

# Pecyn Dogfennau Cyhoeddus

Penallta House,  
Tredomen Park,  
Ystrad Mynach,  
Hengoed CF82 7PG

Ty Penallta,  
Parc Tredomen,  
Ystrad Mynach,  
Hengoed CF82 7PG



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Am unrhyw ymholiad yn ymwneud â'r agenda hwn cysylltwch â Rebecca Barrett  
(Rhif Ffôn: 01443 864245 Ebst: barrerm@caerphilly.gov.uk)

**Dyddiad: Dydd Mercher, 7 Mawrth 2018**

Annwyl Syr/Fadam,

Bydd cyfarfod **Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol Caerffili** yn cael ei gynnal yn **Ysgol Gynradd Cwm Ifor, Heol Aneurin, Pen-yr-heol, Caerffili, CF83 2PG.** ar **Dydd Mawrth, 13eg Mawrth, 2018** am **2.00 pm** i ystyried materion a gynhwysir yn yr agenda canlynol. Mae croeso i chi ddefnyddio'r iaith Gymraeg yn y cyfarfod, a dylid rhoi cyfnod rhybudd o 3 diwrnod gwaith os ydych yn dymuno gwneud hynny. Bydd cyfieithu ar y pryd yn cael ei ddarparu ar gais.

Yr eiddoch yn gywir,

**Christina Harrhy**  
PRIF WEITHREDWR DROS DRO

## A G E N D A

Tudalennau

1 I dderbyn ymddiheuriadau am absenoldeb.

2 Datganiadau o Ddiddordeb.

Atgoffi'r Cyngorwyr a Swyddogion o'u cyfrifoldeb personol i ddatgan unrhyw fuddiannau personol a/neu niweidiol mewn perthynas ag unrhyw eitem o fusnes ar yr agenda hwn yn unol â Deddf Llywodraeth Leol 2000, Cyfansoddiad y Cyngor a'r Cod Ymddygiad ar gyfer Cyngorwyr a Swyddogion.

3 I dderbyn cyflwyniad gan y Bennaeth yn Ysgol Gynradd Cwm Ifor.

A greener place Man gwyrddach

Correspondence may be in any language or format | Gallwch ohebu mewn unrhyw iaith neu fformat



I gymeradwyo a llofnodi'r cofnodion canlynol:-

- |   |   |       |
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| 4 | Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol Caerffili - 16eg Hydref 2017. | 1 - 8 |
|---|---|-------|

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| 5 | Diwrnod Coffa'r Holocaust 2018 - Adborth.               | 9 - 10  |
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CCYSAGauC:-

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| 9  | Adborth o Gyfarfod Cymdeithas CYSAGau Cymru yn Pen-y-bont ar Ogwr ar 10fed Tachwedd 2017.  | 53 - 64 |
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**Cylchrediad:**

Cynghorwyr Mrs E.M. Aldworth, Mrs G.D. Oliver, J. Ridgewell, Mrs M.E. Sargent, J. Simmonds a J. Taylor (Cadeirydd)

A Swyddogion Priodol; Cynrychiolwyr Undebau a Sefydliadau Crefyddol



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

**MINUTES OF THE MEETING HELD AT PENALLTA HOUSE, YSTRAD MYNACH ON  
MONDAY 16TH OCTOBER 2017 AT 2.15 P.M.**

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PRESENT:

Councillor J. Taylor - Chair  
Mrs J. Jones (Church in Wales) - Vice-Chair

Councillors:

Mrs E.M Aldworth, J. Ridgewell, J. Simmonds

Representing Teaching Organisations: Mrs N. Boardman (NUT), Mrs L. Strange (NASUWT)

Representing Religious Organisations: Mrs E. Hawthorn (United Reformed Church),  
Rev E. Williams (Baptist Union of Wales)

Together with:

Mrs V. Thomas (RE Consultant), Ms A. Davies (Service Manager for EOTAS and Behaviour)  
Miss R. Barrett (Committee Services Officer)

Also present:

Mr M. Gray (Crosskeys Methodist Church)

### **1. WELCOME**

The Chair welcomed Ms Andrea Davies (who was attending on behalf of Mr Paul Warren) and Mr Michael Gray (who was in attendance as an observer) to the meeting.

### **2. APOLOGIES FOR ABSENCE**

Apologies for absence were received from Councillors Mrs G.D. Oliver and Mrs M.E. Sargent, together with Miss H. Bartley (ATL), Mr C. Parry (NAHT), Captain C. Di-Palma (Salvation Army), Mr M. Western (Roman Catholic Archdiocese), Ms R. Bradshaw (Co-opted Member) and Mr P. Warren (Strategic Lead for School Improvement).

### **3. DECLARATIONS OF INTEREST**

During the course of the meeting, Councillors Mrs E.M. Aldworth, J. Simmonds and J. Taylor declared an interest in Agenda Item 7 (Caerphilly School Inspection Reports Analysis). Details are minuted with the respective item.

### **4. MINUTES – 19TH JUNE 2017**

RESOLVED that the minutes of the Caerphilly SACRE meeting held on 19th June 2017 be approved as a correct record and signed by the Chair.

### **5. SCHEDULE OF MEETINGS 2017-18**

Members noted the dates of the Spring and Summer 2018 and the details of the host venues that had been secured.

The Spring Term meeting will be held on Tuesday 13th March 2018 (2pm) at Cwm Ifor Primary School, Penyrheol, Caerphilly.

The Summer Term meeting will be held on Wednesday 13th June 2018 (2pm) at Newbridge School, Bridge Street, Newbridge.

### **6. SACRE MEMBERSHIP UPDATE**

Members were referred to the report which outlined the current membership of Caerphilly SACRE and summarised recent membership requests that had been received.

It was noted that there are two vacancies within the Teacher Association Representatives group (Committee B) and that efforts are continuing to fill these positions through the relevant teaching unions. All other places within the main committee groups are currently filled. There is also one vacant co-opted place within SACRE (which is a reserved position) and communication is currently ongoing with GEMS (Gwent Education Minority-Ethnic Service) to fill this position.

Mrs Vicky Thomas (RE Consultant to SACRE) explained that there are two co-opted places within SACRE and one of these has been allocated to a representative of Race Equality First (and prior to that, the former VALREC organisation) since its inception in 2011. This was because of a lack of non-Christian faith representation (such as Muslim or Hindu) within the Committee A group of SACRE, and it was felt that having a co-opted representative from a minority ethnic background would assist in redressing this balance. The other co-opted position is currently held by a primary school teacher, as the majority of the teacher association representatives (Committee B) were originally held by secondary school teachers, and it was felt essential to have primary school representation on SACRE in some capacity.

Following discussion on this matter, SACRE unanimously agreed that the first co-opted position continue to be reserved for a representative of Race Equality First or similar organisation, in order to address the imbalance of non-Christian faith groups on the main committee.

SACRE were also advised that membership requests have recently been received from Mr Michael Gray (a Methodist Church member and lay preacher) and Mr Ken Chamberlain (of the British Humanist Association). It was explained that Mr Gray would meet the criteria for a faith group representative (subject to endorsement from the Methodist Church) whilst Mr Chamberlain could only be considered for a co-opted position, as he does not meet the criteria for a faith group representative under the guidance from Welsh Government. However, both requests would have to be declined at this point in time, as there are no vacancies in either of the respective groups.

SACRE were advised that the membership situation is currently fluid across the committee and co-opted groupings. Given the two teacher representative vacancies, there is now an opportunity for SACRE to seek primary school representation for these places, which would alleviate the need for a primary school representative to hold the second co-opted place. Arrangements are also being made to contact those members who have not attended a meeting for some time, to determine whether or not they wish to remain a member of Caerphilly SACRE. This exercise could potentially open up vacancy opportunities across SACRE depending on the outcome across each committee group.

It was emphasised to Members that a competitive process must apply in the event of any vacancies and that nominations will be sought from relevant agencies prior to the selection process being undertaken. In the event that only a single expression of interest is received, advice will be sought from the appropriate Officer to ensure that due process has been followed before considering the application.

Following consideration of the report, it was agreed that the Clerk to SACRE notify Mr Gray and Mr Chamberlain of the current membership situation (and that their interest will be held on file pending a suitable vacancy) and that arrangements continue to be progressed to fill the vacant positions on SACRE.

## **7. CAERPHILLY SACRE ANNUAL REPORT 2016-2017 AND PROGRESS REPORT ON SACRE DEVELOPMENT PLAN 2015-2018**

Mrs Thomas presented the draft Caerphilly SACRE Annual Report for 2016-2017 for Members' consideration and approval prior to its submission to the Welsh Government's Department for Education and Skills (DfES) by 30th December 2017.

The Annual Report outlined the activities of SACRE during the academic year 2016-2017 and Members were asked to comment on its contents and check the report for accuracy. The RE Consultant referred Members to the executive summary of advice given by SACRE, and highlighted specific issues and the actions taken by SACRE to ensure it met all its statutory requirements. The final version of the Annual Report will be submitted to DfES by the deadline of 30th December 2017 and circulated electronically to WASACRE (who will include the Annual Report on their website), together with schools and other relevant parties.

Following consideration of its contents, SACRE unanimously agreed that the SACRE Annual Report for 2016-2017 be approved.

Members were also referred to the Caerphilly SACRE Development Plan for the academic years 2015-2018, which has identified the key issues that need to be addressed in respect of RE provision across all schools in the county borough. A copy of the current Development Plan was included within the SACRE Annual Report, which summarised the actions identified, outcomes required and progress made in respect of RE provision during the academic year 2016-2017.

Having fully considered the report, Members noted the content and progress of the SACRE Development Plan 2015-2018 to date.

## **8. CAERPHILLY SCHOOL INSPECTION REPORTS ANALYSIS - AUTUMN 2016-SUMMER 2017**

Councillors Mrs E.M. Aldworth, J. Simmonds and J. Taylor declared an interest in this item, being school governors for several of the schools referenced in the report. In that there was no decision being taken on this item, the interests were deemed to be personal and not prejudicial, and the Members remained in the meeting during consideration of the item.

The report outlined the main RE findings derived from the Estyn inspection of fifteen Caerphilly schools between June 2016 and June 2017. The analysis focused on comments in relation to spiritual development and collective worship. The context of the report was explained to SACRE, in that the focus of SACRE's remit was on RE and collective worship findings and not the general inspection results of the school, which could significantly vary in other areas.

Mrs Thomas summarised the findings for each of the inspected schools, including details relating to spiritual development, the quality of collective worship and whether the school met statutory legal requirements in relation to collective worship. Other comments and issues were also outlined in the findings.

The report explained that the Estyn Common Inspection Framework notes that inspectors should only report on instances where the school does not comply with statutory requirements relating to collective worship. It was therefore assumed that as Estyn had not noted any instances of non-compliance, all schools inspected met statutory requirements in relation to collective worship. Additionally, SACRE were pleased to note that seven of the Estyn inspections commented on the quality of collective worship in schools.

A number of positive outcomes were derived from the analysis and detailed to SACRE Members. Estyn observed that assemblies reinforce school values and provide opportunities for pupils to reflect and develop spiritual awareness, and also celebrate pupils' achievements through positive encouragement and the use of rewards. Collective worship allows pupils to reflect upon the importance of friendship and racial tolerance, fosters the development of strong values, and provides opportunities for pupils to think about the world around them and their place within it.

One report referred to the school's link with local community organisations (such as the church and volunteer groups) which has a valuable impact on enriching and widening pupils' learning experiences. Several reports also highlighted charitable/fundraising activities within schools, which develop pupils' understanding of how to support people less fortunate than themselves. Overall, there were no areas for development within Religious Education identified across any of the schools inspected during 2016-2017.

Having discussed the report, Members noted its contents and the analysis of the Estyn inspection reports in relation to Religious Education. Education. It was noted that there was no need to request the action plan of any of the schools inspected, for non-fulfilment of statutory requirements, either for collective worship or for RE.

## **9. RE AND THE NATIONAL CURRICULUM: WELSH GOVERNMENT NEWSLETTER/ UPDATE**

The report updated Members on the latest developments regarding the Donaldson review of the National Curriculum in Wales and the shape of the new curriculum.

Members were referred to the update to all SACREs from Welsh Government appended to the report, which outlined the curriculum reform process as of July 2017 and invited SACREs to comment on the work of the Humanities working group to date.

SACRE were advised that as part of this development work, the 6 AoLE (areas of learning and experience) working groups have prepared and produced reports to both the Curriculum and Assessment Group (CAG) and the Independent Advisory Group (IAG) for feedback. Both groups, together with Welsh Government expert groups, have provided feedback on the work so far as part of the quality enhancement process. A summary of this work ("A New Curriculum For Wales: The Story So Far") is available on the Welsh Government website and a copy of this document was also appended to the report.

It was explained that the Humanities working group recommendation is to follow the 'big ideas' approach which would provide an organising construct whilst also allowing sufficient flexibility for each discipline area. It outlines a planning methodology to develop the AoLE by identifying the key knowledge/concepts, skills and competencies for each discipline within the Humanities and then 'building' the AoLE by identifying overarching 'big ideas'/what matters key concepts that will be drawn across the disciplines.

WG has agreed to work closely with WASACRE and NAPfRE colleagues during this process and has commissioned WASACRE to make a contribution regarding a suitable approach to the organising of RE within the Humanities discipline. They are also intending to commission other groups to develop a range of ideas and an approach for consideration.

SACRE discussed the 'Big Idea' concept and of the need to clearly identify boundaries and structures in relation to Religious Education. It was suggested that it would be useful for Members to have a list of those Pioneer Network schools in Wales who are working on the areas of learning and experience. It was confirmed that arrangements would be made for these details to be circulated to all Members.

