

Public Document Pack



CYNGOR SIR
YNYS MÔN
ISLE OF ANGLESEY
COUNTY COUNCIL

Mrs Annwen Morgan
Prif Weithredwr – Chief Executive
CYNGOR SIR YNYS MÔN
ISLE OF ANGLESEY COUNTY COUNCIL
Swyddfeydd y Cyngor - Council Offices
LLANGFNI
Ynys Môn - Anglesey
LL77 7TW

Ffôn / tel (01248) 752500
Ffacs / fax (01248) 750839

RHYBUDD O GYFARFOD	NOTICE OF MEETING
CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL (CYSAG)	STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)
DYDD MAWRTH, 22 MEHEFIN 2021 AM 2.00 O'R GLOCH	TUESDAY, 22 JUNE 2021 AT 2.00 PM
CYFARFOD RHITHWIR WEDI'I FFRYDIO'N FYW	VIRTUAL LIVE STREAMED MEETING
Swyddog Pwyllgor	Shirley Cooke 01248 752514 Committee Officer

AELODAU/MEMBERS

Cynghorwyr / Councillors:

Aled Morris Jones, Gwilym O Jones, Alun Mummery, Bryan Owen, Dylan Rees,
Alun Roberts

Yr Enwadau Crefyddol / Religious Denominations

Anest Frazer (Yr Eglwys yng Nghymru/The Church in Wales), Christopher Thomas (Yr Eglwys Babyddol/The Catholic Church), Parch/Rev Sue Aintree (Yr Eglwys ethodistaidd/The Methodist Church), Parch/Rev Debra Stammers (Undeb y Bedyddwyr/The Baptist Union of Wales), Parch/Rev Jim Clarke (Undeb yr Annibynnwyr Cymraeg/Union of Welsh Independents), Elaine Green (Yr Eglwys Bresbyteriaid/Presbyterian Church of Wales), Gerald Hewitson (Crynwyr Môn/Anglesey Quakers)

Athrawon/Teachers

Mefys Edwards (Ysgol Syr Thomas Jones), Heledd Hearn (Ysgol Uwchradd Bodedern),
Owain Roberts (Ysgol Cybi), Manon Morris Williams (Ysgol Santes Dwynwen)

Aelod Cyfetholedig/Co-Opted Member

Rheinallt Thomas

Please note that meetings of the Committee are streamed for live and subsequent broadcast on the Council's website. The Authority is a Data Controller under the Data Protection Act and data collected during this live stream will be retained in accordance with the Authority's published policy.

A G E N D A

1 DECLARATION OF INTEREST

To receive any declaration of interest from a Member or Officer in respect of any item of business.

2 MINUTES (Pages 1 - 6)

To submit for confirmation, the draft minutes of the previous meeting of the SACRE held on 26 March 2021.

3 SHARING INFORMATION WITH TEACHERS ON AN ELECTRONIC PLATFORM

To receive a verbal report by Mr Owen Davies, Senior Primary Manager, Education Department on the Religious Studies resources that are available on the WJEC's website below:-

<https://resources.wjec.co.uk/Pages/ResourceSingle.aspx?rId=4287&langChange=cy-GB&s=03>

4 PRESENTATION OF THE WORK OF THE OPERATIONAL PANEL FOR SCHOOLS' SACRE

To receive a verbal update on the above, and an opportunity for Panel members to be introduced to Mrs Helen Roberts, a professional member of the Operational Panel for Schools' SACRE.

5 UPDATES BY THE CLERK TO THE SACRE ON WELSH GOVERNMENT CONSULTATIONS (Pages 7 - 54)

The Clerk to the SACRE to provide an update on the following Welsh Government Consultations:-

- Curriculum for Wales – Religion, Values and Ethics (RVE) and
- Relationship and Sexuality Education (RSE) (guidances attached).

6 UPDATE FROM THE CLERK TO THE SACRE ON LOCAL AND NATIONAL RE MATTERS

- Collaboration between schools and GwE in relation to the Humanities AoLE.
- Courses available for schools on hate crime.

7 NAPFRE MEETING ON 15 JUNE 2021 (Pages 55 - 58)

The Clerk to the SACRE to provide an update.

8 **WALES ASSOCIATION OF SACRES (WASACRE)** (Pages 59 - 84)

To submit the minutes of the WASACRE meeting held on 23 March 2021 for information.

Mr Rheinallt Thomas gave an update on matters raised by the WASACRE at the Anglesey SACRE's last meeting (Item 8 of the minutes).

The Chair and Clerk to the SACRE to provide an update from the WASACRE meeting on 16 June 2021.

9 **ANY OTHER MATTERS**

The Nursery Movement's New Plan on the Provision of RE Resources.

10 **NEXT MEETING**

The next meeting on the SACRE is scheduled for Tuesday, 12 October 2021 at 2.00 pm.

This page is intentionally left blank

**STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION
(SACRE)**

Minutes of the meeting held on 26 March 2021

PRESENT: Councillor Dylan Rees (Chair)

The Education Authority

Councillors Gwilym O Jones, Alun W Mummery,
Alun Roberts, Dafydd Rhys Thomas

The Religious Denominations

Mrs Elaine Green (The Presbyterian Church of Wales)

Teacher Representatives

Mrs Heledd Hearn (Ysgol Uwchradd Bodedern)
Mr Owain Roberts (Ysgol Cybi)
Mrs Manon Morris Williams (Ysgol Santes
Dwynwen, Newborough)

Co-opted Member

Mr Rheinallt Thomas

IN ATTENDANCE: Mrs Gwyneth M Hughes (Senior Welfare Manager,
Education) (RE Advisor to the SACRE)
Mrs Shirley Cooke (Committee Officer)

APOLOGIES: Mrs Anest Frazer (The Church in Wales)
Mr Gerald Hewitson (The Quakers)
Rev Debra Stammers (The Baptist Union of Wales)
Mr Christopher Thomas (The Catholic Church)

The Chair welcomed Councillor Dafydd Rhys Thomas, Mrs Elaine Green and Mr Owain Roberts to their first SACRE meeting. Councillor Thomas will be taking over the role of Councillor Glyn Haynes; Mrs Green will be representing the Presbyterian Church of Wales; and Mr Roberts will be a teacher representative on the SACRE.

1. DECLARATION OF INTEREST

None received.

2. MINUTES

The minutes of the previous meeting of the SACRE held on 12 November 2020 were presented and confirmed as correct.

Matters arising from the minutes:-

- The Chair referred to concerns raised by the SACRE previously regarding the volume of work in the RE Agreed Syllabus and the future of RE in 2022. WJEC had agreed to modify and reduce the workload in the syllabus, but due to the pandemic, these arrangements had been withdrawn, and the method of teaching was replaced with pupil assessments. The RE Advisor reported that due to changes in teaching practices, it was felt that a letter of thanks to WJEC would not be relevant at the present time, and the matter was disregarded.
- Mrs Heledd Hearn reported that pupils must carry out some work under examination conditions and in lessons for GCSEs and A Level courses. She stated that Covid-19 has placed a terrible strain on pupils and their learning, and the next half term will be very challenging for pupils. She further stated that teachers have been able to complete the GCSE and A Level courses in Ysgol Bodedern.
The SACRE expressed concern that pupils have missed out so much on their school work, not just in RE, but in all subjects over the past year. Concerns were also raised that some pupils are now suffering from mental health issues, which are on the increase, and need to be addressed.
- It was noted that Webinar sessions were no longer relevant and had been cancelled.

