements for key stage 3.
- 49 In most schools, religious education helps schools to play a role in strengthening community cohesion. Most pupils have strong views on the importance of tolerance and respect and take these with them into their homes and wider communities. This is most noticeable in multi-faith parts of Wales. In a very few schools, leaders do not have a secure understanding of the opportunities that religious education provides to prepare pupils to live in a diverse society.

## Enrichment and experiences

### Key stage 2

- 50 Nearly all schools have strong links with Christian organisations. For example, in many schools, local Christian leaders regularly lead collective worship and discuss Christianity with pupils in religious education lessons. In many schools, pupils visit a range of different local churches to learn about Christian beliefs and practices. Pupils also take part in community activities at these places of worship, for example Christmas concerts and charity events.
- 51 Only a few schools engage well with other faith leaders and organisations to enrich the curriculum, and these tend to be schools serving multi-faith communities. For example, in one inner-city school, the local imam regularly talks to pupils in lessons, and members of a Muslim association organise Eid celebrations in the school. In a few schools, parents of different faiths help staff to organise and celebrate festivals such as the Chinese New Year and Diwali.
- 52 In a minority of schools, pupils make visits to places of worship other than Christian. When teachers arrange such visits, they are usually to mosques, temples and synagogues. In these schools, a very few parents do not allow their children to make the visit. However, in schools where visits do not take place, a minority of leaders perceive that, if they organised a visit to a mosque, parents would not support it.

Staff at a primary school in Merthyr recognise the value of making visits to places of worship to enhance religious education. As a result, they arrange for pupils in Years 3 and 4 to visit a synagogue in Cardiff and pupils in Years 5 and 6 to visit a mosque in Swansea. They also have strong links with churches within their local community. The opportunities that pupils have to engage experientially with different faiths and explore questions directly with faith leaders have a significant impact on their learning in religious education.

### Key stage 3

- 53 Although most secondary schools have a few links with local Christian organisations, these tend to focus on giving pupils opportunities to perform concerts at local places of worship. Only a minority have developed strong relationships that enhance learning through educational visits or visitors contributing to lessons. Most schools do not use visits well to enrich their religious education curriculum. When visits do take place, they are generally to churches, cathedrals and synagogues. Only a few schools arrange visits to mosques. Most schools now make fewer visits to places of worship than in previous years. A few schools occasionally arrange for faith leaders to lead collective worship or to discuss their faith with pupils in religious education lessons. These visitors have included representatives from Hindu and Islamic centres. In many schools, there are missed opportunities to work with local Welsh-medium churches and chapels to help include an element of Welsh language in religious education lessons.

In one secondary school serving a diverse community, staff have developed links with faith leaders from various ethnic groups that represent the backgrounds of pupils at the school. For example, they work with members of the local Somali community, who visit the school to hold community days to raise the profile of this ethnic group. This support and advice help staff to support and understand the needs of pupils from different ethnic groups more effectively.

## Teaching

### Key stage 2

- 54 In many schools, most teachers plan lessons well to meet the needs of most pupils and engage them in their learning successfully. They use a variety of effective teaching methods including group discussion, role-play and paired work. Many teachers use a wide range of stimulating and relevant resources to add interest and excitement to their lessons. For example, they use video clips of religious stories and festivals to provide an engaging introduction to a lesson and provide artefacts from different religions for pupils to explore to stimulate their curiosity. They provide pupils with opportunities to compare different religions, for example similarities between a Christian parable and the five pillars of Islam. Many teachers have high expectations of pupils. However, in many schools, teachers do not provide more able pupils with sufficient challenge. This is because they do not teach the higher level 5 skills often enough. As a result, more able pupils do not achieve as well as they could. In a few schools, teachers provide pupils with too much 'scaffolding' for responses, and this restricts their ability to choose how to set out their work and does not allow them to write at length.
- 55 Most teachers have appropriate religious education subject knowledge. However, a minority of teachers fear that they might 'say the wrong thing' when teaching religions other than Christianity, particularly when their knowledge is less secure. As a result, pupils' learning experiences about faiths other than Christianity are more restricted.
- 56 In most schools, teachers plan appropriately for the development of pupils' literacy, numeracy, ICT and thinking skills alongside their religious education skills. In a few schools, teachers' planning concentrates too much on developing pupils' literacy skills at the expense of religious education skills, and this limits pupils' progress in the subject.
- 57 A very few schools employ outside groups to teach religious education lessons. In one school, leaders use a local Christian organisation to teach part of their religious education scheme of work to older pupils. The headteacher has checked the content of the course and is happy that it is suitable. However, leaders do not monitor or challenge the quality of this provision or check that the provider has planned appropriate activities or assessed pupils' work. As a result, these pupils do not receive high-quality teaching that matches their ability well enough.

### Key stage 3

- 58 Most teachers are enthusiastic about the subject. Many plan lessons that are stimulating and interesting for pupils. They use a range of different teaching approaches including multimedia presentations, group discussions and music to

motivate pupils. In a few schools, teaching does not engage pupils well enough as teachers do not use a wide enough range of stimulating activities and strategies. In most schools, teachers match work to meet the needs of pupils well. Where teaching is weaker, tasks are too difficult for less able pupils or do not stretch more able pupils.