Following discussion of the report, Members noted the developments relating to the position of RE in the curriculum.

#### **10. REVISED GCSE SPECIFICATIONS FOR RELIGIOUS EDUCATION: UPDATE**

The report provided an update on the revised specifications for GCSE Religious Studies, which have been approved and are in place for first teaching from September 2017, and of the support available to teachers and schools.

Members were reminded of the email sent to all secondary schools on behalf of SACRE in July 2017, which detailed the new WJEC (Wales) GCSE Religious Studies textbook that would be available from August 2017. This was to ensure that schools were fully informed and could start their planning as soon as possible for the start of the new school term. Many schools have been using the EDUQAS text book whilst awaiting the new resource from WJEC.

SACRE were also updated on the arrangements for the GCSE lead practitioners, who are supporting schools with the implementation of the new GCSE specifications. The next meeting will be held at Lewis School Pengam (date to be confirmed) and will place a focus on Assessment for Learning (AFL). Rhian Davies (the Lead Practitioner from King Henry VIII School in Abergavenny) will be feeding back from the consortia meeting held in early September. The report also listed contact details for the Lead Practitioner to allow RE teachers to seek support if required.

Members noted that the work carried out by the Lead Practitioners is available through the Hwb learning resource and can be accessed across all four Welsh education consortia. SACRE were also informed that Lead Practitioners from two consortiums (Cardiff Central South and EAS) are due to give a presentation at WASACRE's Autumn meeting on the progress made and the sharing of the work achieved to date.

Following discussion on the contents of the report, SACRE noted the developments relating to the revised specifications for GCSE and the support available to schools.

#### **11. HOLOCAUST MEMORIAL DAY 2018**

The report informed Members of the resources available to schools in order to commemorate Holocaust Memorial Day 2018.

SACRE were advised that the theme for 2018 is “The Power of Words” which explores how language has been used in the past, and how it is used in the present day. Further information on the theme and free educational resources are available through the Holocaust Memorial Day (HMD) website at [www.hmd.org.uk/content/for-educators](http://www.hmd.org.uk/content/for-educators).

It was agreed that as per previous years, the Clerk to SACRE would write to all schools to make them aware of these resources and encourage them to commemorate the event. It was also confirmed that the Clerk would forward the details of the Council’s commemorative events for HMD 2018 to SACRE Members once these are finalised.

## **12. ESTYN THEMATIC REVIEW OF RE: QUESTIONNAIRE**

SACRE were advised that Estyn have a remit from Welsh Government to conduct a thematic review of RE at Key Stages 2 and 3. The rationale for reviewing KS2 and KS3 is to consider continuity and transition.

Consideration was given to the report, which explained that Estyn have a remit to conduct a thematic review of RE at Key Stages 2 and 3 in order to consider continuity and transition. This review forms part of a series of reports on curriculum subject areas and will build on the 2013 report on Religious Education in Key Stages 3 and 4. Evidence gathering will be via school visits, telephone information gathering, and a brief questionnaire to Chairs of SACRE (appended to the report).

The Estyn questionnaire sought the perspective of SACRE in relation to their contact with schools, the support and guidance provided by SACRE to school staff, teacher access to training and support, any issues regarding non-specialist teaching of RE in secondary schools, SACRE’s monitoring of standards and provision for RE, the impact of Successful Futures on the teaching of RE in schools, the quality of RE teaching, the standard of RE in schools, and the main issues facing schools. Responses to the questionnaire were drafted by the Chair (whilst supported by the RE Consultant) prior to the meeting. A copy of the document was tabled at the meeting and SACRE were invited to consider the draft responses and add further points as they felt necessary.

During the course of the discussion on the draft responses, Members requested that their concerns regarding the late availability of the new GCSE Religious Studies textbook be included so that Estyn can bring this to the attention of Welsh Government. Discussion took place regarding the support that faith groups can provide to schools, and the benefits that this can bring to the teaching of RE or the delivery of collective worship. It was agreed that a letter would be sent on behalf of SACRE to all schools, offering faith group representative support and services to those schools who may wish to use their knowledge and expertise.

In referring to questions centred around the curriculum framework, Members highlighted the need for training to be offered as a priority for the new Humanities curriculum and that it addresses each subject discipline directly. Members also spoke of the need for RE to have a clearly identified subject content within the Humanities curriculum because of the withdrawal clause, as there is a need to know what a parent would be withdrawing from..

Having fully discussed the draft responses to the questionnaire, SACRE agreed that the additional points as discussed at the meeting be incorporated into the document and that the final version be submitted to Estyn by the response deadline of 27th October 2017.

## **13. CORRESPONDENCE**

The Clerk to SACRE updated Members on the correspondence circulated to schools on behalf of SACRE. This included a letter sent to the headteacher of all secondary schools, responding to issues identified as a result of the recent SACRE RE survey. Schools had also been advised of the availability of the new GCSE textbook and reminded of the deadline for GCSE Unit 1 preliminary entries.



A Member also referred to an email she had recently sent to the Committee, which raised concerns about a smartphone game featuring Jesus as the lead protagonist. She explained that the game (which was violent in tone) could lead to children developing misunderstandings and damaging concepts around Christianity and that schools should be alerted regarding the nature of such games. SACRE thanked the Member for bringing the issue to their attention and confirmed that the matter would be raised with the relevant staff.

SACRE noted the details of the correspondence update.

**14. WASACRE - FEEDBACK FROM THE WASACRE MEETING IN WREXHAM ON 7TH JULY 2017**

Members were updated on the discussions and deliberations of WASACRE at its meeting in Wrexham on 7th July 2017. Having discussed these throughout the course of the meeting, SACRE noted the contents of the WASACRE minutes as contained in the meeting papers.

**15. WASACRE - REPRESENTATION AT THE FORTHCOMING WASACRE MEETING IN BRIDGEND ON FRIDAY 10TH NOVEMBER 2017**

Members were advised of the date and time of the forthcoming WASACRE meeting and sought nominations for representation from Caerphilly SACRE.

Councillor J. Taylor and Mrs V. Thomas confirmed that they would be in attendance. Interested Members will be contacted with the agenda papers nearer to the meeting date and the Clerk to SACRE will inform WASACRE of the attendees.

The Chair thanked all Members present for their contributions to the meeting.

The meeting closed at 4.18 p.m.

Approved as a correct record and subject to any amendments or corrections agreed and recorded in the minutes of the meeting held on 13th March 2018, they were signed by the Chair.

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CHAIR

Gadewir y dudalen hon yn wag yn fwriadol

## CAERPHILLY COUNTY BOROUGH COUNCIL

**REPORT TO:** STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

**DATE:** 13TH MARCH 2018

**SUBJECT:** HOLOCAUST MEMORIAL DAY 2018 - FEEDBACK

### **A PURPOSE OF REPORT**

To update Caerphilly SACRE on the events that took place across the county borough to commemorate Holocaust Memorial Day 2018.

### **B BACKGROUND**

The International Day of Remembrance saw a host of events taking place across Wales. Libraries across Caerphilly County Borough organised themed book displays in the week leading up to Holocaust Memorial Day, and a number of other commemorative events were also held in the area.

SACRE Members were invited to a special service to mark Holocaust Memorial Day, which was held at Penallta House Council Offices on Friday 26th January 2018. The ceremony involved readings by pupils from Ysgol Gymraeg Caerffili and the lighting of a symbolic candle, and guests had the opportunity to view poetry and artwork produced by pupils of the school. The event, which was led by the Mayor and Deputy Leader of the Council, was very well received and attended by a large number of staff, councillors, members of the public and dignitaries from the area.

Ahead of the day itself, a letter was sent to all schools on behalf of SACRE, to advise them of the resources available via the Holocaust Memorial Day (HMD) website and encouraging them to mark the event in some way. A large number of schools participated in the event and the following schools reported back on their activities:-

**Fochriw Primary School** held a session involving discussion and personal reflection amongst its Year 5/6 pupils.

**Gilfach Fargoed Primary School** held a special assembly on this year's theme "The Power of Words". They had a presentation on the life and legacy of Anne Frank, and explored how words can be used for good. The older children also held class discussions.

**Pentwynmawr Primary School** held several assemblies that week, including one on Judaism, one on Anne Frank and a basic one on the Holocaust.

**Ysgol Gymraeg Caerffili** were very proud of pupils Alice, Mili and Daniel for taking part in the service at Penallta House. In addition, two staff members who had visited Auschwitz in June 2016, discussed the visit and the theme of the Holocaust with the school's book club, which inspired them to create artwork and poems, and led to the reading and discussion of Holocaust poems.

**St Cenydd Community School** held an act of collective worship to mark Holocaust Memorial Day. During registration time students examined the different ways to keep the memory of the Holocaust alive. During RE/RS lessons, pupils examined the life stories of some of the survivors, victims and witnesses of the Holocaust. Eva Clarke's testimony has always been a popular choice due to Eva's connections to Wales.

## **C      RECOMMENDATION**

For Caerphilly SACRE to note the details of the events arranged to commemorate Holocaust Memorial Day 2018.

## **CAERPHILLY COUNTY BOROUGH COUNCIL**

**REPORT TO:               STANDING ADVISORY COUNCIL FOR RELIGIOUS  
EDUCATION**

**DATE:                     13TH MARCH 2018**

**SUBJECT:                ANALYSIS OF EXAMINATION RESULTS 2017**

### **A           PURPOSE OF REPORT**

To inform members of the attainment at GCSE and A/AS level of Caerphilly pupils in Religious Studies and Religious Education for 2017.

### **B           BACKGROUND**

The information for 16 year- olds currently relates to those electing to follow a GCSE course in religious studies in Years 10 and 11 or A/AS level and to those following GCSE short course in Religious Studies as the schools' provision for RE as part of the basic curriculum.

It should be noted that definitive conclusions cannot be drawn because the figures represent raw scores and do not necessarily reflect the selectivity of the entry and in some cases the numbers are too small to be statistically significant.

### **C           RECOMMENDATIONS**

1.       That SACRE note and discuss the examinations results for 2017.
2.       To consider circulating the findings to secondary schools in the Authority, raising attention to issues to address factors that impact on outcomes.

#### **PLEASE NOTE:**

**THE RESULTS RECORDED HERE ARE FOR THOSE PUPILS ENTERED FOR THE EXAMINATIONS. THEY DO NOT NECESSARILY REFLECT THE NUMBER OF PUPILS FOLLOWING THE EXAMINATION COURSE NOR DO THEY INDICATE HOW WELL PUPILS ARE PERFORMING RELATIVE TO THEIR ABILITY.**

### GCSE RELIGIOUS STUDIES FULL COURSE 2017 (Year 11)

	Caerphilly 2017	Caerphilly 2016	Caerphilly 2015	Consortia 2017	Wales 2017
<b>A* - A</b>	24.1%	27.7%	28.3%	23.1%	24.7%
<b>A* - C</b>	66.8%	71.1%	71.4%	66.2%	68.3%
<b>A* - G</b>	86.0%	97.8%	98.4%	95.5%	97.5%
<b>Entry Number</b>	808 11 schools +2LC 41.1%	605 14 schools 29.5% cohort	679 13 schools	2,873 47.8%	12,401 39.5%

- There were 808 entries from 11 schools. Entry numbers are much higher than previous years. 6 schools have entries in double figures and 5 schools in triple figures. Cohort entry has significantly increased to 41.1% from 29.5% in 2016. Cohort entry is below Consortia figures but higher than the All Wales figure.
- The overall % of **A\* - A grades was 24.1%** which is below previous performance. It is better than the Consortia figure (23.1%) and comparable with the All Wales figure (24.7%).
- The overall % of **A\* - C grades was 66.8%** which is over 10% below previous performance and comparable with the Consortia figure (66.2%). It is below the All Wales figure (68.3%).
- The overall % of **A\* - G grades was 86.0%** and is below previous performance and also below both the Consortia figure (95.5%) and with the All-Wales figure (97.5%).

### Conclusions

- Results are below previous performance at all grade boundaries.
- Results are comparable with Consortia and All Wales figures at A\* - A and A\* - C but are below both at A\* - G.
- Factors to consider that impact on results include - the rise in entries this year may be due to including pupils of a greater range of abilities; the time allocation provided and also whether they receive specialist teaching.

### GCSE RELIGIOUS EDUCATION SHORT COURSE 2017 (Year 11)

	Caerphilly 2017	Caerphilly 2016	Caerphilly 2015	Consortia 2017	Wales 2017
<b>A* - A</b>	7.4%	13.8%	18.6%	13.5%	9.8%
<b>A* - C</b>	27.4%	45.8%	60.9%	37.1%	39.6%
<b>A* - G</b>	86.0%	92.9%	91.5%	86.3%	90.2%
<b>Entry Number</b>	365 12 schools +1 LC 18.6%	594 14 schools 29% cohort	647 13 schools	1543 25.7%	9343 29.8%

- 12 schools in the Authority continue to enter pupils for the short course but there was a big decrease in entries this year although Full Course entries increased significantly. It appears that more schools are now entering pupils for FC rather than SC. Cohort entry has dropped to 18.6% (from 29%). Only 2 schools have large entry numbers and thus enter a significant percentage of the cohort and pupils of all ability levels. Cohort entry is below the Consortia (25.7%) and All Wales figures (29.8%).