3. **PRESENTATION ON SHARING INFORMATION WITH TEACHERS ON AN ELECTRONIC PLATFORM**

This item was not discussed.

4. **PRESENTATION ON THE WORK OF THE OPERATIONAL PANEL FOR SCHOOLS' SACRE**

This item was not discussed.

5. **THE ANGLESEY SACRE'S ANNUAL REPORT 2019/20**

The RE Advisor presented the final version of the SACRE's Annual Report for 2019/20 for approval, and gave an overview of the points discussed, as outlined below:-

- Five schools' self-evaluation reports were presented during the pre-lockdown period from September 2019 to March 2020. The reports presented were honest and effective, and no concerns were raised.
- The work of the Operational Panel for Schools' SACRE continues to develop and needs to be strengthened further, as progress has been limited due to the pandemic.

- Concerns were raised that the number of pupils following RE as a subject continues to fall. It was noted that 83 pupils followed the GCSE RE course in 2019/20, 11 less than in the previous year. However, pupils who undertook GCSE and A Levels assessments during the Summer of 2020 achieved good grades in the subject.
- Estyn praised RE teaching in their inspections of Anglesey's schools during 2019/20, and no concerns were raised.
- Three members of the SACRE attended collective worship sessions in schools, and further scheduled visits had to be postponed due to Covid-19. It was suggested that collective worship sessions be convened through Microsoft Teams in future.
- The Welsh Government guidance documents to support RE will change with the new curriculum in 2022. It was noted that from September onwards, Estyn's expectations will become clearer for schools.
- As a result of the Welsh Government consultation on access to the curriculum for all learners in October 2019, each child will now have full access to the curriculum and will undertake lessons in RE.
- RE will change to Religion, Values and Ethics as part of the Humanities Area of Learning and Experience.
- Concerns were raised regarding GDPR compliance, and whether it is appropriate to present photos and videos of children in the classroom and school environment in SACRE meetings.
- The SACRE expressed concern that no pupils had chosen to study RE in some secondary schools. It was confirmed that there is provision in place for pupils to travel to other schools for RE lessons outside their catchment areas, and this system is currently being utilised and working well.
- There needs to be provision in place for pupils who have been taught RE through the medium of Welsh in the primary sector to continue to be taught in Welsh in the secondary sector.
- It was agreed that the SACRE's current membership and attendance at meetings should be monitored.

Reference was made to the SACRE's Action Plan listing the Committee's priorities, aims and objectives up to 2022. Work will continue to raise the SACRE's profile in schools, and increase awareness that RE will be part of the Humanities AoLE Curriculum. The SACRE and the Operational Panel will be focusing on the new curriculum, particularly how schools adapt and work thematically during the transition from Year 6 to 7. It was noted that the objective to create a platform to share resources and good practice within RE has been delivered by Mr Owen Davies.

Members of the SACRE showed appreciation and thanked the RE Advisor for her outstanding work in preparing the Annual Report, and the Chair for his excellent Chairman's Summary.

RESOLVED:-

- **To accept the SACRE's Annual Report for 2019/20.**

- That the SACRE's current attendances at meetings be monitored over the forthcoming year.
- To agree that only individuals who have prepared a presentation/self-evaluation report should be permitted to show photos and videos of children in their school environment, and only during a SACRE meeting.

6. RELIGIOUS EDUCATION STANDARDS - SELF-EVALUATION REPORTS

The RE self-evaluation report by Ysgol Gynradd Kingsland was presented for information.

The SACRE noted that the Head Teacher had stated in his self-evaluation report that standards in Ysgol Kingsland were good or adequate. The SACRE felt that he had judged himself rather harshly in his comments, since the self-evaluation report was detailed and interesting, and gave a taste of what is happening in the school in relation to RE.

The Committee wished to express their appreciation to Mr Rhys Hearn for his comprehensive report.

RESOLVED:-

- To note the content of Ysgol Kingsland's Self-Evaluation Report.
- That the RE Advisor provides feedback to Mr Rhys Hearn and conveys the SACRE's appreciation for his work.

7. GCSE AND A LEVEL RESULTS 2021

The RE Advisor reported that teachers in individual schools will decide on GCSE and A Level results this year. Teachers will assess and mark their pupils' work, and results will be available in June. Any parents who are dissatisfied with their children's grades will have a month to appeal against a decision, before a final grade is awarded in August 2021.

Concerns were raised on the effect this new method of teaching will have on teachers, who are currently working under increased pressure and facing a very challenging half term.

Mrs Heledd Hearn reported that three of the teachers in Anglesey schools teach GCSEs, A Levels and Key Stage 3. She stated that teachers from all five secondary schools have agreed to work together and undertake equal amounts of work under examination conditions, in the classroom, and in the home.

It was noted that with regard to last year's RE examination results in Bodedern School, pupils were happy with their results.

8. WALES ASSOCIATION OF SACRES (WASACRE)

The Chair reported that he and the RE Advisor attended the virtual WASACRE meeting on 23 March 2021. He referred to the Curriculum and Assessment (Wales) Bill, and stated that the Bill has been passed by Welsh Government, and is awaiting Royal Assent.

Mr Rheinallt Thomas, who was also present at the WASACRE meeting gave an update on the following:-

- With reference to the Curriculum and Assessment (Wales) Bill, Mr Thomas praised the Education Minister, Kirsty Williams for listening and acting upon feedback on matters relating to RE in the Welsh Government Consultation, and incorporating these changes into the Bill.

Mr Thomas reported that he had attended a key Welsh Government meeting on the consultation, and was invited to lead a discussion on criticism. He stated that he gave harsh criticism on some elements of the consultation, which were supported by all political groups. A strong presence from the Churches, Muslims, Hindus, Sikhs and other religious groups ensured that religion was given due attention by the Education Minister and Welsh Government, which resulted in a successful outcome from a religious perspective.

Mr Thomas referred to the following changes which were adopted on 29 January 2021 and included in the Bill:-

- Non-religious groups have not been given separate group status within the new Standing Advisory Council;
 - References were made to Wales, rather than Great Britain;
 - Christianity was accepted as the main religion in Wales;
 - The SACRE's name will change, probably to the Standing Advisory Council.
-
- Discussion focused on the future of GCSE RE. Emphasis was placed on how RE can follow three routes; as an individual subject, an integrated subject, or as part of Social Studies. It was highlighted that RE is a statutory subject, and should not be weakened.
 - It was noted that the next steps for SACREs will be adapting to the changes and provide direction to schools in future, and to embrace the four elements of 'what matters', which are fundamental to the new curriculum.
 - The next WASACRE meeting will be held in Powys on 16 June 2021.

It was noted that the Draft Guidance on the RE Framework has been published, and is now out for consultation until 9 April 2021. The SACRE discussed whether they should respond to the initial draft proposals, or wait until a full public consultation will take place in May, which would allow a response time of eight weeks.

RESOLVED:-

- That the RE Advisor, on behalf of the SACRE, writes to Welsh Government stating that due to the timetable, the Ynys Môn SACRE will consider the initial draft consultation document on the RE Framework in its June meeting. A full response to the consultation will be forwarded to Welsh Government in May.
- That SACRE members may respond individually to the initial consultation document prior to the SACRE meeting in June, should they wish to do so.

9. NEXT MEETING

The next SACRE meeting will be held on Tuesday, 22 June 2021.

