



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

Dyddiad: 29 Ionawr 2020

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Union:

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Annwyl Syr / Fadam

Fe'ch gwahoddir i ddod i gyfarfod o'r **CYNGOR YMGYNGHOROL SEFYDLOG AR  
ADDYSG GREFYDDOL (CYSAG)** am **10.00 am, DYDD MERCHER, 5 CHWEFROR 2020**  
yn **YSGOL GATHOLIG CRIST Y GAIR , CEFNDY ROAD, Y RHYL, LL18 2EU.**

Yn gywir

G Williams  
Pennaeth Gwasanaethau cyfreithiol a Democrataidd

**Bydd taith o amgylch Ysgol Gatholig Cris y Gair am 9:00am cyn y cyfarfod am  
10:00am**

## AGENDA

### MYFYRIO TAWEL

#### 1 YMDDIHEURIADAU

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

Aelodau i ddatgan unrhyw gysylltiadau personol sy'n rhagfarnu yn unrhyw fater a nodwyd i'w ystyried yn y cyfarfod hwn.

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

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

#### 4 COFNODION Y CYFARFOD DIWETHAF (Tudalennau 7 - 10)

- Derbyn a nodi cofnodion cyfarfod CYSAG Sir Ddinbych a gynhaliwyd ar 16 Hydref, 2019.
- Trafod unrhyw fater sy'n codi, bydd materion eraill, nad ydynt ar y rhaglen bresennol, yn cael eu pasio ymlaen i gyfarfod haf CYSAG.

**5 HYFFORDDIANT ATHRAWON YFORY CABAN AC ADDYSG GREFYDDOL** (Tudalennau 11 - 12)

Cyflwyniad gan Graham French – Prifysgol Bangor: Darlithydd mewn Addysg ac Arweinydd Ôl-raddedigion Yr Ysgol Addysg a Datblygu Dynol.

**6 FFRAMWAITH DRAFFT CEFNOGI ADDYSG GREFYDDOL** (Tudalennau 13 - 42)

- Cyflwyniad gan Phil Lord – Swyddfa i CYSAG
- Trafod a chytuno ar sut y bydd CYSAG yn ymateb i'r ymgynghoriad fframwaith drafft cefnogi.
- 

**7 LLWYDDO AR GYDWEITHIO RHWNG CYSAG CONWY A SIR DDINBYCH** (Tudalennau 43 - 44)

Trafod y safle presennol a'r camau nesaf.

**8 SACRE NEWSLETTER** (Tudalennau 45 - 46)

Cytuno bod newyddlen CYSAG yn barod i'w chyhoeddi.

**9 HOLIADUR YSGOLION CYSAG** (Tudalennau 47 - 50)

Cytuno ar y ffordd orau i reoli holiadur ysgolion/ffurflen hunanwerthuso CYSAG

**10 CCYSAGC** (Tudalennau 51 - 90)

- Derbyn cofnodion cyfarfod diwethaf y Gymdeithas yn Aberaeron ar 21 Tachwedd.
- Cytuno ar bresenoldeb yn y cyfarfod CCYSAGC nesaf, ar 17 Mawrth, 2020 ym Merthyr Tudful.

**11 DYDDIAD CYFARFODYDD NESAF SIR DDINBYCH**

- 23.6.19 10am Ystafell Gynadledda 1a, Neuadd y Sir, Rhuthun
- 14.10.19 10am Siambr Y Cyngor, Tŷ Russell, y Rhyl

**AELODAETH**

**Cynghorwyr yn cynrychioli Cyngor Sir Ddinbych**

Ellie Chard  
Tony Flynn  
Tony Thomas

Emrys Wynne  
Rachel Flynn

**Yn cynrychioli Enwadau Crefyddol**

Mr. Dominic Oakes

Mrs C Thomas

Y Parch. B H Jones  
Y Parch. Martin Evans-Jones  
Mary Ludenbach

Is-Gapten Sian Radford  
Jennie Downes

**Yn cynrychioli Cymdeithasau Athrawon**

Mrs C Harmsworth

Mrs Maureen Phillips

**Aelodau Cyfetholedig**

T. Ap Siôn

**COPIAU AT:**

Bob Cynghorydd er gwybodaeth  
Y Wasg a Llyfrgelloedd  
Cynghorau Tref a Chymuned

Mae tudalen hwn yn fwriadol wag

DEDDF LLYWODRAETH LEOL 2000

Cod Ymddygiad Aelodau

## DATGELU A CHOFRESTRU BUDDIANNAU

Rwyf i,  
(enw)

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

**Cyngor Sir Ddinbych**

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

Dyddiad Datgelu:

Pwyllgor (nodwch):

Agenda eitem

Pwnc:

Natur y Buddiant:

(*Gweler y nodyn isod*)\*

Llofnod

Dyddiad

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

Mae tudalen hwn yn fwriadol wag

## CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL (CYSAG)

Cofnodion cyfarfod Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol (CYSAG) a gynhaliwyd yn SIAMBR Y CYNGOR, TŶ RUSSELL, Ffordd Churton, Y Rhyll, LL18 3DP ddydd Mercher, 16 Hydref 2019 am 10.00 am.

### YN BRESENNOL

Y Cyngorwyr Ellie Chard, Tony Flynn, Tony Thomas ac Emrys Wynne ac Alison Ballantyne a Dominic Oakes.

### HEFYD YN BRESENNOL

Phil Lord (Ymgynghorydd AG) a Gweinyddwr Pwyllgorau (HB)

#### 1 YMDDIHEURIADAU

Derbyniwyd ymddiheuriadau gan y Parch. Brian Jones a Jennie Downes.

#### 2 DATGAN CYSYLLTIAD

Eitem 8 ar y Rhaglen – Datganodd y Cyng. Ellie Chard gysylltiad personol gan ei bod yn Llywodraethwr Ysgol Tir Morfa.

#### 3 PENODI CADEIRYDD

***PENDERFYNWYD penodi'r Cyng. Ellie Chard yn Gadeirydd CYSAG ar gyfer y ddau dymor nesaf.***

#### 4 PENODI IS-GADEIRYDD

***PENDERFYNWYD penodi'r Cyng. Dominic Oakes yn Is-Gadeirydd CYSAG ar gyfer y ddau dymor nesaf.***

#### 5 MATERION BRYD FEL Y CYTUNWYD GAN Y CADEIRYDD

Dywedodd yr Ymgynghorydd AG fod Dominic Oakes wedi gofyn am gael trafod eitem frys, fodd bynnag penderfynwyd trafod yr eitem frys dan eitem rhif 9 ar y Rhaglen.

Rhoddodd yr Ymgynghorydd AG wybod i'r aelodau am eitem frys arall. Mae Kirsty Williams AC, y Gweinidog dros Addysg, wedi cyhoeddi ymgynghoriad ynghylch newid enw Addysg Grefyddol i 'Crefyddau a Bydolygon' a'r cynnig i ddileu'r 'hawl i dynnu disgyblion yn ôl o addysg grefyddol'. Rhannodd yr Ymgynghorydd AG holiadur a dogfen ymgynghori a dywedodd fod modd i'r aelodau ymateb i'r ymgynghoriad yn unigol yn ogystal ag ymateb fel Pwyllgor CYSAG.

#### 6 COFNODION Y CYFARFOD DIWETHAF

Cyflwynwyd cofnodion cyfarfod y CYSAG a gynhaliwyd ar 26 Mehefin 2019 i'w cymeradwyo.

***PENDERFYNWYD: derbyn cofnodion y cyfarfod a gynhaliwyd ar 26 Mehefin 2019 fel cofnod cywir.***

## **7 ADRODDIAD BLYNYDDOL DRAFFT CYSAG 2018/19**

Cynigiodd y Cyng. Emrys Wynne bod y Pwyllgor yn derbyn yr adroddiad, ac eiliwyd hynny gan Ali Ballantyne.

***PENDERFYNWYD bod y CYSAG yn cymeradwyo Adroddiad Blynyddol Drafft CYSAG 2018/19.***

## **8 DADANSODDIAD O ADRODDIADAU AROLYGU**

Roedd Ali Ballantyne o'r farn bod y penawdau newydd yn well e.e. lles. gan eu bod yn rhoi gwell syniad o ran lle mae'r ysgol arni.

Dywedodd yr Ymgynghorydd AG mai'r drefn arferol yw darparu adroddiad yr ysgol ei hun yn hytrach na'r ddogfen gyfan. Holodd a fyddai pob ysgol yn cael budd o'r adroddiad cyfan, o ran gallu gweld sylwadau am ysgolion eraill.

Mewn ymateb, cytunodd yr aelodau y dylid rhannu'r ddogfen gyfan gyda phob ysgol os yw'n cynnwys sylwadau cadarnhaol yn unig, a bod unrhyw sylw negyddol yn cael ei hepgor a'i drafod gydag ysgolion yn breifat.

***PENDERFYNWYD bod y CYSAG yn gofyn am Adroddiad Tymor yr Hydref 2020, a bod yr adroddiad yn cael ei anfon at bob ysgol.***

## **9 CEFNOGAETH CYSAG AR GYFER 2019-2020**

Dywedodd yr Ymgynghorydd AG nad oes modd i'r grŵp wneud mwy o ran y datganiadau o'r hyn sy'n bwysig yng Nghwricwlwm Cymru, fodd bynnag mae CCYSAGC a PYCAG yn llunio dogfen gefnogi i fynd ochr yn ochr â'r cwricwlwm newydd.

Dywedodd fod Llywodraeth Cymru wedi egluro na fydd GwE yn darparu data cymharol mewn perthynas ag ysgolion. Mae angen trafod a gofyn i athrawon CA2 a 3 sut mae modd gwell addysg grefyddol mewn ysgolion. Mae'r Ymgynghorydd wedi sgwrsio â'r Uwch Swyddog Gwella Ysgolion ynglŷn â chyfuno cyfarfodydd gyda Chonwy er mwyn derbyn barn ehangach ar y materion. Bydd yr Ymgynghorydd AG a'r Uwch Swyddog Gwella Ysgolion yn adolygu'r syniad ac yn rhoi gwybod i'r aelodau beth yw'r penderfyniad.

Eitem Frys – Monitro'r archwiliad o'r berthynas rhwng crefyddau a rhyfel a heddwch yn ystod gwersi addysg grefyddol.

Cyflwynodd yr Ymgynghorydd AG yr eitem a gofynnodd i'r aelodau a ddylen nhw ofyn i ysgolion roi gwybod i'r grŵp am y pynciau sydd wedi'u trafod dros y



blynnyddoedd. Dywedodd fod llawer o'r pynciau a drafodir yn CA2 yn cael eu hailadrodd yn CA3. Dywedodd fod cyfle i ysgrifennu at ysgolion i ofyn am eu cynlluniau hirdymor ac yna eu cymharu a dechrau trafod sut y gellir diwygio cynlluniau CA2 a 3 fel eu bod yn ategu ei gilydd.

Eglurodd Dominic Oaks ei fod yn ailgodi'r mater gan fod yr ymateb blaenorol yn weddol negyddol. Cyflwynodd y mater eto ac eglurodd ei fod yn awgrymu gofyn i ysgolion pa bynciau maent yn trafod ac a ydynt yn defnyddio cyrff allanol e.e. y lluoedd arfog.

Cafwyd trafodaeth ar y mater. Teimlodd y Cyng. Emrys Wynne y byddai'n cefnogi'r argymhelliad petai'n cael ei ail-eirio ychydig. Teimlodd y byddai'r argymhelliad yn un rhesymol i'r aelodau ei ystyried petai "er enghraifft, ymweliadau hyrwyddol y lluoedd arfog" yn cael ei ddileu.

Roedd yr aelodau yn gyndyn o gymeradwyo'r argymhelliad newydd. Awgrymodd yr Ymgynghorydd AG y dylid cael newyddlen yn rhan o'r rhaglen waith er mwyn hysbysebu barn y grŵp, yr hyn sydd ei angen ac unrhyw wybodaeth arall. Cytunodd yr aelodau y gall newyddlen fod yn fuddiol. Bu iddynt hefyd darfod y posibilrwydd o gynnal cyfarfod ar y cyd â Chonwy a phryd fyddai'r adeg orau i gynnal cyfarfod o'r fath. Awgrymodd yr Ymgynghorydd AG y dylid cynnal y cyfarfod yn y gwanwyn.

Holiadur hunanwerthuso ar gyfer ysgolion mewn ymateb i adroddiadau Estyn. Roedd gan yr holiadur benawdau fel Nodweddion Da, Pryderon, Cyfleoedd i Hyfforddi, a lle i roi sylwadau am gynnydd disgyblion.

Soniodd y Cyng. Tony Flynn am athrawon llanw ac a oes meini prawf i'w bodloni er mwyn addysgu addysg grefyddol, yn enwedig mewn ysgolion uwchradd. Mewn ymateb dywedodd yr Ymgynghorydd AG fod Estyn, yn 2013, wedi barnu ansawdd Addysg Grefyddol yn CA3 a 4 ac wedi nodi nad oedd athrawon heb arbenigedd yn y maes yn cael effaith niweidiol ar Addysg Grefyddol mewn ysgolion uwchradd. Fodd bynnag, nodwyd fod gwahaniaeth o ran addysgu un wers ac addysgu'r wers yn barhaol a chynllunio'r cwricwlwm.

Cyfeiriodd yr Ymgynghorydd AG at y rhaglen waith. Argymhellion Estyn ar gyfer CA2 a 3 – Dylai'r CYSAG lunio rhestr o fannau addoli y gall ysgolion ymweld â nhw a dylai awdurdodau lleol ddarparu hyfforddiant penodol ar gyfer athrawon.

***PENDERFYNWYD nodi sylwadau'r CYSAG o ran eu gwaith i'r dyfodol a sut y gallent gefnogi darparu AG ac Addoli ar y Cyd yn 2019-2020.***

## **10 CCYSAGC**

Diolchodd yr aelodau i Ali Ballantyne am fynd i gyfarfod diwethaf CCYSAGC.

***PENDERFYNWYD fod y Pwyllgor yn nodi cofnodion cyfarfod diwethaf CCYSAGC.***

## **11 DYDDIAD Y CYFARFOD NESAF**

Holodd yr aelodau a ddylid cynnal y cyfarfod nesaf ar 5 Chwefror 2019 yn Ysgol Gatholig Crist y Gair, y Rhyl.

<b>Cyngor Sir Ddinbych</b> <b>Rôl y Cyngor Ymgynghorol Statudol ar Addysg Grefyddol</b> <b>(CYSAG)</b>		
Dyddiad y Cyfarfod:		5 Chwefror 2020
Eitem ar y Rhaglen:	<b>5</b>	Manylion yr Adroddiad
<u>Cefndir yr Adroddiad:</u>		
<p>Yn 2015 cyhoeddodd Lywodraeth Cymru adroddiad ar addysg gychwynnol i athrawon y dyfodol yng Nghymru. O ganlyniad i 'Adroddiad Furlong', mae profiad a hyfforddiant athrawon y dyfodol wedi newid.</p>		
<u>Pwrpas yr Adroddiad:</u>		
<p>Bydd Graham French – Darlithydd mewn Addysg ac Arweinydd Ôl-raddedigion yr Ysgol Addysg a Datblygu Dynol ym Mhrifysgol Bangor yn nodi aelodau ar sut mae CaBAN yn hyfforddi athrawon y dyfodol, gan ganolbwyntio ar Addysg Grefyddol.</p>		
<u>Argymhellion:</u>		
<ul style="list-style-type: none"><li>▪ Derbyn yr adroddiad.</li></ul>		

Mae tudalen hwn yn fwriadol wag

<p align="center"><b>Cyngor Sir Ddinbych</b>  <b>Rôl y Cyngor Ymgynghorol Statudol ar Addysg Grefyddol</b>  <b>(CYSAG)</b></p>		
Dyddiad y Cyfarfod:		5 Chwefror
Eitem ar y Rhaglen:	<b>6</b>	Manylion yr Adroddiad
<p align="center"><u>Cefndir yr Adroddiad:</u></p> <p>Comisiynodd LIC PYCAG i ysgrifennu fframwaith ar gyfer Addysg Grefyddol. Mae'r fframwaith yn ychwanegol i Gwricwlwm Cymru. Gobaith LIC a CCYSAGC yw y bydd y Fframwaith yn dod yn Faes Llafur Cytûn rhwng ALL o 2022.</p>		
<p align="center"><u>Pwrpas yr Adroddiad:</u></p> <ul style="list-style-type: none"> <li>▪ Derbyn cyflwyniad am y fframwaith drafft.</li> </ul>		
<p align="center"><u>Argymhellion:</u></p> <ul style="list-style-type: none"> <li>▪ Derbyn yr adroddiad.</li> <li>▪ Cytuno i alw cyfarfod CYSAG i adolygu fframwaith drafft.  (Nid yw'r fframwaith drafft dyddiad cau'r ymgynghoriad wedi cael eu rhyddhau gan LIC eto).</li> </ul>		

Mae tudalen hwn yn fwriadol wag

# **RELIGIOUS EDUCATION**

## **SUPPORTING FRAMEWORK**

### **GUIDANCE**

**Note: This is a draft document and a work in progress**

# **FRAMEWORK FOR RELIGIOUS EDUCATION FOR 3 TO 16 YEAR-OLDS IN WALES 2022**

## **INTRODUCTION**

Religious education will be a statutory requirement in the new curriculum for all learners from age 3 to 16.

Religious education forms part of the Humanities Area of Learning and Experience (AoLE) within the new Curriculum for Wales. Humanities encompasses religious education, business studies, geography, history and social studies. *(A hyperlink will be inserted here to the Humanities AoLE documents)*

This supporting framework offers further information on how religious education can be taught within Humanities, following the matters approach. It has been written by practitioners and religious education experts and produced by Welsh Government. The ethos and philosophy of this framework corresponds to that of the Curriculum for Wales.

## **THE PURPOSE OF THE SUPPORTING FRAMEWORK FOR RELIGIOUS EDUCATION**

The supporting framework will support the Curriculum for Wales guidance by providing further detail about how the what matters statements included in the Humanities area of learning and experience can be achieved in relation to religious education.

The framework outlines the contribution that religious education makes to the Curriculum for Wales. It emphasises the integral nature of religious education within humanities and how it contributes to the rest of the curriculum, and benefits from it.

The framework has been written to be accessible to a wide audience. It is intended for use by teachers; head teachers; governing bodies of maintained schools and non-maintained nursery settings in Wales; parents; local authorities and their SACREs; diocesan authorities; regional consortia; awarding bodies and



Estyn. In addition, it may be useful to teacher unions, religious organisations and other bodies in Wales with an interest in religious education.

Religious education in Voluntary Aided schools with a religious character will be determined by governors in accordance with their trust deed and will reflect the religious foundation of the school. These schools follow a denominational syllabus.

Religious education in Voluntary Controlled schools with a religious character should be taught in accordance with the locally agreed syllabus, unless the denominational syllabus is specifically requested by the parents. As such, some Voluntary Controlled schools will follow the denominational syllabus of the Church in Wales and others will follow the agreed syllabus of their local authority.

### **RELIGIOUS EDUCATION WITHIN HUMANITIES**

Approaches to religious education should be meaningful to learners. Religious education can either be taught discretely or in an integrated way within Humanities.

In Humanities, religious education provides opportunities for learners to explore questions of meaning and purpose in their lives and their connections with other people and the world in which we live. They should have opportunities to think critically about their own values and about how they might make important social and personal decisions. Religious education should provide learners with opportunities to explore the ways in which religious and non-religious worldviews have influenced local and world history and human experience, in both positive and negative ways. They should include opportunities for both institutional and personal religious and non-religious worldviews. Learners should have opportunities to engage with ultimate questions and responses relating to the meaning and purpose of life, the universe, human experience and the natural world, and be encouraged to explore the challenges, opportunities and response of human beings locally within their cynefin, in Wales and the wider world.

## **RELIGIOUS EDUCATION AND THE LAW – A LOCALLY AGREED SYLLABUS**

### **WHAT IS A LOCALLY AGREED SYLLABUS?**

An agreed syllabus specifies what must be taught in religious education within a local authority and should be reviewed every five years. The Standing Advisory Council on Religious Education (SACRE) for each local authority has a legal duty to elect a group called an agreed syllabus conference to review the syllabus and to develop the curriculum content for religious education, or adopt a syllabus for religious education that is relevant to its locality. Once this has been agreed, all maintained schools are required to teach in accordance with the agreed syllabus, with the exception of voluntary aided schools and those with a trust deed which specifies otherwise.

Each Standing Advisory Council on Religious Education (SACRE) will need to ensure that due regard is given to the Curriculum for Wales and the supporting framework during agreed syllabus conferences, should they choose to develop their own curriculum content for religious education, in order to comply with the legislative duties placed upon them. The Religious Education Supporting Framework has been written to comply with the legal obligations for a locally agreed syllabus and therefore should an agreed syllabus conference decide to adopt or adapt this framework as the locally agreed syllabus, they may do so.

## **DESIGNING YOUR CURRICULUM**

*(Please note: A supporting annex for the progression steps in relation to religious education is currently being drafted and will be made available to support teachers in designing their curriculum).*

The four purposes of the curriculum are the key drivers for developing religious education within Humanities. Teachers and practitioners must consider how their teaching contributes to the development of them.

Key concepts and ideas in religious education should regularly and explicitly be revisited in order to consolidate and deepen understanding. Schools should select content to ensure there is increasing breadth and depth for learners as they progress through school so that the key concepts of religious education 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. Revisiting concepts within religious education will increase the level of sophistication of the way learners think about their world.

School curriculum design and religious education within it, should ensure that learners' locality, cynefin and Welsh contexts are significant and central to planning.

Content should also be selected to ensure that learners are able to make connections within and between the matters statements in Humanities and to ensure progression in the skills identified in the progression steps. When planning for religious education, schools and practitioners should also ensure that they select content that meets with the requirements set out within this document.

Between ages 14 to 16, Humanities will allow learners to follow their interests in more depth as they progress, so that they can specialise in one or more disciplines, including religious education. Schools may also offer learning which is more integrated within Humanities.

The individual disciplines including religious education 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.

## **Using key concepts for religious education**

The disciplines within Humanities share many common themes. The concepts outlined in this area of learning and experience reflect this and are interconnected. The Humanities disciplines provide a variety of lenses through which to view the same human experiences and have their own subject specific concepts for so doing. The interrelatedness of these concepts support a holistic approach to learning.

Religious education enables all learners to understand human experience, engage with the natural world and to understand their own place within it through the exploration of a range of subject specific concepts and contexts that relate to the overarching concepts in Humanities.