- The overall % of **A\*- A grades of 7.4%** is below previous performance and also below Consortia (13.5%) and the All Wales (9.8%) figures.
- The overall % of **A\*- C grades was 27.4%** and is the worst result of the last three years and is below the Consortia figure (37.1%) and the All Wales figure of 39.6%.
- The overall % of **A\*- G grades was 86.0% and** is below previous performance. It is comparable with the Consortia figure (86.3%) and below the All Wales figure (90.2%).
- A significant number continue to be entered for RE either through FC or SC and this is very encouraging because it provides pupils with the opportunity for accreditation for their KS4 study. We must also bear in mind that pupils do not usually opt to follow the Short Course but it is delivered as part of the statutory requirements for RE.

*Figures for 2017 when combining FC and SC are 1173 entries (59.7%) of cohort*

*Figures for 2016 when combining FC and SC are 1199 entries (58.5%) of cohort*

#### **GCE RELIGIOUS STUDIES A LEVEL 2017 (Year 13)**

	<b>Caerphilly 2017</b>	<b>Caerphilly 2016</b>	<b>Caerphilly 2015</b>	<b>Consortia 2017</b>	<b>Wales 2017</b>
<b>A*- A</b>	9.8%	13.1%	13.0%	17.1%	18.2%
<b>A*- C</b>	67.2%	69.1%	73.0%	76.9%	78.1%
<b>A*- E</b>	98.4%	98.8%	100%	96.8%	99.8%
<b>Entry Number</b>	61 7 schools 13.6% cohort	84 9 schools 14.2% cohort	100 8 schools	251 12.9%	1305 11.4%

- There were 61 entries from 7 schools. The entry figures are below previous numbers. 3/7 schools have entry numbers in double figures. The cohort entry is slightly below 2016 but are higher than the Consortia and All Wales figures
- A\*- A was achieved by 9.8% of students and is below previous performance. They are below the Consortia figure (17.1%) and the All Wales figure (18.2%).
- At A\*- C candidates achieved a pass rate of 67.2% which is below previous performance. It is also below the Consortia figure (76.9%) and the All Wales figure (78.1%)
- The pass rate for grades A-E of 98.4% is comparable to 2016 although below 2015 outstanding performance of 100%. It is better than the Consortia figure (96.8%) and below the All Wales figure (99.8%)

#### **GCE RELIGIOUS STUDIES AS LEVEL 2017 (Year 13)**

	<b>Caerphilly 2017</b>	<b>Caerphilly 2016</b>	<b>Caerphilly 2015</b>	<b>Consortia 2017</b>	<b>Wales 2017</b>
<b>A</b>	10.7%	0%	4.5%	18.6%	19.1%
<b>A - C</b>	64.0%	42.9%	36.4%	71.5%	62.3%
<b>A - E</b>	96.0%	71.5%	72.7%	95.5%	90.6%
<b>Entry Number</b>	75 8 schools 16.7%	28 9 schools 4.7%	22 8 schools	312 16.0%	1291 11.3%

#### **Please Note:**

Data includes only those who have cached in their results. For example if a pupil sat an AS Level during 2017, but have not yet cached the result in, then they should be excluded from this year's data and included next year when the results have been cached in, otherwise this will result in results being double counted.

- There were 75 entries from 8 schools and the entry figures and cohort % have dramatically increased this year. Cohort entry is comparable with the Consortia (16.0%) and exceeds the All Wales figure (11.3%).
- 10.7% of students achieved A grade and this is the best result of the last three years. It is below the Consortia (18.6%) and All Wales figures (19.1%).
- 64.0% of students achieved A - C which is the best result of the last three years. This is below the Consortia figure of 71.5% and better than the All Wales figure of 62.3%.
- 96% pass rate for grades A - E is the best result of the last three years and is comparable with the Consortia figure of 95.5% and better than the All Wales figure of 90.6%.



## **CAERPHILLY COUNTY BOROUGH COUNCIL**

**REPORT TO: STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION**

**DATE: 13TH MARCH 2018**

**SUBJECT: NATIONAL CURRICULUM REVIEW: UPDATE**

### **A BACKGROUND**

Professor Donaldson's report *Successful Futures - Independent Review of Curriculum and Assessment Arrangements in Wales* made a recommendation that "*Religious education should form part of the Humanities Area of Learning and Experience, and should remain a statutory curriculum requirement from reception.*"

As part of the development work the 6 AoLE working groups prepared and produced reports to both the Curriculum and Assessment Group (CAG) and the Independent Advisory Group (IAG) for feedback.

The reports have been approved and are available to view via the attached link below:

<http://gov.wales/docs/dcells/publications/170707-new-curriculum-for-wales-story-so-far-en.pdf>

The Humanities working group recommendation is to follow the 'big ideas'/what matters approach as exemplified within Wynne Harlen et al's 'Working with Big Ideas in Science'. This would provide an organising construct whilst also allowing sufficient flexibility for each disciplinary area. It outlined a planning methodology to develop the AoLE – by identifying the key knowledge/concepts, skills and competencies for each discipline within the Humanities and then 'building' the AoLE by identifying overarching 'big ideas'/what matters key concepts that will be drawn across the disciplines.

Welsh Government is exploring how Humanities supports the new curriculum. What will Humanities look like in the new curriculum? What is the level of specificity and consistency between schools? There has been a concentration upon the disciplines and they will make links between them, however some aspects may have to be stand alone. (\* Colleagues from WG are aware of the importance of the right to withdraw from RE)

WG agreed to work closely with WASACRE/ NAPfRE colleagues during this process and has commissioned WASACRE to make a contribution regarding a suitable approach to the organising of RE within the Humanities discipline. A group of WASACRE members have drawn up a paper on *What Matters in RE* (attached at Appendix 3) and this was presented at the Humanities Planning Workshops on Monday 13<sup>th</sup> November in Swansea. WG have appreciated WASACRE & NAPfRE input as it has provided practical advice to Pioneer schools as to what this might look like in the classroom. Other subjects have received expertise mainly from academics rather than practitioners.

Other groups have been commissioned by WG to submit ideas so that there is a range of ideas and approaches for consideration. These too were presented at the Humanities Planning Workshops on Monday 13<sup>th</sup> November in Swansea

### **Timescale**

- SACRE updates received Autumn 2017 and January 2018 (see *Newsletter – Appendix 1*)
- March /April 2018 there will be more in depth feedback on the Humanities model.
- April 2018 the Pioneer group will feedback to the Curriculum Assessment Group. Draft curriculum available for feedback. The next step is to develop progression frameworks.
- WG have asked all SACREs for their dates of meetings during the Summer term and are looking to set up meetings with SACREs possibly on a regional basis.
- January 2020 the final curriculum and assessment arrangements will be published, to be implemented in 2022.
- September 2022: All maintained schools and settings using new curriculum and assessment arrangements (roll-out starting with primary and Year 7 and then year by year.

## **B RECOMMENDATION**

SACRE to note and discuss the developments relating to the position of RE in the curriculum.

## **C SUPPORTING INFORMATION**

- Appendix 1 SACRE Update Newsletter from Welsh Government - January 2018  
Appendix 2 Humanities AoLE: Submission to Curriculum and Assessment Group  
Appendix 3 WASACRE commissioned paper: RE supporting the early stages of the process of developing the Humanities AoLE

### **Please Note:**

Currently each AoLE has drafted a set of statements (approximately half a dozen) in an effort to capture 'what matters' within each area. The statements are being adapted regularly therefore it would be premature to encourage teachers to start to work with these. The AoLE groups have not yet agreed on the 'progression steps' for each area.

## SACRE Update Newsletter from Welsh Government – January 2018

Dear SACRE members,

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

### Timelines

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

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

### The What Matters approach

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

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

### The development process for Humanities

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

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

WASACRE was commissioned to prepare a discussion paper relating to Religious Education. Representatives also attended a Humanities pioneer group workshop in November 2017 to present the paper and work with the group to develop proposals for the AoLE. Please find attached a copy of the commissioned paper (*Appendix 3*).

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

### **The What Matters Proposals**

I attach initial proposals for the What Matters key concepts for the Humanities AoLE (*Appendix 2*). The content of the report was developed in December 2017 for submission to our Curriculum and Assessment Group, and reflects the Humanities pioneer group's thinking at that time. The group continues to meet every three weeks and has begun developing progression frameworks to underpin each of these What Matters statements. In developing these frameworks as well as the detail of the AoLE during the spring term, the wording of the key concepts outlined in the attached document will naturally change and be refined.

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

Further information, as well as the proposals for all six of the AoLEs, including the Humanities, will be published shortly on our website:

<http://gov.wales/topics/educationandskills/schoolshome/curriculuminwales/curriculum-for-wales-curriculum-for-life/?lang=en>

We would appreciate if you would send your comments to me: [manon.jones@gov.wales](mailto:manon.jones@gov.wales)

### **Next steps**

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

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

Best wishes,

Manon Jones  
Curriculum, Assessment and Pedagogy Division  
Education  
Welsh Government  
Tel: 03000 252240

# Humanities AoLE:

## Submission to Curriculum & Assessment Group: 4 December 2017

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

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## Introduction

### Introduction – Outline of approaches taken during the Autumn term 2017

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

A list of these papers is provided below: -

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

The group also considered: -

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

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

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

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

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

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

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



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

### **Response from CAG (December 2017)**

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

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

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

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

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

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

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

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

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

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

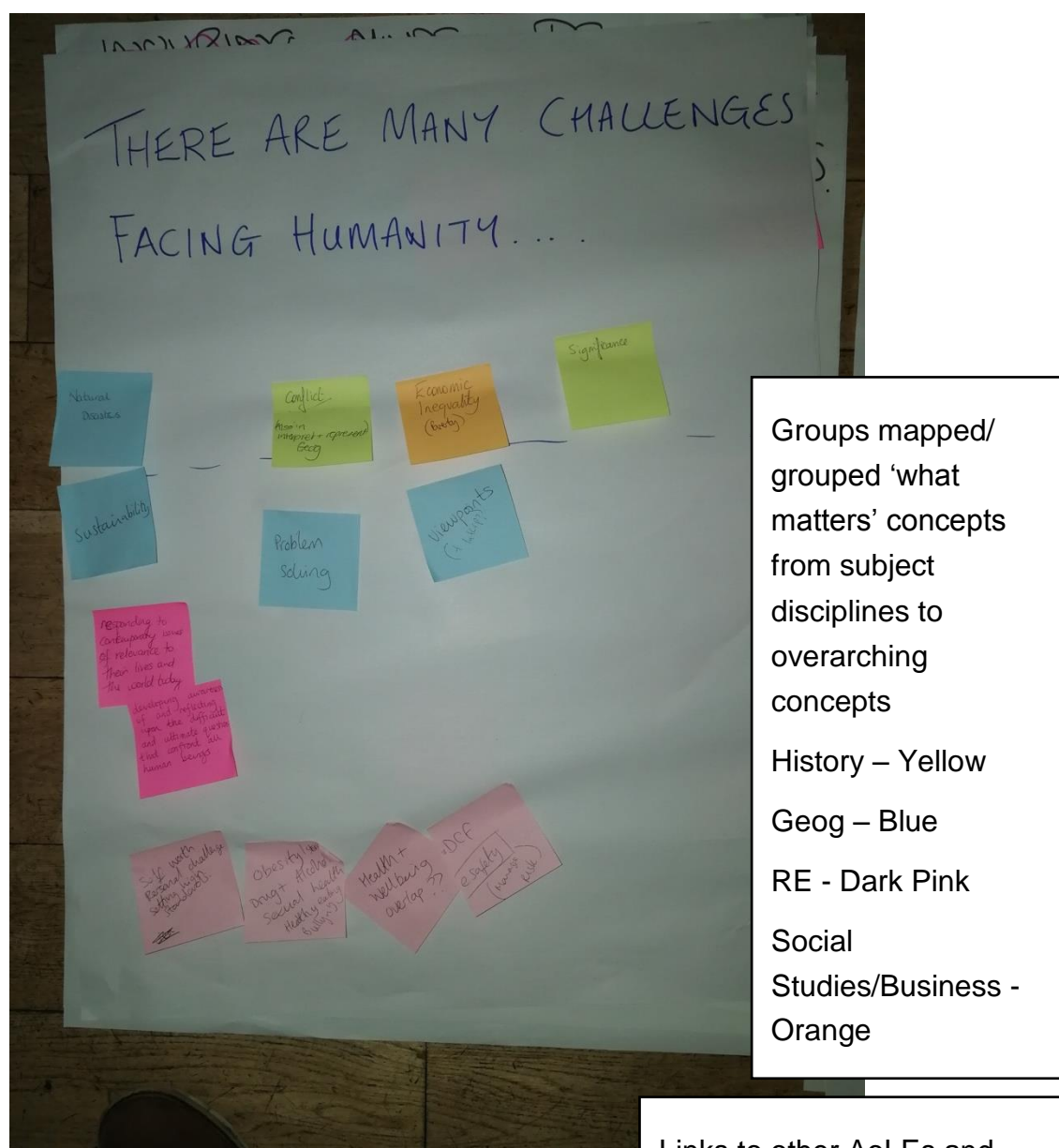
Pupils will:

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

## 2. Initial titles for strands of 'what matters'

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

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



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

## **6 Revised statement following CAG comments**

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

### **1. Continuity, change and diversity impact on our world**

Rationale:

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

### **2. Society is influenced by community, culture and power**

Rationale:

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

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

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

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

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

Rationale: -

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

#### **4. People interpret and represent the world in different ways**

Rationale: -

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

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

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

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

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

Rationale:

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

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

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

Rationale: -

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

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

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

### ***Links to other AoLEs***

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

There are clear links to Health and Wellbeing.

