



Rhaglen Gyflawn

Gwasanaeth Democratiaeth
Swyddfa'r Cyngor
CAERNARFON
Gwynedd
LL55 1SH

Cyfarfod

CYSAG

Dyddiad ac Amser

3.30 y.h., DYDD MAWRTH, 19EG TACHWEDD, 2024

Lleoliad

Yn Rhithiol Drwy Zoom
(Am fynediad cyhoeddus, cysylltwch â ni)

Pwynt Cyswllt

Jasmine Jones

01286 679667

jasminejones@gwynedd.llyw.cymru

CYSAG

AELODAETH (7)

Plaid Cymru (4)

Y Cynghorwyr

Menna Baines
Elin Walker Jones

Meryl Roberts

Paul John Rowlinson

Annibynnol (3)

Y Cynghorwyr

Anne Lloyd-Jones
Angela Russell

John Pughe Roberts

Aelodau Ex-officio

Cadeirydd ac Is-Gadeirydd y Cyngor –

Cristnogol a Chrefyddau Eraill ac Argyhoeddiadau Athronyddol Anghrefyddol

Natham Abrams
Mr Mohamed Arabi
Eurfryn Davies
Bethan Davies Jones
Edward Parri-Jones
Eirian Bradley Roberts
Dr Sibani Roy
Rev. Nick Sissons
Patrycja Bielak Smith
Gwawr Maelor Williams
Naomi Wood

Judaism
Islam
Undeb Bedyddwyr Cymru
Union of Welsh Independents
Dyneiddiwr
Yr Eglwys Gatholig
Hinduism
Yr Eglwys Fethodistaidd
Bwdhaeth
Eglwys Bresbyteraidd Cymru
Yr Eglwys yng Nghymru

Athrawon

Miriam A. Amlyn
Heledd Jones
Emma Roberts
Sedd Wag - NAHT

NAS/UWT
NEU
UCAC
NAHT

Aelodau Cyfetholedig

Eleri Moss

Pennaeth Uwchradd

R H A G L E N

1. **GWEDDI**

2. **YMDDIHEURIADAU**

I dderbyn ymddiheuriadau am absenoldeb.

3. **DATGAN BUDDIANT PERSONOL**

I dderbyn unrhyw ddatganiad o fuddiant personol.

4. **MATERION BRYD**

Nodi unrhyw eitemau sy'n fater bryd ym marn y Cadeirydd fel y gellir eu hystyried.

5. **COFNODION**

5 - 7

Bydd y Cadeirydd yn cynnig y dylid llofnodi cofnodion cyfarfod o'r pwyllgor hwna gynhaliwyd ar 02 Gorffennaf, 2024 fel rhai cywir.

6. **CYMDEITHAS HANES IDDEWIG DE CYMRU**

I dderbyn cyflwyniad llafar gan Klavdja Erzen (Rheolwr Rhaglen a Phrosiect) am Adnoddau dwyieithog i addysgu am yr Holocaust.

7. **DIWEDDARIAD AR Y GWAITH O DDATBLYGU Y CANLLAWIAU
ADDOLI AR Y CYD**

Diweddariad ar y Gwaith o Ddatblygu Canllawiau Addoli ar y Cyd.

8. **ADRODDIAD AR DDARPARIAETH ADDYSGU CREFYDD,
GWERTHOEDD A MOESG MEWN YSGOLION YNG NGHYMRU**

8 - 31

I ystyried yr adroddiad.

9. **MANYLEB DRAFFT TGAU ASTUDIAETHAU CREFYDDOL MEDI
2025**

32 - 122

I derbyn diweddariad llafar gan Miriam Amlyn (NAS/UWT) ar y cynnig drafft.

C.Y.S.A.G. - CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL

02/07/2024

Presenoldeb :

Y Cynghorwyr : Menna Baines, Anne Lloyd-Jones, Jina Gwyrfai, a Paul Rowlinson

Eraill:

Cristnogol a Chrefyddau Eraill ac Argyhoeddiadau Athronyddol Anghrefyddol : Eirian Bradley Roberts (Yr Eglwys Gatholig)

Athrawon :

Swyddogion : Buddug Mair Huws (Swyddog Adnoddau Cynorthwyol a Chlerc CYSAG), Gwern ap Rhisiart (Pennaeth Addysg) a Rhodri Jones (Swyddog Gwasanaethau Democratiaeth).

Aelodau Cyfetholedig: Eleri Moss (Pennaethiaid Uwchradd)

HEFYD YN BRESENNOL:

Eitem 9: Nia Eleri Roberts (Swyddog Ymgysylltu Pererindodau Ysgolion, Prosiect Llan)

1. GWEDDI NEU FYFYRDOD TAWEL

Agorwyd y cyfarfod gyda chyfle am fyfyrddod tawel.

2. ETHOL CADEIRYDD

PENDERFYNWYD ethol y Cynghorydd Menna Baines yn gadeirydd ar gyfer 2024/25.

3. ETHOL IS-GADEIRYDD

PENDERFYNWYD ethol y Cynghorydd Meryl Roberts yn Is-gadeirydd ar gyfer 2024/25.

4. YMDDIHEURIADAU

Derbyniwyd ymddiheuriadau gan:

- Cynghorwyr Meryl Roberts, Elin Walker Jones, John Pugh Roberts a Beca Brown.
- Athrawon: Heledd Jones ac Emma Roberts
- Nathan Abrams (Iddewiaeth)
- Eurfryn Davies (Undeb Bedyddwyr Cymru)
- Nick Sissons (Yr Eglwys Fethodistaidd)

Diolchwyd i Einir Rhian Davies (Swyddog Gwasanaethau Democratiaeth) am flynyddoedd o wasanaethau i'r Cyfarfodydd CYSAG. Rhannwyd datganiadau o ddymuniadau gorau iddi yn ei swydd newydd.

5. DATGAN BUDDIANT PERSONOL

Ni dderbyniwyd unrhyw ddatganiad o fuddiant personol.

6. MATERION BRYD

Ni dderbyniwyd unrhyw fater bryd.

7. COFNODION Y CYFARFOD BLAENOROL

Datganwyd tristwch ar farwolaeth frawychus o sydyn Bethan James (GwE) ddechrau mis Ionawr a diolchwyd am ei gwaith a'i chefnogaeth dros y blynyddoedd. Rhannwyd datganiadau o gydymdeimlad gyda theulu Bethan.

Llofnododd y Cadeirydd gofnodion y cyfarfod o'r Pwyllgor hwn a gynhaliwyd ar 21 Tachwedd, 2023 fel rhai cywir.

8. ADRODDIAD BLYNYDDOL CYSAG GWYNEDD 2022/23

Cyflwynwyd yr Adroddiad gan y Cadeirydd gan dynnu sylw at y prif bwyntiau canlynol:

Cydnabuwyd ei fod yn flwyddyn anodd oherwydd bod y cyd-destun ar gyfer gwaith y CYSAG wedi newid cryn dipyn.

Cyfeiriwyd mai un o brif ddyletswyddau'r CYSAG yw monitro safonau yn yr ysgolion. Esboniwyd bod hon yn dasg heriol oherwydd bod dulliau adolygu ESTYN wedi newid. Atgoffwyd yr Aelodau bod y CYSAG wedi bod yn gofyn i ysgolion lenwi holiaduron hunan arfarnu yn y gorffennol ond cadarnhawyd nad yw'r holiadur hwn yn cael ei gylchredeg mwyach.

Tynnwyd sylw at ail brif ddyletswydd y CYSAG sef ymgynghori ar Addoli mewn ysgolion. Nodwyd bod hyn wedi bod ar y rhaglen waith yn ddiweddar, gyda'r dyhead o ddiweddarau'r Canllaw Cyd-addoli mewn ysgolion.

Mynegwyd siom nad oedd y maes llafur cytunedig ar gyfer Crefydd, Gwerthoedd a Moeseg y cwricwlwm Newydd wedi'i gyflwyno yn amserol. Ymhelaethwyd nad oedd hyn yn bosib oherwydd roedd peth amser rhwng i'r maes llafur cytunedig gael ei gytuno ac i'r Cabinet ei gymeradwyo.

Atgoffwyd yr Aelodau bod yna seddi gwag ar gyfer CYSAG Gwynedd ar hyn o bryd ac fe'u hanogwyd i awgrymu unigolion addas i'w llenwi er mwyn sicrhau aelodaeth lawn.

Nodwyd cywiriad i'r Adroddiad cyn ei gyhoeddi gan sicrhau bod Aelodaeth yn cael ei ddiweddarau.

Diolchwyd i bawb am eu gwaith i'r CYSAG a'u holl gyfraniadau gwerthfawr dros y blynyddoedd diwethaf. Diolchwyd hefyd i Swyddog Adnoddau Cynorthwyol a Chlerc CYSAG am lunio'r Adroddiad.

PENDERFYNWYD derbyn yr Adroddiad gyda'r addasiadau a godwyd fel rhan o'r drafodaeth.

9. PROSIECT LLAN

Cyflwynwyd yr eitem gan y Swyddog Ymgysylltu Pererindodau Ysgolion, Prosiect Llan gan dynnu sylw at y prif bwyntiau canlynol:

Adroddwyd bod y prosiect yn derbyn cefnogaeth Cronfa Efengylu'r Eglwys yng Nghymru ar gyfer datblygu pererindod o fewn yr Esgobaeth a dysgu'r Gymraeg. Ymhelaethwyd bod y prosiect wedi cael ei ariannu am 7 mlynedd.

Manylwyd mai un elfen o waith y prosiect ydi ail-ddatblygu llwybrau pererindod. Nodwyd bod y cyntaf o'r rhain 'Llwybr Cadfan' wedi cael ei lansio yn yr Eisteddfod Genedlaethol yn 2023, gan fanylu bod y llwybr mynd o Dywyn i Ynys Enlli. Cadarnhawyd bod dolen ar wefan 'Eventbrite' yn caniatáu i ddefnyddwyr gerdded y llwybr yn ogystal ag ymuno â grwpiau sy'n cerdded y llwybr. Eglurwyd bod map o'r llwybr hefyd i'w gael ar wefan 'Outdoor Active' a bydd copi papur o'r map ar gael i'w brynu yn fuan. Ymhelaethwyd bod ail llwybr o'r enw 'Llwybr Cybi a Seiriol' hefyd yn cael ei ddatblygu ar hyn o bryd ym Môn. Cadarnhawyd bod gwaith yn mynd rhagddo er mwyn datblygu mapiau a rhannu gwybodaeth am y llwybrau hyn.

Esboniwyd mai un o brif rolau'r Swyddog Ymgysylltu Pererindodau Ysgolion, Prosiect Llan yw ysgogi athrawon i ddefnyddio'r thema 'pererindod' o fewn eu gwaith dosbarth yn ogystal â hyrwyddo hanes crefyddol a'r iaith Gymraeg. Pwysleisiwyd bod y prosiect yma ar gael i bob ysgol, nid dim ond ysgolion eglwys. Nodwyd y gobeithir bydd pecynnau gwersi, ymweliadau a chyflwyniadau ar gael i holl ysgolion yn fuan. Rhannwyd enghreifftiau o'r pecynnau addysgu hyn. Mynegwyd balchder bod athrawon yn rhannu adborth cadarnhaol am y prosiect hyd yma ac yn gwerthfawrogi'r adnoddau sydd ar gael i ysgolion.

Tynnwyd sylw at brosiectau eraill sydd yn cael eu datblygu fel rhan o'r prosiect gan gynnwys gwefan ar gyfer athrawon, prosiectau ar draws ysgolion, gweithdai ar safleoedd eglwysi, adnodd ffilm a hefyd llyfrau am seintiau lleol.

Llongyfarchwyd pawb sydd ynghlwm â'r prosiect am eu gwaith yn y maes pererindodau ac i ddatblygu hyder ysgolion wrth addysgu Crefydd, Gwerthoedd a Moeseg.

10. CYMDEITHAS HANES IDDEWIG DE CYMRU

Cadarnhawyd i'r swyddogion dderbyn cais gan Gymdeithas Hanes Iddewig De Cymru i ohirio'r eitem hon tan y cyfarfod nesaf. Ymhelaethwyd y bydd yr eitem yn cael ei chyflwyno yng nghyfarfod CYSAG a gynhelir ar 19 Tachwedd 2024.

11. GOHEBIAETH

Rhannwyd copi o gofnodion cyfarfod CYSAGau Cymru yn ddiweddar gan ddiolch i Eurfryn Davies a'r Cynghorydd Meryl Roberts am fynychu'r cyfarfod ar ran Gwynedd.

Rhannwyd llythyr a ddosbarthwyd i arweinwyr crefyddol Cymru yn ogystal â Llywodraeth Cymru i ddatblygu Canllaw Cyd-addoli. Atgoffwyd yr Aelodau am yr angen i ddiweddarau'r canllaw a diolchwyd i'r Cynghorydd Elin Walker Jones a Nick Sissons am edrych ar y canllawiau presennol yn ogystal â llunio argymhellion am y ffordd ymlaen. Er hyn, cydnabuwyd nad oes yna lawer o ymatebion i'r llythyr ar hyn o bryd.

PENDERFYNWYD i'r Cadeirydd ail-yrru'r llythyr at arweinwyr crefyddol a Llywodraeth Cymru gan drafod unrhyw ymatebion yng nghyfarfod 19 Tachwedd 2024.

