



# Complete Agenda

**Democratic Service**  
Swyddfa'r Cyngor  
CAERNARFON  
Gwynedd  
LL55 1SH

Meeting

**SACRE**

Date and Time

**2.00 pm, TUESDAY, 8TH JUNE, 2021**

Location

**Virtual Meeting - Zoom**

Contact Point

**Einir Rh Davies**

**01286 679868**

**EinirRhianDavies@gwynedd.llyw.cymru**

(DISTRIBUTED 31/05/21)

## **SACRE**

### **MEMBERSHIP (7)**

#### **Plaid Cymru (4)**

Councillors

Paul John Rowlinson  
E. Selwyn Griffiths

Menna Baines

Judith Mary Humphreys

#### **Independent (1)**

Councillors

Dewi Wyn Roberts

#### **Ex-officio Members**

Chair and Vice-Chair of the Council

#### **Christians and Other Religions**

Dashu (Scott Smith)  
Awaiting Nomination  
Awaiting Nomination  
Gwawr Maelor Williams  
Eirian Bradley Roberts  
Anest Gray Frazer

Buddhism  
Methodist Church  
The Independents  
Presbyterian Church of Wales  
Catholic Church  
Church in Wales

#### **Teachers**

Miriam A. Amlyn  
Cathryn Davey  
Heledd Jones  
Awaiting Nomination

NAS/UWT  
UCAC  
NUT  
ATL

#### **Co-Opted Members:**

Edward Parri-Jones

Humanist

# AGENDA

1. **PRAYER**

Quiet Reflection or Prayer

2. **ELECT CHAIR**

To elect a Chair for this committee for 2021/2022

3. **ELECT VICE CHAIR**

To elect a Vice Chair for this committee for 2021/2022

4. **APOLOGIES**

To receive any apologies for absence

5. **DECLARATION OF PERSONAL INTEREST**

To receive any declaration of personal interest

6. **URGENT ITEMS**

To note any items that are a matter of urgency in the view of the Chairman for consideration

7. **MINUTES OF THE PREVIOUS MEETING**

5 - 7

The Chairman shall propose that the minutes of the previous meeting of this committee held on the 10th February, 2021 be signed as a true record

8. **THE FUTURE OF BANGOR UNIVERSITY'S RELIGIOUS EDUCATION CENTRE**

8

Presentation by Dr Gareth Evans Jones, Lecturer in Religious Studies,  
School of History, Philosophy and Social Sciences, Bangor University

9. **SACRE DRAFT ANNUAL REPORT**

9 - 34

To approve, subject to minor amendments, the Annual Report

10. **CO-OPTING PUPILS ONTO SACRE COMMITTEE**

To consider co-opting pupils onto SACRE Committee

11. **RESPONSE TO THE WELSH GOVERNMENT'S CONSULTATION : "GUIDANCE ON THE DESIGN AND DELIVERY OF MANDATORY RELIGION VALUES AND ETHICS"**

35 - 56

To consider a response to the Consultation by the Welsh Government

**12. WASACRE MATTERS**

57 - 82

a) Minutes of the Meeting Held on 23 March, 2021

To receive the minutes of the meeting

b) Nomination to the Executive Committee

To discuss the nomination received to the Executive Committee

c) Date of the Next Meeting and WASACRE Representation

To note the date of the next WASACRE meeting and confirm representatives

---

## S.A.C.R.E. - STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 10/02/21

---

**Present:** Councillor Paul J. Rowlinson (Chair)

**Gwynedd Council Members:** Councillors Menna Baines, Judith Humphreys and Selwyn Griffiths

**Christians and Other Faiths:** Eirian Bradley Roberts (The Catholic Church), Eurfryn Davies (Union of Welsh Baptists), Dashu (Buddhism)

**Teachers:** Miriam Amlyn (NASUWT), Cathryn Davey (UCAC)

**Officers:** Buddug Mair Huws (Assistant Education Improvement Officer and SACRE Clerk), Einir Rh. Davies (Member Support Officer) and Natalie Ll. Jones (Member Support Officer)

The Chair confirmed that although a number of apologies had been received, there was a quorum.

### 1. PRAYER

The meeting was commenced with a prayer by Mr Eurfryn Davies.

### 2. APOLOGIES

Cllr Dewi Roberts, Heledd Jones (NEU), Anest G. Frazer (Church in Wales), Garem Jackson (Head of Education Department), Cemlyn R. Williams (Cabinet Member for Education) and Sion Huws (Legal Section)

### 3. DECLARATION OF PERSONAL INTEREST

No declarations of personal interest were received.

### 4. URGENT ITEMS

No urgent items were received.

### 5. MINUTES

The Chair confirmed and signed the minutes of the meeting of this Committee held on 11 November 2020, as a true record.

### 6. INVITATION FROM WASACRE

Reference was made to the invitation from WASACRE for up to four members of Gwynedd SACRE to attend their virtual Spring Conference on 23 March 2021.

### Resolved:

To accept the nominations to attend the conference;  
Dashu  
Councillor Paul Rowlinson  
Eurfryn Davies

Councillor Selwyn Griffiths

## **7. SACRE ANNUAL REPORTS**

Concern was noted that no Annual Report had been completed for the period 2018-2019 or 2019-20 although it was a statutory requirement.

### **Resolved:**

To accept the situation, but to encourage the Assistant Education Improvement Officer and SACRE Clerk to contact Bethan James urgently to move the matter forward.

## **8. RESPONSE FROM BANGOR UNIVERSITY REGARDING THE FUTURE OF RE**

The Group was reminded that concern had been raised at the last meeting about the future of RE at Bangor University, and that the Chair had written to the University to note this concern. The response was shared with SACRE and it was considered that it would be beneficial to invite a lecturer from the Department to give a presentation on the challenges stemming from the new curriculum.

### **Resolved:**

To accept the report and write to the Deputy Vice-Chancellor, inviting a lecturer from the University to attend the next SACRE meeting to give a presentation on the challenges facing Religious Education within the new Curriculum within the humanities.

## **9. COLLECTIVE WORSHIP**

The Group was reminded about the letter that had been received from WASACRE regarding collective worship while schools were closed. It was noted that collective worship was an important part of school life, but that teachers should not be placed under additional pressures during this difficult period. It was reported WASACRE's letter offered relevant resources and ideas. The Chair noted that SACRE had a duty to monitor collective worship, and that consideration should be given to whether there was anything else that SACRE could do to help.

Reference was made to the experiences of Committee members, and it was noted that schools were by now finding their feet, but they were under great pressure in relation to GCSE. However, now might be an appropriate time to promote normality. It was noted that perhaps there was already a platform in place to enable teachers to respond to this? It was noted that some agencies had already created resources locally that could possibly assist others? Concern was noted about the amount of time spent by pupils on screen, and that a live service would create excessive additional strain. It was emphasised that the last thing that SACRE wished was to create additional strain and pressure.

Reference was also made to the availability of virtual services, and it was enquired whether a virtual link could be sent to one service, which could then be made available to all schools? This would reduce the burden on teachers and would enable access to various religions at the same time. Reference was made to one school where the local Minister had prepared a service for a specific time, such as Christmas, although safety matters would have to be considered before allowing a Minister to physically attend the school.

### **Resolved:**

To accept the report and note that many resources were available - not only the resources referred to by WASACRE, but also within the local community. It was agreed to gather all the points of contact before sending a reminder letter to the schools, highlighting these resources, and encouraging them to consider collective worship.

The meeting commenced at 10.00am and concluded at 10.30 a.m.

**CHAIR**

# Agenda Item 8

## RE-Connect

Bangor University is to contribute towards increasing the number of teachers available to teach Religious Education and improve the teaching materials available to both teachers and students.

Religious Education has undergone numerous changes in recent years, with teachers having to plan for and teach an ever-changing syllabus at Key Stage 3, GCSE and A level, while recruitment of new graduates as subject teachers is failing to keep up with demand.

The RE-connect project at the University's School of History, Philosophy, and Social Sciences will collate and develop new teaching materials for use by both teachers and students, run regular revision workshops for A level students and encourage more current university students to become subject teachers.

Professor Lucy Huskinson, who is leading the work explains:

“We need to ensure that we have sufficient current and new teachers who feel confident in delivering the new curricula being introduced for RE in secondary schools in England and Wales, to meet a growing interest in the subject among pupils.

“We want to resolve two problems that have been identified, the lack of confidence and expertise reported by current secondary school teachers, who feel ill-equipped to teach the recently revised A-level curriculum; and the significant decrease in numbers of subject students in the UK who are considering a career in teaching religious studies and philosophy in higher education.

“We look forward to working with a number of schools across North Wales and the North West of England, to tease-out the relationship between subjects taught in philosophy and religion programmes at school and university levels, and the perception of their use in the wider world of work. We will then be making recommendations for how the subjects are taught on a national scale.”

In a move to encourage more student to consider teaching as a career the project will also encourage current students to consider a career as RE teachers, by providing them with opportunities to experience RE teaching for themselves, by taking part in supported activities.



**Standing Advisory Council for Religious Education**

**GWYNEDD  
ANNUAL REPORT**

**September 2019 - August 2020**

Head of the Education Department

Mr Garem Jackson

# CONTENT

## **SECTION 1: EXECUTIVE SUMMARY**

1.1 Introduction by SACRE Chairman: Councillor Paul Rowlinson

## **SECTION 2: ADVICE TO GWYNEDD COUNCIL**

2.1 SACRE's function in relation to Religious Education

2.2 The Locally Agreed Syllabus

2.3 How good are standards?

2.4 The response of Gwynedd Council

2.5 Religious Education and the Welsh Government

2.6 Religious Education and ESTYN

2.7 SACRE's function in relation to Collective Worship

## **SECTION 3: ANNEXES**

3.1 General information about the composition of SACRE

3.2 Membership of Gwynedd SACRE 2019-20

3.3 SACRE meetings held during the reporting period

3.4 Guidance provided by Gwynedd SACRE to support the self-evaluation of standards in Religious Education and collective worship

3.5 Guidance provided by Gwynedd SACRE to members who attend collective worship in schools

3.6 Gwynedd SACRE action plan for 2017-20

**SECTION 1:  
EXECUTIVE SUMMARY**

**SACRE's function in relation to Religious Education**

A clear outline of SACRE's function is given in the Welsh Office Circular 10/94

SACRE advises the LEA on matters relating to the provision of Religious Education and Collective Worship, and is responsible for the establishment of an ad hoc body, the Agreed Syllabus Conference, to produce or consider amendments to the Agreed Syllabus for Religious Education.

**1.1 Introduction by the Chairman**

The Covid 19 pandemic struck in the middle of the 2019-20 academic year, forcing the schools to close to most pupils and devise new methods of providing education from afar. It also affected the work of the Gwynedd SACRE and only one meeting took place during the year. During the meeting we discussed the self-evaluations of six of our schools and it is good to note that they all achieved a standard of good or excellent in all of the inspection areas. We also responded to a Welsh Government consultation on ensuring that all learners have access to the full curriculum. During the lockdown we also managed to respond to another Government consultation document, Curriculum for Wales: Religion, values and ethics, with members conveying their views by email. I am grateful to all the members of the Gwynedd SACRE for their commitment throughout the year. It is worth noting, however, that the SACRE is trying to fulfill its duties without the professional support that GwE used to provide in the past and the Authority needs to ensure that appropriate support is provided in the future.

Following a decision by Gwynedd Council's Cabinet, the membership of the SACRE was expanded to include representatives of more religions and beliefs and I welcome the contributions of the new members. However, a number have not yet nominated representatives and I hope that it will be possible to welcome representatives from more faiths in the future.

Finally, I would like to thank our teachers for the way they have adapted and worked in new ways to support our pupils. One of the main priorities of our schools in this period is to promote the pupils' wellbeing, including their spiritual, social and emotional wellbeing. As well as providing lessons from afar, our schools have sought to devise new ways of holding acts of collective worship, which is a valuable part of the life of the school and promotes positive values. In these dark days, the need to develop a spirit of community and common values is greater than ever.

Councillor Paul Rowlinson  
Chairman, 2019-20

## SECTION 2: ADVICE to GWYNEDD EDUCATION DEPARTMENT

### 2.1 SACRE's function in relation to Religious Education

A clear outline of SACRE's function is given in the Welsh Office Circular 10/94.

SACRE advises the LEA on matters relating to the provision of Religious Education and Collective Worship, and is responsible for the establishment of an ad hoc body, the Agreed Syllabus Conference, to produce or consider amendments to the Agreed Syllabus for Religious Education.

### 2.2 The Locally Agreed Syllabus

Gwynedd and Anglesey SACREs have adopted the 'National Exemplar Framework for Religious Education for 3-19 year old learners' as the Locally Agreed Syllabus for Gwynedd and Anglesey (2008).

A SACRE's main function is '*...to advise the authority upon such matters connected with religious worship in county schools and the religious education to be given in accordance with an agreed syllabus as the authority may refer to the council or as the council may see fit.*'

Education Reform Act 1988 s.11 (1) (a)

### 2.3 How good are standards?

Gwynedd SACRE monitors religious education and collective worship by:

- receiving a summary of a school's self-evaluation report in response to the key questions of ESTYN's Inspection Framework;
- analysing the Local Authority's teacher assessments and secondary examination results;
- reviewing ESTYN inspection reports for references to 'religious education' or 'collective worship';
- inviting teachers and head teachers to share their good practices with members in the termly meetings, and by,
- accepting schools' invitations to attend a collective worship session.

#### 2.3.1 Schools' self-evaluation reports

SACRE members resolved at their meeting on 9 February 2011, to continue to receive copies of schools' self-evaluation of religious education and collective worship and asked head teachers to use a revised template. Gwynedd SACRE, Anglesey head teachers and members of the National Advisory Panel for Religious Education (NAPfRE) have approved the new template which was redrafted in response to the new ESTYN Inspection Framework (Appendix 3.4). The SACRE clerk, who is an assistant education quality improvement officer with Gwynedd Council is responsible for distributing the template and collating the self-evaluation reports. 6 reports were submitted during 2019-20, representing 6% of Gwynedd schools. Due to the COVID-19 pandemic ESTYN visits ceased during March 2020 and schools across Wales were temporarily repurposed from 20th March 2020 to 14th September 2020 suspending the expectation of statutory education provision during that period.

	2014-2015	2015-2016	2016-2017	2017-2018	2019-2020
<b>Number of reports</b>	14 primary 0 secondary	11 primary 2 secondary	13 primary 1 secondary	9 primary 2 secondary	6 primary 0 secondary
<b>% of Gwynedd schools</b>	14.1%	13.4%	14.4%	9.2%	6%

6 self-evaluation reports were submitted to Gwynedd SACRE during the year: Ysgol Llandygai; Ysgol Pentreuchaf; Ysgol Bethel; Ysgol y Garnedd; Ysgol Tudweiliog ac Ysgol Llandwrog

The self-evaluation guidance and templates provided by SACRE require schools to respond to the exemplar questions of ESTYN's Inspection Framework (See appendix 3.4). Schools submit their concise judgement on the main strengths of learners' achievements in religious education and note the aspects which will be addressed in the following two years in order to raise standards. They also present a concise judgement on the quality of the provision of religious education and collective worship.

### Self-evaluation of religious education based on ESTYN's new Inspection Framework (See appendix 3.4)

The schools submitted self-evaluation reports based on the guidelines that respond to the new ESTYN Inspection Framework

These judgements refer solely to religious education and collective worship.		Excellent	Good	Adequate	Unsatisfactory
Inspection Area 1 <b>Standards</b>	Primary	1	5		
	Secondary				
Inspection Area 2 <b>Wellbeing and attitudes to learning</b>	Primary	1	5		
	Secondary				
Inspection Area 3 <b>Teaching and learning experiences</b>	Primary	1	5		
	Secondary				
Inspection Area 4 <b>Care, support and guidance</b>	Primary	1	5		
	Secondary				
Inspection Area 5 <b>Leadership and management</b>	Primary	1	5		
	Secondary				

Most self-evaluation reports identified improvement issues or matters that required further attention, but only a few noted the specific strengths of each school. In the best examples the comments were quantitative and measurable, evidence based and made reference to the requirements of the Agreed Syllabus. Unfortunately, 3 of the 6 reports were remarkably similar to each other and the specific references to religious education were relatively few. It is worth noting that 2 of the schools that reported comprehensively were church schools.

All Headteachers noted that the school meets statutory requirements for collective worship. 3 of the Heads detailed the Collective Worship procedure they were following.

Following is a taste of what was submitted by the schools:

### **Inspection area 1: Standards in religious education**

How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions? What have we identified in their work that shows their progress over time?

Notes submitted by the schools included the following:

- Most pupils handle the basic questions skilfully and respond competently when discussing them. Most successfully recall religious practices from a range of religions by the top of the school comparing religions, their practices and teachings and discussing similarities.
- Specific Christian values are expressed clearly. The Christian character and values of the school contribute to learners' spiritual, moral, social and cultural development.
- Christian values are introduced in lessons, collective worship, periods of reflection and form the basis of the daily activities of the school.
- The school has introduced purple booklets for pupils to complete their Religious Education work. They contain a repository of standard cross-curricular evidence that reflects the four purposes and 6 areas of learning and experience.
- Appropriate areas to encourage meditation and prayer are evident around the school which provide opportunities for pupils and stakeholders to use them to meditate / pray.

#### **Collective Worship**

- We have integrated opportunities for learners to contribute to the worship (eg readings, drama, prayers, music), which in turn has fostered ownership over the periods by the pupils.
- A scheme of collective worship has been drawn up to ensure continuity, diversity and a clear focus on Christian beliefs and festivals. A variety of hymns are sung in our services.
- They are confident in discussing and responding to basic questions, as they have experiences to discuss in the morning assembly (class and whole school). There can be a positive attitude as they research different religious beliefs and teachings and practices. This has been seen through their recent research on Islam. The discussions in the weekly circle time are valuable as it offers opportunities to express opinions and inquire about their personal responses to beliefs and feelings.

### **Inspection Area 2: Wellbeing and attitudes towards learning about religious education**

***What do you think our pupils gain from religious education?***

Notes submitted by the schools included the following:

- Learners have some understanding of the Christian heritage of Wales and of Christianity as a multicultural religion throughout the world, and respect diversity and differences within the other faith communities.
- The school has also embedded a Family Values scheme which ties in with the Christian values of the Church. Work on these values is planned monthly within the classes.
- Pupils show interest and enthusiastic responses in the field. They have investigated and researched different beliefs thinking about their own questions before going on to find answers. Pupils are aware that different religions have their own beliefs and that it is important to respect all members of society.

### **Inspection Area 3: Teaching and learning experience in Religious Education**

***How good is the planning and teaching of religious education in our school? Give examples of rich learning experiences in religious education.***

Notes submitted by the schools included the following:

- Planning for Religious Education is purposeful and responds to the requirements of the 'National Exemplar Framework'. Long-term plans for Religious Education were redesigned in September 2018 to ensure continuity of skills.
- Teachers arrange educational visits to the local Church, the Cathedral and the Mosque to familiarize pupils with places of worship and rituals.
- Tracking system results (teacher assessments, National and internal tests) show that each child is making progress against his / her prior attainment and personal targets. This is achieved through thorough knowledge and excellent relationships with the pupils. Lesson observations show that pupils have positive attitudes to learning.
- The school has a clear definition of spirituality that most adults understand. Experiences are identified in the curriculum, which provides opportunities for learners to explore their spirituality. Learners respond well and develop the ability to express their thoughts clearly and confidently.
- There are powerful examples of work such as Happiness is, Recognizing the fundamental questions of life, what the Bible says about love, Sikh beliefs about creation, Religion versus science, Hindu Creation History, St David, Lent, How people celebrating Easter, Holy Week, Message of Peace and Goodwill, using our voice as a tool, Children's rights and responsibility.
- Religious education has several layers. By following the 'National Exemplar Framework for delivering religious education to 3 to 19-year-olds in Wales' we can enrich the education of our pupils. With the advent of the New Curriculum, cross-curricular learning is a very strong element in education. The planning will be cross-curricular and will often build on previous knowledge. A variety of resources are used including books, items and visitors. It is important to keep the subject alive and relevant to the pupils and have valuable presentations; at times we use the 'expert's mantle' to present a situation or problem.

#### **Inspection Area 4: Care, support and guidance in Religious Education**

***To what extent do religious education lessons / activities help pupils reflect on religious and non-religious responses to fundamental questions and reflect on their own beliefs or values? How does religious education help pupils to become active citizens? To what extent does the school provide effective opportunities for pupils to develop sound values and establish their spiritual and ethical beliefs?***

Notes submitted by the schools included the following:

- Through whole-school and class assemblies, pupils have time to develop and reflect, develop moral values such as respect, honesty and fairness and develop the understanding and ability to distinguish what is and is not acceptable. Most pupils demonstrate those values.
- Members of the school community understand the importance of collective worship in school life and can express what it means to them personally.
- Reflections lead to mature discussions among pupils - pupils can be further guided and supported following a period of discussion.
- The various praying / reflection areas within the school give a special opportunity for pupils to reflect/ pray independently, which is an outstanding element in Llandygai.
- When undertaking the theme 'Dreams' in KS2, the children diligently created a play on the story of Martin Luther King, where equality and human rights came alive to them. We held an assembly for the rest of the school when we acted out the play. Likewise there was a short film about the story of Rosa Parks on the bus, where the children produced, filmed and acted and this was shown to the rest of the school in a service that brought bravery in the face of racism alive.