**21 December 2017**



**A Welsh Government commission**

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

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

**September 2017**

**A discussion document for the Humanities' Group**



## **Members of the Working Group**

Contributions have been made by the following members of the Wales Association of SACREs (WASACRE) and the National Advisory Panel for Religious Education (NAPfRE):

Dr Tania ap Sion  
University of Warwick

Professor Leslie J Francis  
University of Warwick

Bethan James  
GwE

Libby Jones  
The St Giles' Centre for Religious Education and Wrexham County Council

Phil Lord  
GwE

Mary Parry  
Carmarthenshire and ERW

Gill Vaisey  
Religious Education Consultant

Paula Webber  
Religious Education Consultant and Secretary to WASACRE

## **CONTENTS**

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

### **References**

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

## **1 Aims and objectives**

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

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

Throughout, links to the ‘four purposes’ have been considered.

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

## **2 What matters in Religious Education?**

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

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

### ***Awareness of life experience and questions raised***

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

### ***Beliefs, teachings and practices***

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

### ***Exploration and personal response***

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

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

### **3 Core Knowledge, Skills and Competencies in Religious Education**

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

#### ***Awareness of life experience and questions raised***

Children and young people will gain knowledge of

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

and competency in:

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

#### ***Beliefs, teachings and practices***

Children and young people will gain knowledge of

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

and competency in:

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

### ***Exploration and personal response***

Children and young people will develop skills in:

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

#### **4 What Matters in RE - Spiritual Development**

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

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

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

Spiritual development occurs when pupils are given the opportunity to:

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



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

## **5 Religious Education and the Four Purposes**

### ***Ambitious, capable learners***

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

### ***Enterprising, creative contributors***

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

### ***Ethical, informed citizens***

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

### ***Healthy confident individuals***

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

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

## 6 An example outline of progression in Religious Education

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

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

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

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

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

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

### *Enrichment and Experiences – A Definition*

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

Enrichment and Experiences Working Group

Strand 1, Interim Report, January 2017

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

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

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

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

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

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



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

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

### ***Cross-curricular responsibilities***

#### **Literacy**

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

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

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

#### **Numeracy**

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

#### **Digital competency**

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

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

### ***Wider skills***

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

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

### ***Welsh dimension and international perspectives***

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

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

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

## References

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

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

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

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

## CAERPHILLY COUNTY BOROUGH COUNCIL

**REPORT TO:** STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

**DATE:** 13TH MARCH 2018

**SUBJECT:** CORRESPONDENCE UPDATE

### **A PURPOSE OF REPORT**

To provide an update on the correspondence received by Caerphilly SACRE and sent out to schools on behalf of Caerphilly SACRE. This includes the circulation of the guidance document "Managing the Right of Withdrawal from Religious Education" which has been published by the Wales Association of SACREs (Standing Advisory Councils on Religious Education).

### **B BACKGROUND**

1. Members are asked to note that following requests from schools, the Wales Association of SACREs has published a guidance document: *Managing the Right of Withdrawal from Religious Education*. This copyrighted document is being provided free of charge to all schools in Wales and the Clerk to Caerphilly SACRE has arranged for a hard copy to be sent to all schools across the county borough.

Included in the document pack to schools is a questionnaire from WASACRE regarding withdrawal from Religious Education. Schools have been asked to return the completed questionnaire to the Clerk to Caerphilly SACRE by 31st March 2018 so that these can be forwarded to WASACRE.

2. A verbal update on other correspondence will also be provided at the meeting.

### **C RECOMMENDATION**

For Caerphilly SACRE to note the details of the correspondence update.

Gadewir y dudalen hon yn wag yn fwriadol



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

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

## Presenoldeb/Attendance

<p><b>Ynys Môn / Anglesey</b> Bethan James (BJ) Rheinallt Thomas (RhT)</p> <p><b>Blaenau Gwent</b> Paula Webber (PW) Chris Abbas (CB)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward Evans (EE) Vicky Thomas (VT) Jessica Williams (JW) Christine Jones (CJ) Lowri Florence (LF) Cheryl Green BCBC John McCarthy BCBC</p> <p><b>Caerffili/ Caerphilly</b> Vicky Thomas (VT) John Taylor (JT)</p> <p><b>Caerdydd / Cardiff</b> Gill Vaisey (GV)</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Mary Parry (MP) Wendy Jones (WJ)</p> <p><b>Ceredigion</b> Lyndon Lloyd MBE (LL)</p> <p><b>Conwy</b> Phil Lord (PL) Nicholas Richter (NR)</p> <p><b>Sir Ddinbych / Denbighshire</b> Phil Lord (PL) Emrys Wynne (EW)</p>	<p><b>Sir y Fflint / Flintshire</b> Phil Lord (PL)</p> <p><b>Gwynedd</b> Bethan James (BJ)</p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Paula Webber (PW) Ernie Galsworthy (EG)</p> <p><b>Sir Fynwy / Monmouthshire</b> <b>Sir</b> Gill Vaisey (GV) Sharon Perry-Phillips (SP-P) Sue Cave (SC) Rhian Davies (RhD)</p> <p><b>Castell-nedd Port Talbot / Neath and Port Talbot</b> Rachel Samuel (RS) Hugh James (HJ)</p> <p><b>Casnewydd / Newport</b> Vicky Thomas (VT) Martson Dacey (MD) Huw Stephens (HS)</p> <p><b>Sir Benfro / Pembrokeshire</b> Mary Parry (MP)</p> <p><b>Powys</b> John Mitson (JM)</p> <p><b>Rhondda Cynon Taf</b> Paula Webber (PW) Mathew Maidment (MM)</p>	<p><b>Abertawe / Swansea</b> Alison Lewis (AL) Vicky Thomas (VT) Rachel Bendall (RB) Heather Hansen (HH) Adele Thomas (AT) John Meredith (JT) Alison Lewis (AL)</p> <p><b>Torfaen /Torfaen</b> Paula Webber (PW)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Paula Webber (PW)</p> <p><b>Wrecsam / Wrexham</b></p> <p><b>Sylwedyddion / Observers</b> Rheinallt Thomas (RT), MAGC Rachel Bendall (RB) Drindod Dewi Sant John Meredith (JT) Yr Eglwys yng Nghymru Manon Jones (MJ), Llywodraeth Cymru Lynda Maddock (LM) CBAC</p> <p><b>Cyflwynwyr/Presenters</b> Kathy Riddick (KR), Dyneiddwyr Cymru Lisa James (LJ), Ysgol Uwchradd Caerdydd/CSC Catherine Rees(CR), Ysgol Gyfun Pencoed/CSC Lynda Maddock (LM) CBAC</p> <p><b>Ymwelwyr/Guests</b> Matt Vince, Prifysgol Caerdydd Alice Parry, Undeb NEU</p>
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<p><b>1. Cyflwyniad a chroeso</b></p> <p>Diolchodd EE i'r bobl ifanc o'r Pedwarawd Llinynnol o dan arweiniad Simon Grey, cydlynnydd Gwasanaeth Cerdd Pen-y-bont ar Ogwr, am eu perfformiadau cerddorol. Croesawyd yr aelodau i'r Siambr gan y Maer, Pam Davies, a siaradodd am bwysigrwydd CYSAGau o ran monitro safonau mewn Addysg Grefyddol. Adroddodd fod CYSAG Pen-y-bont ar Ogwr haf llynedd wedi cael ei gynnal yn y Mosg lleol. Roedd ysgolion yr awdurdod wedi cael cynnig taith o amgylch y Mosg ac roedd hyn wedi helpu i gefnogi cydlyniant cymunedol. Siaradodd y Maer am bwysigrwydd Cymdeithas CYSAGau Cymru fel fforwm ar gyfer materion cenedlaethol. Tynnodd sylw at bwysigrwydd sicrhau fod y newidiadau yn y cwricwlwm i ddisgyblion 3-16 oed y rhai iawn. Dywedodd wrth CCYSAGauC fod Awdurdod Lleol Pen-y-bont ar Ogwr yn gwerthfawrogi eu gwaith.</p> <p><b>2. Myfyrdod Tawel.</b> Arweiniodd EE fyfyrdod tawel ar Ddydd y Cofio, gan gynnwys darlleniad o gerdd John McCrae <i>In Flanders Field</i>. Myfyriodd ar yr hyn rydym yn ei ddysgu i'n plant gyda dyfyniad gan Pablo Casals.</p> <p><b>3. Ymddiheuriadau</b></p> <p>Dafydd Trehearne, Dylan Rees, Paul Rowlinson, Sally Northcott, Libby Jones, Tania ap Sion, Enfys Hawthorne, Tudor Thomas, Janet Jones, Laura Lacey, Alwen Roberts, Cyng. Huw George, Marilyn Frazer, Andrew Pearce, Cyng. Charles Smith</p> <p><b>4. Cofnodion y cyfarfod a gynhaliwyd yn Wrecsam 7 Gorffennaf 2017</b></p> <p>Nodwyd fod y cofnodion yn rhai cywir, ac eithrio'r ffaith fod Dylan Rees a Paul Rowlinson wedi'u gadael allan o restr y rhai oedd yn bresennol.</p> <p><b>Materion yn codi</b></p> <p>T3. Materion yn codi Eitem 1 – Nodwyd mai dim ond yn Saesneg yr oedd cofnodion CCYSAGauC yn cael eu derbyn cyn cyfarfodydd CYSAG. Hyn i'w drafod fel eitem ar yr agenda.</p> <p>T.5. Rheoli'r Hawl i Dynnu Disgyblion yn ôl o AG - mae'r ddogfen wedi cael ei dylunio, mae'n ddwyieithog ac yn barod i fynd i'r wasg. Cafwyd trafodaeth ynghylch a fyddai CCYSAGauC yn prynu rhifau ISBN er mwyn gwerthu'r ddogfen a sut byddai gwerthiant yn cael ei reoli. Bydd y ddogfen ar gael i bob ysgol am ddim ac i aelodau CYSAG. Roedd gan yr aelodau bryderon am ymholiadau i ysgolion am dynnu'n ôl yn rhannol o AG. Adroddodd PW fod Bro Morgannwg hefyd wedi holi am hyn. Cynigiwyd fod CCYSAGauC yn gofyn am wybodaeth gan GYSAGau am rai sy'n cael eu tynnu'n ôl yn llawn neu'n rhannol a'r rhesymau a roddwyd, er mwyn cael darlun o'r sefyllfa ar draws Cymru. Dylid gwneud yn glir fod yr wybodaeth y gofynnir amdani yn ymwneud ag AG yn unig ac nid Addoli ar y Cyd. Trafodwyd hefyd rôl Estyn yn monitro addoli ar y cyd. Cadarnhaodd VT</p>	<p><b>1. Introduction and welcome</b></p> <p>EE thanked the young people from the Archbishop String Quartet under the direction of Simon Grey, co-ordinator of Bridgend Music Service, for their musical performances. Members were welcomed to the Chamber by the Mayor, Pam Davies, who spoke of the importance of SACREs in monitoring standards in Religious Education. She reported that the Bridgend Summer SACRE last year had been held at the local Mosque. Schools in the authority had been offered a tour of the mosque. This played a role in supporting community cohesion. The Mayor spoke of the importance of WASACRE in acting as a forum for national issues. She highlighted the importance of getting the forthcoming changes in the curriculum for 3-16 year olds right. She informed WASACRE that Bridgend Local Authority values its work.</p> <p><b>2. Quiet reflection.</b> EE led a quiet reflection for Remembrance Day, including a reading of the John McCrae poem <i>In Flanders Fields</i>. He reflected on what we teach our children using a quotation from Pablo Casals.</p> <p><b>3. Apologies</b></p> <p>Dafydd Trehearne, Dylan Rees, Paul Rowlinson, Sally Northcott, Libby Jones, Tania ap Sion, Enfys Hawthorne, Tudor Thomas, Janet Jones, Laura Lacey, Alwen Roberts, Cllr. Huw George, Marilyn Frazer, Andrew Pearce, Cllr. Charles Smith</p> <p><b>4. Minutes of meeting held in Wrexham 7 July 2017</b></p> <p>It was noted that with the exception of the omission of Dylan Rees and Paul Rowlinson from the attendance list, the minutes were accepted as a true record of the meeting.</p> <p><b>Matters arising</b></p> <p>P3. Matters arising Item 1 – It was noted that the minutes of WASACRE were received only in English prior to SACRE meetings. This was to be discussed in an agenda item.</p> <p>P.5. Managing the Right of Withdrawal from RE – the document has been designed, is bilingual and ready to go to print. A discussion ensued on whether WASACRE would purchase ISBN numbers in order to sell the document. The discussion included how the sales would be managed. The document will be available to all schools free of charge and SACRE members. Members raised concerns about enquiries to schools for partial withdrawal from RE. PW reported that the Vale of Glamorgan SACRE had also requested this information. There was a proposal that WASACRE seek information from SACREs on full or partial withdrawals and reasons given in order to build up a picture of the situation across Wales. It is to be made clear that the information requested is concerning RE only and not Collective Worship. The role of Estyn in monitoring collective worship was also</p>
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<p>fod hyn wedi cael ei drafod gydag Estyn.</p> <p><b>Gweithredu i. GV i brynu 10 rhif ISBN am £159 a rheoli gwerthiant y ddogfen.</b></p> <p><b>Gweithredu ii. GV a PW i lunio llythyr i'w anfon i GYSAGau.</b></p> <p><b>P. 12 Gweithredu iii. Dangos a dweud i'w ychwanegu at yr agenda yn y dyfodol .</b></p> <p><b>5. Cyflwyniad PYCAG:</b> (Rhoddir sleidiau'r cyflwyniad ar wefan CCYSAGauC).</p> <p><i>i. AG yn y Dyniaethau - Safbwynt Ysgol Arloesi - Catherine Rees</i> (Pennaeth AG Ysgol Gyfun Pencoed) Dywedodd CR wrth CCYSAGauC fod AG Blwyddyn 7 y llynedd wedi cael ei ddysgu mewn cwricwlwm cyfunol yn seiliedig ar Faes Dysgu a Phrofiad y Dyniaethau. Y disgyblion oedd yn llywio'r dysgu a'r athrawon yn ei hwyluso. Y nod oedd datblygu dysgwyr gwydn gyda sgiliau trosglwyddadwy. Roedd yr adran yn ymwybodol fod y maes llafur cytûn lleol yn ofyniad statudol a'i fod yn sail i'r cynllunio. Bu Bl 7 yn archwilio cwestiynau sylfaenol drwy sgwrs, trafodaeth, Athroniaeth ar gyfer Plant, teithiau ac ymweliadau a dysgu y tu allan i'r dosbarth. Adroddodd CR fod y staff a'r disgyblion wedi mwynhau'r dysgu a'r creadigrwydd. Roedd tracio ac asesu yn canolbwyntio ar y Pedwar Diben yn hytrach na lefelau. Rhoddodd y disgyblion adborth cadarnhaol iawn. Roeddent yn mwynhau'r cyfle i edrych ar bynciau o agweddau gwahanol yn hytrach na thrwy un pwnc yn unig. Roedd y disgyblion yn cymryd diddordeb, y staff yn adnabod y disgyblion yn dda a'r gwaith yn ardderchog. Codwyd pryderon gan rieni am y diffyg arbenigwyr pwnc. Pryder CR oedd nad oedd gwir gynnydd yn cael ei dracio. Mae'r disgyblion bellach ym Mlwyddyn 8 ac yn cael eu dysgu mewn pynciau ar wahân. Dangosodd Llais y Disgybl eu bod yn hoffi cael eu dysgu gan wahanol athrawon erbyn hyn. Roedd CR yn poeni na fyddent efallai yn gweld gwerth AG yng Nghyfnod Allweddol 4 ac nad oedd manyleb newydd TGAU yn cyd-fynd â dull Donaldson. Awgrymodd CR fod y disgyblion yn y cynllun peilot wedi cael eu dysgu gan arbenigwyr AG, oedd yn frwdfrydig dros eu pwnc, ac y gallai'r canlyniadau fod wedi bod yn wahanol fel arall. Roedd y cwestiynau a ddilynodd y cyflwyniad yn cynnwys:</p> <ul style="list-style-type: none"> <li>• Cododd PL y mater o dracio asesu a sut mae sicrhau dilyniant da o sgiliau yn ogystal â phryderon am gynllunio i athrawon nad oeddent yn arbenigwyr. Adroddodd CR fod hyn wedi bod yn anodd. Dywedodd y gall fod yn anodd mynd trwy'r cynnwys ac y gallai hyn effeithio ar Flwyddyn 9 gan fod angen ymdrin â chynnwys y TGAU erbyn hynny. Dywedodd fod llawer o newidiadau a chysiau newydd wedi bod a oedd yn golygu gwaith jyglo i'r athrawon i gyd.</li> <li>• Gofynnodd CR a welwyd newid mewn agwedd tuag at AG? Dywedodd fod y Dyniaethau bob amser wedi gweithio gyda'i gilydd, ond roedd yn dda adnabod lle'r oedd y pynciau yn croesi.</li> <li>• Roedd CR wedi canfod camddealltwriaeth o beth yw AG. Gofynnodd CA sut gellid tynnu disgyblion yn ôl o AG os nad</li> </ul>	<p>discussed. VT confirmed that this had been discussed with Estyn.</p> <p><b>Action i. GV is to purchase 10 ISBN numbers at £159 and manage the sale of the document.</b></p> <p><b>Action ii. GV and PW to compose letter to send to SACREs.</b></p> <p><b>P. 12 Action iii. Show and tell to be added to future agendas.</b></p> <p><b>5. NAPfRE presentations:</b> (Presentation slides will be made available on the WASACRE website).</p> <p><i>i. RE in the Humanities A pioneer perspective - Catherine Rees</i> (Head of RE Pencoed Comprehensive CR informed WASACRE that last year Y7 RE was taught in a blended curriculum based on the Humanities AoLE. Pupils guided learning. Teachers were facilitators. The aim was to develop resilient learners with transferable skills. The department was aware that the locally agreed syllabus is a statutory requirement and it informs planning. Y7 explored ultimate questions via dialogue, discussion, P4C, trips and visits and learning outside the classroom, CR reported that both staff and pupils enjoyed the learning and creativity. Tracking and assessment focused on the Four Purposes rather than levels. Pupils gave very positive feedback. They enjoyed the opportunity to look at topics from different aspects rather than just through one subject. Pupils were engaged, staff knew pupils well and work was excellent. Concerns about the lack of subject specialists were raised by parents. CR expressed concern that real progress wasn't tracked. The pupils are now in Year 8 and taught in separate subjects. Pupil Voice has shown that they now like to be taught by different teachers. CR expressed concern that they might not see the value of RS at Key Stage 4 and that the new GCSE specification did not marry with the Donaldson approach. CR suggested that the pupils in pilot had been taught by RE specialists, with a passion for the subject, and that the outcomes might have been different had this not been the case.</p> <p>Questions following the presentation included:</p> <ul style="list-style-type: none"> <li>• PL raised the issue of tracking assessment and how you ensure good progression of skills as well as concerns about planning for non-specialist teachers. CR reported that this had been difficult. She said that it may be difficult to get content covered and that might have a consequence for Year 9 as GCSE content needed to be covered there. She said that there had been lots of changes and new courses which had been a big juggling act for all teachers.</li> <li>• Have you seen an attitude change towards RE? CR said Humanities always worked together, but it had been good to identify where the crossovers were.</li> <li>• CR reported discerning a misconception of what RE is. CA</li> </ul>
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oeddent yn gwybod beth yw'r wers. Adroddodd CR na chafwyd cais i dynnu'n ôl eleni. Dywedodd y byddai hyn yn anodd, ond pan mae athrawon yn siarad â rhieni, maent yn cael syndod am yr hyn sy'n cael ei wneud yn y dyniaethau. Codwyd y cwestiwn a ddylem fod yn defnyddio'r term AG? Roedd EE yn cytuno fod y camddealltwriaeth cyffredinol yn broblem. Yn ôl VT, oherwydd y cymal tynnu'n ôl, gallai AG gael ei golli yn y cwricwlwm newydd i'r dyniaethau. Adroddodd CR nad oeddent wedi cael cyfle i gydweithio ag ysgolion eraill ond y byddai hynny'n beth da.