Dechreuodd y cyfarfod am 3.30 y.h. a daeth i ben am 4:15 y.h.

CADEIRYDD



Adroddiad ar ddarpariaeth addysgu Crefydd, Gwerthoedd a Moeseg mewn Ysgolion yng Nghymru (Ebrill 2024)

Ymchwiliwyd Gan:

Dr Joshua Andrews

Dr Gareth Evans-Jones

Ms Rachel Healand-Sloan

a'r Athro Lucy Huskinson

Fersiwn hygyrch ar-lein: Mai 2024

CYD-DESTUN AC AMCANION

Prif genhadaeth Canolfan Genedlaethol Addysg Grefyddol Cymru yw darparu arbenigedd academiaidd a chefnogaeth addysgol am ddim yn y meysydd athroniaeth, crefydd a moeseg i athrawon o lefelau TGAU hyd at gyrsiau Tystysgrif Addysg i Raddedigion (TAR), drwy gyfrwng amrywiaeth o weithgareddau, gan gynnwys gweithdai, sesiynau adolygu, a digwyddiadau DPP. Ers mis Hydref 2022, mae'r Ganolfan wedi derbyn llyf cyson o adroddiadau ac adborth negyddol gan athrawon ysgolion cynradd ac uwchradd ledled Cymru ynghylch y modd y mae'r cwricwlwm newydd ar gyfer Crefydd, Gwerthoedd a Moeseg (CGM), wedi cael ei roi ar waith.

Gwelwyd yng Nghymru'r Ddeddf Cwricwlwm ac Asesu a ddaeth i fodolaeth ym mis Medi 2022, yn yn ailenwi pwnc 'Addysg Grefyddol' (AG) i 'Crefydd, Gwerthoedd, a Moeseg' (CGM), gyda'r amod ei fod yn bwnc gorfodol i bob myfyriwr o 3 i 16 oed. Cafodd y pwnc newydd hwn ei integreiddio wedyn i Faes Addysgu a Dysgu y Dyniaethau.

Er mwyn adnabod yr agweddau a oedd yn peri pryder i'r athrawon a gysylltodd, a cheisio canfod atebion posibl, ymgymrodd Cyfarwyddwyr y Ganolfan, Dr Joshua Andrews, Dr Gareth Evans-Jones, a'r Athro Lucy Huskinson, a chynorthwy-ydd ymchwil, Ms Rachel Healand-Sloan, â phrosiect ymchwil ansoddol a meintiol drwy ddsbarthu holiaduron ymysg athrawon CGM ledled Cymru. Roedd yr ymatebion yn gwbl anhysbys ac yn ddiennw, a derbyniwyd 58 ymateb o ysgolion ar draws 17 gwahanol sir a bwrdeistref Gymreig, ac o ysgolion cynradd ac ysgolion uwchradd, ysgolion anghenion addysgol arbennig, a'r rhai sy'n arbenigo mewn dysgu gydol oes. Ymatebodd 34 drwy gyfrwng y Saesneg a 24 drwy gyfrwng y Gymraeg.

CANFYDDIADAU ALLWEDDOL

Datgelodd y canfyddiadau heriau systemaidd wrth addysgu CGM yng Nghymru, gan gynnwys materion yn ymwneud â chydymffurfiaeth gyfreithiol, gan nad yw dros hanner yr ysgolion yng Nghymru yn ateb y ddarpariaeth gyfreithiol leiaf o addysg CGM ar draws Cyfnodau Allweddol 3 a 4, ac nad oes adnoddau digonol i gefnogi'r addysg, a bod diffygion eraill yn yr addysgu.

AMCANION YR HOLIADUR

Roedd yr holiadur yn ceisio deall sut y mae sefydliadau addysgol ledled Cymru wedi integreiddio CGM yn eu cwricwlwm ar gyfer Cyfnodau Allweddol 1-3. Yn benodol, ceisiai ddeall, (1) sut mae athrawon yn canfod gwahaniaethau rhwng CGM ac Addysg Grefyddol, o ran eu canlyniadau dysgu, setiau sgiliau, cynnwys amrywiol, methodolegau addysgu, nodau ac amcanion; (2) y graddau y mae'r cwricwlwm yma sydd wedi'i ddiweddarau yn ymgorffori amrywiaeth o grefyddau byd-eang, safbwyntiau ac athroniaethau byd-eang; (3) a addysgir CGM yn annibynnol fel pwnc ar ei ben ei hun neu fel un o nifer o bynciau wedi'u hintegreiddio i gwricwlwm Dyniaethau ehangach. Lle addysgir CGM fel rhan o gwricwlwm Dyniaethau integredig, gofynnwyd cwestiynau ychwanegol i ganfod yr amser a neilltuid i addysgu CGM o gymharu â'r pynciau eraill a addysgir ochr yn ochr ag ef, ac a oes

amrywiadau mewn lefelau staffio a chyfleoedd hyfforddi ar gyfer athrawon CGM o gymharu â'r pynciau eraill. Roedd yr holiadur hefyd yn gofyn am wybodaeth ynglŷn ag effaith bosibl cyflwyno CGM yng Nghyfnod Allweddol 3 ar ddarpariaeth AG ac Astudiaethau Crefyddol (AC) yng Nghyfnod Allweddol 4.

CYFRANOGWYR

Roedd yr holiaduron yn targedu ysgolion cynradd, ysgolion uwchradd, a sefydliadau addysgol Anghenion Addysgol Arbennig (AAA) ledled Cymru, gan gwmpasu ysgolion y wladwriaeth a'r rhai â chymeriad crefyddol, er mwyn casglu ystod amrywiol o safbwyntiau a phrofiadau. Gan mai cymharol fach oedd yr ymatebion gan addysgwyr ysgolion cynradd, ni chafodd y set ddata hon ei chynnwys yn ein dadansoddiad, ond fe'i hystyriwyd yn ein hasesiadau o gyd-destun ehangach y ddarpariaeth CGM newydd.

Daeth 43 ymateb. Roedd y rhain gan athrawon a oedd yn addysgu naill ai mewn ysgolion uwchradd neu ysgolion a oedd yn addysgu Cyfnod Allweddol 3, mewn math o ysgolion canol. Roedd 32.56% o'r ymatebwyr yn addysgu mewn ysgolion dwyieithog, 30.23% mewn ysgolion cyfrwng Cymraeg, a 37.21% mewn ysgolion cyfrwng Saesneg. Cafwyd ymatebion gan athrawon yn y siroedd/bwrdeistrefi a ganlyn:

- Abertawe
- Caerdydd
- Caerfyrddin
- Casnewydd
- Castell-nedd Port Talbot
- Ceredigion
- Conwy
- Dinbych
- Gwynedd
- Morgannwg
- Pen-y-bont ar Ogwr
- Powys
- Rhondda Cynon Taf
- Sir Benfro
- Sir y Fflint
- Wrecsam
- Ynys Môn

Gofynnwyd i gyfranogwyr nodi eu rôl addysgu. Cafwyd amrywiaeth o atebion:

- Athro newydd gymhwyso (ANG)
- Athro dosbarth
- Pennaeth CGM
- Pennaeth y Dyniaethau
- Uwch Dîm Arwain

Yn ôl y disgwyl, roedd yr ymatebwyr yn cynrychioli athrawon â sbectwm eang o brofiadau addysgu, yn rhychwantu'r rhai a nododd eu bod yn athrawon newydd eu cymhwysu i'r rhai a oedd wedi bod yn addysgu ers hyd at 36 mlynedd.

YR HOLIADUR

Mae'r holiadur yn cynnwys cwestiynau caeedig a phenagored i alluogi mewnwelediadau ystadegol trwy goladu setiau data meintiol, ac archwilio data ansoddol, a roddodd ddealltwriaeth ddyfnach a chlr i ni o ymatebion y cyfranogwr. Roedd gan gyfranogwyr y dewis i'w gwblhau yn Gymraeg neu yn Saesneg.

Casglu Data

Sefydlwyd cyswllt cychwynnol gyda gweinyddwyr yr ysgol, a gofynnwyd am eu cydweithrediad wrth ddosbarthu'r holiadur i'r staff addysgu perthnasol. Cafwyd caniatâd moesegol gwybodus gan yr ysgolion a'r athrawon a gymerodd ran i sicrhau eu bod yn deall pwrpas yr holiadur, eu hawliau i dynnu'n ôl ar unrhyw adeg, a'r mesurau diogelu cyfrinachedd sydd ar waith. Gwnaed galwad agored am gyfranogwyr ar y cyfryngau cymdeithasol hefyd, gan ofalu bod pawb yn ymwybodol o'u hawl i dynnu'n ôl ar unrhyw bwynt. Roedd y cyfranogwyr yn ddienw er mwyn annog ymatebion llawnach a dirwystr. Gweinyddwyd yr holiadur yn electronig i ganiatáu casglu data yn effeithlon, llai o effaith amgylcheddol, ac i alluogi athrawon a sefydliadau i ymateb yn ôl eu cyfleustra o fewn y terfyn amser penodedig.

Dadansoddi Data

Proseswyd y data meintiol o gwestiynau caeedig gan ddefnyddio meddalwedd ystadegol i gynhyrchu ystadegau disgrifiadol a chasgliadol, a fyddai'n darparu trosolwg meintiol o dueddiadau a phatrymau. Roedd ymatebion penagored yn destun dadansoddiad thematig, a ganiataodd hwylustod wrth nodi ac archwilio themâu, safbwyntiau a mewnwelediadau a godai dro ar ôl tro.

CANFYDDIADAU

Mae'r adran hon yn archwilio ymatebion i'r cwestiynau allweddol yn eu tro.

1. A yw CGM yn eich sefydliad yn bwnc gorfodol i bob myfyriwr rhwng 3 ac 16 oed?

Fel y nodwyd, mae'n ofyniad cyfreithiol bod CGM yn cael ei addysgu yn ysgolion Cymru (Deddf Cwricwlwm ac Asesu Cymru 2022). Fodd bynnag, mae ein canfyddiadau'n datgelu nad yw cyfran sylweddol o ysgolion yn bodloni'r gofyniad cyfreithiol hwn. Dim ond 17 (39.53%) a gadarnhaodd fod CGM yn bwnc gorfodol yn eu hysgol, a nododd 25 (58.14%) nad oedd y pwnc yn cael ei drin felly. Ni roddodd un athro ymateb (2.33%).

Trafodaeth

Mae'r gwahaniaeth hwn yn dangos methiant i gydymffurfio â mandadau cyfreithiol, ond mae hefyd yn awgrymu bod goblygiadau sylweddol a niweidiol i ddatblygiad addysgol myfyrwyr. Mae'r cwricwlwm newydd ar gyfer CGM yn rhoi pwyslais cryf ar yr angen i ddeall credoau crefyddol amrywiol, egwyddorion moesegol amrywiol, a gwerthoedd cymdeithasol amrywiol. Trwy beidio â chynnwys CGM fel pwnc gorfodol, mae ysgolion i bob pwrpas yn dad-sgilio eu myfyrwyr o'r sgiliau cymdeithasol hanfodol ac yn amddifadu cyfleoedd iddynt ddeall eu rôl fel dinasyddion cyfrifol mewn cymdeithas gynyddol amlddiwylliannol yng Nghymru a thu hwnt. Mae CGM yn chwarae rhan hanfodol wrth hyrwyddo cydlyniant cymdeithasol a dealltwriaeth ddiwylliannol o fewn cymdeithas Cymru. Trwy archwilio gwahanol draddodiadau crefyddol, cwestiynau moesol, a fframweithiau moesegol, mae myfyrwyr yn datblygu'r sgiliau meddwl beirniadol a datrys problemau sydd eu hangen i lywio byd cynyddol amrywiol a rhyng-gysylltiedig. Mae methu â darparu'r sylfaen addysgol hon, nid yn unig yn tanseilio egwyddorion cynwysoldeb a goddefgarwch, ond hefyd yn meithrin anwybodaeth a rhagfarn. Mae amharodrwydd ysgolion i wneud CGM yn bwnc gorfodol yn adlewyrchu problem systemaidd sy'n ymestyn y tu hwnt i sefydliadau unigol. Mae'n tanlinellu'r angen am fwy o atebolrwydd a gorfodi safonau addysgol i sicrhau bod pob myfyriwr yn gallu manteisio ar gwricwlwm cynhwysfawr a chynhwysol.

Nododd rhai ymatebwyr hefyd fod eu hysgol wedi eithrio CGM o'u cwricwlwm Cyfnod Allweddol 4, sy'n dangos y gallai rhai ysgolion fethu â chyflawni'r rhwymedigaeth gyfreithiol i addysgu CGM hyd at ddiwedd Cyfnod Allweddol 4. Mae hyn yn ysgogi'r angen i ymchwilio i ddyfodol cymwysterau TGAU yn y maes pwnc hwn.

2. Pa grefyddau sy'n cael eu hastudio fel rhan o'r cwricwlwm newydd?

Er mai nod fframwaith y cwricwlwm newydd yw grymuso athrawon i ymgorffori ystod ehangach o safbwyntiau moesegol ac athronyddol o'r byd, mae'n amlwg bod llawer o ysgolion yn dal i ganolbwyntio'n bennaf ar astudio'r 'chwe chrefydd fawr' draddodiadol (Cristnogaeth, Iddewiaeth, Islam, Hindwâeth, Siciaeth a Bwdhaeth). O ganlyniad, mae'r ysgolion hyn yn cyflwyno cwricwlwm AG yn hytrach na chroesawu rhesymeg y cwricwlwm CGM.