### **School curriculum design for religious education within Humanities should:**

- Provide rich contexts for learners to be curious, to explore ultimate questions, and to search for an understanding of the human condition. It should provide opportunities for learners to reflect, and to experience awe and wonder, in a range of meaningful real world contexts.
- Develop a rich context for enquiry into the concepts of religion, worldview, secularity, spirituality, life stance, identity and culture to develop learners' well-rounded understanding of religious and non-religious worldviews.
- Provide a rich context for engaging with concepts of belief, faith, truth, purpose, meaning, knowledge, sources of authority, self, origin, life, death and ultimate reality. This enables learners to develop an understanding of personal and institutional worldviews about the nature of life and the world around them.
- Develop a rich context for exploring the concepts of identity, belonging, relationships, community, cynefin, diversity, pluralism and interconnectedness which can enable learners to gain a sense of self and develop spirituality.
- Enable learners to explore the concepts of equality, sustainability, tolerance, freedom, prejudice, discrimination, extremism, good and evil which can give learners an insight into the challenges and opportunities that face societies.
- Provide opportunities for learners to consider the contexts of religiosity practice, ritual, tradition, worship, sacredness, symbolism and celebration.

- Provide a rich context for exploring the concepts of ethics, morality, justice, responsibilities, authority, humanity, rights, values and social action.
- Enable learners to develop an understanding of lived religion and belief through the exploration of these concepts.

### **Considerations for teachers when designing their curriculum**

- Where planning takes place at an AoLE level, religious education should be considered alongside other disciplines.
- Relate planning for religious education to the Humanities what matters statements and the rationales that accompany them.
- Use high level concepts in planning and when selecting appropriate themes.
- Use overarching themes, concepts or transferable questions that are appropriate to religious education.
- Consider lower level concepts that naturally link with the theme, concept or question used.
- Plan in opportunities for cross curricular natural links and interdependencies with other subjects in Humanities and in other Areas of Learning and Experience.
- Take account of all learners' needs.
- Consider the locality, cynefin, Wales and the wider world.
- Provide opportunities for learning experiences e.g. visits and visitors and spiritual development.
- Plan for progression.
- Ensure there is a continuum of learning in religious education.

## **ENRICHMENT AND EXPERIENCES**

Where learners will participate in experiential learning in religious education.

All learners should:

- Have access to a broad range of experiences and enrichment opportunities.
- Be encouraged to feel engaged in and have ownership of their learning.
- Have opportunities for meaningful engagement, which they can enjoy and remember with local communities where a range of different beliefs are likely to be present.
- Have opportunities to engage in role play and to participate in, or observe, activities such as celebrations or re-enactments.
- Have opportunities to consider what influences people as they respond to ethical dilemmas, solve real and present problems or explore past events.
- Experience the wonder and mystery of the natural world, historical locations, and religious and cultural sites.
- Have rich experiences playing, exploring and learning in outdoor and indoor environments.
- Have access to a range of educational visits within the local community and further afield as a starting point to support their learning of key concepts, or to enhance their learning through first-hand experience.
- Have opportunities to engage with visitors and experts.
- Use observation and participation in experiential learning such as cultural activities, which help them to understand human experiences.

The purpose of experiential learning in religious education must be for improving the learners understanding of religious and non-religious worldviews.

## **HOW RELIGIOUS EDUCATION SUPPORTS THE FOUR PURPOSES**

The four purposes are at the heart of the Curriculum for Wales. Religious education makes an important and distinctive contribution to supporting learners in achieving the four purposes across all Areas of Learning and Experience as well as in the broader Curriculum for Wales.

The purpose of the new curriculum in Wales is that children and young people develop as:

### **Ambitious, capable learners, ready to learn throughout their lives**

Learners will have opportunities to develop their knowledge and understanding of religious and non-religious worldviews through enquiry, exploration and evaluation relating to both interdisciplinary and disciplinary themes. Undertaking enquiries exploring complex philosophical questions about the meaning and purpose of life and engaging with ultimate questions raised by the world around them, their own life experiences and aspects of religion and belief. Engaging with sources of wisdom and philosophy, should encourage and support learners in critically evaluating the perspectives of others. Developing and expressing their own informed viewpoints will help to prepare them for lifelong learning in this pluralistic and diverse world.

### **Enterprising, creative contributors who are ready to play a full part in life and work**

Learners will have opportunities and be encouraged to think creatively using their knowledge and understanding of religious and non-religious worldviews to critically engage with the challenges and opportunities past and present that face human beings. Learners will have the opportunity to develop their curiosity about, and appreciation of, a range of environments and experiences of interacting with the natural world. They will be encouraged to reflect on the effect this has had upon them and the impact they and others have on it. They will have opportunities to apply the knowledge and skills they have developed through these experiences in order to explore challenging questions (including those relating to the sustainability of the world and the improvement of the lives of people in their cynefin, in Wales and the wider world). This would enable learners to imagine possible futures and create responsible solutions that take into account the diverse needs and rights of all people.

### **Ethical, informed citizens of Wales and the world**

Learners will have opportunities to undertake enquires exploring contemporary and controversial, social issues, and the ways in which people participate in society and in social action. Finding, evaluating and using evidence from a range of religious and non-religious sources to engage with contemporary, ethical and moral issues that challenge their knowledge and values. They will develop an understanding of religion and belief, culture, community, their cynefin, Wales and the wider world now and in the past, which will nurture a sense of place and belonging. Learners will be able to identify the beliefs and practices of people in Wales and the wider world, and how these might impact their actions and choices. They will be encouraged to respect, where appropriate, the needs and rights of others as members of a diverse society to which they belong, and they will have opportunities to take considered, ethical actions with the aim of creating a sustainable future for all.

### **Healthy, confident individuals who are ready to lead fulfilling lives as valued members of society**

Learners will have the safe space for discussion and reflection to explore their own perspectives and those of others, on a range of ethical challenges and social issues. They will find the information to keep safe and well, and build their mental and emotional well-being by developing confidence, resilience and empathy. Learners will have opportunities to develop secure values and establish their ethical beliefs and spirituality through the exploration of religious and non-religious worldviews on a range of issues which are relevant to all human beings. This in turn will help them to form positive relationships based upon trust and mutual respect. They will also explore their relationship with the natural world, locally, across Wales and beyond, which will encourage a sense of identity and well-being.

### **Spirituality within Humanities**

Spirituality is concerned with the human spirit and that which is beyond the ordinary. It can create meaning and purpose in life. Spirituality can, but does not necessarily, involve religion. Spiritual development can result in a growth of awareness of self in relation to others, the world and, for some people, to a higher power or ultimate reality.

The Four Purposes of the curriculum aim to enable learners to develop secure values and establish their ethical beliefs and spirituality. This should take place



across the whole curriculum and is not unique to Religious Education. Nonetheless, Religious Education can make an important contribution to this leading to learners' development as healthy confident individuals. To attempt to measure spiritual development in terms of progression is difficult; however, Religious Education should be rich in opportunities for spiritual development. Spiritual development could occur as learners engage in everyday life within the local and global community and learners' cynefin. Having an increased awareness of self in relation to others can lead to both spiritual and moral development.

When exploring the what matters in the Curriculum religious education will give learners the opportunity for spiritual development in a variety of ways.

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## **WHAT MATTERS IN HUMANITIES**

The exploration of religious education within Humanities enables learners to make sense of what matters in religious education in a holistic way that enhances the development of the four purposes of the curriculum.

### **The Five What Matters Statements:**

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

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 curriculum should be designed to support progression along a continuum of learning from age 3 to 16.

Progression in religious education has the same principles of progression contained within the Curriculum for Wales Guidance. The descriptions of learning within Humanities provide further guidance on how learners should progress within each what matters. Progression is further supported by descriptions of learning which provide guidance on how learners should progress within each statement of what matters as they journey through the continuum of learning. These are arranged in five progression steps which provide reference points for the pace of that progression. These expectations

are expressed from the learner's perspective and are framed broadly so that they can sustain learning over a series of years (A hyperlink will be inserted to this document)

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## **KEY LINKS, DEPENDENCIES AND INTERDEPENDENCIES**

There are clear links and interdependencies between Humanities and the other five areas of learning and experience.

Each area of learning and experience has been designed to operate together as part of a holistic curriculum. Learning should be coherent and planned across all the different areas building on inherent links, dependencies and interdependencies. These links should be drawn upon during curriculum planning, with practitioners working creatively and collaboratively to support learners' realisation of the four purposes of the curriculum.

There are rich opportunities for religious education across all areas of learning and experience.

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## **ANNEX A**

### **SPIRITUALITY**

Spiritual development can occur when pupils are given the opportunities to:

#### **Gain awareness of self in relation to others**

- develop self-awareness and awareness of the needs of others
- show empathy and consideration for others
- develop compassion and help others
- develop a voice and listen with respect to the voices of others
- form good relationships
- talk about themselves in relation to others, the world and/or a higher power or ultimate reality
- develop a sense of their uniqueness and value
- gain awareness and respect of the beliefs, teachings and practices of others and an ability to articulate their own
- explore how religious and non-religious worldviews impact on the lives of individuals, the local community and wider society
- reflect upon their own beliefs, values and actions and express and justify their own feelings and opinions
- develop aspirations and learn to live with disappointment

#### **Be creative and go beyond the mundane**

- develop creativity and use their imagination
- experience awe and wonder or be amazed by things
- foster curiosity and develop insight

#### **Explore Ultimate questions and meaning and purpose**

- ask, consider and reflect on ultimate questions (the big questions about life)
- create meaning and purpose in their own lives
- experience that which is beyond the ordinary

#### **Connect to the wider or natural world**

- develop an appreciation of belonging to their cynefin and the wider world
- experience the natural world, value the environment and work toward sustainable futures for all
- experience the richness of the stimuli around them through use of the senses
- experience being present in the moment
- develop awareness of the world around them and their place within it
- make sense of their experience of the natural world and human relationships

**ANNEX B**

<b>GLOSSARY OF TERMS</b>	
<b>Key Term</b>	<b>Definition</b>
Artefact	An object that may be of historical, cultural and/or religious significance for a group or individual, including natural and man-made artefacts.
Authority	The idea that something or someone is in charge of what is right or wrong. We look to an authority to guide our own understanding and decision-making
Awe	A powerful feeling of wonder, amazement, dread, respect or reverence which is out of the ordinary.
Belonging	How people share a sense of identity and community.
Community	A community is a group of people who share something in common and can be defined by their shared attributes and/or by the strength of the connections amongst them
Diversity	Understanding that each individual is unique, and recognizing our individual differences. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. There is also diversity within each of the dimensions.
Ethics	Ethics are the moral principles that guide people's behaviour and enable them to make decisions about how to live their lives. Ethics is also a branch of philosophy.
Extremism	Believing in and supporting ideas that are very far from what most people consider normal or common
Faith	A belief in the doctrines of a religion, based on spiritual conviction rather than proof. A belief or trust in something or someone.
Justice	The treatment of people with equality and fairness, both generally and before the law.
Lifestance	How someone chooses to live out their life as a result of the relation that they have with what he or she accepts as being of ultimate importance. In religious education a lifestance could be related to concepts such as worldview.
Lived Religion	An understanding of religion as it exists in society. A framework for understanding the beliefs, practices and everyday experiences of religious and spiritual persons. In religious education learners might consider how this relates to someone's personal worldview.

KEY TERM	DEFINITION
Philosophy	A way of thinking about the world, the universe, and society. It works by asking questions about the nature of human thought, the nature of the universe, and the connections between them.
Pluralism	A system in which two or more worldviews, groups, principles, sources of authority, etc., coexist.
Religiosity	A quality that displays dedication to religious rituals and tradition and various other dimensions of religion (religiousness).
Religious and Spiritual experience	Religious and Spiritual Experience - Specific experience such as wonder at the infinity of the cosmos, the sense of awe and mystery in the presence of the sacred or holy, feeling of dependence on a divine power or an unseen order, the sense of guilt and anxiety accompanying belief in a divine judgment, or the feeling of peace that follows faith in divine forgiveness. Such experience may have religious and non-religious expressions.
Ritual	An activity that often contains a symbolic meaning and is usually performed in a specific order. E.g. religious ceremony or service.
Sacred	Something considered worthy of spiritual respect or devotion; something holy, dedicated or set apart for the service or worship of a deity; something inspiring awe or reverence. Something sacred has a particular kind of value. A worth that is invested in it by us raising it to the status of being sacred.
Secularity	The state of being separate from religion, or of not being exclusively allied with or against any particular religion.
Spirituality	Spirituality is concerned with the human spirit and that which is beyond the ordinary. It can create meaning and purpose in life. Spirituality can, but does not necessarily, involve religion. Spiritual development can result in a growth of awareness of self in relation to others, the world and, for some people, to a higher power or ultimate reality.
Ultimate reality	Ultimate reality can mean something different in different religions. In religious education it could refer to something eternal and unchanging, a higher existence or principle that governs all things.
Ultimate questions	Questions that focus on the search for meaning, significance and value in life.
Worldview	A worldview is a person's way of understanding, experiencing and engaging with the world. In religious education this includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, traditions, experiences, identities and commitments.

## **ANNEX C**

### ***Designing your curriculum -- Key Concepts for consideration by teachers and for discussion with learners:***

Authority	Belief	Belonging	Cause	Cause and effect
Celebration	Change	Citizenship	Community	Compassion
Consequences	Continuity	Culture	Discrimination	
Diversity	Ethics	Equality	Evidence	Evil
Extremism	Faith	Forgiveness	Freedom	Good
Governance	Humanity	Identity	Interconnectedness	
Interpretations	Justice	Knowledge	Life and death	
Life stance	Lived religion		Love	Meaning
Morality	Objectivity	Origin	Peace	Perspectives
Practice	Prejudice	Pluralism	Purpose	Power
Reconciliation	Relationships		Religion	Religiosity
Representations	Ritual	Respect	Sacredness	Sacred places
Sacred spaces	Self	Significance	Secularity	Soul
Sources of authority		Sustainability		Symbolism
Tolerance	Tradition	Truth	Ultimate reality	
Ultimate questions	Wisdom	Worldview	Worship	

These concepts outlined above have been identified as high level and maybe explored within religious education. They should not be regarded as discrete topics, but rather as interwoven central ideas of study that provide opportunities for learners to explore religion from a variety of perspectives. This is not an exhaustive list.



### Cyflwyniad

Gall Maes Dysgu a Phrofiad y Dyniaethau (Maes) gynnu ymdeimlad o ryfeddod, tanio dychymyg ac ysbrydoli dysgwyr i dyfu mewn gwybodaeth, deall a doethineb. Mae'r Maes hwn yn ysgogi dysgwyr i ymwneud â'r materion pwysicaf sy'n wynebu dynoliaeth, gan gynnwys cynladwyedd a newid cymdeithasol, ac yn gymorth i ddatblygu'r sgiliau sydd eu hangen i ddehongli a disgrifio'r gorffennol a'r presennol.

Mae'r Maes hwn yn cwmpasu daearyddiaeth, hanes, addysg grefyddol, astudiaethau busnes ac astudiaethau cymdeithasol. Mae'r disgyblaethau hyn yn rhannu llawer o themâu, cysyniadau a sgiliau trosglwyddadwy cyffredin, ond hefyd mae ganddyn nhw eu corff penodol eu hunain o wybodaeth a sgiliau. Yn ogystal, gall dysgwyr gael eu cyflwyno i ddisgyblaethau cysylltiedig eraill, megis y clasuron, economeg, y gyfraith, athroniaeth, gwleidyddiaeth, seicoleg a chymdeithaseg, os a lle bydd hynny'n briodol.

Mae'r hyn sy'n bwysig yn y Maes hwn wedi'i fynegi mewn pum datganiad sy'n cefnogi a chadarnhau ei gilydd, ac ni ddylid eu hystyried fel datganiadau ar wahân. Gyda'i gilydd maen nhw'n cyfrannu at wireddu pedwar diben y cwricwlwm.

Mae'r Dyniaethau yn ganolog i ddysgwyr ddod yn **ddinasyddion egwyddorol, gwybodus am Gymru a'r byd**. Mewn cyd-destunau cyfoes a hanesyddol, gall ymchwilio ac archwilio'r profiad dynol yn eu hardal eu hunain a gweddill Cymru, yn ogystal ag yn y byd ehangach, fod o gymorth i ddysgwyr ddarganfod eu treftadaeth a datblygu ymdeimlad o le a chynefin. Gall hyn hefyd hyrwyddo dealltwriaeth o'r ffordd y mae pobl Cymru, ei chymunedau, ei hanes, ei diwylliant, ei thirwedd, ei hadnoddau a'i diwydiannau yn cydberthyn i weddill y byd. Yn ei dro bydd ystyried safbwyntiau gwahanol o gymorth i hyrwyddo dealltwriaeth o'r amrywiaeth ethnig a diwylliannol yng Nghymru. Gyda'i gilydd, bydd y profiadau hyn o gymorth i ddysgwyr werthfawrogi cymaint rhan ydyn nhw o gymuned ryngwladol ehangach, gan feithrin ymdeimlad o berthyn a allai eu hysgogi i gyfrannu'n gadarnhaol at eu cymunedau.

Mae'n bwysig fod dysgwyr yn myfyrio ar effaith eu gweithredoedd a gweithredoedd pobl eraill, a sut y dylanwadir ar y gweithredoedd hyn gan ddehongliadau o hawliau dynol, gwerthoedd, moeseg, athroniaethau a

safbwyntiau crefyddol ac anghrefyddol. Trwy gael eu hannog i ymwneud ag amrywiaeth o fydolygon, ynghyd â'u parchu a'u herio, hefyd trwy ddeall sut i ymarfer eu hawliau democrataidd, gall dysgwyr ddychmygu dyfodol posib a gweithredu'n gymdeithasol. Bydd y math hwn o ymwneud beirniadol â heriau a chyfleoedd lleol, cenedlaethol a byd-eang, o'r gorffennol a'r presennol, o gymorth i ddysgwyr ddod yn **gyfranwyr mentrus, creadigol sy'n barod i chwarae eu rhan yn llawn mewn bywyd a gwaith.**

Wrth iddyn nhw archwilio eu hardal leol a Chymru, yn ogystal â'r byd ehangach, gall dysgwyr ddatblygu sail gadarn o wybodaeth am gysyniadau daearyddol, hanesyddol, crefyddol, anghrefyddol, busnes, ac astudiaethau cymdeithasol, ynghyd â dealltwriaeth ohonyn nhw. Gall yr archwilio hwn ysgogi dysgwyr i gymryd rhan mewn gwahanol ddulliau ymholi, gwerthuso'r dystiolaeth y byddan nhw'n ei chanfod, a chymhwyso a mynegi eu canfyddiadau yn effeithiol. Bydd y profiadau hyn, oddi mewn a thu allan i'r ystafell ddosbarth, o gymorth iddyn nhw ddod yn **ddysgwyr uchelgeisiol, galluog sy'n barod i ddysgu gydol eu hoes.**

Mae'n bwysig fod gan ddysgwyr gyfleoedd i drafod ac archwilio eu safbwyntiau personol ar fydolygon crefyddol ac anghrefyddol, heriau moesol a materion cynhwysiant cymdeithasol. Yn ogystal, gall cyfleoedd i archwilio'r byd naturiol, yn lleol, ledled Cymru a thu hwnt, fod o gymorth iddyn nhw feithrin ymdeimlad o le ac o les. Bydd y profiadau hyn o gymorth i ddatblygu gwydnwch yn y dysgwyr, magu annibyniaeth a chynyddu hunan-hyder a hunan-werth. Gall hyn gefnogi datblygu **unigolion iach, hyderus sy'n barod i fyw bywyd cyflawn fel aelodau gwerthfawr o gymdeithas.**

**Mae ymholi, archwilio ac ymchwilio yn ysbrydoli chwilfrydedd am y byd, ei orffennol, ei bresennol a'i ddyfodol**

Bydd taith y dysgwyr trwy'r Maes hwn yn ysgogi ymholi a darganfod, wrth iddyn nhw gael eu herio i fod yn chwilfrydig ac i gwestiynu, i feddwl yn feirniadol a myfyrio ar dystiolaeth. Mae meddwl ymholgar yn ysgogi ffordd greadigol a newydd o feddwl, a thrwy hyn gall dysgwyr feithrin dealltwriaeth ddyfnach o'r cysyniadau sy'n sail i'r dyniaethau, a sut i'w cymhwyso mewn cyd-destunau lleol, cenedlaethol a byd-eang. Gall meddylfryd o'r fath fod o gymorth i ddysgwyr ddeall profiadau pobl a'r byd naturiol yn well.

Bydd dulliau gweithredu disgyblaethol addas, gan gynnwys dyniaethau digidol, yn gymorth i ddysgwyr gasglu, cyfiawnhau, cyflwyno, dadansoddi a gwerthuso ystod o dystiolaeth. Bydd dehongli a chyfuno gwybodaeth o gymorth i ddysgwyr adeiladu ar yr hyn a ddysgwyd eisoes a llywio ymhellach eu dealltwriaeth o'r byd. Trwy feddwl yn feirniadol am eu canfyddiadau, gall dysgwyr wedyn ddod i gasgliadau gwybodus, ond hefyd ddod i ddeall mai dim ond casgliadau rhannol neu amhendant a geir weithiau ac y gellir eu dehongli mewn gwahanol ffyrdd. Bydd angen iddyn nhw fyfyrion ofalus er mwyn gwella eu methodoleg ac ehangu neu ddyfnhau eu hymholiad.

Mae ymholi yn fwy nag ymarferiad academaidd; mae'n galluogi myfyrion sydd o gymorth i ddysgwyr ddeall y cyflwr dynol. Yn ei dro, gall hyn ychwanegu ystyr at fywydau'r dysgwyr, a chyfrannu at eu hymdeimlad o le a bydolwg.

Mae'r agwedd hon o'r Maes hwn yn ysgogi archwilio cysyniadau gan gynnwys cwestiynu, tystiolaeth, gwerthuso, moeseg a barn.

**Mae digwyddiadau a phrofiadau dynol yn gymhleth a chânt eu hamgyffred, eu dehongli a'u cynrychioli mewn gwahanol ffyrdd.**

Rydyn ni'n profi a gwneud synnwyr o'r byd trwy amrywiaeth o ddigwyddiadau a phrofiadau. Mae'r dyniaethau yn annog dysgwyr i adolygu'n feirniadol y ffyrdd mae'r digwyddiadau a'r profiadau hyn yn cael eu hamgyffred, eu dehongli a'u cynrychioli. Wrth iddyn nhw ddatblygu eu safbwyntiau gwybodus eu hunain, ynghyd â chydabod barn eraill, gall dysgwyr hefyd ddatblygu hunan-ymwybyddiaeth.