## **Inspection area 5: Leadership and management in religious education**

***Does the subject leader for religious education have the necessary skills and understanding to lead the subject area effectively?***

Notes submitted by the schools included the following:

- The leadership from the coordinator is good and sets high expectations for the subject. He has the knowledge and understanding to lead effectively.
- Leaders communicate and promote a vision based on defined Christian values. The vision was drawn up and discussed with all stakeholders. Specific services and lessons are held on the Christian values that underpin the vision. It is trusted that this can provide opportunities for pupils to discuss, extend understanding and express the values in a variety of ways.
- Leaders ensure that collective worship, RE and aspects of the curriculum are informed by specific Christian values that contribute to learners' good behaviour and attitudes as well as their spiritual, moral, social and cultural development.
- The school has a strong strategic direction with the Christian Values, the welfare and emotional intelligence of pupils together with the development of progressive learning and teaching at the centre of its operations.
- The Headteacher has introduced teams of pupils to nurture the Voice of the Child in the school. The 'Spiritual Crew' was introduced at the school last year and since then they have been working hard on exciting and interesting ideas to develop the religious ethos of the school. This is undoubtedly an outstanding element to the work of the school.
- Parents are informed of the right to withdraw children from Religious Education lessons or Services through the school handbook which is distributed at the beginning of the educational year. To date no one has applied to exclude their children.

Some particular strengths were identified within the Inspection Areas together with some issues that would need to be addressed.

The schools took pride in some aspects such as:

- The school's family atmosphere promotes a homely and safe environment for pupils to thrive and develop to their full potential.
- A special link between the school, the rector and the local church. The effect of this is that the pupils develop a sense of being not only a member of the church family but also the wider community and which gives pupils a strong Christian sense.

Issues that would need to be addressed in the following two years would include:

- Develop the school to school collaboration element to strengthen the activities and values already offered at the school.
- Pupils take a greater role in the organisation of school assemblies and contribute effectively by arranging contributions in advance, sharing feelings at the time and reflecting on what has been discussed.
- Develop opportunities to reflect on their own and others' lives, consider life's fundamental questions and reflect on their own beliefs or values.
- Develop staff and governors as leaders in church schools. To provide good support for worship and RE leaders to fulfill their roles to enable them to achieve improvements or to maintain previous good practice.
- Review and refresh the Collective Worship policy
- Become familiar with the new curriculum and begin refining plans



- Continue to develop cross-curricular resources to complement the Religious Education Lessons
- Continue to plan collective worship for the whole school
- Consider the use of the Religious Education Syllabus within the school.
- Develop the role of the school's stakeholders in planning periods of collective worship in the school.
- Continue to develop the Professional Learning Community with Neighbouring Church Schools.
- We believe that life's difficult questions about life and death need to be addressed.
- Attention needs to be paid to arguments and justification of views recognising that conclusions are only partial, inconclusive and open to different interpretations.
- A trip to a synagogue would be very interesting for them to expand their knowledge of Jewish spiritual life. This could be undertaken perhaps when we work on the second world war theme.

#### **SACRE's Recommendations to Gwynedd Council**

### **2.3.2 Teacher assessment and external examination results in the secondary sector**

KS3 teacher assessments and KS4 and KS5 external examination results were not discussed during the SACRE meetings held in 2019-20.

#### **SACRE's recommendations to Gwynedd Council**

- Encourage secondary departments to respond to any messages identified as a result of analysing schools' internal and external performance data;
- Ensure that religious education teachers are able to access the subject guidance of the WJEC examination board and provide opportunities for them to work together with the lead practitioners in order to prepare for the new GCSE and A level examination specifications.

### **2.3.3 ESTYN Inspection Reports**

Information regarding the inspection by ESTYN of 6 primary schools was presented during 2019-20.

There were no specific references to religious education in the ESTYN inspection reports, however all reports refer to the spiritual, moral, social and cultural development of the pupils and two of the inspection reports refer to collective worship:

The reports note:

- *“The school has procedures and policies that ensure that provision for pupils spiritual and moral development is good. There are valuable opportunities for pupils to contribute purposefully during assemblies, by leading prayers or playing the piano”. (Ysgol y Garnedd)*
- *“The school promotes pupils' spiritual, moral, social and cultural development effectively. By reflecting in collective worship sessions and learning about the principles of various religions, staff provide pupils with purposeful opportunities to experience spiritual and moral elements. This is well supported by arranging for pupils to visit a mosque and the cathedral as part of their lessons. The local church and chapel are valuable resources for the school when planning for Christmas and harvest services. As a result, most pupils develop into moral and knowledgeable individuals. (Ysgol Tudweiliog)*

DRAFT

## 2.4 Response of Local Authority

Mair Huws, Assistant Education Resources Officer for Gwynedd Council ensures that any guidance or recommendations made by Gwynedd SACRE is communicated directly to the primary and secondary head teachers.

An action plan for Gwynedd SACRE outlines the four priorities for 2017-20. The priorities were identified during the discussions held throughout the year and in the Annual SACRE report of 2016-17 and 2017-18. However during a period of budget cuts, there is no longer a local advisory service which can provide support and training for teachers who teach religious education and it is increasingly difficult for SACRE to be able to advise and support schools.

**Priority 1:** Curriculum for Wales, Humanities Area of Learning and Experience “What Matters’ statements

**Priority 2:** Promote good quality collective worship

**Priority 3:** Professional support for Gwynedd SACRE?

**Priority 4:** Rich learning experiences – the contribution that local partners can make in order to develop an understanding of religious education in the new curriculum

Up until April 2018, Gwynedd Council commissioned GwE (School Effectiveness and Improvement Service) to support Gwynedd SACRE meetings and to represent Gwynedd SACRE in regional and national meetings. In March 2018, the Gwynedd SACRE clerk was notified that GwE would no longer be providing professional support to Gwynedd SACRE.

### SACRE’s recommendations to Gwynedd Council

- Ensure that Gwynedd SACRE receives appropriate support and strategic leadership to discharge its duties as a statutory committee
- Respond to the priorities of the 2019-20 action plan.

## 2.5 Religious Education and the Welsh Government

The Welsh Government has published and distributed guidance documents to support RE teachers:

- <http://wales.gov.uk> > search for Religious Education
- The National Exemplar Framework for Religious Education in Wales (2008)
- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplar Pupils Profiles at KS2 and KS3 in Religious Education: Supplementary Guidance (2011)
- Religious Education: Guidance for 14-19 year old learners (2009)
- People, Questions and Beliefs: Religious Education in the Foundation Phase (2013)
- Religious Education: Chief Moderator’s Report 2012 (<http://cbac.co.uk>)

### Curriculum for Wales

- During 2014-15, Professor Graham Donaldson was commissioned to undertake an independent review of the curriculum and assessment arrangements in Wales.
- The Wales Association of SACREs (WASACRE) is represented on the Welsh Government’s Strategic Stakeholders Group and representatives from the National Advisory Panel for Religious Education (NAPfRE) have attended meetings during the year with representatives from the Welsh Government’s Curriculum Department as they support the pioneer schools and develop a Curriculum for Wales.
- Gwynedd SACRE responded to the Welsh Government Consultation on: “Proposals to ensure that all learners have access to the full curriculum” during the Autumn Term 2019 and then on the “Curriculum for Wales: Religion, values and ethics” consultation document during the Summer Term 2020.

### **SACRE's recommendation to Gwynedd Council**

- Ensure that teachers are aware of the 'what matters' statements for the Humanities Area of Learning and Experience. RE teachers are aware of the guidance documents available and act on the guidance.
- Encourage Gwynedd religious education teachers and SACRE members to contribute fully to any review of the curriculum and assessment arrangements.

## **2.6 Religious Education and ESTYN**

Gwynedd SACRE recommends the following resources to RE teachers and head teachers:

- [www.estyn.org.uk](http://www.estyn.org.uk);
- Religious Education in Secondary Schools (ESTYN, June 2013);
- Supplementary Guidance: collective worship in non-denominational schools (ESTYN, October 2017);
- Religious Education in Key stage 2 and Key stage 3 (ESTYN, June 2018)

### **SACRE's recommendations to Gwynedd Council**

- Ensure that schools and secondary RE teachers are aware of the findings of the ESTYN report and act on the recommendations.

## **2.7 SACRE's function in relation to collective worship**

Welsh Office Circular 10/94 notes that the LEA should work with SACRE to keep an eye on the daily collective worship provision, and should consider with it any steps which may be taken to improve such provision.

The collective worship must be "of a broadly Christian character". The "determination" procedure permits the suspension of these requirements in relation to some or all of the pupils in a school where they are deemed inappropriate. .

- SACRE members and Gwynedd schools have received collective worship guidance documents:
  - 'Supplementary guidance for inspecting collective worship in non-denominational schools' (ESTYN, October 2017);
  - Guidance on Collective Worship (WASACRE, June 2013).
- Gwynedd SACRE monitors standards of collective worship in schools by reviewing schools' self-evaluation reports;
- In response to the recommendations made by Gwynedd SACRE, the Education Authority has corresponded regularly with all schools asking them to invite SACRE members to attend a collective worship session. The GwE supporting improvement adviser has develop a pro-forma to help members to note their observations (Appendix 3.5).

### **Determinations**

There was no request from any school for a determination in relation to collective worship

**SACRE's Recommendations to Gwynedd Council**

- Ensure that schools conform to the statutory requirement for collective worship and provide quality collective worship sessions;
- Encourage schools to invite members of Gwynedd SACRE to attend collective worship sessions;

DRAFT

### **3.1 Administrative matters in relation to SACRE**

**SACRE was established by Gwynedd Education Committee in 1996 to include:**

**Christians and Other Faiths, namely,**

- The Methodist Church
- The Union of Welsh Baptists
- The Presbyterian Church of Wales
- The Church in Wales
- Union of Welsh Independents
- The Catholic Church

**Teachers, namely;**

- The Association of School and College Leaders (ASCL)
- National Union of Teachers in Wales (UCAC)
- National Association of Schoolmasters and Union of Women Teachers (NASUWT)
- National Union of Teachers (NUT)
- Association of Teachers and Lecturers (ATL)
- National Association of Head Teachers (NAHT)

**Elected members**

**In 2019 the composition of the SACRE was reviewed by the Gwynedd Council Cabinet and it was decided to add one representative from the following beliefs:**

- Buddhism
- Islam
- Hinduism
- Judaism
- Sikhism
- Humanism

## 3.2 SACRE membership of Gwynedd 2019-20

### Christians and Other Religions

The Methodist Church  
Union of Welsh Baptists  
Presbyterian Church of Wales  
Church in Wales  
Union of Welsh Independents  
The Catholic Church  
Buddism  
Humanists

*Awaiting nomination*  
Elizabeth Roberts  
Dr. W Gwyn Lewis  
Anest Grey Frazer  
Cynrig Hughes  
Eirian Bradley Roberts  
Dashu (Scott Smith)  
Edward Parri-Jones

### Teachers' representatives

ASCL  
UCAC  
NASUWT  
NUT  
ATL

*Awaiting nomination*  
Mrs Alwen Watkins (Ysgol Eifionydd)  
Catherine Davey (Ysgol Llanystumdwy)  
Miriam Amlyn (Ysgol Eifionydd)  
Heledd Owen (Ysgol Friars)  
*Awaiting nomination*  
Mr Noel Dyer  
Mrs Miriam Amlyn  
Mr Euron Hughes  
*awaiting nomination*

### Local Authority Members

Councillor Paul Rowlinson  
Councillor E Selwyn Griffiths  
Councillor Elin Walker Jones  
Councillor Menna Baines  
Councillor Judith Humphreys  
Councillor Medwyn Hughes  
Councillor Dewi Wyn Roberts  
Councillor Mike Stevens

Plaid Cymru  
Plaid Cymru  
Plaid Cymru  
Plaid Cymru  
Plaid Cymru  
Independent  
Independent  
Independent

### Co-opted members (non voting)

Gwyn Rhydderch  
Rev Aled Davies

### Officers

Garem Jackson  
Mair Huws

Head of Education Department  
Assistant education resources officer and  
SACRE clerk

Einir Davies

Democratic Services officer

### 3.3 SACRE meetings 2017-8

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2019-, Gwynedd SACRE met once only:

- 6 November 2019
- 5 February 2020 (postponed)
- \*June 2020 (cancelled)

\*Due to the COVID-19 crisis that began in March 2020 the Gwynedd Council Business Group decided to prioritise committees for hosting and webcasting. The Business Group took the decision to place SACRE along with a number of other Committees in Priority 3 category and therefore it was not possible to meet until the Autumn Term of 2020.

The following matters were discussed and further details are provided in the minutes and the main body of the report:

**a) Meeting held on 6 November 2019**

- Welsh Government Consultation Document: Consultation on proposals to ensure that all learners have access to the full curriculum
- School self-evaluations: Tudweiliog, Llandygai, Llandwrog, Garnedd, Pentreuchaf, Bethel
- Audit of Religious Education lesson hours in Secondary Schools
- Minutes of WASACRE Meeting 28/06/19

**b) Meeting held on 5 February 2018** (adjourned for a meeting to discuss the consultation document Curriculum for Wales: Religion, values and ethics due to be published at the beginning of March 2020)

**3.3.1** Gwynedd SACRE has affiliated with the Wales Association of SACREs and its members regularly attend meetings held by WASACRE.

**3.3.2** The following provide SACRE with professional support:

Garem Jackson	Head of Education Department
Mair Huws	Assistant Education Improvement Officer and SACRE clerk
Einir Davies	Democratic Services Officer

Enquiries should be sent to the SACRE Clerk at the Education Department, Gwynedd Council, Caernarfon, Gwynedd. LL55 1SH

**3.3.3 The SACRE report was sent to the following organisations:**

Electronic copies of the annual report were distributed to the following:

- Department for Education and Skills, Welsh Government
- Head of Gwynedd's Education Department
- Gwynedd Council Leader
- Wales Association of SACREs
- Gwynedd schools

**A copy was distributed to:**

- Members of Gwynedd SACRE



### 3.4 Template used by Gwynedd SACRE for a school's self-evaluation of standards in religious education

#### How can SACRE monitor standards?

##### Standing Advisory Council for Religious Education (SACRE)

SACRE's main function is to monitor religious education and collective worship and to advise the local authority on matters relating to religious education and collective worship. The Wales Association of SACREs believes that this advice should be based on current information. Many SACREs monitor standards by inviting schools to share their self-evaluation of Religious Education and collective worship with SACRE members.

##### Further Information:

- Wales Association of SACREs: [www.wasacre.org.uk](http://www.wasacre.org.uk)
- Religious Education and Collective Worship: Circular 10/94 (Welsh Office)
- So You're Joining Your Local SACRE: a handbook for SACRE members in Wales (WASACRE)
- Guidance on Collective Worship (WASACRE, 2012);
- Review of SACRE reports (Welsh Government, 2011 and 2013)

##### Department for Education and Skills Wales (DfES)

Most SACREs in Wales have adopted or adapted the 'National Exemplar Framework for Religious Education for 3 to 19 year olds in Wales' as their locally agreed syllabus. The Welsh Government has supported the teaching of religious education in schools by providing guidance documents to support teachers, head teachers and SACRE members. These provide useful information about teaching methods, resources and assessment. The 2010-12 national external verification process gave RE departments in secondary schools the opportunity to show their understanding of RE attainment levels.

##### Further information

- <http://wales.gov.uk> > search for Religious Education
- Locally Agreed Syllabus (or National Exemplar Framework for Religious education in Wales)
- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplifying Learner Profiles at KS2 and KS3 in Religious Education: Additional Guidance (2011)
- Religious Education: Guidance 14-19 year olds (2009)
- People, Questions and Beliefs in the Foundation Phase (2013)
- Religious Education: Chief Moderator's Report 2012 (<http://wjec.co.uk>)

##### ESTYN

The new ESTYN inspection framework identifies five inspection areas or reporting requirements:

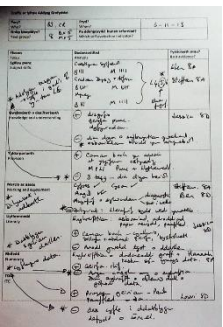
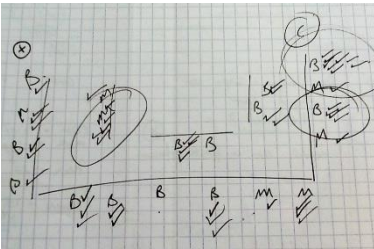
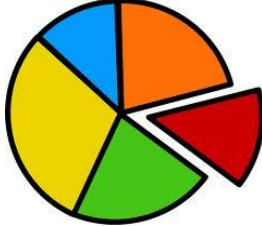
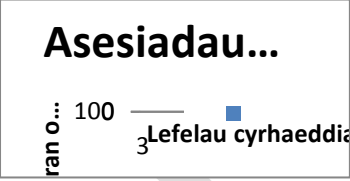

1. Standards
2. Wellbeing and attitudes to learning
3. Teaching and learning experience
4. Care, support and guidance
5. Leadership and management

Few school inspection reports include references to the standard and quality of Religious Education and collective worship.

##### Further information:

- [www.estyn.org.uk](http://www.estyn.org.uk)
- Religious Education in Secondary Schools (ESTYN, June 2013)
- Religious and moral education in key stage 2 and key stage 3 (ESTYN, Summer 2018)
- Supplementary guidance : collective worship in non-denominational schools (ESTYN, Autumn 2017)

# What evidence do schools use in order to make judgements?

<p><b>Book Review</b></p> 	<p>Teachers will collect a sample of pupils' work (<i>e.g. range of abilities, ages, boys and girls</i>) and will help the curriculum leader to answer questions such as:</p> <ul style="list-style-type: none"> <li>• What progress are pupils making in their RE skills? Are there groups of pupils who are underachieving?</li> <li>• To what extent does pupils' work reflect the requirements of the Locally Agreed Syllabus?</li> <li>• To what extent does pupils' work develop the skills identified by the National Literacy, Numeracy and Digital Competence frameworks?</li> <li>• What improvements do we need to make to our planning, provision and assessment of religious education?</li> </ul>
<p><b>Lesson Observation</b></p> 	<p>Teachers and school leaders will observe lessons and will help the curriculum leader to answer questions such as:</p> <ul style="list-style-type: none"> <li>• What progress are pupils making in their RE skills? Are there groups of pupils who are underachieving?</li> <li>• Are the pupils well motivated? Are they contributing to their own learning?</li> <li>• Does the work reflect the requirements of the Locally Agreed Syllabus?</li> <li>• Does the work develop the skills identified by National Literacy, Numeracy Digital Competence framework?</li> <li>• What improvements do we need to make to our planning, provision and assessment?</li> </ul>
<p><b>Questionnaires and interviews</b></p> 	<p>Schools can analyse the results of questionnaires used with pupils, teachers and parents to answer questions such as:</p> <ul style="list-style-type: none"> <li>• What do they think about the content of the RE lessons? Are there significant groups who are offering different opinions?</li> <li>• What progress are they making in their RE skills?</li> <li>• What are their perceptions/attitudes/opinions?</li> <li>• What improvements do we need to make to our planning, provision and assessment of religious education?</li> </ul>
<p><b>Data</b></p> 	<p>Schools can use teacher assessment data or external examination results (secondary schools only) in order to identify trends or patterns.</p> <ul style="list-style-type: none"> <li>• How well are boys/girls/groups performing over time? (all schools)</li> <li>• How well are our pupils performing in comparison with other departments/other schools? (secondary schools only)</li> <li>• Are there any groups of pupils who are underachieving? (all schools)</li> <li>• What improvements do we need to make to our planning, provision and assessment of religious education?</li> </ul>
<p><b>Other</b></p>  <p>Newyddion <b>Addysg Grefyddol</b> <b>Religious Education News</b></p>	<p>Schools can also base their judgements on other evidence such as,</p> <ul style="list-style-type: none"> <li>• Success in local or national RE competitions;</li> <li>• Participation in local or national RE events/conferences/projects/publications;</li> <li>• Monitoring reports by other members of staff, <i>e.g. school literacy, numeracy or ICT co-ordinators</i>;</li> <li>• Minutes of meetings held with teachers, school governors or SACRE visitors.</li> <li>• Action research undertaken by a member of a Professional Learning Community;</li> <li>• External accreditation, <i>e.g. RE Quality Mark</i></li> </ul>

## SACRE Guidance

### To what extent does the school's provision promote pupils' personal development? (Inspection area 4.2)

Evaluating the standards and provision of religious education will help schools evaluate inspection area 4.2, 'Personal development (including spiritual, moral, social and cultural development).'

ESTYN's inspection guidance (September 2017) for social and moral development notes:

*"Inspectors should consider the extent to which the school provides effective opportunities for pupils to develop secure values and to establish their spiritual and ethical beliefs. They should consider how well the school develops pupils' ability to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs or values. They should consider how well the school promotes principles that help pupils to distinguish between right and wrong. They should consider how far the school fosters shared values, such as honesty, fairness, justice and sustainability, and helps pupils to understand the needs and rights of others, both locally and as members of a diverse global world."*

Within the school's self-evaluation cycle or calendar, school leaders will need to consider what evidence is available to them in order to make an evaluative judgment on Inspection Areas 4.2. Religious Education and collective worship can make important contributions to pupils' personal development.

The following exemplar questions are based on ESTYN's Common Inspection Framework (September 2017) and the questions used by ESTYN during the thematic review of religious education during the autumn term of 2017. Using these prompt questions with staff, governors, pupils and their Supporting Improvement Adviser, will enable schools to identify strengths and weaknesses to help them to plan improvements. There is no need to answer every question.