Mae canlyniadau'r arolwg yn datgelu bod gan Gristnogaeth fonopoli ar y crefyddau a astudiwyd, gyda 98%, cyfran sylweddol o'r ymatebwyr, yn nodi ei bod wedi'i chynnwys yn eu cwricwlwm. Dangosodd yr astudiaeth fod Iddewiaeth yn cael ei chynnwys yng nghwricwlwm 88% o'r ymatebwyr, ac Islam yng nghwricwlwm 84% yr ymatebwyr. Mae'r canlyniadau hyn yn adlewyrchu tueddiadau traddodiadol addysg grefyddol Cymru. Tra bod crefyddau dharmaidd yn cael eu cynrychioli, megis Hindŵaeth (72%), Bwdhaeth (70%), a Siciaeth (63%), mae cynnwys crefyddau lleiafrifol eraill, megis Paganiaeth, Dyneiddiaeth, a'r Ffydd Bahá'i yn fach iawn, gyda dim ond 5% o athrawon yn dweud eu bod yn cynnwys y crefyddau hyn yn eu cwricwlwm.

Mae'r data'n dynodi y ddiffyg ystyriaeth sylweddol sydd wedi'i rhoi i safbwyntiau seciwlar ac athronyddol, gyda dim ond 2% o'r athrawon yn adrodd eu bod wedi astudio anffyddiaeth a chredoau anghrefyddol. Mae hyn yn awgrymu bod cyfle wedi'i golli gan ysgolion i arallgyfeirio eu cwricwlwm a rhoi amlygiad amhrisiadwy i fyfyrwyr i sbectrwm ehangach o safbwyntiau moesol ac athronyddol.

Trafodaeth

Mae absenoldeb bydolygon penodol sy'n berthnasol i ardaloedd lleol a rhanbarthol Cymru, neu'r rhai sy'n ymwneud ag arbenigeddau staff, yn peri pryder. Er gwaethaf yr hyblygrwydd a roddir gan y fframwaith cwricwlwm newydd, prin yw'r dystiolaeth i awgrymu bod ysgolion yn defnyddio'r cyfle hwn i ymgorffori'r safbwyntiau amrywiol a allai cyseinio'n agosach â phrofiadau bywyd eu myfyrwyr eu hunain a/neu arbenigedd eu staff addysgu.

Mae ein canfyddiadau yn amlygu bwlch sylweddol rhwng amcanion y cwricwlwm CGM a'i weithrediad mewn ysgolion ledled Cymru. Ymddengys bod y rhan fwyaf o ysgolion yn cynnal golwg gul a chyfyngedig ar grefydd, gan ganolbwyntio ar grefyddau traddodiadol yn unig, tra'n esgeuluso'r mandad ehangach i gyflwyno myfyrwyr i ystod eang o safbwyntiau seciwlar ac athronyddol. Wrth symud ymlaen, mae'n hanfodol i ysgolion gofleidio egwyddorion CGM drwy amrywio eu cwricwlwm er mwyn sicrhau bod myfyrwyr yn cael eu huwchsgilio a'u trwytho â dealltwriaeth fwy cynhwysfawr o foeseg, gwerthoedd a safbwyntiau'r byd.

3. A oes adnoddau ar gael i gynorthwyo ysgolion i ddatblygu a chyflwyno'r cwricwlwm CGM newydd?

Dim ond 18 (41.86%) o ymatebwyr a ddywedodd fod adnoddau ar gael i gynorthwyo ysgolion i ddatblygu'r cwricwlwm newydd. Dywedodd 25 (58.14%) o ymatebwyr fod adnoddau'n annigonol iawn ac nad oedd adnoddau ar gael yn rhwydd. Nodwyd mai dim ond un gwerslyfr swyddogol sydd yn bodoli, ac yn uniaith Saesneg.¹

Trafodaeth

Mae ein canfyddiadau'n datgelu diffyg cymorth ac arweiniad i athrawon sy'n peri pryder. Mae prinder adnoddau yn codi cwestiynau difrifol am gynllunio a gweithredu'r cwricwlwm

¹ Parry, L. and Hayes, J. (2022) Curriculum for Wales: Religion, Values and Ethics for 11-14 years, Hodder Education: London (ISBN-10: 1398348740; 232 tudalen).

newydd. Mae deunyddiau addysgu digonol yn hanfodol er mwyn sicrhau datblygiad digonol o'r pwnc a'r gallu i'w addysgu'n effeithiol mewn ysgolion.

Mae'r ffaith mai dim ond un gwrslyfr CGM swyddogol sydd wedi'i gyhoeddi, a dim ond yn Saesneg, ar gyfer disgyblion 11-14 oed, yn gwbl annigonol. Ar ben hynny, mae ffocws y llawlyfr hwn yn bennaf ar wahanol grefyddau, ac o'r herwydd, nid yw'n mynd i'r afael â chylch gorchwyl ac egwyddorion ehangach CGM. Mae hyn yn broblematic, yn enwedig gan fod athro yn ceisio cynllunio ar gyfer ei addysgu ochr yn ochr â phynciau eraill, megis Hanes a Daearyddiaeth, fel rhan o gwricwlwm cymysg y Dyniaethau.

Mae absenoldeb fersiwn Gymraeg o'r gwrslyfr yn gwaethygu'r mater ymhellach ac yn codi pryderon sylweddol am y ddarpariaeth o adnoddau cyfrwng Gymraeg ac agweddau tuag at addysg cyfrwng Gymraeg. Er gwaethaf cydraddoldeb cyfreithiol y Gymraeg a'r Saesneg yng Nghymru ers 2011, mae'r methiant i gyhoeddi fersiwn Gymraeg o'r gwrslyfr hwn ar yr un pryd â'r fersiwn Saesneg yn awgrymu bod addysgu a dysgu CGM yn Gymraeg o werth llai nag ydyw yn Saesneg. Mae ymatebwyr wedi ymateb i'r gwrslyfr uniaith Saesneg gyda rhwystredigaeth, ag un yn nodi eu bod wedi cysylltu'n bersonol â'r cyhoeddwr, Hodder Education, i ofyn am ganiatâd i gyfieithu rhai rhannau o'r llyfr. Gwrthodwyd caniatâd. Daeth i'r amlwg ers hynny nad oes gan Hodder Education unrhyw fwriad i gyfieithu'r gwrslyfr hwn i'r Gymraeg.

Er gwaethaf yr heriau hyn, soniodd ymatebwyr am rai enghreifftiau cadarnhaol o ffynonellau defnyddiol, yn enwedig gan ymatebwyr a oedd wedi'u lleoli yn rhanbarthau de-ddwyrain a de-orllewin Cymru, lle crybwyllwyd sawl gwaith bod Cyngor Ymgynghorol Statudol ar Addysg Grefyddol (CYSAG) Abertawe wedi bod yn gyson ac yn glir o ran ei ganllawiau ar gyfer gweithredu'r cwricwlwm CGM. Yn ogystal, nodwyd bod adnoddau pedagogaid sydd ar gael ar lwyfannau ar-lein megis gwefan NATRE, gwefannau Dyneiddwyr, a grwpiau CGM Facebook yn cynnig rhywfaint o gymorth i athrawon sy'n llywio'r cwricwlwm newydd.

4. A yw canllawiau'r llywodraeth² wedi eich helpu i ddatblygu CGM yn eich ysgol?

Mynegodd mwy na hanner yr ymatebwyr (23: 53.49%) anfodlonrwydd â chanllawiau Senedd Cymru (SC). Roedd yr ymatebwyr hyn o'r farn bod y canllawiau'n amwys ac o bosibl yn gamarweiniol. Nododd sawl un fod y canllawiau'n annelwig, yn aneglur, ac yn agored i ddehongliadau hollol wahanol, gan awgrymu felly'r potensial ar gyfer addysgu cwricwlwm CGM tra gwahanol mewn ysgolion yng Nghymru. Nododd rhai eu bod yn ymdrin â dysgu CGM fel pe bai'n dal i fod yn AG. Nododd eraill eu bod yn datblygu eu cwricwlwm i ganolbwyntio mwy ar athroniaeth a llai ar grefydd.

Roedd nifer o ymatebwyr yn teimlo bod y termau 'gwerthoedd' a 'moeseg' sy'n rhan o CGM yn gofyn am ddiffiniadau clir, a chanllawiau ar y pynciau y dylid eu cynnwys yn yr astudiaeth

² Mae canllawiau SC i'w gweld yma <https://www.gov.wales/sites/default/files/consultations/2021-05/consultation-document-curriculum-for-wales-religion-values-and-ethics-guidance.pdf>

o werthoedd a moeseg. Teimlai rhai o'r ymatebwyr fod hyn yn peri pryder arbennig i'r rhai sy'n addysgu CGM mewn ysgolion anghenion addysgol arbennig (AAA).

Cydnabu un athro fod y canllawiau a amlinellwyd ar ddiwedd y ddogfen cwricwlwm Cymraeg yn ddefnyddiol "i raddau".

Trafodaeth

Mae methiant SC i ddarparu gweledigaeth drefnus a chydlynol ar gyfer CGM wedi arwain at athrawon yn cael trafferth dehongli a gweithredu'r cwricwlwm yn effeithiol. Mae'r diffyg eglurder hwn yn arwain at ddehongliadau amrywiol a chyferbyniol, sydd â'r potensial i arwain at wahaniaethau yn ansawdd a chynnwys y pwnc ar draws ysgolion yng Nghymru. Mae hyn yn codi cwestiynau ynghylch a yw myfyrwyr ledled Cymru yn cael eu paratoi'n ddigonol ar gyfer TGAU Addysg Grefyddol o fewn eu cwricwlwm Cyfnod Allweddol 3, ac a yw ysgolion yn mynd i'r afael yn realistig â phynciau moeseg a gwerthoedd yn eu cwricwlwm neu'n dychwelyd i'r cwricwlwm Addysg Grefyddol hyn yn unig. At hynny, mae'r diffyg arweiniad ar gyfer ysgolion AAA yn tanlinellu'r angen am ymchwil bellach a chymorth wedi'i deilwra yn y maes hwn.

5. Ydych chi wedi cael y cyfle am hyfforddiant proffesiynol i'ch cynorthwyo gyda'r cwricwlwm newydd?

Ymysg yr ymatebwyr, dywedodd 24 (55.81%) eu bod wedi derbyn rhyw fath o hyfforddiant, tra dywedodd 19 (44.19%) nad oeddent wedi derbyn hyfforddiant. Daeth anghysondeb clir i'r amlwg rhwng athrawon cyfrwng Saesneg a chyfrwng Cymraeg, gyda chyfran sylweddol uwch o athrawon cyfrwng Cymraeg yn nodi nad oeddent wedi derbyn unrhyw fath o hyfforddiant.

Trafodaeth

Mae'r diffyg eglurder ar ganllawiau SC yn cael ei waethygu gan y ffaith mai cymharol ychydig o athrawon CGM sydd wedi derbyn hyfforddiant ar gyfer y cwricwlwm newydd. Mae disgwyl i bob athro dderbyn hyfforddiant digonol i reoli'r newidiadau sylweddol yn y cwricwlwm. Mae'r diffyg hyfforddiant i athrawon cyfrwng Cymraeg yn peri pryder arbennig, ac mae'r pryder hwn yn ddirfawr waethygol gydag absenoldeb gwerslyfr cyfrwng Cymraeg (gweler uchod). Mae diffyg hyfforddiant cyfrwng Cymraeg i CGM yn tanseilio egwyddorion addysg ddwyieithog ac yn peryglu dieithrio myfyrwyr Cymraeg eu hiaith yn unigol a thrwy barhau ag anghyfartaledd ieithyddol o fewn y gyfundrefn addysg.

Cafwyd ymatebion cadarnhaol gan ymatebwyr yr oedd eu hysgolion yn darparu hyfforddiant ar gyfer y cwricwlwm newydd. Canmolwyd mentrau penodol. Mae'r rhain yn cynnwys ymdrechion rhai unigolion, megis Jennifer Harding-Richards, Cynghorydd Addysg Grefyddol ac aelod o'r CYSAG ar gyfer Abertawe, Sir Gaerfyrddin a Sir Benfro, a gynhaliodd sesiynau hyfforddi gyda'r nos ar gyfer athrawon mewn ysgolion ar draws y rhanbarth hwn i archwilio gwahanol grefyddau a safbwyntiau'r byd. Menter arall a grybwyllwyd oedd cynllun Lat

Blaylock o *RE Today*, sy'n cynnal sesiynau hyfforddi i athrawon, a chynhadledd, StrictlyRE, sydd ill dau wedi'u targedu at athrawon ledled y DU ac angen tâl i fynychu (£100+).

Soniodd un ymatebydd fod Adran Addysg yr Esgobaeth yn cynnig rhai sesiynau hyfforddi ar-lein (dros TEAMS). Nid yw'n glir o'u hymateb beth oedd cynnwys y rhain. Yn yr un modd, soniodd ymatebydd o Bowys fod teithiau addysgol a gweithgor ar gael iddynt i'w helpu i fynd i'r afael â'r cwricwlwm newydd, ond nid yw manylion y rhain yn glir. Mae'r mentrau a grybwyllwyd yn awgrymu bod cyfleoedd hyfforddi yn ysbeidiol ac nad ydynt ar gael i lawer o ranbarthau yng Nghymru, oni bai bod unigolion yn fodlon ac yn gallu talu am y cyfleoedd sydd ar gael iddynt ar-lein, ac o gyfeiriad Lloegr.