- Ai cryfder yw'r elfennau cyffredin rhwng y pynciau? Cytunodd CR y byddai nifer o elfennau tebyg arfer cael eu dysgu fel pynciau ar wahân, ond maen nhw bellach yn gwneud y cysylltiadau.
- Holodd AL a oedd yr ysgol wedi gallu rhoi sylw i'r maes llafur cytûn. Adroddodd CR nad oeddent wedi gallu ymdrin â'r un cynnwys ag y byddent fel arfer. Defnyddiwyd diwrnod AG i roi sylw i agweddau o'r maes llafur cytûn.
- Pa gyngor fyddai rhywun yn ei roi i athrawon dan hyfforddiant? Gofynnodd CR a fyddai hyfforddiant mewn pynciau ar wahân yn parhau.
- Nododd SP-P, pan ddefnyddiwyd dull dyniaethau yn ei hysgol hi, roedd y nifer oedd yn cymryd TGAU yn y pwnc yn broblem. Roedd wedi sylwi ar ddiffyg sgiliau pwnc-benodol o Flwyddyn 7 i Flwyddyn 8, a phroblem gyda chywasgu CA3 oherwydd cynnwys y TGAU. Oherwydd athrawon heb fod yn arbenigwyr, os nad oedd ganddynt sgiliau AG erbyn bl 8, roedd yn rhaid iddyn nhw ddechrau o'r dechrau. Dywedodd RT fod y dull hwn wedi ei brofi sawl gwaith yn y gorffennol ond mai methiant ydoedd.
- Dywedodd MJ fod cyflwyniad CR yn ddiddorol, a dywedodd gan fod pethau'n datblygu ar lefel genedlaethol, fod y pryderon hyn yn cael eu codi. Maen nhw bellach yn dechrau ystyried beth sydd angen ei wybod yn y pynciau. Bydd cynrychiolwyr CCYSAGauC yn mynychu'r gweithgor Dyniaethau ddydd Llun 13 Tachwedd i gyflwyno'r Papur a Gomisiynwyd.
- Diolchodd GV i CR. Ategodd mai peth da oedd clywed gan y rhai sy'n gwneud y gwaith ar yr adeg yma o newid. Mynegodd ei phryder am les athrawon gan fod gwaith athrawon yn rhwystredig a'r llwyth gwaith yn aruthrol. Dywedodd fod disgwyl i ni fod yn ymwybodol o les ein disgyblion, ond beth am les athrawon?

**ii. Gwaith Ymarferwyr Arweiniol Astudiaethau Crefyddol. - Lisa James (CSC Ysgol Uwchradd Caerdydd), Catherine Rees (CCS Ysgol Gyfun Pencoed) a Rhian Davies (EAS Ysgol Brenin Harri VIII)**

Bu Lisa James a'i chydweithiwr Alison Hill yn arwain Hyfforddiant mewn Swydd Consortiwm i gefnogi ysgolion coch ac oren yng Nghaerdydd a'r Fro, i rannu adnoddau, dulliau ac asesu. Roedd y rhain yn cynnwys sesiynau ar beth sy'n gwneud gwersi AG effeithiol; sylw i'r safbwynt Dyneiddiol; gorgyffwrdd rhwng manylebau hen a newydd; dealltwriaeth fanwl o grefyddau; rhannu strategaethau addysgu a dysgu; asesu, SAMs ac atebion patrwm. Adroddodd LJ ei bod hi wedi treulio'i gwyliau yn delio â'r newidiadau oherwydd y

enquired how pupils might be withdrawn from RE if they don't know what the lesson was. CR reported that this year there was no request to withdraw. She said this would be difficult, but that when teachers speak to parents they are surprised by what they are doing in humanities. The question was raised about whether we should be using the term RE? EE said that it is a problem that there is a general misconception. VT made the observation that because of the withdrawal clause RE ASF it might be lost in the new humanities curriculum. CR reported that they had not had a chance to collaborate with other schools but that it would be good to do so.

- Is the commonality between subjects a strength? CR agreed that there is as many similar topics would be taught in separate subjects, but they are now making the links.
- AL asked whether the school had been able to cover the agreed syllabus. CR reported that they had not been able to cover the same content as they would have usually. An RE day was used to cover aspects of the agreed syllabus.
- What advice would you give trainee teachers? CR raised the question of whether training in separate subjects would continue.
- SP-P noted that, when a humanities approach was used in her school, GCSE uptake became a problem. She noted a subject specific skills deficit from Y7 into Y8, and a problem with the condensing of KS3 because of the GCSE content. Due to non-specialist teaching, if they didn't have RE skills by year 8, they had to start from scratch. RT raised the issue that this approach had been tried many times in the past and had been a failure.
- MJ said that she found CR's presentation interesting and said that as they are developing at a national level, these concerns were being raised. They are now starting to look at what we should know in the disciplines. WASACRE representatives will be attending the Humanities working group on Monday 13<sup>th</sup> November to present the WASACRE Commissioned Paper.
- GV -Thanked CR. She reiterated that it was good to hear from those doing the job at this time of change. GV expressed her concern about the wellbeing of teachers as the work of teachers is frustrating and workload is immense. She reiterated that we are supposed to be aware of the wellbeing of our pupils, but what about the wellbeing of teachers?