### Inspection Area 1: Standards

**Remember to use qualitative and evaluative language and include 'real' examples of pupils' work!**

- What is our view on standards of religious education in our school? (FP, KS2, KS3, KS4, KS5 pupils)
- How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions?
- How well do groups of pupils make progress in religious education? What have we identified in their work that shows their progress?
- How well do our pupils use their speaking and listening, reading and writing skills, their numeracy and ICT skills appropriately in religious education?
- Give examples of how our pupils have developed their thinking skills, their creativity and physical skill in religious education activities in the classroom and outside the classroom.
- **What do we need to do differently in order to improve?**

### Inspection Area 2: Wellbeing and attitudes to learning

**Remember to use qualitative and evaluative language and include 'real' examples of pupils' work!**

- Do our pupils show an interest in religious education?
- What do you think our pupils gain from religious education?
- **What do we need to do differently in order to improve?**

### Inspection Area 3: Teaching and learning experience

**Remember to use qualitative and evaluative language and include 'real' examples of the provision. Time allocated to religious education? % of pupils that choose Religious Studies as an option? % of pupils who attain an accreditation for their statutory religious education.**

- How do we know that our school meets the statutory requirements for religious education?
- How does our school teach religious education?
- Does religious education succeed to engage our pupils' interest? Are they stimulated and challenged in their religious education lessons?
- How well do the lessons/activities develop pupils' knowledge and understanding of religious beliefs, teachings and practices as well as their subject skills and cross-curricular skills?
- How good is our planning for religious education? (building on previous knowledge, understanding and skills? clear objectives? teaching methods? resources?)
- To what extent does the feedback in religious education help our pupils to know what they have achieved and what they need to do to improve?

- How do we assess and track the progress of pupils in religious education?
- How does our planning for religious education help pupils to become ambitious, confident, aspirational and knowledgeable individuals? How are we responding to the recommendations of ‘Successful Futures’?
- To what extent does our school provide a range of appropriate learning experiences, within the classroom and outside, in order to develop pupils’ interest and skills in religious education?
- Have we organised any trips or visits linked to religious education? Which year groups, how often, and how do these trips enhance the curriculum?
- Does the religious education reflect the nature of our school’s context? Does it reflect the cultural, linguistic and ethnic diversity of Wales and the local area?
- To what extent do the religious education activities provide purposeful opportunities for pupils to practise and develop their RE skills and their literacy, numeracy and ICT skills?
- **What do we need to do differently in order to improve?**

#### Inspection Area 4: Care, support and guidance

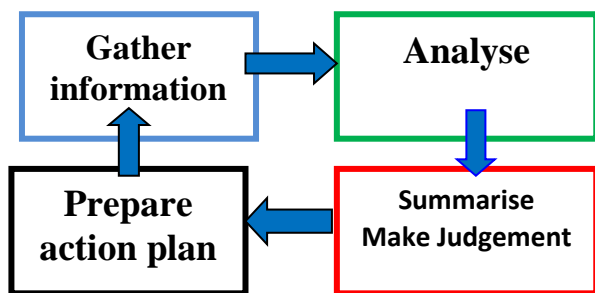
Remember to use qualitative and evaluative language and include ‘real’ examples of the provision.

- To what extent do our religious education lessons/activities help our pupils to be active citizens?
- How do our pupils influence what and how they learn in religious education?
- Do we participate in any community activities or have links with any faith leaders or organisations?
- How does religious education contribute to our pupils’ understanding of the culture of Wales, the local community and the wider world?
- How has religious education helped our pupils to understand equality and diversity? Stereotypes, religious extremism, human rights?
- Which effective opportunities do the school offer pupils to develop certain values and establish their spiritual and ethical beliefs?
- How effective is our school at developing the pupils’ ability to reflect on (extensive) fundamental questions from a religious or non-religious perspective? Their own beliefs or values?
- Does our school meet the statutory requirements regarding collective worship?
- How good is the collective worship? How well do we plan the collective worship over time?
- How do we keep our pupils safe from the dangers of radicalisation, *e.g. extremist material, either through visiting speakers or through speakers on site visits?*
- How do we respond to any concerns that arise about comments made by pupils during religious education lessons?
- **What do we need to do differently in order to improve?**

#### Inspection Area 5: Leadership and management

- Has the RE subject leader the necessary skills and understanding to lead the religious education effectively?
- Are teachers able to access professional development in religious education?
- How do we allocate resources to support the teaching of religious education?
- How are parents informed of their right to withdraw pupils from RE? How many pupils are withdrawn from RE by their parents and does the school have good arrangements for their provision during RE lessons? Has this number increased/decreased/remained the same over the last 5 years? From what groups do these pupils come? Do you have a conversation with parents around their decision is taken?
- In what ways does our school’s provision for RE help promote better community cohesion?
- How often do we monitor religious education? How do we share this information with staff?
- Do we consider the views of pupils in the self-evaluation report and improvement plans?
- Do we work with RE teachers from other schools? What has been the impact of this?
- What is the ‘best example of religious education’ that we can share with our local SACRE or with other teachers?
- **What do we need to do differently in order to improve?**

## How can SACREs monitor standards?



## How can SACRE gather information?

- By asking schools to submit information and self evaluation.
- By commissioning an 'expert' to visit a sample of schools and provide a termly report;
- By visiting schools themselves;
- By asking pupils, staff, governors in a sample of schools to complete an online questionnaire;
- By studying external examination results and KS3 teacher assessments, (secondary schools only)

## What sources are available in your area?

- An evaluation of schools' self evaluation reports;
- An evaluation of schools' policies, schemes of work, development or improvement plans;
- Performance data: KS3 teacher assessments, GCSE, AS and A level results;
- Reports submitted by SACRE members following school visits;
- An evaluation of questionnaires submitted by learners, staff, governors, SACRE/WASACRE members or governors;
- Presentations by learners, teachers, co-ordinators, headteachers;
- Success in competitions or external accreditation schemes.

## Numbers - quantities and proportions

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

## Who contributes to the monitoring?

- Teachers and members of schools' SM Teams
- SACRE members
- Local Authority / Consortia officers
- Teachers identified as lead practitioners
- Pupils
- Governors
- Parents

<p><b>Excellent</b>  <b>Very strong, sustained performance and practice</b>          outstanding, very good, very strong, exceptional, superior, exemplary, superb, very high standard, very high quality, extensive, highly effective, highly creative, well above expectations, expertly done,</p>	<p><b>Good</b>  <b>Strong features, although minor aspects may require improvement</b>          successful, strong, skilful, worthwhile, beneficial, valuable, positive, thorough, useful, powerful, comprehensive, purposeful, used well, consistently good, effective</p>
<p><b>Adequate and needs improvement</b>  <b>Strengths outweigh weaknesses, but important aspects require improvement</b>          satisfactory, appropriate, suitable, efficient, competent, relevant, sufficient, enough, valid, solid, sound, average mediocre, limited, inconsistent</p>	<p><b>Unsatisfactory and needs urgent improvement</b>  <b>Important weaknesses outweigh strengths</b>          insufficient, inefficient, none, no, inappropriate, ineffective, unsuitable, unable, weak, poor, not fit for purpose, restricted</p>

## Useful words and phrases

Xxx has led to...  
 As a result of xxx standards of xxx have increased xx% since xxx ....  
 Following the introduction of xxx, xxx has improved, as shown by...  
 xxx shows that standards of xxx have ...  
 The effect of xxx can be seen in xxx which shows that...  
 An improvement in xxxx can be seen in...  
 The influence of XXX can be seen in the improvement/progress....  
 XXXXX shows that x% of the pupils can/have...  
 XXX shows that x% of the parents/staff/governors are/have... .

## What should be included?

- **The effect of an intervention** on (standards, welfare, attitudes, provision).
- **Trends** over time
- **Comparison** with other schools (?)
- **Judgement** - using evaluative terms.
- **Quantify** whenever possible



Name of the school:

**Religious Education**

**Improvement area 1: Standards in religious education**

***How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions? What have we identified in their work that shows their progress over time?***

- Use pupils' work, teacher assessment, learning walks, lesson observations to make a judgement.
- Refer to: groups of pupils
- For further guidance, refer to the Locally Agreed Syllabus (National Exemplar Framework), Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, Examiners' reports.

Notes:

The standard attained by our pupils in religious education is **JUDGEMENT**

**Inspection Area 2: Wellbeing and attitudes towards learning about religious education**

***What do you think our pupils gain from religious education?***

- Use pupils' work, an analysis of a RE questionnaire, minutes of meetings held by focus groups/School Council meeting.
- For further guidance, refer to the Supplementary Guidance: listening to learners (ESTYN, September 2017)

Notes:

Our pupils have a **JUDGEMENT** attitude towards religious education in our school.

**Inspection Area 3: Teaching and learning experience in Religious Education**

***How good is the planning and teaching of religious education in our school? Give examples of rich learning experiences in religious education.***

- Use learning walks, lesson observation, pupils' work, interviews with pupils.
- For further guidance, refer to the Locally Agreed Syllabus (National Exemplar Framework); Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, Examiners' reports, Religious Education in secondary schools (ESTYN, Summer 2013), Religious and moral education in KS2 and KS3 (ESTYN, Summer 2018).

Notes:

The standard of teaching of religious education in our school is **JUDGEMENT**

**Inspection Area 4: Care, support and guidance in Religious Education**

***To what extent do religious education lessons and activities help our pupils to become active citizens?***

- Use learning walks, interviews with pupils, collective worship programme, school newsletter, records of any hate crime/bullying.
- For further guidance refer to SACRE Guidance, Guidance on collective worship (WASACRE), Supplementary guidance: collective worship in non-denominational schools (ESTYN, September 2017), Supplementary guidance: listening to learners (ESTYN, September 2017).

Notes:

Does the school meet the statutory requirements for collective worship?

Yes

No

The contribution of religious education towards our pupils' personal development and community cohesion is **JUDGEMENT**.

**Inspection area 5: Leadership and management in religious education**

***Does the subject leader for religious education have the necessary skills and understanding to lead the subject area effectively?***

- Use schemes of work, monitoring and self-evaluation reports, data analysis, interviews with the co-ordinator/link governor/SACRE representative, minutes of staff meetings, improvement plans, an evaluation of progress, case study following a school-to-school project.
- For further guidance, refer to SACRE guidance

Notes:

Leadership and management of religious education in our school is **JUDGEMENT**

Improvement matters	Actions to be taken	Who is responsible?	By when?
		These details need not be shared with SACRE but the school needs to ensure that accountability is clear to staff and governors.	

**A concise evaluation that will contribute towards the school's evaluation of Personal Development (4.2)**

Concise! Approximately 50 words.

Head teacher:

Signature:

Date:

### 3.5: A reporting form for Gwynedd SACRE members who attend a school collective worship session

#### Standing Advisory Council for Religious Education.

A questionnaire for Anglesey SACRE members as they visit a school collective worship session.

I attended a collective worship session in a :                      special school                        
    primary school                        
    secondary school                     

I observed a collective worship session attended by:                      the whole school                        
    a class                        
    a key stage/section of the school                     

Contributing to the collective worship were the :                      head teacher                        
    pupils                        
    teachers                        
    a local religious leader                        
    parents                        
    governors                     

The collective worship session lasted:                      less than 5 minutes                        
    between 5-10 minutes                        
    between 10-15 minutes                        
    over 15 minutes.                     

The theme of the collective worship session was: \_\_\_\_\_

I heard a:

Bible story	<input type="checkbox"/>	A presentation by an adult	<input type="checkbox"/>
Story from another religious text/tradition	<input type="checkbox"/>	A presentation by a pupil/pupils	<input type="checkbox"/>
Suitable moral/contemporary/historical story	<input type="checkbox"/>	Pupils reflecting quietly in response to a stimulus	<input type="checkbox"/>
Pupils praying (individually/together)	<input type="checkbox"/>		<input type="checkbox"/>
Christmas hymn/carol	<input type="checkbox"/>		<input type="checkbox"/>
A suitable song	<input type="checkbox"/>		<input type="checkbox"/>

Underline the three statements that best describe the collective worship session.

Today, the collective worship session helped to:







- develop learners’ ability to reflect on their own feelings, values and attitudes;
- develop learners’ awareness of the inner life and the spiritual dimension of each person;
- explore and encourage responses to fundamental questions about the meaning of life, change and death;
- develop beliefs and values, both personal and communal;
- encourage an understanding of the beliefs and values of others, either locally or globally;
- increase self esteem and purpose in life;
- nurture the human ability to make moral choices for good or evil,
- encourage shared values, meaning and purpose;
- contribute to the experience of belonging to a community;
- provide opportunities to reflect on and to share in the ‘happy’ and ‘sad’ events and experiences which effect the school community and the local community;
- support shared understanding of how individual learners and a school may contribute positively to the wider community;
- develop an understanding of global diversity and inequality;



Any other comment :

DRAFT

### 3.6: Gwynedd SACRE Action Plan 2017-20

Gwynedd SACRE Annual Report 2017-18 and the discussions held during 2018-19	Action points 2017-18 LA (Local authority) PS (Professional support – Subject Advisor) SM (SACRE members)	Evidence	Outcomes		
Curriculum for Wales Humanities Area of Learning and Experience “What Matters’ statements	<ul style="list-style-type: none"> <li>Ensure that head teachers, teachers, governors and SACRE meetings are aware of the requirements of the Curriculum for Wales (PS – Subject Advisor)</li> <li>Contribute to local discussions to plan learning experiences that reflect the ‘what matters’ statements of the Humanities Area of Learning and Experience (LA+PS+SM)</li> <li>Represent Gwynedd in and National discussions relevant to developing the new curriculum and assessment arrangements) (LA+PS+SM)</li> <li>Develop a locally Agreed Syllabus for Gwynedd schools that reflects the principles of the Curriculum for Wales</li> <li>Keep a note of hours of Religious Education lessons in Secondary Schools.</li> </ul>	<ul style="list-style-type: none"> <li>Minutes of SACRE meetings</li> <li>Minutes of WASACRE meetings</li> <li>Gwynedd SACRE correspondence and guidance to schools</li> <li>Gwynedd Locally Agreed Syllabus</li> <li>Examples of good practice</li> </ul>	<ul style="list-style-type: none"> <li>A locally Agreed Syllabus which reflects the principles of the Curriculum for Wales</li> <li>Religious Education given due consideration as schools revise the curriculum and assessment arrangements.</li> <li>The provision of religious education in all schools is good or very good.</li> <li>Standard of religious education in all schools is good or very good.</li> <li>Ensure that Religious Education is fairly represented within the Humanities Area of Learning and Experience.</li> </ul>	  	
	Promote good quality collective worship	<ul style="list-style-type: none"> <li>Ensure that schools conform to the statutory requirements and provide good quality collective worship. (LA+SM)</li> <li>Encourage schools to invite Gwynedd SACRE members to attend collective worship sessions. (SM)</li> </ul>	<ul style="list-style-type: none"> <li>Correspondence to schools</li> <li>Oral reports of SACRE members</li> <li>References to collective worship in ESTYN reports.</li> </ul>	<ul style="list-style-type: none"> <li>ESTYN reports note that collective worship is good.</li> <li>All schools conform to the statutory requirements</li> <li>Improved understanding to collective worship in schools.</li> </ul>	  
	Professional support for Gwynedd SACRE	<ul style="list-style-type: none"> <li>Contact GwE to highlight the need for professional support by a subject advisor for Gwynedd SACRE.</li> </ul>	<ul style="list-style-type: none"> <li>Correspond</li> <li>Gwynedd SACRE minutes</li> </ul>	<ul style="list-style-type: none"> <li>Subject Advisor who is well-informed on the new CfW and all that is current within Religious Education in the primary and secondary sector; in order that standards can be maintained and improved in Gwynedd.</li> </ul>	



Welsh Government  
Consultation Document

## Curriculum for Wales Religion, Values and Ethics (RVE) guidance

Date of issue: 21 May 2021  
Action required: Responses by 16 July 2021

Mae'r ddogfen yma hefyd ar gael yn Gymraeg.  
This document is also available in Welsh.

## Overview

# Curriculum for Wales Religion, Values and Ethics (RVE) guidance

The Curriculum for Wales Framework was published on 28 January 2020. Before its publication, the Framework was subject to broad and extensive consultation. Feedback received signalled what specific, additional guidance schools and settings would require in order to successfully design and realise their own curriculum. Welsh Government committed to publishing:

- guidance for Religion, Values and Ethics
- guidance for relationships and sexuality education
- guidance on careers and work-related experiences
- guidance to support practitioners working with learners at the beginning of the learning continuum
- a curriculum and assessment framework for funded non-maintained nursery settings to adopt
- guidance on developing a curriculum for those responsible for education other than at school
- guidance on British Sign Language.

This feedback phase welcomes your views on the additional Curriculum for Wales guidance for Religion, Values, and Ethics (RVE).

The draft guidance has been developed by practitioners through a process of co-construction that has been supported by other experts. This feedback phase forms part of the co-construction process. It provides an opportunity for all practitioners and other stakeholders to offer input that will support the further development of the guidance.

This feedback phase will end on 16 July 2021, after which all responses will be considered and analysed independently, as well by practitioners and others in the working groups. The draft guidance will then be refined in response to the feedback and will form part of an update to the Curriculum for Wales Framework in autumn 2021, to be used by schools and settings as a tool for curriculum planning, design and implementation.

All your feedback will be gratefully received.

## How to respond

Responses to this consultation should be e-mailed/  
posted to the address below to arrive by **16 July** at the  
latest.

## Further information and related documents

**Large print, Braille and alternative language  
versions of this document are available on  
request.**

The published Curriculum for Wales guidance is  
available at

<https://hwb.gov.wales/curriculum-for-wales>

An easy read version is available at

<https://hwb.gov.wales/curriculum-for-wales/a-new-curriculum-in-wales-easy-read/>

A children, young people and families guide is  
available at

<https://hwb.gov.wales/curriculum-for-wales/a-new-curriculum-in-wales-a-guide-for-children-young-people-and-families/>

The consultation documents can be accessed from  
the Welsh Government's website at

[gov.wales/consultations](http://gov.wales/consultations)

## Contact details

For further information:

Curriculum Realisation Unit  
Curriculum and Assessment Division  
The Education Directorate  
Welsh Government  
Cathays Park  
Cardiff  
CF10 3NQ

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



@WG\_Education



Facebook/EducationWales

## General Data Protection Regulation (GDPR)

The Welsh Government will be data controller for any personal data you provide as part of your response to the consultation. Welsh Ministers have statutory powers they will rely on to process this personal data which will enable them to make informed decisions about how they exercise their public functions. Any response you send us will be seen in full by Welsh Government staff dealing with the issues which this consultation is about or planning future consultations. Where the Welsh Government undertakes further analysis of consultation responses then this work may be commissioned to be carried out by an accredited third party (e.g. a research organisation or a consultancy company). Any such work will only be undertaken under contract. Welsh Government's standard terms and conditions for such contracts set out strict requirements for the processing and safekeeping of personal data.

In order to show that the consultation was carried out properly, the Welsh Government intends to publish a summary of the responses to this document. We may also publish responses in full. Normally, the name and address (or part of the address) of the person or organisation who sent the response are published with the response. If you do not want your name or address published, please tell us this in writing when you send your response. We will then redact them before publishing.

You should also be aware of our responsibilities under Freedom of Information legislation

If your details are published as part of the consultation response then these published reports will be retained indefinitely. Any of your data held otherwise by Welsh Government will be kept for no more than three years.

## Your rights

Under the data protection legislation, you have the right:

- to be informed of the personal data held about you and to access it
- to require us to rectify inaccuracies in that data
- to (in certain circumstances) object to or restrict processing
- for (in certain circumstances) your data to be 'erased'
- to (in certain circumstances) data portability
- to lodge a complaint with the Information Commissioner's Office (ICO) who is our independent regulator for data protection.

For further details about the information the Welsh Government holds and its use, or if you want to exercise your rights under the GDPR, please see contact details below:

Data Protection Officer:  
Welsh Government  
Cathays Park  
Cardiff  
CF10 3NQ

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

The contact details for the Information Commissioner's Office are:

Wycliffe House  
Water Lane  
Wilmslow  
Cheshire  
SK9 5AF

Tel: 01625 545 745 or  
0303 123 1113

Website: <https://ico.org.uk/>

# Curriculum for Wales Religion, Values and Ethics (RVE) guidance

The following is the draft guidance on which we are inviting feedback.

## 1. Introduction

RVE will be a statutory requirement in the Curriculum for Wales for all learners from age 3 to 16.

The RVE guidance is statutory and published under section 71 of the Curriculum and Assessment (Wales) Act (“the Act”) and is designed to assist those responsible under the Act for designing the RVE syllabus as part of the school curriculum.

### Audience

Those persons who must have regard to the guidance when designing a syllabus for RVE are set out below:

- (a) the head teacher of a maintained school or a maintained nursery school
- (b) the governing body of a maintained school or a maintained nursery school
- (c) a provider of funded non-maintained nursery education
- (d) the teacher in charge of a pupil referral unit
- (e) the management committee for a pupil referral unit
- (f) a person who provides teaching and learning for a child, otherwise than at a maintained school, maintained nursery school or pupil referral unit, by virtue of arrangements made under section 19A of the Education Act 1996 (c. 56)
- (g) a local authority in Wales.

The persons/bodies responsible for designing a settings RVE syllabus and set out above must read and consider the guidance when designing the RVE element of a school’s curriculum pursuant to the Curriculum and Assessment (Wales) Act 2021.

This guidance is directed at a local authority when exercising its functions under that section in adopting an agreed syllabus. Local authorities must have regard to this guidance pursuant to section 375A (8) of the Education Act 1996.

This guidance is also directed at Standing Advisory Councils for religious education (SACs) pursuant to section 391 (11) of the Education Act 1996. Therefore, a SAC must have regard to this guidance when exercising its functions advising a local authority on RVE.

The guidance is directed at those responsible for preparing an Agreed Syllabus namely:

- the local authority
- the Agreed Syllabus Conference (ASC)
- the body of persons established by the Welsh Ministers under paragraph 12 of Schedule 31 to the Education Act 1996 to prepare an Agreed Syllabus when the ASC has been unable to do.