Mae'n bwysig nodi bod y sesiynau hyfforddi sydd ar gael i fyfyrwyr yn Abertawe a Sir Gaerfyrddin yn cael eu cynnal gyda'r nos ac ar benwythnosau. Roedd hyn yn gofyn i athrawon aberthu amser personol, ac roedd yn anochel yn golygu na fyddai rhai athrawon yn gallu bod yn bresennol. Ymhellach, mae'r sesiynau hyn yn dibynnu ar ewyllys da academyddion sydd ag arbenigedd mewn athroniaeth, crefydd a moeseg i gyfrannu at y sesiynau hyfforddi. Yn wir, mae aelodau o'n Canolfan wedi cyfrannu atynt.

Disgrifiodd rhai ymatebwyr, a nododd fod rhywfaint o hyfforddiant yn cael ei roi iddynt o fewn eu sefydliad eu hunain, nad oedd y sesiynau yn ddefnyddiol. Roedd eraill yn eu gweld yn gymharol ddefnyddiol. Roedd cysondeb ac effeithiolrwydd yr hyfforddiant a ddarperir gan ysgolion yn amrywio'n sylweddol.

O ystyried yr ailwampio cynhwysfawr ar y cwricwlwm i gynnwys safbwyntiau athronyddol a moesegol ehangach, mae'n destun pryder nad yw hyfforddiant eang ar gael i bob athro CGM i sicrhau eu bod yn teimlo eu bod wedi'u paratoi'n ddigonol i gyflwyno'r cwricwlwm newydd. Mae'n hanfodol mynd i'r afael â bylchau mewn hyfforddiant. Mae angen ymchwil pellach i nodi'r hyfforddiant sydd ar gael i bob rhanbarth ledled Cymru ac ymarferoldeb ei gostau ac amseriad ei gyflwyno.

6. A yw'r cwricwlwm newydd i Gymru wedi bod o fudd i CGM?

Mae 25 (58.14%) o ymatebwyr yn credu bod y cwricwlwm newydd yn fuddiol mewn theori ac y gallai fod yn effeithiol pe bai'n cael ei ddatblygu a'i gymhwyso'n ofalus. Dywedodd 17 (39.53%) nad oedd y cwricwlwm newydd yn fuddiol, gyda sawl un yn nodi ei ddiffyg gweledigaeth gydlynol. Roedd nifer sylweddol o'r rhai a fynegodd anfodlonrwydd yn dod o ysgolion cyfrwng Cymraeg, sef 11 o ymatebwyr. Dewisodd un ymatebydd beidio ag ateb y cwestiwn hwn.

Trafodaeth

Mae ymatebwyr yn cydnabod manteision posibl cwmpas ehangach y cwricwlwm gyda'i allu ar gyfer addysg drawsnewidiol drwy annog myfyrwyr i archwilio profiadau bywyd amrywiol, traddodiadau crefyddol amrywiol, a safbwyntiau athronyddol amrywiol, ac i fyfyrion ddyfnach ar faterion moesegol. Ond mynegodd ymatebwyr bryderon hefyd am yr anghysondebau a'r amwysedd sy'n gysylltiedig â gweithredu CGM ar draws ysgolion yng Nghymru. Nodwyd gan rai nad oes gan CGM hunaniaeth gydlynol. Adlewyrchwyd hyn mewn

sawl ymateb lle mynegodd athrawon ddryswch ac anawsterau wrth drosglwyddo o gwricwlwm traddodiadol AG i fframwaith ehangach a mwy cynhwysol CGM. Nodwyd yma eto gan athrawon mai'r diffyg arweiniad unedig ac eglurder gan y llywodraeth ar y gwahaniaethau rhwng y ddau bwnc sy'n allweddol i'r broblem.

Yn y pen draw, er bod athrawon yn cydnabod gwerth a photensial cynhenid CGM, mae mynd i'r afael â'r bylchau presennol o ran gweithredu a darparu cymorth ac arweiniad digonol yn gamau hollbwysig tuag at wireddu ei fanteision llawnach yn addysg Cymru.

7. Sawl awr o amser cwricwlwm y mae AG/CGM yn ei dderbyn yn eich ysgol ar hyn o bryd?

Mae'r oriau a ddyrannir i addysgu CGM yn amrywio'n sylweddol ar draws ysgolion. Ar gyfartaledd, yr amser a neilltuir i addysgu CGM yw awr yr wythnos. Fodd bynnag, adroddwyd dyraniadau amser amrywiol. Nododd rhai ymatebwyr amgylchiadau mwy ffafriol, megis dwy awr yr wythnos, gydag un ymatebydd yn nodi dyraniad o bum awr yr wythnos ar gyfer myfyrwyr Blwyddyn 7, ac yna dwy awr yr wythnos ar gyfer myfyrwyr ym Mlynnyddoedd 8 a 9. Nododd un ymatebydd fod CGM yn derbyn dim ond 15 awr y flwyddyn ac fe'i neilltuwyd fel rhan o gwricwlwm cymysg y Dyniaethau.

Trafodaeth

Mae cryn wahaniaeth yn yr oriau a ddyrannir ar gyfer CGM ar draws ysgolion yng Nghymru. Mae hyn yn atgyfnerthu anghysondebau wrth gyflwyno'r cwricwlwm ac yn codi cwestiynau sylweddol ynghylch cyfle cyfartal sydd ar gael i fyfyrwyr sy'n astudio CGM yng Nghymru. Lle mae'r amser a neilltuir i CGM yn hynod gyfyngedig, mae myfyrwyr yn annhebygol o gael eu hamlygu i'r amrywiaeth o safbwyntiau crefyddol a materion moesegol sy'n ofynnol ar gyfer y cwricwlwm CGM, ac, yn yr un modd, mae'n debygol o arwain at ddealltwriaeth arwynebol ac argraffiadau sgiw o'r gwerthoedd a fabwysiadwyd o fewn cymdeithas a'r rhai a gynhelir mewn diwylliannau eraill. Gallai gostyngiad yn y dyraniad amser felly danseilio a niweidio canlyniadau arfaethedig y cwricwlwm newydd yn anfwriadol.

Amlygodd un ymatebydd mai dim ond am 15 awr y flwyddyn yr addysgir CGM fel rhan o gwricwlwm cymysg y Dyniaethau. Mae hyn yn frawychus, gan y neilltuir 4 awr yr wythnos i bynciau Dyniaethau gyda'i gilydd. Mae hyn yn golygu bod meysydd pwnc eraill yn cael eu blaenoriaethu'n drwm ar draul CGM.

Mae angen gwneud rhagor o ymchwil i ddeall a yw'r newid o gwricwlwm Addysg Grefyddol ar ei ben ei hun i'w integreiddio i fframwaith Dyniaethau ehangach wedi cael effaith negyddol ar nodau ac amcanion ac ansawdd addysgu CGM, ac, o ganlyniad, gostyngiad mewn llythrennedd crefyddol, sgiliau datrys problemau, sgiliau dadansoddi beirniadol, rhesymu moesegol, a dealltwriaeth foesol ymhlith ymadawyr ysgol yng Nghymru.

8. A yw CGM yn derbyn yr un faint o amser â'r hen gwricwlwm ar gyfer AG yng Nghymru?

Dywedodd 26 (60.47%) o ymatebwyr fod CGM yn derbyn yr un oriau neu oriau tebyg ag y byddai AG cyn trosglwyddo i'r cwricwlwm newydd. Nododd 15 (34.88%) o ymatebwyr fod y

pwnc yn derbyn llai o oriau. Nid ymatebodd 2. Nododd 2 ymatebydd fod eu hysgolion wedi dewis naill ai lleihau CGM/AG yng Nghyfnod Allweddol 4 neu ei ddileu yn gyfan gwbl.

Trafodaeth

Mae'r gostyngiad yn y ddarpariaeth CGM o'i gymharu â'i gymar hŷn, AG, yn eang. Mae tynnu neu leihau CGM o Gyfnod Allweddol 4 yn frawychus mewn dwy ffordd. Yn gyntaf, mae'n mynd yn uniongyrchol groes i'r gofyniad cyfreithiol bod CGM yn cael ei addysgu i bob myfyriwr hyd at 16 oed. Mae rhai ysgolion felly'n methu yn eu rhwymedigaeth gyfreithiol i ddarparu addysg gynhwysfawr i'w myfyrwyr trwy beidio ag addysgu cynnwys a sgiliau hanfodol iddynt sy'n perthyn i gynwysoldeb a goddefgarwch. Yn ail, mae'n amddifadu myfyrwyr o'r cyfle i ddatblygu sgiliau bywyd sy'n hanfodol ar gyfer datblygiad personol a chymdeithasol.

9. A oes angen mwy o amser cwricwlwm ar CGM?

Mae 32 (74.42%) o ymatebwyr yn credu bod CGM angen dyraniad mwy o oriau a addysgir yn y cwricwlwm i sicrhau ei fod yn cael ei addysgu'n briodol er mwyn rhoi digon o amser i fyfyrwyr ddysgu ei gynnwys a'i sgiliau. Mae sylwadau gan ymatebwyr yn cynnwys:

"Rydyn ni'n cael hanner yr amser mae Hanes a Daearyddiaeth yn ei gael ym Mlwyddyn 7 ac 8 a hyd yn oed yn llai ym Mlwyddyn 9. Ac eto, mae disgwyl i ni wneud yr un lefel o gynnydd gyda'r myfyrwyr."

"Yr unig bynciau eraill a neilltuir cyn lleied o amser yw'r Celfyddydau. Fel pwnc academiaidd dylai CGM dderbyn oriau tebyg i'r dyniaethau eraill."

"CGM yw un o'r pynciau mwyaf perthnasol rydyn ni'n ei ddysgu i fyfyrwyr gan y bydd yn rhaid iddyn nhw ddeall crefydd, moeseg ac athroniaeth pan maen nhw'n mynd i'r byd go iawn. Ond er gwaethaf delio â phethau mor bwysig, mae'n derbyn llai o amser na'r dyniaethau eraill."

Trafodaeth

Mae'r alwad am fwy o amser i addysgu CGM yn amlygu diffyg canfyddedig yn strwythur presennol y cwricwlwm o gymharu â phynciau eraill yng nghwricwlwm y Dyniaethau. Er gwaethaf y mandad cyfreithiol i addysgu CGM fel pwnc gorfodol, mae ein hymchwil yn awgrymu y gallai ysgolion fod yn cael trafferth ei integreiddio'n effeithiol o fewn amserlenni a blaenoriaethau presennol. Gall hyn gael ei waethygu gan alwadau cystadleuol i addysgu pynciau eraill, gan adnoddau cyfyngedig ar gyfer CGM, a chan ddiffyg hyfforddiant, a chefnogaeth annigonol i athrawon CGM.

Mae sylwadau gan athrawon yn awgrymu y gallai'r awydd cyffredin am fwy o amser a neilltuir i CGM adlewyrchu canfyddiadau ehangach am arwyddocâd cynyddol CGM mewn cymdeithas heddiw, i arfogi myfyrwyr â'r sgiliau sydd eu hangen i lywio heriau'r byd go iawn, materion moesol a moesegol cymhleth, ac i ymgysylltu'n adeiladol â chymunedau amrywiol.

Nododd un ymatebydd, “Nid oes gan CGM y 5% penodedig, nid ar sail y canllawiau ar Hwb.”³ Mae hyn yn tanlinellu’r diffyg canllawiau clir a roddir i’r dyraniad amser gofynnol ar gyfer y pwnc, ac mae hyn, yn ei dro, yn rhwystro ymdrechion i leoli CGM yn deg ac yn ddigonol o fewn y cwricwlwm.

10. A yw AG/CGM yn bwnc ar ei ben ei hun neu’n rhan o gwricwlwm y Dyniaethau?

Dyweddodd 25 (58.14%) o ymatebwyr fod CGM wedi’i integreiddio i gwricwlwm Dyniaethau cymysg yn eu hysgol, a dywedodd 18 (41.86%) o ymatebwyr ei fod yn cael ei addysgu fel pwnc ar ei ben ei hun.

Trafodaeth

Mae addysgu CGM fel rhan o gwricwlwm Dyniaethau cymysg yn awgrymu dull rhyngddisgyblaethol, lle mae themâu crefydd, gwerthoedd a moeseg yn cydbblethu â phynciau eraill, fel hanes, daearyddiaeth ac astudiaethau cymdeithasol. Mae gan y dull hwn y potensial i roi dealltwriaeth fwy cyfannol i fyfyrwyr o sut mae credoau crefyddol ac egwyddorion moesegol yn croestorri â materion cymdeithasol ehangach. Trwy integreiddio CGM i gwricwlwm y dyniaethau, gall ysgolion feithrin gwerthfawrogiad dyfnach o gydgyssylltiad gwahanol safbwyntiau diwylliannol a fframweithiau moesol.