- 59 In most schools, teachers have high expectations of pupils and expect them to work hard and progress well in religious education lessons. However, in a few schools teachers do not set high enough expectations for pupils and, as a result, many pupils do not work to a high enough standard or take enough pride in their work.
- 60 In most schools, a combination of specialist and competent non-specialist teachers teach religious education lessons. In only a few schools are all religious education lessons taught by specialist teachers. In most schools, the comprehensive scheme of work for religious education and ongoing support from the subject leader enable non-specialist teachers to teach the subject competently.
- 61 In many schools, teachers plan appropriately to develop pupils' literacy skills in religious education lessons. They provide pupils with regular opportunities to use their oracy and thinking skills through group and class discussions, for example when considering moral dilemmas and prejudice. In many schools, teachers plan a suitable range of opportunities for pupils to write for a range of purposes, including extended written work, within a religious or philosophical context. In most schools, teachers do not give pupils enough opportunities to redraft their work. In most schools, teachers ensure that pupils use their reading skills appropriately in religious education lessons. These include opportunities to read texts, including religious texts, from a range of different sources, including online.
- 62 In many schools, teachers do not provide pupils with appropriate opportunities to consolidate their ICT or numeracy skills in religious education lessons. Where teachers provide activities, they tend to be to make a presentation or to undertake research for ICT and to present data in graphs for numeracy. In a minority of schools where teachers plan well for pupils' ICT skills development, there are some strong examples of effective practice. For example in one secondary school, pupils have opportunities to use ICT to design their own lessons on Martin Luther King and to make presentations on Stanley Tookie Williams.

## Assessment and feedback

### Key stage 2

- 63 The quality of teachers' feedback to pupils is variable. In lessons, most teachers provide pupils with helpful oral feedback on their work that enables pupils to improve their skills, knowledge and understanding. In a few schools, this oral feedback enables more able pupils to extend their learning. Only in a few schools does teachers' written feedback help pupils to improve their religious education knowledge and skills well enough. In these schools, feedback is specific and diagnostic and tells pupils what they have done well and how to improve further. In many schools, written feedback only focuses on improving pupils' literacy skills.

- 64 Only a few schools use exemplar material to support teachers' judgements of pupil progress in religious education. A minority of schools keep portfolios of pupils' work. However, in most of these schools, portfolios only show coverage of the curriculum and teachers do not match work to levels in the subject. As a result, only a very few teachers use any standardised material to assist them to make judgements on pupils' achievement in religious education. Staff in only a very few schools liaise with other schools to moderate their judgements or use Welsh Government exemplar material to assist them.

### Key stage 3

- 65 In nearly all schools, teachers track pupils' progress and attainment in religious education accurately. In most schools, pupils complete regular assessments, commonly half-termly or at the end of a topic. Teachers judge pupils' attainment using religious education level descriptors. In a few schools, teachers provide pupils with a valuable level descriptor sheet at the beginning of the year and the success criteria for assessment tasks relates directly to this. This ensures that pupils in these schools know exactly what teachers require of them.
- 66 Most schools have useful portfolios of pupils' work that have been assessed and standardised. Teachers use these portfolios well to assist them in making accurate judgements of pupils' work. Teachers in a few schools liaise well with other schools to moderate their judgements or use Welsh Government exemplar material to assist them.
- 67 The quality of teachers' verbal and written feedback to pupils about their work varies considerably. In the majority of schools, teachers provide pupils with helpful feedback on their religious education and literacy skills. Many teachers provide pupils with useful guidance on what they have done well and how they can improve their work further. In many schools, teachers' feedback relates appropriately to the success criteria for each task.
- 68 In a few schools, teachers' written feedback does not help pupils to improve their literacy skills well enough, with pupils often making and repeating mistakes in basic spelling and punctuation. In addition, in a few schools, there is little evidence of pupils reading and acting on teachers' feedback to improve their work further. In the majority of schools, pupils are not given useful opportunities to assess their own work and that of their peers.

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## Leadership

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### Subject leadership

#### Key stage 2

- 69 In most schools, there is appropriate leadership of religious education from headteachers and subject leaders. All leaders are aware of the locally agreed religious education syllabus and many ensure that their school meets the statutory requirements. They have a sound understanding of the provision for religious education in their school but are less secure about pupils' standards.
- 70 Most leaders have a clear view on the importance of religious education and understand what pupils gain from lessons. In nearly all schools, leaders recognise the importance that the whole-school ethos plays in supporting religious education teaching. They also see collective worship as playing an important role in reinforcing key religious and moral messages.
- 71 Leaders in only a few schools have a secure understanding of the standards that pupils achieve in religious education. In most schools, headteachers and subject leaders have a very positive opinion of standards of religious education in their schools. However, they do not base this view on a robust evaluation of pupils' standards. In the few schools where leaders have a secure understanding of standards, they observe learning and monitor pupils' work regularly and accurately to identify strengths and areas to improve.
- 72 Although only a few subject leaders have any formal religious education qualifications, in most schools the subject leader has developed the skills necessary to lead the subject appropriately. In a very few schools, the headteacher appointed the subject leader as it was the only position available to a new staff member at the time of appointment and not because of the teacher's strong interest in, or knowledge of, the subject.
- 73 In nearly all schools, leaders ensure that teachers have enough resources to teach religious education lessons successfully. Most schools have a comprehensive range of relevant books and artefacts that are high quality and support teaching effectively. Although, in most schools, leaders do not allocate financial resources for religious education annually, leaders make funds available if resources need updating or replacing. In a minority of schools, teachers also use library or local authority lending services to borrow additional books and resources to support their teaching well.