Pursuant to paragraph 14A of Schedule 31 to the 1996 Act those bodies must have regard to this guidance.

In addition, the guidance may also be useful to practitioners, regional consortia, awarding bodies, Estyn, teacher unions, religious organisations, parents and other bodies in Wales with an interest in RVE. These bodies do not have to have regard to the guidance but it may be useful and informative for them to refer to it to better understand the content of a given settings RVE syllabus.

From 2022 religious education will be renamed 'Religion, values and ethics' to more accurately reflect the broad scope of the subject's pluralistic requirement, and position within the Humanities Area of Learning and Experience..

Learners will have opportunities to explore all RVE concepts through a variety of lenses and will explore the importance of RVE's relationship with other aspects of life, society and the world. Understanding the concept of religion will enable learners to build a well-rounded understanding of religion, and the significance of the different ways that it is defined.

RVE in the curriculum is not about making learners religious or non-religious; its teaching therefore must promote openness, impartiality and respect for others through an objective, critical and pluralistic approach.

## **2. RVE and legislation**

### **Curriculum & Assessment (Wales) Act**

#### **Locally agreed syllabus**

An agreed syllabus specifies what is recommended to be taught in RVE within a local authority and should be reviewed from time to time and in any event, no later than the expiry of five years from when it was last adopted or when it was last agreed the current syllabus would be continued. Each local authority has a legal duty to convene an agreed syllabus conference to review the syllabus and to recommend an appropriate syllabus to the local authority for it to adopt. They will need to ensure that they have regard to the Curriculum for Wales and the RVE supporting guidance when recommending an agreed syllabus for adoption by a local authority.

Once this has been agreed, all maintained schools and settings are required to have regard to the agreed syllabus, including in schools of a religious character in their design of the agreed syllabus element of their RVE provision.

The Act inserts a new Wales only section 375A into the Education Act 1996. Section 375A of the 1996 Act provides that a local authority must adopt an agreed syllabus /syllabi for its area which:

- must reflect the fact that the religious traditions in Wales are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Wales; and
- must also reflect the fact that a range of non-religious philosophical convictions are held in Wales



The Act further provides that the reference to philosophical convictions is to philosophical convictions within the meaning of Article 2 Protocol 1 to the European Convention on Human Rights (“A2P1”).

### **Meaning of religion:**

As noted above The Act requires the Agreed Syllabus element of RVE to be designed to include the mandatory element of Religion, Values and Ethics. What is meant by that is clarified in section 390A of the 1996 Act which refers to religious traditions. In summary what must be included is a range of different religions. The term “religion” in this context is given its conventional or ordinary meaning and as conventionally understood. We regard a religion to have the following characteristics:

- the followers have a belief in a supreme being (the concept of a supreme being includes but is not limited to the longstanding concept of a monotheistic Christian God);
- the followers take part in worship of that supreme being, that is acts or practices in which they give expression to their belief in the supreme being and show reverence for, or veneration of, it; and,
- the organisation advances that religion through its activities.

### **Meaning of non-religious philosophical convictions:**

The Act also requires the Agreed Syllabus element of RVE to also include non-religious philosophical convictions. This relates to the Value and Ethics element in the title to this new subject. As noted above the term philosophical convictions is drawn down from A2 P1.

The Courts have held that when taken on its own, it is not synonymous with the terms “opinions” and “ideas”. It denotes views that attain a certain level of cogency, seriousness, cohesion and importance (*Valsamis v. Greece*, §§ 25 and 27). The refusal of parents to accept corporal punishment at their child’s school was thus covered by their philosophical convictions.

We refer to “non-religious philosophical convictions” and not “philosophical convictions” as we consider any religious philosophical conviction is simply a religion and that is expressly already covered by The Act<sup>1</sup>.

On the other hand the courts have rejected the argument that a pro-hunting beliefs are protected by Article 9 despite people’s strong convictions that they have the right to hunt with hounds as this lack the importance as an aspect of human life and behaviour necessary to render it a philosophical belief that a particular form of leisure activity should be permitted (*R v Countryside Alliance*) V A-G.

The above refers to a number of cases on Article 9 which refers to “religion or beliefs” Article 9 and A2P1 apply to the same range of views/beliefs/convictions. For example paragraph 7 of the European Court of Human Right’s guide on A2P1, states that: “The Convention must be read as a whole and Article 2 of Protocol No. 1 constitutes, at least in its second sentence, the interpretation in relation to Article 9 in matters of education and

---

<sup>1</sup> The term “non-religious philosophical convictions” is not used in A2P1 but was used in case considering A2P1 (*Lautsi and others v Italy* (App. No. 30814/06) - [2011] ECHR 30814/06). There had been nothing to suggest that the authorities had been intolerant of pupils who believed in other religions, were non-believers or who held non-religious philosophical convictions.

teaching (Folgerø and Others v. Norway [GC], § 84; Lautsi and Others v. Italy [GC], § 59; Osmanoglu and Kocabaş v. Switzerland, §§ 90-93)".

The Act provisions ensure that RVE is mandatory and that all children in all maintained schools and settings have access to pluralistic RVE. There is no right to withdraw from RVE and RVE must be designed having regard to the agreed syllabus and the Welsh Ministers' statutory guidance.

### **Community schools and foundation and voluntary schools without a religious character**

In the case of community schools and foundation and voluntary schools without a religious character, The Act requires the provision in the curriculum for teaching and learning encompassing RVE to have been designed having regard to the agreed syllabus. (The "agreed syllabus" in the context of the Schedule is the RVE syllabus adopted by the local authority under section 375A of the 1996 Act for use in schools maintained by the authority.) The Act requires this RVE provision to be implemented for all pupils.

### **Foundation and voluntary controlled schools that have a religious character**

In the case of foundation and voluntary controlled schools with a religious character, The Act requires the provision in the curriculum for teaching and learning encompassing RVE to have been designed having regard to the agreed syllabus.

However, in the case of these schools, there is an additional requirement. This additional requirement applies only if the provision that has been designed having regard to the agreed syllabus does not accord with the school's trust deed, or the tenets of its religion or religious denomination.

The first step in determining whether this additional requirement applies will be to consider whether the provision designed having regard to the agreed syllabus accords with any provision in the school's trust deed that relates to teaching and learning in respect of RVE. If there is not any provision in the trust deed that relates to teaching and learning in respect of RVE, the next step will be to consider whether the provision accords with the tenets of the religion or denomination specified in relation to the school by an order under section 68A of the 1998 Act. Only if the provision does not accord with the trust deed or the relevant tenets will the additional requirement apply. If this additional requirement applies, the school's curriculum must also include provision for RVE that does accord with the school's trust deed, or the tenets of its religion or religious denomination.

The Act requires the teaching and learning secured for pupils to be designed having regard to the agreed syllabus. But there is an exception to this general requirement which enables a pupil's parents to request that their child be provided, instead, with the additional provision that accords with the school's trust deed, or the tenets of its religion or denomination. If a request of this type is made, it must be complied with.

### **Voluntary aided schools that have a religious character**

In the case of voluntary aided schools with a religious character, The Act requires the curriculum to make provision for teaching and learning in respect of RVE that accords with the school's trust deed or the tenets of its religion or denomination.

Again, there is an additional requirement. For schools of this type, the additional requirement applies only if the provision that has been designed (i.e., which accords with the trust deed or tenets of the school's religion or denomination) does not accord with the agreed syllabus. In this case, the school's curriculum must also include provision for RVE that has been designed having regard to the agreed syllabus.

The Act requires the teaching and learning secured for pupils to be that for which provision accords with the school's trust deed or its religion or denomination.

But again there is an exception to this general requirement which enables a pupil's parents to request that their child be provided, instead, with the additional provision designed having regard to the agreed syllabus). If a request of this type is made, it must be complied with.

### **Changes to the constitution of Agreed Syllabus Conference and SACREs**

The Act provides for the appointment of persons who represent holders of non-religious philosophical beliefs in the same way as they permit the appointment of persons who represent holders of religious beliefs.

It is a matter for the Local Authority to decide on the appointment of appropriate persons. The final decision on an appointment is dependent on the relevant local authority's determination that such a representative would help ensure the relevant traditions of the area are appropriately reflected. SACREs will be re-named Standing Advisory Councils for RVE (SACs).

The local authority must take all reasonable steps to secure that the membership of the group is numerically proportionate to the strength of each religion, denomination, or conviction in its local area (see new subsection (6A) and (6B) if section 390 inserted by paragraph 9(8) if the Schedule. Separate statutory guidance will be provided in respect of the constitution of SACREs (SACs).

### **RVE Post 16**

This is no longer mandatory by virtue of The Act provisions. Pursuant to section 61 of The Act all learners over the age of 16 will now be able to opt into RVE, where previously there was a requirement for all learners in sixth form to study religious education. If a learner chooses to opt into RVE then the school or college must provide RVE which is objective, critical and pluralistic. This approach is consistent with the principle that learners of sufficient maturity should be able to make decisions that relate to their own learning.

Where a learner request RVE pursuant to section 61 the RVE must be designed so that it:

- must reflect the fact that the religious traditions in Wales are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Wales; and
- must also reflect the fact that a range of non-religious philosophical convictions are held in Wales

The Act further provides that the reference to philosophical convictions is to philosophical convictions within the meaning of Article 2 Protocol 1 to the European Convention on Human Rights ("A2P1").

Please see paragraphs above for an explanation of what is meant by religions, religious traditions and non-religious philosophical convictions.

Section 61 of The Act does not prevent a school from imposing a requirement that all pupils in its sixth form undertake compulsory RVE classes; nor does it prevent a school that adopts this approach from providing compulsory sixth form RVE that accords with the school's trust deeds, or the tenets of its religion, or religious denomination ("denominational RVE"). The content of such denominational RVE remains a matter for the school.

### **Education delivered in funded non-maintained nursery settings**

RVE provision in a funded non-maintained nursery setting should be considered as part of an overarching holistic approach to learning and development. The 'Designing your curriculum' section of this guidance provides further information on RVE for ages 3 to 16, to support practitioners in these settings with this holistic approach.

Young learners are endlessly curious; they enjoy exploring and investigating by themselves and with others, and naturally ask questions about life and the world around them. Through engaging, practical, integrated activities, in this period of learning they can begin to learn more about themselves, other people and the wider world.

Effective, learner-centred pedagogy, which is responsive, dynamic and embedded in strong relationships, should be central to the development of RVE provision in a setting. Through play, children are able to develop their ideas, opinions and feelings with imagination, creativity and sensitivity, which can help inform their view of the world. Spending time outdoors supports learners' social, emotional, spiritual and physical development, as well as their well-being. Being outdoors also helps them to develop an awareness of the need to show care and respect for living things.

Learners in this period of learning are beginning to understand the concept of 'difference'. Practitioners should encourage them to share their knowledge and experiences of their own beliefs, heritage and traditions, as well as those of others (for example, through songs, stories and role-play). This can help young learners understand more about themselves, as well as about experiences and viewpoints which may differ from their own.

A supportive, nurturing environment, where learners can learn about each other's differences and similarities, can help them to begin to develop respectful relationships and a sense of responsibility. They can begin to explore the language of rights and start to understand their right to believe different things and follow different beliefs. Through this, learners from an early age can begin to identify and understand how their actions may affect others, and learn to reflect on and revise their own perspectives, as appropriate.

## **3. How RVE Supports the Four Purposes**

At the heart of the Curriculum for Wales are the four purposes, which set out the aspirations for all learners. By the age of 16, they should be:

- ambitious, capable learners, ready to learn throughout their lives
- enterprising, creative contributors, ready to play a full part in life and work
- ethical, informed citizens of Wales and the world
- healthy, confident individuals, ready to lead fulfilling lives as valued members of society. <https://hwb.gov.wales/curriculum-for-wales/humanities/>

These 4 purposes are set out in section 2(2) of The Act.

RVE makes an important and distinctive contribution to supporting the four purposes by giving learners opportunities to:

- engage with and explore ultimate and philosophical questions about the meaning, significance and purpose of life, and about the nature of human thought and of the universe, and the connections between them
- undertake enquiries and engage with sources of wisdom and philosophy that encourage them to explore the challenges, opportunities and responses of human beings in the context of their cynefin, locally, in Wales and the wider world, as well as support them in evaluating their own perspectives and those of others
- develop and express their own informed viewpoints, which prepares them for lifelong learning in a pluralistic and diverse world.
- use their knowledge and understanding of both institutional and personal religious and non-religious worldviews to think critically about their own values and about how they might make important social and personal decisions
- explore the ways in which religion and non-religious philosophical convictions have influenced human experience throughout history, so that they can make sense of their place in the world, imagine possible futures and create responsible solutions that take in to account the diverse needs and rights of all people
- evaluate and use evidence from a range of religious and non-religious sources to engage with ethical and moral issues, past and contemporary, that challenge their knowledge and values. This enables learners to develop an understanding of religion and belief, culture, community, their cynefin, Wales and the wider world now and in the past, which can help to nurture a sense of place and belonging
- respond sensitively to religion and non-religious philosophical convictions and explore the beliefs and practices of people in their community, Wales and the wider world, and how these might impact their actions and choices
- develop secure values and establish their ethical beliefs and spirituality through the exploration of religion and non-religious philosophical convictions on a range of issues, which can in turn enable them to form positive relationships based upon trust and mutual respect
- discuss and reflect on their own perspectives and those of others on a range of issues which, help them to build their mental, emotional and spiritual well-being by developing confidence, resilience and empathy.

#### **4. Spiritual Development**

One of the features of the four purposes of the curriculum is that learners will be supported to develop as healthy, confident individuals, ready to live fulfilling lives as valued members of society. Opportunities are provided for spiritual development in the statements of what matters for the Humanities Area and RVE has many valuable and distinctive contributions to make.

In the context of RVE spiritual development is concerned with our natural ability to look for, express and understand what is important in life, and to question who we are and why we are here. Spiritual development may or may not involve religion. Through experiencing and reflecting on our relationships, spiritual development may be apparent in the following:

awareness of self in relation to others; connections to the wider or natural world (and, for some people, to a higher power or ultimate reality); creativity and going beyond the everyday; exploration of ultimate questions and contemplation of meaning and purpose.

### **Awareness of self in relation to others**

Learners can:

- develop a sense of their uniqueness and value;
- 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;
- 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;
- gain awareness of and respect for the beliefs, teachings and practices of others, as well as 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.

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

Learners can:

- develop an appreciation of belonging in their locality, Wales 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 of human relationships.

### **Creativity and going beyond the everyday**

Learners can:

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

### **Exploration of ultimate questions and contemplation of meaning and purpose**

Learners can:

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

Spiritual development can also occur as learners engage with their *cynefin* and in everyday life within their local, national and global communities.

## 5. Designing Your Curriculum

Each school will need to decide its own approach to curriculum design in the Humanities Area and to how RVE best works within it. For example, curriculum design can be integrated, multidisciplinary, interdisciplinary or disciplinary. This approach should be evaluated regularly in line with the Curriculum for Wales framework guidance.

Before any detailed planning can begin, it is essential for practitioners to have first considered the statements of what matters in the Humanities Area, which contribute to learners realising the four purposes of the curriculum. <https://hwb.gov.wales/curriculum-for-wales/humanities/statements-of-what-matters/>

The [statements of what matters in this Area](#) allow learners to explore and critically engage with a broad range of religious and non-religious concepts, which should be carefully considered and underpin school curriculum design.

School curriculum design should:

- develop an understanding of the discipline and its value;
- provide rich contexts for learners to be curious, to explore ultimate questions, and to search for an understanding of the human condition, as well as providing opportunities for learners to reflect, and to experience awe and wonder, in a range of meaningful real-world contexts;
- develop rich contexts for enquiry into the concepts of religion, lived religion, worldviews, secularity, spirituality, life stance, identity, and culture to develop learners' well-rounded understanding of religious and non-religious worldviews;
- provide rich contexts for engaging with concepts of belief, faith, truth, purpose, meaning, knowledge, sources of authority, self, origin, life, death and Ultimate Reality which can enable learners to develop an understanding of personal and institutional worldviews about the nature of life and the world around them;
- develop rich contexts for exploring the concepts of identity, belonging, relationships, community, *cynefin*, diversity, *pluralism* and interconnectedness which can enable learners to gain a sense of self and develop spirituality;
- 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;
- reflect the concepts and contexts of religiosity, practice, ritual, tradition, worship, sacredness, symbolism and celebration to develop learners' understanding of religion and belief;
- provide rich contexts for exploring the concepts of ethics, morality, justice, responsibilities, authority, humanity, rights, values and social action.

This guidance considers and identifies some relevant lenses through which to view RVE concepts. These lenses lend themselves to the statements of what matters and are also relevant to other Areas of Learning and Experience. The lenses are interconnected and are not intended to be units or topics. They are provided to help schools and settings understand some significant aspects of RVE and to help them identify opportunities for RVE within the statements of what matters to support school curriculum design.

Lenses in RVE include:

- **Search for meaning and purpose**  
How people respond to the deeper questions of life in order to understand the human condition.
- **The natural world and living things**  
How and why people show concern and responsibility for the world and experience awe and wonder in nature.
- **Identity and belonging**  
What makes us who we are as people, communities and citizens living in a diverse world.
- **Authority and influence**  
How and why different types of authority influence people's lives.
- **Relationships and responsibility**  
How people live together, and why developing healthy relationships is important.
- **Values and ethics**  
How and why people make moral choices and how this influences their actions.
- **The journey of life**  
What people experience as part of the journey of life, and how these experiences are acknowledged.

[Learner progression](#) is an important driver for designing your curriculum.

This is reflected in the statements of what matters and their related descriptions of learning for this Area. The [descriptions of learning for the Humanities](#) will help to provide more detailed guidance for practitioners.

In order to develop a shared understanding of progression from ages 3 to 16 in relation to RVE within this Area, an example 'learning journey' for each lens is provided. All of the statements of what matters in this Area are evident across the learning journeys. These learning journeys illustrate how a learner may develop their understanding of concepts in RVE through various lenses, and may be useful when designing your curriculum, alongside the descriptions of learning for the Humanities. These examples do not provide an alternative set of descriptions of learning, nor do they provide specific reference points or criteria for the pace of progression, and should not be used as such.



## **Example Learning Journey 1: Search for meaning and purpose**

The learning journey for this lens has drawn mainly upon two statements of what matters: *Events and human experiences are complex, and are perceived, interpreted and represented in different ways* and *Human societies are complex and diverse, and shaped by human actions and beliefs*. There are connections with other statements of what matters and with other areas of learning and experience that can also be explored through this lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about the *deeper questions of life*. At the early stages of learning, learners begin to ask deeper questions about themselves and others, and about the natural world and living things around them (e.g. Who am I? Why do things die?), as well as listening to the opinions of others. Further along their journey, they gather and discuss religious and non-religious insights and consider their own and others' opinions, viewpoints and interpretations with increasing sophistication. Later, issues of truth, meaning, purpose and value can be debated and evaluated as learners engage more deeply with a range of challenging questions on these issues (e.g. the existence of good and evil, the nature of suffering, the use of wealth). They can recognise that responses to such questions are complex, as well as often partial and inconclusive.

This journey is also about *influence, continuity and change*. At the early stages of their learning journey, learners begin to know and express what they like and dislike, what makes them happy and sad, and what their hopes and dreams are for the future, as well as responding to the ideas of others. Further along their journey, they can identify and discuss religious and non-religious insights concerning human feelings and needs, including what influences these and how they are expressed in their own and other people's lives. Later, learners can come to recognise both continuity and change in responses to questions about meaning and purpose in life, both in their own lives and in society and culture, across time and place. They evaluate relevant contemporary values and ideas of self-worth from religious and non-religious perspectives.

This journey is also about *human quests and contributions*. At the early stages of their learning journey, learners begin to show an awareness of the people and the 'big ideas' that have shaped their local places and everyday lives. Further along their journey, they imagine and discuss what they may contribute both now and in the future, and increasingly engage with the relationship between aspiration and practice, while considering a variety of contributions from religious and non-religious sources. Later, as learners' understanding develops, they can make increasingly complex connections among aspects of health and well-being, the needs and demands of the world today, and their own search for meaning and purpose.

## **Example Learning Journey 2: The natural world and living things**

The learning journey for this lens has mainly drawn upon two statements of what matters: *Our natural world is diverse and dynamic, influenced by processes and human actions and* *Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action*. There are connections with other statements

of what matters and with other areas of learning and experience that can also be explored through this lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about *care, concern and respect*. At the early stages of their learning journey, learners begin to show care and respect for the natural world and living things around them. Further along their journey, they can identify how and why they and others show care, concern and respect, as well as considering religious and non-religious perspectives. Later, with increasing sophistication, learners can come to raise, and consider critically, ethical questions related to human activity, nature and place, engaging with religious and non-religious responses, as well as their own responses.

This journey is also about *awe and wonder*. At the early stages of their learning journey, learners begin to experience awe and wonder in nature, which develops as they explore the world around them, observing and asking questions. Further along their journey, a sense of the complexity of life and its interconnectedness grows as well as a sense of active responsibility. Later, experiences of awe and wonder are nuanced by deeper and more wide-ranging engagement with others and with place, as well as with the natural world and living things.

This journey is also about *responsibility and action*. At the early stages of their learning journey, learners begin to show an awareness of the variety of living things beyond themselves, and that their actions can impact these. Further along their journey, they can come to know religious and non-religious 'stories' about local places, the natural world and living things, and how these relate to themselves and others. Through religious and non-religious narratives (e.g. about the origins of the world), learners can learn about different philosophies important to our understanding of the world and the place of humans within it. Later, with increasing sophistication, they become able to recognise how values and beliefs are reflected in action, from religious and non-religious perspectives, and how these relate to their own experiences.