Fodd bynnag, mae’r data yr ydym wedi’i gasglu o’r arolwg yn awgrymu nad yw’r dull integreiddiol a chyfannol hwn yn cael ei fabwysiadu, ond, yn hytrach, bod CGM yn cael ei wthio i’r cyrion gan ganolbwyntio ar addysgu pynciau eraill a gynrychiolir yn y cwricwlwm Dyniaethau cymysg. Yn ogystal â pha mor hawdd yw gwthio pynciau i’r cyrion o blaid eraill, mae dull y Dyniaethau cymysg yn cynyddu’r tebygolrwydd y bydd myfyrwyr yn cael eu haddysgu gan rywun nad oes ganddynt unrhyw arbenigedd mewn un neu fwy o’r pynciau a astudir. Mae hyn yn golygu y gallai dyfnder ac ansawdd y cyfarwyddyd a’r addysg gael eu peryglu.

Mae addysgu CGM fel pwnc ar ei ben ei hun yn cynnig y fantais o dderbyn amser penodedig lle gellir canolbwyntio’n benodol ar addysg grefyddol, gwerthoedd, a moeseg, a chyfleoedd ar gyfer trafodaethau dyfnach, mwy ystyrlon a myfyrdodau beirniadol ar faterion cymhleth yn ymwneud â moesoldeb, hunaniaeth a chred. Mae rhinweddau ac anfanteision i’r ddau ddull, a bydd y penderfyniad i addysgu CGM o fewn cwricwlwm Dyniaethau cymysg neu fel pwnc ar ei ben ei hun yn amrywio, yn dibynnu ar ffactorau megis adnoddau ysgol, blaenoriaethau’r cwricwlwm, a dewisiadau addysgegol. Waeth beth fo’r dull a ddefnyddir, mae’n hollbwysig bod CGM yn cael ei addysgu’n gynhwysfawr.

Ceisiodd y tri chwestiwn nesaf (10b-10ch) egluro’r agweddau cadarnhaol a negyddol ar y gwahanol ddulliau hyn o addysgu CGM, ac a yw addysgu CGM fel rhan o gwricwlwm dyniaethau integredig yn gosod cyfyngiadau difrifol ar y gallu i’w addysgu’n effeithiol, o ran yr amser a ddyrannid a’r diffyg arbenigedd i’w addysgu.

³ Hwb: y gronfa adnoddau ar-lein gan y llywodraeth i gefnogi’r Cwricwlwm i Gymru: <https://hwb.gov.wales/resources>.

10b. Os addysgir CGM fel rhan o gwricwlwm y dyniaethau, a yw'n derbyn yr un faint o amser â phynciau eraill y Dyniaethau?

Mae 65% (27 o'r ymatebwyr) yn addysgu CGM fel rhan o gwricwlwm cymysg y Dyniaethau. O'r grŵp cynrychioliadol hwn, nododd 12 o'r ymatebwyr (27.91%) nad yw CGM yn derbyn yr un faint o amser â phynciau eraill y Dyniaethau, a nododd 16 (37.21%) fod y pwnc yn derbyn amser cyfartal. Darparodd 3 ymatebydd fanylion pellach ynghylch sut y mae CGM yn rhan o'u cwricwlwm Dyniaethau fel a ganlyn. Nododd 1 ymatebydd, er bod Hanes a Daearyddiaeth yn derbyn tair awr yr wythnos, dim ond dwy awr y pythefnos y mae CGM yn ei dderbyn. Dywedodd un arall fod Hanes a Daearyddiaeth yn derbyn cyfanswm o 70 awr yr un ar gyfer myfyrwyr ym Mlynnyddoedd 7 ac 8, tra bod CGM yn derbyn 15 awr yn unig o fewn yr un amserlen. Soniodd y trydydd ymatebydd eu bod yn cael dysgu CGM am ddim ond hanner yr amser a neilltuir i Hanes a Daearyddiaeth i fyfyrwyr ym Mlynnyddoedd 7 ac 8, gyda gostyngiad pellach i 1 awr bob pythefnos ar gyfer myfyrwyr Blwyddyn 9.

Trafodaeth

Rhannwyd y cyfraddau ymateb rhwng 10b a 10c. Mae ymatebion i 10b yn cadarnhau bod gwahaniaeth sylweddol rhwng yr amser a neilltuir i CGM o'i gymharu â phynciau eraill y Dyniaethau, ac mae'r ymatebion yn rhoi rhywfaint o fewnwelediad i'r anfodlonrwydd y mae athrawon yn ei deimlo am y gwahaniaeth. Mae ymatebion i'r cwestiwn hwn yn amlygu pwysigrwydd teimladau'r athro am eu harbenigedd pwnc a'u hyder yn eu gallu i lywio'r broses o gyflwyno CGM. Nododd un ymatebydd fod dyrannu amser ar gyfer CGM o fewn y cwricwlwm Dyniaethau yn dibynnu ar hyfedredd a brwdfrydedd yr athro eu hunain ar gyfer addysgu thema uned. Mae hyn yn dynodi amrywiadau sylweddol posibl yn ansawdd a chysondeb addysgu CGM ar draws ystafelloedd dosbarth ac yn codi pryderon am y profiad addysgol a chanlyniadau i fyfyrwyr.

10c. Os addysgir CGM fel pwnc annibynnol, a yw'n cael yr un faint o amser cwricwlwm â phynciau eraill y Dyniaethau?

Nododd un ymatebydd fod CGM fel pwnc ar ei ben ei hun yn derbyn 2 awr bob yn ail wythnos, o gymharu â 3 awr yr wythnos ar gyfer pynciau unigol Hanes a Daearyddiaeth. Nododd ymatebydd arall fod CGM yn derbyn 1 awr yn llai bob pythefnos o gymharu â phynciau eraill y Dyniaethau ac nad yw CGM yn cael ei gynnwys na'i grybwyll yn nyddiau sefydlu Blwyddyn 6. Soniodd sawl ymatebydd fod CGM yn derbyn llai o amser addysgu ym Mlynnyddoedd 8 a 9 fel pwnc ar ei ben ei hun o gymharu â Hanes a Daearyddiaeth. Dywedodd rhai ymatebwyr fod y pwnc, yn syml, yn derbyn "llai" o amser, gan nodi canfyddiad neu ymwybyddiaeth gyffredinol o CGM yn derbyn llai o sylw neu lai o adnoddau o gymharu â phynciau Dyniaethau annibynnol eraill. Nododd un ymatebydd fod Daearyddiaeth a Hanes ill dau yn derbyn dwywaith yr amser addysgu ag ydyw Crefydd a Moeseg ym Mlwyddyn 9 pan gânt eu haddysgu fel pynciau unigol. Mynegodd rhai ymatebwyr ansicrwydd ynghylch y gwahaniaethau mewn amser addysgu rhwng CGM a phynciau eraill y Dyniaethau pan gânt eu haddysgu'n annibynnol ar ei gilydd. Mae dau ymatebydd yn nodi bod CGM yn derbyn awr yn llai yr wythnos, gan amlygu y bu gostyngiad penodol yn yr amser a neilltuwyd i CGM o gymharu â phynciau unigol eraill. Nododd un

ymatebydd nad oes unrhyw wahaniaeth yn yr amser addysgu ar gyfer myfyrwyr Blwyddyn 8 pan addysgir CGM fel pwnc ar ei ben ei hun.

Trafodaeth

Fel ymatebion ar gyfer 10b, mae'r wybodaeth a gasglwyd yma yn cadarnhau'r gwahaniaethau rhwng yr amser a neilltuir i CGM o'i gymharu â phynciau eraill y Dyniaethau, a'r anfoflonrwydd y mae athrawon yn ei deimlo am hyn. Mae'r ffaith nad yw CGM wedi'i gynnwys na'i grybwyll yn nyddiau sefydlu Blwyddyn 6 mewn un ysgol yn awgrymu nad yw CGM yn derbyn yr un lefelau neu lefelau tebyg o bwyslais neu ystyriaeth â phynciau eraill yn ystod cyfnodau trosiannol allweddol yn addysg eu myfyrwyr.

10ch. A yw eich ysgol yn darparu hyfforddiant i athrawon nad ydynt yn arbenigo mewn pynciau i sicrhau y gallant ddarparu'r addysg orau i'r Dyniaethau?

Dyweddodd 9 (20.93%) o ymatebwyr fod eu hysgolion yn darparu hyfforddiant i athrawon Dyniaethau nad oeddent yn arbenigwyr yn eu pwnc Dyniaethau. Dywedodd 33 (76.74%) o'r ymatebwyr nad oedd unrhyw gyfleoedd hyfforddi ar gael i'r rhai nad ydynt yn arbenigwyr ym mhynciau'r Dyniaethau. Nododd un bod eu Pennaeth Adran yn sicrhau hyfforddiant mewn Hanes a Daeryddiaeth ond nid mewn CGM, oherwydd mai'r hyn yw'r pwnc, meddai, yw "dim ond barn, beth bynnag". Soniodd un ymatebydd am yr angen i athrawon Hanes gamu i mewn a dysgu gwersi CGM oherwydd prinder staff.

Trafodaeth

Mae'n amlwg o sylwadau'r ymatebwyr fod yna bryder amlwg gan athrawon am y diffyg arbenigedd pwnc ymhlith athrawon sydd â'r dasg o gyflwyno CGM a phynciau Dyniaethau eraill. Tynnodd rhai ymatebwyr sylw at y gwahaniaethau sylweddol mewn pynciau cynnwys a sgiliau CGM, Hanes, a Daeryddiaeth, a phwysleisiwyd yr angen am hyfforddiant arbenigol i sicrhau bod athrawon wedi'u trwytho'n briodol i reoli eu gwahaniaethau'n ddigonol.

Mae ein hymchwil yn amlygu'r angen i flaenoriaethu hyfforddiant athrawon anarbenigol sydd â'r dasg o addysgu CGM a phynciau eraill y Dyniaethau er mwyn sicrhau nad yw uniondeb y cwricwlwm yn cael ei beryglu. Mae hefyd yn amlwg bod angen mwy o gydnabyddiaeth i heriau a chymhlethdodau unigryw addysgu CGM er mwyn sicrhau bod hyfforddiant wedi'i deilwra'n briodol i'w ofynion addysgegol.

CRYNODEB O GANFYDDIADAU ALLWEDDOL

Mae ymatebion i'r arolwg yn amlygu heriau a chyfleoedd amrywiol o ran addysgu Crefydd, Gwerthoedd a Moeseg (CGM) yn ysgolion Cymru. Mae canfyddiadau allweddol yn tanlinellu'r angen am gymorth cynhwysfawr, arweiniad cliriach, a buddsoddiad parhaus i sicrhau ei integreiddiad llwyddiannus i'r cwricwlwm. Yn fuan ar ôl cwblhau'r arolwg, derbyniodd y Ganolfan nifer o ohebiaethau gan athrawon a oedd yn awyddus i wneud sylwadau ychwanegol neu i fynegi eu pryderon yn fwy grymus. Isod, mae crynodeb o'r pwyntiau allweddol o'r arolwg a phwyntiau a bwysleisiwyd mewn gohebiaeth atodol gan athrawon.

Canfyddiad o CGM fel pwnc dibwrpas ac un a danbrisir. Mae ysgolion yn tueddu i ystyried CGM fel gofyniad gweinyddol 'ticio blwch' yn unig, yn hytrach na chyfle ar gyfer addysg drawsnewidiol.

Angen hyfforddiant a buddsoddiad. Mae hyn yn cynnwys buddsoddiad ariannol a chyfleoedd datblygiad proffesiynol i uwchsgilio athrawon ac i wella eu lefelau hyder a chymhwysedd wrth gyflwyno CGM yn ddigonol.

Eglurder a chysondeb yn y cwricwlwm. Mae dryswch ymhlith athrawon ac ysgolion ynglŷn â'r disgwyliadau a osodir arnynt ar gyfer addysgu'r prif grefyddau yng Nghyfnod Allweddol 3, ac y gall y lefel bresennol o ryddid a roddir i ysgolion ar lunio'r cwricwlwm CGM arwain at ddarpariaeth anghyson, a, gyda hynny, niweidio'n andwyol eu myfyrwyr yn eu paratodau a'u perfformiadau ar gyfer arholiadau TGAU..

Argaeledd adnoddau a hyder i addysgu. Thema sy'n codi dro ar ôl tro yn ein hymchwil yw'r diffyg hyder ymhlith athrawon i gyflwyno digon o wersi CGM, oherwydd adnoddau, gwerslyfrau, cymorth ac arweiniad cyffredinol sydd oll yn annigonol.

Llwyth gwaith a materion staffio. Mae heriau staffio sylweddol, gyda rhai ysgolion yn brin o athrawon ag arbenigedd mewn CGM, neu'n gofyn iddynt addysgu pynciau lluosog. Mae hyn yn codi pryderon am ansawdd a chysondeb darpariaeth CGM ar draws ysgolion yng Nghymru.

Polisiau aneglur y llywodraeth. Mae galw gan athrawon ac ysgolion am bolisiau addysgol clir i ddiogelu statws CGM o fewn cwricwlwm cymysg y dyniaethau, ac am fwy o arweiniad a chefnogaeth gan gyrff y llywodraeth i sicrhau cysondeb a chydlyniant yn y ddarpariaeth CGM.