Gall dysgu sut y gall gwahanol fydolygon a ffactorau ddylanwadu ar eu canfyddiadau a'u dehongliadau eu hunain, yn ogystal â rhai pobl eraill, annog dysgwyr i ddatblygu gwerthfawrogiad o sut mae cyd-destun yn dylanwadu ar greu naratif a ffyrdd o gyfleu. Trwy archwilio sut a pham y gall dehongliadau wahaniaethu, ac wrth ddatblygu dealltwriaeth feirniadol o ystod o ddehongliadau a ffyrdd o gyfleu, elfennau a gasglwyd o amrywiaeth o dystiolaeth, bydd dysgwyr mewn sefyllfa well i werthuso pa mor ddilys yw'r rhain.

Mae'r agwedd hon o'r Maes hwn yn ysgogi archwilio cysyniadau, gan gynnwys archwilio ystyr, dod i farn, cwestiynau athronyddol a phwysig bywyd, ffyrdd o gyfleu, safbwyntiau, dehongliadau, arwyddocad a dilysrwydd.

**Mae ein byd naturiol yn amrywiol a deinamig, wedi'i ddylanwadu gan brosesau a gweithredoedd dynol.**

Gall profi rhyfeddod y byd naturiol gyfrannu at ddatblygiad ysbrydol a lles y dysgwyr, a bod yn gymorth i ennyn ynddyn nhw ymdeimlad o le ac o berthyn, fel sy'n cael ei ymgorffori yn y gair *cynefin*.

Gall meithrin chwilfrydedd fod o gymorth i ddysgwyr ddeall a gwerthfawrogi sut a pham mae lleoedd, tirwedd ac amgylchedd yn newid, yn lleol, yng Nghymru yn ogystal ag yn fyd-eang. Yn ei dro, gall hyn alluogi dysgwyr i adnabod beth sy'n gwneud lleoedd a gofodau yn wahanol ac i ddatblygu ymwybyddiaeth o'r cysylltiadau sydd rhwng pobl a'u hamgylchedd, a hynny mewn cyd-destun cyfoes a hanesyddol. O ganlyniad, mae dysgwyr mewn sefyllfa well i wneud cyswllt rhwng y gorffennol a'r presennol ac i ddychmygu dyfodol posibl.

Bydd datblygu dealltwriaeth o sut y gall gweithredoedd dynol yn y gorffennol a'r presennol effeithio ar y berthynas rhwng y byd naturiol a phobl yn dwysáu ymwybyddiaeth dysgwyr o'r modd y mae'r gweithredoedd hyn yn dylanwadu ar gynladwyedd ein byd yn y dyfodol. Bydd hyn hefyd yn annog dysgwyr, fel cynhyrchwyr a defnyddwyr, i ddeall eu heffaith hwy eu hunain ar y byd naturiol. Yn ogystal, gall archwilio amrywiaeth o gredoau, athroniaethau a bydolygon am y byd naturiol fod o gymorth i ddysgwyr sylweddoli sut mae'r rhain yn dylanwadu ar y modd y mae pobl yn rhyngweithio â'r byd.

Mae'r agwedd hon o'r Maes hwn yn annog dysgwyr i archwilio cysyniadau gan gynnwys y berthynas rhwng pobl a'r byd naturiol, achos ac effaith, newid a pharhad, arwyddocad, lle, gofod a phrosesau ffisegol.

**Mae cymdeithasau dynol yn gymhleth ac yn amrywiol, ac maen nhw'n cael eu llywio gan weithredoedd a chredoau pobl.**

Gall gwethfawrogi hunaniaeth, treftadaeth a chynefin ddylanwadu'n emosiynol ac yn ysbrydol ar ddysgwyr, a bod o gymorth i greu ymdeimlad o hunan ac o berthyn. Trwy ddeall eu hunain, mae dysgwyr yn meithrin eu hunaniaeth, ac ymwybyddiaeth o sut y gallan nhw, fel unigolion, siapio'r cymunedau y maen nhw'n byw

ynddyn nhw. O ganlyniad, daw dysgwyr i ddeall y gall y dewisiadau y mae pob un ohonon ni'n eu gwneud gael effaith sylweddol ar gymdeithas, boed yn ddewisiadau unigol neu ar y cyd.

Trwy ymwybyddiaeth gyson o'u stori leol a stori Cymru yn ogystal â'r stori fyd-eang, gall dysgwyr ddod i ddeall natur gymhleth, luosog ac amrywiol cymdeithasau, yn y gorffennol a'r presennol.

Dros amser, mae lleoedd, cymunedau a chymdeithasau yn esblygu, gan brofi parhad a newid sydd wedi effeithio ar fywydau'r dysgwyr eu hunain ac ar fywydau pobl eraill, ac mae'r effaith yn parhau. Wrth iddyn nhw archwilio hyn, gall dysgwyr ddod i werthfawrogi sut mae'r esblygiad hwn yn cael ei sbarduno gan y rhyngweithio sydd rhwng ystod o ffactorau, gan gynnwys prosesau amgylcheddol, economaidd, cymdeithasol, gwleidyddol a diwylliannol, ynghyd â gweithredoedd pobl, credoau crefyddol ac anghrefyddol a bydolygon. Gall hefyd fod o gymorth iddyn nhw ddatblygu dealltwriaeth o achosion, canlyniadau ac arwyddocâd y newidiadau a'r rhyng-berthnasau sydd wedi ffurfio cymdeithasau ar wahanol lefelau o ddatblygiad.

Gall profiadau yn y Maes hwn annog dealltwriaeth feirniadol o sut mae cymdeithasau wedi cael eu trefnu, eu strwythuro a'u harwain, yn lleol, yng Nghymru ac yn fyd-eang. Caiff cymdeithasau eu nodweddu gan amrywiaeth o normau a gwerthoedd diwylliannol, ieithyddol, economaidd, cyfreithiol a gwleidyddol. Maen nhw hefyd yn ddeinamig, gan sbarduno ac ymateb i newidiadau, ar raddfa leol, genedlaethol a byd-eang. Gall dysgwyr archwilio'r cysylltiadau a'r rhyng-ddibyniaethau rhwng y cymdeithasau hyn, yn y gorffennol a'r presennol, yng nghyd-destun globaleiddio byd-eang. Gall ymwneud pellach eu hannog hefyd i archwilio a meithrin dealltwriaeth oddefgar ac empathetig o'r amrywiol gredoau, gwerthoedd, traddodiadau ac egwyddorion sydd wrth wraidd ac yn llywio cymdeithas ddynol.

Mae'r agwedd hon o'r Maes hwn yn annog dysgwyr i archwilio cysyniadau gan gynnwys cronoleg, newid a pharhad, amrywiaeth, achos ac effaith, cydgysylltiad, cymuned, hunaniaeth a pherthyn, awdurdod a llywodraethiant.

**Mae dinasyddion gwybodus, hunanymwybodol yn mynd i'r afael â'r heriau a'r cyfleoedd sy'n wynebu dynoliaeth, ac yn gallu cymryd camau ystyrlon, egwyddorol a chynladwy.**

Gall profiadau yn y Maes hwn fod o gymorth i ddysgwyr feithrin dealltwriaeth o'u cyfrifoldebau fel dinasyddion Cymru a'r byd rhyng-gysylltiedig ehangach, ynghyd â phwysigrwydd creu dyfodol cyfiawn a chynladwy iddyn nhw eu hunain a'u cymunedau lleol, cenedlaethol a byd-eang. Mae archwilio'r dyniaethau'n annog dysgwyr i fod yn ddinasyddion a defnyddwyr gweithredol, gwybodus a chyfrifol sy'n gallu uniaethu â'u cymunedau a chyfrannu atyn nhw, yn ogystal â gallu mynd i'r afael â heriau a chyfleoedd y gorffennol, y presennol a'r dyfodol sy'n wynebu'r dysgwyr, eu cymunedau, Cymru yn ogystal â'r byd ehangach.

Bydd y Maes hwn yn annog dysgwyr i ddeall natur ryng-gysylltiol cynladwyedd economaidd, amgylcheddol a chymdeithasol; cyfiawnder ac awdurdod; a'r angen i fyw mewn cymdeithas decach a mwy cynhwysol, ynghyd â chyfrannu ati. Bydd profiadau yn y Maes hwn hefyd o gymorth i ddysgwyr feithrin ymwybyddiaeth o'u hawliau, anghenion, pryderon a'u teimladau hwy eu hunain a phobl eraill, a sut mae'r fath ymwybyddiaeth yn cyfrannu at greu byd cynladwy a rhyng-gysylltiedig.

Gall cwestiynu a gwerthuso ymatebion i heriau a chyfleoedd, ymatebion sydd eisoes yn bodoli, helpu dysgwyr i ddatblygu fel dinasyddion byd-eang hunanymwybodol, gwybodus ac egwyddorol sy'n myfyrio'n feirniadol ar eu credoau, gwerthoedd a'u hagweddau eu hunain ac eraill. Bydd profiadau yn y Maes hwn hefyd o gymorth i ddysgwyr ystyried effaith eu gweithredoedd wrth iddyn nhw wneud dewisiadau ac arfer eu hawliau a'u cyfrifoldebau democrataidd. Bydd y profiadau hyn hefyd yn tanlinellu'r angen i'r dysgwyr allu cyfiawnhau eu penderfyniadau wrth weithredu mewn ffordd gymdeithasol, gwleidyddol, economaidd ac entrepreneuriaidd. Gall hyn alluogi dysgwyr i ymroi i weithredu cymdeithasol fel dinasyddion cyfranogol, gofalgar o'u cymunedau lleol, cenedlaethol a byd-eang, gan ddangos ymrwymiad i gyfiawnder, amrywiaeth a diogelu'r amgylchedd, ynghyd â dealltwriaeth ohonyn nhw. Trwy ymateb i heriau, a manteisio ar gyfleoedd i weithredu'n gymdeithasol a chynladwy, gall dysgwyr greu ystyr a diben yn eu bywydau eu hunain.

Mae'r agwedd hon o'r Maes hwn yn annog dysgwyr i archwilio cysyniadau gan gynnwys dinasyddiaeth; awdurdod a llywodraethiant; rhyng-gysylltu; cyfiawnder a chydaddoldeb; menter; hawliau; a gweithredu a chyfrifoldeb cymdeithasol.



Mae tudalen hwn yn fwiadol wag



## Draft Supporting Framework for Religious Education

### Initial Feedback from the Wales Association of SACREs Executive Committee (*prioritising what is missing from the document rather than a detailed edit of the text included within it*)

- Firstly there is no definition of what Religious Education is in the document. It is vital to include this so that LA's, schools and teachers fully understand what the subject is in order to ensure that they provide religious education that is appropriate and beneficial to all learners.
- Two of the most important concepts in religious education, 'religion' and 'worldviews', are not defined either. Whilst it is likely that many teachers will have an understanding of the term 'religion' it is important to unpack the concept of religion in order to spell out its meaning for this specific purpose, especially as there will undoubtedly be non-specialists involved in teaching RE and also those who have never taught RE before, particularly in early years, and whom are not teachers, but will be expected to provide RE from 2022.
- The term 'worldviews' is included throughout the document, however, there is no adequate definition or explanation as to what is actually meant by this term, or what impact it has on teaching and learning in RE. The definition in the glossary on page 17 is not sufficient on its own and it is vital that 'worldviews' is unpacked in addition to this, so that teachers and other practitioners understand it in the way it is intended in this curriculum, especially as it is a relatively new term and even specialist RE teachers may not be familiar with it.
- There is a section on *spirituality within the Humanities* which is welcomed, and a list of opportunities for spiritual development in the annex of the document. However, as spirituality supports a holistic approach to learning in the Curriculum for Wales 2022 and as such is a whole school responsibility, it may also be beneficial to include a definition and explanation in the overarching guidance for the Curriculum for Wales 2022.
- On page 12 of the Supporting Framework there is a small section on key links, dependencies and interdependencies. Whilst this is a helpful reminder to schools, what would be more beneficial is for some detail about the 'rich opportunities for religious education across all areas of learning and experience' to be included.
- The WASACRE Executive Committee looks forward to seeing the section that has not yet been written on 'The law' and hopes that it includes references to the statutory requirements for religious education as well as the duty of LA's and SACREs and not just references to the agreed syllabus (some sentences need to be tweaked to reflect current legislation more clearly).
- The WASACRE Executive Committee also looks forward to reading the section referred to at the top of page 5 regarding a supporting annex for the progression

steps in relation to religious education. It feels that it is imperative to include more detailed guidance than is currently offered in the Supporting Framework, including some exemplar material to support teachers, in order to ensure that RE is provided in the right way and given equality in terms of opportunity and time across the Humanities Area of Learning and Experience to the other humanities disciplines.

<b>Cyngor Sir Ddinbych</b> <b>Rôl y Cyngor Ymgynghorol Statudol ar Addysg Grefyddol</b> <b>(CYSAG)</b>		
Dyddiad y Cyfarfod:		5 Chwefror
Eitem ar y Rhaglen:	<b>7</b>	Manylion yr Adroddiad
<u>Cefndir yr Adroddiad:</u> Dyma gyd-gyfarfod cyntaf CYSAG Sir Ddinbych a Chonwy.		
<u>Pwrpas yr Adroddiad:</u> <ul style="list-style-type: none"><li>▪ Trafod y safle presennol a'r camau nesaf.</li></ul>		
<u>Argymhellion:</u> <ul style="list-style-type: none"><li>▪ Cytuno ar gydweithio sy'n bodloni gofynion cyfreithiol y ddau ALL.</li></ul>		

Mae tudalen hwn yn fwriadol wag

<b>Cyngor Sir Ddinbych</b> <b>Rôl y Cyngor Ymgynghorol Statudol ar Addysg Grefyddol</b> <b>(CYSAG)</b>		
Dyddiad y Cyfarfod:		5 Chwefror
Eitem ar y Rhaglen:	<b>8</b>	Manylion yr Adroddiad
<u>Cefndir yr Adroddiad:</u>		
Cytunwyd yng nghyfarfod CYSAG hydref 2019 i gyhoeddi newyddlen CYSAG.		
<u>Pwrpas yr Adroddiad:</u>		
<ul style="list-style-type: none"><li>▪ Cytuno ar gynnwys newyddlen CYSAG.</li></ul>		
<u>Argymhellion:</u>		
<ul style="list-style-type: none"><li>▪ Yr ALL i gyfieithu'r newyddlen.</li><li>▪ Yr ALL i anfon y newyddlen i bob ysgol gynradd, uwchradd ac ysgolion arbennig o fewn yr ALL.</li><li>▪</li></ul>		

Mae tudalen hwn yn fwriadol wag

<b>Cyngor Sir Ddinbych</b> <b>Rôl y Cyngor Ymgynghorol Statudol ar Addysg Grefyddol</b> <b>(CYSAG)</b>		
Dyddiad y Cyfarfod:		5 Chwefror
Eitem ar y Rhaglen:	<b>9</b>	Manylion yr Adroddiad
<u>Cefndir yr Adroddiad:</u>		
Cytunwyd yn CYSAG hydref 2019 i ofyn i ysgolion gwblhau holiadur hunanwerthuso Addysg Grefyddol CYSAG.		
<u>Pwrpas yr Adroddiad:</u>		
<ul style="list-style-type: none"><li>▪ I gytuno ar gwestiynau'r holiadur.</li></ul>		
<u>Argymhellion:</u>		
<ul style="list-style-type: none"><li>▪ Yr ALL i gyfieithu'r holiadur</li><li>▪ Yr ALL i anfon yr holiadur i bob ysgol gynradd, uwchradd ac ysgolion arbennig o fewn yr ALL.</li><li>▪</li></ul>		

Mae tudalen hwn yn fwriadol wag



### **Drafft o Holiadur Blynyddol CYSAG**

Enw'r ysgol :

Awdurdod Lleol:

- 1) Beth yw nodweddion da y ddarpariaeth Addysg Grefyddol yn eich ysgol?
- 2) Beth yw'r meysydd datblygu sydd angen i chi weithio arnynt er mwyn gwella Addysg Grefyddol? (Pa elfen benodol hoffech chi dderbyn hyfforddiant arni?)
- 3) Rhowch sylwadau ar gynnydd y disgyblion yn eich ysgol os gwelwch yn dda E.e. Mae pob disgybl / bron pob disgybl, y rhan fwyaf, llawer, neu ychydig o ddisgyblion yn gwneud cynnydd, neu ddim yn gwybod.

#### **Cwestiwn Sir Ddinbych:**

Hoffai CYSAG gasglu gwybodaeth am ddefnydd eich ysgol o gyfleoedd amserol i archwilio'r berthynas rhwng crefyddau a rhyfel a heddwch o fewn gwersi addysg grefyddol.

- 1) Ydych chi'n cynnwys themâu rhyfel a heddwch yn eich cwricwlwm Addysg Grefyddol?
- 2) Os ydych, beth sy'n cael ei ddarparu, a sut? (e.e. Cyflwyniad ar y lluoedd, archwilio barn amrywiol grefyddau am ryfel a heddwch ac ati...)

Mae tudalen hwn yn fwriadol wag

<p><b>Cyngor Sir Ddinbych</b>  <b>Rôl y Cyngor Ymgynghorol Statudol ar Addysg Grefyddol</b>  <b>(CYSAG)</b></p>		
Dyddiad y Cyfarfod:		5 Chwefror
Eitem ar y Rhaglen:	<b>10</b>	Manylion yr Adroddiad
<p><u>Cefndir yr Adroddiad:</u></p> <p>Mae CYSAG yn parhau i fod yn aelod o Gymdeithas Cymru CYSAG, ac yn derbyn adroddiadau ar gyfarfodydd y mae aelodau'n mynd iddynt, copïau o'r cofnodion ac unrhyw adroddiad arall o'r Gymdeithas.</p>		
<p><u>Pwrpas yr Adroddiad:</u></p> <p>Bod aelodau'n cael eu hysbysu mewn perthynas â ffocws a phrif ganlyniadau y cyfarfod blaenorol.</p>		
<p><u>Argymhellion:</u></p> <ul style="list-style-type: none"> <li>▪ Derbyn cofnodion cyfarfod diwethaf y Gymdeithas yn Aberaeron ar 21 Tachwedd.</li> <li>▪ Cytuno ar bresenoldeb yn y cyfarfod CCYSAGC nesaf, ar 17 Mawrth, 2020 ym Merthyr Tudful.</li> </ul>		

Mae tudalen hwn yn fwriadol wag

**Yn bresennol**

<p><b>Ynys Môn</b> Rheinallt Thomas (RT) Gwyneth Mai Hughes (GH)</p> <p><b>Blaenau Gwent</b> Paula Webber (PW)</p> <p><b>Pen-y-bont ar Ogwr</b> Edward J. Evans (EE) Angela Hill (AH)</p> <p><b>Caerffili</b> Paula Webber (PW)</p> <p><b>Caerdydd</b> Angela Hill (AH)</p> <p><b>Sir Gaerfyrddin</b> Aled Jones (AJ)</p> <p><b>Ceredigion</b> Lyndon Lloyd (LL) Mary Parry (MP) Aled Jones (AJ) Lynford Thomas (LT) John Tudor Williams (JW) C. Joyce Howells (JH) Mary Davies (MD) Angharad John (AJ)</p> <p><b>Conwy</b> Phil Lord (PL)</p>	<p><b>Sir Ddinbych</b> Phil Lord (PL)</p> <p><b>Sir y Fflint</b></p> <p><b>Gwynedd</b></p> <p><b>Merthyr Tudful</b> Angela Hill (AH)</p> <p><b>Sir Fynwy</b> Paula Webber (PW)</p> <p><b>Castell-nedd Port Talbot</b> Rachel Samuel (RS)</p> <p><b>Casnewydd</b> Paula Webber (PW)</p> <p><b>Sir Benfro</b></p> <p><b>Powys</b></p> <p><b>Rhondda Cynon Taf</b> Angela Hill (AH)</p>	<p><b>Abertawe</b> Jennifer Harding-Richards (JHR) Alison Lewis (AL)</p> <p><b>Torfaen</b> Paula Webber (PW)</p> <p><b>Bro Morgannwg</b> Angela Hill (AH) Marged Williams (MW)</p> <p><b>Wrecsam</b> Libby Jones (LJ) Tania ap Siôn (TaS)</p> <p><b>Sylwedyddion</b></p> <p><b>Cyflwynwyr</b></p> <p><b>REMW</b> Paul Morgan (PM)</p> <p><b>Cofnodion</b> Gill Vaisey (GV)</p> <p><b>Darpar Ysgrifennydd</b> Alice Parry (AP)</p>
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Cyn y cyfarfod, cafwyd cyfle i fwynhau eitemau cerddorol gan ddisgyblion a staff Côr Ysgol Gynradd Aberaeron.

## **Cofnodion y cyfarfod**

### **1. Cyflwyniad a chroeso**

Croesawyd pawb i Swyddfeydd Cyngor Ceredigion ym Mhenmorfa gan y Cyngorydd Sir, Catrin Miles, Aelod Cabinet dros Wasanaethau Dysgu, Dysgu Gydol Oes a Hamdden. Dywedodd wrth yr Aelodau fod ganddi gyfrifoldeb dros y Gwasanaeth Dysgu Gydol Oes a Hamdden, a bod ganddi gryn ddiddordeb ym mhwnc addysg grefyddol a sut mae'n eistedd o fewn ysgolion Ceredigion ac o fewn y cwricwlwm newydd. Roedd hi'n falch o allu bod yn bresennol yn y cyfarfod ac roedd yn bwriadu aros tan y diwedd.

Croesawodd EE bawb i'r cyfarfod. Cyflwynodd Alice Parry, sydd wedi cynnig dod yn Ysgrifennydd newydd CCYSAGauC. Mae Alice yn gynrychiolydd athrawon ar GYSAG Pen-y-bont ar Ogwr. Cefnogwyd y penodiad yn unfrydol gan yr aelodau.

Siaradodd Alice am ei brwdfrydedd dros AG, dros GYSAGau, a'r cyfle i wasanaethu CCYSAGauC fel ysgrifennydd.

Diolchodd EE hefyd i Paula Webber, yr ysgrifennydd presennol, am y gwaith enfawr a wnaeth hi dros CCYSAGauC fel ysgrifennydd yn ystod ei hamser yn y swydd. Dywedodd fod Paula wedi gweithio'n ddiflino ar ran CCYSAGauC. Roedd yn sylweddoli faint o amser a gymerodd hyn, wrth iddi weithio yr un pryd ar ddatblygu'r cwricwlwm newydd i Lywodraeth Cymru ac ochr yn ochr â'i gwaith llawn amser gydag EAS.