#### Key stage 3

- 74 In most schools, religious education subject leaders lead their subject well. They organise regular, helpful meetings to discuss the school's provision and monitor pupils' progress. They ensure that all staff, particularly non-specialists, receive appropriate support to enable them to teach the subject effectively.

- 75 In most schools, headteachers and subject leaders have a sound awareness of standards of religious education in their school. Subject leaders have a comprehensive understanding of the subject's strengths and areas that need to improve.
- 76 In nearly all schools, leaders ensure that religious education is resourced as well as other subjects outside of the core subjects. In most schools, the headteacher allocates a regular amount of money each year to the subject to purchase a range of useful resources. In a minority of schools, leaders base funding on the number of pupils taking the subject for GCSE and, as a result, the religious education department often gets additional funding for resources.

### Withdrawal from religious education

- 77 In nearly all schools, leaders inform parents of their right to withdraw their child from religious education, usually by a statement in the school prospectus or on their website. In most schools, leaders arrange to talk to any parents who wish to withdraw their child from collective worship or religious education lessons. Following these meetings, most parents change their mind as the headteacher or subject leader addresses sensitively the parent's concerns about the subject and persuades them of its value for their child. As a result, in nearly all schools, very few pupils do not take part in religious education, and this has been the case for several years.

### Improving quality

#### Key stage 2

- 78 In a few schools, leaders use the outcomes of robust monitoring activities to improve the quality of pupils' standards in religious education. In many schools, the religious education subject leader undertakes some form of regular monitoring in line with their school's policy. This is usually annually or part of a two- or three-year cycle. The headteacher usually allocates time for religious education monitoring in line with that given for other non-core subjects.
- 79 Monitoring activities generally include scrutinising pupils' work, looking at teachers' planning and, in a few schools, lesson observations. In a minority of schools, leaders also seek the views of pupils through questionnaires or meetings. Following these activities, many subject leaders produce useful monitoring reports, which they share with other members of staff. In a few schools, subject leaders write specific useful religious education self-evaluation reports and action plans.
- 80 In nearly all schools, subject leaders only evaluate the school's provision for religious education and skills. These include opportunities to develop the Literacy and Numeracy Framework (LNF: Welsh Government, 2013) and ICT in religious education lessons, standards of teaching, resources and opportunities to enhance the curriculum. Leaders do not evaluate the standards that pupils achieve in religious education or the progress that they are making. As a result, most leaders do not have any plans in place to improve pupils' outcomes in religious education and do not have any robust or verified evidence to support their judgements on pupils' standards.

In one primary school, leaders regularly monitor the standards that pupils achieve in religious education through the scrutiny of pupils' work, lesson observations and the analysis of internal data. Recent monitoring revealed that many older pupils were achieving a level 4, but there was no evidence of level 5 work. Leaders identified that pupils were not making links between different religious beliefs, teachings and practices or identifying similarities and differences within and across religions. As a result of this work, leaders included a target to address this as part of their school improvement plan.

- 81 There are limited professional learning opportunities for religious education teachers or subject leaders. Teachers have very few opportunities to work collaboratively and observe good practice in religious education in their own school or in other schools. Local authorities and regional consortia offer very few religious education specific professional learning opportunities for teachers or subject leaders. As a result, nearly all schools rely on organising their own religious education training internally for school staff. The quality of the training depends on the knowledge and skills of the subject leaders.
- 82 In most schools, the subject leader provides suitable support and challenge for colleagues teaching the subject. Most leaders are enthusiastic about the subject and work well with other staff to improve provision for religious education in their school. However, in the few schools where subject leaders do not have an extensive knowledge of a wide range of religions, their ability to support and challenge other staff is limited. In addition, subject leaders do not challenge staff well enough over the standards that pupils achieve, particularly the more able.

### Key stage 3

- 83 In nearly all schools, subject leaders monitor standards and provision in religious education on an annual or biennial basis as part of a whole-school monitoring and evaluation cycle. Leaders undertake a range of suitable monitoring activities including scrutiny of pupils' work, lesson observations and learning walks. In the majority of schools, teachers talk to pupils as part of this process to gain their views on the subject. This includes finding out about what pupils would like to learn. Leaders also monitor the progress that pupils are making by analysing internal pupil tracking data. In the majority of schools, members of the school's senior leadership team also moderate the judgements that the subject teachers make by also scrutinising standards of teaching and learning. As a result, in these schools, judgements on pupils' standards are secure.
- 84 In nearly all schools, the subject leader for religious education, after consultation with subject teachers, produces an annual self-evaluation report and action plan. In most schools, there is a clear link between the outcomes of monitoring activities and priorities for improvement in the action plan. In a minority of schools, however, the quality of self-evaluation is not good enough. For example, leaders base their judgements on a narrow range of evidence, and do not focus on the impact of actions well enough.