Asesu a Dilyniant. Yn gysylltiedig â materion o amwysedd ynghylch cwmpas a ffocws y cwricwlwm CGM, mae cwestiynau a godwyd gan athrawon ynghylch y ffordd orau o asesu dilyniant myfyrwyr ar draws y cwricwlwm CGM yn unol ag egwyddorion dilyniant a datganiadau 'beth sy'n bwysig'. Mae awydd am arweiniad gyda chysylltiadau trawsgwricwlaidd a dulliau asesu effeithiol.

Cyfleoedd dysgu a datblygu proffesiynol. Mae athrawon yn cydnabod yr angen am ddatblygiad proffesiynol parhaus i ddyfnhau eu gwybodaeth a'u sgiliau wrth addysgu credoau crefyddol ac anghrefyddol..

Diweddarau'r cwricwlwm i'w gadw'n berthnasol. Mae angen amlwg i sicrhau bod y cwricwlwm CGM yn cael ei adolygu a'i ddiweddarau'n barhaus i sicrhau ei berthnasedd a'i effeithiolrwydd wrth fodloni disgwyliadau, diddordebau ac anghenion y myfyrwyr eu hunain. Mae hyn yn cynnwys darparu mwy o gyd-destun i'r testunau a addysgir ac osgoi ymestyn y cynnwys yn ddiangen i ymgorffori ffeithiau a gwybodaeth amherthnasol.

Effaith gadarnhaol CGM. Er gwaethaf heriau addysgu CGM, mae nifer o ymatebwyr wedi nodi bod newid y cwricwlwm o AG i CGM wedi cael effaith gadarnhaol ar ddiwylliant eu myfyrwyr ac ar yr amgylcheddau addysgu a dysgu yn eu hysgolion.

CASGLIAD

Mae'r anghysondeb rhwng mandadau cyfreithiol ar gyfer addysgu CGM fel pwnc gorfodol yng Nghymru a sut y rhoddid yr addysg ar waith yn tanlinellu methiant systemaidd ar draws ysgolion Cymru i gadw at egwyddorion sylfaenol y cwricwlwm newydd. Mae'r datgysylltiad rhwng polisi'r llywodraeth ac arfer addysgol yn codi cwestiynau sylfaenol am atebolrwydd a'r angen am safonau addysgol.

Mae pwysau aruthrol ar athrawon wedi'u dwysáu gan ddiffyg adnoddau ac arweiniad digonol ar gyfer CGM, yn awgrymu bod y cwricwlwm newydd wedi'i drefnu'n gyflym a'i weithredu'n anghyfrifol yn ysgolion Cymru heb ystyriaeth a rhagwelediad i'r problemau anochel sydd wedi codi i ysgolion, athrawon, a myfyrwyr fel ei gilydd. Er bod rhai straeon 'newyddion da' i'w clywed yn rhanbarthau'r De-ddwyrain a'r De-orllewin, mae'r sefyllfa'n gyffredinol yn awgrymu bod y rhan fwyaf o fyfyrwyr o dan anfantais ddifrifol gan yr arferion addysg CGM presennol a bod y pwnc yn cael ei beryglu'n fawr.

Mae diffyg hyfforddiant digonol ar gyfer athrawon anarbenigol sydd â'r dasg o gyflwyno CGM yn gwaethygu pryderon ynghylch ansawdd a chysondeb CGM ar draws ysgolion Cymru. Mae prinder arbenigedd pwnc CGM ymhlith athrawon, ynghyd â phrinder staff, a chyfleoedd hyfforddi cyfyngedig, yn gosod heriau sylweddol i weithrediad llwyddiannus y cwricwlwm CGM. Heb gefnogaeth ac adnoddau digonol, gall athrawon barhau i'w chael yn anodd ymdopi â chymhlethdodau addysgu CGM yn effeithiol, ac mae perfformiad eu myfyrwyr yn anochel am ddioddef o ganlyniad.

Mae'r ffocws cul a roddir i astudio crefyddau traddodiadol ar draul safbwyntiau moesegol byd-eang ac athronyddol amrywiol yn cynrychioli cyfle a gollwyd i feithrin cynwysoldeb a dealltwriaeth ddiwylliannol o fewn y cwricwlwm. Er bod y fframwaith ar gyfer y cwricwlwm newydd yn anelu at ehangu cwmpas addysg grefyddol a hybu sgiliau dadansoddi a meddwl yn feirniadol, mae'r pwyslais parhaus ar y 'chwe chrefydd fawr' yn methu â symud y tu hwnt i'r cwricwlwm Addysg Grefyddol hŷn, ac mae'n adlewyrchu agwedd flinedig a hesb nad yw'n llwyddo i gyfleu amrywiaeth y gymdeithas gyfoes yn ddigonol.

Strwythuro cwricwlwm integredig/cymysg y Dyniaethau ar gyfer Cyfnod Allweddol 3 yn ffurfiol.

Mae ein hymchwil wedi nodi bod mabwysiadu dull dyniaethau cymysg neu integredig addysgu CGM wedi arwain at wthio CGM at y cyrion, yn benodol o fewn y cwricwlwm, gyda phynciau eraill (yn arbennig, Hanes a Daeryddiaeth) yn derbyn mwy o amser neilltuedig, a hynny yn anghymesur. Er nad yw hyn yn broblem i bob ysgol yng Nghymru, mae'n amlwg fod canran sylweddol o ysgolion yn wynebu heriau niferus wrth gyflwyno cwricwlwm Dyniaethau sy'n rhoi amser a gofod cyfartal i CGM ochr yn ochr â phynciau eraill y Dyniaethau. Mae atal CGM yng nghwricwlwm y Dyniaethau mewn perygl o bylu sgiliau

cymdeithasol a dadansoddol hanfodol i fyfyrwyr, sgiliau sy'n hanfodol ar gyfer twf academaidd, cymdeithasol a phersonol.

Argymhellir y dylid cydnabod effaith cwricwlwm cymysg y Dyniaethau ar ganlyniadau TGAU a chanlyniadau Safon Uwch. Mae ein hymchwil yn awgrymu y bydd llawer iawn o fyfyrwyr yn cael eu haddysgu am CGM yn ystod Cyfnod Allweddol 3 gan athrawon sy'n arbenigo mewn Hanes neu Ddaearyddiaeth, ac sydd heb wybodaeth arbenigol ar gyfer CGM. Mae tebygolrwydd amlwg na fydd y myfyrwyr hyn yn datblygu'r sgiliau angenrheidiol i symud ymlaen i TGAU Astudiaethau Crefyddol neu Safon Uwch Astudiaethau Crefyddol. Yn yr un modd, os bydd yr athrawon hyn yn methu â meithrin brwdfrydedd am CGM yn eu myfyrwyr, gallai arwain at ostyngiad yn nifer y myfyrwyr sy'n dewis astudio Astudiaethau Crefyddol ar lefel arholiad. Ymhellach, o ystyried natur sensitif rhai pynciau CGM, mae perygl y gallai'r athrawon hyn dramgwyddo grwpiau crefyddol yn anfwriadol a pheryglu cyfanrwydd y pwnc trwy gyflwyno syniadau'n anghywir neu gyflwyno tasgau amhriodol wrth addysgu.

Mae angen canllawiau clir i ddiogelu CGM ar draws lleoliadau addysgol. O ystyried rôl ganolog CGM yn paratoi myfyrwyr ar gyfer bywyd a gwaith go iawn o fewn Cymru amlddiwylliannol a thu hwnt, mae dadl gref dros ddysgu CGM fel pwnc ar wahân ac ar ei ben ei hun yn unig. Fodd bynnag, os yw Senedd Cymru am geisio parhau i gynnwys CGM yng nghwricwlwm y Dyniaethau cymysg, dylai ddarparu canllawiau clir sy'n nodi strwythur y cwricwlwm hyn er mwyn sicrhau bod amser cyfartal yn cael ei ddyrannu ar gyfer pob pwnc. At hynny, mae angen arweiniad clir ar ysgolion ynghylch a ddylid cyflwyno cwricwlwm Dyniaethau cymysg drwy unedau penodol, gyda phob un yn canolbwyntio ar un pwnc Dyniaethau, neu a ddylid mabwysiadu ymagwedd thematig, lle mae thema benodol yn cael ei harchwilio o wahanol safbwyntiau a gasglwyd o bob pwnc yn y Dyniaethau.

Rydym yn annog Senedd Cymru i sicrhau bod Estyn, yr arolygiaeth addysg ar gyfer Cymru, yn adolygu'r modd y cyflwynir CGM ym mhob ysgol a sefydlu mandad sy'n sicrhau nad yw CGM yn cael ei roi o'r neilltu o fewn y cwricwlwm ysgol. Rydym yn argymhell yn gryf bod Senedd Cymru yn cydweithio â Chanolfan Genedlaethol Addysg Grefyddol Cymru i lunio set glir a chynhwysfawr o ganllawiau sy'n gosod CGM yn gywir, yn deg ac yn effeithiol o fewn y cwricwlwm. Bydd y canllawiau hyn yn pwysleisio'r gofynion amser angenrheidiol a neilltuir i CGM ar draws pob Cyfnod Allweddol.

Darparu sesiynau Datblygiad Proffesiynol Parhaus (DPP) sy'n rhad ac am ddim ac sy'n hawdd eu cyrraedd ar gyfer athrawon CGM ac athrawon anarbenigol sydd â'r dasg o addysgu CGM.

Mae addysgu CGM gan athrawon nad oes ganddynt unrhyw arbenigedd yn y maes pwnc yn peri pryder, yn enwedig pan ystyrir natur sensitif ei gynnwys a'r posibilrwydd y gallai llawer o athrawon anarbenigol gamliwio'n anfwriadol, ac o bosibl, dramgwyddo myfyrwyr ac eraill oherwydd eu diffyg gwybodaeth am syniadau, credoau a safbwyntiau crefyddol ac athronyddol. At hynny, mae'r sgiliau dadansoddi beirniadol a myfyriol y mae CGM yn eu haddysgu yn gofyn am rywfaint o soffistigedigrwydd a hyfedredd y gallai athrawon anarbenigol eu gweld yn agweddau heriol. Daw hyn yn arbennig o broblematig wrth baratoi myfyrwyr ar gyfer gofynion yr arholiad TGAU yn y pwnc.

Mae gohebiaeth â'n Canolfan gan athrawon yn dangos bod ymagwedd y Dyniaethau cymysg at CGM yn dechrau cael effaith andwyol ar ddatblygiad proffesiynol athrawon cyswllt, drwy eu hatal rhag cwblhau eu TAR oherwydd diffyg cyfleoedd i addysgu CGM yn ystod lleoliadau.

Mae'r methiannau hyn yn galw am weithredu brys i fynd i'r afael â'r sefyllfa bresennol. Mae canllawiau clir a diamwys, adnoddau cynhwysfawr sydd ar gael yn rhwydd, a mecanweithiau cymorth cadarn yn hanfodol i sicrhau gweithrediad llwyddiannus y cwricwlwm CGM.

Er ei bod yn ymddangos bod y rhan fwyaf o athrawon yn canmol y trawsnewid o AG i CGM ac yn nodi pwysigrwydd cymdeithasol a pherthnasedd amserol ei gynnwys fel mater allweddol, mae teimlad cyffredinol o bryder yn treiddio drwy'r sylwadau a wnaed gan athrawon drwy gydol yr arolwg, ac mae hyn yn parhau yn y llif cyson o ohebiaeth rydym yn parhau i'w derbyn yn y Ganolfan gan athrawon CGM ers mabwysiadu'r cwricwlwm newydd yng Nghymru.

Mae'n hanfodol gofalu am fesurau a mentrau rhagweithiol, gan gynnwys datblygiad proffesiynol sydd wedi'i dargedu, diwygiadau i'r cwricwlwm, a gwell fecanweithiau cymorth i sicrhau gweithrediad llwyddiannus y cwricwlwm CGM, a thrwy hynny, wireddu potensial CGM fel grym trawsnewidiol yn addysg Cymru.

ARGYMHELLION

Dyma ein hargymhellion yn sgil yr ymchwil.

Eglurder y llywodraeth yn y defnydd o derminoleg.

Mae'r termau, 'Crefydd', 'Gwerthoedd', a 'Moeseg', wedi achosi cryn ddryswch i athrawon, yn enwedig ar gyfer diffiniad 'Gwerthoedd' o fewn y fframwaith hwn. Mae ar athrawon angen arweiniad clir gan Senedd Cymru ar frys i egluro ystyr y termau hyn, yn enwedig y gwahaniaethau cynnil rhwng 'Moeseg' a 'Gwerthoedd'. A yw 'Moeseg' a 'Gwerthoedd' i fod i gael eu trin yn gyfystyr neu a fwriedir iddynt gyfleu ystyron gwahanol o fewn y cwricwlwm CGM? Yn yr un modd, a yw 'Gwerthoedd' o fewn 'CGM' yn gysylltiedig â mathau penodol o werthoedd, yn debyg, efallai, i'r fenter 'British Values' yn Lloegr? Mae eglurder ar ddiffiniad ac ystyr 'Crefydd', 'Gwerthoedd', a 'Moeseg', o ran eu pwrpas, eu harwyddocâd, a'u haliniad ag amcanion addysgol trosfwaol yn hanfodol i sicrhau dealltwriaeth unfurf ar draws sefydliadau addysgol ac i atal anghysondebau yn yr addysg a'r gwerthoedd a gyflwynir gan wahanol ysgolion yng Nghymru.