This journey is also about *place and space*. At the early stages of their learning journey, learners begin to recognise that they are located in place and space, and this has meaning for them. Further along their journey, they recognise that places and spaces around them mean different things to different people, as well as considering places of special significance for religious or non-religious reasons. Later, learners can come to identify and explain various contested places (religious and non-religious), appreciating sensitivities surrounding place. They can understand the complexity of debates and of influences such as, identity, authority, values, ethics and considerations of meaning and purpose in life.

### **Example Learning Journey 3: Values and ethics**

The learning journey for this lens has drawn mainly upon two statements of what matters: *Events and human experiences are complex, and are perceived, interpreted and represented in different ways* and *Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action*. There are connections with other statements of what matters and with other areas of learning and experience that can also be explored through this lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about *what people value*. At the early stages of their learning journey, learners begin to identify what is of value to them (e.g. fairness, trust, love, life and kindness) and they listen to the opinions of others. They can recognise the need to respect others and can show what this looks like in their everyday lives. Further along their journey, learners become aware of different interpretations and expressions of common values, appreciating a variety of religious and non-religious influences. They learn how some values and rights have changed over time. As their knowledge and experience grows, learners can come to discuss a variety of religious and non-religious perspectives on instances of inequality and injustice, as well as the challenges of identifying and protecting human rights. Later they are increasingly able to form, defend and review their ethical positions on matters of religious and non-religious significance (e.g. the sanctity of life, freedom of speech, animal welfare, and war).

This journey is also about *beliefs, actions and consequences*. At the early stages of their learning journey, learners begin to show an understanding of 'right' and 'wrong' and how their actions and feelings relate to this. Further along their journey, with increasing breadth and sophistication they can explain how their actions may have consequences for themselves and others, and for the world and living things, drawing on insights from a variety of religions and non-religious philosophical convictions. Later, they can come to postulate and evaluate the factors that influence their attitudes, behaviours and actions, and those of others, including factors relating to religious and non-religious belief and practice.

This journey is also about *decision-making*. At the early stages of their learning journey, learners begin to recognise basic moral dilemmas and offer solutions. Further along their journey, they can learn rules and codes of behaviour (both religious and non-religious) relevant to them and to others around them, and they can explain their impact on people's lives. Later, with increasing sophistication, learners can come to identify and critically discuss the responsibilities and challenges of decision-making, showing understanding of relevant figures, processes and institutions that form part of decision-making, in both religious and non-religious contexts. Learners identify opportunities where appropriate moral action is needed in their communities, Wales and the wider world.

#### **Example Learning Journey 4: Identity and belonging**

The learning journey for this lens has mainly drawn upon drawn upon two statements of what matters: *Events and human experiences are complex, and are perceived, interpreted and represented in different ways* and *Human societies are complex and diverse, and shaped by human actions and beliefs*. There are connections with other statements of what matters and with other areas of learning and experience that can also be explored through this lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about *what makes people who they are*. At the early stages of their learning journey, learners begin to show an awareness of who they are and that they are similar and different from others. Further along their learning journey, they discuss what can form identity (e.g. relationships, lifestyles, beliefs, place) and how these influence people and their communities. Later, learners can review and evaluate a range of religious and non-religious philosophies, life stances, and practices concerned with what it means to be human, and they can form and critically consider their own perspectives.

This journey is also about *communities, contributions and diversity*. At the early stages of their learning journey, learners begin to understand that they are part of various groups and communities and what belonging looks like. They are aware of diversity within relevant communities and that their experiences of belonging are similar and different to others. Further along their learning journey, they can explore expressions of belonging in a range of religious and non-religious contexts. They can discuss the significance of belonging in people's lives, including their own. Later, with increasing sophistication, learners can come to identify and evaluate relationships between belonging, commitment and contributions to society, culture and wellbeing.

This journey is also about *place, time and relationships*. At the early stages of their learning journey, learners begin to be aware that they exist in place and time, and this shapes them and the communities around them. Further along their learning journey, they can explore interactions between a range of communities and societies locally and more widely, and they can discuss the contributions of identity and belonging from religious and non-religious perspectives. They can come to recognise continuity and change in identity and belonging, and how these are experienced personally and collectively. Later, learners can investigate and evaluate relationships and interdependencies between a range of groups, communities, and societies (locally, nationally and globally) and how these impact on human life and the natural world. They can critically consider the roles of identity and belonging in understanding and responding to shared contemporary issues from religious and non-religious perspectives.

### **Example Learning Journey 5: Authority and influence**

The learning journey for this lens has mainly drawn upon three statements of what matters: *Events and human experiences are complex, and are perceived, interpreted and represented in different way, Human societies are complex and diverse, and shaped by human actions and beliefs, and Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action.* There are connections with other statements of what matters and with other areas of learning and experience that can also be explored through this lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about *authorities and influences*. At the early stages of their learning journey, learners begin to recognise that they are influenced by some important people, and that this affects how they feel, think and behave. Further along their learning journey, they can identify and explore different sources of authority within religious and non-religious contexts (e.g. leaders, relationships, texts, codes of behaviour, traditions). They can come to understand that sources of authority influence people's lives in a variety of ways. Later, as learners' understanding develops, they can analyse and evaluate complex relationships that exist between and across sources of authority (including their own). They can come to critically consider the authority of religious and spiritual experience and conscience, in the past and present, and their impact on people, society and culture.

This journey is also about *experiences and interpretations*. At the early stages of their learning journey, learners begin to be aware of important influences in the lives of others, and that their experiences are similar and different from their own. Further along their learning journey, they can explore how sources of authority are interpreted in different ways by various people and groups, within religious and non-religious contexts. They can come to recognise influences on interpretations and that some sources of authority carry more

weight than others for different people, groups and societies. Later, learners can draw on multiple sources of authority to evaluate religious and non-religious interpretations of issues relevant to the human condition, and they can present their own informed positions. They can critically consider how and why experiences and concepts of authority may change over time.

This journey is also about *choices and actions*. At the early stages of their learning journey, learners begin to understand that their actions can be affected by choices. They can show awareness of influences on their choices. Further along their learning journey, they can come to recognise how people and communities draw on religious and non-religious sources of authority to guide them in their lives and to inform important decisions. Later, as learners' understanding develops, they are able to use their knowledge and understanding of a range of sources of authority to engage critically in contemporary ethical issues or debates, and to influence possible actions and outcomes (e.g. challenge, consensus, reconciliation).

### **Example Learning Journey 6: Relationships and responsibility**

The learning journey for this lens has mainly drawn upon two statements of what matters: *Our natural world is diverse and dynamic, influenced by processes and human actions*, and *Human societies are complex and diverse, and shaped by human actions and beliefs*. There are connections with other statements of what matters and with other areas of learning and experience that can also be explored through this lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about *how people live together*. At the early stages of their learning journey, learners begin to understand that they live in a number of relationships. They are aware of what helps them to live with others. They can offer opinions about how disagreements can be resolved. Further along their learning journey, they can identify and discuss how the importance of relationships (personal, social, environmental and transcendental) is expressed in people's lives, drawing on religious and non-religious contexts. Later, learners can come to recognise that relationships are dynamic and complex. They can critically consider influences that can contribute to harmony and discord globally, locally and personally (including religious and non-religious influences). They can review and evaluate challenges presented by relationships, drawing on a range of religious and non-religious insights and experiences.

This journey is also about *responsibilities and interconnectedness*. At the early stages of their learning journey, learners begin to be aware of connections between their own lives and the lives of other people, the natural world and living things. They can show responsibility towards others through simple actions. Further along their learning journey, they can identify how and why people show responsibility for people and places outside their personal relationships. They can discuss important material and non-material dimensions of relationships (including spiritual, religious, moral), and they can come to recognise connections with human growth and how people can live together responsibly in the world. Later, learners can come to develop critical appreciation of significant issues affecting relationships at a global level and they can imagine possible futures. They can critically engage with a range of religious and non-religious philosophies exploring interconnectedness in life, as well as the nature and understanding of human beings within it.

This journey is also about *well-being, identity and inclusion*. At the early stages of their learning journey, learners begin to be aware of their own experiences and feelings when they engage in activities with others. They can recognise that other people have experiences and feelings too, which are different and similar to their own. They show curiosity about other people's lives. Further along their learning journey, they can explore how action can involve significant commitment and sacrifice (past and present) and have major effects on the lives and wellbeing of others and the wider world. They can come to recognise connections between actions and identity, including religious and non-religious influences. They can identify unfairness and inequality in their own personal lives and in wider society and suggest appropriate challenges. Later, learners can critically consider what healthy relationships may look like and their contributions to wellbeing, drawing on a range of religious and non-religious perspectives. They can come to understand and evaluate relationships between personal identity and relevant group identity.

### **Example Learning Journey 7: The journey of life**

The learning journey for this lens has mainly drawn upon two statements of what matters: *Events and human experiences are complex, and are perceived, interpreted and represented in different ways* and *Human societies are complex and diverse, and shaped by human actions and beliefs*. There are connections with other statements of what matters and with other areas of learning and experience that can also be explored through this lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about *meaning, purpose and influence*. At the early stages of their learning journey, learners begin to recognise that people have personal life stories. They start to tell their own life story. Further along their learning journey, they can explore a variety of paths through life that people have experienced, drawing on religious and non-religious contexts and influences. They can come to identify connections with meaning-making and purpose. Later, learners can analyse and critically consider the concept of vocation in the past and present from religious and non-religious perspectives. They can examine challenges encountered in people's life trajectories and evaluate religious and non-religious responses.

This journey is also about *life stages and events*. At the early stages of their learning journey, learners begin to be aware that they grow and change over time. They experience and compare how their own and other people's growth is acknowledged and celebrated. They can show how their lives are connected to special times and seasons. Further along their learning journey, they can explore significant life events and rites of passage, and they can discuss the roles that these play in people's lives by drawing on religious and non-religious insights. Later, learners can analyse and critically discuss human ritual action in the marking of significant events and time. They can come to evaluate relevant philosophies of time from religious and non-religious perspectives and demonstrate how these may impact beliefs, practices and actions.

This journey is also about *physical and spiritual journeying*. At the early stages of their learning journey, learners begin to recognise that they go on many different journeys for various reasons. They show interest in the journeys of other people and can see how they are similar and different from their own experiences. They are aware that journeys have physical features as well as non-material features. Further along their learning journey, they can explore people's experiences of important journeys from religious and non-religious perspectives, and they can identify reasons for these journeys. They can come to understand that journeys are connected to place and time. They can imagine what an

important journey might look like in their own lives. Later, learners can identify and evaluate relationships between physical and spiritual journeys and their effects on the lives of individuals, communities and wider society (e.g. identity, human formation, diversity, culture). They can critically consider the interconnectedness of journeys, landscapes and people across place and time, drawing on religious and non-religious contexts.

## **Enriching learner experience in RVE**

Whichever approach is taken to curriculum design, schools and settings need to ensure rich learning in RVE across a broad range of experiences. Learning experiences are a central aspect of the philosophy of the [Curriculum for Wales framework](#). When designing their curriculum, schools and settings should ensure that a developmentally appropriate range of experiences relevant to RVE is provided for learners.

These experiences can include opportunities to:

- engage with religious and non-religious local communities, in ways that learners will enjoy and remember
- engage in role play and participate in, or observe, activities such as celebrations or re-enactments
- consider what influences people in their response to ethical dilemmas, solve real and present problems, or explore past events
- experience and reflect on the mystery, awe and wonder of the natural world, historical locations, and religious and cultural sites
- observe and participate in cultural activities that help learners to understand human experiences.
- handle and explore religious artefacts and objects, including sacred and other texts
- visit local places of worship and other special places, landscapes and environments, including those with a significant religious and spiritual dimension
- meet people for whom faith and belief is important, including those who experience lived religion and worldviews
- ask big questions relating to higher powers/ultimate reality, the world, the meaning and purpose of life and of their own experiences
- engage with religious and non-religious sources e.g. religious leaders, people of faith and belief, philosophers, places of worship, artefacts, sacred texts and philosophical writings.

Enriching learner experience in RVE is also about schools and settings exploring their place within the local and wider community as an important step in designing their curriculum. This can be supported by schools and settings researching the faith and belief groups that are represented locally and across Wales, as well as sacred places and spaces, past and present.

## **Key links with other Areas**

Curriculum design in schools and settings should explore clear links and interdependencies between RVE and the other areas of learning and experience as part of a holistic curriculum. <https://hwb.gov.wales/curriculum-for-wales/humanities/designing-your-curriculum>. These links and interdependencies should be drawn upon during curriculum

planning, with practitioners working creatively and collaboratively to support learners' realisation of the four purposes of the curriculum.

### **Checklist for schools and settings**

The following questions can be used by schools and settings when designing their curriculum for RVE.

- Have you considered how RVE will work best within the Humanities Area?
- Does your curriculum design for RVE support the realisation of the four purposes?
- Have you used the statements of what matters for this Area to inform your curriculum design?
- Have you used RVE concepts in your curriculum design?
- Have you considered a range of lenses through which to view RVE concepts to support curriculum design?
- Have you considered progression in RVE, using the descriptions of learning in the Humanities Area?
- Have you considered the 'learning journeys' provided to support your understanding of progression in relation to RVE?
- Have you reflected on the possible learning journeys of your own learners to support curriculum design for RVE?
- Have you included opportunities in your curriculum design for enriching learner experience in RVE?
- Have you made key links between RVE and the other areas of learning and experience?
- Have you included opportunities for learners' spiritual development in RVE?
- Does your curriculum design for RVE ensure an appropriate depth, breadth and quality of learning?





**Cyfarfod Cymdeithas CYSAGau Cymru,  
Rhithwir, drwy Microsoft Teams  
Dydd Mawrth, 23 Mawrth, 2021  
10.15a.m. – 1.00p.m.**

## Yn bresennol

<p><b>Ynys Môn / Anglesey</b> Rheinallt Thomas (RT) Gwyneth Mai Hughes (GH) Dylan Rees (DR)</p> <p><b>Blaenau Gwent</b> Paula Webber (PW) Kathy Riddick (KW) Chris Abbas (CA) John Meredith (JM)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward J. Evans (EE) Angela Hill (AH) Alice Parry (AP)</p> <p><b>Caerffili/ Caerphilly</b> Paula Webber (PW) Janet Jones (JJ) Cyng John Taylor (JT) Paul Warren (PWn) Cyng Michael Gray (MG) Rebecca Barrett (RB) Janet Jones (JJ) Martyn Western (MW) Carin Quinn (CQ) Teresa Parry (TP)</p> <p><b>Caerdydd / Cardiff</b> Angela Hill (AH)</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Kimberley Perry (KP) Cyng Gwyneth Thomas (GT)</p> <p><b>Ceredigion</b> Cyng Keith Evans (KE)</p>	<p><b>Conwy</b> Phil Lord (PL) Nicholas Richter (NR)</p> <p><b>Sir Ddinbych / Denbighshire</b> Phil Lord (PL) Janet Axworthy (JA) Cyng Dave Mackie (DM)</p> <p><b>Sir y Fflint / Flintshire</b> Vicky Barlow (VB)</p> <p><b>Gwynedd</b> Dashu (D) Paul Rowlinson (PR) Eurfryn Davies (ED) Selwyn Griffiths (SG)</p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Angela Hill (AH)</p> <p><b>Sir Fynwy / Monmouthshire</b> Paula Webber (PW) Louise Brown (LB) Sue Cave (SC) Suzanne Gooding (SG)</p> <p><b>Castell-nedd Port Talbot / Neath and Port Talbot</b> Rachel Samuel (RS) Lee Workman (LW) Debbie Thomas (DT) Tim Hewitt (TH)</p> <p><b>Casnewydd / Newport</b> Paula Webber (PW) Neeta Baicher (NB) Huw Stephens (HS)</p>	<p><b>Sir Benfro / Pembrokeshire</b> Cyng Huw George (HG) Amanda Lawrence (AL)</p> <p><b>Powys</b> Cyng. Ange Williams (AW)</p> <p><b>Rhondda Cynon Taf</b> Angela Hill (AH) Martyn Silezin (MS) Matthew Maidment (MM)</p> <p><b>Abertawe / Swansea</b> Alison Lewis (AL) Mohsen El-Beltagi (ME)</p> <p><b>Torfaen</b> Paula Webber (PW) Marilyn Frazer (MF) Sian Lewis (SL)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Angela Hill (AH) Marged Williams (MW) Edward Williams (EW) Kalpana Natarajan (KN)</p> <p><b>Wrecsam / Wrexham</b> Libby Jones (LJ) Tania ap Siôn (TaS) Pippa Virdee-Lace BL)</p>	<p><b>Sylwedyddion:</b> <b>REMw</b> Paul Morgan (PM)</p> <p><b>CBAC</b> Andrew Pearce (AP)</p> <p><b>ESTYN</b> Gwawr Meirion (GM)</p> <p><b>Llywodraeth Cymru</b> Peter Kennedy (PK)</p> <p><b>REC</b> Dave Francis (DF)</p> <p><b>Eglwys yng Nghymru</b> Elizabeth Thomas (ET)</p> <p><b>Y Gwasanaeth Addysg Catholig</b> Angela Keller (AK)</p> <p><b>Cymwysterau Cymru</b> Philip Blaker (PB) Catrin Verrall (CV)</p> <p><b>Cofnodion</b> Gill Vaisey (GV)</p> <p><b>Eraill - heb wybod a pha CYSAG mae'n gysylltiedig</b> Cyng J M Williams Primary Education</p>
---	--	---	---

## 1. Cofnodion a chroeso

Croesawodd RS bawb i'r cyfarfod ac esboniodd y protocol ar gyfer y cyfarfod rhithiol hwn.

Cafwyd croeso gan y Cynghorydd John Taylor, Cadeirydd CYSAG Caerffili, yr awdurdod oedd yn lletya'r cyfarfod. Mynegodd ei siom na allem fod yng Nghaerffili yn y cnawd ond er hynny, roedd yn bleser ganddo'n croesawu a dymunodd yn dda i'r cyfarfod. Rhoddodd gydnabyddiaeth i'r gwaith anhygoel y mae ysgolion ac athrawon wedi bod yn ei wneud mewn amgylchiadau mor anodd.

Diolchodd Cyng Taylor i Rebecca Barnet am fod yn glerc effeithiol ac effeithlon i GYSAG Caerffili, ochr yn ochr â Paula Webber, sy'n rhoi cefnogaeth broffesiynol. Mynegodd ei gefnogaeth i'r bwriad o gyfethol dau berson ifanc a fyddai'n ymuno â'r CYSAG cyn hir i roi llais disgyblion i'r pwyllgor.

Cafwyd croeso hefyd gan Paul Warren, Arweinydd Strategol Gwella Ysgolion. Eglurodd ei fod ef yn gyn bennaeth ac yn sylweddoli'n llwyr yr heriau enfawr sy'n wynebu athrawon ar hyn o bryd a dros y misoedd diwethaf. Cydnabuwyd fod athrawon wedi bod nid yn unig yn rheoli dysgu o bell yn ystod y pandemig ond ar yr un pryd yn rheoli'r newid cwricwlwm a'r cynllunio mae hynny'n ei olygu. Roedd yn sylweddoli hefyd yr effeithiau ar ddisgyblion sy'n cael graddfeydd amrywiol o gefnogaeth wrth ddysgu o gartref a'r effaith ar y gymuned ehangach hefyd.

Nododd y newidiadau sydd ar droed i AG sy'n mynd i fod yn Crefydd, Gwerthoedd a Moeseg (CGM) ac yn orfodol i bob disgybl 3 - 16 oed. Heb hawl yn y dyfodol i rieni dynnu eu plant yn ôl, roedd yn sylweddoli ei bod yn hanfodol fod CGM yn wrthrychol, beirniadol a phlwrailaethol. Bydd hyn yn creu angen am Ddatblygu Proffesiynol Parhaus yn fwy nag erioed.

Soniodd Paul am yr angen i aelodau CYSAG feddu ar y sgiliau i lywio a ffurfio polisi ar lefel genedlaethol. Diolchodd i bawb am wneud eu gorau dros ddysgwyr ledled Cymru.

## 2. Myfyrdod tawel

Arweiniodd RS yr aelodau drwy fyfyrdod ar y flwyddyn a fu, gan sylweddoli mai'r diwrnod hwn, union flwyddyn yn ôl, oedd diwrnod cyntaf y cyfnod clo yn sgil Covid-19. Cydnabu bawb a oedd wedi colli eu bywydau - sut roedd y nifer wedi cynyddu yn y DU o 364 ym mis Mawrth 2020 i'r ffigwr swyddogol heddiw, sef 126,172. Myfyriodd ynghylch effaith y pandemig, yn gorfforol ac yn emosiynol, ar gynifer o bobl.

Soniodd RS am 'y golau ar ddiwedd y twnnel' gyda rhoi'r rhaglen frechu ar waith. Rhoddodd glod i'r holl weithwyr iechyd a'r gweithwyr allweddol am y cyfan a wnaethant ac y maent yn parhau i'w wneud yn eu gwaith hollbwysig.

Gwahoddodd RS yr aelodau i nodi munud o dawelwch am hanner dydd, yn unol â chynllun Marie Curie i wneud heddiw yn ddiwrnod cofio. Am 8 p.m., anogir pobl i ddal kannwyll ar garreg eu drws, tra bydd adeiladau ledled y wlad yn cael eu goleuo'n felyn.

### 3. Ymddiheuriadau

Derbyniwyd ymddiheuriadau gan Lucy Grant a John Mitson sy'n Aelodau'r Pwyllgor Gwaith, Jennifer Harding - CYSAG Abertawe, Rita Fiona Thomas - CYSAG Castell-nedd Porth Talbot, Tudor Thomas - CYSAG Sir Fynwy.