- 85 WJEC offers training for Year 9 teachers who teach the GCSE syllabus. However, apart from these courses, there are very few subject-specific professional learning opportunities for teachers of religious education.
- 86 In only a minority of schools are religious education teachers involved in any recent or meaningful school-to-school working that supports improvements in teaching and learning in the subject. In these schools, religious education teachers are part of a regional consortium network of professional practice or regularly attend local authority religious education forum meetings. These gatherings provide teachers with opportunities to share best practice as well as offering them support and guidance.
- 87 In nearly all schools, the subject leader provides colleagues who teach religious education with a suitable level of support through formal meetings and informally, particularly for those who are not subject specialists. They also provide these teachers with a range of suitable resources to support their teaching.

### Transition

- 88 There is very little transition work between primary and secondary schools that focuses on religious education. In addition, there is very little discussion about religious education between primary schools within their cluster, for example on which religions they will study. As is the case with other non-core subjects, very few primary and secondary schools work together to exchange performance information on pupils' achievement in religious education. They do not work together to share information on their religious education schemes of work or what religions have been taught. As a result, pupils often repeat religious education topics and skills in key stage 3 that they learnt in key stage 2.
- 89 In a few school clusters, specialist religious education teachers from secondary schools have supported primary colleagues in teaching aspects of religious education and have shared some resources. In a very few clusters, religious education teachers from secondary schools occasionally teach religious education lessons to primary pupils. In addition, when pupils visit secondary schools on transition days, in a few school clusters they occasionally have a religious education lesson. However, these arrangements are not a regular feature of transition work within these clusters of schools.

### Prevent

- 90 In most schools, leaders have a secure understanding of their role and responsibilities set out in the Prevent duty (HM Government, 2015) under the Counter-Terrorism and Security Act 2015 (Great Britain, 2015). Many leaders recognise how important religious education lessons are in contributing to this agenda.
- 91 In larger urban areas, almost all teachers of religious education have attended local Prevent courses to give them very thorough training on how to recognise potential signs of radicalisation and extremism and deal with concerns. A few schools have referred concerns about individual pupils to the relevant local panel to consider. For

example, in one secondary school, a teacher of religious education had concerns over a comment that a pupil made in a lesson. Following further discussion with their designated child protection teacher, the school made a referral in line with their safeguarding policy.

- 92 In most parts of Wales, however, only senior leaders have received training about Prevent and it is their role to disseminate the information to other members of staff. In a very few schools, members of staff are unaware of Prevent.
- 93 In a few schools, leaders do not fully understand their role and do not perceive this as relevant or a threat to their school and surrounding area. This lack of attention to Prevent means that staff in these schools, including religious education teachers, may miss an opportunity to identify and address early concerns about a pupil or the behaviour of individuals outside of school that have contact with a pupil.
- 94 In nearly all schools, leaders have effective procedures in place to monitor external speakers. In most schools, leaders check speakers in advance of their visits and, in the best practice, visitors are required to discuss and agree the exact content of their talk with a senior member of staff. At least one member of staff usually stays in the room when visitors talk to classes or lead collective worship. In a few schools, subject leaders report a marked decrease in visitors to the school over recent years, as leaders are more mindful of possible risks.
- 95 Most schools provide pupils with appropriate opportunities to talk about terror-related incidents, usually in class. In many schools, leaders also reflect on such incidents in collective worship, when appropriate, which supports work within religious education. However, religious education teachers in a few schools lack confidence in handling class discussions about these sensitive issues. For example, in one primary school, during the period around the time of the Manchester bombing in 2017, teachers had planned to teach a unit of work on Islam. Most key stage 2 teachers decided to not teach the unit as planned as they were not sure how to deliver it sensitively and appropriately.
- 96 Most schools carry out appropriate risk assessments before taking pupils on visits to places of worship.

### External challenge and support

- 97 Only a few primary schools receive support or challenge specifically for religious education from local authorities or regional consortia. In line with other non-core subjects, challenge advisers do not discuss systematically standards and provision for religious education and do not request any data.

Staff at one primary school received useful support from their regional consortium to help them revise their religious education scheme of work. Advisers from the consortium visited the school for two days to talk to staff and to review the current scheme of work. They then assisted the school's subject leader to develop a new scheme of work to reflect the context of the school, using the locally agreed syllabus as the starting point.

- 98 Most primary school headteachers are aware of the local SACRE but are unsure of its role and purpose. In a minority of schools, leaders receive useful guidance via emails from the local SACRE. In particular, a few SACREs provide schools with a list of approved places of worship to visit.
- 99 Only a minority of secondary schools receive any external support from the local authority or regional consortia. In consortia where there are regular meetings for subject leaders to share resources and develop schemes of work, teachers report that these meetings help them to improve practice in their school. In the few schools where teachers are part of the local SACRE, they receive the most up-to-date information on the work of the group. However, teachers in a minority of schools make very little use of the information provided by their local SACRE.
- 100 Nearly all SACREs offer support for schools to address recommendations relating to religious education following an Estyn inspection.