Ategwyd sylwadau EE gan yr aelodau a diolchodd pawb i Paula am ei hymroddiad a'i gwaith rhagorol. Roedd yr aelodau'n falch o glywed y bydd Paula yn dal yn rhan o CCYSGAauC, yn ei swydd fel cyn ysgrifennydd.

### **2. Adfyfrio tawel**

Rhannodd EE feddyliau am yr amseroedd cythryblus hyn. Siaradodd am yr anniddigrwydd, yr anhapusrwydd a'r anghytundeb sydd yn y wlad ar hyn o bryd. Darllenodd linellau o ryddiaith fyfyrion gan Satish Kumar, aelod o'r gymuned Jainaid:

“Arwain fi o farwolaeth at Fywyd, o anwiredd at y Gwir  
Arwain fi o anobaith i Obaith, o ofn i Ymddiriedaeth  
Arwain fi o gasineb at Gariad, o ryfel i Heddwch  
Boed i Heddwch lenwi'n calonnau, ein byd, ein bydysawd.”

### **3. Ymddiheuriadau**

Derbyniwyd ymddiheuriadau gan Kathy Riddick (Blaenau Gwent), Rudi Lockhart (REC), Vicky Barlow (Sir y Fflint), Michesae Gosney (Estyn), Janet Jones (Caerffili), John Mitson (Powys).

#### 4. Cyflwyniad: Cynhadledd EFTRE 2019 – Gill Vaisey

Cafwyd cyflwyniad gan Gill Vaisey, a oedd yn adborth o Gynhadledd Athrawon AG y Fforwm Ewropeaidd a gynhaliwyd yn Nulyn a Belffast ym mis Awst 2019. Bu hi yno fel cynrychiolydd CCYSAGAuC.

Siaradodd Gill am werth a safon y gynhadledd a gynhaliwyd dros chwe diwrnod. Gellir cael manylion ar wefan EFTRE, yn cynnwys papurau'r prif siaradwyr, a gellir lawrlwytho'r rhain o <http://www.eftre.net/>

Yn ei chyflwyniad, canolbwyntiodd Gill ar rannu rhai o'r adnoddau dysgu niferus a gafodd sylw yn ystod y gynhadledd. Pwysleisiodd ei bod yn teimlo y gallai ei phresenoldeb yn y gynhadledd gael yr effaith fwyaf drwy'r ffaith fod yr adnoddau hyn yn cael eu rhannu, drwy GYSAGau, gydag athrawon yng Nghymru, a hynny o fudd i'r disgyblion yn y pen draw.

Tynnodd Gill sylw arbennig at un adnodd fideo a strategaeth ddysgu yr oedd hi'n teimlo oedd yn enghraifft berffaith o sut i ymdrin â Maes Dysgu a Phrofiad y Dyniaethau mewn ysgolion. Gan ddefnyddio clipiau fideo 'Little Things are Big', dangosodd Gill sut y gallai hyn fod yn sail ar gyfer gwaith i archwilio datganiadau Yr Hyn sy'n Bwysig y Dyniaethau ac y gallent gael eu datblygu ymhellach o fewn meysydd pwnc hanes, astudiaethau cymdeithasol ac addysg grefyddol.

**Gweithredu:** Bydd y cyflwyniad PowerPoint gyda dolenni i'r adnoddau y cyfeiriwyd atynt ar gael i bob CYSAG. Caiff CYSAGau eu hannog i rannu'r rhain gyda'r athrawon yn eu Hawdurdod Lleol.

#### 5. Diweddariadau ar y Cwricwlwm i Gymru 2022

Rhoddodd PW ddiweddariad ar y datblygiadau yn dilyn y cyfnod ymgynghori ac adborth a ddaeth i ben ym mis Gorffennaf 2019. Hysbysodd PW yr aelodau na fydd newidiadau mawr o'r drafft i'r ddogfen derfynol. Maes Dysgu a Phrofiad y Dyniaethau sy'n newid leiaf o'r holl feysydd. Bydd y prif newidiadau yn ymwneud â'r 'deilliannau cyflawniad' a fydd yn newid yn 'ddisgrifyddion dysgu'. Bydd y canllawiau 'cynllunio eich cwricwlwm' yn cael ei gwtogi ac yn mynd yn ganllaw i 'ddylunio eich cwricwlwm'.

Bydd fersiwn ddiwygiedig derfynol y cwricwlwm ar gael ym mis Ionawr 2020 a bydd yn cael ei gweithredu mewn ysgolion a lleoliadau drwy Gymru erbyn mis Medi 2022.

Dywedodd LL fod llawer o bobl ddim yn cefnogi'r cwricwlwm newydd ac y dylai LIC fod yn pwysleisio rôl foesol AG. Awgrymodd y byddai her gyfreithiol i'r cwricwlwm newydd yn codi.

Cyfeiriodd at gyflwyniad Gill lle'r oedd hi wedi cyfeirio ar werthoedd Puerto Rica ar gwrteisi. Awgrymodd ein bod yn byw mewn oes o anghwrteisi ac y dylai'r pwyslais yn y cwricwlwm newydd fod ar hyrwyddo gwerthoedd a moesau yn AG. Mae ef yn teimlo fod y cwricwlwm AG yn rhy academiaidd a heb fod yn hyrwyddo gwerthoedd ac addysg foesol. Mynegodd bryder nad oes sôn am y traddodiadau Cristnogol sy'n bodoli yn Nghymru.

Dywedodd PW ei bod yn dymuno lliniaru'r pryderon hyn oherwydd yn y cwricwlwm newydd, mae'r Pedwar Diben, y datganiadau Yr Hyn sy'n Bwysig, MDdaPh y Dyniaethau ac Iechyd a

Lles i gyd yn mynd i'r afael â moesau, gwerthoedd a moeseg. Cyfeiriodd at gynnwys y syniad o 'gynefin' sy'n golygu ymdeimlad am le a bod hwn hefyd yn cael ei ddefnyddio yn fersiwn Saesneg y cwricwlwm fel ffordd o hybu pwysigrwydd ymdeimlad disgyblion o'u lle yn y byd.

Cyfeiriodd RT at y datganiadau Yr Hyn sy'n Bwysig gan ddweud fod datganiadau 5 a 6 yn arbennig yn edrych yn benodol ar foeseg a chredoau.

## 6. Diweddariad ar y Fframwaith AG

Dywedodd PW wrth yr aelodau na fydd y fframwaith yn cael ei adnabod mwyach fel y Fframwaith Cefnogi ond yn hytrach Fframwaith AG. Bwriedir ei gyhoeddi ar ffurf drafft erbyn diwedd Ionawr 2020 i ymgynghori arno. Bydd y Fframwaith AG drafft yn cael ei gyhoeddi ar yr un pryd ag y mae'r Cwricwlwm Cymru terfynol yn cael ei gyhoeddi.

Cafwyd cwestiwn am a fydd yr ymgynghoriad presennol ar newid enw AG yn effeithio ar ysgrifennu'r Fframwaith AG.

Cadarnhaodd PW y bydd canlyniad yr ymgynghoriad am y newid enw ynghyd â'r cymal am yr hawl i dynnu'n ôl yn cael effaith ar y Fframwaith AG. Felly, ni ellir cwblhau rhai adrannau o'r Fframwaith ar hyn o bryd.

Rhagwelir y bydd y cyfnod ymgynghori'n dechrau cyn gynted ag y bydd y Fframwaith AG drafft yn cael ei gyhoeddi. Pwysleisiodd sawl aelod fod angen i LIC ganiatáu digon o amser i dderbyn adborth a gwneud newidiadau fel y bo'r angen cyn bod Fframwaith AG terfynol yn cael ei gyhoeddi. Tynnodd PL sylw ar yr angen i LIC sylweddoli fod angen i GYSAGau gyfarfod o fewn y cyfnod ymgynghori gan ei bod yn hanfodol cael eu hadborth nhw. Adroddodd PW fod LIC yn bwriadu anfon llythyr at y CYSAGau i ddweud hyn.

**Gweithredu:** Cytunwyd y byddai CCYSAGauC yn ysgrifennu at bob CYSAG i bwysleisio pwysigrwydd ymateb i'r ymgynghoriad ar y Fframwaith AG drafft wedi iddo gael ei gyhoeddi ym mis Ionawr 2020. Mae'n hollbwysig fod CYSAG yn cymryd y cyfle hwn i ystyried y Fframwaith AG drafft yn llawn ac yn rhoi ymateb manwl er mwyn sicrhau fod eu barn yn cael ei chlywed drwy'r ymgynghoriad a thrwy hynny'n cael ei hystyried wrth gynhyrchu fersiwn derfynol. Mae rhannu barn eich CYSAG yn y cam hwn yn hanfodol yn y broses o gynhyrchu dogfen y bydd CYSAG yn fodlon ei mabwysiadu neu ei haddasu i ffurfio eu Maes Llafur Cytûn. Mae CCYSAGauC yn argymhell fod pob ALI yn galw cyfarfod CYSAG arbennig er mwyn ystyried ac ymateb i'r Fframwaith AG. Mae'n debyg y byddai'r cyfarfod hwn yn cael ei gynnal ym mis Chwefror 2020, yn dibynnu ar amserlen yr ymgynghoriad.

Esboniodd un athro gynrychiolydd mai tymor y gwanwyn yw'r amser mwyaf anodd i athrawon fod allan o ysgolion i fynychu cyfarfod CYSAG. Cytunodd EE fod cael cynrychiolaeth athrawon yn bwysig a'i fod yn cydymdeimlo â'r anawsterau o gael eich rhyddhau o'r ysgol.

Atgoffwyd yr aelodau mai nod LIC yw bod Cynadleddau'r Maes Llafur Cytûn yn cytuno i fabwysiadu neu addasu'r Fframwaith AG ac yna argymhell hwn i'w ALI i'w fabwysiadu fel eu Maes Llafur Cytûn lleol.

Mewn ymateb i gwestiynau, hysbyswyd yr aelodau y bydd y Fframwaith AG yn cynnwys adran ar AG Ôl-16 er mae'n bosibl na fydd hyn yn orfodol erbyn hynny os yw'r ddeddfwriaeth yn cael ei newid. Ni fydd cynnwys yn y Fframwaith AG ond yn hytrach canllawiau i athrawon ar ddewis cynnwys ar gyfer datblygu eu cwricwlwm eu hunain. Bydd y Fframwaith AG yn cynnwys adran



ar y Pedwar Diben a sut bydd AG yn cefnogi'r rhain. Mae 'Bydolygon' yn cael ei gynnwys yn y Fframwaith AG fel y mae ym Maes Dysgu a Phrofiad y Dyniaethau.

Dywedodd PW a LJ wrth yr aelodau eu bod wedi treulio dau ddiwrnod yr wythnos cynt yn gweithio ar 'gysyniadau' a fydd yn rhan o'r Fframwaith AG. Maent wedi ymrwymo i gynhyrchu dogfen sy'n ddefnyddiol i GYSAGau a Chynadleddau Maes Llafur Cytûn ac yn fwyaf pwysig, sy'n hygyrch a hawdd ei defnyddio i athrawon, pe bai'n cael ei mabwysiadu fel y Maes Llafur Cytûn.

Bydd angen i athrawon gynllunio'u cwricwlwm eu hunain yn seiliedig ar y Maes Llafur Cytûn.

Nodwyd, os nad yw CYSAG yn dymuno mabwysiadu'r Fframwaith AG, byddant yn rhydd i gynhyrchu eu Maes Llafur eu hunain. Fodd bynnag, wedi cael y cyfle i adrodd yn ôl ar y Fframwaith AG a chynnig unrhyw newidiadau, gobeithir y byddai pob CYSAG yn hapus i fabwysiadu neu addasu'r fersiwn derfynol o'r Fframwaith AG fel sail eu Maes Llafur Cytûn.

Holodd MP a fyddai'r Fframwaith AG wedi'i orffen erbyn y dyddiad a ragwelir, o ystyried y gwaith sydd yn dal ar ôl i'w wneud.

Eglurwyd nad oes llawer o ddyddiau ar ôl i PW a LJ weithio ar y ddogfen o dan eu trefniant caffael presennol ac nad yw hyn yn debygol o fod yn ddigon o amser i orffen y ddogfen fel y dymument.

Dywedodd EE fod swm mawr o arian wedi'i wario'n barod ar gynhyrchu'r Fframwaith AG a'i bod yn hanfodol fod LIC yn rhyddhau mwy o arian er mwyn sicrhau y gall y ddogfen gael ei chwblhau a'i golygu fel bo angen yn dilyn yr ymgynghoriad. Pwysleisiodd fod angen i'r gwaith ar y ddogfen gael ei barhau gan yr arbenigwyr AG hynny sydd eisoes wedi cymryd rhan yn y broses o'i hysgrifennu, er mwyn sicrhau dilyniant hyd nes bod y ddogfen yn barod i gael ei chyhoeddi yn ei ffurf derfynol.

Cynigiodd RS fod CCYSAGauC yn ysgrifennu at LIC a'r Gweinidog ynghylch y pryderon a amlinellwyd, gyda chefnogaeth aelodau CCYSAuC.

**Gweithredu:** CCYSAGauC i ysgrifennu at LIC a'r Gweinidog am yr angen am gyllid ychwanegol i ganiatáu caffael ymhellach yr arbenigwyr AG sydd wedi bod wrthi'n ysgrifennu'r Fframwaith AG. Y llythyr i nodi fod hyn yn hanfodol o safbwynt sicrhau dilyniant wrth gynhyrchu'r ddogfen. Mae'n hollbwysig hefyd fod gan GYSAGau hyder yn y Fframwaith AG ac os ydynt am ystyried ei fabwysiadu neu ei addasu fel eu Maes Llafur Cytûn, bydd angen eu sicrhau fod y mewnbwn gan yr arbenigwyr AG a gaffaelwyd yn gyson drwy gydol y broses, yn cynnwys golygu wedi'r ymgynghoriad.

Holodd un o'r aelodau pam nad oedd y Fframwaith AG wedi cael ei rannu hyd yma er mwyn dechrau trafodaeth. Hysbyswyd yr aelodau fod y ddogfen ym mherchnogaeth LIC ac nad ydyn nhw wedi rhoi caniatâd i'w rhannu yn y cam hwn.

## **7. Ymgynghoriad Llywodraeth Cymru ar gynigion i sicrhau mynediad i'r cwricwlwm llawn i bob dysgwr**

Adroddwyd fod y Pwyllgor Gwaith wedi cwrdd i ffurfio ymateb i'r ymgynghoriad hwn.

Mae'r ymateb ynghlwm fel atodiad i'r cofnodion hyn.

Gwahoddodd EE ymatebion gan yr aelodau ar rai pwyntiau.

O ran hawl rhieni i dynnu eu plant yn ôl o addysg grefyddol, atgoffodd RT yr aelodau fod Sally Holland, Comisiynydd Plant Cymru, wedi dweud wrth CCYSAGauC fod gan bob plentyn hawl i dderbyn addysg lawn.

Drwy godi dwylo, gwelwyd fod consensws pendant yn cytuno â chael gwared ar yr hawl i dynnu'n ôl o addysg grefyddol.

O safbwynt y cynnig i newid enw addysg grefyddol, gofynnodd y Cadeirydd am 'bleidlais gwelltyn' a gafodd y canlyniad canlynol:

Dim newid enw: 7

Newid i Grefyddau a Bydolygon: 0

Newid i Grefydd a Bydolygon: 6

Tynnwyd sylw at y ffaith nad yw athrawon yn gyfarwydd â'r term bydolygon ac y byddai yr un mor wir yn y Gymraeg â'r Saesneg.

Awgrymodd PM ddewis arall, sef 'Crefydd' fel gyda Hanes a Daearyddiaeth er enghraifft.

Cafwyd awgrymiadau am enwau gwahanol gan aelodau eraill, megis Crefydd, Gwerthoedd a Moeseg neu Grefydd ac Athroniaethau.

Awgrymodd LJ fod angen i rieni a phlant gael sicrhad am wir natur addysg grefyddol a bod enw'r pwnc yn bwysig er mwyn cyfleu hyn.

Yn ôl PW, mae ychwanegu 'au' i grefydd fel yn y cynnig 'Crefyddau a Bydolygon' yn newid natur yr enw yn sylweddol ac nid yw'n adlewyrchu'r meddylfryd presennol am natur addysg grefyddol. Cysyniad yw'r term crefydd ac mae'n cyd-fynd â'r meddylfryd y tu ôl i'r cwricwlwm newydd. Felly, mae Crefydd a Bydolygon yn enw mwy addas.

Dywedodd RT fod un mudiad y mae'n gweithio gydag ef, yn teimlo fod gormod o bwyslais yn cael ei roi ar yr adroddiad CoRE i Loegr. Mae ef yn fodlon â'r term addysg grefyddol a byddai'n well ganddo ei gadw fel y mae.

Pwysleisiodd PW a LJ eu bod yn teimlo fod adroddiad CoRE yn berthnasol i Gymru er bod yr ymchwil wedi'i seilio yn Lloegr yn unig. Atgoffodd EE yr aelodau fod Cymru wedi cael gwahoddiad i gymryd rhan o'r cychwyn ond ei bod wedi gwrthod.

## **8. Cefnogaeth AG broffesiynol i GYSAGau**

Nodwyd fod Phil Lord bellach yn gweithio fel ymgynghorydd proffesiynol i GYSAGau Sir Ddinbych a Chonwy, wedi gostwng nifer y dyddiau mae'n gweithio i GwE.

Mae Consortiwm Canol y De wedi sicrhau gwasanaethau Angela Hill, fel gweithiwr Gwasanaethau AG Heddiw, i roi cymorth proffesiynol i'r pum CYSAG sydd yn y consortiwm.

Mae Mary Parry wedi ail-ymuno â ChYSAG Ceredigion fel aelod.

Soniodd LJ eto am y broblem nad yw rhai pobl sy'n cael eu symud i gefnogi CYSAGau yn cael digon o amser i ymgymryd â'r gwaith yn effeithiol. Ategwyd hyn gan PL gan ddweud er bod amser yn cael ei roi i gefnogi'r CYSAG, nid ydynt yn cael yr amser ychwanegol sy'n angenrheidiol i gefnogi ysgolion.

Adroddodd PW fod dal angen cyflwyno papur i Kevin Palmer i ddangos yr angen i bob ALI gael arbenigedd AG er mwyn helpu ysgolion yn effeithiol.

## 9. Diweddariadau:

### REMW

Adroddodd Paul Morgan fod REMW yn cynnig ail-greu mudiad a fydda'n cael ei alw'n REW. Maent yn cynnal trafodaethau gyda gwahanol asiantaethau yng Nghymru sydd â diddordeb ym mhwn AG ac a fyddai'n gwerthfawrogi fforwm rhwydweithio.

### REC

Adroddodd PW ar y cyfarfod a gynhaliwyd ar 6 Tachwedd 2019. Derbyniwyd dau fudiad newydd yn aelodau ar y bwrdd, sef Cymdeithas Athrawon AG Gatholig a Chyngor Ismaili'r DU.

Rhoddodd PW gyflwyniad ar y cwricwlwm newydd yng Nghymru.

Mae'r Cyngor yn symud ymlaen ar argymhellion y comisiwn, sydd ddim yn gofyn am newid deddfwriaethol.

Adroddodd ar y prosiect ymchwil arfaethedig ar yr hyn a ddelir gan y term 'Crefydd a Bydolygon'. Ar hyn o bryd mae'r Cyngor yn chwilio am gyllid i'r prosiect ac yn gobeithio y bydd yn arwain at gynhadledd ym mis Mehefin 2020.

### PYCAG

Adroddodd LJ ar gyfarfod cynhyrchiol a dywedodd eu bod wedi treulio llawer o amser yn edrych ar yr ymgynghoriad presennol ar y cwricwlwm er mwyn ffurfio ymateb PYCAG.

Tynnodd LJ sylw at dair eitem y byddai PYCAG yn hoffi i CCYSAGaC eu hystyried -

- Dim ond 10 o fyfyrwyr sy'n astudio AG ar lefel Addysg Gychwynnol Athrawon yn y Drindod erbyn hyn. Hoffai PYCAG gynnig fod CCYSAGauC yn ysgrifennu at LIC i ofyn iddynt gynnig bwrsariaethau i fyfyrwyr AG er mwyn hybu recriwtio.

**Gweithredu:** Cytunodd CCYSAGauC i ysgrifennu at LIC ynglŷn â hyn.

- Mae problem diffyg cydymffurfiaeth gyda darparu AG yn CA4. Mae rhai ysgolion wedi ei chael yn anodd defnyddio'r fanyleb TGAU AG bresennol yn yr amser cyfyngedig a roddir i AG statudol. Mae tueddiad cyffredin i rai ysgolion gynnig cymhwyster gwahanol mewn Cydraddoldeb ac Amrywiaeth yn lle darparu AG. Mae PYCAG yn awgrymu y dylai CCYSAGauC atgoffa ysgolion am eu dyletswydd statudol i ddarparu AG ac nid yw'r cymwysterau amgen hyn yn bodloni'r ddyletswydd honno. Awgrymodd un o'r aelodau y dylai problem diffyg cydymffurfiaeth Ôl-16 gael ei gynnwys yn y llythyr hefyd. Yn dilyn trafodaeth ynghylch cynnwys Ôl-16 yn y llythyr arfaethedig, cytunwyd, gan fod ysgolion yn dal i orfod gweithio o fewn y ddeddfwriaeth bresennol, y dylent gael eu hatgoffa fod darpariaeth yn CA4 ac Ôl-16 yn statudol.

**Gweithredu:** Cytunodd CCYSAGauC i ysgrifennu at Gadeiryddion CYSAGau a Chyfarwyddwyr Addysg i dynnu eu sylw at yr uchod.

- Roedd CCYSAGauC wedi cytuno i dalu am hyfforddiant i ymgynghorwyr proffesiynol i GYSAGau a Chlercod CYSAGau. Hoffai PYCAG dderbyn y cynnig hwn a dechrau cynllunio'r rhaglen hyfforddiant. Cadarnhaodd EE y byddai hyn yn cael ei drafod yng nghyfarfod nesaf Pwyllgor Gwaith CCYSAGauC.

## **AREIAC**

Adroddodd GV y bydd cynhadledd AREIAC 2020: '*Deep Dive or Shallow Swim: From Syllabus to Classroom*' yn cael ei chynnal ar 6 a 7 Gorffennaf 2020 yn y Windmill Village Hotel, Coventry ac mae gwahoddiad i aelodau CCYSAGauC fynychu.