### 4. Cofnodion y cyfarfod a gynhaliwyd ar 7 Hydref 2020

Cytunwyd fod y cofnodion yn adlewyrchiad gwir o'r cyfarfod yn amodol ar ychwanegu enw'r Cyng Keith Evans at y rhestr o'r rhai a oedd yn bresennol.

Diolchodd RT am y manylder oedd yn y cofnodion ac am y ffaith iddynt fod yn barod mor gyflym ar ôl y cyfarfod.

### 5. Materion yn codi o gofnodion cyfarfod diwethaf CCYSAGauC

Eitem 7 – Dysgu Cyfunol – adroddodd RS fod PYCAG wedi bod yn ystyried sut i symud ymlaen ar hyn. Rhoddir diweddariad yn nes ymlaen yn y cyfarfod.

Eitem 10 - cafwyd pryderon gan Ddyneiddwyr Cymru am aelodaeth ar GYSAGau. Mewn ymateb i hyn, roedd y Cadeirydd wedi ysgrifennu at bob ALI yn eu hatgoffa am y llythyr gan LIC yn datgan y gellir rhoi lle i gynrychiolwyr o gredoau anghrefyddol megis dyneiddiaeth, ar Bwyllgor A.

### 6. Ymgynghoriad Cymwysterau Cymru (CC) (Alice Parry)

<https://qualificationswales.org/english/qualified-for-the-future---have-your-say/>

Rhodddodd AP drosolwg o'r ymgynghoriad cyfredol ar y cymwysterau TGAU newydd.

Adroddodd fod Pwyllgor Gwaith CCYSAGauC wedi dechrau ystyried ymateb i'r ymgynghoriad. Roedd aelodau'r Pwyllgor Gwaith sy'n athrawon wedi ystyried hyn i ddechrau, ac yna cafwyd cyfarfod gyda'r Cyngor Addysg Grefyddol i rannu barn.

Nododd AP fod yr ymgynghoriad yn cynnwys tri phrif gynnig ar gyfer Maes Dysgu a Phrofiad y Dyniaethau:

1. Adolygu a diwygio TGAU mewn Busnes, Daearyddiaeth, Hanes ac Astudiaethau Crefyddol.

Nododd AP y byddai angen sicrhau y gellir cymharu pob un o'r TGAU. Dylid rhoi'r un dyraniad amser i'r pynciau TGAU i gyd. Byddai CCYSAGauC yn dymuno fod TGAU Astudiaethau Crefyddol yn cael ei gyhoeddi yr un pryd â'r pynciau eraill. Mae angen ystyried CGM statudol ac Astudiaethau Crefyddol opsiynol. Mae angen i'r fanyleb fynd i'r afael â chynhwysiant - dylai fod yn drylwyr ac yn heriol ond hefyd rhaid iddi fod yn hygyrch i bob dysgwr. Yn hytrach na bod y cwrs Llawn neu Fyr yn 100% arholiad, byddai asesu parhaus gyda dull dysgu digidol a chyfunol yn well. Yn ogystal, mae angen i'r TGAU fod yn ddigon heriol fel bod myfyrwyr yn barod i fynd ymlaen at astudio pellach megis Safon Uwch.

## 2. Os yw'n ymarferol, creu TGAU newydd mewn Astudiaethau Cymdeithasol.

Mae AP yn sylweddoli y gallai hwn fod yn gwrs poblogaidd. Fodd bynnag, bydd angen iddo fod yn eglur ac yn wahanol i bynciau eraill. Er y deellir y gall fod cysylltiadau posibl rhwng disgyblaethau, mae angen i'r cysylltiadau hyn fod yn gyflenwol ac nid yn gystadleuol. Mae angen i bob pwnc fod ar wahân. Ni ddylid caniatáu cuddio Astudiaethau Crefyddol o fewn Astudiaethau Cymdeithasol.

Mae angen i Gymwysterau Cymru ymgynghori â'r Rhanddeiliaid a sicrhau fod arbenigwyr yn cael eu defnyddio i greu'r cymwysterau newydd.

## 3. Os yw'n ymarferol, creu TGAU integredig newydd mewn Dyniaethau.

Ar gyfer y dull hwn, awgrymodd AP y byddai angen sicrhau fod y cysylltiadau yn gyflenwol a bod y pynciau gwahanol sy'n rhan o'r Dyniaethau yn dal i allu cael eu gweld ar wahân. Mae cyfle yma i wreiddio Datganiadau Yr Hyn sy'n Bwysig mewn TGAU. Byddai dull amlochrog trwy amryw o safbwyntiau yn fuddiol cyn belled â bod y gwahaniaethau rhwng y pynciau eu hunain yn dal yn amlwg.

Nodwyd nad yw rhai ysgolion yn bosibl yn addysgu mewn modd thematig felly ni fydden nhw eisiau arholiad Dyniaethau. Gellid ymdrin â'r CGM statudol mewn cymhwyster Dyniaethau integredig.

Bydd ymatebion pellach gan y Pwyllgor Gwaith ac aelodaeth CCYSAGauC yn ehangach yn cael eu hystyried wrth ffurfio ymateb terfynol CCYSAGauC i'r ymgynghoriad a fydd yn cael ei anfon i Gymwysterau Cymru erbyn 9 Ebrill 2021, cyn dyddiad cau 16 Ebrill. Bydd crynodeb o'r ymateb yn cael ei rannu gyda phob CYSAG pan mae ar gael.

Codwyd cwestiynau a chawsant eu hateb gan wahanol aelodau.

Dywedodd LB fod ei ChYsAG hi wedi edrych ar yr ymgynghoriad. Roedd PW, ymgynghorydd y CYSAG, wedi darparu ymateb drafft i'w ystyried. Roedd athrawon, yn arbennig, yn pryderu am TGAU Dyniaethau gan ddweud pe na bai disgyblion yn cael y cyfle i arbenigo mewn pynciau penodol, byddai hyn yn eu hatal rhag gwneud Safon Uwch neu gymhwyster pellach yn y pwnc e.e. Astudiaethau Crefyddol. Awgrymodd LB fod athrawon yn dymuno cadw arholiadau pynciau ar wahân.

Holodd PL a fyddai Datganiadau Yr Hyn sy'n Bwysig yn cael eu hadlewyrchu yn y TGAU newydd. Cadarnhaodd PW y byddent.

Awgrymodd PL hefyd y byddai'r ddarpariaeth arholiad gynyddol yn y Dyniaethau yn ymdrin â chryn dipyn o gynnwys ac mae angen bod yn ofalus i beidio ag ailadrodd ar draws yr arholiadau.

Cadarnhaodd PW fod dal angen i lawer mwy o gynllunio ddigwydd ar gyfer y cymwysterau newydd. Esboniodd mai'r rheswm y mae CC yn dilyn y llwybr hwn yw i gynnwys y sybsidiaredd a fydd gan ysgolion. Bydd angen darparu ystod o opsiynau arholiad i fod yn addas i'r dewisiadau / dulliau gwahanol o ddylunio a darparu'r cwricwlwm y bydd ysgolion yn eu mabwysiadu.

Dywedodd DF ei fod yn gwerthfawrogi'r cyfarfod diweddar gyda CCYSAGauC yr oedd ef a Deborah Weston wedi eu gwahodd i fynychu ar ran y Cyngor Addysg Grefyddol i drafod y cymwysterau newydd. Yn sgil hynny mae'r Cyngor yn ysgrifennu at yr holl sefydliadau sy'n

aelodau i'w gwneud yn ymwybodol o'r ymgynghoriad a'u hannog i ymateb yn eu ffordd eu hunain os ydynt yn dymuno gwneud hynny.

Atgoffodd EE yr aelodau fod CCYSAGauC wedi cyfarfod CC dros nifer o flynyddoedd. Yn y gorffennol mae CCYSAGauC wedi awgrymu dau fath o TGAU – TGAU Dyniaethau a hefyd ail TGAU Dyniaethau sydd â phwnc arbennig megis Astudiaethau Crefyddol. Cynigiodd y dylid atgoffa CC o'r awgrym hwn.

Holodd HS am yr amserlen o ran CYSAG yn sefydlu Maes Llafur Cytunedig newydd a pha gymwysterau newydd fyddai ar gael.

Eglurwyd y bydd yn rhaid datblygu Meysydd Llafur Cytunedig cyn ein bod yn gwybod i sicrwydd sut bydd y cymwysterau newydd yn edrych – er bydd yna rywfaint o ymwybyddiaeth gan y byddant yn seiliedig ar y cwricwlwm newydd.

Dylai Cynadleddau y Maes Llafur Cytunedig gael eu cynnal yn 2022. Cyhoeddir y cymwysterau newydd yn 2024 i'w haddysgu gyntaf ym mis Medi 2025 a'r arholiadau cyntaf yn 2027.

Dywedodd MW ei fod yn croesawu llwybrau ehangach o feddwl ac athroniaeth ond yn gobeithio nad yw AC yn cael ei lastwreiddio ormod.

Yn ôl KR, mae'r mater o Gynadleddau y Maes Llafur Cytunedig yn bwynt pwysig. Os yw ysgolion yn cyflwyno'r cwricwlwm newydd yn 2022, dylai pob CYSAG drefnu Cynhadledd cyn Medi 2022 fel bod ysgolion yn ymwybodol o ofynion CGM lleol ac y gallant gynnwys CGM wrth gynllunio'r cwricwlwm.

## **7. Diweddariad a lansio gwefan CCYSAGauC (Tania Ap Siôn)**

Rhoddodd TapS ddiweddariad ar gynnydd gyda'r wefan newydd. Dangoswyd 'tudalen gartref' y safle drwy rannu sgrin. Mae rhan Saesneg y wefan wedi'i chwblhau erbyn hyn. Mae'r ochr Gymraeg wrthi'n cael ei datblygu. Mae'r ddewislen yn cadw'r un strwythur â'r wefan bresennol. Mae'r safle newydd yn fwy ffres a chyfoes ac yn hawdd ei lywio dros 5 neu 6 o feysydd.

Mae botymau Twitter a Facebook yn caniatáu integreiddio â'r Cyfryngau Cymdeithasol sy'n rhan bwysig o barhau i godi proffil a hygyrchedd CCYSAGauC.

Bydd y safle'n mynd yn fyw pan mae'r rhannau yn y ddwy iaith wedi'u cwblhau. Nodwyd fod angen ystyried gallu mynd ato drwy chwiliad Google yn Gymraeg.

Diolchodd TapS i bawb a oedd wedi bod â rhan mewn datblygu'r safle ac yn arbennig i waith ardderchog Nick Evans sydd wedi ymgymryd â'r prosiect hwn i CCYSAGauC.

## **8. Materion llywodraeth Cymru:**

### **Cyfarfodydd (Rachel Samuel)**

Cyfeiriodd RS at adroddiad cryno y cyfarfodydd gyda Llywodraeth Cymru a oedd wedi'i gynnwys yn y papurau ar gyfer y cyfarfod heddiw.

Cynhaliwyd dau gyfarfod ers cyfarfod diwethaf CCYSAGauC – 22.10.20 a 17.12.20. Codwyd nifer o gwestiynau ac ymatebwyd iddynt:

- Diweddariad ar Fframwaith AG – mae'r cwestiwn hwn yn dal i fynd rhagddo a'r ateb yw y bydd canllawiau ar gael cyn gynted â phosibl – bydd Libby Jones yn rhannu diweddariad pellach yn ystod cyfarfod CCYSAGauC.
- Effaith Covid 19 – fe'i gwnaed yn glir fod pob deddfwriaeth yn parhau yn ôl y bwriad ac na fyddai oedi i'r Bil Cwricwlwm.
- Ymgynghoriad y Pwyllgor Plant, Pobl Ifanc ac Addysg – cadarnhawyd y camau nesaf ar waith y pwyllgor a gellir gweld y canlyniadau o fewn y gwelliannau i'r bil cwricwlwm ac asesu fel y rhannwyd gan Paula Webber heddiw.
- Cynnwys datblygiad Ysbrydol, moesol, diwylliannol, meddyliol, corfforol a chymdeithasol disgyblion yn y canllaw – gwnaed cais i gyfeirio at hwn o fewn y dogfennau i sicrhau meddwl cydgysylltiedig, hyd yn oed pan nad yw'n cael ei grybwyll. Nid yw'r term mwyach yn yr eirfa. Cytunwyd bod angen ystyried hyn ymhellach, ond nid oedd yn glir pwy fyddai'n gwneud hyn.
- Diolchodd LIC i CCYSAGauC am y papurau briffio a baratowyd. Cynigiodd Edward Evans, ar ran CCYSAGauC, edrych ar sefyllfa addoli ar y cyd yn 10/94 nad yw'n cael ei ystyried yn y bil newydd ac felly fydd yn dal yn ofyniad cyfreithiol. Diolchwyd am gwblhau'r papur hwn.
- Papur briffio dyddiedig Chwefror 2020 - mewn ymateb i hwn, cadarnhaodd LIC fod cyllid wedi mynd i'r consortia ar gyfer Datblygu Proffesiynol. O ganlyniad, yr ALLau unigol fyddai'n penderfynu a oedd angen iddynt gyflogi ymgynghorwyr. Awgrymodd LIC ein bod yn siarad yn uniongyrchol â CCAC am y sefyllfa hon.
- Trafodaeth ar y llythyr gan y Gweinidog dyddiedig 16 Tachwedd 2020 yn arbennig 'bydd canllaw pellach i gefnogi Awdurdodau Lleol, CYSAGau a Chynadleddau Maes Llafur Cytunedig yn cael ei ddatblygu dros y misoedd sy'n dod. Fe holon ni hefyd beth sy'n gwneud grŵp gydag argyhoeddiad anghrefyddol penodol yn grŵp 'swyddogol' sydd angen cynrychiolaeth ar GYSAG. Fe'n hysbyswyd y gallai hyn gael ei esbonio yn y fframwaith, o bosibl gweithgor cyd-awduro er mwyn rhoi'r canllawiau angenrheidiol i ALLau fel y gall pob un wneud eu penderfyniadau eu hunain.
- Diweddariadau ar gymwysterau yn awr ac yn y dyfodol - mae hwn eto yn gwestiwn parhaus gyda'r holl ymgynghoriadau sy'n cael eu cynnal yn gysylltiedig â'r cwricwlwm newydd a newidiadau i arholiadau TGAU a lefel A eleni.
- Mynediad i HWB i CCYSAGuC – Cytunwyd y byddai LIC yn ymchwilio i hyn ac yn trefnu i aelod o dîm HWB siarad â ni.

### **Fframwaith AG (Libby Jones)**

Esboniodd LJ fod toriad hir wedi bod mewn gwaith ar y Fframwaith CGM oherwydd sefyllfa Covid-19. Yn y diwedd craffwyd ar y canllawiau drafft ym mis Ionawr 2021 ac fe'i gwelwyd gan y Bwrdd Rhaglen. Roedd rhai gwelliannau wedi cael eu hawgrymu ac roedd grŵp o arbenigwyr yn cynnwys LJ ei hun, wedi gweithio ar hwn ers Chwefror 2021. Bydd yr ymgynghoriad cyhoeddus llawn ar y Fframwaith yn dechrau yng nghanol Mai ac yn para am 8 wythnos. Bydd yr ymatebion yn cael eu dadansoddi hyd at fis Medi / Hydref 2021. Bydd y Fframwaith terfynol ar gael ym mis Rhagfyr 2021. Felly, bydd angen i GYSAGau gynnal

Cynadleddau y Maes Llafur Cytunedig o fis Rhagfyr 2021. Adroddodd LJ fod Cynhadledd y Maes Llafur Cytunedig Wrecsam yn cyfarfod ym mis Ionawr 2022.

Mewn ymateb i gwestiwn gan PW, esboniodd PK fod y Bwrdd Rhaglen yn grŵp arweiniad mewnol ehangach. Dywedodd PW ei bod yn teimlo'i bod yn bwysig fod y Fframwaith newydd yn mynd at y Bwrdd Cydlyniant i sicrhau ei fod yn unol â'r cyfan o'r cwricwlwm newydd. Pwysleisiodd ei bod yn bwysig gwneud yn siŵr fod yn Fframwaith yn cyd-fynd â Datganiadau Yr Hyn sy'n Bwysig.

Ychwanegodd LJ fod LIC, ar 18 Mawrth, wedi anfon copi o'r Fframwaith Drafft i bob un o'r 22 Cyfarwyddwr Addysg. Mae LIC yn gwahodd ymatebion i'r drafft gan yr ALI erbyn 9 Ebrill 2021. Nododd yr aelodau fod hon yn amserlen afrealistig o ystyried y bydd y staff allweddol ar eu gwyliau yn y cyfnod hwn gan ei bod yn Basg.

Mynnodd KP fod LIC yn hyderus eu bod wedi rhoi cymaint o amser ag y gallant ei ganiatáu i'r adborth cychwynnol hwn o ystyried yr amserlen y maen nhw'n gweithio iddi. Atgoffodd yr aelodau y bydd yr ymgynghoriad llawn ar agor tan ganol Mai.

Awgrymodd LB ei bod yn ymddangos nad yw rhai Cyfarwyddwyr Addysg wedi anfon y Fframwaith i Glercod CYSAGau i'w anfon ymlaen i aelodau'r CYSAG. O ystyried nad oedd CCYSAGauC wedi derbyn copi o'r Fframwaith yn swyddogol, esboniodd LJ nad oedd CCYSAGauC mewn sefyllfa i'w anfon i Glercod CYSAG. Awgrymodd LJ y gallai'r aelodau oedd yn bresennol ofyn i'w Clerc CYSAG ofyn i'w Hadran Addysg am gopi y gellir ei ddsbarth i'r aelodau CYSAG.

Pryder KR oedd nad yw'r Fframwaith yn esbonio'r ddeddfwriaeth newydd yn ddigonol. Mae hi'n teimlo fod angen i unrhyw un sy'n defnyddio'r Fframwaith ac yn dehongli ei derminoleg, gael eu gwarchod rhag unrhyw her gyfreithiol. Awgrymodd y dylai fod diffiniadau cyfreithiol o dermau megis 'beirniadol, gwrthrychol a phlwraliaethol er enghraifft. Holodd KR hefyd pam fod y term 'argyhoeddiadau athronyddol' yn cael ei ddefnyddio yn y Fframwaith yn hytrach na 'bydolygon' fel yn y Datganiadau o'r Hyn sy'n Bwysig.

Roedd PW yn cytuno a mynegodd bryder tebyg i un KR. Dywedodd LJ fod rhesymau cyfreithiol pam fod y term 'argyhoeddiadau athronyddol' yn gorfod cael ei ddefnyddio yn y Fframwaith ond roedd hi'n cydnabod y byddai athrawon, yn arbennig, angen cymorth i ddeall y derminoleg.

Nododd DF y bydd yn rhaid i'r REC aros nes bod y ddogfen ymgynghori ar gael cyn y gall ef ei gweld.

Dywedodd CA ei bod hi'n gallu cysylltu'n hawdd â Chlerc y CYSAG ond nad oedd CYSAG Blaenau Gwent wedi cynnal unrhyw gyfarfodydd yn y flwyddyn ddiwethaf.

### **Dysgu Proffesiynol (Libby Jones)**

Roedd PW ac LJ wedi cyfarfod â KP eto ac wedi cyflwyno canfyddiadau arolwg athrawon CCYSAGauC. Gyda bron i 400 o ymatebion, derbyniwyd hyn fel tystiolaeth ddefnyddiol iawn a dywedodd KP fod y ffigyrau'n profi fod yna angen am Ddysgu Proffesiynol i athrawon.

Mynegodd LJ ei diolchgarwch i bob CYSAG am anfon yr arolwg i'w hysgolion. Roedd yr ymatebion yn dystiolaeth fod angen dysgu proffesiynol i gefnogi addysgu CGM.

Fel y gofynnwyd gan KP, mae CCYSAGauC wedi darparu model i ddarlunio dull cydweithredol o Ddysgu Proffesiynol i CGM. Anfonwyd hwn i KP a bwriedir cael cyfarfod arall i drafod y model.

Rhannwyd cyflwyniad PowerPoint i amlinellu cynnwys y model.

Cafodd ystod eang o bartneriaid cydweithredol posibl eu cynnwys megis CCYSAGauC, Estyn, PYCAG, Esgobaethau, ysgolion ayb.

Awgrymodd KR y dylai ystod o grwpiau cred – crefyddol ac anghrefyddol – gael eu cynnwys hefyd fel partneriaid posibl i gefnogi Dysgu Proffesiynol. Esboniodd LJ y rhesymeg dros gynnwys esgobaethau – byddant yn darparu Dysgu Proffesiynol i'w hysgolion eglwys – ond roedd LJ yn cydnabod y cyfraniad gwerthfawr y gallai grwpiau crefyddol ac anghrefyddol eraill ei wneud i Ddysgu Proffesiynol.

Nododd LJ arwyddocâd y newid enw a fydd yn cael effaith ar y pwnc ac ar ddealltwriaeth athrawon o natur y pwnc. Awgrymodd y bydd y Fframwaith yn cynnig rhywfaint o arweiniad i CGM ac y bydd hwn yn adnodd defnyddiol ond ni fydd yn ddigonol ohono'i hun i gefnogi athrawon.

Dywedodd TapS y bydd Dysgu Proffesiynol yn allweddol i sicrhau llwyddiant gweithredu'r cwricwlwm newydd.

## **9. Cyflwyniad PYCAG – Bil y Cwricwlwm (Paula Webber)**

Rhannodd PW gyflwyniad PowerPoint i amlinellu'r sefyllfa gyfredol gyda Bil y Cwricwlwm.