One SACRE offers telephone advice for teachers from their professional adviser for religious education. The SACRE provides a list of contacts for schools wishing to visit places of worship or invite members of faith communities into schools. Members of the SACRE have set up a website within the local authority website where schools can access statutory documents and information and guidance about religious education and collective worship. They work closely with the local authority's ethnic minority service who have created a 'faith trail' around the area to support schools with their school visits and resources that closely link their work and the work of SACRE. Members of the SACRE encourage schools to submit articles to the publication, 'RE News', to share good practice. Teacher and headteacher representatives on the SACRE also feed back to the staff in their school and bring to their attention any issues, concerns or points of interest.

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## Appendix 1: Questions for providers

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As a starting point for reviewing current practice in religious education, schools can use the following questions as part of their self-evaluation:

### Standards

- Do we know the standards that pupils are achieving in religious education?
- Do we know that more able pupils are achieving as well as they could?
- Do we know that pupils of all abilities achieve similar standards in religious education as in other subjects?

### Provision

- Do we ensure that we do not repeat skills and topics in key stage 3 that pupils have already covered in key stage 2?
- Do we ensure that learning experiences challenge all pupils, including the more able?
- Do we plan meaningful opportunities for pupils to use their literacy, numeracy and ICT skills in religious education lessons?
- Do we use visits and visitors to enhance the curriculum well enough?
- Do we use a wide range of teaching methods that engage all pupils effectively?
- Do we have high expectations of all learners, particularly the more able?
- Do we give opportunities for pupils of different faiths to share their experiences with other pupils?
- Do we ensure that pupils know how religious education lessons will help them to become ethically informed citizens of Wales and the world?
- Do we provide pupils with effective oral and written feedback that addresses religious education and other skills?

### Leadership

- Do we monitor the standards that pupils achieve in religious education as well as provision?
- Do we have processes in place to make secure judgements on the standards that pupils achieve?

- Do we base our judgements on a wide range of first-hand evidence?
- Do we listen to learners well enough?
- Do our self-evaluation report and action plan relate to improving pupils' standards as well as provision and leadership?
- Do we provide suitable professional learning opportunities to staff or opportunities for staff to collaborate with others?
- Do we discuss standards of and provision for religious education within our cluster of schools?
- Are we evaluating our curriculum to prepare for the development and implementation of the new humanities area of learning?
- Do we ensure that all members of staff, including supply and new members of staff, are fully aware of their responsibilities under the Prevent duty?

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## Appendix 2: Evidence base

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The findings and recommendations in this report draws on direct evidence from 47 schools:

- visits to 12 primary schools and nine secondary schools
- telephone interviews with leaders in seven primary schools and five secondary schools
- information from 13 primary school inspections in autumn term 2017 where religious education was the additional thematic focus
- questionnaire responses from all 22 SACREs

The sample of schools visited or telephoned takes account of a range of geographical location, socio-economic background, size of school and linguistic contexts. The sample also includes a small number of pioneer schools.

The visits included:

- interviews with headteachers and subject leaders
- lesson observations and learning walks
- discussions with pupils with their work
- scrutiny of pupils' work
- scrutiny of school documents, including, for example, policies, schemes of work, self-evaluation reports and action plans, portfolios of pupils' work, training records and monitoring data

### List of schools interviewed, visited or inspected

#### Schools visited

Albany Primary School, Cardiff  
 Argoed High School, Flintshire  
 Cathays High School, Cardiff  
 Cowbridge Comprehensive School, Vale of Glamorgan  
 Cwrt Rawlin Primary School, Caerphilly  
 Dŵr-y-Felin Comprehensive School, Neath Port Talbot  
 Llanfair Primary School, Denbighshire  
 Llanidloes Primary School, Powys  
 Moorland Primary School, Cardiff  
 Palmerston Primary School, Vale of Glamorgan  
 Pentrehafod School, Swansea  
 Penygawsi Primary School, Rhondda Cynon Taf  
 Plasmarl Primary School, Swansea  
 Treorchy Comprehensive School, Rhondda Cynon Taf  
 Victoria Primary School, Wrexham  
 Ysgol Awel y Mynydd, Conwy  
 Ysgol Bro Dinefwr, Carmarthenshire

Ysgol Dinas Bran, Denbighshire  
 Ysgol Gynradd Parc Y Bont, Anglesey  
 Ysgol Santes Tydfil, Merthyr Tydfil  
 Ysgol Tryfan, Gwynedd

### **Schools telephoned**

Blackwood Comprehensive School, Caerphilly  
 Brynmawr Foundation School, Blaenau Gwent  
 Cyfarthfa Park Primary School, Merthyr Tydfil  
 Llangewydd Junior School, Bridgend  
 Ringland Primary School, Newport  
 Shirenewton Primary School, Monmouthshire  
 Stanwell Comprehensive School, Vale of Glamorgan  
 Ysgol Bod Alaw, Conwy  
 Ysgol Brynrefail, Gwynedd  
 Ysgol Bryn Gwalia, Flintshire  
 Ysgol Gyfun Gwynllyw, Torfaen  
 Ysgol Maenclochog, Pembrokeshire