The meeting concluded at 3.20 pm

**COUNCILLOR DYLAN REES
CHAIR**



Welsh Government
Consultation Document

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

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

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

Overview

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

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

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

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

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

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

All your feedback will be gratefully received.

How to respond

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

Further information and related documents

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

The published Curriculum for Wales guidance is
available at

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

An easy read version is available at

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

A children, young people and families guide is
available at

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

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

gov.wales/consultations

Contact details

For further information:

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

e-mail: Mailbox: curriculumforwales@gov.wales



@WG_Education



Facebook/EducationWales

General Data Protection Regulation (GDPR)

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

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

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

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

Your rights

Under the data protection legislation, you have the right:

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

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

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

e-mail: Data.ProtectionOfficer@gov.wales

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

Wycliffe House
Water Lane
Wilmslow
Cheshire
SK9 5AF

Tel: 01625 545 745 or
0303 123 1113

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

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

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

1. Introduction

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

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

Audience

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

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

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

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

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

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

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

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

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

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

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

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

2. RVE and legislation

Curriculum & Assessment (Wales) Act

Locally agreed syllabus

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

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

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

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

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

Meaning of religion:

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

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

Meaning of non-religious philosophical convictions:

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

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

We refer to “non-religious philosophical convictions” and not “philosophical convictions” as we consider any religious philosophical conviction is simply a religion and that is expressly already covered by The Act¹.

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

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

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

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

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

Community schools and foundation and voluntary schools without a religious character

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

Foundation and voluntary controlled schools that have a religious character

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

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

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

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

Voluntary aided schools that have a religious character

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

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

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

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

Changes to the constitution of Agreed Syllabus Conference and SACREs

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

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

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

RVE Post 16

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

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

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

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

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

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

Education delivered in funded non-maintained nursery settings

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

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

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

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

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

3. How RVE Supports the Four Purposes

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

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

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

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

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

4. Spiritual Development

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

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

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

Awareness of self in relation to others

Learners can:

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

Connections to the wider or natural world

Learners can:

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

Creativity and going beyond the everyday

Learners can:

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

Exploration of ultimate questions and contemplation of meaning and purpose

Learners can:

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

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

5. Designing Your Curriculum

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

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

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

School curriculum design should:

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

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

Lenses in RVE include:

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

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

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

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

Example Learning Journey 1: Search for meaning and purpose

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

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

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

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

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

Example Learning Journey 2: The natural world and living things

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

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

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

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

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

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

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

Example Learning Journey 3: Values and ethics

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

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

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

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

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

Example Learning Journey 4: Identity and belonging

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

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

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

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

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

Example Learning Journey 5: Authority and influence

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

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

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

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

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

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

Example Learning Journey 6: Relationships and responsibility

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

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

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

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

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

Example Learning Journey 7: The journey of life

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

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

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

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

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

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

Enriching learner experience in RVE

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

These experiences can include opportunities to:

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

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

Key links with other Areas

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

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

Checklist for schools and settings

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

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



Welsh Government

Consultation Document

Relationships and Sexuality Education (RSE) Statutory Guidance and Code

Date of issue: 21 May 2021

Action required: Responses by 16 July 2021

Mae'r ddogfen yma hefyd ar gael yn Gymraeg.

This document is also available in Welsh.

OGL © Crown copyright

Relationships and Sexuality Education (RSE) Statutory Guidance and Code

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

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

This feedback phase welcomes your views on this additional Curriculum for Wales guidance for relationships and sexuality education (RSE).

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

This feedback phase will end on 12 July 2021, after which all responses will be considered and analysed independently, as well as by practitioners and others in the working groups. The draft guidance will then be refined in response to the feedback and will form part of an update to the Curriculum for Wales Framework in autumn 2021, to be used by schools and settings as a tool for curriculum planning, design and implementation.

All your feedback will be gratefully received.

How to respond Responses to this consultation should be e-mailed/posted to the address below to arrive by **16 July 2021** at the latest.

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

The published Curriculum for Wales guidance is available at <https://hwb.gov.wales/curriculum-for-wales>

An easy read version is available at <https://hwb.gov.wales/curriculum-for-wales/a-new-curriculum-in-wales-easy-read/>

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

The consultation documents can be accessed from the Welsh Government's website at gov.wales/consultations

Contact details For further information:

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

e-mail: Mailbox: curriculumforwales@gov.wales



@WG_Education



Facebook / EducationWales

General Data Protection Regulation (GDPR)

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

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

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

Your rights

Under the data protection legislation, you have the right:

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

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

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

The contact details for the Information
Commissioner's Office are:
Wycliffe House
Water Lane
Wilmslow
Cheshire

e-mail:
Data.ProtectionOfficer@gov.wales

SK9 5AF

Tel: 01625 545 745 or
0303 123 1113

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

Relationships and Sexuality Education (RSE) Statutory Guidance and Code

Section 1 of this document sets out the draft statutory guidance for RSE in the new curriculum.

Section 2 sets out the draft Code on RSE for the new curriculum.

Section 1: Statutory Guidance

The following is the draft guidance on which we are inviting feedback. The guidance is statutory and is published under section 71 of the Curriculum and Assessment (Wales) Act (“the Act”).

Audience

Those persons who must have regard to the guidance when designing or adopting¹ their RSE curriculum are set out below:

- (a) the head teacher of a maintained school or a maintained nursery school;
- (b) a provider of funded non-maintained nursery education²;
- (c) the teacher in charge of a pupil referral unit;
- (d) the management committee for a pupil referral unit;
- (e) a person who provides teaching and learning for a child, otherwise than at a maintained school, maintained nursery school or pupil referral unit, by virtue of arrangements made under section 19A of the Education Act 1996 (c. 56)³;
- (f) a local authority in Wales.

The persons/bodies responsible for designing a settings RSE curriculum and set out above must read and consider the guidance when designing the RSE element of a school’s curriculum pursuant to the Act.

¹ In respect of funded non-maintained nurseries the requirement is to adopt a curriculum that meets the requirements set out in the Act. That means the proprietor has a choice as to whether to design a bespoke curriculum or to adopt the curriculum published by the Welsh Ministers pursuant to section 13 of the Act. In all other settings such as maintained schools and maintained nursery schools the head teacher must design a curriculum that meets the requirements set out in the Act.

² A funded non-maintained nursery setting is defined in section 80(1)(a) of the Act as nursery education that is provided:

- (i) by a person other than the governing body of a maintained school or maintained nursery school,
- (ii) under arrangements made between that person and a local authority in Wales, in the exercise of its duty to secure nursery education under section 118 of the School Standards and Framework Act 1998, and
- (iii) in consideration of financial assistance provided by the authority under the arrangements;

The term “nursery education” means full-time or part-time education suitable for children who have not attained compulsory school age.

³ This refers to those children who are not in a school or a PRU. This may be the case where illness prevents a pupil from attending such settings.

Introduction

What is RSE

RSE is a positive and protective part of the Curriculum for Wales. It plays a central role in supporting learners' rights to enjoy fulfilling, healthy and safe relationships throughout their lives.

Central to the Curriculum for Wales is an aspiration for every child and young person to achieve the four purposes of the curriculum. A [rights](#) and [equity](#) based RSE curriculum helps ensure that all learners can develop an understanding of how people's faith, beliefs, human rights and cultures are related to all aspects of RSE and how these rights can contribute to the freedom, dignity, well-being and safety of all people. Therefore, schools and settings should discuss RSE in the context of the Rights protected by the United Nations Convention on the Rights of the Child⁴.