Canllawiau'r llywodraeth ar gynnwys.

Er bod athrawon yn gyffredinol yn ymddangos yn obeithiol am y cyfleoedd y mae CGM yn eu darparu ar gyfer integreiddio safbwyntiau athronyddol a moesegol o'r byd i'w cwricwlwm, rydym wedi nodi nad yw llawer yn gallu adnabod a dewis damcaniaethau athronyddol neu foesegol addas i'w hymgorffori yn eu cynlluniau addysgu.

Nid oes gan y llenyddiaeth gyfredol a ddarperir gan Senedd Cymru ganllawiau cynhwysfawr ar yr hyn sy'n gyfystyr â bydolwg athronyddol neu foesegol briodol, gan ei bod yn cynnig enghreifftiau cyfyngedig yn unig, megis heddychiaeth a feganiaeth foesegol. Mae hyn wedi arwain nifer o athrawon ac ysgolion i oedi ac, weithiau, ymatal rhag addasu eu cwricwlwm, a dewis yn lle hynny ddychwelyd i'r cwricwlwm AG yn hytrach nag arallgyfeirio eu cwricwlwm i gynnwys sbectwm ehangach o fydolygon crefyddol a seciwlar.

Mae angen dybryd am arweiniad cliriach ar y mathau o safbwyntiau athronyddol a moesegol o'r byd y gellid eu hintegreiddio'n ddi-dor i'r cwricwlwm. Mae angen ategu hyn gyda chynlluniau gwaith enghreifftiol a ddsberthir i bob athro CGM sy'n enghreifftiau ymarferol (naill ai i'w gweithredu'n uniongyrchol yn eu haddysgu neu fel ffynonellau ysbrydoliaeth) sy'n dangos ffyrdd effeithiol o ymgorffori safbwyntiau athronyddol a moesegol o'r byd mewn cwricwlwm CGM.

Drwy Ganolfan Genedlaethol Addysg Grefyddol Cymru, yr ydym mewn sefyllfa dda i ddatblygu'r cynlluniau gwaith hyn, ac i'r perwyl hwnnw, gwahodddwn Senedd Cymru i gydweithio â ni.

O ystyried y pryderon hyn, rydym yn argymhell yn gryf bod Senedd Cymru yn annog ysgolion uwchradd i beidio â mabwysiadu cwricwlwm Dyniaethau cymysg yng Nghyfnod Allweddol 3. Ateb arall fyddai i SC weithio gyda Chanolfan Genedlaethol Addysg Grefyddol Cymru i

sefydlu cynllun Datblygiad Proffesiynol Parhaus (DPP), gyda rhaglenni sydd wedi'u teilwra i anghenion athrawon anarbenigol sydd â'r dasg o addysgu CGM. Byddai'r rhaglenni hyn yn darparu hyfforddiant ar-lein hygyrch heb unrhyw gost i ysgolion ledled Cymru.

Mae sesiynau DPP ar-lein ar gael ar hyn o bryd i athrawon sydd ag arbenigedd mewn CGM, ond mae'r rhain yn ddrud, ac ar gael yn Saesneg yn unig ac nid yn Gymraeg. Bydd angen i sesiynau DPP gyflwyno amrywiaeth eang o safbwyntiau athronyddol a moesegol o'r byd sy'n addas i'w cynnwys yn y cwricwlwm CGM newydd i athrawon CGM presennol. Maent yn hanfodol i sicrhau bod athrawon yn meddu ar y wybodaeth bynciol angenrheidiol i gyflwyno'r agweddau hyn ar CGM yn ystyrlon ac yn gywir. Gallant helpu i roi hyder i athrawon addysgu'r pynciau hyn a'u cynorthwyo i osgoi camliwio'n gyffredinol safbwyntiau byd-eang amrywiol. Rydym mewn sefyllfa dda i ddarparu cyfleoedd DPP i sicrhau gweithrediad effeithiol CGM mewn ysgolion gan athrawon CGM arbenigol ac anarbenigol CGM fel ei gilydd.

Dyrannu adnoddau addysgeg CGM.

Mae ein hymchwil yn dwyn sylw at yr heriau sylweddol y mae ysgolion ac athrawon yn eu hwynebu wrth ganfod a chael mynediad at adnoddau addysgegol defnyddiol i'w cynorthwyo i addysgu CGM. Teimlir hyn amlaf mewn ysgolion cyfrwng Cymraeg lle mae adnoddau'n brin, o'u cymharu ag ysgolion cyfrwng Saesneg sy'n elwa o adnoddau a gyhoeddwyd yn *RE Today* a sesiynau hyfforddi DPP (gyda'r amod mai dim ond aelodau o Gymdeithas Genedlaethol Cymdeithasau Addysgu Cymru sydd yn â mynediad i *RE Today*) sydd yn aml ar gost ariannol bersonol. Mae gan y gwahaniaeth yn yr adnoddau sydd ar gael yn y Gymraeg a'r Saesneg oblygiadau i ddatblygiad cwricwlwm. Tra bod rhai ysgolion cyfrwng Saesneg wedi llwyddo i arallgyfeirio eu cwricwlwm i gwmpasu bydolygon crefyddol, ysbrydol ac athronyddol nad oedd wedi'u cynnwys yn eu cwricwlwm o'r blaen, mae athrawon cyfrwng Cymraeg yn bennaf yn cynnal cwricwlwm sy'n adlewyrchu'r cwricwlwm AG blaenorol, trwy ganolbwyntio ar chwe phrif grefydd y byd.

I gwrdd â'r heriau hyn, mae Canolfan Genedlaethol Addysg Grefyddol Cymru wedi ymrwymo i ddarparu ystod o adnoddau dwyieithog rhad ac am ddim, gan gynnwys cynlluniau gwaith, adnoddau cyfryngau, a chyfleoedd DPP i bob ysgol yng Nghymru. Ond mae'r Ganolfan angen cydweithio â Senedd Cymru i gael mwy o eglurder ar ei gweledigaeth ar gyfer CGM. Bydd hyn yn sicrhau bod yr adnoddau a gynhyrchir gan y Ganolfan yn cyd-fynd ag amcanion y Senedd.

Cadw athrawon CGM yng Nghymru.

Mae ein Canolfan wedi derbyn gohebiaeth bryderus gan athrawon CGM/AG sy'n esbonio sut y mae cyflwyno dull y Dyniaethau cymysg yng Nghyfnod Allweddol 3 wedi achosi iddynt, neu eu cydweithwyr, adael eu hysgolion yng Nghymru i ddod o hyd i swyddi addysgu mewn AG yn Lloegr. Mae'r adroddiadau a'r straeon cyffredin a glywn yn yr achosion hyn yn ymwneud â'u rhwystredigaeth ynghylch gwthio CGM i ymylon cwricwlwm cymysg y Dyniaethau a fabwysiadwyd gan eu hysgolion, a sut y cawsant eu hunain, o ganlyniad, yn gorfod addysgu

Hanes a Daearyddiaeth yn lle hynny—pynciau nad oeddent yn ddigon cymwys i'w haddysgu, ac yn teimlo ychydig iawn o frwdfrydedd drostynt.

Mae'n destun pryder mawr os yw'r enghreifftiau hyn yn adlewyrchu tuedd genedlaethol gynyddol o athrawon CGM yn adleoli i Loegr. Mae'n anochel y byddai hyn yn gwaethygu'r prinder addysgu o safon mewn CGM yng Nghymru. Mae'r pryder yn fwy dybryd wrth ystyried y ffaith bod bwrsariau o hyd at £10,000 bellach ar gael i'r rhai sy'n dymuno hyfforddi fel athrawon Addysg Grefyddol yn Lloegr, tra nad oes bwrsariau o'r fath ar gael i athrawon dan hyfforddiant yng Nghymru. Mae'n debygol y bydd mwy o raddedigion o Gymru yn dewis cofrestru ar raglenni TAR yn Lloegr o'r herwydd.

Er efallai na fydd yn bosibl i Senedd Cymru gynnig bwrsariau cystadleuol ar gyfer TAR CGM/AG er mwyn sicrhau bod yr athrawon dan hyfforddiant o ansawdd da yn cael eu cadw yng Nghymru, gall y Senedd ddechrau lleihau'r effeithiau andwyol ar CGM mewn ysgolion uwchradd drwy ddefnyddio'r hyn a argymhellir gyda'r strategaethau yr ydym yn eu hamlinellu yn yr adroddiad hwn.

Canllawiau clir ar gyfer CA4.

Mae ein hymchwil yn datgelu bod nifer sylweddol o ysgolion naill ai wedi dileu neu leihau'n sylweddol ddarpariaeth orfodol Cyfnod Allweddol 4 ar gyfer CGM/AG. Mae'n anochel y bydd y penderfyniad hwn yn cyflymu'r gostyngiad yn nifer y myfyrwyr yng Nghymru sy'n cofrestru ar gyfer TGAU Astudiaethau Crefyddol (AC). Rhwystr ychwanegol a fydd yn debygol o gyfrannu at y dirywiad hwn yw'r penderfyniad diweddar i ddileu'r TGAU cwrs byr yn y pwnc o fis Medi 2025 ymlaen. Mae hyn yn golygu na fydd yna bellach gyrsiau achrededig yn y maes pwnc y gellir eu cwblhau gan ysgolion o fewn yr amser a neilltuwyd yn flaenorol i AG/AC Cyfnod Allweddol 4, sef awr yr wythnos. Er bod y Cwricwlwm Newydd i Gymru yn dileu'r gofyniad cyfreithiol i ysgolion addysgu CGM/AG/AC hyd at 18 oed, mae rhwymedigaeth gyfreithiol ddiamwys ar ysgolion uwchradd i ddarparu CGM/AG/AC i fyfyrwyr hyd at 16 oed.

Rydym yn annog Senedd Cymru i sicrhau addysg CGM/AG/AS i bob myfyriwr hyd at 16 oed, drwy fynd ati i hyrwyddo ac annog ysgolion uwchradd i wahodd myfyrwyr i ddilyn cyrsiau TGAU mewn Astudiaethau Crefyddol, a thrwy sicrhau bod Estyn, Arolygiaeth Addysg Cymru, yn ddiwyd yn monitro darpariaeth CGM/AG/AS yng Nghyfnodau Allweddol 3 a 4 yn ystod ei harolygiadau. Dylai ysgolion sy'n methu â bodloni gofynion ar gyfer cyflwyno CGM/AG/AS ar draws Cyfnodau Allweddol 3 a 4 wynebu canlyniadau dwys.

Diwygio'r cynigion presennol i newid TGAU Astudiaethau Crefyddol (AC).

Mae gennym amheuan dwys ynghylch strwythur y cwricwlwm TGAU Astudiaethau Crefyddol presennol, a ddaeth i fodolaeth yn 2017, a natur y newidiadau arfaethedig iddo. Rydym yn annog yn gryf bod yr ystyriaethau canlynol yn cael eu hadolygu cyn newid y cwricwlwm TGAU. Cyn 2017, mabwysiadodd ffurf flaenorol y TGAU Astudiaethau Crefyddol ddull thematig, a roddodd ansawdd deinamig a hyblygrwydd i'w strwythur. Mewn cyferbyniad, mae strwythur y cwricwlwm presennol yn anhyblyg ac yn gwahanu crefydd

oddi wrth athroniaeth a moeseg yn annaturiol. Mae'r cwricwlwm presennol yn cynnwys dwy uned sy'n archwilio credoau ac arferion dwy grefydd, a dwy uned sy'n archwilio dysgeidiaeth athronyddol a moesegol dwy grefydd mewn perthynas â thema benodol. Er bod y cwricwlwm presennol yn annog trylwyrdd academiaidd trwy feithrin sgiliau dadansoddi ac ysgrifennu estynedig, mae'n methu ag integreiddio'n ddi-dor gredoau ac arferion crefyddol ag ystyriaethau athronyddol a moesol ehangach, a materion cymdeithasol cyfoes y gall myfyrwyr uniaethu â hwy. Efallai nad yw'n syndod bod strwythur anhyblyg a haniaethol y TGAU presennol wedi cyd-daro â gostyngiad nodedig yn nifer y myfyrwyr sy'n sefyll Astudiaethau Crefyddol ar lefel TGAU a Safon Uwch.

Rydym wedi dadansoddi gyda diddordeb y cynigion i adolygu'r TGAU cyfredol mewn Astudiaethau Crefyddol. Roeddem wedi gobeithio y byddai dychwelyd at ddull thematig i annog myfyrwyr i fyfyrion ystyrion ar gredoau crefyddol mewn cysylltiad â materion athronyddol a moesegol tra'n cynnal ei sgiliau academiaidd trwyadl. Rydym yn siomedig o weld y cynigion yn ceisio cynnal strwythur anhyblyg y cwricwlwm presennol.

Rydym yn eiriol dros ailenwi'r TGAU yn 'Grefydd, Gwerthoedd a Moeseg' er mwyn adlewyrchu ei gynnwys yn fwy cywir ac i ddarparu naratif addysgegol cyson ar draws profiad addysgol y myfyriwr, o ystyried mai CGM y bydd myfyrwyr wedi ei adnabod o'r ysgol gynradd hyd at Gyfnod Allweddol 3 erbyn iddynt gyrraedd eu TGAU. Rydym yn annog Senedd Cymru i ailystyried y newidiadau arfaethedig, ac rydym yn awyddus i gydweithio i ddatblygu dull sy'n meithrin ymgysylltiad myfyrwyr ag anghenion addysgol a diddordebau sy'n datblygu'n barhaus garfannau myfyrwyr newydd, tra'n cynnal cywirdeb y pwnc.