Yn canolbwyntio ar ddatblygu'r cwricwlwm ar lefel genedlaethol ac ysgol leol, mae'r gynhadledd yn agored i bawb sydd â diddordeb mewn cefnogi AG o safon. Bydd Diwrnod 1 yn ymdrin â datblygu Maes Llafur Cytûn a'i nod yw cefnogi ymgynghorwyr a allai fod yn gweithio gyda ChYSAGau a bydd hefyd yn werthfawr i Gadeiryddion CYSAGau a'r aelodau eu hunain. Bydd Diwrnod 2 yn adeiladu ar y thema hon, gyda sylw ar symud i ddatblygu a chynllunio cwricwlwm seiliedig ar ysgol. Trafodir hefyd ddisgwyliadau Ofsted o safbwynt mynd at wraidd AG. Bydd y diwrnod hwn yn werthfawr i bawb sy'n hyrwyddo rhagoriaeth mewn AG ac mae croeso i athrawon ac eraill sy'n gweithio'n uniongyrchol gyda disgyblion.

Gall y cynrychiolwyr ddewis mynychu'r ddau ddiwrnod neu ddim ond un. Bydd y rhaglen yn llifo o'r dydd Llun i'r dydd Mawrth ond bydd pob diwrnod yn werthfawr ar ei ben ei hun hefyd. Mae'r siaradwyr gwadd hyd yn hyn yn cynnwys, Paul Smalley, Kathryn Wright, Trevor Cooling, Paula Webber a Rudi Lockhart.

Gellir cael manylion llawn ac archebu lle drwy'r wefan neu gyda Gill Vaisey, trefnydd y gynhadledd: [areiac.org.uk/public/conf20](http://areiac.org.uk/public/conf20) neu [areiacconference@gmail.com](mailto:areiacconference@gmail.com)

## **10. Adroddiad o'r Pwyllgor Gwaith a gynhaliwyd ar 30 Medi 2019**

Rhoddodd EE adroddiad llafar o gyfarfod y Pwyllgor Gwaith gan amlinellu'n fras y pynciau a drafodwyd.

**Materion LIC:** Mae cyfarfodydd tymhorol wedi aildechrau rhwng cynrychiolwyr CCYSAGauC a LIC gyda John Pugsley fel eu cynrychiolydd.

Mae LIC wedi cadarnhau, yn dilyn cyhoeddi'r cwricwlwm newydd, y byddant yn ailystyried y ddeddfwriaeth am Addoli ar y Cyd fel maes ar wahân.

Bydd yr holl ddeddfwriaeth a chanllawiau ar y mater hwn ar wahân i AG.

**Dysgu Proffesiynol:** Roedd PW a LJ wedi cael cyfarfod â Kevin Palmer a Pauline Smith. Maent wedi cytuno ar gyllid yn benodol ar gyfer dysgu proffesiynol AG.

Mae ewyllys gref i ddarparu cefnogaeth o'r tu mewn i Gymru ac nid gan gyrff masnachol allanol.

**Cyfarfodydd â Cymwysterau Cymru:** Roedd LJ, PW, EE, ac RS wedi cwrdd â chynrychiolwyr o CC - Philip Baker ac Emer George. Maent yn lansio ymgynghoriad ar yr holl gymwysterau yng Nghymru.

**Llawlyfr CYSAG:** Mae EE wedi cynhyrchu'r ddogfen hon yn seiliedig ar Lawlyfr presennol CCYSAGauC a llawlyfr NASACRE. Wedi ei gymeradwyo, bydd yn cael ei ddylunio a'i gynhyrchu fel dogfen PDF y gellir ei diweddarau fel bo'r angen.

**Gwefan CCYSAGauC:** Mae is-grŵp o aelodau'r Pwyllgor Gwaith wrthi'n ceisio datblygu gwefan newydd i CCYSAGauC. O dan ohebiaeth sy'n gysylltiedig â'r wefan, cytunodd y Pwyllgor nad gwefan CCYSAGauC yw'r llwyfan ar gyfer rhannu adnoddau cyhoeddiedig.

**GDPR:** Mae EE yn ymgynghori ag arbenigwr yn y maes hwn a bydd yn adrodd yn ôl i gyfarfod nesaf y Pwyllgor ar y gofynion i CCYSAGauC.

**Twitter a'r Cyfryngau Cymdeithasol:** Cytunwyd fod angen codi proffil CCYSAGauC ac y dylid gwneud gwell defnydd o'r cyfleoedd ar y cyfryngau cymdeithasol. Mae GV wedi diweddarau logo CCYSAGauC ar y cyfrif Twitter.

**Rheoli Cyfarfodydd CCYSAGauC:** Er mwyn sicrhau fod pob eitem ar yr agenda yn cael ymdriniaeth yn yr amser a roddwyd i'r prif gyfarfodydd cytunwyd ar y canlynol:

dim ond i Gadeirydd y CYSAG neu Gyfarwyddwr yr ALI y bydd gwahoddiad i roi croeso byr iawn. Yn y dyfodol ni fyddwn yn gwahodd unrhyw eitemau gan ysgolion ayb. Fodd bynnag, os yw'r awdurdod sy'n croesawu yn dymuno cyfrannu eitem, gallant wneud hynny cyn dechrau'r cyfarfod, fel bod y cyfarfod yn dechrau ar yr amser a bennwyd.

bydd yr adfyfrio tawel / munud i feddwl yn parhau ond bydd rhaid cadw'r rhain yn fyr a chryno oherwydd hyd yr eitemau sydd angen eu trafod;

dylai'r cwestiynau i'r siaradwyr fod yn berthnasol i AG neu Gwricwlwm Cymru yn unig;

bydd cywirdeb y cofnodion yn cael sylw ar ddechrau'r agenda a'r materion i'w trafod ar y diwedd; a

dylai Cadeirydd y cyfarfod fod mor bendant ag sydd angen wrth reoli perthnasedd a hyd y trafodaethau a'r cyfraniadau gan yr aelodau yn y cyfarfodydd.

## **11. Y CYSAG Effeithiol**

Ni thrafodwyd.

## **12. Cofnodion y cyfarfod a gynhaliwyd yng Nghonwy ar 28 Mehefin 2019**

Cytunwyd fod y cofnodion yn gofnod cywir o'r cyfarfod.

## **13. Materion yn codi**

Dim

## **14. Gohebiaeth**

Adroddodd PW ei bod hi wedi derbyn nifer o lythyrau gan athrawon yn holi am adnoddau i'w benthyca yn lleol. Roedd hi wedi eu cyfeirio'n ôl at eu CYSAG lleol. Mae hyn eto yn dangos y problem o beidio â chael ymgynghorydd ym mhob ALI.

Roedd CYSAG Ynys Môn wedi ysgrifennu i dynnu sylw at y diffyg adnoddau dysgu cyfrwng Cymraeg . Rhoddodd RS amlinelliad o rai o'r problemau sy'n golygu diffyg adnoddau – yn

cynnwys oedi mewn cyhoeddi rhai o ddeunyddiau CBAC yn Gymraeg. Dywedodd RS nad oes unrhyw adnoddau ar Hindŵaeth, er enghraifft, er ei bod hi'n dysgu'r pwnc yn ei hysgol. Mae llyfrau'n cael eu cynhyrchu gan CBAC ond mae mwy o deitlau ar gael yn Saesneg nag yn Gymraeg. Nododd un aelod fod angen mwy o siaradwyr Cymraeg i farcio arholiadau Cytunodd RS rannu gyda'r lleill unrhyw adnoddau sydd ar gael neu wedi'u cyfieithu. Diolchodd GH o GYSAG Ynys Môn i RS am y cynnig hwn. Hysbysodd GV yr aelodau fod y deunydd 'Brexit Through the Lens of Ruth' y cyfeiriodd ato yn ei chyflwyniad ar gael yn Gymraeg hefyd a bydd yn ychwanegu'r ddolen at y cyflwyniad PowerPoint.

Cafwyd llythyr gan y Rhwydwaith Rhyng-ffydd yn sôn am y deunydd sydd ar gael ar eu gwefan. Dywedodd PV nad yw hwn o reidrwydd yn gysylltiedig ag AG ond gallai fod o ddiddordeb i'r aelodau.

## **15. Dangos a dweud**

Dywedodd Gill Vaisey wrth yr aelodau ei bod hi'n gweithio ar hyn o bryd gydag wyth o deuluoedd i gynhyrchu cyfres o lyfrau ac adnoddau ar-lein i gefnogi AG i blant 3 - 7 oed. Mae'r gyfres 'Belonging and Believing: My Family' yn canolbwyntio ar blentyn pum mlwydd oed ym mhob teulu ac yn portreadu eu bywyd bob dydd a'r ffyrdd y mae eu credoau'n cael eu mynegi yn y cartref ac yn y gymuned. Rhoddir sylw i deuluoedd sy'n arddel Bwdhaeth, Cristnogaeth, Hindŵaeth, Sikhiaeth, Iddewiaeth, y Ffydd Bahá'i, Islam a dyneiddiaeth, ac mewn rhai achosion, traddodiadau a mynegiannau o gred llai adnabyddus. Dywedodd GV ei bod yn ddiolchgar iawn i'r teuluoedd a gymerodd rhan, y rhan fwyaf ohonynt yn byw yng Nghymru, a dywedodd iddi fod yn ffrainc cael ei chrosawu i mewn i fywydau'r teuluoedd. Mae hi'n gobeithio y bydd y llyfrau a'r adnoddau ar-lein ar gael yn gynnar yn nhymor yr haf.

## **16. Unrhyw fater arall**

Dim

## **17. Dyddiad y cyfarfod nesaf:**

17 Mawrth 2020 – Merthyr Tudful

Diolchodd EE i bawb yn y cyfarfod gan ddiolch yn arbennig i:  
Ddisgyblion a staff Côr Ysgol Gynradd Aberaeron;  
Dana Jones, Clerc CYSAG Ceredigion;  
Gwasanaethau Cyfieithu Cyngor Sir Ceredigion; a  
Cyng Catrin Miles, Aelod Cabinet, Gwasanaethau Dysgu, Dysgu Gydol Oes a Hamdden

### Attendance

<p><b>Ynys Môn / Anglesey</b> Rheinallt Thomas (RT) Gwyneth Mai Hughes (GH)</p> <p><b>Blaenau Gwent</b> Paula Webber (PW)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward J. Evans (EE) Angela Hill (AH)</p> <p><b>Caerffili/ Caerphilly</b> Paula Webber (PW)</p> <p><b>Caerdydd / Cardiff</b> Angela Hill (AH)</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Aled Jones (AJ)</p> <p><b>Ceredigion</b> Lyndon Lloyd (LL) Mary Parry (MP) Aled Jones (AJ) Lynford Thomas (LT) John Tudor Williams (JW) C. Joyce Howells (JH) Mary Davies (MD) Angharad John (AJ)</p> <p><b>Conwy</b> Phil Lord (PL)</p>	<p><b>Sir Ddinbych / Denbighshire</b> Phil Lord (PL)</p> <p><b>Sir y Fflint / Flintshire</b></p> <p><b>Gwynedd</b></p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Angela Hill (AH)</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> Rachel Samuel (RS)</p> <p><b>Casnewydd / Newport</b> Paula Webber (PW)</p> <p><b>Sir Benfro / Pembrokeshire</b></p> <p><b>Powys</b></p> <p><b>Rhondda Cynon Taf</b> Angela Hill (AH)</p>	<p><b>Abertawe / Swansea</b> Jennifer Harding-Richards (JHR) Alison Lewis (AL)</p> <p><b>Torfaen</b> Paula Webber (PW)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Angela Hill (AH) Marged Williams (MW)</p> <p><b>Wrecsam / Wrexham</b> Libby Jones (LJ) Tania ap Siôn (TaS)</p> <p><b>Sylwedyddion / Observers</b></p> <p><b>Cyflwynwyr/Presenters</b></p> <p><b>REMW</b> Paul Morgan (PM)</p> <p><b>Minutes</b> Gill Vaisey (GV)</p> <p><b>Incoming Secretary</b> Alice Parry (AP)</p>
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Prior to the meeting, musical items were enjoyed from pupils and staff of Aberaeron Primary School Choir.

## **Minutes of the meeting**

### **1. Introduction and welcome**

County Councillor Catrin Miles, Cabinet Member, Learning Services, Lifelong Learning and Leisure, welcomed everyone to Penmorfa Council Offices, Ceredigion. She informed members that she has responsibility for the Lifelong Learning and Leisure Service and has a great interest in the subject of religious education and how it sits within Ceredigion schools and within the new curriculum. She was pleased to be able to attend the meeting and that she was able to stay for the duration.

EE welcomed everyone to the meeting. He introduced Alice Parry who has offered to become the new WASACRE Secretary. Alice is a teacher representative on Bridgend SACRE. Members agreed unanimously to support the appointment.

Alice spoke of her enthusiasm for RE, for SACREs, and the opportunity to serve WASACRE as secretary.

EE also thanked Paula Webber, current secretary, for the enormous amount of work that she has done for WASACRE as secretary over her time in the role. He acknowledged that Paula had worked tirelessly on behalf of WASACRE and recognised how demanding this has been on her time, whilst also working on developing the new curriculum for Welsh Government and alongside her full time employment with EAS.

Members supported EE's comments and thanked Paula for her dedication and excellent work. Members were pleased to hear that Paula would still be part of WASACRE, in the role of immediate past secretary.

### **2. Quiet reflection**

EE shared thoughts about times of turmoil. He spoke of the unease, unhappiness and disagreement within the country at present. He read some reflective prose by Satish Kumar, a member of the Jain community:

“Lead me from death to Life, from falsehood to Truth  
Lead me from despair to Hope, from fear to Trust  
Lead me from hate to Love, from war to Peace  
Let Peace fill our heart, our world, our universe”.

### **3. Apologies**

Apologies were received from Kathy Riddick (Blaenau Gwent), Rudi Lockhart (REC), Vicky Barlow (Flintshire), Michele Gosney (Estyn), Janet Jones (Caerphilly), John Mitson (Powys).



#### **4. Presentation: EFTRE Conference 2019 – Gill Vaisey**

Gill Vaisey gave a presentation, as way of feedback, from the European Forum for RE Teachers' Conference which was held in Dublin and Belfast in August 2019. She had attended as a representative of WASACRE.

Gill spoke of the value and quality of the conference which took place over six days. Details can be found on the EFTRE website, including the keynote speakers' papers which are available to download from <http://www.eftre.net/>

In her presentation, Gill focussed on sharing some of the many teaching resources that had been highlighted during the conference. She stressed that she felt her attendance at the conference could have maximum impact by sharing these resources, via SACREs, with teachers in Wales, which would ultimately benefit pupils.

Gill highlighted one particular video resource and teaching strategy that she felt perfectly exemplified how the Humanities Area of Learning and Experience could be approached in schools. Using the 'Little Things are Big' video clips, Gill illustrated how this could be the basis of work to explore the Humanities What Matters statements and could be further developed within history, social studies and religious education subject areas.

**Action:** The PowerPoint presentation with links to the resources referenced will be made available to all SACREs. SACREs are encouraged to share this with teachers in their Local Authority.

#### **5. Updates on the Curriculum for Wales 2022**

PW gave an update on the developments following the consultation and feedback period which ended in July 2019. PW informed members that there will not be major changes from the draft to the final document. The Humanities Area of Learning and Experience is changing the least out of all the areas. The main changes will be around the 'achievement outcomes' which will become 'descriptions of learning'. The 'planning your curriculum' guidance will be slimmed down and will become a guide to 'designing your curriculum'.

The refined final version of the curriculum will be available in January 2020 and this will be implemented in schools and settings throughout Wales by September 2022.

LL stated that many people are not supportive of the new curriculum and that WG should be emphasising the moral role of RE. He suggested there will be a legal challenge to the new curriculum.

He referred to Gill's presentation in which she had referenced the Puerto Rican values placed on courtesy and he suggested that we live in an age of discourtesy and that the emphasis in the new curriculum should be on promoting values and morals in RE. He feels that the RE curriculum is too academic and not promoting values and moral education. He expressed concern that he felt there is no mention of the Christian traditions that exist in Wales.

PW expressed her wish to alleviate these concerns and stated that within the new curriculum, the Four Purposes, the What Matters statements, the Humanities AoLE and the Health and Well-being AoLE all address morals, values and ethics. She referred to the inclusion of the Welsh language concept of 'cynefin', meaning sense of place and that this is also being used

in the English language version of the curriculum as a way of promoting the importance of pupils' sense of place in the world.

RT referred to the What Matters statements and that in particular statements 5 and 6 specifically explore ethics and beliefs.

## 6. Update on RE Framework

PW advised members that the Framework will no longer be referred to as the Supporting Framework but rather simply the RE Framework. It is intended that it will be published in draft form by the end of January 2020 for consultation. The draft RE Framework will be published at the same time as the final new Curriculum for Wales is published.

A question was raised about whether the current consultation on changing the name of RE will affect the writing of the RE Framework.

PW confirmed that the outcome of the consultation relating to both the name change of RE and the right of withdrawal clause will have an impact on the RE Framework. Therefore, some sections of the Framework cannot currently be completed.

It is envisaged that the consultation period will commence as soon as the draft RE Framework is published. It was stressed by several members that there needs to be adequate time allowed by WG to receive feedback and make amendments as necessary before a final RE Framework is published. PL emphasised the need for WG to realise that SACREs need to meet within the consultation period as it is essential to obtain their feedback. PW reported that WG plan to send a letter to SACREs to this effect.

**Action:** It was agreed that WASACRE write to all SACREs to stress the importance of responding to the consultation on the draft RE Framework once published in January 2020. It is imperative that SACREs take this opportunity to fully consider the draft RE Framework and provide a detailed response to ensure that their views are communicated via the consultation and can thus be considered in producing a final version. Sharing your SACREs views at this stage is vital in the process of producing a document that SACREs will be willing to adopt or adapt to form their Agreed Syllabus. WASACRE recommends that an extraordinary SACRE meeting is convened by each LA in order to consider and respond to the RE Framework. This meeting would presumably take place in February 2020, depending on the time frame for the consultation.

A teacher representative explained that the spring term is the most difficult time for teachers to be out of schools to attend a SACRE meeting. EE agreed that teacher representation is important and sympathised with the difficulties in being released from school.

Members were reminded that the aim of WG is for Agreed Syllabus Conferences to agree to adopt or adapt the RE Framework and then recommend this to their LA for adoption as the Locally Agreed Syllabus.

In answer to questions, members were informed that the RE Framework will include a section on Post 16 RE even though this may not be compulsory at that stage if legislation is changed. The RE Framework will not include content but rather guidance for teachers on selecting content for their own curriculum development. The RE Framework will include a section on the

Four Purposes and how RE will support these. 'Worldviews' is included in the RE Framework as it is in the Humanities AoLE.

PW and LJ advised members that they spent two days working on 'concepts' last week which will form part of the RE Framework. They are committed to producing a document that is useful to SACREs and Agreed Syllabus Conferences and most importantly that it is an accessible, easy to use document for teachers, should it be adopted as the Agreed Syllabus.

Teachers will need to design their own curriculum based on the Agreed Syllabus.

It was noted that if a SACRE does not wish to adopt the RE Framework they will be at liberty to produce their own Agreed Syllabus. However, having had the opportunity to feedback on the RE Framework and suggest any amendments, it is hoped that all SACREs would be happy to adopt or adapt the final version of the RE Framework as the basis of their Agreed Syllabus.

MP asked whether the RE Framework will be completed by the date envisaged, given the amount of work that still needs to be done.

It was explained that there is a limited number of days left for PW and LJ to work on the document under their current procurement agreement and this is unlikely to be sufficient time to complete the document as they would wish.

EE stated that a vast amount of money has already been spent on the production of the RE Framework and that it is essential that adequate further funds are made available by WG to ensure that the document can be completed and edited as necessary following the consultation. He stressed that work on the document needs to be continued by those RE experts who have already been involved in the writing process, in order to ensure continuity until the document is ready to be published in its final form.

RS proposed that WASACRE writes to WG and the Minister regarding the concerns outlined and supported by WASACRE members.

**Action:** WASACRE to write to WG and the Minister regarding the need for additional funding to be allocated to allow the further procurement of the RE specialists who have currently been involved in the writing of the RE Framework. The letter to note that this is essential in terms of ensuring continuity in the production of the document. It is also imperative that SACREs have confidence in the RE Framework and if they are to consider adopting or adapting it as their Agreed Syllabus, they will need to be assured that the input from the procured RE experts was consistent throughout the process, including post consultation edits.

A member queried why the RE Framework had not been shared as yet in order to aid discussion. Members were informed that the ownership of the document is with WG and they have not given permission for it to be shared at this time.

## **7. Welsh Government consultation on proposals to ensure access to the full curriculum for all learners**

It was reported that the Executive had met to formulate a response to the consultation.

The response is attached as an appendix to these minutes.

EE invited responses from members on a few points.

In relation to the right of parents to withdraw their children from religious education, RT reminded members that Sally Holland, Children's Commissioner for Wales, had informed WASACRE that the child has a right to receive a full education.

In a show of hands from members, there was a clear consensus in agreement of the removal of the right to withdraw from religious education.

In relation to the proposed name change for religious education, the Chair asked for a 'straw poll' which resulted in votes as follows:

No name change: 7

Change to Religions and Worldviews: 0

Change to Religion and Worldviews: 6

It was highlighted that teachers are not familiar with the term worldview and this would be same issue in both the English language and the Welsh language.

PM suggested another name option could be 'Religion' as with History and Geography for example.

Other members suggested alternative names such as Religion, Values and Ethics or Religion and Philosophies.

LJ suggested that parents and children need to be assured of the true nature of religious education and the name of the subject is important in communicating this.

PW suggested that to add an 's' to religions as in the proposed 'Religions and Worldviews' significantly changes the nature of the name and does not reflect the current thinking about the nature of religious education. The term religion is a concept and fits in with the thinking behind the new curriculum. Thus, Religion and Worldviews is a more appropriate name.

RT explained that one organisation with which he is involved, feels that there is too much emphasis being given to the CoRE report for England. He is content with the term religious education and would prefer to keep this.

PW and LJ stressed that they feel the CoRE report is relevant to Wales even though the research was based in England only. EE reminded members that Wales had been asked if they wished to be involved from the outset and had declined.

## **8. Professional RE support for SACREs**

It was noted that Phil Lord is now acting as a professional consultant to Denbighshire and Conwy SACREs, having reduced his number of working days with GWE.

Central South Consortium have secured the services of Angela Hill, as a RE Today Services employee, to provide professional support to the five SACREs within the consortium.

Mary Parry has re-joined Ceredigion SACRE as a member.