RSE should support learners to develop the knowledge, skills and values to understand how [relationships](#) and [sexuality](#) shape their own lives and the lives of others. Learners should be equipped and empowered to seek support on issues relating to RSE and to advocate for self and others.

RSE will be a mandatory requirement in the Curriculum for Wales for all learners from age 3 to 16 ("the Act"). This means that all learners must receive this education. There is no right to withdraw from RSE in the new curriculum. However, the new curriculum is being phased in, therefore, some pupils may still be withdrawn from RSE pending the new curriculum arrangements being rolled out to their school year.

Developmentally appropriate

The Act requires that the RSE provided must be developmentally appropriate for learners. Therefore, schools and settings must take account of a range of factors such as the learner's age, knowledge and maturity and any additional learning needs. The RSE needs to be developmentally appropriate for each learner.

The age of learners should be one of the criteria by which practitioners decide upon the appropriateness of content; however, there will be other factors they will need to consider when planning provision. Factors such as the physical and mental and emotional development of learners should also be taken into account. This is essential to ensuring learners are kept safe from information for which they are not sufficiently mature to process. This, however, should not be a reason for not providing children and young people with the essential information they need as they develop physically, mentally and emotionally; developmentally appropriate RSE requires the coverage of subjects that are integral to learners' development. For example, issues which may affect younger learners, such as puberty and menstruation, should be engaged with sensitively and before the onset of physiological changes. Schools should also consider how appropriate support is

⁴ See the glossary for more information.

provided through a whole school approach such as, in the case of puberty, ensuring that learners have access to sanitary products.

RSE for learners with special educational needs or additional learning needs

Schools providing education for learners with moderate and severe, profound and multiple learning needs should consider how best to meet the needs of all learners whose understanding of sexual health and well-being issues may not match their development.

All staff, including ancillary staff, physiotherapists, nurses and carers should be aware of the school's approach to RSE when working with learners with additional learning needs.

RSE provision should be a planned and integrated part of the curriculum, coordinated effectively to ensure continuity and progression in learning across the continuum. Special schools should decide the precise content of the RSE programme and the strategies for learning adopted to meet the differing needs of learners. For example, for learners who use alternative methods of communication, such as signing, symbols and/or communication switches and aids, schools will need to ensure that all staff are familiar with key RSE terms in Makaton, Braille and British Sign Language, or whatever alternative methods of communication are being used.

Legal status of this guidance

The RSE guidance is statutory and published under section 71 of the Act and is designed to assist those responsible under the Act for designing RSE as part of the school curriculum. They must consider the guidance when designing the curriculum.

Pluralistic requirement

The law already requires that RSE must be objective, critical, and pluralistic as to its content and manner of teaching⁵. The Act does not change that legal position. By pluralistic we mean that where questions of values are concerned, it must not seek to indoctrinate to a particular view but instead should provide a range of views on a given subject. This means that in practice, all schools and settings must teach RSE in a neutral, factual way. Where questions of values arise, they must present learners with different perspectives on a range of views on issues commonly held within society.

For example, schools may teach about different perspectives within faiths on matters of relationships and sexuality and this can help learners engage and navigate potential tensions. However, this must not be done in a way that seeks to indoctrinate learners in a particular view.

⁵ See the case of *Dojan and Others v. Germany* [2011] Application no. 319/08.

A good understanding of learners' views, emerging values and backgrounds and positive relationships with wider communities help to create a constructive context for exploring aspects and tensions.

Voluntary Aided schools with a religious character are currently required by Schedule 19 to the 1998 Act to teach religious education (RVE in the Curriculum and Assessment (Wales) Act) in accordance with their trust deed or the tenets of their religion. The same is not true in respect of 'sex education' in the 1998 Act – that position is not altered for what is now called RSE in the Curriculum and Assessment (Wales) Act. The requirement to teach pluralistically applies equally to the content and teaching of RSE for such schools.

It is important to note that a voluntary aided school with a religious character, whatever is taught in RSE, can still teach its own denominational syllabus as part of religious education i.e. that which accords with its trust or the tenets of its religion,⁶ but it should provide neutral, pluralistic information on other views⁷.

Equality Act 2010

Schools are required to comply with relevant requirements of the Equality Act 2010.

In particular, schools and other settings should note that compliance with the Public Sector Equality Duty is a legal requirement for local authority maintained schools (including PRUs) in Wales and makes good educational sense to comply with it. The Public Sector Equality Duty helps schools to focus on key issues of concern and how to improve outcomes for all learners. The duty includes identifying where we can take action to advance equality of opportunity, eliminate discrimination and foster good relations, and where possible, mitigate negative impacts which may result from decisions.

In all schools and settings, teaching should reflect the law (including the Equality Act 2010) as it applies to relationships, so that young people clearly understand what the law allows and does not allow, and the wider legal implications of decisions they may make.

Under the provisions of the Equality Act, schools must not unlawfully discriminate against pupils because of their age, sex, race, disability, religion or belief, gender reassignment, pregnancy or maternity, marriage or civil partnership, or sexual orientation (collectively known as the protected characteristics). Schools must also make reasonable adjustments to alleviate disadvantage.

Provisions within the Equality Act 2010 allow schools to take positive action, where it can be shown that it is proportionate, to deal with particular disadvantages affecting one group because of a protected characteristic. This should be taken into consideration in designing and teaching these subjects.

⁶ In such schools the parents can always elect to for their child to receive the agreed syllabus and not the denominational syllabus.

⁷ This is also the case for those voluntary controlled schools with a religious character where parents have elected for their child to receive the denominational syllabus.

Schools should consider the makeup of their own student body, including the gender and age range of their pupils, and consider whether it is appropriate or necessary to put in place additional support for pupils with particular **protected characteristics** (which mean that they are potentially at greater risk). Schools should consider what they can do to foster healthy and respectful peer-to-peer communication and behaviour between boys and girls, and provide an environment, which challenges perceived limits on pupils based on their gender or any other characteristic, including through these subjects and as part of a whole-school approach.

RSE Policy

It is recommended that all PRUs and maintained schools, primary, secondary and special, have an up-to-date written RSE policy that is available for inspection by parents or carers. Governing bodies have a key role, along with head teachers and relevant staff, in determining and monitoring the effectiveness of the school's RSE programme. It is recommended that governing bodies ensure that the written RSE policy is reviewed annually and that engagement with parents / carers is undertaken at appropriate intervals.

As noted above the new curriculum is being phased in. Until the new RSE mandatory element is fully rolled out some school years will continue to be taught the 'sex education' pursuant to section 101 of the Education Act 2002. Similarly section 404 of the Education Act 1996 will continue to apply so that all PRUs and maintained schools, primary, secondary and special, must have an up-to-date written 'sex education policy' that is available for inspection by parents or carers.

The policy should:

- outline the school's vision of RSE within a clear values and rights framework;
- state the aims and expected outcomes of the school's RSE programme clearly;
- describe how the programme is managed and organised, and how it is embedded in the whole-school approach and forms/links with other areas of the school's curriculum;
- outline how the programme is delivered, the teaching approaches and resources used and who is responsible for providing them and evaluating their effectiveness;
- set out the content of the RSE programme for each year group, summarising when key themes should be introduced and how potentially sensitive issues should be dealt with;
- describe how school policies on confidentiality, safeguarding, child protection and the Violence against Women, Domestic Abuse and Sexual Violence (Wales) Act 2015 relate to RSE;
- explain how learners will be given guidance about where they can obtain confidential advice, counselling and where necessary, treatment;
- specify how the views of learners will be sought;

- summarise how health professionals and specialist external agencies are involved and will enhance the RSE programme;
- explain how RSE is monitored and evaluated, specifying the means and timescale for regular review to ensure it is relevant and up to date; and
- the new curriculum does not provide a right to withdraw for parents. However, the new curriculum is being phased in. Therefore, some pupils may still be withdrawn from RSE pending the new curriculum arrangements being rolled out to their school year. We would recommend the policy includes a statement about the parents' or carers' right to withdraw their child from RSE where still appropriate pending the full roll out of the new curriculum.