### **Schools inspected**

Darran Park Primary School, Rhondda Cynon Taf  
 Ysgol Y Berllan Deg, Cardiff  
 Rhosymedre Community Primary School, Wrexham  
 St Illtyd's Primary School, Blaenau Gwent  
 Ysgol y Faenol, Denbighshire  
 Franksbridge Primary School, Powys  
 Ysgol Sarn Bach, Gwynedd  
 Ysgol Gynradd Penysarn, Anglesey  
 Creunant Primary School, Neath Port Talbot  
 Penrhys Primary School, Rhondda Cynon Taf  
 Ysgol Bro Sion Cwllt, Ceredigion  
 Ysgol Baladeulyn, Gwynedd  
 Hendy Primary Mixed School, Carmarthenshire

## Appendix 3: Case studies

### **Case study 1: Dŵr-y-Felin Comprehensive School: Developing ambitious, capable learners that are entrepreneurial and creative in their learning.**

#### **Information about the school**

Dŵr-y-Felin Comprehensive School is a large English-medium 11-16 mixed comprehensive school in Neath Port Talbot. It has 1,134 pupils on roll. Around 14% of pupils live in the 20% most deprived areas of Wales and around 18% of pupils are eligible for free school meals. Most pupils are from white British backgrounds with very few from minority ethnic groups. The percentage of pupils with additional learning needs is around 26%, slightly above the national average.

The school is currently a 'professional learning pioneer school'. The school's mission statement is in line with the four purposes of the curriculum for Wales.

#### **Context and background to the effective practice**

The religious education department at Dŵr-y-Felin Comprehensive School is a progressive department that is constantly seeking to innovate in its teaching approaches in order to enhance the pupils' learning experiences. In the department's development plan, leaders identified the need to support the school's aim of developing ambitious, capable learners that are entrepreneurial and creative in their learning. Following consultation with all members of staff within the department, leaders took the decision to give autonomy to the pupils to plan and create a series of lessons on a specified theme. This approach was designed to allow the pupils' interests and ideas to be at the centre of their learning, giving them responsibility for driving forward their own progress and developing skills for lifelong learning.

#### **Description of activity/strategy**

Encouraging, motivating and engaging pupils through effective teaching and learning is at the centre of the school's curriculum planning. During the autumn term 2017, the key focus of the religious education department was to provide a balance where skills development is aided through subject content and supported by authentic, learning experiences.

To begin the project, teachers just gave pupils the title of the thematic focus based on 'Heroes and Villains' and the requirement for an assessed outcome at the end of the unit. Following on from this, teachers put pupils into mixed ability and mixed gender groups to decide on a vision for their outcome. The teacher selected the groups based on challenging pupils to

work with a range of different pupils. Within their groups, pupils discussed the skills that they would need to complete the task. They also agreed on success criteria for the assessment, to assist them in achieving their outcome. Through independent research, each group focused on a different aspect within the theme, looking at people who have a religious background and have done heroic things or who became more heroic due to religious conversion. This suited pupils' interest and kept them motivated to learn. Pupils chose to study Martin Luther King Jnr, Nicky Cruz and Stanley Williams. Furthermore, each group member chose their own roles of leader, researcher, organiser, ICT expert, resource developer and questioner. Each role was suited to the individual pupil's interests. Teachers gave pupils the opportunity to demonstrate their understanding by asking them to complete a balanced and evaluative answer that incorporated religious content as well as assessing their evaluative and analytic skills. Each lesson started with the teacher recapping on previous lessons through the use of probing questions. Pupils evaluated the previous skills that they had developed and then independently chose skills that they would focus on for that particular lesson that supported their success criteria.

Teachers facilitated learning by suggesting and discussing strategies amongst groups and through useful plenary sessions. Pupils worked collaboratively and groups were competitive amongst each other as they strived to achieve the best outcome.

Throughout the term the motivation, enthusiasm and engagement by all pupils were outstanding and pupil feedback suggested that this autonomous, independent approach is what pupils enjoyed most about the learning.

### **Impact on provision and standards**

The biggest change that teachers witnessed was improved pupil engagement in religious education when compared to a more set approach to learning. Pupils also gained greater knowledge of religious beliefs, teachings and practices and the relationship between people's beliefs and their actions, than in previous years. Teachers gave pupils the opportunity to evaluate what they have gained from the experience. The main outcome was that they liked the opportunity to choose how they learn in religious education lessons and the greater opportunity to work independently, drawing on a variety of different informed sources in order to present their evidence.

Following this approach, teachers then gave pupils the opportunity to choose their topic for the next term and enabled them to suggest ideas for driving their learning forward further. The school plans to extend this approach to learning in the future.

## **Case study 2: Plasmarl Primary School: Developing religious education skills using real-life contexts**

### **Information about the school**

Plasmarl Primary School is in Swansea. The school has 164 pupils, including 29 part-time pupils in the nursery. Around 45% of pupils are eligible for free school meals. This is well above the national average. Around 17% of pupils have English as an additional language. The school identifies approximately 49% of pupils as having additional learning needs. This is higher than the national average.