LJ again highlighted the issue that some persons being deployed to support SACREs are not being given sufficient time to carry out the role effectively. PL reiterated this issue and that even

though time may be allocated to support the SACRE, this does not give additional time as necessary to support schools.

PW reported that a paper still needs to be presented to Kevin Palmer to illustrate the need for each LA to have RE expertise to effectively support schools.

## 9. Up-dates:

### REMW

Paul Morgan reported that REMW are proposing to re-create an organisation now to be called REW. They are carrying out discussions with various agencies in Wales who have an interest in the subject of RE and who might value a networking forum.

### REC

PW reported on the meeting held on 6<sup>th</sup> November 2019. Two new member organisations were accepted onto the board: Association of Teachers of Catholic RE and Ismaili Council for the UK.

PW gave a presentation on the new curriculum in Wales.

The REC is taking forward the recommendations of the commission that do not require legislative change.

She reported on the proposed research project into what is understood by the term 'Religion and Worldviews'. The REC is currently seeking funding for the project which they hope will culminate in a conference in June 2020.

### NAPfRE

LJ reported on a productive meeting and that much time was spent on looking at the current curriculum consultation in order to formulate a NAPfRE response.

LJ highlighted three items which NAPfRE would like WASACRE to consider –

- The number of students studying RE at ITE level at Trinity is now only 10. NAPfRE would like to propose that WASACRE write to WG to request that they offer bursaries for RE students to encourage recruitment.

**Action:** WASACRE agreed to write to WG in this respect.

- There is an issue of non-compliance of RE provision at KS4. Some schools have struggled to use the current RE GCSE specification in the limited time allocated for statutory RE. There seems to be a common trend for some schools to offer an alternative Equality and Diversity qualification instead of providing RE. NAPfRE suggests that WASACRE should remind schools of their statutory duty to provide RE and that these alternative qualifications do not meet the requirement to provide RE. A member suggested that the issue of non-compliance at Post 16 should also be included in the letter. Following debate on whether to include reference to Post-16 in the proposed letter, it was agreed that as schools are still obliged to work within the current legislation, they should be reminded that both KS4 and Post 16 provision is statutory.

**Action:** WASACRE agreed to write to Chairs of SACREs and Directors of Education in this respect as outlined above.

- WASACRE had agreed to fund training for professional advisers to SACREs and SACRE Clerks. NAPfRE would like to accept this offer and begin to plan the training programme. EE confirmed that this would be discussed at the next WASACRE Executive meeting.

## **AREIAC**

GV reported that the AREIAC 2020 conference: 'Deep Dive or Shallow Swim: From Syllabus to Classroom', will take place on 6<sup>th</sup> and 7<sup>th</sup> July 2020 at the Windmill Village Hotel, Coventry and WASACRE members are invited to attend.

Focusing on curriculum development at both a national and local school level, the conference is open to all those interested in supporting quality RE. Day 1 will focus on Agreed Syllabus development and aims to support advisers and consultants who might be working with SACREs as well as being valuable to Chairs of SACREs and members themselves. Day 2 will build on this theme, with a focus on moving into school-based curriculum development and planning. Ofsted's expectations in relation to a Deep Dive in RE will also be explored. This day will be valuable for all those who promote excellence in RE and teachers and others working directly with pupils are welcome.

Delegates can choose to attend both days or either one. The programme will flow from Monday to Tuesday but each day will also be valuable as a stand-alone event. Guest speakers so far, include, Paul Smalley, Kathryn Wright, Trevor Cooling, Paula Webber and Rudi Lockhart.

For full details and bookings can be made via the website or with Gill Vaisey conference organiser: [areiac.org.uk/public/conf20](http://areiac.org.uk/public/conf20) or [areiacconference@gmail.com](mailto:areiacconference@gmail.com)

## **10. Report from the executive Committee held on 30<sup>th</sup> September 2019**

EE gave a verbal report from the Executive meeting to briefly outline areas discussed.

**WG Matters:** Termly meetings have been resumed between WASACRE representatives and WG with John Pugsley as their representative.

WG has confirmed that following the publication of the new curriculum, they will reconsider the legislation around Collective Worship as a separate area.

All legislation and guidance around CW will be separate to RE.

**Professional Learning:** PW and LJ met with Kevin Palmer and Pauline Smith. They have agreed funding specifically for RE professional learning.

There is a strong will to provide support from within Wales and not from outside commercial organisations.

**Meetings with Qualifications Wales:** LJ, PW, EE, and RS met with representatives from QW - Philip Baker and Emer George. They are launching a consultation on all qualifications in Wales.

**SACRE Handbook:** EE has produced this document based on the current WASACRE Handbook and the NASACRE handbook. Once signed off it will be designed and produced as a PDF document that can be updated as necessary.

**WASACRE Website:** A sub-group of Executive members are pursuing the development of a new WASACRE website. Under correspondence relating to the website, the Exec agreed that the WASACRE website is not the platform for sharing published resources.

**GDPR:** EE is consulting with an expert in this area and will report back to the next Exec meeting on the requirements for WASACRE.

**Twitter and Social Media:** It was agreed that we need to raise the profile of WASACRE and should make better use of social media opportunities. GV has updated the WASACRE logo on the Twitter account.

**Managing WASACRE Meetings:** In order to ensure all agenda items are sufficiently covered in the time allocated for main meetings it was agreed:

there will only be an invitation to the Chair of SACRE or Director of the LA to give a very short welcome. We will not in future invite any items from schools etc. however, if a host authority wishes a school to have an input this will be before the meeting commences, so that the meeting may commence at the allotted time;

quiet reflection / thought for the day will continue but these will be kept short and succinct in view of the length of the business which needs to be covered;

questions to speakers need to be relevant to RE or CW only;

accuracy of minutes will be taken at the beginning of the agenda and matters arising at the end; and

the Chair of the meeting should be assertive as necessary in managing the relevance and length of discussions and input from members at the meetings.

## **11. The Effective SACRE**

Not covered.

## **12. Minutes of meeting held in Conwy on 28<sup>th</sup> June 2019**

The minutes were agreed as an accurate record of the meeting.

## **13. Matters arising**

None

## **14. Correspondence**

PW reported that she has received a number of letters from teachers enquiring about local loan resources. PW has referred them back to their local SACRE. This again highlights the issue of not having an adviser in each LA.

Anglesey SACRE had written to highlight the lack of Welsh medium teaching resources RS gave an outline of some of the issues around the lack of resources – including a delayed publication in Welsh of some of the WJEC materials. RS advised that there are no resources on Hinduism, for instance, even though she is teaching it in her school.

Books are produced by WJEC but more titles are available in English than in Welsh. A member noted that more Welsh language speakers for examination marking are needed.

RS offered to share with others any of her resources that she has available or translated. GH from Anglesey SACRE thanked RS for the offer to share resources.

GV informed members that the 'Brexit Through the Lens of Ruth' material that she referred to in her presentation is also available in Welsh and she will add the link to the PowerPoint presentation.

A letter from the Interfaith Network highlighted material available on their website. PW advised that this is not necessarily RE related but may be of interest to members.

## **15. Show and tell**

Gill Vaisey informed members that she is currently working with eight families to produce a series of books and online resources to support RE for 3 – 7 year olds. The 'Belonging and Believing: My Family' series, focusses on a five-year-old child within each family and portrays their everyday life and the ways in which their beliefs are expressed at home and in the community. Families reflecting Buddhism, Christianity, Hinduism, Sikhism, Judaism, the Bahá'í Faith, Islam and humanism are featured and, in some cases, reflect some lesser known traditions and expression of beliefs. GV expressed her gratitude to the families involved, most of whom live in Wales, and said she felt privileged to have been so welcomed into the lives of the families. She hopes the books and online resources will be available early in the summer term.

## **16. Any other business**

None

## **17. Date for next meeting:**

17<sup>th</sup> March 2020 – Merthyr Tydfill

EE gave thanks to all involved in the meeting with special thanks to:

Pupils and staff of Aberaeron Primary School Choir;

Dana Jones, Ceredigion SACRE Clerk;

Ceredigion County Council Translation Services; and

Cllr Catrin Miles, Cabinet Member, Learning Services, Lifelong Learning and Leisure



# Ensuring access to the full curriculum

## Consultation response form

Your name: The Revd. Canon Edward Evans

Organisation (if applicable): Executive Committee  
of WASACRE – Wales Association of Standing  
Advisory Councils on Religious Education

e-mail/telephone number:

[ejevans972@btinternet.com](mailto:ejevans972@btinternet.com)

01656 655511 / 07968 044583

Your address: 15 St Andrews Road, Bridgend,  
CF31 1RX

Atebwyd erbyn **28 November 2019**

**Question 1** – What implications would there be for learners, parents/carers and schools if all learners were required to receive RE and/or RSE lessons in the new curriculum?

Please use the space below for your comments:

**Addysg Cydberthynas a Rhywioldeb - ni fydd CCYSAGauC yn gwneud sylwadau ar hyn gan nad yw o fewn ein cylch gwaith.**

### **ADDYSG GREFYDDOL**

**Cyfarfu CCYSAGauC ar 21 Tachwedd 2019. Trafodwyd ymgynghoriad Llywodraeth Cymru yn fanwl. Cytunwyd fod CCYSAGauC yn cefnogi'n llwyr farn ei Phwyllgor Gwaith, a oedd wedi cyfarfod yn flaenorol, ynghylch cynnig Llywodraeth Cymru i gael gwared ar yr hawl i dynnu plant o AG.**

**Mae CCYSAGauC yn siomedig fod y drafodaeth ar AG ac Addysg Cydberthynas a Rhywioldeb yn cael eu trin yn yr un ymgynghoriad pan mae'r materion sy'n ymwneud â nhw yn rhai cymhleth a gwahanol. Gofynnodd CCYSAGauC, ynghyd â sawl mudiad pwysig arall a'r CYSAGau, yn ystod yr adborth i'r Papur Gwyn, am gael cynnal yr ymgynghoriadau ar AG ac ACRh ar wahân.**

**Mewn egwyddor, mae Pwyllgor Gwaith CCYSAGauC yn cytuno y byddai'n ddelfrydol cael gwared ar yr hawl i dynnu'n ôl pan mae addysgu AG yn wrthrychol, beirniadol ac amblwyfol. Mae goblygiadau sylweddol i ddysgwyr, rhieni/gofalwyr ac ysgolion pe bai hawl rhieni i dynnu eu plant o AG yn cael ei ddiddymu gyda chyflwyno'r cwricwlwm newydd. Fel dywedodd aelodau Pwyllgor Gwaith CCYSAGauC, pe na fu erioed hawl i dynnu'n ôl, yna byddai'n ymddangos yn wiriondeb llwyr ei gyflwyno nawr. Ac os felly, a yw'r gyfraith yn dal i ateb y diben?**

**Mae Pwyllgor Gwaith CCYSAGauC yn deall mai bwriad Llywodraeth Cymru yw cynnwys pob dysgwr mewn AG. Mae aelodau'r Pwyllgor yn cytuno â Llywodraeth Cymru fod dysgwyr yn llai tebygol o gael addysg foesegol a chyflawni'r Pedwar Diben heb AG. Byddai ysgolion yn colli llawer o gyfleoedd i alluogi dysgwyr i gyflawni'r Pedwar Diben pe bai dysgwyr yn cael eu tynnu'n ôl o'r pwnc.**

Yn wir, byddai'n anodd iawn mewn cwricwlwm rhyngddisgyblaethol tynnu dysgwyr yn ôl o AG. Os yw'r hawl yn cael i gadw, yna byddai angen i AG fod yn weladwy. Er enghraifft, pe baech yn astudio'r Diwygiad Protestannaidd mewn hanes ac AG, o ba rannau y byddech chi'n tynnu'r dysgwyr yn ôl? Mae aelodau Pwyllgor Gwaith CCYSAGauC yn cytuno fod anghysondeb yn y ffaith y gallwch dynnu dysgwyr o bwnc academaidd fel AG a ddim o bwnc academaidd arall lle y gall y dysgwyr fod yn edrych ar yr un testun. Rydym yn deall hefyd y dylai dysgwyr gael mynediad i'r cwricwlwm llawn.

Drwy gael gwared ar hawl rhieni i dynnu eu plant yn ôl, mae'n wir nad yw hyn mwyach yn fater ysgol ond yn fater i LIC. Byddai ar ysgolion angen arweiniad ar ddelio â rhieni a gafodd yr hawl hon yn flaenorol. Gallai LIC gael ei herio yn y gyfraith hefyd os na fernir fod cyflwyno addysg mewn ysgolion yn wrthrychol, beirniadol ac amlblwyfol. Yn gyfreithiol, mae'n rhaid i AG fod yn wrthrychol, beirniadol ac amlblwyfol mewn ymarfer yn ogystal â mewn deddfwriaeth er mwyn osgoi heriau cyfreithiol. Mae angen trefn gwyno glir i rieni ei dilyn os nad yw AG dda yn cael ei dysgu.

Hoffai aelodau Pwyllgor Gwaith CCYSAGauC weld gwaredu'r hawl i rieni dynnu eu plant yn ôl yn rhannol o AG gan fod yr hawl hon wedi cael ei defnyddio weithiau am resymau o ragfarn.

Wrth dynnu hawl rhieni, mae rhai pobl yn dadlau y byddai Llywodraeth Cymru yn tynnu cyfrifoldeb eithaf rhieni i addysgu eu plant. Byddai goblygiadau hyn yn ddifrifol i rai rhieni. Mae posibilrwydd y byddai nifer mwy o rieni yn dewis addysgu eu plant yn y cartref o ganlyniad. Gallai LIC gyfyngu ar oblygiadau hyn drwy drafodaeth gyhoeddus, canllawiau i bob rhanddeiliad, dysgu proffesiynol i bawb sydd â rhan mewn addysgu plant – Penaethiaid, Uwch Dîm Rheoli, ymarferwyr, llywodraethwyr, CYSAGau, swyddogion Awdurdodau Lleol, ayb., a chanllawiau ar bolisiau ysgol am AG. Dylai ysgolion roi eu polisi AG yn eu prospectws ac ar eu gwefan.

Parthed: Adran 375(3) o Ddeddf Addysg 1996 sy'n darparu y dylai pob maes llafur cytûn adlewyrchu'r ffaith fod traddodiadau crefyddol ym Mhrydain yn Gristnogol gan mwyaf tra'n cymryd i ystyriaeth ddysgeidiaeth ac arferion y prif draddodiadau crefyddol eraill a gynrychiolir ym Mhrydain. – Nid yw'n amlwg i aelodau'r Pwyllgor ai bwriad Llywodraeth Cymru yw cadw Adran 375 (3) o fewn y ddeddfwriaeth. Os cedwir hyn yn y gyfraith a bod AG yn aros yn 'Gristnogol gan mwyaf' sut all hi hefyd fod yn wrthrychol, beirniadol ac amlblwyfol a sut, felly allwch chi gael gwared ar yr hawl i dynnu'n ôl? Y perygl yma yw y bydd y ddeddfwriaeth yn gwrth-ddweud ei hun. Fodd bynnag, nid yw LIC wedi ymgynghori'n agored ar yr agwedd hon o'r ddeddfwriaeth er mwyn rhoi llais i'r cyhoedd ar a ddylid cadw neu dynnu Adran 375(3). Ar ben hynny, mae angen gwneud y ddeddfwriaeth yn addas i'r dyfodol. Ar hyn o bryd mae'r TGAU yn 50% Cristnogol er enghraifft, ond, pe bai'r ffigyrau'n parhau i fynd i lawr, yna gall y datganiad 'yn Gristnogol gan mwyaf' beidio â bod yn gywir mwyach. Dylid ystyried hefyd yr iaith sydd o amgylch y term 'y prif draddodiadau crefyddol a gynrychiolir ym Mhrydain' – a fydd hyn yn dal i fod yn briodol i'r cwricwlwm newydd? Beth a olygwn gan amlblwyfol yn y cwricwlwm newydd? Gall cwestiynau fel Pa grefyddau ddylai gael eu hastudio gael eu tybio a'u casglu. Mae aelodau Pwyllgor Gwaith CCYSAGauC yn awgrymu nad yw'r iaith hon yn gynhwysol ac na fyddai'n arwain at AG wrthrychol, feirniadol ac amlblwyfol. Os felly mae gan hyn oblygiadau ar gael gwared ar hawl rhieni i dynnu eu plant yn ôl o AG.

Mae angen cael sgwrs ystyrion gyda rhieni i lansio'r hawl hwn i dynnu'n ôl ac i gynnal y ddealltwriaeth flwyddyn ar ôl blwyddyn. Dylai fod hyfforddiant i benaethiaid i'w galluogi i ddelio â hyn. Dylai CYSAGauC fod yn gallu cynghori ar hyn a dylent ymgysylltu â'u cymunedau. Yr unig ffordd y gallai hyn ddigwydd yw trwy gael ymgynghorwyr proffesiynol i GYSAGauC o fewn awdurdodau lleol.

Mae'r problemau o ran hawl rhieni i dynnu plant o AG yn wahanol iawn mewn ysgolion Ffydd i'r rhai mewn ysgolion cymunedol. Mae hyn yn ei gwneud yn anodd

tynnu'r hawl i dynnu'n ôl yn llwyr. Dylai'r cwricwlwm newydd fod yn gynhwysol a dylai meysydd llafur ysgolion Ffydd roi 'sylw dyledus' i Faes Dysgu a Phrofiad y Dyniaethau. Fodd bynnag, bydd AG yn dal i gael ei dysgu mewn ffordd enwadol. Gan fod llawer o ysgolion Ffydd yn cael eu cyllido gan y wladwriaeth ac felly, y trethdalwr sy'n talu amdanynt, mae gan unrhyw un hawl i anfon eu plentyn yno p'un ai eu bod yn dilyn y ffydd arbennig honno ai peidio. Felly, mae llawer o blant yn eu cael eu hunain mewn ysgolion Ffydd am nifer o resymau, e.e. dyma'r ysgol agosaf yn ddaearyddol, am resymau cymdeithasol, ayb. Mae'n iawn, felly, fod rhieni'r plant hyn yn cadw'r hawl i dynnu eu plant yn ôl o AG enwadol, AG nad yw'n wrthrychol, beirniadol ac amblwyfol, yn eu barn nhw. Dylai fod cydraddoldeb o dan y gyfraith i grefyddau ac i ddysgwyr y dylid ystyried eu barn bersonol beth bynnag fo'u crefydd neu gred. Os yw'r hawl i dynnu'n ôl yn cael ei diddymu, bydd adwaith gan bobl oherwydd camddealltwriaeth yn y gymdeithas ynglŷn â beth yw AG. Gallai hyn gael goblygiadau i deuluoedd, e.e. nifer o deuluoedd Tystion Jehofa.

**20. Goblygiad** – Mae gan Gymru gwricwlwm cenedlaethol gorfodol a maes llafur y cytunwyd arno'n lleol. Mae Llywodraeth Cymru wedi mynd i'r afael â'r tyniant posibl hwn yn y Papur Gwyn drwy gynnig fod Cynadleddau Maes Llafur Cytûn yn rhoi sylw dyledus i Faes Dysgu a Phrofiad y Dyniaethau. Fodd bynnag, pe bai CYSAG yn penderfynu peidio â mabwysiadu neu addasu'r Fframwaith AG fel y Maes Llafur Cytûn, a fyddai modd cael gwared ar yr hawl i dynnu'n ôl? Sut byddai LIC yn sicrhau fod rhieni'n gwybod sut byddai'r Cwricwlwm AG yn edrych o dan yr amgylchiadau hynny? Mae'r Pwyllgor Gwaith yn awgrymu y byddai'n bwysicach cael gwared ar gymal Adran 365(3) er mwyn sicrhau fod Meysydd Llafur Cytûn yn wrthrychol, beirniadol ac amblwyfol. Dyma reswm ychwanegol pam fod angen cefnogaeth ymgynghorol broffesiynol i Feysydd Llafur Cytûn, ac er mwyn bod yn atebol, ni ddylai'r gefnogaeth hon gael ei phrynu i mewn gan gwmnïau/cyrff allanol gan ALLau neu gonsortia rhanbarthol. Mae Pwyllgor Gwaith CCYSAGauC yn llwyr gefnogi pennu AG yn lleol. Mae hyn yn unol ag egwyddorion sybsidiaredd. Mae CYSAGauC yn cymryd eu rôl a'u cyfrifoldebau o ddifrif. Oni bo AG yn cael ei werthfawrogi a'i gefnogi gan ALLau a'r Consortia, yna mae egwyddor sybsidiaredd ei hun yn rhwystr i gael gwared ar yr hawl i dynnu'n ôl.

Ar hyn o bryd mae'r hawl i dynnu'n ôl hefyd yn cynnwys hawl yr athro i dynnu'n ôl o ddysgu AG. Nid yw Llywodraeth Cymru wedi mynd i'r afael â hyn yn yr ymgynghoriad er bod CCYSAGauC a chyrrff eraill wedi tynnu sylw at hyn yn eu hymatebion i'r ymgynghoriad ar y Papur Gwyn. A yw Llywodraeth Cymru yn bwriadu ymgynghori ar y mater hwn? A yw LIC yn bwriadu tynnu'r hawl hwn oddi wrth athrawon? Mae hyn yn bwysig iawn yn y cwricwlwm newydd gan ei bod yn bosibl iawn y bydd AG yn cael ei dysgu gan fwy o athrawon heb fod yn arbenigwyr mewn Cwricwlwm Dyniaethau. Gall rhai athrawon deimlo fod dysgu AG yn gwrthdaro â'u ffydd, cred neu fydolwg personol. Ac, os cedwir y ddeddfwriaeth hon, yna gallai fod yn fwy anodd cael gwared ar hawl rheini i dynnu eu plant yn ôl.

**Question 2** – What support, information and guidance would be needed if this approach was adopted?

Please use the space below for your comments:

Mae aelodau Pwyllgor Gwaith CCYSAGauC yn teimlo y dylid ei gwneud yn hollol glir fod y cynnig i gael gwared ar hawl rhieni i dynnu eu plant yn ôl yn ymwneud ag AG ac nid o Addoli ar y Cyd.

Mae camddealltwriaeth ymhlith y cyhoedd ac mewn rhai ysgolion ynghylch natur AG ac mae angen sgwrs gyhoeddus fel bod rhieni'n gwybod mwy am pam y tynnwyd yr hawl hwn i ffwrdd ac am natur AG yn y cwricwlwm newydd. Mae'n bosibl iawn y bydd gwrthwynebiadau fod dysgwyr yn gorfod cymryd ddiwedd yr wythnos i ddiarffwrddau, rhai gweithgareddau,

e.e. mae rhai rhieni'n poeni am eu plant yn cymryd rhan mewn myfyrdod, neu ioga, neu brosiectau Celfyddydau Mynegiannol sydd â thema grefyddol. Mae angen mynediad at ganllawiau, dysgu proffesiynol a chymorth ymgynghorol fel y gall penaethiaid reoli sefyllfaoedd fel hyn yn y ffordd orau p'un ai bod yr hawl i dynnu'n ôl yn cael ei gadw neu ei dynnu.