Principles of delivering effective RSE

Schools and settings' RSE curriculum should support and build on each learner's knowledge, skills and values in appropriate ways throughout their development and create safe and empowering environments which build on learners' experiences both within and beyond the educational setting providing positive alternatives to some learners' experiences. Set out below are the key principles to guide how RSE should be developed and delivered:

- RSE should be part of a **whole-school approach** and effectively integrated and coordinated across the curriculum.
- Effective RSE requires specialist expertise, time and resources. This will ensure a supportive environment is created to ensure learners and practitioners are safe to discuss and learn about issues which may be sensitive or challenging.
- RSE should be interdisciplinary in its approach to content, knowledge and understanding and in the way it is explored. RSE is a broad and complex area that includes biological, social, psychological, spiritual, ethical and cultural dimensions that evolve over the lifespan.
- All practitioners should contribute to the school's RSE priorities and professional learning is a key requirement for delivery of high quality RSE. Schools and settings should enable all practitioners to access learning that can support them to develop confidence and knowledge regarding RSE.
- Building on the mandatory requirements of the code, RSE should be delivered in a way that is **inclusive**. This helps ensure that all learners can see themselves, their families, their communities and each other reflected across the curriculum and can learn to value difference and **diversity** as a source of strength. This contributes to a cohesive, fair and equitable society that equips learners with skills for life. Schools and settings should have clear lines of communication in relation to RSE and should engage with learners, parents, carers and the wider community offering them the opportunity to discuss and engage with decisions about learning and teaching in RSE.

- Provision should draw on specialist services and expertise, and engage with local communities. This should be mindful of the different perspectives and backgrounds within a local community.
- Building on the code, the approach to RSE should be protective and preventative, considering how learners might need to be supported to:
 - understand and cope with change, conflicts and pressure;
 - have the knowledge to recognise discrimination and violence, including Violence against Women and Domestic Abuse and Sexual Violence;
 - seek help and advice where appropriate.
- The teaching of RSE should respond to and be respectful of the lived experiences of learners.
- The approach to RSE should involve recurring themes and topics which reinforce and build on the learners' developing understanding and changing needs and should encourage learners to take increasing responsibility for their own learning.
- Building on the code, in developing their approach, practitioners should recognise, learners' social, physical, emotional and cognitive development and needs, as well as their evolving knowledge and experience.
- Progression in RSE should be a continuous process aiming to improve overall learner well-being and safety and to realise the four purposes. As learners progress, they should build on previous learning: consolidating and strengthening the same dispositions; knowledge and skills and applying them in new, relevant contexts. The approach to RSE should therefore ensure that all learning and educational experiences will be sequenced and reinforced across the continuum.

Section 2: RSE Code

This mandatory code supports schools and settings to design their RSE curriculum setting out the content in three broad strands that can be inter-linked.

This Code is made under section 8 of the Act and contains mandatory requirements. A curriculum does not encompass RSE unless it accords with the provision in the RSE Code. Teaching and learning also does not encompass the mandatory element of RSE unless it accords with the provision in the RSE Code.

Themes and matters to be encompassed by mandatory element of RSE:

- Developing and expressing identity and forming relationships;
- Understanding sexual health and well-being;
- Fostering safety and respect, being valued and supported.

These strands allow practitioners to design and develop a curriculum tailored to their learners, making connections and developing authentic contexts for learning across the curriculum. The content of RSE, set out per strand in table form within this document, reflects a number of themes: relationships, rights and equity; sex, gender and sexuality; bodies and body image; sexual health and well-being; and violence, safety and support.

Across these themes, curriculum content in RSE is to be inclusive and reflect diversity. It must include learning to develop learners' awareness and understanding of different identities, views and values and a diversity of relationships, gender and sexuality, including LGBTQ+ lives.

Designing your RSE curriculum

Strand 1 - Developing and expressing identity and forming relationships

This strand provides authentic contexts for learning that, and experiencing how, people of all ages are both unique individuals and members of families, various groups and communities. Learners should be given the opportunity to understand the different roles that they can play, both with their peers and with the adults in their lives, to develop their self-confidence, to have the confidence to speak up for themselves and to speak out in defence of others. At the appropriate period, their understanding of others and their ability to empathise should be supported to grow.

As learners develop, they can begin to explore how people's identity and individuality can be influenced and shaped by their personal experiences, interactions, and relationships with others. Gradually learners should be supported to understand how aspects of identity and individuality, including LGBTQ+ diversity, sex, gender and sexuality, develop and change over time. Being able to identify and value the things that connect individuals is as important as understanding the things that make us different and unique. Having an awareness of how opinions about others are formed can help to develop a considered view of oneself as well as a celebration of diversity among others.

Content appropriate to learner development

The content set out in the table below demonstrates the building blocks of [progression](#) in RSE which is a continuous process. As learners progress, they should build on previous learning - consolidating and strengthening the same dispositions, knowledge and skills and applying them in new, relevant contexts. This is very different to simply acquiring learning about topics in isolation and then moving on to other content.

The educational provision for RSE refers to both what is taught explicitly and what is embedded throughout the curriculum and the school environment.

The statements set out in the table should be used in conjunction with the descriptions of learning in the Health and Well-being Area of Learning and Experience, which provide more detail on the learning.

Early development (approximately age 3-7)	Developing years (approximately age 8-11)	Adolescence (approximately age 12-16)
The learning environment develops and the teaching focusses on:		
Developing empathy, kindness and compassion through positive, prosocial interactions.	How demonstrating empathy, kindness and compassion are key characteristics of a positive relationship.	Characteristics of equitable, consensual and loving relationships.
An awareness that there are different types of families and relationships.	An understanding of what characterises the nature of different families and range of relationships.	An understanding of the importance of connections with others and how these contribute to shaping our identity.
Everyone is unique.	An understanding of the characteristics and value/benefits/challenges of living in a diverse society.	Valuing safe, healthy and equitable relationships in a range of contexts (including marriage, and all types of civil partnership).
	An awareness of how social and cultural norms, roles and stereotypes shape perceptions around body-image, behaviour and health.	An understanding of how social and cultural norms shape feelings about body image, behaviour and health and strategies to counteract.
		How and why attitudes towards diversity are changing (including gender and sexual diversity).

Strand 2 - Understanding sexual health and well-being

This strand provides authentic contexts for learning about how living things grow, reproduce and have a life cycle. When learners understand this, they progress to looking at the changes that happen to the human body throughout the reproductive cycle and into adulthood. In early development, learners will experience contexts for understanding the importance of maintaining personal health and well-being, including personal hygiene, and how this impacts on self and others, progressing to applying broad principles of health and hygiene across sexual health.

As learners develop, teaching and learning should focus on exploring how physical changes have an impact on well-being and relationships. It should also focus on developing understanding of the possible outcomes of the decisions made relating to sexual health and relationships.