### **Context and background to the interesting practice**

Senior leaders wanted to ensure that the curriculum develops pupils' literacy and ICT skills across the humanities AOLE, and provide stimulating, real-life contexts in which pupils can develop and apply their learning. Teachers aim to apply the pedagogical principles identified in Successful Futures when planning their teaching and learning, to ensure that the activities relate directly to the four purposes of the new curriculum.

### **Description of activity/strategy**

Teachers understand the importance of developing pupils' skills within the context of humanities subject content. As a result, the school values the need for relevant context in which to develop such skills, enabling pupils to make connections between their own learning and the real world.

This approach is based on the philosophy that pupils should receive a broad and creative curriculum that develops their skills (subject and cross-curricular), concepts, knowledge and understanding.

In their religious education lesson, pupils discussed issues in Myanmar using information they had heard in the news. The lesson raised many questions that encouraged pupils to think critically. Pupils were keen to learn more and wanted to share more information. The teacher and pupils decided to focus on the Myanmar crisis during philosophy and reflection time.

The teacher planned a range of literacy activities including writing peace contracts, comparing Islam and Buddhism and using thinking grids when looking at photographs. As a result of effective research opportunities, pupils independently combined a range of text, image, sound, animation and video to produce a collaborative multimedia presentation. They presented their work to other pupils in key stage 2. This activity provided a 'real audience' and purpose for pupils' learning.

The activities provided the pupils with access to high quality, authentic information from a range of sources to research Islam and Buddhism, giving them a greater understanding of the values and principles held by both religions. As a result, this influenced home learning, as pupils were motivated to watch the news and take an interest in current affairs, concerning developments in Myanmar.

Opportunities for pupils to express their viewpoints resulted from discussions about the politician Aung San Suu Kyi. The pupils debated the widespread concern about her lack of action in dealing with the suffering of the Muslim Rohingya population in Myanmar.

The school is now developing this approach across all AOLEs, and identifying learning opportunities between the different AOLEs.

### **Impact on provision and standards**

As a result of this approach to learning, the school has noticed a rise in many pupils' confidence when working with their peers. Many pupils have improved their problem solving skills in religious education lessons through their discussion and reflection. Many pupils are making strong progress, recalling prior knowledge effectively and applying this knowledge to support their opinions and views. This approach to learning has helped to create inquisitive and enthusiastic pupils who take greater responsibility for their learning. In addition, many pupils have stronger knowledge about Islam and Buddhism and a better appreciation of how beliefs motivate behaviour.

Staff at Plasmarl Primary have shared this practice with several other schools. The headteacher and deputy headteacher have participated in INSET training and shared aspects of the work with a staff group from a school in a different cluster to their own.

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## Glossary

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<b>AOLE</b>	Area of learning and experience. There are six AOLEs in the new Curriculum for Wales as set out in Successful Futures.
<b>Four Core Purposes</b>	<p>Successful Futures (Donaldson, 2015) sets out the need for common purposes that permeate the curriculum and promote high aspirations and a determination to achieve. These four core purposes are, that children and young people develop as:</p> <ul style="list-style-type: none"> <li>• ambitious, capable learners, ready to learn throughout their lives</li> <li>• enterprising, creative contributors, ready to play a full part in life and work</li> <li>• ethical, informed citizens of Wales and the world</li> <li>• healthy, confident individuals, ready to lead fulfilling lives as valued members of society</li> </ul>
<b>Literacy and Numeracy framework (LNF)</b>	This is a skills framework developed by the Welsh Government. It became statutory in schools from September 2013. It is designed to help teachers embed literacy and numeracy into all subject areas.
<b>Pioneer schools</b>	Schools that are currently working together with the Welsh Government to develop and pilot a new curriculum for Wales
<b>PPA</b>	Planning, preparation and assessment. Teachers' entitlement to non-contact time. Another person teaches his or her class at this time.
<b>Prevent Duty</b>	The Prevent duty is the duty in the Counter-Terrorism and Security Act 2015 on specified authorities, in the exercise of their functions, to have due regard to the need to prevent people from being drawn into terrorism.
<b>SACRE</b>	A Standing Advisory Council on Religious Education. SACREs are responsible in law for advising local authorities on religious education and collective worship. Every local authority must have a SACRE.