Nodwyd y canlynol:

- Cymeradwywyd y Bil gan y Senedd ar 02.03.21 gyda 32 pleidlais o blaid, 18 pleidlais yn erbyn, ac yn yn atal ei bleidlais.
- Cytunwyd ar y gwelliannau disgwylidig i CGM.
- Ni dderbyniwyd gwelliannau ychwanegol a gynigiwyd, ynglŷn â'r hawl i dynnu'n ôl o CGM a'r cyfrifoldeb am gostau a wynebir drwy ddarparu dau faes llafur CGM mewn ysgolion gwirfoddol a gynorthwyir sydd o gymeriad crefyddol.
- Bydd angen i'r bil gael Cydsyniad Brenhinol ar 6 Ebrill

Amlinellodd PW y prif newidiadau mewn deddfwriaeth a fydd yn effeithio ar CGM.

Tynnodd PW sylw at y newid enw i GYSAGau a fydd yn cael eu hadnabod fel Cynghorau Ymgynghorol Sefydlog.

Bydd y ddeddfwriaeth bellach yn adlewyrchu'r gyfarwyddeb flaenorol gan LIC fod cyrff sy'n cynrychioli argyhoeddiadau athronyddol anghrefyddol i'w cynnwys yn aelodaeth Pwyllgor A, h.y.

(i) crefyddau Cristnogol a chrefyddau ac enwadau eraill o grefyddau o'r fath, ac

(ii) argyhoeddiadau athronyddol anghrefyddol.



Yna canolbwyntiodd PW ar y camau nesaf i GYSAGau. Awgrymodd PW fod angen i GYSAGau ymateb i ymgynghoriad y Fframwaith CGM. Bydd angen iddynt drefnu a chynnal Cynhadledd Maes Llafur Cytunedig. Awgrymodd PW sut byddant yn delio â'r newid enw. Mae'n bosibl y bydd angen diweddarau Cylchoedd Gorchwyl a Chyfansoddiadau CYSAG i adlewyrchu newidiadau deddfwriaethol. Bydd angen i GYSAGau baratoi i gynghori ysgolion wrth iddynt ddatblygu eu Cwricwlwm Dyniaethau. Dylid croesawu datganiadau Yr Hyn sy'n Bwysig a chynghori ysgolion ar sut y gellir eu defnyddio i ddarparu'r CGM gorau o fewn y Dyniaethau. Gallai CYSAGau ac ysgolion archwilio hefyd y cysylltiadau a'r rhyng-ddibyniaethau rhwng CGM (o fewn y Dyniaethau) a'r Meysydd Dysgu a Phrofiad eraill.

Awgrymodd PW fod angen ystyried sut gall CYSAGau a CCYSAGauC weithio mewn partneriaeth gyda'r ALlau, consortia, mudiadau eraill ac ysgolion i ddarparu Dysgu Proffesiynol a phrofiadau dysgu cyfoethog a dilys o amgylch y cysyniadau allweddol o fewn CGM/Dyniaethau.

Gallai CYSAGau fyfyrion a gwerthuso sut gallant ddod yn fwy effeithlon ac effeithiol. Dylai fod sgwrs barhaus gydag athrawon a dysgwyr, i adeiladu perthnasau, yn ei lle.

Holodd PL a oes angen yswiriant indemniad ar GYSAGau gan eu bod yn rhoi cyngor. Bydd angen iddynt sicrhau fod y cyngor o'r safon uchaf.

Eglurodd EE o ran CYSAGau, dim ond un grŵp A sydd, a fydd yn cynnwys cynrychiolwyr crefyddol ac anghrefyddol.

Gan y bydd enw newydd i GYSAGau, awgrymodd RT y gall fod angen enw newydd a logo newydd ar CCYSAGauC.

Nododd LB fod heriau cyfreithiol yn bosibl ar bob adegau gyda heriau posibl o ran y ddeddfwriaeth ei hun, gan nad yw'n caniatáu optio allan i rieni. Yn neddfwriaeth y ddeddf cydraddoldeb, roeddent yn darparu eithriad i wahaniaethu mewn perthynas â chyd-destun addysg grefyddol ac mae angen cadw hynny mewn cof.

Rhannodd GT bryder y gall fod mwy o bwyslais ar athroniaeth a hynny yn lle AG. Dywedodd PW fod datganiadau'r Hyn sy'n Bwysig yn cynnig cyfle mwy cyfoethog am astudiaethau crefyddol mwy pwrpasol a bod angen i ni sicrhau fod athrawon yn cael yr hyfforddiant a'r gefnogaeth i adnabod a gwneud defnydd o'r cyfleoedd hyn.

Cadarnhaodd PK y bydd CGM yn dal i fod yn statudol. Nid yw yn mynd i gael ei lastwreiddio. Nid yw'r newid enw yn tynnu oddi ar AG dda – y bwriad yw ail-bwysleisio'r hyn sy'n golygu AG dda yn barod.

## **10. Diweddariadau:**

### **Y Cyngor Addysg Grefyddol (Dave Francis)**

Dywedodd DF fod y Cyngor wedi bod yn falch cael cydweithio â CCYSAGauC ar y materion ynghylch adolygu cymwysterau.

Cyfeiriodd at y prosiect a sefydlwyd i archwilio'r ddealltwriaeth o'r term 'bydolygon'. Mae'r Ymddiriedolwyr yn cynnig cyfres o sgysiau i rannu'r canfyddiadau hyd yma. Bydd y Pwyllgor

Addysg yn parhau i edrych ar y model bydolygon yn hytrach na model crefydd. Gall canlyniad terfynol y prosiect gael ei gofnodi naill ai mewn cyhoeddiad neu ffilm wedi'i hanimeiddio.

Tynnodd DF sylw at brosiectau eraill megis prosiect y Llysgenhadon Ifanc a oedd bellach wedi'i gontractio i AREIAC. Soniodd am y Marc Ansawdd Addysg Grefyddol ac atgoffodd CCYSAGauC fod hwn ar agor i ysgolion yng Nghymru yn ogystal â Lloegr.

Cynhelir Cyfarfod Blynyddol y Cyngor Addysg Grefyddol ar 11 Mai 2021.

Bydd 3 sedd i'w hethol ar y bwrdd.

Nododd DF hefyd ei bod yn amser adnewyddu tanysgrifiadau aelodaeth REC.

### **AREIAC (Gill Vaisey)**

Adroddodd GV fod trafodaethau'n mynd rhagddynt ar gynhadledd yr haf a bydd y newyddion yn cael ei ledaenu yn fuan.

Erbyn hyn mae pump o bobl yn grŵp rhanbarthol AREIAC Cymru. Pwysleisiodd GV werth AREIAC fel corff proffesiynol ac anogodd aelodaeth, sy'n £70 y flwyddyn. Ceir manylion pellach ar [wefan AREIAC](#).

Roedd GV wedi anfon Newyddlen AREIAC ymlaen i aelodau Cymru er y byddent wedi'i derbyn yn uniongyrchol hefyd. Mae'n cynnwys gwybodaeth ddefnyddiol a chyfleoedd i fynychu gweminarau amrywiol ar-lein – a'r clwb llyfrau.

Roedd manylion Rhaglen Arweinyddiaeth St Gabriel wedi cael ei rannu ag aelodau Cymru. Nodwyd fod y rhaglen hon ar agor i bob ymarferwr yng Nghymru yn ogystal â Lloegr ac y byddai croeso i geisiadau o Gymru. Y prif feini prawf yw bod athro sy'n dymuno gwneud cais yn cefnogi AG y tu hwnt i'w ysgol ei hun (e.e. rhoi cefnogaeth i athrawon mewn ysgolion eraill - yn rhedeg grŵp Rhwydweithio efallai). Ceir manylion yn <https://www.natre.org.uk/news/latest-news/the-culham-st-gabriel-s-leadership-programme/> neu <https://www.reonline.org.uk/leading-re/leadership/leadership-programme/> er bod y dyddiad cau ar 31 Mawrth.

### **EFTRE (Gill Vaisey)**

Mae EFTRE wedi parhau i gynnal ei gyfarfodydd bwrdd ar-lein. Bwriedir cynnal y gynhadledd ddwy flynyddol yn Rhufain ar 25-28 Awst 2022. Y thema fydd 'Crefydd Fyw' sy'n cyd-fynd â'r pwyslais mewn AG yng Nghymru a Lloegr.

### **MAGC (Paul Morgan)**

Adroddodd PM fod MAGC wedi parhau i ganolbwyntio ar ddyfodol y cyhoeddiad *RE Ideas*. Roedd wedi cael cyngor gan PYCAG. Bydd *RE Ideas* yn cael ei ohirio am y dyfodol agos o leiaf. Cydnabuwyd y bydd angen asesu pa newidiadau fydd angen eu gwneud os yw'r cyhoeddiad am barhau.

### **Rhwydwaith Rhyng-ffydd (Libby Jones)**

Adroddodd LJ fod y Rhwydwaith Rhyng-ffydd yn datblygu rhai adnoddau ar gyfer CA3. Roedd Pwyllgor Gwaith CCYSAGauC wedi cael gwahoddiad i ystyried yr adnodd a chynnig

adborth – er enghraifft a oes angen ei addasu i Gymru. Anfonwyd sylwadau i'r cyhoeddwr ac maent yn ystyried a fydd ar gael i ysgolion yng Nghymru.

Nododd LJ fod aelodaeth newydd y Rhwydwaith yn cynnwys Caplaniaeth Prifysgol y Drindod Dewi Sant.

Adroddodd LJ fod y mewnbwn gan CCYSAGauC bob amser yn cael ei groesawu a'i werthfawrogi.

### **Diweddariad PYCAG (Libby Jones)**

Adroddodd LJ fod aelodau PYCAG wedi trafod ymgynghoriad Cymwysterau Cymru yn eu cyfarfod diwethaf. Maent wedi llunio ymateb sy'n debyg i ymateb CCYSGauC. Ond, mae'n tynnu sylw at yr ymatebion amrywiol gan aelodau unigol. Cydnaybdir nad yw'r aelodau bob amser yn cytuno ar bob pwynt ond maent yn cael dadl a thrafodaeth werthfawr am y pwyntiau a godwyd. Cyfeiriodd LJ at y cytundeb y gallai PYCAG gyflwyno cais i CCYSAGauC am gyllid i greu adnoddau dysgu cyfunol. Fodd bynnag, cytunwyd fod diffyg capasiti ymhlith aelodau PYCAG i wneud gwaith ar adnoddau dysgu cyfunol. Cytunodd PYCAG y byddai'n fwy defnyddiol dwyn ynghyd rhestr o ddolenni defnyddiol ac addas i'r adnoddau sy'n bodoli'n barod.

Nodwyd bod y gwahanol gonsortia yn coladu rhestrau o adnoddau. Bydd LJ yn hwyluso crynhoi'r rhestr hon ac yn cysylltu â Phwyllgor Gwaith CCYSAGau / RS fel Cadeirydd.

Nododd LJ yr ystod o eitemau a drafodwyd yng nghyfarfod PYCAG a oedd yn cynnwys ail-ystyried ei gyfansoddiad a'i aelodaeth.

Gofynnodd KN sut mae disgyblion o gefndir lleiafrifol yn cael eu cynnwys o ran addysg grefyddol mewn ysgolion. Nododd LJ fod sybysidiaredd yn y cwricwlwm newydd yn golygu y gall ysgolion sicrhau fod cynllunio'u cwricwlwm yn adlewyrchu eu hardal a'u dysgwyr eu hunain. Awgrymodd PW fod natur gynhwysol gyffrous y cwricwlwm newydd a'i bwyslais ar amrywiaeth yn rhywbeth i'w ddathlu. Awgrymodd KR, yn unol â hyn, fod angen i GYSAGau gymryd y cyfle hwn i gynnwys cynrychiolwyr o amrywiaeth eang o gefndiroedd.

### **Adroddiad o'r Pwyllgor Gwaith a gynhaliwyd ar 26 Ionawr (Rachel Samuel / Tania Ap Sion)**

I ddechrau diolchodd RS i bawb ar y Pwyllgor Gwaith am eu holl waith a oedd yn fwy anodd oherwydd Covid-19 a'r holl newidiadau gyda'r cwricwlwm.

Amlinellodd RS yr eitemau fel yn ôl yr adroddiad a gyflwynwyd gydag agenda heddiw. Nodwyd fod y rhan fwyaf o'r pwyntiau hyn wedi cael eu trafod yn barod fel rhan o'r agenda.

Nododd yn arbennig, lwyddiant CCYSAGauC mewn sicrhau fod ffi talu'n hwyr CBAC wedi cael ei hepgor ac nad yw'n weithredol mwyach.

Nododd RS fod y Pwyllgor Gwaith wedi cael llythyr gan Gyngor Eglwysi Rhyddion Cymru yn gofyn am gymorth CCYSAGau i gyfieithu adnoddau i athrawon a baratowyd gyda *RE Today* ar themâu gwrth-hiliol a BAME. Bydd hwn yn cael ei gynnwys ar yr agenda i'w drafod yn y pwyllgor gwaith nesaf. Yn dilyn hyn, rhoddir ymateb i'r Cyngor Eglwysi Rhyddion a bydd adborth yn cael ei rannu yng nghyfarfod nesaf CCYSAGauC.

## **11. Gohebiaeth (Alice Parry)**

Croesawodd AP Gwawr Meirion, cynrychiolydd Estyn, i'w chyfarfod CCYSAGauC cyntaf ac fe'i gwahoddwyd i siarad. Adroddodd GM fod Estyn yn ymgysylltu ag ysgolion ynghylch y cwricwlwm newydd. Mae Estyn yn edrych hefyd ar sut mae ysgolion wedi addasu gwaith i ymdopi â'r pandemig. Hysbysodd GM yr aelodau y gellir cyrchu adroddiadau thematig ac adroddiadau o ymgysylltiad diweddar Estyn ag ysgolion o wefan Estyn.

Roedd gohebiaeth wedi'i derbyn fel a ganlyn.

Dyneiddwyr Cymru ynglŷn â llefydd ar GYSAGau (fel y nodwyd ynghynt)

Mudiadau ynglŷn ag adnoddau – bydd hyn yn cael ei drafod gan y Pwyllgor Gwaith.

Y grefydd Baha'i yn estyn cyfarchion Blwyddyn Newydd ar 20 Mawrth 2021.

Rhyng-ffydd Cymru gyda gwahoddiad i rai dathliadau rhithiol – anfonir hwn i'r CYSAGau.

## **12. Unrhyw fater arall (i'w gytuno arno cyn y cyfarfod gyda'r Cadeirydd)**

Dim

## **13. Dyddiad y cyfarfod nesaf: Haf 2021 i'w Gadarnhau**

16 Mehefin 2021 – i'w letya gan Powys

Diolchwyd i Gyngor Bwrdeistref Caerffili am letya'r cyfarfod, i bawb oedd yn bresennol ac i'r holl gyflwynwyr a chyfranwyr.

Daeth y cyfarfod i ben am 13.05.

**Attendance**

<p><b>Ynys Môn / Anglesey</b> Rheinallt Thomas (RT) Gwyneth Mai Hughes (GH) Dylan Rees (DR)</p> <p><b>Blaenau Gwent</b> Paula Webber (PW) Kathy Riddick (KW) Chris Abbas (CA) John Meredith (JM)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward J. Evans (EE) Angela Hill (AH) Alice Parry (AP)</p> <p><b>Caerffili/ Caerphilly</b> Paula Webber (PW) Janet Jones (JJ) Cllr John Taylor (JT) Paul Warren (PWn) Cllr Michael Gray (MG) Rebecca Barrett (RB) Janet Jones (JJ) Martyn Western (MW) Carin Quinn (CQ) Teresa Parry (TP)</p> <p><b>Caerdydd / Cardiff</b> Angela Hill (AH)</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Kimberley Perry (KP) Cllr Gwyneth Thomas (GT)</p> <p><b>Ceredigion</b> Cllr Keith Evans (KE)</p>	<p><b>Conwy</b> Phil Lord (PL) Nicholas Richter (NR)</p> <p><b>Sir Ddinbych / Denbighshire</b> Phil Lord (PL) Janet Axworthy (JA) Cllr Dave Mackie (DM)</p> <p><b>Sir y Fflint / Flintshire</b> Vicky Barlow (VB)</p> <p><b>Gwynedd</b> Dashu (D) Paul Rowlinson (PR) Eurfryn Davies (ED) Selwyn Griffiths (SG)</p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Angela Hill (AH)</p> <p><b>Sir Fynwy / Monmouthshire</b> Paula Webber (PW) Louise Brown (LB) Sue Cave (SC) Suzanne Gooding (SG)</p> <p><b>Castell-nedd Port Talbot / Neath and Port Talbot</b> Rachel Samuel (RS) Lee Workman (LW) Debbie Thomas (DT) Tim Hewitt (TH)</p> <p><b>Casnewydd / Newport</b> Paula Webber (PW) Neeta Baicher (NB) Huw Stephens (HS)</p>	<p><b>Sir Benfro / Pembrokeshire</b> Cllr Huw George (HG) Amanda Lawrence (AL)</p> <p><b>Powys</b> Cllr. Ange Williams (AW)</p> <p><b>Rhondda Cynon Taf</b> Angela Hill (AH) Martyn Silezin (MS) Matthew Maidment (MM)</p> <p><b>Abertawe / Swansea</b> Alison Lewis (AL) Mohsen El-Beltagi (ME)</p> <p><b>Torfaen</b> Paula Webber (PW) Marilyn Frazer (MF) Sian Lewis (SL)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Angela Hill (AH) Marged Williams (MW) Edward Williams (EW) Kalpana Natarajan (KN)</p> <p><b>Wrecsam / Wrexham</b> Libby Jones (LJ) Tania ap Siôn (TaS) Pippa Virdee-Lace BL)</p>	<p><b>Observers:</b></p> <p><b>REMW</b> Paul Morgan (PM)</p> <p><b>WJEC</b> Andrew Pearce (AP)</p> <p><b>ESTYN</b> Gwawr Meirion (GM)</p> <p><b>Welsh Government</b> Peter Kennedy (PK)</p> <p><b>REC</b> Dave Francis (DF)</p> <p><b>Church in Wales</b> Elizabeth Thomas (ET)</p> <p><b>Catholic Education Service</b> Angela Keller (AK)</p> <p><b>Qualification Wales</b> Philip Blaker (PB) Catrin Verrall (CV)</p> <p><b>Minutes</b> Gill Vaisey (GV)</p> <p><b>Others – unknown to which SACRE associated:</b> Cllr J M Williams Primary Education</p>
---	--	---	---

## **Minutes of the meeting**

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

RS welcomed everyone and explained the protocol for this virtual meeting.

Cllr John Taylor, Chair of Caerphilly SACRE gave a welcome as the host authority for this meeting. He expressed his disappointment that we could not be in Caerphilly physically but none the less, was pleased to act as host and wished the meeting well. He acknowledged the amazing work that schools and teachers have been undertaking in such difficult circumstances.

Cllr Taylor thanked Rebecca Barret as the efficient and effective clerk to Caerphilly SACRE, alongside Paula Webber who provides the professional support. He expressed his support for the planned co-option of two young people who were to soon join the SACRE to give pupil voice to the committee.

A welcome was also given by Paul Warren, Strategic Lead for School Improvement. He explained that he was an ex headteacher and fully appreciated the immense challenges on teachers at present and over recent months. He acknowledged that teachers have been not only managing remote learning during the pandemic but at the same managing curriculum change and the planning that that entails. He also recognised the effects on pupils who have varying degrees of support when learning from home and the impact on the wider community also.

He noted the changes taking place for RE which is to become RVE and mandatory for all pupils 3 – 16 years. With no future right of withdrawal for parents to exercise, he recognises that it is crucial that RVE is objective, critical and pluralistic. This will demand a need for CPD more than ever before.

Paul spoke of the need for SACRE members to have the skills to steer and shape policy at a national level. He expressed thanks to all those involved in doing their best for learners across Wales.

### **2. Quiet reflection**

RS led members through a reflection on the last year, recognising that this day, one year ago, was the first day of the first lockdown due to Covid-19. She acknowledged all those who had lost their lives – how this number had increased in the UK from 364 in March 2020 to the current official figure of 126,172. She reflected on the impact of the pandemic both physically and emotionally on so many people.

RS spoke of ‘the light at the end of the tunnel’ with the roll out of the vaccines. She commended all the health workers and key workers for all that they had done and continue to do in their crucial work.

RS invited members to mark a minute’s silence at midday, inline with the Marie Curie initiative to make this a day of remembrance. At 8p.m. people are encouraged to hold a light on their doorsteps, whilst buildings around the country will be lit by a yellow light.

### **3. Apologies**

Apologies were received from Lucy Grant and John Mitson as Executive Members, Jennifer Harding - Swansea SACRE, Rita Fiona Thomas – Neath Port Talbot SACRE, Tudor Thomas - Monmouthshire SACRE.

### **4. Minutes of meeting held on 7<sup>th</sup> October 2020**

The minutes were agreed as an accurate record of the meeting subject to the addition in the attendance list of Cllr Keith Evans who indicated that he had been present, and on page 18, second sentence needing inverted commas added to “regard”.

RT expressed thanks for the detail included in the minutes and the speed in which they had been made available following the meeting.

### **5. Matters arising from minutes of the last WASACRE meeting**

Item 7 – Blended Learning – RS reported that NAPfRE has been considering how to take this forward. An update will be given later in the meeting.

Item 10 – concerns had been raised from Wales Humanists about membership of SACREs. In response to this, the Chair wrote to all LAs reminding them of the letter from WG stating that representatives from non-religious beliefs such as humanism, can be given a place on Committee A.

### **6. Qualifications Wales Consultation (Alice Parry)**

<https://qualificationswales.org/english/qualified-for-the-future---have-your-say/>

AP gave an overview of the current consultation on the new GCSE qualifications.