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

Lisa James and her colleague Alison Hill, led Consortium Inset supporting red and amber schools in Cardiff and the Vale, sharing resources, approaches and assessment. They included sessions on what makes effective RE lessons; a focus on the Humanist perspective; overlaps between new and old specifications; in depth understanding of religions; the sharing teaching and learning strategies; assessment, SAMs and model answers. LJ reported that her holiday had been taken up with the changes and had an impact upon workload. She prepared

<p>llwyth gwaith. Roedd hi wedi paratoi adnoddau a'u rhannu drwy Dropbox. Dywedodd ei bod yn rhwystredig rhannu adnoddau pan fo eraill yn amharod i rannu. Roedd hi'n ei chael yn fanteisiol gweithio gyda CR. Gyda'i gilydd roeddent yn cynnal cyfarfodydd rhwydweithio a datblygu. Buont yn cyfarfod ymarferwyr arweiniol eraill o bob cwr o Gymru yn Llandrindod. Bydd adnoddau'n cael eu llwytho ar Hwb. Roedd hi'n brofiad da cael rhannu'r llwyth gwaith enfawr. Adroddodd LJ nad oedd y negeseuon i gyd yn mynd drwodd i benaethiaid adran o'r consortiwm. Holodd GV faint o ysgolion oedd yn cymryd rhan. Atebodd LJ fod 8 o ysgolion a bod angen iddynt fod yn rhagweithiol o ran rhoi gwybod am y cyfarfodydd gan ei bod yn bosibl nad oedd athrawon yn edrych ar wefan y consortiwm. Dywedodd y byddai wedi bod o ddefnydd cael rhestr o enwau Penaethiaid Adran.</p> <p>Adroddodd VT fod CYSAG Casnewydd wedi ysgrifennu at ysgolion yn gofyn iddynt fynegi diddordeb mewn cyfarfodydd rhwydweithio a datblygu. Pe bai'r rhain yn cael eu cynnal o 2-4pm byddai'n goresgyn goblygiadau cost HMS a chael athrawon llanw.</p> <p>Adroddodd RhD fod Rhwydwaith Dysgu EAS wedi rhoi cyfle i ysgolion ddod ag athrawon at ei gilydd i gael cefnogaeth mewn cyfarfod rhwydwaith ym mis Mehefin. Mynychodd 18 o gynrychiolwyr gan ddod ag adnoddau gyda nhw. Roedd y sylw ar Asesu ar gyfer Dysgu. Roedd y cyfarfod wedi cael ei hysbysebu drwy EAS ac Ymgynghorwyr Astudiaethau Crefyddol. Roeddent wedi paratoi adnoddau ar gyfer gwahanol grefyddau, ond nid Bwdhaeth na Sikhiaeth. Roeddent wedi defnyddio map cwricwlwm BBC Bitesize. Bydd cyfarfod ym mis Ionawr i rannu deunyddiau ac i sicrhau ansawdd. Cynhyrchwyd taflenni marcio cymheiriaid a hunan-asesu. Rhannwyd adnoddau ar gyfer Hindŵaeth a Christnogaeth gyda Lynda Maddock yn CBAC. Bydd yr adnoddau'n mynd ar Hwb yn y pen draw, ond ar hyn o bryd maent yn cael eu rhannu drwy Google Drive.</p> <p>Holodd VT a fyddai adnoddau ar gyfer pob crefydd yn cael sylw. Cadarnhaodd RhD mai dyna'r hyn roedden nhw'n ceisio'i wneud. Yn ychwanegol, bydd BBC Bitesize yn llenwi'r bwlch hwnnw hefyd. Gofynnodd GV a fyddai'r adnoddau'n ymdrin â Dyneiddiaeth. Cadarnhaodd RhD y bydden nhw ac y bydden nhw hefyd yn cynnwys y Cwricwlwm Cymreig. Y bwriad oedd rhoi llawer o gyhoeddusrwydd i'r cyfarfod nesaf er mwyn cefnogi'r ysgolion nad ydynt wedi mynychu. Tynnodd sylw at anawsterau tynnu athrawon allan o ysgolion. Mae RhD ar gael un diwrnod y pythefnos i fynd i ysgolion i'w cynorthwyo. Mynegodd EG ei farn mai AG yw un o'r pynciau pwysicaf yn yr ysgol a gofynnodd a fyddai'r gwaith yn cael effaith gadarnhaol ar ddealltwriaeth pobl am grefyddau eraill. Yn nhyb RhD, mae gan y myfyrwyr well dealltwriaeth o'r cysyniadau erbyn hyn. Cadarnhaodd RhD, os oedd cais penodol i gyfieithu'r adnoddau i Gymraeg, yna gellid gwneud hynny. Roedd GwE wedi talu am gyfieithu rhai adnoddau y bydd athrawon drwy Gymru yn cael eu gweld ar Hwb. Os yw ysgol yn cysylltu â RhD, gall hi anfon adnoddau drwy e-bost.</p> <p><b>6. Cyflwyniad CCYSAGauC:</b></p> <p><b>i. Lynda Maddock – CBAC Astudiaethau Crefyddol TAG a TGAU</b></p>	<p>resources and shared them via Dropbox. She pointed out the frustration of sharing resources when others are unwilling to share. She found it beneficial to work collaboratively with CR. Together they held network and development meetings. They met with other lead practitioners from across Wales at Llandrindod Wells. Resources will be uploaded onto Hwb. It was a good experience to share the immense workload. LJ reported that not all messages were getting through to heads of department from the consortium. GV asked how many schools were involved. LJ reported that there were 8 schools involved and that they needed to be proactive in publicising the meetings as teachers might not check the consortium website. She said that it would have been useful to have had a list of names of HODS.</p> <p>VT reported that Newport SACRE had written to schools requesting an expression of interest in network and development meetings. If these were held from 2-4pm it would overcome the cost implication for Inset and supply cover.</p> <p>RhD reported that EAS Learning Network gave schools the opportunity to gather teachers together for support at a network meeting in June. 18 delegates attended and brought resources. The focus was on AFL. The meeting had been publicised via EAS and RS Consultants. They prepared resources for different religions, but there was no Buddhism or Sikhism. They had used the BBC Bitesize curriculum map. There will be a meeting in January to share materials and for quality assurance. Peer and self assessment marking sheets were produced. Resources for Hinduism and Christianity have been shared with Lynda Maddock at the WJEC. Eventually resources will go onto Hwb, but they are currently being shared via Google Drive.</p> <p>VT asked whether resources for all the religions would be covered. RhD confirmed that they were currently trying to cover them. Additionally, that BBC Bitesize will be plugging that gap. GV asked whether the resources would cover Humanism. RhD confirmed that this would be the case and that they would also include Cwricwlwm Cwmreig. They would be publicising the next meeting heavily in order to support the schools who haven't attended. She highlighted the difficulties of getting teachers out of schools. RhD is available one day per fortnight to go out to schools to offer support. EG expressed his opinion that RE is one of the most important subjects in the school and asked whether the work would have a positive effect on people's understanding of other religions. RhD said that she is finding that students now have a better understanding of the concepts. RhD confirmed that if there is a specific request to translate the resources into Welsh then it would be. GWE paid for translation of some resources which teachers throughout Wales will be able to access on Hwb. If a school contacts RhD she will email resources.</p> <p><b>6. WASACRE presentation:</b></p> <p><b>i. Lynda Maddock - WJEC GCE and GCSE Religious Studies</b></p>
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Rhoddodd Lynda Maddock ymddiheuriadau Andrew Pearce i CCYSAGauC.

Dechreuodd athrawon ddysgu'r TGAU newydd ym mis Medi. Y nod oedd plethu'r Fanyleb A etifeddol, astudiaeth systematig, â Manyleb B, sef y dull thematig poblogaidd. Bu'n dasg anodd. Y canfyddiadau oedd bod y papurau crefyddol yn drylwyr ac yn rhoi cyfle i'r disgyblion ddangos dyfnder. Roedd Manyleb B yn datblygu ymwybyddiaeth o faterion crefyddol a chymdeithasol ac yn apelio at lawer o ddysgyblion. Mae'r papur arholiad newydd yn hirach. Yn Rhan A y papur mae Cristnogaeth yn orfodol. Mae Bwdhaeth a Hindŵaeth yn boblogaidd, felly hefyd Iddewiaeth ac Islam. I ysgolion Catholig, eu hail grefydd yw Iddewiaeth. Yn Rhan B, bywyd a marwolaeth a daioni a drygioni, mae'n rhaid i'r disgyblion gymhwyso'r hyn maen nhw'n ei wybod o'u crefyddau. Rhaid trafod credoau anghrefyddol hefyd gan fod hynny'n benodol yn y cynnwys mewn un cwestiwn hirach. Uned 1 yw'r cwrs byr, astudiaeth sylfaenol a byddai'n anodd edrych ar Uned 2 heb hyn. Mae Cwestiynau A-C yn ffenomenolegol a Chwestiwn D yn ddadansoddi a gwerthuso ayb. Mae hyn yn gofyn llawer, yn herio sgiliau ac yn werth cryn dipyn o bwyntiau. Dyma'r un sy'n gwahaniaethu. Dylai'r cwrs gael ei ddysgu mewn 120 o oriau dysgu dan arweiniad dros 2 flynedd o leiaf. Nid yw rhai ysgolion yn cael yr amser yma. Mae Lynda wedi sôn wrth Cymwysterau Cymru am ei phryderon am hyn. Adroddodd fod athrawon weithiau'n gorfod cyflwyno mewn 1 awr yr wythnos a dywedodd Lynda fod hynny'n 'warth llwyr'. Mae angen cymhwyso dwy grefydd at faterion athronyddol. Bydd hyn bellach yn benodol o fewn yr asesu. Yn y cwestiwn bywyd a marwolaeth mae'n rhaid iddynt gynnwys credoau anghrefyddol er y byddant yn cael clod mewn cwestiynau eraill os ydynt wedi ysgrifennu amdano.

MP – cwestiwn am yr adran ar sancteiddrwydd a gwerth bywyd dynol. Yn adran Gristnogaeth y Fanyleb mae'n cyfeirio at Gyfraith Cymru o ran rhoi organau, ond nid oes cyfeiriad at y Gyfraith hon o safbwynt crefyddau eraill. Dywedodd MP fod Llywodraeth Cymru wedi gwneud llawer o ymchwil ar hyn ac y byddai o ddefnydd mynd yn ôl i edrych arni. Dywedodd Lynda fod Llywodraeth Cymru wedi achredu'r Fanyleb ond y byddai hi'n siarad â nhw. Roedd hi'n cytuno ei bod yn bwysig cael y dimensiwn Cymreig yn gywir.

Dywedodd un o gynrychiolwyr yr athrawon fod yr hen faes llafur yn berthnasol i'r disgyblion a gofynnodd pam y gwnaed y penderfyniad i gyfuno'r ddwy Fanyleb. Dywedodd Lynda fod teimlad nad oedd gan y Fanyleb B etifeddol yr un trylwyredd crefyddol â'r Fanyleb A etifeddol. Felly cafwyd ymgais i gael y gorau o'r ddwy Fanyleb. Awgrymodd un aelod fod Astudiaethau Crefyddol wedi bod yn boblogaidd a holodd faint sy'n cymryd y cwrs newydd. Dywedodd Lynda mai dim ond y cofrestriadau cychwynnol y gwyddent amdanant ar hyn o bryd ac nad oedd y data yn fanwl.

Cafwyd trafodaeth ar sefyll yr arholiad ym Mlwyddyn 10 ond mae teimlad gwleidyddol nad yw sefyll yr arholiad yn gynnar yn beth da ac mae'n bosibl y bydd Kirsty Williams yn gwahardd hyn. Dywedodd un o'r Ymarferwyr Arweiniol nad

Lynda Maddock gave Andrew Pearce's apologies to WASACRE.

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

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

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

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

oedd ei hysgol hi bellach yn cael y cohort cyfan i sefyll yr arholiad.

Oherwydd cyfyngiadau amser penderfynwyd na fyddai'r cyflwyniad ar Lefel A i CCYSAGauC yn digwydd yn absenoldeb Andrew Pearce, ond caiff ei roi ar wefan CBAC fel bod athrawon yn gallu ei weld yno.

## **ii. Kathy Riddick – Swyddog Datblygu, Dyneiddwyr Cymru**

Rhododd KR gyflwyniad ar pam y dylai CYSAGau dderbyn dyneiddwyr a pham y dylid cael cynrychiolwyr o'r Dyneiddwyr ar CCYSAGauC. Cyfeiriodd KR at ddogfen o Drafodaethau Ffydd Westminster o'r enw *A New Settlement: Religion and Belief in Schools* (Charles Clarke a Linda Woodhead) a oedd yn datgan fod cynnydd sylweddol wedi bod mewn amrywiaeth eang o ymrwymadau crefyddol ac anghrefyddol. Cyfeiriodd KR hefyd at yr Arolwg o Agweddau Prydeinig sy'n dangos cynnydd mewn pobl heb unrhyw grefydd. Mae'r rheini sydd rhwng 18-34 yn 70% bellach. Dywedodd KR fod Humanists UK yn credu fod hyn ar goll o GYSAG, a bod Cylchlythyr 10/94, a ysgrifennwyd dros 20 mlynedd yn ôl, wedi dyddio. Mae Humanists UK wedi bod yn rhannu adnoddau ar gyfer AG ac wedi gweithio gyda CBAC. Mae'n darparu siaradwyr i ysgolion ac mae'n aelod gweithgar o'r Cyngor Addysg Grefyddol. Dywedodd KR fod nifer o GYSAGau yn Lloegr wedi derbyn cynrychiolwyr o'r dyneiddwyr yn aelodau o'r grŵp, a bod dyneiddwyr wedi cadeirio eu CYSAG yn Lloegr, sy'n dangos pa mor werthfawr yw eu cyfraniad i AG yn eu hardal. Caiff dyneiddwyr eu cynrychioli ar grŵp llywio strategol Llywodraeth Cymru dros ddiwygio'r cwricwlwm. Tynnodd sylw at y ffaith fod y Fframwaith Enghreifftiol Cenedlaethol ar gyfer cyflwyno Addysg Grefyddol i ddysgwyr 3 - 19 oed yng Nghymru, 2008, yn datgan yn glir fod 'AG yn cyfrannu at Gymru, Ewrop a'r Byd drwy ofyn cwestiynau heriol o safbwyntiau crefyddol ac anghrefyddol.' O ystyried hyn felly, roedd hi'n dadlau fod cynrychiolaeth dyneiddwyr ar GYSAGau a CCYSAGauC yn hanfodol. Roedd KR yn pryderu fod rhai CYSAGau yn cynnwys Dyneiddwyr yng Nghymru, ond nad oes cysondeb. O ganlyniad, mae Dyneiddwyr Cymru'n dadlau nad yw CYSAGau yn gwasanaethu'r gymuned addysgu. Dywedodd KR fod yna farn nad yw Dyneiddwyr yn cefnogi AG, ond y gwrthwyneb sy'n wir. Mae'n hollbwysig parhau ag AG. Cynigiodd KR fod CYSAGau yn cael dyneiddwyr yn aelodau. Mae Dyneiddwyr Cymru wedi gofyn i Lywodraeth Cymru newid Cylchlythyr 10/94 gan ei fod yn cam-wahaniaethu. Adroddodd KR fod Llywodraeth Cymru wedi dweud mai cyfrifoldeb CCYSAGauC yw hyn.