Os penderfynir cael gwared ar yr hawl i dynnu'n ôl i bob dysgwr o fis Medi 2022 mae angen arweiniad i ysgolion a phenaethiaid ar y ffordd orau o reoli ail-integreiddio disgyblion sydd ar hyn o bryd yn cael eu tynnu'n ôl. Pa ddull bynnag a gymerir, bydd angen cymorth i benaethiaid o ran canllawiau ymarferol gan LIC ar gyfer delio â'r trawsnewid. Yn ychwanegol, mae'n bosibl y bydd gan rieni yn y dyfodol bryderon am AG neu am yr hyn mae eu plant yn cael ei ddysgu mewn AG. Mae rhannu gwybodaeth gyda rhieni am yr hyn sy'n cael ei ddysgu yn hanfodol, yn enwedig gan fod y cwricwlwm hwn yn seiliedig ar egwyddor sybsidiaredd. Mae rheswm arall pam fod arweiniad a chynghor yn hanfodol. Gall fod angen cryfhau rôl y CYSAG lleol. Mae'r diffyg gwasanaethau cynghori i AG a ChYSAGau yn broblem o ystyried y sensitifrwydd y mae'n rhaid i'r pwnc ddelio ag ef a'r angen pendant am Ddysgu Proffesiynol da ar gyfer AG. Os na fydd hawl i dynnu'n ôl, mae'n rhaid i LIC gael ei gweld yn gwneud popeth o fewn ei gallu i osgoi ymglyfreithiad ac mae angen amddiffyn ymarferwyr drwy roi hyfforddiant arbenigol pwnc benodol iddyn nhw fel eu bod yn hyderus i gyflwyno AG wrthrychol, feirniadol ac amlblwyfol. Ni ddylai ymarferwyr fod yn byw mewn ofn gwneud camgymeriadau wrth gyflwyno'r pwnc.

**Question 3** – Our proposal is that parents/carers should not be able to prevent their child from having RE or RSE lessons. This will be rolled out from September 2022, for all primary age learners and learners in Year 7 in secondary school (with additional year groups being added each year).

Should the ability of parents/carers to prevent their child from receiving RE and RSE lessons also be stopped under the old curriculum from September 2022? (This would only have implications for learners in Years 8–11 in 2022, Years 9–11 in 2023, and so on.)

Yes	<input checked="" type="checkbox"/>	No	<input type="checkbox"/>	Not sure	<input type="checkbox"/>
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Why do you think that?

Os yw Llywodraeth Cymru'n dadlau fod peidio â chaniatáu mynediad llawn i bob dysgwr i gwricwlwm eang a chytbwys yn fater cydraddoldeb, yna mae'n ymddangos yn rhesymegol y dylai pob dysgwr gael cydraddoldeb yr un pryd. Yn gyfreithiol, dylai'r cwricwlwm AG presennol hefyd fod yn wrthrychol, beirniadol ac amlblwyfol. Mae'n gwneud synnwyr felly y dylai cydraddoldeb fod yn weithredol o fewn y cwricwlwm presennol a'r un newydd. Gallai cael gwared yn raddol ar yr hawl i dynnu'n ôl danseilio'r meddylfryd y tu ôl i'r newidiadau arfaethedig i ddeddfwriaeth gan y byddai hyn yn gwahaniaethu yn erbyn dysgwyr ym mlynnyddoedd 8-11 na fyddai'n cael mynediad at y cwricwlwm llawn.

Ar y llaw arall, byddai cael gwared yn raddol yn ei gwneud yn llai heriol i benaethiaid. Ni fyddai angen iddyn nhw gael y sgwrs hon, a'r gwrthdaro posibl, gyda rhieni'r plant hynny sydd ar hyn o bryd yn cael eu tynnu'n ôl o AG am ail-integreiddio. Pa bynnag lwybr y mae LIC yn dymuno'i gymryd, mae angen cynllun gweithredu eglur wrth roi'r cwricwlwm newydd ar waith a thu hwnt. I rieni, mae angen trafodaeth gydag ysgolion, gweithdrefnau cwyno, ayb. Mae angen cael dogfen/polisi yn barod a hyfforddiant ymlaen llaw yn gosod allan canllawiau clir. Mae angen hefyd cael disgrifiad clir o'r hyn sy'n cael ei ddysgu a pham mae'n cael ei ddysgu fel ei bod yn amlwg nad oes angen tynnu'n ôl o AG. Mae'n bosibl y gallai ymgynghorwyr CYSAG, CCYSAGauC a PYCAG helpu Llywodraeth Cymru i baratoi'r canllawiau angenrheidiol.

**Question 4** – What is an appropriate name for ‘religious education’, to accurately reflect the broader scope proposed in for the new curriculum?

No change	<input type="checkbox"/>	Religion, values and ethics	<input type="checkbox"/>	Religions and worldviews	<input type="checkbox"/>	Other (please specify)	<input checked="" type="checkbox"/>
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Other (please specify): **RELIGION AND WORLDVIEWS**

Reasons for your choice:

Mae Pwyllgor Gwaith CCYSAGauC yn cytuno, os yw Addysg Grefyddol yn newid ei enw, yna dylai fod yn **CREFYDD A BYDOLYDON** fel yr amlinellwyd yn Adroddiad Terfynol y Comisiwn ar Addysg Grefyddol yn Lloegr, lle mae'r enw'n ymddangos gyntaf. Bu comisiynwyr y ddogfen hon, yn ysgolheigion blaenllaw ac arbenigwyr ym maes Addysg Grefyddol, ym meddwl yn hir ac yn galed cyn argymhell yr enw hwn. Mae CCYSAGauC yn gwerthfawrogi'n llwyr y bwriadau da y tu ôl i gynnig LIC i newid enw'r pwnc. Serch hynny, mae gan aelodau Pwyllgor Gwaith CCYSAGauC bryderon mawr am yr enw y mae LIC yn ei ffafrio. Mae ychwanegu 'au' yn newid natur yr enw yn sylweddol ac nid yw'n adlewyrchu natur y pwnc yn foddhaol, yn enwedig fel y'i bwriadwyd o fewn y cwricwlwm newydd. Mae'r term Crefyddau yn awgrymu cynnwys a byddai'n arwain at y cwestiwn: Pa grefyddau ddylem ni eu hastudio? Mae potensial i fod yn rhanedig yma felly. Nid yw chwaith yn unol â dull gwrthrychol, beirniadol ac amblwyfol o gyflwyno AG.

Mae'r term Crefydd yn gysyniad lefel uchel, trosfwaol a byddai'n cyd-fynd yn well â'r Cwricwlwm i Gymru 2022 sy'n cael ei yrru gan gysyniadau. Mae angen i ddysgwyr ddeall categori cysyniadol 'crefydd' yn ogystal â chysyniadau eraill fel 'seciwlaeredd', 'seciwlaeriaeth' ac 'ysbrydolrwydd'. Bydd deall tarddiadau a defnyddiau'r cysyniad 'crefydd' yn help i oleuo trafodaethau yn yr astudiaeth o grefydd. Bydd yn galluogi'r dysgwyr i adeiladau dealltwriaeth gymesur o grefydd fel grym sy'n ffurfio cymdeithas. Mae AG yn faes astudiaeth amlddisgyblaethol ac mae'n hanfodol fod yr enw newydd yn adlewyrchu hyn. Yn ein barn ni, dim ond yr enw Crefydd a Bydolygon sy'n gwneud hyn. Mae'n parhau i ganiatáu astudiaeth o gysyniad am grefydd fel y mae'n cael ei archwilio ar hyn o bryd yn athroniaeth crefydd, cymdeithaseg crefydd, crefydd a moeseg, seicoleg crefydd, crefydd a gwleidyddiaeth, crefydd a'r wladwriaeth, ac yn y blaen.

Mae'n bwysig cynnwys y term Bydolwg yn yr enw gan mai bydolwg yw ffordd rhywun o ddeall, profi ac ymgysylltu â'r byd. Mae hyn yn cynnwys sut mae rhywun yn deall natur realiti a'u lle nhw eu hunain yn y byd. Mae bydolwg rhywun yn debyg o ddylanwadu a chael ei ddylanwadu gan eu credoau, gwerthoedd, ymddygiadau, profiadau, hunaniaethau ac ymrwymadau. Wrth archwilio bydolygon byddai dysgwyr yn archwilio eu bydolygon eu hunain ac eraill yn ogystal â'r bydolygon sefydliadol ar rennir gan grwpiau, mudiadau neu sefydliadau. Mae'r rhain yn cynnwys bydolygon crefyddol ac anghrefyddol. Mae iaith bydolygon yn ein helpu i symud i ffwrdd o wahaniad rhwng y crefyddol a'r digrefydd. Mae'n cydnabod fod bydolygon anghrefyddol yn tynnu ar etifeddiaeth rhai crefyddol, ac fel arall. Bydd deall bydolygon fel hyn yn galluogi dysgwyr i ymgysylltu â'r gymdeithas amblwyfol yr ydym yn byw ynddi a'i gwerthfawrogi. Mae CCYSAGauC yn awgrymu mai'r enw **CREFYDD A BYDOLYDON** sy'n disgrifio orau natur AG yn y cwricwlwm newydd.

Barn Pwyllgor Gwaith CCYSAGauC yw bod yr enw Crefydd, Gwerthoedd a Moeseg a awgrymwyd yn anfoddhaol, gan nad yw'n caniatáu ar gyfer astudio bydolygon personol a sefydliadol. Ar ben hynny, mae gwerthoedd a moeseg yn gyfrifoldeb ar bob pwnc a phob ymarferydd i alluogi dysgwyr i weithio tuag at y Pedwar Diben. Nid cyfrifoldeb yr athro AG yn unig yw datblygu gwerthoedd a moeseg.

**23. Un gair ac nid dau yw Bydolygon, neu air â chysylltnod fel mae'n ymddangos weithiau yn y ddogfen ymgynghori. Mae'n hollbwysig fod hyn yn gyson yn holl ddogfennau LIC yn cynnwys Maes Dysgu a Phrofiad y Dyniaethau lle mae'n ymddangos fel dau air.**

**Mae'r cyfieithiad Cymraeg 'Crefyddau a Bydolygon' yn codi problemau gan nad yw'r ystyr yn adlewyrchu ystyr 'Worldviews' yn Saesneg. Mae'n awgrymu golygfa naturiol yn fwy na barn a safbwyntiau fel y bwriedir yn y defnydd Saesneg o'r term Worldviews. Hefyd, nid yw'r term 'bydolygon' erioed wedi cael ei ddefnyddio mewn Addysg Grefyddol mewn ysgolion cyfrwng Cymraeg. Enw mwy addas fyddai 'Crefydd a safbwyntiau byd eang' a fyddai'n adlewyrchu dealltwriaeth o'r enw Saesneg yn well.**

**Cyfarfu CCYSAGauC ar 21 Tachwedd 2019 lle trafodwyd ymgynghoriad Llywodraeth Cymru yn faith. Roedd barn y cynrychiolwyr CYSAG oedd yn bresennol yn y cyfarfod yn rhanedig. Roedd hanner yn ffafrio cadw'r enw presennol Addysg Grefyddol a byddai hanner yn hoffi gweld newid yr enw i CREFYDD A BYDOLYGN. Cynigiwyd enwau eraill i'r pwnc ond ni chawsant gymaint o gefnogaeth. Hoffai cyfarfod y Gymdeithas dynnu sylw at yr anawsterau wrth gyfieithu'r term Worldviews i'r Gymraeg fel y nodwyd uchod. Hoffent hefyd dynnu sylw at yr anhawster mewn cyfieithu terminoleg arall sy'n benodol i'r pwnc ynghyd â geiriau sy'n effeithio ar natur AG yn cynnwys y term 'amblwyfol'. Awgrymwyd y dylai arbenigwr AG Cymraeg ei iaith gymryd rhan mewn golygu Fframawith AG a MDaPh y Dyniaethau.**

**Question 5** – We would like to know your views on the effects that not including a right to withdraw in the new curriculum would have on the Welsh language, specifically on:

- i) opportunities for people to use Welsh
- ii) treating the Welsh language no less favourably than the English language.

What effects do you think there would be? How could positive effects be increased, or negative effects be mitigated?

#### **Supporting comments**

**Ni ddylai fod unrhyw effeithiau negyddol ar yr iaith Gymraeg pe bai'r cynnig hwn yn cael ei weithredu.**

**Question 6** – Please also explain how you believe the proposed plan could be formulated or changed so as to have:

- i) positive effects or increased positive effects on opportunities for people to use the Welsh language and on treating the Welsh language no less favourably than the English language
- ii) no adverse effects on opportunities for people to use the Welsh language and on treating the Welsh language no less favourably than the English language.

#### **Supporting comments**

**Ceir llawer o gyfleoedd cadarnhaol i ddatblygu'r iaith Gymraeg mewn Addysg Grefyddol.**

**Dylid cael cydraddoldeb i AG a Chymraeg fel pynciau statudol ar y cwricwlwm. Cadarnhawyd hyn yn ystod y cyfarfodydd Cynllunio'r Dyniaethau a gynhaliwyd rhwng Llywodraeth Cymru a CCYSAGauC yn ystod sesiynau datblygu'r cwricwlwm. Sut bydd**

LIC yn sicrhau cydraddoldeb? Yn yr un ffordd na ddylai'r cynigion newydd gael effaith negyddol ar yr iaith Gymraeg, ni ddylent chwaith gael effaith negyddol ar AG.

**Question 7** – We have asked a number of specific questions. If you have any related issues which we have not specifically addressed, please use this space to report them.

Mae aelodau Pwyllgor Gwaith CCYSAGauC yn gwerthfawrogi'r gefnogaeth a roddwyd gan Lywodraeth Cymru i GYSAGau ac AG yn ystod y cyfnod cynllunio'r cwricwlwm. Mae CCYSAGauC yn cydnabod fod llawer iawn o gydweithio wedi digwydd ac yn gwerthfawrogi'r cyfle a gafodd i gymryd rhan yn yr ymgynghoriadau niferus a gynhaliwyd.

Mae'r Pwyllgor Gwaith yn cytuno gyda'r Gweinidog y dylai pob dysgwr gael cwricwlwm eang a chytbwys. Hoffem dynnu sylw at y ffaith fod rhagair y Gweinidog yn cyfeirio ar 'fframwaith' ac nid 'fframweithiau' i AG ac Addysg Cyberthynas a Rhywioldeb. Yn ein tyb ni, mae'n ddryslyd cyfeirio at un fframwaith ar gyfer y ddau bwnc.

Dymunwn wneud y pwyntiau ychwanegol canlynol mewn cysylltiad â'r cynnig:

19. Rydym yn cytuno fod gan AG le canolog mewn gwireddu'r Pedwar Diben ac yn awgrymu fod angen addysgu proffesiynol er mwyn sicrhau fod AG o ansawdd uchel yn cael ei chynnwys yn y Cwricwlwm. Awgrymwn y bydd angen cymorth ar ysgolion i archwilio sut mae AG yn cymryd ei lle yn y cwricwlwm Dyniaethau, gan ei bod yn eistedd y tu allan i'r cwricwlwm ar hyn o bryd. Os yw pob dysgwr yn mynd i gyflawni'r Pedwar Diben mae hyn yn hanfodol, gan ei fod yn wasanaeth cynghorol arbenigol.

Awgrymwn fod Llywodraeth Cymru yn ehangu a chryfhau rôl CYSAG gan mai swyddogaeth CYSAG yw cynghori'r ALI a'i ysgolion wrth ddelio â chwynion a'r trefniadau ynghlwm â nhw. Mae Pwyllgor Gwaith CCYSAGauC yn daer eisiau tynnu sylw mai dyma rôl CYSAG ac os yw Estyn a'r consortia rhanbarthol i gael rôl yn y dyfodol, yna mae angen cael trafodaeth a chytundeb am weledigaeth gyffredin o sut bydd hyn yn edrych mewn ymarfer er mwyn osgoi dryswch.

22. Mae'n bwysig fod geiriad y frawddeg hon yn stopio ar ôl 'mae AG yn ystyried bydolygon anghrefyddol'. Yn sicr ni ddylai ddatgan 'sy'n ddigon tebyg i grefyddau (er enghraifft, dyneiddiaeth)' gan y gallai hyn awgrymu i ymarferwyr eu bod yn cael eu gwahardd rhag archwilio a thrafod cysyniadau fel seciwlaeriaeth ac anffyddiaeth, ayb. Mewn cymdeithas amrywiol mae'n hollbwysig fod pob cred/bydolwg yn agored i'w trafod. Mae hyn yn ailadrodd yr un pwynt a wnaethom mewn ymateb i'r Papur Gwyn. Byddai aelodau Pwyllgor Gwaith CCYASGau yn hapus i drafod hyn gyda LIC.

23. Un gair yw Bydolygon ac nid dau, neu air â chysylltnod fel sy'n digwydd weithiau yn y ddogfen ymgynghori. Mae'n hollbwysig fod hyn yn gyson ym mhob un o ddogfennau LIC yn cynnwys MDaPh y Dyniaethau lle mae'n ymddangos fel dau air.

31 - Mae Pwyllgor Gwaith CCYSAGauC yn cytuno y byddai cael gwared ar hawl rhieni i dynnu eu plant yn ôl o AG yn cefnogi'r agwedd ryngddisgyblaethol yn y cwricwlwm newydd.

**Cynigion**

33. Sut bydd ymarferwyr yn sicrhau priodoldeb datblygiadol? Mae angen gwasanaeth cynghori ar y pwnc a Dysgu Proffesiynol i gefnogi athrawon ac ymarferwyr. Er enghraifft, ar hyn o bryd mae rhywfaint o gynnwys TGAU AG yn cael ei ddysgu ym mlynnyddoedd 8 a 9 ac mae weithiau'n amhriodol. Mae hyn yn digwydd oherwydd bod mesurau perfformiad yn annog ysgolion i ddysgu cyrsiau yn gynt ac yn gynt. Nid yw hyn yn addas yn ddatblygiadol o gwbl a dylid ei osgoi ar bob cyfrif yn y cwricwlwm newydd. Dylai iechyd a lles dysgwyr gael blaenoriaeth dros fesurau perfformiad neu unrhyw reswm arall pam mae'r addysgu datblygiadol amhriodol hyn yn digwydd. Gallai gwasanaeth cynghori sy'n gysylltiedig â CHYSAGau a'r consortia rhanbarthol sicrhau hyn.

38. Gan fod yr hawl i dynnu'n ôl yn fater llywodraeth, byddai unrhyw ganllawiau a Dysgu Proffesiynol a gefnogir gan LIC yn cynnig cysondeb, difrifoldeb a chymorth i benaethiaid. Dylai rôl CYSAGau gael ei chryfhau i helpu LIC i fonitro AG.

39. Mae CCYSAGauC yn cytuno ag awgrymiadau LIC ar y pwynt hwn. Sut ydym ni'n mynd i sicrhau darpariaeth AG o safon uchel sydd yn briodol i ddatblygiad? Mae AG yn cael ei phennu'n lleol a dylai rôl CYSAGau gael ei chryfhau i gyflawni Dysgu Proffesiynol effeithiol.

40. Cytunwn nad yw'r hawl i dynnu'n ôl yn fecanwaith priodol i ddelio ag AG o safon isel a bod dulliau mwy addas i sicrhau hyn. Cytunwn y byddai angen Dysgu Proffesiynol. Fodd bynnag, mae yna fwch mewn arbenigedd o fewn y consortia rhanbarthol ac anghysondeb mewn diwylliant rhwng consortia. Mae rhai consortia yn gefnogol iawn i AG ac yn gwneud newidiadau i ffyrdd o weithio i sicrhau fod yr ysgolion yn eu rhanbarth yn gallu cyrchu cefnogaeth ymgynghorol drwy'r consortia ac nid drwy'r ALI yn unig. Serch hynny, mae rhai o'r consortia yn meddwl fod y cyfrifoldeb dros AG yn gorwedd yn llwyr gyda'r Awdurdod Lleol. Barn Pwyllgor Gwaith CCYSAGauC yw y dylai'r rhanddeiliaid i gyd weithio gyda'i gilydd i sicrhau fod AG o ansawdd uchel yn digwydd mewn ysgolion drwy Gymru. Fodd bynnag, os bydd rhan gan y consortia i chwarae yn y dyfodol, yna ni ddylid tansilio rôl CYSAGau. Mae angen datblygu proses gyson yn genedlaethol lle gall ALIau, CYSAGau a'r consortia weithio gyda'i gilydd. Ar hyn o bryd nid yw rhai consortia yn cyfathrebu â CHYSAGau na'n gofyn am gyngor CCYSAGauC e.e. gofyn am gyngor ynglŷn â phenodi cymorth ymgynghorol proffesiynol i GYSAGau. Yn bryderus iawn, mae Cymru wedi gweld dirywiad cyflym mewn arbenigedd ymgynghorol AG yn y blynyddoedd diwethaf oherwydd y diffyg cyfathrebu hwn.

41. Par "byddai'r sylw ar addysgu a dysgu sy'n ddatblygiadol addas a diwylliannol sensitif; a'r pwyslais ar ymgysylltu â chymunedau a chydabod ac ymateb i gefndir dysgwyr wrth drafod y pynciau hyn, yn darparu mesurau diogelwch priodol i rieni." Mae aelodau Pwyllgor Gwaith CCYSAGauC yn credu fod gan AG dda y potensial i annog cydlyniant cymunedol. Er mwyn i'r addysgu diwylliannol sensitif ayb, ddigwydd yna mae angen i ymarferwyr, Uwch Dimau Rheoli, ysgolion, llywodraethwyr, CYSAGau, ymgynghorwyr consortia ayb fod yn hyderus yn beth a sut sydd i'w gyflwyno fel nad yw hyn o bosibl yn tansilio cydlyniant cymunedol. Bydd angen hyfforddiant i bawb yn awr ac yn barhaus yn y dyfodol i sicrhau hyn.

42. Mae aelodau Pwyllgor Gwaith CCYSAGauC yn cytuno â'r pwyntiau sydd yma i gyd.

43. Bydd rhieni'n pryderu fod plant yn cael eu gwarchod ac mae angen diogelu plant rhag AG nad yw'n cael ei dysgu mewn ffordd wrthrychol, feirniadol ac amlblwyfol.