She reported that the WASACRE Exec has begun to consider a response to the consultation. The teaching members of the Exec had firstly considered this followed by a meeting with REC representatives to share views.

AP noted that the consultation includes three main proposals for the Humanities Area of Learning and Experience:

4. Review and reform GCSEs in Business, Geography, History and Religious Studies.

AP noted that there would be a need to ensure comparability between all the GCSEs. The same time allocation should be given to all the subject GCSEs. WASACRE would want the RS GCSE to be published at the same time as other subjects. Both statutory RVE and optional Religious Studies needs to be considered. The specification needs to address inclusivity – it should retain rigour and challenge but also has to be accessible to all learners. Rather than the Full or Short course being 100% examination, ongoing assessment with a digital and blended learning approach would be preferred. The GCSE also needs to provide sufficient challenge to allow students to be prepared to go on to further study such as the A Level.

5. If feasible, create a new GCSE in Social Studies.

AP recognises that this could be a popular course. However, it will need to be appropriately clear and distinguishable from other disciplines. Whilst it is acknowledged that there will be potential links between disciplines, these links need to be complimentary and not competitive. Each discipline needs to be distinct. RS should not be allowed to be disguised within Social Studies.

QW needs to consult with the Stakeholders and ensure that specialists are deployed to create the new qualifications.

6. If feasible, create a new integrated GCSE in Humanities.

AP suggested that for this approach, it would need to be ensured that links are complimentary and there remains a distinctiveness of the various subjects that make up the Humanities. This is an opportunity to embed the What Matters Statements within a GCSE. A multi-dimensional approach through a range of lenses would be beneficial as long as the differences between the subject disciplines are still evident.

It was noted that some schools may not teach in a thematic way so would not want a Humanities examination. The statutory RVE could be covered in an integrated Humanities qualification.

Further responses from the Exec and wider WASACRE membership will be considered in formulating the final WASACRE response to the consultation which will be submitted to QW by 9<sup>th</sup> April 2021, before the deadline of 16<sup>th</sup> April. A summary of the response will be shared with all SACRE when it is available.

Questions were raised and responses given by various members.

LB stated that her SACRE had looked at the consultation. PW, as the SACRE adviser, had provided a draft response for consideration. Teachers, in particular, were concerned about a Humanities GCSE and that if pupils were not given the opportunity to specialise in specific subjects, this would deter them from pursuing an A Level or further qualification in the subject e.g. Religious Studies. LB suggested that teachers wanted to keep separate subject examinations.

PL questioned whether the What Matters Statements would be reflected in the new GCSE. PW confirmed that that would be the case.

PL also suggested that the increased examination provision within Humanities would cover a considerable amount of content and there is need to be careful of repetition across the exams.

PW confirmed that a lot more planning still needs to take place for the new qualifications. She explained that the reason why QW is going down this route is to accommodate the subsidiarity that schools will have. It will be necessary to provide a range of examination options to suit the different choices / approaches to curriculum design and provision that will be adopted by schools.

DF stated that he appreciated the recent meeting with WASACRE that he and Deborah Weston had been invited to attend on behalf of the REC to discuss the new qualifications. He advised that subsequently the REC is writing to all member organisations to make them



aware of the consultation and encouraging them to respond in their own way should they wish to do so.

EE reminded members that WASACRE has met with QW over many years. In the past WASACRE has suggested two types of GCSE - a Humanities GCSE and also a second Humanities GCSE which has a particular discipline such as RS. He proposed that QW could be reminded of this suggestion.

HS queried the timescale in relation to SACRE establishing a new Agreed Syllabus and the availability of the new qualifications.

It was clarified that Agreed Syllabuses will have to be developed before it is known for sure what the new qualifications will look like – although there will be some awareness as they will be based on the approach of the new curriculum.

Agreed Syllabus Conferences should take place in 2022. The new qualifications will be published in 2024 for first teaching in September 2025 and the first examinations in 2027.

MW stated that he welcomes wider avenues of thought and philosophies but hopes that RS is not watered down too much.

KR stated that the issue of ASCs is an important point. If schools are rolling out the new curriculum in 2022, all SACREs should set up ASCs in advance of September 2022 so that schools are aware of the local RVE requirements and can include RVE within their curriculum planning.

## **7. WASACRE website update and launch (Tania Ap Sion)**

TapS gave an update on the progress with the new website. The 'home page' of the site was shown through screen share. The English part of the site is now complete. The Welsh side of the site is being developed. The menu retains the same structure as the current website. The new site is much fresher and more contemporary with easy navigation over 5 or 6 areas.

The Twitter and Facebook buttons allow for integrated Social Media facilities which is an important part of continuing to raise WASACRE's profile and accessibility.

The site will go live when both language areas are complete. It was noted that there needs to be consideration of accessibility through a Google search in Welsh.

TapS thanked all those involved in developing the site and in particular the excellent work of Nick Evans who has undertaken this project for WASACRE.

## **8. Welsh government matters:**

### **Meetings (Rachel Samuel)**

RS referred to the summary report of meetings with Welsh Government which was included in the meeting papers for today.

Two meetings have taken place since the last WASACRE meeting – 22.10.20 and 17.12.20. A range of questions were raised and received a response:

- Update on the RE framework – this is an ongoing question with a response that guidance will be available as soon as possible – Libby Jones will be sharing a further update during the WASACRE meeting.
- Impact of Covid 19 – it was made clear that all legislation was continuing as planned and there would be no delays in the Curriculum Bill.
- Consultation of the CYPE Committee – the next steps on the committee's work was confirmed and results can be seen within amendments to the curriculum and assessment bill as shared by Paula Webber today.
- The inclusion of Spiritual, moral, cultural, mental physical and social development of pupils in the guidance – a request was made to signpost within the documentation to ensure joined up thinking, even when it is not mentioned. Term is no longer in the glossary. It was agreed that this needs further consideration, but it was not made clear as to who would do this.
- WG thanked WASACRE for briefing papers that had been prepared. Edward Evans offered, on behalf of WASACRE, to look at the position of collective worship within 10/94 that is not being considered within the new bill and thus will still be legal requirements. Thanks was given on the completion of this paper.
- Briefing paper dated February 2020 – in response to this, WG confirmed that funding went to consortia for Professional Development. As a result, it would be down to individual LA's to decide if they required to employ advisors. WG suggested we spoke directly to ADEW regarding this situation.
- Discussion on the letter from the Minister dated 16th November 2020 in particular 'Further guidance to support Local Authorities, SACRE's and Agreed Syllabus Conferences (ASC's) will be developed over the coming months. We also enquired regarding what makes a group with a specific non-religious conviction an 'official' group that requires representation on SACRE. We were informed that this could be explained in the framework, possibly a co-construction working group in order to provide the necessary guidance for LAs so that they can each make their own decisions.
- Updates on qualifications both current and future – this again is an ongoing question with all the consultations that are being carried out linked to the new curriculum and amendments to this year's GCSE and A level examinations.
- Access to HWB for WASACRE – it was agreed that WG would look into this and arrange for a member of the HWB team to speak with us.

### **RE Framework (Libby Jones)**

LJ explained that there had been a long break in working on the RVE Framework due to the Covid-19 situation. The draft guidance was finally scrutinised in January 2021 and seen by the Programme Board. Some amendments had been suggested and a group of experts including LJ herself, had worked on this in February 2021. The full public consultation on the Framework will commence mid May and will last for 8 weeks. Responses will be analysed up to September / October 2021. The final Framework will be available in December 2021.

Therefore, SACREs will need to hold Agreed Syllabus Conferences from December 2021. LJ reported that Wrexham ASC is meeting in January 2022.

In response to a question from PW, PK explained that the Programme Board is a wider internal guidance group. PW stated that she felt it was important for the Framework to go to the Coherence Board to ensure that it is in line with the whole of the new curriculum. She emphasised it is important to make sure that the Framework is in line with the What Matters Statements.

LJ added that on 18<sup>th</sup> March, WG had sent a copy of the draft Framework to all 22 LA Directors of Education. WG invites responses to the draft from the LA by 9<sup>th</sup> April 2021. Members noted that this is an unrealistic time frame given that key personnel will be on leave during this period due to the Easter break.

KP stated that WG is confident that they have given all the time that they can allow for this initial feedback given the timeframe they are working with. He reminded members that the full consultation will be open until mid May.

LB suggested that some Directors of Education do not seem to have sent the Framework to the SACRE clerks to pass on to SACRE members. Given that WASACRE had not officially received a copy of the Framework, LJ explained that WASACRE was not in a position to send it to SACRE Clerks. LJ suggested that members present could ask their SACRE Clerk to ask their DoE for a copy which can be distributed to its SACRE members.

KR raised concern that the Framework does not explain the new legislation adequately. She feels that anyone using the Framework and interpreting its terminology, needs to be protected from any legal challenge. She suggested their needs to be legal definitions of terms such as 'critical, objective and pluralistic' for instance. KR also questioned why the term 'philosophical convictions' is being used in the Framework instead of 'worldviews' as in the Statements of What Matters.

PW agreed and expressed her similar concern as that of KR. LJ stated that for legal reasons the term 'philosophical convictions' had to be used in the Framework but recognised that teachers, in particular, would need support with understanding the terminology.

DF noted that the REC will have to wait until the consultation document is available before it can have sight of it.

CA made a comment that she has easy access to the SACRE Clerk but that Blaenau Gwent SACRE had not held any meetings in the last year.

### **Professional Learning (Libby Jones)**

PW and LJ had met with KP again and presented findings of the WASACRE teacher survey. With nearly 400 responses this was received as very helpful evidence and KP accepted that the figures prove that there is a need for Professional Learning for teachers.

LJ expressed gratitude to all the SACREs for sending the survey to their schools. The responses had provided evidence that professional learning is needed to support the teaching of RVE.

As requested by KP, WASACRE has provided a model to illustrate a collaborative approach to PL for RVE. This has been submitted to KP and another meeting is planned to discuss the model.

A PowerPoint presentation was shared to outline the contents of the model.

A wide range of potential collaborative partners have been included such as WASACRE, Estyn, NAPfRE, Dioceses, schools etc.

KR suggested that a range of belief groups – both religious and non-religious – should also be included as potential partners to support Professional Learning. LJ explained the rationale for having included dioceses – they will be providing PL for their church schools – but LJ also acknowledged the valuable contribution that other religious and non-religious groups could make to PL.

LJ noted the significance of the name change which will have an impact on the subject and teachers' understanding of the nature of the subject. She suggested that the Framework will provide some guidance for RVE and this will be a useful resource but will not in itself be adequate to support teachers.

TapS stated that Professional Learning will be key to ensuring the success of the implementation of the new curriculum.

## **9. NAPfRE Presentation - Curriculum Bill (Paula Webber)**

PW shared a PowerPoint presentation to outline the current situation with the Curriculum Bill.

It was noted that:

- The Bill was approved by the Senedd on 02.03.21 with 32 votes in favour, 18 votes against, and one abstention
- The expected amendments for RVE were agreed.
- Additional proposed amendments, concerning the right to withdraw from RVE and the responsibility for costs incurred by the provision of two RVE syllabuses in voluntary aided schools with a religious character, were not accepted.
- This now needs to gain Royal Assent on the 6<sup>th</sup> April

PW outlined the main changes in legislation which will affect RVE.

PW highlighted the change of name for SACREs which will become known as Standing Advisory Councils (SACs).

The legislation will now reflect the previous directive from WG that organisations representing non-religious philosophical convictions are to be included in membership of Committee A i.e.

- (i) Christian denominations and other religions and denominations of such religions, and
- (ii) non-religious philosophical convictions.

PW then focussed on the next steps for SACREs. PW suggested SACREs need to respond to the RVE Framework consultation. They will need to arrange and hold an Agreed Syllabus Conference. PW suggested SACREs could consider how they will embrace the name change. SACRE Terms of Reference and Constitutions may need to be updated to reflect legislative changes. SACREs will need to prepare to advise schools as they develop their Humanities Curriculum. The statements of what matters should be embraced and schools advised on how they can be used to provide the best RVE within the Humanities. SACREs and schools should also explore the links and interdependencies between RVE (within Humanities) and the other Areas of Learning and Experience.

PW suggested there needs to be thought given to how SACREs and WASACRE can work in partnership with the LAs, consortia, other organisations and schools to provide Professional Learning and rich, authentic learning experiences around the key concepts within RVE/Humanities.

SACREs could reflect and evaluate how they can become more efficient and effective. An ongoing dialogue with teachers and learners, to build relationships, should be in place.

PL questioned whether SACREs need indemnity insurance as they give advice. They will need to ensure that advice is of the highest quality.

EE clarified that with regard to SACREs, there is only one group A, which will comprise of both religious and non-religious representatives.

RT suggested that as there will be a new name for SACRES, WASACRE may need a new name and a new logo.

LB noted that legal challenges possible at all times with possible challenges regarding the legislation itself by not allowing on opt out for parents. In the legislation of the equalities act they did provide for an exemption to discrimination in relation to the context of religious education that needs bearing in mind.

GT shared a concern that philosophy may be given a greater emphasis and take the place of RE. PW advised that the statements of what matter provide a richer opportunity for more purposeful religious studies and that we need to ensure that teachers have the training and support to recognise and to make use of these opportunities.

PK confirmed that RVE will remain statutory. It is not to be diluted. The name change does not detract from good RE – it is intended to re-emphasise what already constitutes good RE.

## **10. Up-dates:**

### **REC (Dave Francis)**

DF stated that the REC had been pleased to collaborate with WASACRE on the issues around the revision of qualifications.

He referenced the project which had been set up to explore the understanding of the term 'worldviews'. The Trustees are offering a series of talks to share findings so far. The Education Committee will continue to look at the worldviews paradigm as opposed to a

religion paradigm. The final project outcome may be recorded either in a publication or an animated film.

DF highlighted other projects such as the Young Ambassadors project which had now been contracted to AREIAC. He mentioned the REQM and reminded WASACRE that this is open to schools in Wales as well as those in England.

The REC AGM is scheduled to take place on 11th May 2020.

There will be 3 places for election on the board.

DF also noted that REC membership subscriptions are due for renewal.

### **AREIAC (Gill Vaisey)**

GV reported that the summer conference is under discussion and news will be disseminated soon.

There are now five people in the Wales regional AREIAC group. GV stressed the value of AREIAC as a professional body and encouraged membership which is £70 per year. Further details can be seen on the [AREIAC website](#).

GV had forwarded the AREIAC Newsletter to the Wales members although they would have received it direct also. It contains useful information and opportunities to attend various online webinars - and the book club.

Details of the Culham St Gabriel's Leadership Programme had been shared with Wales members. It was noted that this programme is open to all practitioners in Wales as well as England and applications from practitioners in Wales would be welcome. The main criteria is that a teacher who wishes to apply is supporting RE beyond their own school (e.g. providing support to other teachers in other schools - maybe running a Network group for instance). Details can be seen at <https://www.natre.org.uk/news/latest-news/the-culham-st-gabriel-s-leadership-programme/> or <https://www.reonline.org.uk/leading-re/leadership/leadership-programme/> although the application deadline is 31st March.

### **EFTRE (Gill Vaisey)**

EFTRE has continued to have its board meetings online. The bi-annual conference is being planned for Rome - 25<sup>th</sup>-28<sup>th</sup> August 2022. The theme will be 'Living Religion' which is in line with the emphasis in RE for England and Wales.

### **REMW (Paul Morgan)**

PM reported that REMW had continued to focus on the future of the publication RE Ideas. It had taken advice from NAPfRE. RE Ideas will be suspended for at least the immediate future. It was recognised that it will be necessary to assess what changes will need to be made if the publication is to go forward.

### **IFN (Libby Jones)**

LJ reported that the Interfaith Network is developing some resources for KS3. The WASACRE Exec had been invited to consider the resource and offer feedback – for instance

whether it needs adapting for Wales. Comments have been submitted to the publisher and they are considering whether it will be available to schools in Wales.

LJ noted new membership of the IFN included that of Trinity St David, University Chaplaincy

LJ reported that the input from WASACRE is always welcomed and valued.

### **NAPfRE Update (Libby Jones)**

LJ reported that at its last meeting, NAPfRE members discussed the QW consultation. They have drawn up a response which is similar to the WASACRE response. However, it highlights the various responses from individual members. It is acknowledged that members don't always agree on all points but have valuable debate and discussion over the points raised. LJ referred to the agreement that NAPfRE could submit a bid to WASACRE for funding to create blended learning resources. However, it was agreed that there is a lack of capacity amongst members of NAPfRE to carry out work on blended learning resources. NAPfRE agreed it would be more manageable to pull together a list of useful and appropriate links to existing resources.

It was noted that the different consortia are collating lists of resources. LJ will facilitate the compiling of this list and liaise with the WASACRE Exec / RS as Chair.

LJ noted the range of items covered at the NAPfRE meeting which included re-considering its constitution and membership.

KN asked how pupils from a minority background are accommodated in terms of religious education in schools. LJ noted that subsidiarity within the new curriculum means that schools can ensure that their curriculum design reflects their own locality and their learners. PW suggested that the exciting inclusive nature of the new curriculum and its emphasis on diversity is to be celebrated. KR suggested that in line with this, SACREs need to take this opportunity to include representatives from a wide range of backgrounds.

### **Report from the Executive Committee held on 26th January (Rachel Samuel / Tania Ap Sion)**

RS firstly gave thanks to all the Exec committee for all their work made especially more demanding because of Covid-19 and all the changes with the curriculum.

RS outlined the items as per the submitted accompanying report for today's agenda. It was noted that most of these points had been discussed already on the agenda today.

She noted, in particular, WASACRE's success in ensuring that the WJEC late payment fee for schools is waived and no longer applies.

RS noted that the executive had received a letter from the Free Church Council of Wales requesting assistance from WASACRE with the translation of teacher resources which had been prepared together with RE Today on anti-racist and BAME themes. This will be included on the agenda to be discussed in the next executive meeting. Following this, a response will be given to the Free Church Council and feedback will be shared in the next WASACRE meeting.

## **11. Correspondence (Alice Parry)**

AP welcomed Gwawr Merion, as an Estyn representative, to her first WASACRE meeting and invited her to speak. GM reported that Estyn is engaging with schools around the new curriculum. Estyn is also looking at how schools have adapted work to cope with the pandemic. GM notified members that thematic reports and reports from Estyn's recent engagement with schools can be accessed from the Estyn website.

Correspondence had been received as follows.

Humanists Wales regarding places on SACREs (as noted previously).

Organisations regarding resources – this will be considered by the Executive Committee.

The Baha'i faith offering New Year greetings for 20<sup>th</sup> March 2021.

Interfaith Wales with an invitation to some virtual celebrations – this will be circulated to SACREs.

## **12. Any other business (to be agreed in advance of the meeting with the Chair)**

None

## **13. Date for next meeting: Summer 2021 TBC**

June 16<sup>th</sup> 2021 – to be hosted by Powys

Thanks were extended to Caerphilly County Borough for hosting the meeting, to all those in attendance and to all presenters and contributors.

The meeting ended at 13.05.



## **Enwebiadau ar gyfer Pwyllgor Gwaith CCYSAGauC (16 Mehefin 2021)**

### **Nominations for the Executive Committee (16 June, 2021)**

Mae Un enwebiad ar gyfer Un swydd ar y Pwyllgor Gwaith.

There is ONE nomination for ONE position on the Executive Committee.

Kathy Riddick – CYSAG Blaenau Gwent

Yn teimlo'n gryf am AG, rwyf wedi bod yn rhan o lunio Fframwaith CGM, ac wedi bod yn aelod hirdymor o Grŵp Rhanddeiliaid Strategol diwygio'r cwricwlwm. Bŵm yn cydlynu gweithgareddau i gael siaradwyr dyniaethol mewn ysgolion ac yn cyflwyno dosbarthiadau / gwasanaethau, yn aml wedi'u cysylltu â maes llafur TGAU. Rwyf yn llywodraethwr mewn dwy ysgol a hefyd wedi bod yn rhan o Grŵp Cynghori ar Faterion Moesol a Moesegol Llywodraeth Cymru lle bu crefydd a chred yn greiddiol i gynghori ar faterion polisi cenedlaethol. Rwyf wedi astudio diwinyddiaeth ac mae gan i Radd Meistr mewn Athroniaeth. Rwy'n aelod o Bwyllgor Gwaith CCYSAGauC ers y tair blynedd ddiwethaf.

Kathy Riddick – Blaenua Gwent SACRE

Being passionate about RE, I have been involved with the RVE Framework, and been a long term member of the Strategic Stakeholder Group for curriculum reform. I coordinate all humanist school speaker activities and deliver classes / assemblies, often linking to GCSE syllabus. I am a governor at two schools and have also been part of Welsh Government's Covid-19 Moral and Ethical Advisory Group where religion and belief has been integral to advising on issues of national policy. I have studied divinity and completed a Masters in Philosophy. I have been a member of WASACRE Executive for the last three years.

Nomination - Summer Meeting of the Wales Association of SACREs (WASACRE) - Wednesday 16th June, 2021

Dear Clerk to SACRE,

The summer meeting of the Wales Association of SACREs (WASACRE) will take place on Wednesday 16th June, 2021 on Microsoft Teams. I would be grateful if you could share this date with your SACRE members and make arrangements for up to four representatives from your SACRE to join the meeting please. This particular meeting is important because we will be discussing the Welsh Government consultation on the Religion, Values and Ethics guidance, therefore SACRE representation is vital.

Main Meeting start time: 10.15am (Members will be able to join from 10am)

Main meeting end time: 12.15pm.

AGM start time: 12.35pm

AGM end time: 1.30pm

Further details about this meeting, including the papers and joining instructions will follow shortly.

With best wishes,

Libby Jones

Advisory Teacher for Religious Education

Assistant Secretary to WASACRE