Content appropriate to learner development

The content set out in the table below demonstrates the building blocks of progression in RSE which is a continuous process. As learners progress, they should build on previous learning - consolidating and strengthening the same dispositions, knowledge and skills and applying them in new, relevant contexts. This is very different to simply acquiring learning about topics in isolation and then moving on to other content.

The educational provision for RSE refers to both what is taught explicitly and what is embedded throughout the curriculum and the school environment.

The statements set out in the table should be used in conjunction with the descriptions of learning in the Health and Well-being Area of Learning and Experience, which provide more detail on the learning.

Early development (approximately age 3-7)	Developing years (approximately age 8-11)	Adolescence (approximately age 12-16)
The learning environment develops and the teaching focusses on:		
<p>An awareness of life cycles and that living things change as they grow.</p> <p>The importance of self-care, personal hygiene and infection control.</p>	<p>The knowledge and understanding of how reproductive organs develop in a human body and the processes of reproduction, including what supports menstrual health and well-being.</p>	<p>How to recognise the characteristics and positive aspects of healthy relationships which include mutual respect, consent; and shared outlook.</p>

	A gradual awareness in understanding that there can be both intended and unintended outcomes of developing relationships, including offline and online.	Knowledge and understanding that there can be both intended and unintended outcomes of having sexual experiences including offline and online.
The use of accurate terminology for all body parts.	The knowledge and understanding of how puberty triggers significant physical, emotional, social, and cognitive changes for everyone.	The knowledge and understanding of how hormones continue to affect emotional and physical health throughout adulthood.
	The skills needed to manage self-care, personal hygiene and the importance of menstrual well-being and reproductive health for everyone.	The knowledge and understanding - of the causes, symptoms and impact of conditions and illnesses connected to sexual and reproductive health such as fertility, sexually transmitted infections and linked to menstrual health and well-being.
	The ability to understand that there are many reliable sources of information and support.	The ability to identify reliable sources of information and how to seek support and facilitate self-care.

Strand 3 - Fostering safety and respect, being valued and supported.

This strand provides authentic contexts for learning and experiencing that everyone needs to be cared for to grow and thrive. All learners have a right to be safe and respected within an environment, which provides for that. Learners develop understanding of the impact of different types of behaviour on others – both what you say and what you do - and the importance of self-regulation to ensure all learners’ rights are respected. Learners should be taught that their right to be free from all forms of discrimination, violence, abuse and neglect is enabled by trusted adults who support their safety, as well as through legal protections that exist for all including consideration of the Violence against Women, Domestic Abuse and Sexual Violence (Wales) Act 2015. Learners will increasingly understand the concept of consent, and

be confident to draw upon available support if they are concerned about their safety. Learners will also develop the ability to behave in a respectful and supportive way.

Content appropriate to learner development

The content set out in the table below demonstrates the building blocks of progression in RSE which is a continuous process. As learners progress, they should build on previous learning - consolidating and strengthening the same dispositions, knowledge and skills and applying them in new, relevant contexts. This is very different to simply acquiring learning about topics in isolation and then moving on to other content.

The educational provision for RSE refers to both what is taught explicitly and what is embedded throughout the curriculum and the school environment.

The statements set out in the table should be used in conjunction with the descriptions of learning in the Health and Well-being Area of Learning and Experience, which provide more detail on the learning.

Early development (approximately age 3-7)	Developing years (approximately age 8-11)	Adolescence (approximately age 12-16)
The learning environment develops and the teaching focusses on:		
An ability to interact with others in a way that is fair and respectful to all.	An understanding of the importance of equity and respect in all interpersonal behaviours including online and to recognise when to challenge and seek support.	A sense of responsibility to others including how we respond to behaviours which are discriminatory, disrespectful and harmful including online.
The benefits of asking for help and who to ask.	How to seek support for oneself and offer support to others.	The ability to identify reliable and evidence based sources of information, including online, and to learn about oneself, feelings, bodies and relationships with others.
An awareness of the right to privacy, bodily autonomy and an ability to recognise what is healthy/unhealthy, safe/unsafe and how to seek help.	An understanding of the right to privacy, bodily autonomy and the importance of consent and keeping safe, including online.	An understanding of the nature of consent in sexual relationships within different contexts, including online.

An awareness that there are laws in place to protect us from discrimination, violence, abuse and neglect.	An understanding of laws that are in place to protect us from all forms of discrimination, violence, abuse and neglect.
---	---

Making connections within and across Areas of Learning and Experience (Areas)

Practitioners should ensure that they provide opportunities to develop learning in RSE across the curriculum, including all Areas of Learning and Experience (Areas).

The Health and Well-being Area statements of What Matters provide detail on knowledge, skills and understanding related to RSE and the descriptions of learning set out the progression within each statement. Practitioners should draw upon this when planning and developing RSE provision.

Statements of What Matters in the Health and Well-being area

- Developing physical health and well-being has lifelong benefits
- How we process and respond to our experiences affects our mental health and emotional well-being
- Our decision making impacts on the quality of our lives and the lives of others
- How we engage with social influences shapes who we are and affects our health and well-being
- Healthy relationships are fundamental to our well-being

Practitioners should also look for opportunities to develop knowledge, skills and understanding in all the other Areas. For example, there is a clear inter-dependency with the biological and technological aspects of the Science and Technology Area and the complex nature of human societies within the Humanities Area.

Annex

Glossary

Awareness, knowledge and understanding	<p>(Ymwybyddiaeth, gwybodaeth a dealltwriaeth) In early development, learners experience holistic approaches to exploring relationships and are supported in shaping an understanding of themselves in the world. Learners have more awareness as they progress in their learning with concepts being introduced gradually according to learner development. As they move through the continuum, learners gain increased knowledge and understanding, and often experience of, the different themes that are part of RSE curriculum content.</p>
Consent	<p>(Cydsyniad) Consent is when one person agrees for another person to do something that affects them. It is important for people to ask for consent before they do something that affects another person. It is also important for a person's decision to be respected – if they say 'no' to something, then the other person should not go ahead with their action.</p> <p>In early development, learners start to understand consent by treating each other with kindness, consideration and respect. They learn about personal space and boundaries in negotiations about space, toys, books etc and showing respect for and understanding the difference between appropriate and inappropriate or unsafe physical, and other, contact. These are precursors of teaching about consent which takes place at secondary.</p> <p>In a healthy relationship, the person asking will usually respect the decision whether 'yes' or 'no' is the reply. They may question the decision but they should still respect the personal choice made. In an unhealthy relationship, the person asking may not respect the decision. They may try to persuade individuals to change their mind, using pressure to do what they want, or ignore the decision.</p> <p>Consent online means that someone has given permission for something to happen or has agreed others can do something with the data they have shared. For example, learners may be asked if a photo can be taken of them, this is asking for consent. Learners need to understand the implications of agreeing or not agreeing to such questions. Online, learners are not only navigating their relationships but also the different apps and services they use.</p>
Relationships	<p>(Cydbberthnasau) These can be interpersonal and intrapersonal. Interpersonal relationships refers to the</p>

	connections and interactions between two or more people. Intrapersonal relationships refers to the relationship that one has with oneself. Both types are inextricably linked, shifting and changing over time. They can be familial, spiritual, romantic, platonic and sexual.
Sexuality	(Rhywioldeb) A central aspect of being human and encompasses sexual orientation, gender identities and roles, sex, reproduction and intimacy. Sexuality is experienced and expressed through thoughts, beliefs, behaviours and relationships.
Whole School Approach	<p>(Dull Ysgol Gyfan) A “whole school approach” is the effective linking of all elements of an education setting’s curriculum, policy, staff and community. It encourages the communication and reinforcement of a consistent positive ethos and provides holistic high quality support for learners. This should also include how RSE makes up a part of a whole school approach to physical, mental and emotional health and well-being. For example, a school may want to consider how a supportive school environment can give opportunities to reinforce messages around inclusive relationships or encourage learners to seek help and support.</p> <p>The framework for embedding a whole school approach to emotional and mental well-being can be found here:</p> <p>https://gov.wales/sites/default/files/publications/2021-03/framework-on-embedding-a-whole-school-approach-to-emotional-and-mental-well-being.pdf</p>
Inclusive	<p>(Cynhwysol) Inclusive education is the process of strengthening the capacity of the education system to reach out to all learners.</p> <p>Inclusive RSE recognises the importance of diversity and difference across a range of identities related to relationships, sex, gender, sexuality and that this diversity is a source of strength and is foundational to a cohesive, fair and equitable society.</p>
LGBTQ+	(LHDTC+) LGBTQ+ Refers to lesbian, gay, bisexual/bi, transgender/trans, queer or questioning. The + refers to other letters that can be added to include other groups and identities.
Equity	(Tegwch) Fair and impartial treatment, including equal treatment or differential treatment to redress imbalances in rights, benefits, obligations and opportunities.

Gender	(Rhywedd) Often used to refer to whether someone identifies as female, male or non-binary. Gender often refers to the socially and culturally perceived norms and differences between men, women and non-binary people. People often find an important sense of identity in these but they can also perpetuate and enforce inequalities and harms through stereotypes.
Gender-based violence (GBV)	(Trais ar sail rhywedd) (a) violence, threats of violence or harassment arising directly or indirectly from values, beliefs or customs relating to gender or sexual orientation; (b) female genital mutilation; (c) forcing a person (whether by physical force or coercion by threats or other psychological means) to enter into a religious or civil ceremony of marriage (whether or not legally binding); 48458 Welsh Act Violence against Women.indd (legislation.gov.uk)
Diversity	(Amrywiaeth) An understanding that each individual is unique, and recognising our individual differences. These can relate to race, religious beliefs, ethnicity, gender, sexual orientation, socio-economic status, age, or physical abilities.
Protected characteristics	(Nodeddion Gwarchoddedig) The Equality Act 2010 sets out the following protected characteristics: age, disability, gender reassignment, race, religion or belief, sex, sexual orientation, marriage and civil partnership and pregnancy and maternity.
Sex	(Rhyw) Assigned to a person on the basis of primary sex characteristics (genitalia) and reproductive functions. Some people's gender identity does not match up with the sex they were assigned at birth. Sometimes the terms 'sex' and 'gender' are used interchangeably to refer to whether someone is female, male or non-binary.
Violence against Women Domestic Abuse and Sexual Violence (VAWDASV)	(Trais yn erbyn menywod, cam-drin domestig a thrais rhywiol) RSE, while fostering positive attitudes and behaviours, may also give learners space to explore the features of unhealthy relationships. Violence against women, domestic abuse and sexual violence touches many lives. This has particularly serious implications for children and young people, as victims themselves, in households where domestic abuse plays a part. It can impact on their safety, mental and physical health and general well-being. It affects family and peer relationships, and potential to enjoy healthy, happy, respectful relationships in the future; and it can impact on current and future educational attainment.

There will be children, young people and staff within your school who are currently experiencing, or at risk of using, abusive behaviour against women, domestic abuse or sexual violence, or have done so in the past. Schools and settings should be responsible for making sure their learners and staff are safe and healthy.

The Violence against Women, Domestic Abuse and Sexual Violence (Wales) Act 2015 presents an opportunity to lead the way on prevention work here in Wales. Educational settings provide an environment where positive attitudes towards gender equality and healthy, respectful relationships can be fostered through a rights-based approach.

Adopting a whole-school approach that includes preventative education within, and which also involves the wider community is vital.

The Welsh Government's Whole Education Approach to Violence against Woman, Domestic Abuse and Sexual Violence in Wales: Good Practice Guide was developed in conjunction with Welsh Women's Aid. It is intended to be a practical and useful toolkit for embedding principles of a whole education approach to address violence against women, domestic abuse and sexual violence. It recognises the importance of education settings being environments where positive attitudes towards gender equality and healthy, respectful relationships can be fostered.

<https://gov.wales/violence-against-women-domestic-abuse-and-sexual-violence-vawdasv-educational-toolkit>

The Welsh Government has also published practical guidance for school governors on the need to develop a policy on violence against women, domestic abuse and sexual violence; how to recognise indicators of abuse and where to get support for themselves, their colleagues or their learners.

<https://gov.wales/violence-against-women-domestic-abuse-and-sexual-violence-guidance-governors-0>

Agenda

Panel Ymgynghorol Cenedlaethol ar Addysg Grefyddol (Cymru) National Advisory Panel for Religious Education (Wales)

LLEOLIAD/LOCATION (Platform digidol/ Digital platform) Zoom (Hosting LA for WASACRE - Powys)	LLEOLIAD/VENUE N/A	GWEFAN/WEBSITE N/A	EIN CYSWLLT/OUR CONTACT: Libby.jones@wrexham.gov.uk libbyj41@hwbcymru.net Tel: 07795 097294	
DYDDIAD/DATE AMSER/TIME	15 June 2021 1pm – 3.30pm			
PRESENNOL/PRESENT				
YMDDIHEURIADAU/APOLOGIES				
ROTA COFNODION/MINUTES ROTA	Spring 2018 Rachel Samuel Summer 2018 Paula Webber Autumn 2018 Rachel Samuel	Spring 2019 Maggie Turford Summer 2019 Libby Jones Autumn 2019 Phil Lord	Spring 2020 Summer 2020 Autumn 2020 – Libby Jones	Spring 2021 – Libby Jones Summer 2021 – Volunteer required

Page 55

EITEMAU AGENDA/AGENDA ITEMS	NODIADAU/NOTES	GWEITHREDU/ACTION	PWY?/ PRYD?/WHO?/WHEN?
1. sylfaen gyffwrdd a chroeso/ <i>Touch base and Welcome</i>			
2. Llywodraeth Cymru Dogfen Ymgynghori - Cwricwlwm i Gymru: Crefydd, gwerthoedd a/ <i>Welsh Government Consultation Document - Curriculum for Wales Religion, Values and Ethics (RVE) guidance</i>	https://gov.wales/sites/default/files/consultations/2021-05/consultation-document-curriculum-for-wales-religion-values-and-ethics-guidance.pdf		