**Numbers – quantities and proportions**

nearly all =	with very few exceptions
most =	90% or more
many =	70% or more
a majority =	over 60%
half =	50%
around half =	close to 50%
a minority =	below 40%
few =	below 20%
very few =	less than 10%

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<p><b>Denbighshire County Council</b>  <b>Standing Advisory Council for Religious Education</b>  <b>(SACRE)</b></p>		
Date of Meeting:		26 <sup>th</sup> June 2019
Agenda Item:	<b>6</b>	Religious Education in Ysgol Dinas Bran
<p><u><i>Background to the Report:</i></u></p> <p>This report provides an overview of religious education provision at Ysgol Dinas Bran</p>		
<p><u><i>Purpose of the Report:</i></u></p> <p>To inform members of the current provision and outcomes for religious education in Ysgol Dinas Bran</p>		
<p><u><i>Recommendations:</i></u></p> <ul style="list-style-type: none"> <li>▪ To consider the provision of religious education at Ysgol Dinas Bran.</li> <li>▪ To review the progress made by pupils at Ysgol Dinas Bran</li> </ul>		

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<b>Denbighshire County Council Standing Advisory Council for Religious Education (SACRE)</b>		
Date of Meeting:		26 <sup>th</sup> June 2019
Agenda Item:	<b>7</b>	Curriculum For Wales
<u><i>Background to the Report:</i></u>		
This report provides an overview of the Humanities strand of the new draft Welsh curriculum.		
<u><i>Purpose of the Report:</i></u>		
To inform members of the recent publication of the draft Humanities stand of the Curriculum for Wales and its implications for the SACRE.		
<u><i>Recommendations:</i></u>		
That members have a clearer understanding of the place of religious education in the new Curriculum for Wales.		
Members to consider how the new RE curriculum will be developed in Denbighshire.		

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## **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](#) 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.

### **Supporting 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.

### **Relationships between what matters statements**

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**

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.



Llywodraeth Cymru  
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**Draft Curriculum for Wales 2022: April 2019**

DRAFT STATUTORY GUIDANCE  
AREA OF LEARNING AND EXPERIENCE

# Humanities



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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 experiences.

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 how they act 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 beliefs 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>Denbighshire County Council</b>  <b>Standing Advisory Council for Religious Education</b>  <b>(SACRE)</b></p>		
Date of Meeting:		26 <sup>th</sup> June 2019
Agenda Item:	<b>8</b>	Conwy Charter
<u><i>Background to the Report:</i></u>		
<p>A proposal by the Quakers in Denbighshire to implement the 2018 Conwy County Peace Charter on the reduction of the militarisation of children and young people.</p> <p>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.</p>		
<u><i>Purpose of the Report:</i></u>		
<p>For members to consider the Quakers in Denbighshire Peace Charter and its appropriateness for use with schools.</p>		
<u><i>Recommendations:</i></u>		
<p>That the SACRE considers recommending that schools in Denbighshire adopt the Quakers in Denbighshire Peace Charter.</p> <p>For members to consider that all the statements within the charter are appropriate for schools to adopt.</p>		

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**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.

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<p><b>Denbighshire County Council Standing Advisory Council for Religious Education (SACRE)</b></p>		
Date of Meeting:		26 <sup>th</sup> June 2019
Agenda Item:	<b>9</b>	Religions and War and Peace
<u><i>Background to the Report:</i></u>		
The relationship between religions and war and peace in religious education lessons.		
<u><i>Purpose of the Report:</i></u>		
To consider a verbal report by the Chair of SACRE on the role of armed forces promotional visits to schools		
<u><i>Recommendations:</i></u>		
<ul style="list-style-type: none"> <li>▪ To consider a verbal report by the Chair of SACRE on the role of armed forces promotional visits to schools</li> </ul>		

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<p><b>Denbighshire County Council</b>  <b>Standing Advisory Council for Religious Education</b>  <b>(SACRE)</b></p>		
Date of Meeting:		26 <sup>th</sup> June 2019
Agenda Item:	<b>11</b>	Programme
<u><i>Background to the Report:</i></u>		
<p>The SACRE has a statutory requirement to meet three time during a school year.</p>		
<u><i>Purpose of the Report:</i></u>		
<p>For members to review the SACRE dates for 2019-20 against the programme of Council and school meetings.</p>		
<u><i>Recommendations:</i></u>		
<p>That the SACRE considers agreeing the proposed meeting dates for 2019-20</p>		

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**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 unigoledig. 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.

Ategododd 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.

Dywedodd DT, er bod gan Consortiwm 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 hagenda 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 llobio 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.

Dywedodd 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 Meirig 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.

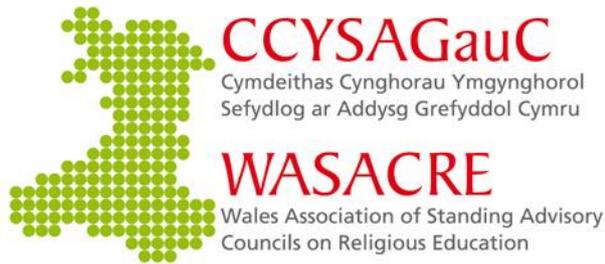
NAPFRE - are keen for the Welsh Government to offer a conference for R.E. Teachers.

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.

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*Cadeirydd /Chairman:*  
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(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>

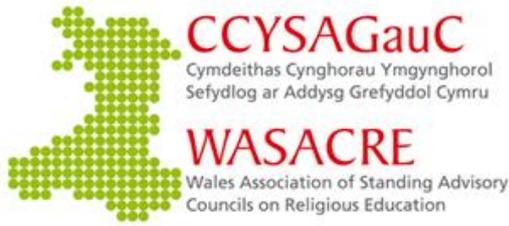
Have your say: <https://hwb.gov.wales/draft-curriculum-for-wales-2022/have-your-say/>

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