Mae Llywodraeth Cymru yn cynnig newid y ffordd yr ydym yn rhyngweithio am y pwnc hwn. Felly, bydd ar LIC angen gweithdrefn i'w dilyn i ddelio â'r newidiadau hyn a pheidio â gadael i benaethiaid ddelio â hyn ar eu pennau eu hunain.

Mae CCYSAGauC yn fodlon cefnogi Llywodraeth Cymru i ystyried goblygiadau cael gwared ar yr hawl i dynnu'n ôl. Mae CYSAGau a CCYSAGauC mewn sefyllfa i'ch helpu gyda hyn. Gallai CYSAGau fod yn rhan o'r ateb i'r goblygiadau y gellir eu hwynebu drwy'r newid hwn i'r ddeddfwriaeth.



## Ensuring access to the full curriculum

### Consultation response form

Your name: The Revd. Canon Edward Evans

Organisation (if applicable): Executive Committee  
of WASACRE – Wales Association of Standing  
Advisory Councils on Religious Education

e-mail/telephone number:

[ejevans972@btinternet.com](mailto:ejevans972@btinternet.com)

01656 655511 / 07968 044583

Your address: 15 St Andrews Road, Bridgend,  
CF31 1RX

Responses should be returned by **28 November 2019** to:

Health and Well-being AoLE Team  
Arts, Humanities and Well-being Branch  
The Education Directorate  
Welsh Government  
Cathays Park  
Cardiff  
CF10 3NQ

or completed electronically and sent to

e-mail: [AHWB@gov.wales](mailto:AHWB@gov.wales)

Please indicate which of the following stakeholder groups you are responding as:

Child or young person	<input type="checkbox"/>
Parent/carer	<input type="checkbox"/>
Other family member	<input type="checkbox"/>
School, teacher, governor	<input type="checkbox"/>
Other education practitioner	<input type="checkbox"/>
Organisation or representative body	<input checked="" type="checkbox"/>
Individual	<input type="checkbox"/>
Other	<input type="checkbox"/>

Other (please specify): \_\_\_\_\_

**Question 1** – What implications would there be for learners, parents/carers and schools if all learners were required to receive RE and/or RSE lessons in the new curriculum?

Please use the space below for your comments:

**RSE – WASACRE will not be making any comments on RSE as this is not within our remit.**

### **RELIGIOUS EDUCATION**

**WASACRE met on 21<sup>st</sup> November 2019. The Welsh Government consultation was discussed at length. It was agreed that WASACRE fully endorses all views of its' Executive, which had met on a previous date, regarding the Welsh Government proposal to remove the right to withdraw their children from RE.**

**WASACRE is disappointed that the consultation for RE and RSE are dealt with in the same consultation when the issues surrounding them are both complex and separate. WASACRE, along with several other organisations of significance and SACRES, requested during the feedback to the White Paper that the consultations on RE and RSE be held separately.**

**In principle the Executive Committee of WASACRE agree that it would be ideal to remove the right to withdraw where the teaching of RE is objective, critical and pluralistic. There are significant implications for learners, parents/carers and schools if the parental right to withdraw their children from RE were removed with the introduction of the new curriculum. WASACRE Executive members pointed out that if there had never been the right to withdraw it would appear ludicrous to introduce it now. In which case, is this law still fit for purpose?**

**The WASACRE Executive understands that the intention of Welsh Government is to include all learners in RE. WASACRE executive members agree with Welsh Government that learners are less likely to become ethically informed and achieve the four purposes without RE. Schools would miss lots of opportunities to enable learners to achieve the Four Purposes if learners are withdrawn from the subject.**

**It would indeed be very difficult in an interdisciplinary curriculum to withdraw learners from RE. If the right is retained, then the RE would need to be visible. For example, if you were looking at the Reformation in both history and in RE which parts would you withdraw learners from? WASACRE executive members agree that it is an anomaly that you can withdraw learners from an academic subject like RE and not from another academic subject where learners may indeed be exploring the same topic. We also understand that learners should have access to the full curriculum.**

By removing the parental right to withdraw it is right that this is now no longer a school issue but becomes a WG issue. Schools would need guidance in dealing with parents who have previously held this right. WG could also be challenged in law if delivery as well as planning in schools is not deemed to be objective, critical and pluralistic. Legally RE has to be objective, critical and pluralistic in practice as well as in legislation in order to avoid legal challenges. There needs to be a clear complaints procedure for parents to follow if good RE is not being taught.

WASACRE Executive members would like to see the removal of the right of parents to partially withdraw their children from RE as sometimes this right has been used for reasons of prejudice.

In removing the parental right of parents some people argue that Welsh Government would be removing the ultimate responsibility of parents to educate their children. The implication of this would be great for some parents. There is a possibility that there will be a greater number of parents who might choose to home school their children as a result. Welsh Government could limit the consequences of this through a public dialogue, guidance for all stakeholders, professional learning for everyone involved in the education of children - Headteachers, SLT, practitioners, governors, SACREs, LA officers, etc., and guidance on school policies surrounding RE. Schools should put a policy on RE in their prospectus and on their website.

Regarding: Section 375(3) of the Education Act 1996 which provides that every agreed syllabus shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religious traditions represented in Great Britain. – It is not clear to Executive members whether it is the intention of Welsh Government to retain Section 375 (3) within legislation. If this is retained in law and RE remains ‘predominantly Christian’ how can it also be objective, critical and pluralistic and how, therefore, can you remove the right to withdraw? The danger here is that the legislation will contradict itself. However, Welsh Government has not overtly consulted upon this aspect of legislation in order to give the public a proper say on whether Section 375(3) should be retained or removed. Additionally, legislation needs to be future proofed. Currently the GCSE is 50% Christian for example, however, should the figures continue in a downward trend then the statement ‘in the main Christian’ may no longer be accurate. The language surrounding the term ‘principal religious traditions represented in Great Britain’ should also be considered – will this still appropriate for the new curriculum? What do we mean by pluralistic in the new curriculum? Questions such as: What religions should be studied? might be assumed and inferred. WASACRE Executive members suggest that this language isn’t inclusive and would not lead to objective, critical and pluralistic RE. In which case this has an implication on removing the parental right to withdraw from RE.

There needs to be a meaningful dialogue with parents to launch this right to withdraw and to maintain this understanding year on year. There should be training for headteachers to enable them to deal with this. SACREs should be able to advise on this and SACREs should engage with their communities. This would only be able to happen if there are professional advisers to SACREs within local authorities.

The issues surrounding the parental right to withdraw children from RE are very different in Faith schools to those within community schools. This makes it difficult to completely remove the right to withdraw. The new curriculum should be inclusive and Faith school syllabuses should give ‘due regard’ to the Humanities AoLE. However, RE will still be taught in a denominational way. As many faith schools are state funded and, therefore, paid for by the tax-payer, anyone has a right to send their children there regardless of whether or not they adhere to that particular faith. Therefore, many children find themselves placed within faith schools for numerous reasons, e.g. if it is their nearest school geographically, for social reasons, etc. It is right, therefore, that the parents of these children retain the right to withdraw their

children from denominational RE which may not be deemed by them to be objective, critical and pluralistic. There should be equality under the law for religions and for learners whose personal views should be considered no matter what their religion or belief might be.

If the right to withdraw is removed there will be a reaction from people because of misunderstanding in society about what RE is. This might have implications for families e.g. a number of Jehovah's Witnesses families.

20. Implication – Wales has a compulsory national curriculum and locally agreed syllabus. Welsh Government has addressed this potential tension the White Paper by proposing that Agreed Syllabus Conferences pay due regard to the Humanities AoLE. However, if a SACRE were to decide not to adopt or adapt the RE Framework as the Agreed Syllabus would it possible to remove the right to withdraw? How would Welsh Government ensure that parents know what the RE Curriculum would look like under those circumstances? The Executive Committee suggest that it would be more important to remove the clause Section 365/3 to ensure Agrees Syllabuses are objective, critical and pluralistic. This is an additional reason why professional advisory support is needed for ASCs and for reasons of accountability reasons this support should not be bought in from external companies/bodies by LAs or regional consortia. The WASACRE Executive committee fully supports RE being locally determined. This falls in line with the principle of subsidiarity. Local SACREs take their role and responsibilities seriously. Unless RE is valued and supported by LAs and the Consortia then the principal of subsidiarity in itself is an obstacle to the removal of the right to withdraw.

Currently the right to withdraw also includes the teacher's right to withdraw from teaching RE. Welsh Government has not addressed this in the consultation despite WASACRE and other organisations pointing this out in their responses to the consultation on the White Paper. Is Welsh Government intending to consult on this issue? Is Welsh Government intending to remove this right from teachers? This is very important in the new curriculum as RE may well be taught by more non-specialists in a Humanities Curriculum. Some teachers may feel that to teach RE conflicts with their personal faith, belief or worldview. And, if this is legislation is retained then it might be more difficult to remove the right of parents to withdraw their children.

**Question 2** – What support, information and guidance would be needed if this approach was adopted?

Please use the space below for your comments:

Executive members of WASACRE suggest that it needs to be made crystal clear that the proposal to remove the parental right of withdraw their children is from RE and not from Collective Worship.

There is misinformation amongst the public and within some schools about the nature of RE and there needs to be a public dialogue so that parents are more well informed about why this right has been taken away and about the nature of RE in the new curriculum. There may well be objections to learners having to participate in certain activities, e.g. some parents worry about their children participating in meditation, or yoga, or Expressive Arts projects that have a religious theme. Access to guidance, professional learning and advisory support is needed so that headteachers can best manage situations like this whether the right to withdraw is retained or removed.

If it is decided that the right to withdraw is removed for all learners from September 2022 there is a need for guidance for schools and headteachers on how they can best

manage the reintegration of learners that are currently withdrawn. Whatever approach is taken there needs to be support for headteachers in terms of practical guidance from WG for dealing with the transition. Additionally, parents in the future may have concerns regarding RE or over what their children are being taught in RE. Sharing of information with parents about what is being taught is vital, especially as this curriculum is based upon the principle of subsidiarity. This is also another reason why guidance and advice are essential. There may be a need to strengthen the role of the local SACRE. The lack of an advisory service for RE and SACREs is problematic given the sensitivities the subject has to deal with and the absolute need for good Professional Learning for RE. If there is to be no right to withdraw. Welsh Government must be seen to be doing everything within its power to avoid litigation and practitioners need to be protected by receiving good subject specific specialist training so that they are confident in delivering objective, critical and pluralistic RE. Practitioners should not live in fear of making mistakes in this delivery.

**Question 3** – Our proposal is that parents/carers should not be able to prevent their child from having RE or RSE lessons. This will be rolled out from September 2022, for all primary age learners and learners in Year 7 in secondary school (with additional year groups being added each year).

Should the ability of parents/carers to prevent their child from receiving RE and RSE lessons also be stopped under the old curriculum from September 2022? (This would only have implications for learners in Years 8–11 in 2022, Years 9–11 in 2023, and so on.)

Yes	✓	No	<input type="checkbox"/>	Not sure	<input type="checkbox"/>
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Why do you think that?

If Welsh Government is arguing that not to allow all learners full access to a broad, balanced curriculum is an equality issue, then it seems logical that all learners be given equality at the same time. Legally the current curriculum for RE should also be objective, critical and pluralistic. It, therefore, it makes sense that equality should apply within both the current and new curriculum. Rolling out the right of withdrawal might undermine the thinking behind the proposed changes to legislation as this would be discriminatory to learners in years 8-11 who would not be accessing the whole curriculum.

On the other hand, to introduce a roll out would make it less challenging to headteachers. They would not need to have the conversation, and possible conflict, with parents of those children who are currently being withdrawn from RE about re-integration. Whatever path Welsh Government choose to take, there needs to be a clear path of action during the implementation of the new curriculum and beyond. For parents there needs to be discussion with schools, complaints procedures, etc. A document/policy needs to be ready and training received in advance setting out clear guidelines. There also needs to be clear description of what is being taught and why it is being taught so that it is clear that there is no need to withdraw from RE. SACREs, WASACRE and NAPfRE advisers might be able to assist Welsh Government with preparing the necessary guidance.

**Question 4** – What is an appropriate name for ‘religious education’, to accurately reflect the broader scope proposed in for the new curriculum?

No change	<input type="checkbox"/>	Religion, values and ethics	<input type="checkbox"/>	Religions and worldviews	<input type="checkbox"/>	Other (please specify)	<input checked="" type="checkbox"/>
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Other (please specify): **RELIGION AND WORLDVIEWS**

Reasons for your choice:

The WASACRE Executive Committee is in agreement that, if there is a name change for Religious Education, then it should be to **RELIGION AND WORLDVIEWS** as outlined in the Final Report of the Commission on Religious Education in England, where the name first appears. The commissioners of this document, made up of eminent scholars and experts in the field of Religious Education, thought long and hard about before recommending this name. WASACRE wholeheartedly appreciates the good intentions behind the WG proposal to change the name of the subject. However, WASACRE Executive members have major concerns about the preferred name proposed by Welsh Government. To add an 's' significantly changes the nature of name and does not satisfactorily reflect the nature of the subject, especially as it is intended within the new curriculum. The term Religions suggests content and would lead to the question: Which religions should we study? This, therefore, has the potential to be divisive. It also fails to fit with an objective, critical and pluralistic approach to RE.

The term Religion is a high-level, overarching concept and would be more fitting with the concept driven Curriculum for Wales 2022. Learners need to understand the conceptual category of 'religion' as well as other concepts such as 'secularity', 'secularism' and 'spirituality'. Understanding the origins and uses of the concept 'religion' will help to illuminate debates in the study of religion. It will enable learners to build a well-rounded understanding of religion as a force in shaping society. RE is a multidisciplinary field of study and it is vital that the new name reflects this. In our view only the name Religion and Worldviews does this. It continues to allow for a study of the concept of religion as it is currently explored in philosophy of religion, sociology of religion, religion and ethics, psychology of religion, religion and politics, religion and the state, and so on.

It is important to include the term Worldview in the name as a worldview is a person's way of understanding, experiencing and engaging with the world. This includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments. When exploring worldviews learners would explore their the personal worldviews or themselves and other as well as institutional worldviews shared by groups, organisations or institutions. These include both religious and non-religious worldviews. The language of worldviews helps us move away from a divide between the religious and the non-religious. It recognises that non-religious worldviews draw on the heritage of religious ones, and vice versa. Understanding worldviews in this way will enable learners to engage with, and appreciate, the pluralistic society in which they live. WASACRE suggests that the name **RELIGION AND WORLDVIEWS** best describes the nature of RE in the new curriculum.

It is the view of the WASACARE Executive Committee that the suggested name Religion, Values and Ethics is unsatisfactory as it does not allow for the study of personal and institutional worldviews. In addition, values and ethics are the responsibility of all subjects and all practitioners to enable learners to work toward the Four Purposes. Developing values and ethics is not the sole responsibility of the RE teacher.

23. Worldviews is one word rather than two, or a hyphenated word as is sometimes

the case in the consultation documentation. It is vital that this is consistent in all WG documentation including the Humanities AoLE where it appears as two words.

The Welsh translation 'Crefyddau a Bydolygon' is problematic as the meaning does not reflect the meaning of the English 'Worldviews'. It refers more to a scenic view rather than views and opinions as intended within the English use of the term Worldviews. Also, the term 'bydolygon' is a term that has never been used within Religious Education in a Welsh medium setting. A more appropriate name would be 'Crefydd a safbwyntiau byd eang' which would better reflect the understanding of the English name.

WASACRE met on 21<sup>st</sup> November 2019 and The Welsh Government consultation was discussed at length. The views of representatives from SACREs present at the meeting were divided. Half preferred to retain the current name Religious Education and half would like to see a name change to RELIGION AND WORLDVIEWS. Other names for the subject were mooted but didn't receive as much support. The meeting of the Association would like to point out the difficulties with translating the term Worldviews into Welsh as outlined above. They would also like to point out the difficulty in translating other subject specific terminology alongside words that affect the nature of RE including the term 'pluralistic'. It was suggested that a Welsh speaking specialist in Religious Education be involved in the editing of both the RE Framework and the Humanities AoLE.

**Question 5** – We would like to know your views on the effects that not including a right to withdraw in the new curriculum would have on the Welsh language, specifically on:

- iii) opportunities for people to use Welsh
- iv) treating the Welsh language no less favourably than the English language.

What effects do you think there would be? How could positive effects be increased, or negative effects be mitigated?

#### Supporting comments

There should be no negative effects on the Welsh Language should this proposal be implemented.

**Question 6** – Please also explain how you believe the proposed plan could be formulated or changed so as to have:

- iii) positive effects or increased positive effects on opportunities for people to use the Welsh language and on treating the Welsh language no less favourably than the English language
- iv) no adverse effects on opportunities for people to use the Welsh language and on treating the Welsh language no less favourably than the English language.

#### Supporting comments

There are many positive opportunities to develop Welsh Language in Religious Education.

RE and Welsh as statutory subjects on the curriculum should have parity. This was confirmed during the Humanities Planning meetings held between Welsh Government and WASACRE during the curriculum development process. How will Welsh Government ensure parity is achieved? In the

should not have a negative effect on the Welsh Language, they should equally not have a negative effect upon Religious Education.

**Question 7** – We have asked a number of specific questions. If you have any related issues which we have not specifically addressed, please use this space to report them.

WASACRE Executive members appreciate the support that Welsh Government has given to both SACREs and RE during the curriculum design period. WASACRE appreciates the great deal of collaborative working that has taken place and the opportunity it has had to engage in the many consultations that have taken place.

The Executive Committee agrees with the Minister that all learners should have a broad and balanced curriculum. We would like to point out that the Ministerial forward refers to ‘a framework’ and not ‘frameworks’ for RE and RSE. We consider it confusing to refer to one framework for both RE and RSE.

We wish to make the following additional points with regard to the proposal:

19. We agree that RE has central role to play in realising the Four purposes and suggest that professional learning is needed in order to ensure that high quality RE is incorporated within the Curriculum. We suggest schools will need to be supported in exploring how RE fits into the Humanities curriculum, given that it sits outside the current curriculum. If all learners are to achieve the Four Purposes this is vital, as is a specialist advisory service.

We suggest that Welsh Government broaden and strengthen the role of SACRE as it is the role of SACRE to advise the LAs and their schools when dealing with complaints and the procedures surrounding them. The WASACRE Executive Committee is at pains to point out that this is the role of SACRE and should Estyn and the regional consortia play a role in this in the future, as these proposals suggest, the existing role of the LA and of SACREs ought not be undermined by changes to the wording of the legislation. If Estyn and the regional consortia are to have a future role then there needs to be dialogue and agreement around a shared vision for what that will look like in practice in order to avoid confusion.

22. It is important that the wording of this sentence stop after ‘RE takes account of non-religious worldviews’. It most definitely should not state ‘which are analogous to religions (for example, humanism)’ as this might suggest to practitioners that they are prohibited from exploring and discussing concepts such as secularism and atheism, etc. In a diverse society it is vital that all beliefs/worldviews should be open for discussion. This is reiterating the same point we made in the response to the White Paper. WASACRE Executive members are happy to discuss this with Welsh Government.

23. Worldviews is one word rather than two, or a hyphenated word as is sometimes the case in the consultation documentation. It is vital that this is consistent in all WG documentation including the Humanities AoLE where it appears as two words.

31 – The WASACRE Executive agrees that removing the right for parents to withdraw their children from RE would support the interdisciplinary approach in the new curriculum.



## Proposals

33. How will practitioners ensure developmental appropriateness? There needs to be a subject specific advisory service and PL to support for teachers and practitioners. E.g. currently some of the content of the RE GCSE is being taught in years 8 and 9 and is sometimes inappropriate. This is happening because performance measures are encouraging schools to teach courses earlier and earlier. This is most definitely not developmentally appropriate and should be avoided at all costs in the new curriculum. The health and wellbeing of learners should take precedence over performance measures or any other reason why this developmentally inappropriate teaching is taking place. An advisory service linked to SACREs and the regional consortia could ensure this.

38. As the right to withdraw is a government issue any guidance and PL endorsed by Welsh Government would provide consistency, gravitas and aid to headteachers. The role SACREs should be strengthened to aid Welsh Government in monitoring RE.

39. WASACRE agrees with the WG suggestions in this point. How are we going to ensure high quality, developmentally appropriate RE provision? RE is locally determined and the role of the SACRE should be strengthened to deliver effective PL.

40. We agree that the right to withdraw is not an appropriate mechanism to deal with poor quality RE and that there are other more appropriate methods to ensure this. We agree that PL would be required. However, there is a gap in specialism within regional consortia and an inconsistency in culture between consortia. Some consortia are very supportive of RE and are making changes to ways of working to ensure the schools within their region are able to access advisory support via the consortia and not solely through the LA. Nevertheless, some of the consortia see the responsibility for RE solely lying with the Local Authority. It is the opinion of the WASACRE Executive that all stakeholders should work together to ensure high quality RE takes place in schools throughout Wales. Nevertheless, if there is to be a future part for the consortia to play, then the role of SACREs should not be undermined. A consistent process by which LAs, SACREs and consortia can work together needs to be developed nationally. Currently some consortia do not communicate with SACREs or seek the advice of WASACRE e.g. in seeking advice about appointing professional advisory support to SACREs. Very worryingly Wales has seen a rapid decline in RE advisory expertise in recent years due to this lack of communication.

41. Re “the focus on developmentally appropriate and culturally sensitive teaching and learning; and the emphasis on engagement with communities and recognising and responding to the background of learners in discussing these subjects, would provide appropriate safeguards for parents.” WASACRE Executive members point out that good RE has the potential to encourage community cohesion. In order for culturally sensitive teaching, etc, to take place then practitioners, SLT, schools, governors, SACREs, consortia advisors, etc need to be confident in what and how that is to be delivered so that this does not potentially undermine community cohesion. Training will be needed for all now and consistently in the future to ensure this.

42. WASACRE executive members agree with all points here.

43. Parents will be concerned that their children are being protected and there is a need to safeguard children from RE that is not taught in an objective, critical and pluralistic way.

Welsh Government is proposing to change the way we interact over this issue. Therefore, WG will need a procedure to follow to deal with these changes and not to let headteachers deal with this alone.

WASACRE are willing to support Welsh Government in considering the implications of removing the right to withdraw. SACREs and WASACRE are in the position to help you with this. SACREs could be part of the solution to the implications that might be brought about through this change to legislation.

Responses to consultations are likely to be made public, on the internet or in a report. If you would prefer your response to remain anonymous, please tick here: