



Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Yr Athrofa
Centre for Education
Addysg i Gymru | Education for Wales

Trawsnewid Addysg,
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Transforming Education,
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Dyniaethau 3 – Humanities 3



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Presenoldeb TAR

PGCE Attendance





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Nodau'r Sesiwn

- I archwilio addysgu a dysgu **Crefydd, Gwerthoedd a Moeseg (CGM)** o fewn MDaPh Y Dyniaethau
- I archwilio'r cyfleoedd o hyrwyddo **'Cynefin'** o fewn y Dyniaethau

Session Aims

- To explore teaching and learning **Religion, Values and Ethics (RVE)** in the Humanities AoLE
- To explore opportunities of promoting **'Cynefin'** within the Humanities



MDaPh DYNIAETHAU = Yr Hyn Sy'n Bwysig

- Mae **ymholi, archwilio ac ymchwilio** yn ysbrydoli chwilfrydedd am y byd, ei orffennol, ei bresennol a'i ddyfodol.
- Mae **digwyddiadau a phrofiadau dynol** yn gymhleth a chânt eu hamgylfred, eu dehongli a'u cynrychioli mewn gwahanol ffyrdd.
- Mae **ein byd naturiol yn amrywiol a deinamig**, wedi'i ddylanwadu gan brosesau a gweithredoedd dynol.
- Mae **cymdeithasau dynol yn gymhleth ac yn amrywiol**, ac maen nhw'n cael eu llywio gan **weithredoedd a chredoau pobl**.
- Mae **dinasyddion gwybodus**, hunanymwybodol yn mynd i'r afael â'r heriau a'r cyfleoedd sy'n wynebu dynoliaeth, **ac yn gallu cymryd camau ystyrlon ac egwyddorol**.



HUMANITIES AoLE-‘What Matters’

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



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Cwricwlwm i Gymru... <https://hwb.gov.wales/cwricwlwm-i-gymru/y-dyniaethau/cynllunio-eich-cwricwlwm/#religion,-values-and-ethics-guidance>

- O fewn Cwricwlwm i Gymru, mae Crefydd, Gwerthoedd a Moeseg yn **wrthrychol**, yn **feirniadol** ac yn **blwraliaethol**, o ran cynnwys ac addysgeg; **nid oes a wnelo'r pwnc â gwneud dysgwyr yn 'grefyddol' neu'n 'anghrefyddol'**. Daw'r ymadrodd 'gwrthrychol, beirniadol a phlwraliaethol' o gyfraith achosion y Confensiwn Ewropeaidd ar Hawliau Dynol. Mae **Deddf Cwricwlwm ac Asesu (Cymru) 2021** yn sicrhau ei bod yn **rhaid i bob dysgwr** gael cynnig cyfleoedd drwy Grefydd, Gwerthoedd a Moeseg i ymwneud â **gwahanol grefyddau a safbwyntiau athronyddol anghrefyddol yn eu hardal leol ac yng Nghymru**, yn ogystal â'r **byd ehangach**.*



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Curriculum for Wales <https://hwb.gov.wales/curriculum-for-wales/humanities/designing-your-curriculum/#religion,-values-and-ethics-guidance>

- *In the Curriculum for Wales RVE is **objective, critical and pluralistic**, both in content and pedagogy; **it is not about making learners ‘religious or ‘non-religious’**. The expression ‘objective, critical and pluralistic’ comes from European Convention on Human Rights case law. The Curriculum and Assessment (Wales) Act 2021 ensures that **all learners** must be offered opportunities through RVE to **engage with different religions and non-religious** philosophical convictions in their **own locality** and in **Wales**, as well as in the **wider world**.*

Crefydd, Gwerthoedd a Moeseg

Beth sydd wedi newid?

Mae Crefydd, Gwerthoedd a Moeseg bellach yn rhan o'r Cwricwlwm i Gymru

Mae Crefydd, Gwerthoedd a Moeseg yn rhan o Faes Dysgu a Phrofiad y Dyniaethau ac mae'n ymgorffori ystod o ddulliau disgyblu y gall dysgwyr eu defnyddio i ymgysylltu'n feirniadol ag ystod eang o gysyniadau crefyddol ac anghrefyddol. Er enghraifft, gall dulliau disgyblu sy'n berthnasol i Grefydd, Gwerthoedd a Moeseg gynnwys astudiaethau crefyddol, athroniaeth, diwinyddiaeth, cymdeithaseg, seicoleg ac anthropoleg.

Pwysigrwydd Cysyniadau

Mae cysyniadau'n bwysig yn nhermau Crefydd, Gwerthoedd a Moeseg oherwydd eu bod yn syniadau canolog sy'n helpu dysgwyr i wneud synnwyr o brofiad dynol, y byd naturiol a'u lle eu hunain ynddo, a'i ddehongli.

Crefydd, Gwerthoedd a Moeseg - 3 i 16

Mae Crefydd, Gwerthoedd a Moeseg yn 'orfodol' i bob dysgwr 3 i 16 oed. Dylid dal i ddarparu Crefydd, Gwerthoedd a Moeseg phlwraliaethol i blant 3 i 5 oed.

Ysgolion sefydledig a rhai sy'n cael eu rheoli'n wirfoddol sydd â chymeriad crefyddol

Dylai ysgolion sicrhau bod yr addysgu a'r dysgu sy'n cael eu cynllunio yn ystyried y maes llafur cytûn. Fodd bynnag, mae eithriad, gall rhieni dysgwyr ofyn i'w plentyn gael y ddarpariaeth ychwanegol yn lle hynny sy'n cyd-fynd â gweithred ymddiriedolaeth yr ysgol, neu ddaliadau ei chrefydd neu enwad. Os gwneir cais o'r math hwn, rhaid cydymffurfio ag ef.

Enw'r Pwnc

Gelwir 'Addysg Grefyddol' yn awr yn:

'Crefydd, Gwerthoedd a Moeseg'

'Yr hawl i dynnu yn ôl'

"Nid oes hawl gan riant i wneud cais i dynnu plentyn yn ôl o Grefydd, Gwerthoedd a Moeseg yn y Cwricwlwm i Gymru" Deddf y Cwricwlwm i Gymru

Mae'r amserlen ar gyfer cael gwared ar yr hawl i dynnu'n ôl o wersi Crefydd, Gwerthoedd a Moeseg fel a ganlyn:

Disgyblion oedran cynradd – Medi 2022

Disgyblion Bl.7 – Medi 2022 NEU 2023

Disgyblion Bl.8 – Medi 2023

Disgyblion Bl.9 – Medi 2024

Disgyblion Bl.10 – Medi 2025

Disgyblion Bl.11 – Medi 2026

Bydd Crefydd, Gwerthoedd a Moeseg yn cael ei gyflwyno mewn modd 'gwrthrychol, beirniadol a phlwraliaethol' ac felly nid oes hawl i dynnu'n ôl fel gyda phob pwnc arall yn y cwricwlwm.

Crefydd, Gwerthoedd a Moeseg 'Gwrthrychol, Beirniadol a Phlwraliaethol'

Rhaid i Grefydd, Gwerthoedd a Moeseg fod yn 'wrthrychol, beirniadol a phlwraliaethol' bob amser, o ran cynnwys, addysgeg a chyflwyniad, ar draws pob ysgol a lleoliad yng Nghymru. Mae hyn bellach yn bwysicach oherwydd y newidiadau yn yr hawl i dynnu deddfwriaeth yn ôl. Rhaid cynnig cyfleoedd trwy Grefydd, Gwerthoedd a Moeseg i bob dysgwr ymgysylltu â gwahanol argyhoeddiadau athronyddol crefyddol ac anghrefyddol yn eu hardal eu hunain ac yng Nghymru, yn ogystal ag yn y byd ehangach. Mae'n ofynnol i ymarferwyr gynllunio ac addysgu Crefydd, Gwerthoedd a Moeseg tra'n cynnal didueddrwydd athrawon a chydabod y materion a allai godi wrth drafod neu astudio pynciau sensitif.

'Argyhoeddiadau athronyddol crefyddol' ac 'anghrefyddol'

Crefydd, Gwerthoedd a Moeseg yn y Cwricwlwm i Gymru:

- rhaid adlewyrchu'r ffaith mai traddodiadau Cristnogol yw'r traddodiadau crefyddol yng Nghymru yn bennaf, gan ystyried ar yr un pryd ddysgeidiaeth ac arferion y prif grefyddau eraill a gynrychiolir yng Nghymru; a
- rhaid hefyd adlewyrchu'r ffaith bod gan bobl yng Nghymru amrywiaeth o argyhoeddiadau athronyddol anghrefyddol e.e. seciwlaeriaeth, anffyddiaeth neu Ddyneiddiaeth

Maes Llafur Cytûn

Bydd angen i'r rhai sy'n gyfrifol am ddylunio Crefydd, Gwerthoedd a Moeseg a'i gyflwyno 'ystyried' eu maes llafur cytûn lleol. Mae 'ystyried' yn golygu bod yn rhaid i ysgolion ddilyn y maes llafur cytûn oni bai bod rhesymau da neu eithriadol dros beidio â gwneud hynny.

'Ôl-16'

Nid yw hon yn ddarpariaeth orfodol bellach. Bydd dysgwyr dros 16 oed nawr yn gallu 'optio i mewn' i Grefydd, Gwerthoedd a Moeseg, lle roedd gofyniad yn flaenorol i bob dysgwr yn y chweched dosbarth astudio addysg grefyddol. Os yw dysgwr yn dewis optio i mewn i Grefydd, Gwerthoedd a Moeseg, yna mae'n rhaid i'r ysgol ddarparu Crefydd, Gwerthoedd a Moeseg sy'n 'wrthrychol, beirniadol a phlwraliaethol'.

Ysgolion gwirfoddol a gynorthwyr sydd â chymeriad crefyddol

Mae'r Ddeddf yn ei gwneud yn ofynnol i'r addysgu a'r dysgu a sicrhau ar gyfer dysgwyr fod o natur y mae'r ddarpariaeth ar eu cyfer yn cyd-fynd â gweithred ymddiriedolaeth yr ysgol neu ei chrefydd neu enwad. Er bod eithriad i hyn sy'n galluogi rhieni dysgwyr i ofyn i'w plentyn gael y ddarpariaeth ychwanegol a ddyluniwyd gan ystyried y maes llafur cytûn yn lle hynny. Os gwneir cais o'r math hwn, rhaid cydymffurfio ag ef.

Crefydd, Gwerthoedd a Moeseg

Beth sydd HEB Newid?

'Crefydd'

Mae crefydd a chredoau, arferion a thraddodiadau crefyddol yn dal i fod wrth galon y cwricwlwm Crefydd, Gwerthoedd a Moeseg.

Mae Crefydd, Gwerthoedd a Moeseg yn dal i fynnu bod yn rhaid i'r pwnc: 'adlewyrchu'r ffaith mai traddodiadau Cristnogol yw'r traddodiadau crefyddol yng Nghymru yn bennaf, gan ystyried ar yr un pryd ddysgeidiaeth ac arferion y prif grefyddau eraill a gynrychiolir yng Nghymru'.

'Ysbrydolrwydd'

Mae datblygiad ysbrydol yn parhau i fod yn gyfrifoldeb ysgol gyfan. Mae ysbrydolrwydd yn ymwneud â gallu naturiol ein dysgwyr i chwilio am, mynegi a deall yr hyn sy'n bwysig mewn bywyd, ac i gwestiynu pwy yw bodau dynol a pham mae bodau dynol yma. Gall datblygiad ysbrydol gynnwys crefydd neu beidio. Trwy brofi a myfyrio ar eu perthnasoedd, gall datblygiad ysbrydol fod yn amlwg yn y canlynol: hunanymwybyddiaeth mewn perthynas ag eraill; cysylltiadau â'r byd ehangach a'r byd naturiol (ac, i rai pobl, â phŵer uwch neu realiti eithaf); creadigrwydd a mynd y tu hwnt i fywyd bob dydd; archwilio cwestiynau eithaf ac ystyried ystyr a phwrpas. Mae angen i bob rhanddeiliad fod yn ymwybodol bod ysbrydolrwydd yn parhau i fod yn gyfrifoldeb ysgol gyfan, fel y nodir yn y Cwricwlwm i Gymru. Ni ddylid ei adael i'r cwricwlwm Crefydd, Gwerthoedd a Moeseg yn unig.

Crefydd, Gwerthoedd a Moeseg a phynciau eraill

Mae perthnasoedd cryf yn parhau rhwng Crefydd, Gwerthoedd a Moeseg a disgyblaethau eraill yn y Dyniaethau yn ogystal â meysydd eraill.

'Yr Hawl i Dynnu'n Ôl' o Addoli ar y Cyd

Bydd yr hawl i dynnu'n ôl yn parhau mewn ysgolion a lleoliadau ar gyfer 'Addoli ar y Cyd'.

Mae hyn yn parhau i fod ar wahân i bwnc academaidd Crefydd, Gwerthoedd a Moeseg.

Crefydd, Gwerthoedd a Moeseg 'Gwrthrychol, Beirniadol a Phlwraliaethol'

Bydd ymarferwyr yn parhau i gyflwyno Crefydd, Gwerthoedd a Moeseg mewn ffordd sensitif, ddiduedd er mwyn galluogi dysgwyr i ymholi, ymchwilio, ystyried a myfyrio ar eu safbwyntiau eu hunain o'u cymharu â barn pobl eraill. Bydd ethos y pwnc ac addysgeg yn parhau. Mae'r pwyslais a'r geiriad newydd hwn o 'wrthrychol, beirniadol a phlwraliaethol' yn mynnu bod yn rhaid i bob dysgwr, ym mhob ysgol ledled Cymru, gael cynnig cyfleoedd trwy Grefydd, Gwerthoedd a Moeseg i ymgysylltu â gwahanol argyhoeddiadau athronyddol crefyddol ac anghrefyddol yn eu hardal eu hunain ac yng Nghymru, yn ogystal ag yn y byd ehangach. Bydd ymarferwyr yn parhau i gynllunio ac addysgu Crefydd, Gwerthoedd a Moeseg tra'n cynnal didueddrwydd athrawon a chydabod y materion a allai godi wrth drafod neu astudio pynciau sensitif.

'Moeseg' ac 'Athroniaeth'

Mae Crefydd, Gwerthoedd a Moeseg yn dal i alluogi dysgwyr i ystyried ac ymgysylltu â safbwyntiau a dulliau moesegol ac athronyddol, o safbwyntiau crefyddol ac anghrefyddol.

Maes Llafur Cytûn

Bydd angen i'r rhai sy'n gyfrifol am ddylunio Crefydd, Gwerthoedd a Moeseg a'i gyflwyno ystyried a bod yn ymwybodol o'u maes llafur cytûn lleol.

Darpariaeth Cwricwlwm Addas ar gyfer Crefydd, Gwerthoedd a Moeseg

Wrth gynllunio a threfnu'r cwricwlwm cyfan, rhaid rhoi sylw priodol i Grefydd, Gwerthoedd a Moeseg, er mwyn cyflawni'r gofynion cyfreithiol 'gorfodol' ar gyfer darparu Crefydd, Gwerthoedd a Moeseg i bob dysgwr 3 i 16 oed. Nid yw darpariaeth y cwricwlwm ar gyfer Crefydd, Gwerthoedd a Moeseg yn cynnwys yr amser a'r ddarpariaeth a roddir i Addoli ar y Cyd, maent yn wahanol ac ar wahân. Pan na fydd dysgwyr yn 'dewis' astudio Crefydd, Gwerthoedd a Moeseg 14-16 oed, ar gyfer cymhwyster allanol, bydd yn dal yn ofynnol i ddysgwyr gael darpariaeth Crefydd, Gwerthoedd a Moeseg addas a phriodol, fel y gofyniad gorfodol. Rhaid i ysgolion a lleoliadau sicrhau bod digon o amser yn cael ei neilltuo i sicrhau bod dysgwyr yn cael profiad ystyrlon, heriol a deniadol wrth astudio Crefydd, Gwerthoedd a Moeseg.

Cefnogaeth i Grefydd, Gwerthoedd a Moeseg gan yr Awdurdod Lleol

Bydd y Cyngor Ymgynghorol Sefydlog ar gyfer Crefydd, Gwerthoedd a Moeseg yn parhau i reoleiddio, cefnogi a monitro darpariaeth Crefydd, Gwerthoedd a Moeseg yn ei hardal. Mae'n parhau i fod yn gyfrifol am y Maes Llafur Cytûn y penderfynir arno'n lleol, y mae'n rhaid i ysgolion roi 'ystyriaeth' iddo. Rhaid gwerthuso hyn o fewn pum mlynedd. Bydd Consortium Canolbarth y De, gan weithio gyda'r Awdurdod Lleol, hefyd yn parhau i gynnig amrywiaeth o ganllawiau, cymorth a chyfleoedd ar gyfer rhwydweithio a chymorth wedi'i frocra.

Religion, Values and Ethics

What's Changed?

RVE now sits within the curriculum for Wales

RVE is situated **within** the Humanities AoLE and incorporates a range of disciplinary approaches that can be used by learners to engage critically with a broad range of religious and non-religious concepts. For example, disciplinary approaches relevant to RVE may include religious studies, philosophy, theology, sociology, psychology, and anthropology.

Importance of Concepts

Concepts are important in RVE because they are central ideas that help learners to make sense of and interpret human experience, the natural world and their own place within it.

RVE - 3 to 16

RVE is '**mandatory**' for all learners aged **3 to 16**.
3 to 5 year olds should still be provided with pluralistic RVE.

Foundation and voluntary controlled schools that have a religious character

Schools should ensure that the teaching and learning to be designed having regard to the agreed syllabus. However, there is an exception, learner's parents can request that their child be provided, instead, with the additional provision that accords with their religion or denomination. If a request of this type is made, it must be complied with.

Subject Name

'Religious Education' is now called:

'Religion, Values and Ethics'

'Right to Withdraw'

"There is no parental right to request that a child is withdrawn from RVE in the Curriculum for Wales" CfW Act

The timetable for the removal of the right of withdrawal from RVE lessons is as follows:

Primary aged pupils – September 2022
Yr. 7 pupils – September 2022 **OR** 2023
Yr. 8 pupils – September 2023
Yr. 9 pupils – September 2024
Yr. 10 pupils – September 2025
Yr. 11 pupils – September 2026

RVE will be delivered in an 'objective critical and pluralistic' way and so there is no right to withdraw as with every other subject in the curriculum.

'Objective, Critical and Pluralistic' RVE

RVE must always be 'objective, critical and pluralistic', in content, pedagogy and delivery, across all schools and settings within Wales. This is now more important due to the changes in the right to withdraw legislation. All learners must be offered opportunities through RVE to engage with different religious and non-religious philosophical convictions in their own locality and in Wales, as well as in the wider world. Practitioners are required to plan and teach RVE whilst maintaining teacher impartiality and recognise the potential issues when discussing or studying sensitive topics.

'Religious' and 'Non-religious Philosophical Convictions'

RVE in the CfW:

- 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 e.g. secularism, atheist or Humanism views.

Agreed Syllabus

Those responsible for designing RVE and the delivery of it will need to '**have regard to**' their locally agreed syllabus. 'Have regard to' means that schools must follow unless there are compelling or exceptional reasons not to do so.

'Post 16'

This is no longer mandatory provisions. 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 **must provide RVE** which is 'objective, critical and pluralistic'.

Voluntary aided schools that have a religious character

The Act requires the teaching and learning secured for learners to be that for which provision accords with the school's trust deed or its religion or denomination. Although, there is an exception to this which enables a learner'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.

Religion, Values and Ethics

What's NOT Changed?

'Religion'

Religion and religious beliefs, practices and traditions are still at the heart of the RVE curriculum.

RVE still demands that the subject: *'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'.*

'Spirituality'

Spiritual development continues to be a **whole school responsibility**. Spirituality is concerned with our learner's natural ability to look for, express and understand what is important in life, and to question who humans are and why humans are here. Spiritual development may or may not involve religion. Through experiencing and reflecting on their relationships, spiritual development may be apparent in the following: awareness of self in relation to others; connections to the wider and the 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.

All stakeholders need to be aware that spirituality continues to be a whole school responsibility, as stated in the Curriculum for Wales. It should not just be left to the RVE curriculum.

RVE and other Subjects

There continues to be strong relationships between RVE and the other disciplines within Humanities as well as with other Areas.

'Right to Withdraw' from Collective Worship

The right to withdraw will continue in schools and settings for 'Collective Worship'.

This continues to be separate from the academic subject of RVE.

'Objective, Critical and Pluralistic' RVE

Practitioners will continue to deliver RVE in a sensitive, impartial way to enable learners enquiry, investigation, consideration and reflection of their own views compared to those of others. The ethos of the subject and pedagogy remains. This new emphasis and phrasing of '**objective, critical and pluralistic**' insists upon and demands that all learners, in all schools across Wales, must be offered opportunities through RVE to engage with different religious and non-religious philosophical convictions in their own locality and in Wales, as well as in the wider world. Practitioners will continue to plan and teach RVE whilst maintaining teacher impartiality and recognise the potential issues when discussing or studying sensitive topics.

'Ethics' and 'Philosophy'

RVE still enables learners to explore and engages with ethical and philosophical views and approaches, from both religious and non-religious viewpoints.

Agreed Syllabus

Those responsible for designing RVE and the delivery of it will need to consider and be aware of their locally agreed syllabus.

Suitable Curriculum Provision for RVE

In planning and organising the whole curriculum, due regard must be given to RVE, to fulfil the '**mandatory**' legal requirements for the provision of RVE for **all learners aged 3 to 16**. The curriculum provision for RVE **does not** include time and provision given to Collective Worship, they are distinct and separate. Where learners do not 'opt' to study RVE aged 14-16 years, for an external qualification, learners are still required to have suitable and appropriate RVE provision, as the mandatory requirement. Schools and settings must ensure that sufficient time is allocated to fulfil a meaningful, challenging and engaging learner experience with RVE.

Support for RVE from the Local Authority

The Standing Advisory Council for RVE (SAC) will continue to regulate, support and monitor the provision of RVE within their locality. They continue to be responsible for the locally determined Agreed Syllabus, which schools must have 'regard to'. This must be evaluated within five years. Central South Consortium, working with the Local Authority, will also continue to offer a range of guidance, support and opportunities for networking and brokered support.

Gwybodaeth

Mae gwybodaeth bwnc bwysig yn ymwneud â:

- Gwybodaeth a dealltwriaeth o gredoau ac arferion crefyddol ac anghrefyddol sefydliadol a phersonol gan ystyried y ffyrdd maen nhw wedi dylanwadu ar brofiad dynol drwy gydol hanes.
- Cwestiynau eithaf ac athronyddol am ystyr, arwyddocâd a phwrpas bywyd, a natur y meddwl dynol a'r bydysawd, a'r cysylltiadau rhyngddynt.
- Amrywiaeth o ffynonellau doethineb ac athroniaeth sy'n eu hannog i archwilio heriau, cyfleoedd ac ymatebion bodau dynol yng nghyd-destun eu cynefin, yn lleol, yng Nghymru a'r byd ehangach.
- Datblygu amrywiaeth o werthoedd, credoau moesegol ac ysbrydolrwydd drwy archwilio argyhoeddiadau crefyddol ac anghrefyddol.

Mae Crefydd, Gwerthoedd a Moeseg yn galluogi archwiliad o amrywiaeth o gysyniadau allweddol, gan gynnwys: chwilfrydedd, cwestiynau eithaf, cyflwr dynol, rhyfeddod, crefydd, crefydd bob-dydd, bydolygon, seciwlaredd, ysbrydolrwydd, safiad mewn bywyd, hunaniaeth, diwylliant, credoau crefyddol ac anghrefyddol ac arferion, cred, ffydd, gwirionedd, pwrpas, ystyr, gwybodaeth, ffynonellau awdurdod, yr hunan, tarddiad, bywyd, marwolaeth, a realiti eithaf, natur bywyd, y byd, perthyn, perthnasoedd, cymuned, cynefin, amrywiaeth, plwraliaeth, cydgysylltiad, ymdeimlad o'r hunan, tegwch, cynaliadwyedd, goddefgarwch, rhyddid, rhagfarn, gwahaniaethu, eithafiaeth, da a drwg, crefyddoldeb, defod, traddodiad, addoli, cysegredigrwydd, symbolaeth, dathlu, moeseg, moesoldeb, cyfiawnder, cyfrifoldebau, awdurdod, dynoliaeth, hawliau, gwerthoedd a gweithredu cymdeithasol.

Sgiliau

Mae sgiliau pwnc pwysig yn cynnwys:

- Ymholi crefyddol. Archwilio argyhoeddiadau athronyddol crefyddol ac anghrefyddol drwy werthoedd a moeseg.
- Trafod a dadlau argyhoeddiadau athronyddol crefyddol ac anghrefyddol, deall a datrys safbwyntiau a barn gwahanol.
- Y gallu i fyfrio'n feirniadol, yn wrthrychol ac o ymagwedd lluosogol tuag at grefyddau, gwerthoedd a moeseg, gan ffurfio barnau.
- Gwerthuso materion moesegol ac athronyddol, o'r gorffennol, y presennol a'r dyfodol, gan ddefnyddio tystiolaeth o amrywiaeth o ffynonellau crefyddol ac anghrefyddol.
- Mynegi a chyfiawnhau eu safbwyntiau eu hunain, tra'n ymateb yn sensitif i fydolygon eraill, gan eu paratoi nhw ar gyfer dysgu gydol oes mewn byd lluosogol ac amrywiol.

Profiadau

Gallai profiadau dysgu pwysig gynnwys ymgysylltu â'r canlynol:

- Ymwneud â safleoedd diwylliannol a chrefyddol, gan gynnwys lleoedd sy'n arwyddocaol i'r rhai y mae eu ffydd a'u cred yn bwysig iddyn nhw
- Profi ynghyd â myfrio ar ryfeddod y byd naturiol
- Ymwneud ag arteffactau a thestunau o arwyddocâd hanesyddol a chrefyddol
- Ymwneud â phobl sydd â phrofiad o grefydd a bydolygon byw
- Arsylwi neu gymryd rhan mewn dathliadau allweddol, traddodiadau a diwylliannau amrywiol yng Nghymru; dadleuon ffurfiol ac anffurfiol; prosiectau gweithredu cymdeithasol; dathliadau allweddol, traddodiadau a ffyrdd o fyw yn y byd ehangach.

Knowledge

Important subject knowledge relates to:

- Knowledge and understanding of both institutional and personal religious and non-religious beliefs and practices and knowledge of how they have influenced human experience throughout history.
- 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.
- A wide variety of sources of wisdom and philosophies that encourage exploration of the challenges, opportunities and responses of human beings in the context of cynefin, locally, in Wales and the wider world.
- A range of values, ethical beliefs and spirituality through the exploration of religion and non-religious philosophical convictions.

Religion, Values and Ethics allows exploration of a wide range of key concepts, including: curiosity, ultimate questions, human condition, awe and wonder, religion, lived religion, worldviews, secularity, spirituality, life stance, identity, culture, religious and non-religious beliefs and practices, belief, faith, truth, purpose, meaning, knowledge, sources of authority, self, origin, life, death, ultimate reality, nature of life, the world, belonging, relationships, community, cynefin, diversity, pluralism, interconnectedness, sense of self, equality, sustainability, tolerance, freedom, prejudice, discrimination, extremism, good and evil, religiosity, ritual, tradition, worship, sacredness, symbolism, celebration, ethics, morality, justice, responsibilities, authority, humanity, rights, values and social action.

Skills

Important subject skills include:

- Religious enquiry. Investigating religious and non-religious philosophical convictions through values and ethics.
- Discussion and debating religious and non-religious philosophical convictions, understanding and resolving viewpoints and opinions.
- The ability to reflect critically, objectively and from a pluralistic approach to religions, values and ethics, forming judgements.
- Evaluation of ethical and philosophical issues, from the past, present and future, using evidence from a range of religious and non-religious sources.
- Expressing their own informed viewpoints, whilst responding sensitively to other worldviews, preparing them for lifelong learning in a pluralistic and diverse world.

Experiences

Important learning experiences could include engaging with:

- Engage with cultural and religious sites, including places that are significant to those whom faith and belief are important.
- Experience and reflect on the wonder of the natural world.
- Engage with artefacts and texts of historic and religious significance.
- Engage with people who experience lived religion and worldviews.
- Observe or participate in key celebrations, traditions and the diverse cultures in Wales; formal and informal debates; social action projects; key celebrations, traditions and ways of life in the wider world.

How could Religion, Values and Ethics concepts link to the statements of what matters?

- What are the different opinions and perspectives on religious, philosophical and ethical issues?
- How can worldviews influence perceptions and interpretation contexts influence religious and non-religious beliefs?
- How can interpretations of beliefs differ and why?
- How do sources of wisdom have validity? Who for? Why?
- How can a variety of people have the same information and yet have a diversity of viewpoints and interpretations?

- How does a sense of identity build a sense of self and belonging for religious and non-religious people?
- How can religious and non-religious members shape their communities in which they live?
- How are religious and non-religious societies in Wales and the world changing? What impact do they have on societies?
- What are the past, present and future challenges facing religious and non-religious communities in Wales and beyond?
- How are religious communities organized, structured and led?
- How can people develop a tolerant and empathetic understanding of the varied beliefs, values, traditions and ethics that shape human society?

Enquiry, exploration and investigation inspire curiosity about the world, its past, present and future.

Events and human experiences are complex, and are perceived, interpreted and represented in different ways.

Our natural world is diverse and dynamic, influenced by processes and human actions.

Human societies are complex and diverse, and shaped by human actions and beliefs.

Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action.

- How do we use enquiry skills to investigate case studies of religion, values and ethics?
- How can religious convictions and non-religious convictions be explored and questioned?
- How can learners reach informed judgements for an ethical or philosophical dilemma?
- How can 'worldviews' influence a response to a religious, ethical or philosophical issue?

- How sustainable and ethical are our practices and lifestyles?
- How can humans' impact global climate change?
- What are the ethical responsibilities of humans? Are they 'stewards' of the world?
- Do religious and non-religious beliefs influence how humans care for the world and its resources?
- What are the range of religious and non-religious beliefs and philosophies about the ethical treatment of the earth? How do they influence their interaction with the world?

- What are our rights as religious and non-religious members of society?
- What responsibilities do humans have for the environment, social and ethical issues?
- How serious are the challenges facing our religious and non-religious communities and what can we do about them?
- What social action can religious and non-religious followers make?
- Why should humans live in a just and fair society?

Sut gallai cysyniadau Crefydd, Gwerthoedd a Moeseg gysylltu â'r datganiadau o'r hyn sy'n bwysig?

- Beth yw'r gwahanol safbwyntiau a phersbectifau ar faterion crefyddol, athronyddol a moesegol?
- Sut gall bydolygon ddylanwadu ar ganfyddiadau a dehongliadau cyd-destunol yn dylanwadu ar gredoau crefyddol ac anghrefyddol?
- Sut gall dehongliadau o gredoau wahaniaethu a pham?
- Sut mae ffynonellau doethineb yn ddilys? I bwy? Pam?
- Sut gall amrywiaeth o bobl gael yr un wybodaeth ac eto cael amrywiaeth o safbwyntiau a dehongliadau?

- Sut mae ymdeimlad o hunaniaeth yn adeiladu synnwyr o'r hunan a pherthyn i bobl grefyddol ac anghrefyddol?
- Sut gall aelodau crefyddol ac anghrefyddol ffurfio'r cymunedau maen nhw'n byw ynddynt?
- Sut mae cymdeithasau crefyddol ac anghrefyddol yng Nghymru yn newid? Pa effaith sydd ganddynt ar gymdeithasau?
- Beth yw'r heriau yn y gorffennol, y presennol a'r dyfodol sy'n wynebu cymunedau crefyddol ac anghrefyddol yng Nghymru a thu hwnt?
- Sut mae cymunedau crefyddol yn cael eu trefnu, eu strwythuro a'u harwain?
- Sut gall pobl ddatblygu dealltwriaeth oddefgar ac empathetig o'r amrywiol gredoau, gwerthoedd, traddodiadau ac egwyddorion sy'n llywio cymdeithas ddynol?

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

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

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

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

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

- Sut ydyn ni'n defnyddio sgiliau ymholi i archwilio astudiaethau achos crefydd, gwerthoedd a moeseg?
- Sut y gellir archwilio a chwestiynu argyhoeddiadau crefyddol ac anghrefyddol?
- Sut gall dysgwyr ddod i farn wybodus ar gyfer cyfyng-gyngor moesegol neu athronyddol?
- Sut gall 'bydolygon' ddylanwadu ar ymatebion i faterion crefyddol, moesegol neu athronyddol?

- Pa mor gynaliadwy a moesegol yw ein harferion a'n ffyrdd o fyw?
- Sut gall bodau dynol effeithio ar newid effaith newid byd-eang yn yr hinsawdd?
- Beth yw cyfrifoldebau moesegol bodau dynol? Ydyn nhw'n 'stiwardiaid' yn y byd?
- Ydy credau crefyddol ac anghrefyddol yn dylanwadu ar sut mae bodau dynol yn gofalu am y byd a'i adnoddau?
- Beth yw'r ystod o gredoau ac athroniaethau crefyddol ac anghrefyddol ynghylch y driniaeth foesegol o'r ddaear? Sut maen nhw'n dylanwadu ar eu rhyngweithio â'r byd?

- Beth yw ein hawliau fel aelodau o gymdeithas grefyddol ac anghrefyddol?
- Pa gyfrifoldebau sydd gan fodau dynol dros yr amgylchedd a materion cymdeithasol a moesegol?
- Pa mor ddifrifol mae'r heriau sy'n wynebu ein cymunedau crefyddol ac anghrefyddol a beth allwn ni wneud amdanynt?
- Pa weithredu cymdeithasol gall ddilynwy'r crefyddol ac anghrefyddol ymroi iddo?
- Pam dylai bodau dynol fyw mewn cymdeithas deg a chyfiawn?



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Defnyddio 'is-lensys' i archwilio cysyniadau Crefydd, Gwerthoedd a Moeseg (CGM)

Chwilio am
ystyr a
phwrrpas

Y byd naturiol
a phethau byw

Taith bywyd

Gwerthoedd a
moeseg

Hunaniaeth a
Pherthyn

Awdurdod a
dylanwad

Cydberthnasau
a chyfrifoldeb

<https://hwb.gov.wales/cwricwlwm-i-gymru/y-dyniaethau/cynllunio-eich-cwricwlwm/#religion,-values-and-ethics-guidance>



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Using 'sub-lenses' to explore concepts in Religion, Values & Ethics (RVE)'

Search for
meaning &
purpose

The natural
world & living
things

Identity &
belonging

Authority &
influence

Relationships
&
responsibility

Values &
ethics

The journey of
life

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<https://hwb.gov.wales/curriculum-for-wales/humanities/designing-your-curriculum#religion,-values-and-ethics-guidance>



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Cross cutting themes 2024 - 2025

Developing the Humanities area of learning and experience (AoLE)

In many primary schools, the curriculum often helped pupils learn about major world religions including important celebrations such as Diwali, Easter and Eid. However, pupils did not have enough opportunities to consider the world through the RVE disciplinary lens and sub lenses³ These help schools and settings understand how topics and themes can be viewed. In RVE, sub lenses include themes such as the search for meaning and purpose, identity and belonging, values and ethics and the journey of life. outlined in Curriculum for Wales. In some instances, this promoted a superficial



Adroddiad Blynyddol 2024 - 2025

Datblygu maes dysgu a phrofiad (MDaPh) y Dyniaethau

Mewn llawer o ysgolion cynradd, roedd y cwricwlwm yn aml yn helpu disgyblion i ddysgu am brif grefyddau'r byd, gan gynnwys dathliadau pwysig fel Diwali, y Pasg ac Eid. Fodd bynnag, nid oedd disgyblion yn cael digon o gyfleoedd i ystyried y byd trwy lens ac is-lensys disgyblaethol CGM³ Mae'r rhain yn helpu ysgolion a lleoliadau i ddeall sut gellir edrych ar bynciau a themâu. Mewn CGM, mae'r is-lensys yn cynnwys themâu fel chwilio am ystyr a diben, hunaniaeth a pherthyn, gwerthoedd a moeseg a thaith bywyd. a amlinellir yng Nghwricwlwm i Gymru. Mewn rhai achosion, roedd hyn yn hybu golwg arwynebol ar grefydd ac agweddau ysbrydol. Ym mwyafrif yr ysgolion, roedd cynllunio ar



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Pob Awdurdod Lleol –
Maes Llafur Cytunedig

Every Local Authority –
Agreed Syllabus

Copi/Copy Moodle –
Humanities3
Dyniaethau3

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Maes Llafur Cytunedig Abertawe ar gyfer Crefydd, Gwerthoedd a Moeseg 2022



“Children must be taught how to think, not what to think”
(Margaret Mead 1928, 1961)

www.abertawe.gov.uk
www.swansea.gov.uk

[@cyngorabertawe](https://twitter.com/cyngorabertawe)
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[swanseacitycouncil](https://facebook.com/swanseacitycouncil)



<https://www.abertawe.gov.uk/sacreagreedsyllabus#17>

Swansea Agreed Syllabus for Religion, Values and Ethics 2022



“Children must be taught how to think, not what to think”
(Margaret Mead 1928, 1961)

www.abertawe.gov.uk
www.swansea.gov.uk

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<https://www.swansea.gov.uk/sacreagreedsyllabus?lang=en>

CGM

Gwrthrychol	Beirniadol	Plwraliaethol
Dylai CGM archwilio realiti ffeithiau sy'n ymwneud â chrefydd a chredoau yn Abertawe, Cymru a'r byd heddiw. Ni ddylid cael ei ddylanwadu gan deimladau na chredoau personol neu sefydliadol.	Dylai CGM annog dysgwyr i feddwl yn ddwys a llunio barn fedrus yn y ffordd y maent yn archwilio gwirionedd.	Dylai CGM helpu dysgwyr i archwilio a gwerthfawrogi ystod amrywiol o syniadau, credoau, arferion a thraddodiadu.

The Swansea RVE Agreed Syllabus, alongside the WG guidance for RVE will support schools and teachers as they use their autonomy and subsidiarity to develop their own bespoke RVE curriculum appropriate to their learners and setting. It is not intended to be used as a curriculum or as a scheme of learning but is designed to provide further guidance in the development of objective, pluralistic and critical RVE.

RVE

Objective	Critical	Pluralistic
RVE should explore the reality of facts relating to religion and beliefs in Swansea, Wales and the world today. It should not be influenced by personal or institutional feelings of beliefs.	RVE should encourage learners to think deeply and make skilful judgements in the way that they explore truth.	RVE should help learners explore and appreciate a diverse range of ideas, beliefs, practices and traditions.

Values and Ethics

Values and ethics progression steps

	Progression step 1	Progression step 2	Progression step 3
Underpinning all of the key ideas and knowledge identified as recommendations are values and ethics. This summary is not intended to be used as a separate unit of work, merely a reference point for RVE curriculum	What do pupils have in their lives that are important? What kind of things might they do to show that they are important?	Are pupils able to articulate their values? Can pupils recognise and reflect on the values of others?	History of values. Can pupils identify that school values are the result of Christian values? How might these differ to Muslim / Hindu / Humanist values? Can pupils read and reflect on values and know what has influenced



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Cyfrifiad – Census

Crefydd Religion	Cymru a Lloegr % England and Wales %	Cymru % Wales %	Abertawe % Swansea %
Bwdhaeth – Buddhist	0.4	0.3	0.4
Cristnogaeth- Christian	59.3	57.6	55.0
Hindwâeth- Hinduism	1.4	0.3	0.3
Iddewiaeth - Jewish	0.5	0.1	0.07
Islam – Islam	4.8	1.5	2.27
Dim crefydd- No Religion	25.1	32.1	34.0
Sikhiaeth - Sikh	0.8	0.1	0.1
Crefydd arall – Any other religion	0.4	0.4	0.43
Heb ateb – Did not answer	7.2	7.6	7.46

Data Cyfrifiad Sir Gaerfyrddin - Carmarthenshire Census Data

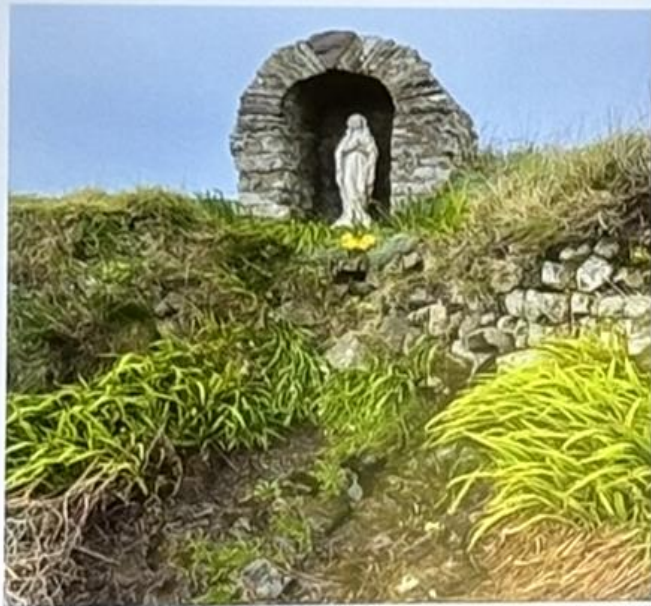
Dylai **pob dysgwr** allu gweld ei hun o fewn y cwricwlwm

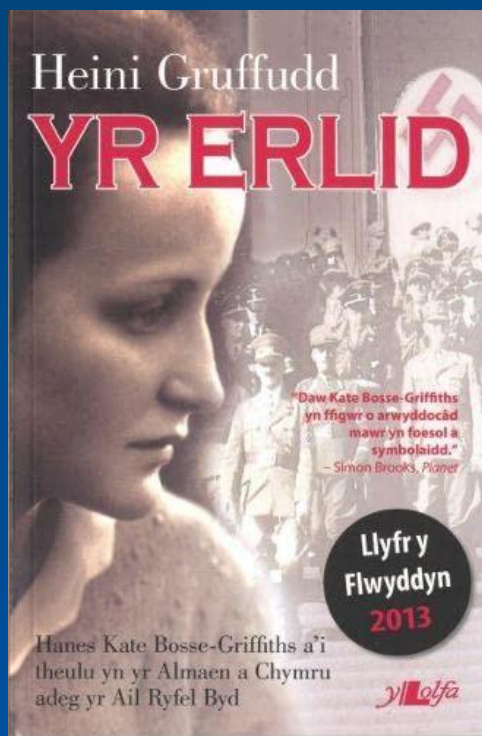
Every learner should be able to see themselves within the curriculum

	2011 (%)	2021 (%)
Bwdhaeth – Buddhism	0.2	0.5
Cristnogaeth – Christianity	62	47.6
Hindŵaeth – Hinduism	0.2	0.1
Islam – Islam	0.3	0.5
Iddewiaeth - Judaism	0.04	0.1
Sikhiaeth – Sikh	0.07	0.1
Unrhyw grefydd arall - Any other religion	0.5	0.6
Dim crefydd - No religion	29	44.4
Heb ateb - Did not answer	8	6.2

Storïau pwy ydym yn eu dweud?

Whose stories are we telling?





German born, Kate Bosse-Griffiths, made a unique contribution to twentieth-century Welsh literature and is remembered as an eminent Welsh Egyptologist. Escaping Nazi persecution in 1936, Kate's journey led her to Pentre, Rhondda Valley and later Swansea. She mastered the Welsh language and wrote numerous poems and stories in Welsh. She contributed to early Welsh-language broadcasting (1950s) and was appointed Curator of the Wellcome Museum at the Department of Classics of Swansea University College (1970s). It was here she spent the rest of her life, doing what she loved best: cataloguing, organising and researching Egyptian artefacts.



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Doliau Persona – Persona Dolls



<https://www.youtube.com/watch?v=UmlgvW6ERel>

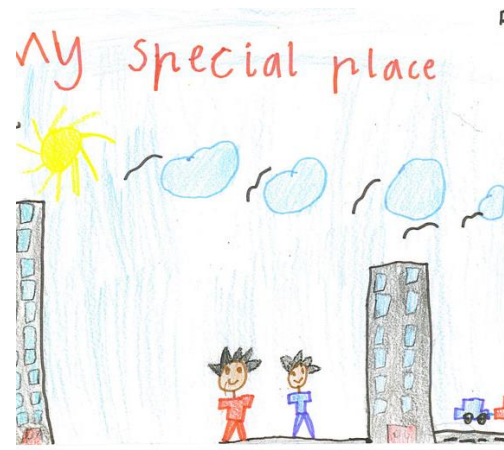
Sut mae defnyddio doliau persona i drafod teimladau, emosiwn, gwerthoedd? Edrychwch ar pdf 'Doliau Persona' ar Moodle – Dyniaethau 3*.

How can we use Persona Dolls to discuss feelings, emotions, values, right and wrong, other religions? Look at the pdf 'Persona Dolls' on Moodle – Humanities 3*.



Crefydd, Gwerthoedd a Moeseg Religion, Values & Ethics (RVE)

- Lleoedd arbennig i'r plant
- The children's special places
- Lle arbennig i Gristnogion
- *A special place for Christians*
- *A oes gennych chi le arbennig?*
- *Do you have a special place?*





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Defnyddio Storïau

Using Stories

Exploring the Lived Experience of
8 children, their families and communities.

Belonging
and
Believing:



Peniarth

Holi Hai

Gan Beryl Bowen
Dyluniwyd gan Rhiannon Sparks





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Puddles Lends A Paw



Gill Vaisey
Illustrations by
Louise Gwilym

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RVE - enquiries

Questions to promote deeper thinking

Who goes to a church?

Why do Christians go to a church?

Are there other churches in the area?

What things are important in the church?

Have you ever been to a church?

When can you go to a church?

What shall we do in the church?

What is the same or different from your home?

What do you like/dislike in the church?

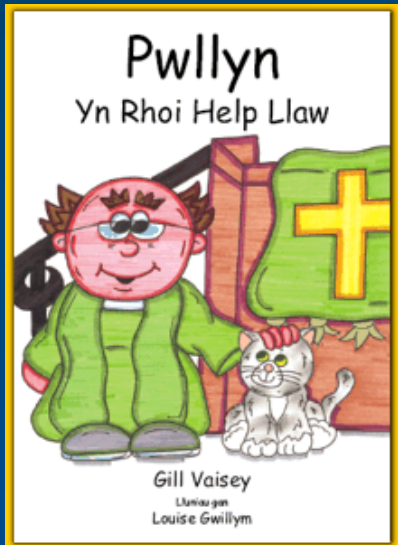
What would you like to ask Rev.....?

<http://www.booksatpress.co.uk/religiouseducation.html>



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Ymholiadau – Crefydd, Gwerthoedd a Moeseg

Cwestiynau i hybu meddwl yn ddyfnach:

Pwy sy'n mynd i
eglwys?

Pam mae
Cristnogion yn mynd
i eglwys?

A oes eglwysi eraill
yn yr ardal?

Pa bethau sy'n
bwysig yn yr
eglwys?

Ydych chi erioed
wedi bod i eglwys?

Pryd allwch chi fynd
i eglwys?

Beth wnawn ni yn yr
eglwys?

Pa bethau yn yr
eglwys sydd yr un
peth â'ch cartref a
beth sy'n wahanol?

Beth ydych chi'n ei
hoffi a beth nad
ydych chi'n ei hoffi
yn yr eglwys?

Beth fydddech chi'n
hoffi ei ofyn i'r
Parchedig?

Defnyddio Arteffactau

Using Artefacts



- Bagiau Dirgelwch – Mystery Bags
- Beth/pryd/pam – What/when/how
- Rwy'n gweld/ Hoffwn wybod - I see/ I would like to know
- Ymholiad athronyddol - Philosophical enquiry – P4C <https://p4c.com/>
- Cymariaethau – Comparisons
- Dylunio un eich hun - Design your own

Siartiau Bar Dynol

Mae Siartiau Bar Dynol yn annog disgyblion i feddwl am eu gwerthoedd a'u moeseg eu hunain. Gofynnwch rai cwestiynau heriol ynghylch tegwch, cyfiawnder, moesoldeb – caniatewch le diogel i blant wrando a dysgu oddi wrth ei gilydd.

Human Bar Charts

Human Bar Charts encourage pupils to think about their own values and ethics. Ask some challenging questions around fairness, justice, morality – allow a safe space for children to listen and learn from each other.



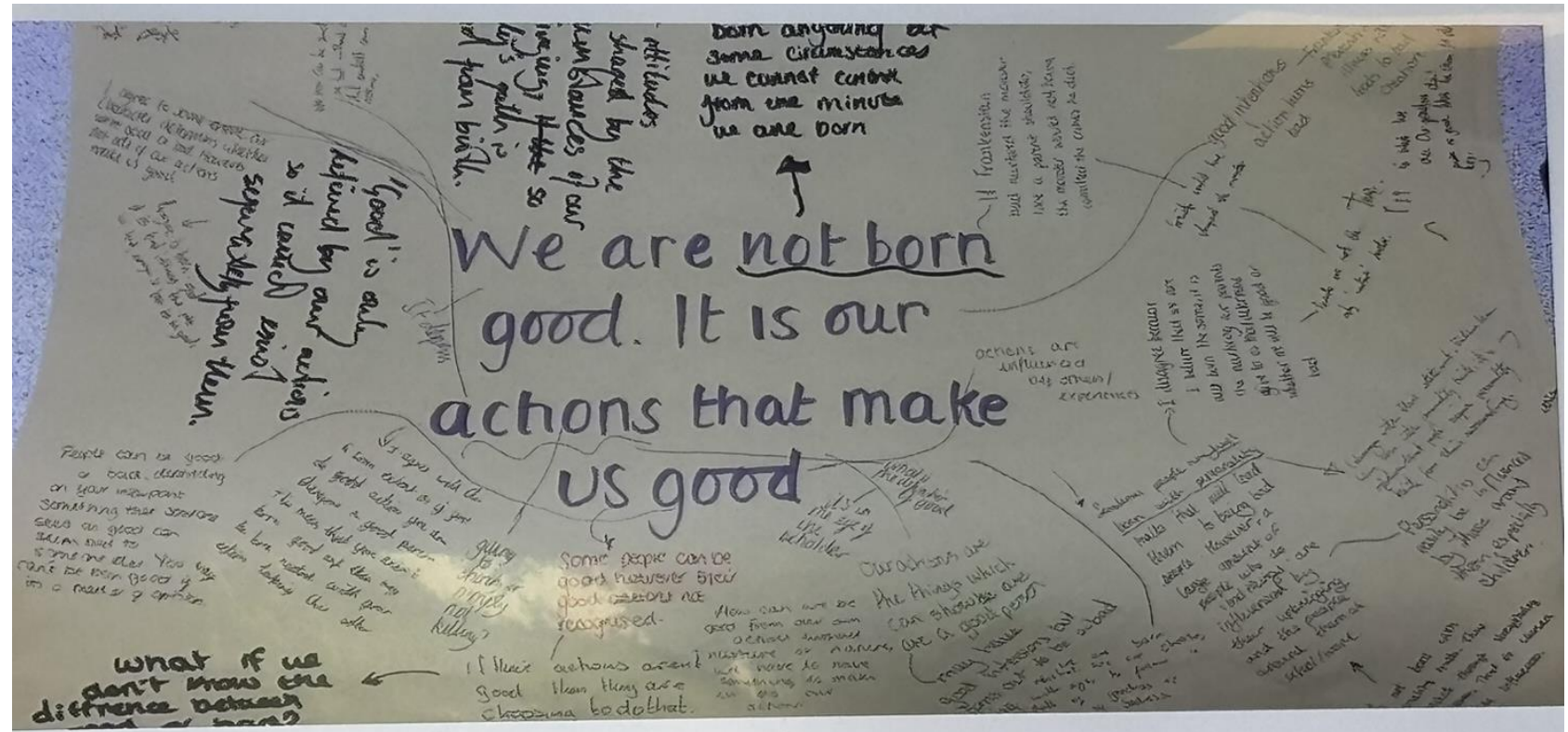


Dadleuon Distaw

Dadleuon distaw – cynnwys cyfleoedd i
BOB disgybl gyfrannu rhai cwestiynau
mawr i annog meddwl dwfn

Silent Debates

Silent debate – factor in opportunities
for ALL pupils to contribute some big
questions to encourage deep thinking.



Primary School RVE Case Studies

Grangetown Primary, Cardiff - RVE - Cynefin, Identity, Belonging and Diversity

Evenlode Primary, Vale of Glamorgan - RVE and P4C

St Athan Primary, Vale of Glamorgan - P4C and RVE

Trallwn Infants, RCT - P4C and RVE

Tredegaville CiW Primary, Cardiff - RVE and P4C

Trelales Primary, Bridgend - RVE and P4C

Treorchy Primary, RCT - RVE and Curriculum Design



Adnoddau i gefnogi datblygu CGM yn y MDPH Dyniaethau

Resources to support development of RVE in Humanities AoLE

Astudiaethau Achos CGM Ysgol Gynradd

Ysgol Gynradd Grangetown, Caerdydd – CGM – Cynefin, Hunaniaeth, Perthyn ac Amrywiaeth

Ysgol Gynradd Evenlode, Bro Morgannwg – CGM ac Athroniaeth i Blant

Ysgol Gynradd St Athan, Bro Morgannwg - P4C a CGM

Ysgol Fabanod Trallwn, RhCT – Athroniaeth i Blant a CGM

Ysgol Gynradd yr Eglwys yng Nghymru Tredegaville, Caerdydd – CGM ac Athroniaeth i Blant

Ysgol Gynradd Trelales, Pen-y-bont ar Ogwr – CGM ac Athroniaeth i Blant

Ysgol Gynradd Treorci, RhCT – CGM a Dylunio Cwricwlwm

[RVE Case Study - Hannah Whittle Grangetown Primary School](#)

[RVE Funded Project - Treorchy Primary - March 2023 - YouTube](#)

[P4C Presentation Trelales Primary Bridgend Feb 2024 with voice over](#)

[Adnodd - Astudiaeth Achos - 'Arwain RVE mewn Lleoliad Cynradd' - Ysgol Gynradd yr Eglwys Newydd - Cronfa Wybodaeth – CSC](#)

[Ysgol Gynradd Creigiau, Caerdydd: Dylunio ein cwricwlwm CGM - Cronfa Wybodaeth - CSC](#)



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Centre for Education
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Astudiaeth achos: dysgu am ddathliad crefyddol



Defnyddio y dull HAKA fel bachyn i
gysylltu â dysgwyr, a'u trochi.

H = Hook (Bachyn)
A = Authenticity (Dilysrwydd)
K = Knowledge (Gwybodaeth)
A – Application (Cymhwyso)

- Dysgwyr Derbyn & Blwyddyn 1
- Stori Rama and Sita - Diwali

Gweithgareddau cysylltiedig ar
draws y MDaPh

TASG: Darllenwch yr astudiaeth achos i ddarganfod beth wnaeth y dysgwyr ei 'ddysgu' wrth ddefnyddio'r dull HAKA.

Trawsnewid Addysg,
Trawsnewid Bywydau

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Case study: learning about a religious celebration



Using the HAKA approach to hook
and immerse the learners.

H = Hook
A = Authenticity
K = Knowledge
A = Application

- Reception & Year 1 setting
- Rama and Sita story - Diwali

Linked activities across the AoLEs

TASK: Read the case-study to find out what did the learners 'learn' during the HAKA approach.

Trawsnewid Addysg,
Trawsnewid Bywydau

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Case study: learning about a non-religious celebration



Using the HAKA approach to hook and immerse the learners.

H = Hook
A = Authenticity
K = Knowledge
A = Application

- Nursery & Reception setting
- Chinese New year

Linked activities across the AoLEs

TASK: Read the case-study to find out what did the learners 'learn' during the HAKA approach.



Astudiaeth achos: dysgu am ddathliad anghrefyddol

Defnyddio y dull HAKA fel bachyn i gysylltu â dysgwyr, a'u trochi.



H = Hook (Bachyn)
A = Authenticity (Dilysrwydd)
K = Knowledge (Gwybodaeth)
A – Application (Cymhwyso)

- Dysgwyr Meithrin a Derbyn
- Blwyddyn Newydd Tsieina

Gweithgareddau cysylltiedig ar draws y MDaPh

TASG: Darllenwch yr astudiaeth achos i ddarganfod beth wnaeth y dysgwyr ei 'ddysgu' wrth ddefnyddio'r dull HAKA.



Deunyddiau Cymorth ar gyfer Crefydd, Gwerthoedd a Moeseg

Syniadau i gefnogi CGM ym Maes Dysgu a Phrofiad y Dyniaethau

Y Grŵp Oedran a Awgrymir: plant 6-7 oed

Dathliadau

Crefyddau ac argyhoeddiadau athronyddol: Cristnogion, Hindwiaid a Mwslimaid



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Mae hwn yn un o safonau a ddarbyddiaid cymorth a gyflwynir i ddiwyddiadau athronyddol a phrofiad y dyniaethau. Bwrda'r nod a nod safonau uchel

- Enghraifft ar Moodle
 - Ffolder 'Dyniaethau 3'
-
- Example on Moodle
 - 'Humanities 3'-Folder

RE Today
Services

RVE Support Materials 2022 / Angela Hill and Lat Blaylock / © RE Today



Support Materials for Religion, Values and Ethics

Ideas to support RVE within the Humanities Area of Learning and Experience

Suggested age group:
6-7-year-olds

Celebrations

Religions and philosophical convictions:
Christians, Hindus and Muslims



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Cwestiynau Allweddol – Key Questions

Pryd mae'n nhw'n
dathlu?

When do they
celebrate?

Pam mae'n nhw'n
dathlu?

Why do the
celebrate?

Sut mae'n nhw'n
dathlu?

How do they
celebrate?

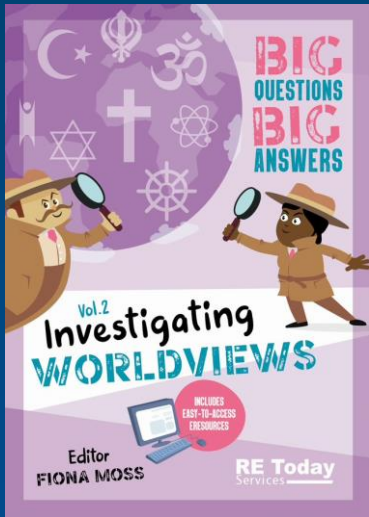
Ble mae'n nhw'n
dathlu?

Where do they
celebrate?

Trawsnewid Addysg,
Trawsnewid Bywydau

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Diwali & Eid-ul-Fitr

Sut mae'r **Hindwiaid** yn dathlu **Diwali**,
a'r **Mwslemiaid** yn dathlu **Eid-ul-Fitr**?

- Gwybodaeth hanfodol ar gyfer yr athro/dysgwr
- Gwybodaeth flaenorol
- Bwriadau dysgu
- Gweithgareddau (Doliau persona; Beth sy'n digwydd ar y diwrnodau dathlu mawr? Diwrnodau mawr chi; Dathliadau ar draws y byd; Rhannu gwyliau a dathliadau)
- Adnoddau

• How do **Hindus** celebrate **Diwali**,
and **Muslims** celebrate **Eid-ul-Fitr**?

- Essential background knowledge for the teacher/learner
- Prior knowledge
- Learning intentions
- Activities (Persona dolls; What happens on these big festival days... Your big days; Celebrations around the world; Sharing festivals and celebrations)
- Resources



How do people celebrate Christmas?



BACKGROUND KNOWLEDGE FOR THE TEACHER



In this unit of work, pupils will get the opportunity to investigate the question ‘How do people celebrate Christmas?’ in two different ways.

Firstly, pupils will take a religious studies approach to answering the question. They will meet our religious studies expert Dr Chris, who says that this discipline is (not surprisingly) about studying religion and religions.

While answering the question in the role of religious studies experts, pupils will find out about how Christmas is celebrated, by looking at pictures of people celebrating both at home and in church, and by researching using a page from a non-fiction book.

Pupils then move on to taking on the role of sociologists. Our resident sociologist is Dr Rachael, who explains that sociology is about how people live in relationship with each other and in wider society.

In their role as sociologists, pupils will examine data about how the UK population celebrates or does not celebrate Christmas, analyse statements given by individuals on how they personally celebrate, and finally design and carry out their own survey.

Pupils are encouraged to answer the question ‘How do people celebrate Christmas?’ through the lens of religious studies, and later answer it

PRIOR KNOWLEDGE

In order to access the learning in this unit, it would be useful for pupils to have prior knowledge of:

- the nativity story
- practices of Christians at Christmas.

ASSESSMENT FOR 7-9s

The statements below suggest expected

RESOURCE 5.2

CHRISTMAS INFORMATION BOOKLET

Lots of people celebrate Christmas, whether or not they are Christians themselves. Read this page to find out more about how Christmas is celebrated in the UK. Think about what things are Christian, and what are also secular (non-religious).

Christmas at church



There are many different types of church in the UK and most of them celebrate Christmas. They do not all celebrate in exactly the same way. Here are some of the things that may happen:

Advent: *advent* means ‘arrival of something important’. At Christmas, many Christians remember the arrival on earth of Jesus. From four Sundays before Christmas Day, people begin to prepare for Christmas – the day when Jesus’ arrival is celebrated. An advent wreath is often lit in church. It has four candles on the outside (one is lit on each Sunday leading up to Christmas), and one in the middle that will be lit on Christmas Day.

Reading from the Bible: parts of the Bible that are read in church at this time of year will often talk about the birth of Jesus.



Midnight Mass: some churches hold a service after sunset or near to midnight on Christmas Eve so that everyone can look forward to Christmas and celebrate together.

Christmas at home



Nativity plays: many families will have children who take part in nativity plays in the weeks before Christmas. These plays tell the story of the birth of Jesus.

Dinner: lots of people really enjoy a big Christmas dinner!

Gifts: there are many reasons why gifts are given at Christmas. In the Bible, the wise men give gifts to the baby Jesus. Christians often describe Jesus as ‘God’s gift to the world’, so his birth is remembered by the giving and receiving of gifts.

Christmas message: for about the last 100 years, a speech from the King or Queen has been given on Christmas Day. It talks about the main things that have happened since last Christmas, and important ideas for everyone to think about. Lots of people in the UK, whether Christian or not, watch these speeches on television on the afternoon of Christmas Day.



Nativity or crib services



Many churches have nativity or crib services to tell the story of Jesus’ birth.

Carols

Carols are songs sung at Christmas. Their lyrics are about the birth of Jesus.

RESOURCE 5.4

HOW WE CELEBRATE CHRISTMAS

Hi, I’m Anton and I love Christmas! All of my family are Christian, so we enjoy celebrating Christmas together. We have lots of decorations up, a huge tree, and my mum cooks the most amazing turkey. For us, Christmas is all about being with our family.



My name is Jaya. We don’t celebrate Christmas at all because we are Hindu, not Christian. I love Christmas time because all my friends and neighbours are busy, so it is very peaceful in my house. The peace and quiet is very relaxing.



Cameron here! Christmas is time for a well-deserved rest with my friends and family. I don’t have a religion, but I still think it is fun to celebrate Christmas. Most people in my country celebrate Christmas, even if they are not Christian ... and so do I! The delicious food and drink is one of my favourite parts of the Christmas season. But the very best bit is being able to give presents to my friends and family. It’s brilliant to watch their faces as they open their gifts.



Hi, I’m Grace. Christmas is an important time for me because I get to think about and celebrate the birth of Jesus. I go to church most Sundays, but I especially enjoy going there on Christmas Day. It helps me think about what Jesus’ birth means to me as a Christian. When I give my family presents, it reminds me that Jesus is God’s gift to the world.



I’m Promise. Christmas is a time when I go to church with my family. I go at Easter too, but don’t go to church during the rest of the year. It’s a time when we think about Jesus and are really grateful for him – that’s what Christmas is all about for us! After our special lunch on Christmas Day, my family always sits together in front of the TV to watch the Queen’s Christmas message.



Hello, I’m Vivek. Even though my family are Hindu, we always have some celebrations at Christmas time. I think most people do. We put up some decorations in our house to make it look really pretty and eat lots of delicious food. Celebrating and sharing food and gifts with family and friends is important because they are ways of letting others know that you care about them. Also, the programmes and films on TV at Christmas are normally brilliant!



What do different religious and non-religious worldviews say about how we should treat our environment?

BACKGROUND KNOWLEDGE FOR THE TEACHER

FOR YOUR EYES ONLY

- The Christian creation story in the first chapter of Genesis contains the idea that God gave humans dominion over the created world. Some Christians now interpret this as them being asked to be stewards of the world.
- Tikkun olam means 'healing the world' – this Jewish concept does not only refer to environmental issues but also to social justice issues.
- Tu B'Shevat is the new year for trees. It takes place on the fifteenth day of the Jewish month of Shevat. It reminds Jewish people of the importance of the land. This festival of love for trees reminds Jewish people of their story of a people who lived off the fruit of the land.
- It is a festival where trees are planted and fruit is eaten – a reminder of the responsibility to look after the land for future generations.

People who hold both religious and non-religious worldviews have had their ideas about the world we live in and the climate emergency challenged over recent years. This has led to a rethinking of the meaning and significance of some sacred texts by some people, and also a call to action to protect the world; perhaps due to a concern about God's creation being destroyed, or a role that people feel they have as stewards of the natural world, or as a way of protecting the world for future generations.

In this unit we explore through story, celebrations and actions what some people do to look after the world and what influences them to behave in that way. Pupils consider their own environmental actions; consider stories from Christianity and Judaism that for some lead to a desire to care for the environment; create persuasive poster art; and explore the festival of Tu B'shevat via story and taste.

This learning links to RE Today units of work 1.8/1.9 How should we care for others and the world and why does it matter?

ESSENTIAL KNOWLEDGE FOR THE PUPIL

By the end of this unit pupils should know:

- many people from different religious and non-religious worldviews want to look after the environment because of their beliefs and values
- many Christians believe it is important to look after the world because it is good
- the festival of Tu B'shevat helps many Jewish people to think about looking after the world
- lots of people with a non-religious worldview work hard to protect the planet

Key vocabulary:

world, creation, Tu B'shevat, environment



AGES 5-7

PRIOR KNOWLEDGE

In order to access the learning in this unit, pupils should have learnt about:

- the story of creation from Genesis in the Bible
- the idea that people hold different beliefs and have different ideas about things that are important to them

ASSESSMENT FOR 5-7s

The statements below suggest expected outcomes from this unit for 6-year-olds. Adapt them for the age of pupils you are teaching. These link to the outcomes for this series of books shown on the webpages. You may need to adapt them slightly for the syllabus or guidelines you follow.

Expected

- Identify and describe a core Christian belief about looking after the world.
- Give a clear, simple account of what the festival of Tu B'shevat might show about the beliefs of many Jewish people.
- Give examples of ways that Christian/Jewish and/or non-religious people put their beliefs about looking after the world into action.
- Think, talk and ask questions about their own ideas about looking after the world and whether these are the same as the ideas they have been learning about.

This unit helps pupils in Scotland to achieve RME 0-04a, 0-06a, 1-02a, 1-04a, 1-04c and 1-05a.

ERESOURCES

Go to www.natre.org.uk/bqic-big-questions-big-answers to access the resources below:

- a tally chart/pictogram (Resource 3.1)
- links to Christian and Jewish green charities and organisations
- an animated version of the story on Resource 3.3
- information on eating fruit at Tu B'shevat
- links to some suitable Spirited Art entries to use in Activity 6

Members are able to download extra resources to support this unit:

- a PowerPoint presentation
- a copy of this unit to download

AGES 5-7

ACTIVITY 1

Looking after the world around you

Ask the pupils if they do anything to look after the world around them. Collect up their ideas. Show them the chart in online Resource 3.1. You can make it a tally chart or a pictogram.

Your own idea	
Reducing plastic	
Not wasting things	
Composting	
Litter-picking	
Recycling	

Fill in this chart with your class. Notice that there is space for an idea that came from your pupils. Give each child a speech bubble to write why they do (or do not do) each of the actions on the chart. Encourage them to explain why these actions are or are not important for them.

Introduce the four children from different religious and non-religious worldviews in Resource 3.2. Read about each of them.

Ask:

- Do some of them do the same things to look after the world as your class?
- Do they do these things for the same or different reasons?
- Do some of them have the same ideas as your class?

Add them to your chart. Ask the pupils to choose two of the children to write a speech bubble from, expressing why they do (or do not do) certain actions to look after the planet.



ACTIVITY 2

God's good earth

Remind the pupils of the creation story at the beginning of the Bible. Ensure they know that lots of Christians think that this story means they should look after the world. Some Christians think this is exactly how the world was made, but many more believe it was a way of explaining the beginning of the world before anyone knew how it began.

Recap a simplified version of the story of creation (Genesis 1). Get the pupils to notice or join in with the text repeated at the end of each part of the story: 'God said, it was good'.

Ask the pupils:

- What do you think the story says God thought was good?
- Do you think Dexter and Grace would agree with your ideas?

Set up a conscience alley: first, put pupils in groups of seven. One of the pupils will walk through three children on either side, facing each other. One side is the Good side and one side is the Bad side. As one pupil walks through the alley, the first pupil on the Good side says something that's good about the world today, then the first pupil on the Bad side says something that's bad about the world today, and so on. In their groups, the pupils create a 'Good and Bad' collage about the state of the earth today. Talk about these in circle time and see what the class agree about.

Ask the pupils:

- Who or what can make the world more beautiful again?
- What might Christians think they should do to look after and improve the world and make it better?
- Why might they want to do this?

ACTIVITY 3

Persuading other people

Explain that looking after the environment is so important to Grace that she wants other people to do the same. Create a poster that Grace might create for her school or church to persuade people to do some of the same things as her. Can the pupils remember what she does? Go back to Resource 3.2 to remind them of her actions and why she does them.

Make sure the poster:

- gives clear ideas of what people can do to be more 'green'
- uses pictures and words to show the ideas
- shows why Grace thinks it is important as a Christian to do these things

After they have finished their poster, ask pupils:

- Might Dexter and Cameron make a poster like this? Why? Why not?
- If either of them did, how might it be different?

Images: Marina Akinina, Antonov Maxim, ArtMarkova/Shutterstock

How do people's actions



Greta Thunberg

Greta doesn't want people to listen to *her* – she wants people to take notice of the science. She argues that the IPCC * report *Global Warming of 1.5°C* sets out the steps we all need to take.

*IPCC Intergovernmental Panel on Climate Change

Diagnosed with Asperger's, a form of autism, Greta sees this as her superpower. She certainly makes powerful people sit up and take notice. But she sticks to her values: for her 18th birthday in January 2021, she asked for new bicycle lights.

In September 2019, 16-year-old Greta Thunberg spoke to the United Nations General Assembly in New York. After sailing across the Atlantic for 14 days, she spoke to the leaders of 190 countries. She got angry with them for not taking the climate crisis seriously enough. She warned them that there is no time to waste – we need to act now!

Greta was only 8 when she heard about climate change, and could not understand why people were not more worried about it. It upset her. She could not eat. She stopped speaking for months. She decided to fight for the climate, to not eat meat, to never fly and to stop buying things she didn't need. She wanted to make a difference.

In August 2018 she went on strike from school. She sat outside the Swedish parliament with a sign: 'School Strike for Climate'. She tweeted that if adults don't care about her future – because they are doing nothing to repair the climate – then she doesn't care about her future either. This got her on the news!

Inspired by Greta, climate strikes spread across cities in Europe, including in the UK. On 20 September 2019, some pupils did not go to school. Instead, they joined thousands of others on marches, calling for action from big companies and governments to take action to protect the climate.



Malala Yousafzai

Malala stayed here and went to school in Birmingham. She and her father set up the Malala Fund to empower girls and bring equal education around the world. On her 16th birthday she talked at the United Nations, calling for better policies for girls' education and women's rights. She received the Nobel Peace Prize in 2014 for her fight for equal education for all.

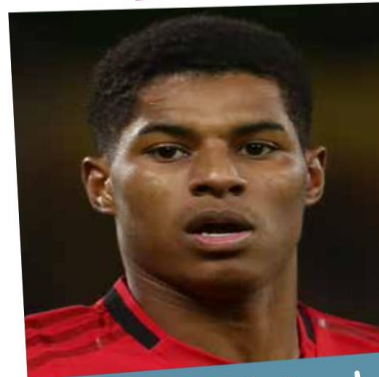
Nobody expects to be shot in the head on their way home from school, least of all a 15-year-old schoolgirl. But that is what happened to Malala Yousafzai. She survived, and now her voice is heard around the world, calling for girls to be allowed to stay in school to complete their education.

School was a big part of Malala's childhood. Her father was a teacher, and she loved going into his classes when she was just a toddler. But when she was 10, her part of northwest Pakistan was taken over by an extreme group called the Taliban. They did not want girls to go to school, and destroyed hundreds of schools. Encouraged by her father, 11-year-old Malala started writing an anonymous online diary for the BBC. She wrote that she thought education for girls was very important.

Malala and her father began a public campaign for her right to go to school. Her blog and her actions were becoming well known around the world and she was nominated for the International Children's Peace Prize. But in October 2012, Taliban soldiers got onto her school bus and shot her, injuring two of her friends too.

After emergency treatment in Pakistan, she was brought to the UK to an intensive care unit in a hospital in Birmingham. News media told her shocking story, and her message about girls' education had reached much further than she could have hoped – and the Taliban feared it.

show their WORLDVIEW?



Marcus Rashford

Marcus Rashford is a star footballer for Manchester United and England. But he is also famous for campaigning to keep free school meals through the COVID-19 pandemic lockdowns in 2020–2021.

As schools closed with the first lockdown, his first thought was, 'What are the kids going to eat?' He worked with a charity, FareShare, that distributes food to those in most need in the UK. He set up the Child Food Poverty Task Force to keep everyone talking about child hunger in the

UK. He used his star influence via Twitter to get more businesses and people to donate money. When the government thought about stopping free school meals, he helped to change its mind. Millions of meals have been distributed to families to help them cope with the challenges of the Covid pandemic.

What was it that made Marcus Rashford – a superstar, millionaire footballer – act like this? In part, his upbringing had a major impact on his attitude and actions. Growing up as one of five children with his single mum, he knew what it was like to go without food. His mum, Melanie, a Christian, had several jobs earning minimum wage, but it wasn't always enough. Marcus, his brothers and his sisters had to rely on breakfast clubs, free school meals, food banks and soup kitchens. So he knew what it was like to go without.

As well as his family, Marcus was part of a community that looked after him with acts of kindness. As a young footballer he was taught how he was part of a team, and that his academy was part of a community. When he saw that people were struggling in 2020, he knew that he should give something back to the community.

There were times when there wasn't any food there and you would just go to sleep. It should never be normal to feel how I felt. When you get to the position I'm in now, I feel like if they are in need, and they don't have anyone fighting for them, I should be the one that does it really.

BBC 1 Marcus Rashford: Feeding Britain's Children

127.7m girls across the world are out of school
63% of adults who can't read (aged 15 and over) are female
UNESCO Institute for Statistics (UIS)



WHAT IMPACT MIGHT THESE TEXTS HAVE ON SOMEONE'S WORLDVIEW?

Here are some texts and sayings from different religious and non-religious traditions. How many of them apply to the beliefs and actions of Greta, Malala and Marcus?

Choose at least three of these texts from different traditions. Imagine a child reads them every day before they go to school. What difference would it make to how they act in the day? What kinds of things might they think, feel, say or do? In other words, how might it affect their worldview?

We affirm that God loves Creation and that the whole world, including all creatures, is 'good' in God's sight.

We resist the claim that anything in creation is just a resource for human exploitation.

We will resist species extinction for human benefit. We will resist harmful mass production, pollution, and all human activities leading to climate change. As members of the living community of creation, we are one species.

World Council of Churches

adapted from World Convocation on Justice, Peace & the Integrity of Creation, Seoul 1990, Affirmation VII

We are here to make a difference, to mend the fractures of the world, a day at a time, an act at a time, for as long as it takes to make it a place of justice and compassion where the lonely are not alone, the poor not without help; where the cry of the vulnerable is heeded and those who are wronged are heard.

Rabbi Jonathan Sacks

To Heal a Fractured World: The Ethics of Responsibility, Bloomsbury 2005

We find that science is the best method for finding out knowledge of the world, and for solving problems and developing beneficial technologies ... We long for and strive toward a world of mutual care and concern, free of cruelty and its consequences ...

It enriches our lives to recognise that we are individuals and also interdependent.

Non-religious

Humanist Manifesto III (adapted)
americanhumanist.org/what-is-humanism/manifesto3/

Article 1: We are all born free and equal and should be treated in the same way.

Article 25: We have the right to food and shelter. All people have a right to be cared for.

Article 26: We all have a right to education.

Non-religious

United Nations Universal Declaration of Human Rights

No-one is my enemy and no-one is a stranger. I get along with everyone.

Sikhi

Guru Granth Sahib p. 1299 (trans. Sant Singh Khalsa)

Love the Lord your God with all your heart, all your soul and all your strength.

Love your neighbour as you love yourself.

Judaism and Christianity

Deuteronomy 6:5 and Leviticus 19:18 (EXB and NCV)

'He is not a believer who eats while his neighbour remains hungry by his side.'

Islam

Hadith (al-Sunan al-Kubrá 19049)

Treat others as you would wish to be treated.

The Golden Rule

– all religions have a version of this, as do many people who are non-religious

What does the Lord require of you but to do justice, to show kindness and to walk humbly with your God.

Judaism and Christianity

Micah 6:8

No one truly believes until they wish for their brother and sister what they wish for themselves.

Islam

adapted from Hadith of Bukhari

Conquer anger by love. Conquer evil by good. Conquer the stingy by giving. Conquer the liar by truth.

Buddhism

Dhammapada 223
www.accesstoinight.org

Ahimsa (nonviolence) is the highest duty.

Hinduism

Padma Purana 1.31.27

AGES 7-11

How do Greta, Malala and Marcus view the HOW D

BACKGROUND KNOWLEDGE FOR THE TEACHER



- A person's worldview is a way of describing how they encounter the world. It is shaped by, and also shapes, their experiences, beliefs and attitudes.
- It can include intellectual responses (how they think about something or someone they encounter).
- It also includes emotional responses (how they feel about things or people).

It is usually thought of as being individual, in that everyone's worldview is unique. However, many people's worldviews overlap – they share common stories or ideas of how to live. For example, people may belong to a community, whether religious or otherwise, which shapes the way they think. The Amish community in the USA would be an example of a community that deliberately withdraws from wider society in order to live a simple life. Being brought up within that kind of community would have an impact on a person's outlook and affect how they respond to the world (to modern consumerism and waste, for example).

This unit is encouraging pupils to see how someone's upbringing and experiences can influence their worldview, and how their worldview can influence how they react to situations in which they find themselves. Using three examples of young people who have made a real impact on the world (Greta Thunberg, Malala Yousafzai and Marcus Rashford), pupils are encouraged to reflect on their own worldview and to consider how it might influence their actions in the future.

The learning in this unit links to RE Today units of work L2.9 What can we learn from religions about deciding what is right and wrong? and U2.5 Is it better to express your religion in arts and architecture or in charity and generosity?

ESSENTIAL KNOWLEDGE FOR THE PUPIL

By the end of this unit pupils should know:

- everyone has a worldview, whether they realise it or not
- our worldview is shaped by our experience, but also shapes how we see and respond to the world
- aspects of some people's worldviews are very clear from their actions
- Greta Thunberg's concern for the future of our world affects how she lives every day
- Malala Yousafzai stood up fearlessly for girls' rights to education, in the face of great danger
- Marcus Rashford helps fight child food poverty as he remembers his own childhood

Key vocabulary:

worldview, justice, equality, education, climate activism, protest

PRIOR KNOWLEDGE

In order to access the learning in this unit, pupils should have learnt about:

- teachings from religious traditions about justice
- similarities across religious and non-religious traditions about matters of justice and care for people and the environment

ASSESSMENT FOR 7-11s

The statements below suggest expected outcomes from this unit for 10-year-olds. Adapt them for the age of pupils you are teaching. These link to the outcomes for this series of books shown on the webpages. You may need to adapt them slightly for the syllabus or guidelines you follow.

Expected

- Identify and explain beliefs about how to treat others and the world, using examples from at least three traditions.
- Make a clear connection between how someone acts, things they believe and influences from their background, giving examples from at least two people with different worldviews.
- Consider and weigh up how pupils' own worldviews affect what they think, feel, say and do, giving examples.

This unit helps pupils in Scotland to achieve RME 1-09a and 2-09b.



RESOURCES

Go to www.natre.org.uk/bqic-big-questions-big-answers to access the resources below:

- links to a news piece on Greta Thunberg, and a link to her passionate speech at the UN Climate Action summit 2019
- links to a news piece on Malala Yousafzai, and a link to her inspiring speech at the Youth UN
- religious statements on caring for the earth

Members are able to download extra resources to support this unit:

- a PowerPoint presentation
- a copy of this unit to download
- Resource 1.1: worldviews glasses





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Heddwch yn ein Byd - Peace in our World

Cwestiwn Ymholi:

- **Sut gallwn greu heddwch yn ein hysgol, cymuned a'r byd?**

- **Tasg: Gwerthuswch yr uned waith yn feirniadol.**
- Datganiadau YHSB?
- Cwestiynau ymholi?
- Bwriadau dysgu?
- Gweithgareddau dysgu?
- 4 diben?
- Egwyddorion addysgeg?
- Aesu ar gyfer Dysgu?

Enquiry Question:

- **How can we build peace in our school, community and world?**

Task: Critically evaluate the unit of work.

- WMs Statements?
- Enquiry questions?
- Learning intentions?
- Learning activities?
- 4 purposes?
- Pedagogical principles?
- Assessment for Learning?



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Cefnogaeth ar gyfer CGM -Support for RVE

- Adnoddau CGM/ RVE resources (to accompany the Agreed Syllabi) <https://www.retoday.org.uk/consultancy/wales/free-rve-resources/>
- Gill Vaisey RE Consultancy <http://booksatpress.co.uk/consultancy.html>
- NATRE <https://www.natre.org.uk/>
- NATRE <https://www.natre.org.uk/about-natre/projects/spirited-arts/>
- Humanist UK (Wales) <https://humanists.uk/2023/01/26/understanding-humanism-launches-new-teaching-resources-for-welsh-schools/>
- Ethical Veganism:TeachVine <https://teachvine.org/>
<https://teachvine.org/classroom-resources/re>
- Persona dolls <https://thegrid.org.uk/assets/using-persona-dolls-re.pdf>
- RE Hubs: Explore RE in your area <https://www.re-hubs.uk/>



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‘Cynefin’

Yn hysbysu'r ffordd y mae pobl Cymru'n chymunedau, ei

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(Cynefin) Dyma'r man y teimlwn ein bod yn perthyn iddo, lle mae'r bobl a'r dirwedd o'n cwmpas yn gyfarwydd, a lle mae'r golygfeydd a'r seiniau yn gysurus o hawdd eu hadnabod. Nid dim ond man yn yr ystyr ffisegol neu ddaearyddol ydyw, serch hynny. Dyma'r lleoliad hanesyddol, diwylliannol a chymdeithasol sydd wedi ffurfio ac sy'n parhau i ffurfio'r gymuned sy'n trigo yno.

ing of how the people of Wales, its communities, history, culture,

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(Cynefin) The place where we feel we belong, where the people and landscape around us are familiar, and the sights and sounds are reassuringly recognisable. Though often translated as 'habitat', cynefin is not just a place in a physical or geographical sense: it is the historic, cultural and social place which has shaped and continues to shape the community which inhabits it.

What is the connection?



CORNELIUS ROOSTER



WILL KELLOGG



NANSI RICHARDS



Welsh history

Resources that explore the rich and diverse history of Wales. These materials support the Curriculum for Wales and help bring Welsh history to life for learners in engaging and meaningful ways.



Themes in Welsh history



Exploring localities and historical sites

Supports historical enquiries into local history, as well as virtual visits and tours



The stories of diverse Welsh communities

Resources to support the teaching of social history in Wales, including increasing social diversity



Welsh language and literature

Resources relating to the development and changes to the Welsh language, including traditional Welsh literature and stories



Hanes Cymru - Hwb

Themâu yn hanes Cymru



Archwilio ardaloedd lleol a safleoedd hanesyddol

Cefnogi ymholiadau hanesyddol ynghylch hanes lleol, yn ogystal ag ymweliadau a theithiau rithwir



Straeon cymunedau amrywiol yng Nghymru

Adnoddau i helpu i addysgu dysgwyr am hanes cymdeithasol yng Nghymru, gan gynnwys cynyddu amrywiaeth gymdeithasol



Iaith a llenyddiaeth Gymraeg

Adnoddau sy'n ymwneud â datblygiad y Gymraeg a sut mae hi wedi newid, gan gynnwys llenyddiaeth a straeon Cymraeg traddodiadol



Welsh history - Hwb

Hanes Cymru.. Story of Wales...

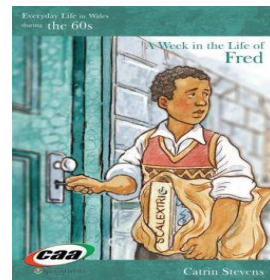
<https://www.open.edu/openlearn/people-politics-law/politics-policy-people/sociology/contemporary-wales/content-section-4.1>

<https://ammyo.peniarth.cymru>

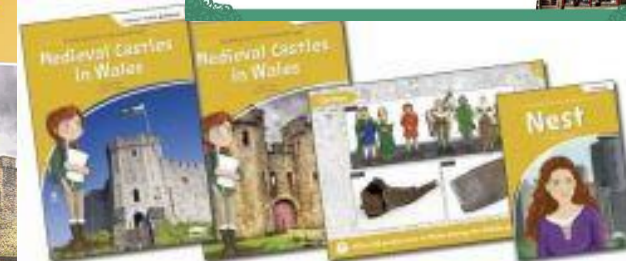
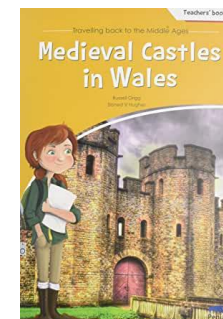


Hughes, S.V., Grigg, R. & Hopwood, M. (2017) **Travelling Back to the Middle Ages Pack: Famous Personalities in Wales**. Peniarth: <https://www.peniarth.cymru>
<http://www.gwales.com/bibliographic/?isbn=9781783900985&tsid=6>

Grigg, R. & Stevens, C. (2010) **Everyday Life in Wales in the 1960s**, CAA
<http://www.gwales.com/goto/biblio/en/9781845213404/>



<https://hwb.gov.wales/repository/discovery/resource/d5449990-ffcd-4c70-85f4-a3c0de31390a/en?catalog=4027db3f-d3b9-453b-9f41-e5b1ef34ab6c&fields=resources&query=castles&sort=recommendation>



Grigg, R., Hughes, S.V., & Hopwood, M. (2017) **Travelling Back to the Middle Ages Pack: Castles in Wales**. Peniarth. www.peniarth.cymru
<http://www.gwales.com/goto/biblio/cy/9781783900992/?lang=EN&tsid=1>



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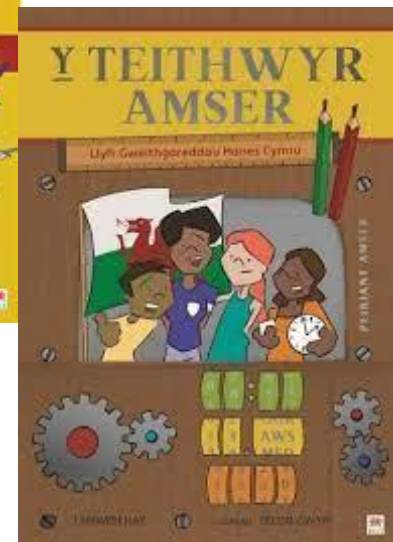
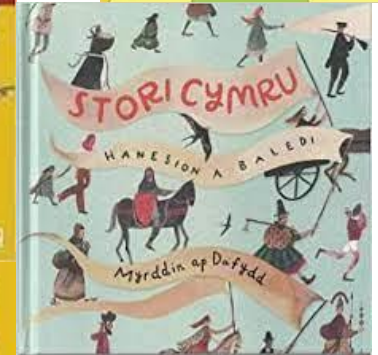
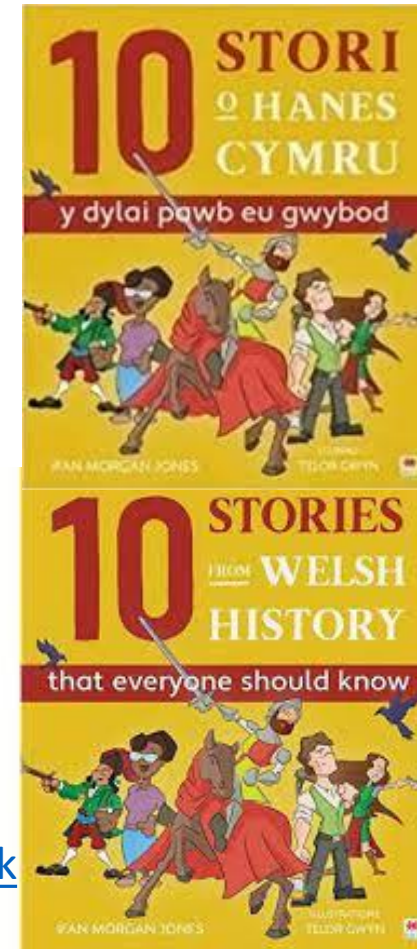
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Adnoddau Defnyddiol – Useful Resources

The screenshot shows the Hwb website interface. At the top, there's a navigation bar with 'Hwb' logo, 'Hafan' (Home), and 'Newyddion' (News). Below this, a purple banner reads 'Newyddion'. A sub-header says 'Adnoddau Mis Hanes Pobl Dduon' (Black History Month resources) dated 01/10/2020 08:00. The main content area features an article titled 'Hydref yw Mis Hanes Pobl Dduon. Mae'r erthygl hon yn cynnwys dolenni i adnoddau Hwb all fod yn ddefnyddiol i astudio Hanes Pobl Dduon yn y dosbarth.' (October is Black History month. This article includes links to Hwb resources that you could use to explore Black History in your classroom.) The article text mentions the BAME Communities, Contributions and Cynnef in the New Curriculum Working Group and provides links to further resources like 'Hanes Pobl Dduon, Asialidd ac o Leiafrifedd Ethnig yng Nghymru' and 'Pŵerbwynt mis hanes Pobl Dduon'. It also mentions a case study about Swansea Windrush Intergenerational Project.

<https://bhmwales.org.uk>

<https://hwb.gov.wales/news/articles/67463b0f-6d5c-4a82-9739-8e48ff85c15b>

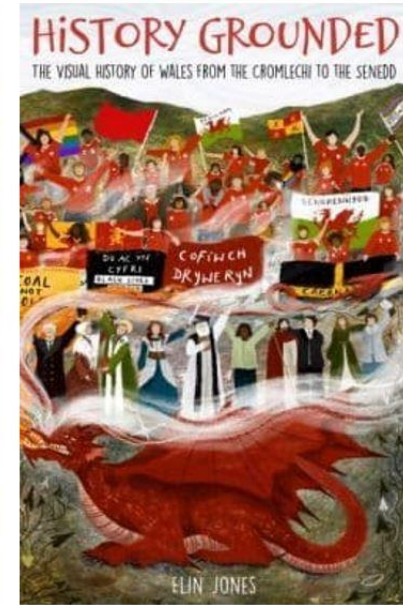




HANES CYMRU – HISTORY OF WALES

- Yn y gyfrol hon, mae'r hanesydd Elin Jones yn dangos bod olion gorffennol Cymru o'n cwmpas heddiw. Mae'n mynd a ni ar daith weledol drwy dros 5,000 o flynyddoedd o hanes ac o gwmpas Cymru gyfan. Llyfr hanfodol ar hanes Cymru i bob ysgol, disgybl ac athro.

- *In this book, historian Elin Jones shows us that evidence for the past is to be seen everywhere in Wales today. She takes us on a visual journey through over 5,000 years of history, and around every part of Wales. A must read history of Wales for every school, learner and teacher.*





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<https://www.peoplescollection.wales>



Casgliad y Werin Cymru @casg... · 4h ...
Roedd Ynys y Barri wedi denu twristiaid ar raddfa fach o'r 1850au ymlaen ond dim ond yn sgil y datblygiadau mawr ym maes diwydiant a datblygiad Dociau'r Barri, y dechreuodd ymwelwyr heidio draw yno am y dydd.

Dysgwch fwy yn ein blog diweddaraf bit.ly/BlogCardiaupos...



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Glamorgan Archives
Archifau Morgannwg

<https://www.youtube.com/watch?v=Vkk2oyD46ZI>

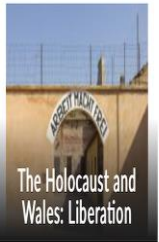
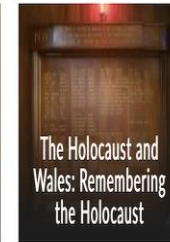
Cynefin – Welsh History – P-PGCE student PTE1

<https://www.peoplescollection.wales/learn>

CURRICULUM FOR
WALES 2022

AGE: 5-8

AGE: 0-44



[The Last Key of Capel Celyn - Roots and Reels Entry](#)

<https://glamarchives.gov.uk/blood/accidents/>



Education 3-13

International Journal of Primary, Elementary and Early Years Education

ISSN: (Print) (Online) Journal homepage: <https://www.tandfonline.com/loi/rett20>

Copi/Copy – Moodle -
Dyniaethau-Humanities 3

‘My picture is not in Wales’: pupils’ perceptions of cynefin (Belonging) in primary school curriculum development in Wales

In the new Curriculum for Wales (*Cwricwlwm i Gymru*) which is phasing in from September 2022, the concept of ‘cynefin’ (‘the place where we feel we belong’) is core to developing children’s understandings of place and identity. While cynefin has long been considered in a wider cultural and heritage context in Wales, it is not yet clearly understood in education, and is rarely explored from the pupil perspective. Drawing on data gathered from four primary schools in Wales ($n = 67$ children, aged 7–10), using the method of photo elicitation to scaffold talk, this article explores children’s understandings of what cynefin means to them. Themes of people, place, activity, and emotions/feelings emerged, which interconnected in multiple, non-linear, and unique ways, indicating the importance of nuance in primary-level curricula design.



VectorStock® [VectorStock.com/434074383](https://www.vectorstock.com/434074383)

- <https://doi.org/10.1080/03004279.2023.2229861>



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<https://pth.cymru/brethyn-cymru>

<https://map.cymuned.cymru/en/>

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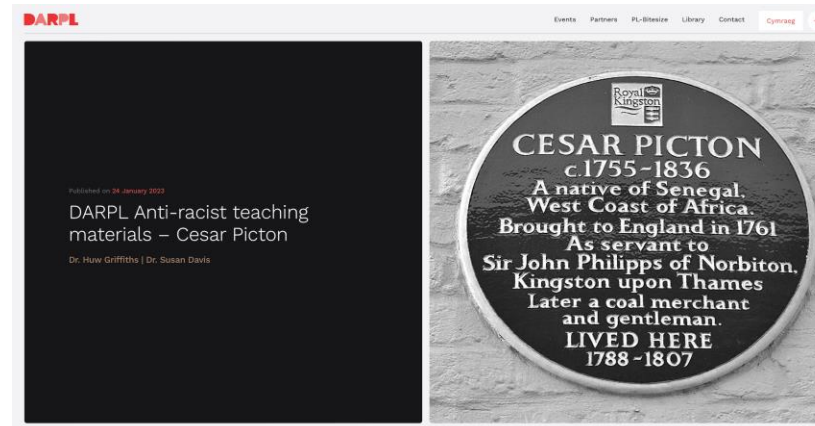
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- [John Ystumllyn](#), the first recorded and documented person of colour in North Wales
- [Cesar Picton](#), one of the first recorded self-made man of colour in Wales, who made his fortune through Welsh coal
- [The Battle for Swansea](#), which tells us about the events around Wales's connection to Nelson Mandela.



<https://darpl.org/darpl-anti-racist-teaching-materials-an-overview/>

AMGUEDDFA CYMRU

DYSGU

ADNODAU DYSGU

Windrush Cymru: Adnoddau addysg

Adnodd addysg yn rhoi llaith i wyneb a hanes Cenhedlaeth Windrush yng Nghymru.

Bydd yr adnodd yma yn cael ei lasio yn Sain Ffagan Amgueddfa Werin Cymru, 4pm Dydd Iau, 21 Medi 2023. Athrawon, os hoffi chi archebu lle ebonitach adysg@amgueddfacymrucuk cyn y 14 Medi.

Mae'r adnodd dysgu hwn yn cael ei lywio gan gynnwys a gasglwyd fel rhan o brosiect Race Council Cymru, [Windrush Cymru - Our Voices, Our Stories, Our Histories](#).

Mae'r themâu wedi dod i'r amlwg o'r straeon a'r atgoffon a ranwyd gan y cyfranogwyr.

Diochwn i'r holl henuriaid a theuluoedd Cenhedlaeth Windrush am rannu eu straeon ar gyfer cenedlaethau iau a helpu i gofnodi etifeddiaeth Hanes Pobl Dduon yng Nghymru.

Rydym yn awgrymu bod athrawon a dysgwyr yn cymryd amser i fyfyrlo mewn prosiectau ystafell ddoarbarth estynedig i ystyried ac ymchwilio i wahandol agweddau, ac effaith etifeddiaeth Windrush. Mae'n bwysig nodi bod Cenhedlaeth Windrush yn arloeswyr ac mae eu presenoldeb yng Nghymru wedi newid ein gwlad fach er gwell ac mewn amryw o ffyrdd.

Mae'r pecyn adnoddau hwn yn cynnwys stori ffuglenol ac adnodd ffetiol:

- Windrush i Gymru: Fflugen wedi'i seilio ar brofiadau bwyd go iawn. Dilymch y Teulu Thompson ar eu taith o Jamaica i Drebiwt.
- Windrush Cymru: Gallwch chi wrando ar straeon go iawn teuluoedd Windrush a ddaeth i Gymru yn e-lyfr Windrush Cymru. Mae'n cynnwys ffotograffau, archifau sain a thrafodaethau dosbarth thematig.

Cwricwlwm

Dyniaethau: Mae digwyddiadau a phrofiadau dynol yn gymhleth, ac yn cael eu gweld, eu dehongli a'u cynrychioli mewn gwahanol ffyrdd.

Oed 5-11

Adnoddau gan Kyle Legal

- [John Ystumllyn](#), yr unigolyn cyntaf o liw y mae cofnod amdano yng Ngogledd Cymru ac y mae ei enw i'w weld mewn dogfennau
- [Cesar Picton](#), un o'r dynion cyntaf o liw yng Nghymru a wnaeth ei ffortiwn ei hun. Gwnaeth ei arian wrth fasnachu glo Cymru
- [Brwydr Abertawe](#), sy'n dweud wrthym am y digwyddiadau ynghylch cysylltiad Cymru â Nelson Mandela



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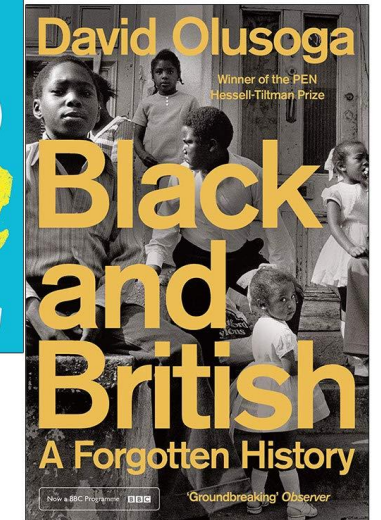
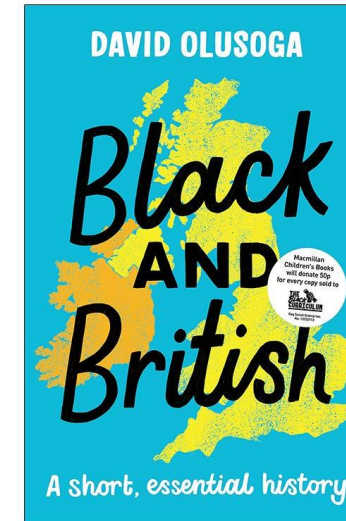
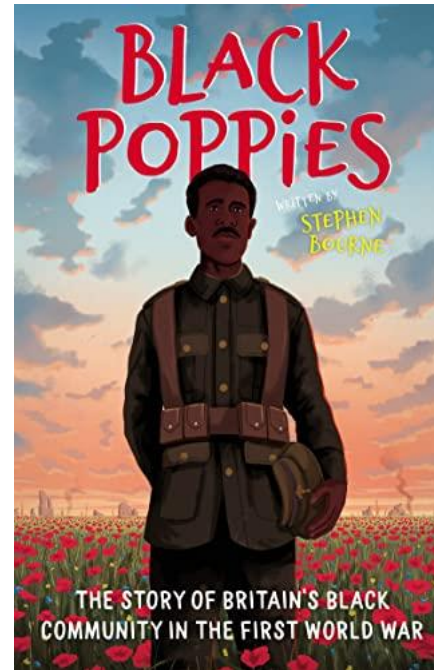
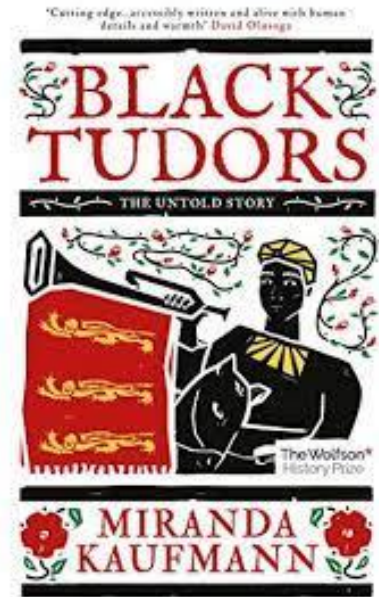
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Ffynonellau defnyddiol ~ Useful Sources



Black Poppies: The Story of Britain's Black Community in the First World War by Stephen Bourne
Did you know that Black people from around the world helped Britain fight in the First World War?
How heroic were the people who fought?
Why did Black people have to keep fighting for equality even after the war?

<https://www.youtube.com/watch?v=68zpVlABu-g>



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Pob hwyl ar PAP1! Ewch amdani!

Good luck on PTE1! Go for it!



s.v.hughes@uwtsd.ac.uk