Roedd y drafodaeth yn cynnwys y canlynol:

- o Dywedodd un o'r aelodau fod arolwg diweddar ar GYSAGau yn dangos fod aelodau cyfetholedig yn cael eu gwerthfawrogi. Dadleuodd fod yr aelodau i gyd yn dod â'u personoliaethau eu hunain ac os oes gennych aelod da, yna maen nhw'n aelodau da beth bynnag eu cefndir. Dadleuodd mai nod CYSAGau yw cefnogi AG a, gan fod hynny'n cynnwys credoau anghrefyddol, byddai o gymorth i gael cynrychiolwyr o'r Dyneiddwyr ar GYSAGau.
- o Dywedodd RT mai dogfen a gyhoeddwyd gan y Swyddfa Gymreig yw Cylchlythyr 10/94 a bod hyn yn fater i GYSAGau unigol. Fodd bynnag, mae'n amlwg o'r ddogfen mai cyfethol yw'r unig lwybr i aelodau o'r Dyneiddwyr. Darllenodd EE e-

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

## **ii. Kathy Riddick - Development Officer, Wales Humanists**

KR gave a presentation on why SACREs should accept humanists and why WASACRE should have a humanist representative. KR referred to the Westminster Faith Debates document *A New Settlement: Religion and Belief in Schools* (Charles Clarke and Linda Woodhead) which stated that there has been a significant rise in a diverse range of religious and non-religious commitments. KR also made reference to the British Attitudes Survey which shows a rise in people with no religion. The Nones aged 18-14 are now over 70%. KR said that Humanists UK believe that this is missing from SACRE and that Circular 10/94, written over 20 years ago, is outdated. Humanists UK has been involved in sharing resources for RE and has worked with WJEC. It provides school speakers and is an active member of the REC. KR said that a number of SACREs in England have admitted humanist representatives as full members of group A, and humanists have served as chairs of their SACRE in England, which gives some indication of how valued their contribution is to RE in their area. Humanists are represented on the Welsh Government's strategic steering group for curriculum reform and work. She highlighted that the National Exemplar Framework for Religious Education for 3 – 19 year-olds in Wales, 2008 states very clearly that 'RE contributes to Wales, Europe and the World by raising challenging questions from religious and non-religious perspectives.' She argued that, given this, humanist representation on SACREs and WASACRE is crucial. KR raised her concern that some SACREs included Humanists in Wales, but there isn't a consistent approach. As a result Wales Humanists argue that SACREs are not servicing the teaching community. KR said that there is a view Humanists don't support RE, but the opposite is true. It is vital to continue RE. KR proposed that SACREs to have humanist members. She said that Wales Humanists have asked Welsh Government that Circular 10/94 be changed as it is discriminative. KR reported that Welsh Government have said that it is the responsibility of WASACRE.

Discussion included the following:

- o A member said that a recent survey on SACREs found that co-opted members are valued. She argued that all members bring their own personalities and if you have a good member then they are good members no matter what their background. She argued that SACREs aim is supporting RE and, as that includes non-religious beliefs, it would be helpful to have Humanist representatives on SACREs.
- o RT said that Circular 10/94 is a document published by the Welsh Office and that this is a matter for individual SACREs. However, that it is clear from the document that co-option is the only route for humanist membership. EE read an email

bost i Libby Jones dyddiedig 21 Mehefin 2017 a oedd yn datgan “O safbwynt Llywodraeth Cymru, y sefyllfa yw bod geiriad adran 390 o Ddeddf 1996 yn glir ac yn cyfeirio at grefydd ac nid credoau. Mae dyneiddiaeth yn cael ei ystyried yn aml fel system gred ac nid crefydd. Cyn belled ag y gŵyr Llywodraeth Cymru, mae awdurdodau lleol wedi dehongli'r term “crefydd” er mwyn eithrio systemau cred fel dyneiddiaeth. Fodd bynnag, mae'r dehongliad statudol yn fater i'r llysoedd...”

- o Dywedodd un o gynrychiolwyr ffydd ALL ei bod wedi cael ei henwebu i eistedd ar CYSAG gan ei grŵp ffydd a gofynnodd a ellid gwneud yr un trefniadau i Ddyneiddwyr, sef cynrychioli mudiad. Dywedodd KR fod Dyneiddwyr Cymru yn fudiad. Maen nhw'n hyfforddi siaradwyr i ysgolion ac yn sicrhau fod gan y rheiny wybodaeth fanwl iawn am Ddyneiddiaeth.

- o Roedd un aelod, sy'n Gynghorydd, yn pryderu fod CYSAGau yn Lloegr yn anwybyddu'r ddeddfwriaeth gan y gallai hyn gael effaith ar gynghorwyr lleol. Awgrymodd mai'r ffordd ymlaen i Ddyneiddwyr Cymru yw drwy Lywodraeth Cymru.

- o Mewn trafodaeth bu'r aelodau'n ystyried y Ddeddf Cydraddoldeb a Hawliau Dynol a'r Cenhedloedd Unedig a Hawliau'r Plentyn. Awgrymwyd fod Cylchlythyr 10/94 yn ddogfen ddi-rym bellach ac y dylid ei diweddaru. Dywedodd GV fod aelodau o Bwyllgor Gwaith CCYSAGauC wedi cynnig newidiadau i'r ddogfen i swyddogion Llywodraeth Cymru yn y gorffennol, ond nid yw wedi'i diweddaru. Dywedodd aelodau y gall CYSAGau ofyn i'r cyngor newid cyfansoddiad fel y gellir gwahodd Dyneiddwyr fel aelodau cyfetholedig. Dywedodd EE, pan mae dwy ddeddf yn gwrthdaro, dim ond yr Uchel Lys neu'r Goruchaf Lys all benderfynu. Awgrymodd fod CCYSAGau yn ysgrifennu i ofyn i LIC fynd â hyn i'r llysoedd.

- o Dywedodd Aelod a oedd wedi'i gyfethol ar GYSAG am flynyddoedd lawer, ac sydd bellach yn aelod llawn, nad oedd cael ei gyfethol wedi'i rwystro rhag cyfrannu a dylanwadu ar benderfyniadau. Nododd PL y dylai CYSAGau gael eu pennu'n lleol ac y dylai'r aelodaeth adlewyrchu'r ardal leol.

- o Yn ôl KR, gofyn am driniaeth gyfartal mae Dyneiddwyr ac mae hyn yn fater o barch cyffredinol. Dywedodd ei bod hi wed ymweld â ChYSAG yn ddiweddar fel aelod o'r cyhoedd ac yn teimlo nad oedd wedi cael ei thrin â pharch. Dywedodd fod Dyneiddiaeth yn ymwneud â rhyddid a pharch. Nid oedd ganddi hawl i ateb oherwydd y cyfyngiadau ar aelodau o'r cyhoedd oedd yn bresennol mewn cyfarfod CYSAG.

Awgrymodd aelod o CCYSAGauC na ddylai byth fod cydestun lle nad oes hawl gan rywun i'w amddiffyn ei hun. Dywedodd Mathew Vince, myfyriwr Doethuriaeth o Brifysgol Caerdydd, fod systemau cred anghrefyddol yn un o'r meysydd ymchwil academaidd sy'n tyfu gyflymaf. Dywedodd aelod arall ei bod yn flin iawn ganddi fod KR yn teimlo iddi gael ei heithrio'n fwriadol. Fodd bynnag, ategodd fod hwn yn fater i'r pwyllgor ac felly i Lywodraeth Cymru. Mae angen ei adolygu. Dywedodd nad oedd gan rai cynghorau lefydd cyfetholedig ac os yw'r llefydd cyfetholedig yn llawn, yna nid oes cyfle.

Adroddodd KR fod sawl aelod o Ddyneiddwyr Cymru wedi cael eu gwrthod. Ond mae hi'n dymuno symud ymlaen.

Dywedodd eu bod eisiau cymorth i greu dinasyddion sy'n foesegol gytbwys ac un ffordd o wneud hynny'n ffurfiol yw drwy gymryd rhan mewn CYSAGau.

from Welsh Government to Libby Jones dated 21<sup>st</sup> June 2017 stating that “From the Welsh Government perspective, the position is that the wording of section 390 of the 1996 Act is clear and refers to religion and not beliefs. Humanism is often regarded as a belief system and not a religion. As far as Welsh Government is aware, local authorities have interpreted the term “religion” so as to exclude belief systems such as humanism. However, statutory interpretation is a matter for the courts...”

- o An LA faith representative said she had been nominated by her faith group to sit on SACRE and asked whether the same arrangements could be made for humanists whereby a body is represented. KR said that Wales Humanists is an organisation. They train school speakers and ensure they have an in depth knowledge of Humanism.

- o One member, who is a Councillor, found it disturbing that SACREs in England ignore legislation as this could have an impact upon local councillors. He suggested the avenue for Wales Humanists is through Welsh Government.

- o In discussion members considered the Equalities and Human Rights Act and the United Nations and the Rights of the Child. It was suggested that Circular 10/94 is now a defunct document and should be updated. GV said that WASACRE Executive members have offered suggested changes to document to Welsh Government officials in the past, but cannot get it updated. Members pointed out that SACREs can ask the council for constitutions to be amended so that Humanists can be invited as co-opted members. EE pointed out that where two laws conflict only the High Court or the Supreme Court can decide. He suggested that the courts need to tell us what to do as currently SACREs are restricted. He suggested that WASACRE write to ask WG to take this to the courts.

- o A Member who had been co-opted onto a SACRE for many years, and who is now a full member said that being co-opted hadn't stopped him from contributing and influencing decisions. PL pointed out SACREs should be locally determined and membership should reflect the local area.

- o KR said that Humanists are asking for equal treatment and that it is a general issue of respect. She said that she had visited a SACRE recently as a member of the public and felt that she had had not been treated respectfully. She said that Humanism is about freedom and respect. She said that there had been no right to reply due to restrictions on members of the public attending a SACRE meeting. A WASACRE member suggested that there should never be a context for not having a right to defend yourself. Matthew Vince, a PhD student at Cardiff University, said that non-religious belief systems is one of the fastest growing areas of academic research. One member said that she felt really sorry that KR felt that she had been deliberately excluded. However, reaffirmed that this is an issue about committee A and, therefore, a Welsh Government issue. It is due for review. She said that some councils do not have co-opted positions and that if the co-opted places are filled then there is no position. KR reported that Wales Humanists has had quite a few members rejected. But that she wants to move forward. She said that they want to help to create ethically informed citizens and one way they can do that formally is through involvement in SACREs.



- o Diolchodd GV i KR am ddod a chyflwyno a dywedodd ei bod yn dda ei chlywed yn siarad yn gefnogol am Addysg Grefyddol.
- o Dywedodd PL fod CCYSAGauC wedi cael cyfarfod wyneb yn wyneb gyda Llywodraeth Cymru yn y Gwanwyn pryd y cododd y mater ei ben yn amlwg ond dywedwyd nad eu cyfrifoldeb nhw ydoedd.
- o Cynigiodd GV fod CCYSAGauC yn anfon llythyr at Lywodraeth Cymru yn gofyn iddynt fynd â'r mater hwn i'r llysoedd benderfynu arno. Dywedodd ei bod wedi dychryn clywed y gall rhywun fynd i GYSAG a chael eu trin heb barch. Cafwyd trafodaeth wedyn ar brotocol cyfarfodydd cyngor. Y teimlad oedd os oedd rhywun yn cael diffyg parch, yna dylent gael yr hawl i ateb. Roedd yr aelodau'n teimlo y dylai cyfarfodydd CYSAG gael eu cynnal yn ysbryd AG ac y dylent barchu pawb. Awgrymodd GV fod CCYSAGauC yn ystyried cod ymarfer i GYSAGau. Dywedodd fod pobl yn ymuno â ChYSAG heb ddeall ethos AG. Dywedodd aelodau CCYSAGauC sydd hefyd yn gynghorwyr, nad oes gan aelodau o'r cyhoedd hawl i ateb mewn cyfarfodydd, oni bo'r cadeirydd yn gofyn iddynt wneud hynny.

**GWEITHREDU: - CCYSAGauC i anfon llythyr at Lywodraeth Cymru yn gofyn am ddiweddaru Cylchlythyr 10/94**

**GWEITHREDU – rhoi Cod Ymarfer yn eitem ar agenda'r cyfarfod nesaf.**

#### **7. Darparu Ysgrifennydd Cofnodion- Phil Lord**

Cyflwynodd PL ei ymchwil i gael gwasanaeth clericio i'r cofnodion. Dywedodd mai'r gost arferol yw £250 y diwrnod. Awgrymodd y gallai hyn gostio £1500 y flwyddyn gyda threuliau ar ben hynny. Cafwyd trafodaeth am y gost yn ogystal ag ar rôl Ysgrifennydd CCYSAGauC. Cytunwyd fod cryn dipyn o waith ac y byddai'r broses o ysgrifennu cofnodion yn cael ei chyflymu a chofnodion yn gallu cael eu hanfon at GYSAGau yn gyflym. Mae rôl Ysgrifennydd CCYSAGauC wedi newid a bellach mae'n gofyn am set o sgiliau penodol iawn. Cynigiodd PL eu bod yn penodi clerc a fydd yn anfonebu CCYSAGauC am eu gwaith a'u gwasanaethau. Dywedodd fod angen cysondeb felly byddai angen i'r sawl fyddai'n cael eu penodi fod yn ymwybodol o iaith arbenigol AG. Eiliwyd hyn gan RT.