Agenda Item 7

3. Dysgu Proffesiynol ar gyfer CGM?/ <i>Professional Learning for RVE</i>			
4. Cyflwyniadau PYCAG/Cymdeithas CYSAGau Cymru/ <i>NAPfRE/WASACRE presentations</i>	<p>Summer 2021:</p> <ul style="list-style-type: none"> • Welsh Government Consultation on the Curriculum for Wales Guidance on RVE <p>Autumn 2021:</p> <ul style="list-style-type: none"> • <p>Spring 2022</p> <ul style="list-style-type: none"> • 		
5. Diweddariadau/ <i>Updates</i> <ul style="list-style-type: none"> • <i>Local authorities</i> • <i>AREIAC</i>: Paula Webber • <i>Catholic Education Service (CES)</i>: Angela Keller • <i>Church in Wales (CinW)</i>: Liz Thomas • <i>Estyn</i>: Gwawr Meirion • <i>Further Ed</i>: Vacant • <i>Higher Education (Primary)</i>: Sue Pellew James • <i>Higher Education (Secondary)</i>: Rachel Bendall • <i>Interfaith Council</i>: Vacant • <i>REMW</i>: Paul Morgan • <i>St Giles Centre</i>: Libby Jones • <i>St Mary's Centre</i>: Tania ap Sion • <i>WJEC</i>: Lynda Maddock 	Please keep this brief and avoid repetition of matters already discussed in previous agenda items.		
6. Cofnodion cyfarfod Gwanwyn 2019/ <i>Notes of Autumn 2020 meeting</i>	Matters arising		
7. Penodi Cadeirydd ac Is-gadeirydd/ <i>Appointment of Chair and Vice Chair</i>	Paula Webber will take the position of Chair. Volunteers for Vice Chair required		
8. U.F.A/ <i>A.O.B</i>	To be agreed with the Chair		

This page is intentionally left blank



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

Yn bresennol

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

1. Cofnodion a chroeso

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

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

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

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

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

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

2. Myfyrdod tawel

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

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

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

3. Ymddiheuriadau

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

4. Cofnodion y cyfarfod a gynhaliwyd ar 7 Hydref 2020

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

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

5. Materion yn codi o gofnodion cyfarfod diwethaf CCYSAGauC

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Codwyd cwestiynau a chawsant eu hateb gan wahanol aelodau.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. Materion llywodraeth Cymru:

Cyfarfodydd (Rachel Samuel)

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

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

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

Fframwaith AG (Libby Jones)

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

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

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

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

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

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

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

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

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

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

Dysgu Proffesiynol (Libby Jones)

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

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

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

Rhannwyd cyflwyniad PowerPoint i amlinellu cynnwys y model.

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

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

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

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

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

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

Nodwyd y canlynol:

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

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

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

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

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

(ii) argyhoeddiadau athronyddol anghrefyddol.

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

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

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

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

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

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

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

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

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

10. Diweddariadau:

Y Cyngor Addysg Grefyddol (Dave Francis)

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

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

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

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

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

Bydd 3 sedd i'w hethol ar y bwrdd.

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

AREIAC (Gill Vaisey)

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

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

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

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

EFTRE (Gill Vaisey)

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

MAGC (Paul Morgan)

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

Rhwydwaith Rhyng-ffydd (Libby Jones)

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

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

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

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

Diweddariad PYCAG (Libby Jones)

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

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

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

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

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

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

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

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

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

11. Gohebiaeth (Alice Parry)

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

Roedd gohebiaeth wedi'i derbyn fel a ganlyn.

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

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

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

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

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

Dim

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

16 Mehefin 2021 – i'w letya gan Powys

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

Daeth y cyfarfod i ben am 13.05.



**Wales Association of SACREs meeting,
Virtual via Microsoft Teams
Tuesday, 23rd March, 2021
10.15a.m. – 1.00p.m.**

Attendance

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

Minutes of the meeting

1. Introduction and welcome

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

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

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

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

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

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

2. Quiet reflection

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

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

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

3. Apologies

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

4. Minutes of meeting held on 7th October 2020

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

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

5. Matters arising from minutes of the last WASACRE meeting

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

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

6. Qualifications Wales Consultation (Alice Parry)

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

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

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

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

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

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

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

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

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

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

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

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

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

Questions were raised and responses given by various members.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. Welsh government matters:

Meetings (Rachel Samuel)

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

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

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

RE Framework (Libby Jones)

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

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

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

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

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

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

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

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

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

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

Professional Learning (Libby Jones)

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

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

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

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

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

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

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

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

9. NAPfRE Presentation - Curriculum Bill (Paula Webber)

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

It was noted that:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10. Up-dates:

REC (Dave Francis)

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

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

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

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

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

There will be 3 places for election on the board.

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

AREIAC (Gill Vaisey)

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

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

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

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

EFTRE (Gill Vaisey)

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

REMW (Paul Morgan)

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

IFN (Libby Jones)

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

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

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

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

NAPfRE Update (Libby Jones)

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

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

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

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

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

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

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

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

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

11. Correspondence (Alice Parry)

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

Correspondence had been received as follows.

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

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

The Baha'i faith offering New Year greetings for 20th March 2021.

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

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

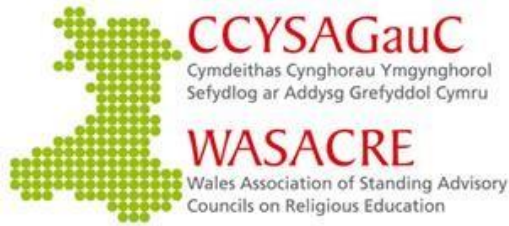
None

13. Date for next meeting: Summer 2021 TBC

June 16th 2021 – to be hosted by Powys

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

The meeting ended at 13.05.



Cyfarfod CCYSAGauC Cyfarfod rhithiol Powys Dydd Mercher, 16 Mehefin, 2021 (10.15 – 12.15yp). Bydd y cyfarfod yn agor am 10.00 i sicrhau mynediad i ddechrau'r cyfarfod yn syth am 10.15yb.

Bilingual Agenda (Please scroll down for English version)

1. Cyflwyniad a chroeso
2. Myfyrdod tawel
3. Ymddiheuriadau
4. Cofnodion y cyfarfod diwethaf rhithiol trwy Microsoft Teams 23 Mawrth 2021
5. Materion sy'n codi o'r cyfarfod
6. Cyflwyniad PYCAG – Ymgynghoriad Llywodraeth Cymru ar ganllaw Crefydd, Gwerthoedd a Moeseg. <https://gov.wales/sites/default/files/consultations/2021-05/consultation-document-curriculum-for-wales-religion-values-and-ethics-guidance.pdf>
7. Diweddariad Llywodraeth Cymru: Datblygiad Proffesiynol.
8. Adroddiad o'r pwyllgor gwaith cynhaliwyd ar 12 Mai 2021
9. Diweddariad:
 - CAG
 - ARIAC
 - EFTRE
 - MAGC
 - RRF
 - NAPfRE
10. Gohebiaeth
11. Unrhyw Faterion Arall (wedi ei gytuno a'r cadeirydd cyn y cyfarfod).
12. Dyddiad cyfarfod nesaf: Hydref 2021 (i'w gadarnhau)



Wales Association of SACREs Powys virtual meeting, Wednesday 16th June 2021 (10.15am – 12.15pm). The meeting will open from 10.00am to ensure access (you can bring your own refreshments). The meeting will start promptly at 10.15am.

Agenda

1. Introduction and Welcome
2. Quiet Reflection
3. Apologies
4. Minutes of the last meeting Microsoft Teams 23 March 2021
5. Matters arising from the Minutes of the last meeting
6. NAPfRE presentation - Welsh Government consultation on the Religion, Values and Ethics guidance <https://gov.wales/sites/default/files/consultations/2021-05/consultation-document-curriculum-for-wales-religion-values-and-ethics-guidance.pdf>
7. Welsh Government Update – Professional Learning
8. Report from the Executive Committee held on 12 May 2021
9. Up-dates:
 - REC
 - ARIAC
 - EFTRE
 - REMW
 - IFN
 - NAPfRE
10. Correspondence
11. Any other business (to be agreed in advance of the meeting with the Chair)
12. Date for next meeting: October 2021 TBC