**GWEITHREDU: Ysgrifennu at y CYSAGau i ofyn am rai â diddordeb yng ngwaith Clerc Cofnodion.**

#### **8. Cyfansoddiad Cymdeithas CYSAGau Cymru**

Gohiriwyd yr eitem hon tan y cyfarfod nesaf.

#### **9. Diweddariadau:**

**i. Materion Llywodraeth Cymru– Diweddariad ar y Cwricwlwm Newydd – AG ym Maes Dysgu a Phrofiad y Dyniaethau – Manon Jones**

Mae Llywodraeth Cyru wedi cyhoeddi newidiadau i'r dyddiadau allweddol

(<http://gov.wales/topics/educationandskills/schoolshome/curriculuminwales/curriculum-for-wales-curriculum-for-life/?lang=en>). Erbyn mis Ebrill 2018 bydd drafft o'r cwricwlwm newydd ac erbyn mis Ionawr 2020 bydd y

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

**ACTION: - WASACRE to send a letter to Welsh Government requesting that Circular 10/94 be updated ACTION – to set Code of Conduct as an agenda item at next meeting.**

#### **7. Provision of a Minute Secretary– Phil Lord**

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

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

#### **8. Wales Association of SACREs Constitution.**

This item was adjourned to the next meeting.

#### **9. Up-dates:**

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

Welsh Government (has) published changes to the key dates (<http://gov.wales/topics/educationandskills/schoolshome/curriculuminwales/curriculum-for-wales-curriculum-for-life/?lang=en>). By April 2018 there will be a draft of the new curriculum and by January 2020 the final curriculum and assessment arrangements will be published, to be implemented

cwricwlwm terfynol a'r trefniadau asesu yn cael eu cyhoeddi, i'w gweithredu yn 2022. I ddechrau bydd yn cael ei ddysgu yn yr ysgol gynradd a Blwyddyn 7. Bydd cyfnod ychwanegol o bedair blynedd o astudio i'r cwricwlwm newydd a'r cymhwyster newydd. Ar hyn o bryd, mae Llywodraeth Cymru'n gofyn sut mae'r dyniaethau'n cefnogi'r cwricwlwm newydd. Sut ddylai'r dyniaethau edrych? Beth yw lefel y penodoldeb a'r cysondeb rhwng ysgolion? Bydd crynodeb gan yr Ysgolion Arloesi ym mis Gorffennaf. Dylai cyfarfodydd CCYSAG yn nhymor yr Hydref fod wedi trafod y llythyr gan Lywodraeth Cymru, sy'n ymwybodol iawn nad ydym eisieu colli unrhyw beth o AG. Bu canolbwyntio ar y disgyblaethau a byddant yn gwneud cysylltiadau rhyngddynt, fodd bynnag mae'n bosibl y bydd yn rhaid i rai agweddau sefyll ar eu pennau eu hunain. Mae Llywodraeth Cymru wedi bod yn gweithio gyda CCYSAGauC ac wedi comisiynu papur ganddynt. Mae cydweithwyr o LIC yn ymwybodol o bwysigrwydd yr hawl i dynnu'n ôl o AG. Bydd Llywodraeth Cymru'n adrodd yn ôl i'r CCYSAGauC erbyn mis Ionawr 2018. Gofynnwyd i Manon Jones pryd galledd ddisgwyl gweld y 'cig ar yr asgwrn' o ran y cwricwlwm. Bydd gwaith yn cael ei wneud ar y llinynnau ar ddiwedd y mis nesaf, ond erbyn Mawrth neu Ebrill bydd mwy o adborth manwl. Mae Manon yn sylweddoli pwysigrwydd cyfathrebu ar wahanol lefelau'r broses ddatblygu, yn ogystal â sicrhau fod ymarferwyr mewn Ysgolion Arloesi yn cael eu hysbysu. Cytunodd fod angen iddi ystyried hefyd y rheiny nad ydynt mewn ysgolion arloesi.

ii. Hysbysodd GV y cyfarfod fod grŵp o aelodau CCYSAGauC wedi llunio papur ar *Beth sy'n Bwysig mewn AG* ac y byddai hwn yn cael ei gyflwyno yn y Gweithdai Cynllunio'r Dyniaethau ddydd Llun 13 Tachwedd yn Abertawe.

#### **10. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 13 Medi 2017**

Eitem 4. Rhoddodd GV ddiweddariad ar y Cyngor Addysg Grefyddol sydd wedi comisiynu adroddiad ar AG yn Lloegr. Mae gennym hawl i ymateb iddo erbyn 4 Rhagfyr. Gofynnodd GV am farn yr aelodau ynghylch a ddylai Cymru gomisiynu rhywbeth tebyg. Mae'r CoRE yn Lloegr yn cynnwys gwybodaeth sy'n bwysig i ni yng Nghymru. Roedd GV wedi bod yn siarad â Rudi Lockhart am adolygiad tebyg yng Nghymru. Holodd Gill a allai CCYSAGauC gefnogi dau gynrychiolydd i fynychu Cynhadledd NASACRE/ARIEAC ar y CoRE.

**GWEITHREDU: y Pwyllgor Gwaith i gyfathrebu drwy e-bost ac ymateb i'r adroddiad.**

**GWEITHREDU: Gwahodd Rudi Lockhart i gyfarfod nesaf Pwyllgor Gwaith CCYSAGauC**

#### **11. Gohebiaeth**

Derbyniodd CCYSAGauC yr ohebiaeth ganlynol:

i. Roedd Matthew Vince, o'r Ganolfan Astudiaeth Islam yn y DU ym Mhrifysgol Caerdydd sy'n edrych ar fywydau cymunedau Mwslimaidd sy'n byw ym Mhrydain, wedi ysgrifennu at CCYSAGauC ac roedd yn bresennol yn y cyfarfod. Fe'i gwahoddwyd i siarad â'r aelodau am ei ymchwil i brofiadau athrawon AG Mwslimaidd mewn ysgolion

in 2022. Initially it will be taught in Primary and Year 7. There will be an additional four year period of studying to new curriculum and new qualification. Currently, Welsh Government is asking how humanities supports the new curriculum. How should humanities look and appear? What is the level of specificity and consistency between schools? There will be a summary from the Pioneer Schools in July. SACRE meetings in the Autumn term should have discussed the letter from Welsh Government, which is very aware that we do not want to lose anything from RE. There has been a concentration upon the disciplines and they will make links between them, however some aspects may have to be stand alone. Welsh Government has been working with WASACRE and the commissioned a paper. Colleagues from WG are aware of the importance of the right to withdraw from RE. Welsh Government will feed back to SACRES by January 2018. Manon Jones was asked when we could expect to see 'meat on the bones' of the curriculum. The strands will be worked on at the end of next month, but by March or April there will be more in depth feedback. Manon sees the importance of communication at different levels of the development process, as well as ensuring practitioners in Pioneer Schools are informed. She agreed that she also needed to consider those who are not in pioneer schools.

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

#### **10. Report from the Executive Committee held on 13 September 2017**

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

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

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

#### **11. Correspondence**

WASACRE received the following correspondence:

i. Matthew Vince, from the Centre for the Study of Islam in the UK at Cardiff University which explores the lives of Muslim communities living in Britain, wrote to WASACRE and was present at the meeting. He was invited to speak to members about his research into the experiences of Muslim RE teachers in secondary schools. The Centre has set up a Future



<p>uwchradd. Mae'r Ganolfan wedi sefydlu cwrs <i>Future Learn</i> sydd am ddim i athrawon. Mae'r ganolfan yn cynnwys DPP i athrawon AG a gallant ymweld ag ysgolion i hwyluso gweithdai. Mae digwyddiadau a darlithoedd cyhoeddus eraill ar gael am ddim hefyd. Mae gan y Ganolfan ddiddordeb mewn datblygu deunyddiau ar gyfer cwrs sy'n addas i ddisgyblion CA3/4, a fydd ar gael i athrawon ar draws De Cymru.</p> <p>ii. Dywedodd Dr Wendy Dossett wrth CCYSGauC fod Prifysgol Caer yn cynnal 'diwrnod yn ôl i'r brifysgol' i athrawon ar Grefydd a Moeseg ddydd Sadwrn, 10 Chwefror, 2018.</p> <p>iii. Cafwyd newyddion trist gan y Rhwydwaith Rhyng-ffydd fod Mr Jagwan Singh, Is Gadeirydd y Rhwydwaith rhwng 2001-2004, wedi marw.</p> <p><b>12. U.F.A.</b></p> <p>Nid oedd unrhyw fater all.</p> <p>Caeodd EE y cyfarfod a diolchodd i'r Maer, Pam Davies; Vicky Thomas; Ellen Franks, Clerc CYSAG Pen-y-bont ar Ogwr ac aelodau CYSAG Pen-y-bont ar Ogwr; y Pedwarawd Llinynnol, Simon Grey, a'r cyfieithydd, Stephen Williams.</p> <p><b>13. Dyddiad y cyfarfodydd nesaf:</b></p> <p>i. Haf 2018 – Ynys Môn – 6 Gorffennaf 2018</p> <p>ii. Hydref 2019 – Bro Morgannwg</p>	<p>Learn course which is free to teachers. The centre offers CPD to RE teachers and will visit schools to facilitate workshops. There are also other free events and public lectures available. The Centre is interested in developing materials for a course suitable for KS3/4 pupils, which will be accessible to teachers across South Wales.</p> <p>ii. Dr Wendy Dossett informed WASACRE that the University of Chester will be holding a 'back to university day' for teachers on Religion and Ethics on Saturday 10<sup>th</sup> February, 2018.</p> <p>iii. The Interfaith Network notified WASACRE that Mr. Jagwan Singh, IFN Vice Chair 2001-2004, has sadly passed away.</p> <p><b>12. A.O.B.</b></p> <p>There was no other business.</p> <p>EE closed the meeting and thanked the Mayor Pam Davies; Vicky Thomas; Ellen Franks, Clerk to Bridgend SACRE and members of Bridgend SACRE; the Archbishop String Quartet, Simon Grey, and the interpreter, Stephen Williams.</p> <p><b>13. Date for next meeting:</b></p> <p>i. Summer 2018 –Anglesey - 6 July 2018</p> <p>ii. Autumn 2019 – Vale of Glamorgan</p>
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Gadewir y dudalen hon yn wag yn fwriadol

## CAERPHILLY COUNTY BOROUGH COUNCIL

**REPORT TO:** STANDING ADVISORY COUNCIL FOR RELIGIOUS  
EDUCATION

**DATE:** 13TH MARCH 2018

**SUBJECT:** EXECUTIVE VOTING 2017 - NOMINATIONS TO THE  
WASACRE EXECUTIVE COMMITTEE

### **A PURPOSE OF REPORT**

To inform SACRE of the correspondence received from WASACRE in relation to nominations for new Members to the WASACRE Executive Committee.

### **B BACKGROUND**

#### **Information from WASACRE:**

There will be **ONE** vacancy on the WASACRE Executive Committee at the AGM to fill.

#### **Please note**

If your SACRE is already represented on the Executive committee, with the exception of Secretary, Assistant Secretary and Treasurer, according to the WASACRE Constitution you will not be able to nominate a person from your own SACRE at this time.

Caerphilly SACRE does not currently have a member serving on the committee so they are able to nominate if they so wish.

### **C RECOMMENDATION**

Members are asked to consider the information and discuss any nominations that they wish to make, in order for these to be forwarded to WASACRE by Friday 30th March 2018.

### **D SUPPORTING INFORMATION**

Appendix 1 Information from the WASACRE Secretary - Nominations to the  
WASACRE Executive Committee 2018.



*Cadeirydd/Chairman:*  
Edward Evans

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

*e-bost/e-mail:* [Paula.WebberConsultancy@gmail.com](mailto:Paula.WebberConsultancy@gmail.com)  
*ffôn/ tel :* 07540172596

23 January 2018

Dear Clerk to SACRE,

Following our normal annual process, I am writing to invite SACREs to make nominations for new members of the WASACRE Executive Committee. Please would your SACRE discuss any nomination that they wish to make at their spring term SACRE meeting. Please note that if your SACRE is already represented on the Executive committee, with the exception of Secretary, Assistant Secretary and Treasurer, according to the WASACRE Constitution you will not be able to nominate a person from your own SACRE at this time.

Please find attached a proforma that should be completed and returned to me at the above email/postal address by **Friday 30 March 2018**. I will send to you the list of the nominations before Friday 27 April 2018, so that your SACRE is able to discuss them in their summer term meeting in time for the vote at the Association's AGM in July.

Please note there is an expectation that nominees will be available to attend executive meetings regularly should they be successful in the election at the AGM in July.

We would like to thank you and your members for your assistance in this matter.

Yours sincerely,

**Paula Webber**  
**Secretary to WASACRE**



## **LIST OF EXECUTIVE MEMBERS SEPTEMBER 2017/18**

Edward Evans- Bridgend (Chair)

Gill Vaisey- Monmouthshire (Vice Chair)

Phil Lord- Flintshire (Immediate Past Chair)

Paula Webber- RCT (Secretary)

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

John Mitson- Powys (Treasurer)

Bethan James- NAPfRE

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

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

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

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

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

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

WASACRE representation on other committees:

EFTRE: Mr Phil Lord

Inter Faith Network for the UK: Mr Phil Lord

Re Council for England and Wales: Ms Gill Vaisey

**Vacant seats as of WASACRE AGM July 2018**

Quorum is 5 members

Majority vote will count



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

**2018**

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