Geiriau olaf: yr angen i edrych ymlaen.

Mae gan gwricwlwm newydd Cymru botensial aruthrol ar gyfer Crefydd, Gwerthoedd a Moeseg (CGM), gan gynnig hyblygrwydd i athrawon lunio cynlluniau gwaith ystyrion sy'n ymglyfarwyddo myfyrwyr â chredoau crefyddol, athronyddol a moesol amrywiol yng Nghymru a thu hwnt. Mae'n gyfle i feithrin ymwybyddiaeth ddiwylliannol, herio stereoteipiau, a meithrin meddwl beirniadol a dinasyddion byd-eang gwybodus. Gall CGM, o dan y cwricwlwm newydd, rymuso myfyrwyr i adeiladu sylfeini academiaidd cryfion, i ddadansoddi a gwerthuso tystiolaeth, i ffurfio barn wedi'i seilio ar ddadleuon rhesymegol, a datblygu safbwyntiau gwybodus a mwy gwrthrychol, ac i feithrin ymwybyddiaeth gymdeithasol, parch ac empathi.

Fodd bynnag, mae'r llwybr presennol ar gyfer CGM yn atchweliadol ac yn gwyro'n sylweddol oddi wrth ei botensial. Mae Canolfan Genedlaethol Addysg Grefyddol Cymru yn awyddus i weithio'n agos gyda Senedd Cymru i dorri ar y llwybr dirywiol hwn sy'n dal i edrych yn ôl, gan sicrhau dyfodol disglair posibl CGM i Gymru. I'r perwyl hwnnw, mae'r Ganolfan yn dadlau o blaid yr angen am ymchwil ac ymchwiliad pellach i'r materion a amlinellir yn yr adroddiad hwn.

Ar hyn o bryd nid oes digon o ddata ynghylch gweithredu CGM mewn amgylcheddau cynradd ac AAA. Tra bod data wedi'i brosesu gan 43 o athrawon Cyfnod Allweddol 3 ledled Cymru, mae'r Ganolfan yn bwriadu ehangu ei hymchwiliad trwy ei rhwydwaith o ysgolion i

gynnwys mwy o ysgolion uwchradd. Bydd hyn yn rhoi mwy o eglurder i'r materion sy'n dod i'r amlwg yr ydym wedi'u nodi yn yr adroddiad hwn.

GCSE Religious Studies

Draft Specification

For teaching from September 2025

First Award 2027

This DRAFT specification has yet to be approved by Qualifications Wales. Centres should therefore expect changes in the final approved version.



Made for Wales.

Ready for the world. Tud. 31

This specification meets the requirements of the following regulatory documents published by Qualifications Wales:

- [Made for Wales GCSE Qualification Approval Criteria](#) which set out requirements for any new GCSE qualification Approved for first teaching from September 2025 and beyond.
- [Standard Conditions of Recognition](#) which contains the rules that all awarding bodies and their qualifications must meet when offering qualifications to learners in Wales.
- Approval Criteria for [GCSE Religious Studies](#) which sets out the subject specific requirements for GCSE Religious Studies qualifications from September 2025 and beyond.

DRAFT

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GCSE RELIGIOUS STUDIES

SUMMARY OF ASSESSMENT

<p>Unit 1: Religious and non-religious beliefs, teachings and practices Written examination: 1 hour 30 minutes (to be confirmed) 30% of qualification</p> <p style="text-align: right;">Marks to be confirmed</p>
<p>Questions requiring objective responses, questions that require short and extended answers.</p>
<p>Unit 2: Religion and relationships Non-examination assessment: Duration to be confirmed 20% of qualification</p> <p style="text-align: right;">Marks to be confirmed</p>
<p>Set by WJEC, marked by the Centre and moderated by WJEC. The assessment will be based on one of two themes set by WJEC annually.</p>
<p>Unit 3: Roles, rights and responsibilities Written examination: Duration 1 hour 30 minutes (to be confirmed) 30% of qualification</p> <p style="text-align: right;">Marks to be confirmed</p>
<p>Questions requiring objective responses, questions that require short and extended answers.</p>
<p>Unit 4: Religion and human rights Non-examination assessment: Duration TBC 20% of qualification</p> <p style="text-align: right;">Marks to be confirmed</p>
<p>Set and marked by WJEC. The assessment will feature tasks based on stimulus materials, which will change annually. Available via the WJEC Portal.</p>

This is a unitised, untiered qualification.

Aside from Unit 1, which is an introductory unit, there is no hierarchy implied by the order in which the other units are presented.

The examinations for Units 1 and 3, and the submission of Unit 2 will be available for the first time in summer 2026. The submission of Unit 4 will be available for the first time in summer 2027. Each assessment will then be available every summer series.

The first award of the qualification will be 2027.

Qualification Approval Number: TBC

GCSE RELIGIOUS STUDIES

1 INTRODUCTION

1.1 Aims

GCSE Religious Studies supports learners to:

- develop knowledge and understanding of religious and non-religious beliefs, values, teachings, practices, and philosophical convictions
- engage with contrasting lived religious and non-religious experiences
- develop curiosity about the purpose of life
- explore ways in which religious and non-religious ethical and philosophical convictions have influenced human experience and society
- explore evidence from a range of religious and non-religious sources that engage with philosophical, ethical, and moral issues
- appreciate the complex, pluralistic and diverse nature of society by understanding the need for tolerance, resilience, and empathy
- reflect on their own values, beliefs, and perspectives and those of others
- align with aspects of the Religion, values and ethics statutory guidance to enable learners to:
 - develop an awareness of self in relation to others
 - make connections to the wider and natural world
 - develop creativity and curiosity
 - explore ultimate questions and contemplate meaning and purpose
- make sense of and interpret human experience, the natural world, and their own place within it, from a pluralistic perspective, understanding different religions and non-religious philosophical convictions in their own locality and in Wales, developing their sense of cynefin, as well as in the wider world

These aims are set out in Qualifications Wales' Approval Criteria.

1.2 Curriculum for Wales

This GCSE Religious Studies qualification is underpinned by the Curriculum for Wales framework and has been designed to ensure that learners can continue to make progress towards the four purposes whilst studying for this qualification. Central to this design are the [principles of progression](#), along with the [statements of what matters](#) and those [subject specific skills and concepts](#) outlined in the '[Designing your Curriculum](#)' section of the Humanities Area of Learning and Experiences

In developing this qualification, we have considered where there are opportunities to embed the cross-curricular themes and where there are opportunities for integral skills and cross-curricular skills to be developed. Appendix A provides a simple mapping, and information to support teachers will be provided in the Guidance for Teaching.

We have also considered where the qualification can generate opportunities for integrating the learning experiences noted in page 82 the Guidance for Teaching will include further information on integrating these learning experiences into delivery.

The GCSE Religious Studies qualification supports the Curriculum for Wales by:

- supporting the statements of what matters¹, giving learners the opportunity to:
 - gain a deeper understanding of the concepts underpinning humanities, and their application in local, national and global contexts
 - understand human experiences better
 - learn how various worldviews and factors can influence their own and others' perceptions and interpretations
 - develop an appreciation of how contexts influence the constructions of narratives and representations
 - develop an understanding of the complex, pluralistic and diverse nature of societies
 - appreciate the interplay between a range of factors, including religious and non-religious beliefs and worldviews
 - develop a common understanding of the ethnic diversity, identities, experiences and perspectives of their local area, Wales and the wider world
 - explore and develop a tolerant and empathetic understanding of the varied beliefs, values, traditions and ethics that underpin and shape human society.

- supporting the principles of progression² by encouraging learners to:
 - ask increasingly sophisticated enquiry questions
 - engage with an increasing breadth and depth of knowledge and underlying concepts
 - make supported judgements in more complex contexts
 - build an increasingly clear and coherent understanding of the world around them
 - move on to more focused awareness of the lives of others, in their own social context and elsewhere in the world
 - use evidence to construct and support an answer and relating that to representation and interpretation of enquiry results.

The construct of GCSE Religious Studies qualification is based on the Welsh Government subject specific considerations for Religious Studies³. The qualification provides:

- opportunities to understand religious and non-religious beliefs, teachings, practices, philosophical convictions, values and experiences from a local, national and international perspective
- opportunities to seek answers to ultimate philosophical questions, such as the purpose and meaning of life
- opportunities to explore the foundations of religious and non-religious viewpoints and the influence of religious and non-religious philosophical convictions on our pluralistic and diverse society over time
- learners with the skills to explore philosophical and moral issues, reflect on their own beliefs and values, and the beliefs and values of others
- opportunities to develop empathy, creativity, curiosity, resilience, tolerance, a sense of cynefin and human experiences within the natural world.

¹ <https://hwb.gov.wales/curriculum-for-wales/humanities/statements-of-what-matters/>

² <https://hwb.gov.wales/curriculum-for-wales/humanities/principles-of-progression/>

³ <https://hwb.gov.wales/curriculum-for-wales/humanities/designing-your-curriculum/#specific-considerations-for-this-area>

Please note – as explained in Qualifications Wales' report on their outcomes on the Approval Criteria consultation [<https://qualifications.wales/media/knaphlc0/consultation-outcomes-by-subject.pdf>], GCSE Religious Studies is not designed to cover all aspects of RVE guidance.

1.3 Prior learning and progression

Although there is no specific requirement for prior learning, the qualification is designed primarily for learners between the ages of 14 and 16 and builds on the conceptual understanding learners have developed through their learning from ages 3 – 14.

The qualification allows learners to develop a strong foundation of knowledge, skills and understanding which supports progression to post-16 study and prepares learners for life, learning and work. The qualification provides a suitable foundation for the study of Religious Studies at either AS or A level. In addition, the specification provides a coherent, satisfying and worthwhile course of study for learners who do not progress to further study in this subject.

1.4 Guided learning hours

GCSE Religious Studies has been designed to be delivered within 120 – 140 guided learning hours. The qualification has been primarily designed as a 2-year programme for learners in years 10 and 11.

1.5 Use of language

As our understanding of diversity, equity, and inclusion evolves, so must our language. Updated terminology better reflects individual identities and fosters respect and accuracy. Language used should be specific as possible. Staying informed and adaptable is crucial, as inclusive language promotes dignity and equity. Recognising that language will continue to evolve, we will remain open to further amendments to ensure it accurately represents and supports all individuals. WJEC will inform centres of any amendments and the most up to date version of the specification will always be on the website.

1.6 Equality and fair access

The specification may be followed by any learner, irrespective of gender, ethnic, religious or cultural background. It has been designed to avoid, where possible, features that could, without justification, make it more difficult for a learner to access and achieve because they have a particular protected characteristic.

The protected characteristics under the Equality Act 2010 are age, disability, gender reassignment, pregnancy and maternity, race, religion or belief, sex and sexual orientation.

Access arrangements and reasonable adjustments are made for eligible learners to enable them to access the assessments and demonstrate their knowledge and skills without changing the demands of the assessment.

Information on access arrangements and reasonable adjustments is found in the following document from the Joint Council for Qualifications (JCQ): Access Arrangements, Reasonable Adjustments and Special Consideration: General and

Vocational Qualifications. This document is available on the JCQ website (www.jcq.org.uk).

We will be following the principles set out in this document and, as a consequence of provision for reasonable adjustments, very few learners will encounter a complete barrier to any part of the assessment.

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2 SUBJECT CONTENT

How to read the amplification

The amplification provided in the right-hand column uses the following three stems:

- 'Learners should understand' is used when learners are required to demonstrate and apply knowledge to familiar or unfamiliar contexts and can synthesise and evaluate information for a given purpose.
- 'Learners should have a basic understanding' is used when learners do not need to understand all aspects of the specified content in detail. Teachers should refer to Guidance for Teaching documents for further guidance on the depth and breadth to which this content should be taught.
- 'Learners should be able to' is used when learners need to apply their knowledge and understanding to source material or demonstrate application of practical skills and techniques.

Centres must teach:

- **either** Christianity **or** Catholic Christianity

and

- **one** world religion from the following list:
 - Buddhism
 - Hinduism
 - Islam
 - Judaism
 - Sikhism (Sikhi)

and

- non-religious beliefs.

Please note that these choices **must** remain consistent across **all** Units.

Unit 1

Religious and non-religious beliefs, teachings and practices

Assessment Type: Written examination (1 hour 30 minutes – to be confirmed)

30% of qualification

Marks to be confirmed

Overview of unit

The purpose of this unit is to:

- explore key diverse religious and non-religious beliefs, practices and worldviews
- develop understanding of key elements of religious studies to enable conceptual understanding of the nature of belief
- explore sources of authority and ethical systems that shape religious and non-religious perspectives towards morality
- understand how beliefs and teachings shape religious and non-religious views on identity, belonging, meaning, purpose, and belief in life after death.

The unit is divided into four parts:

- Nature of belief – all candidates must study the nature of belief
- Christianity or Catholic Christianity - candidates must study **one** of the following options:
 - a - Christianity
 - b - Catholic Christianity
- World religions – candidates must study **one** of the following options:
 - a – Buddhism
 - b – Hinduism
 - c – Islam
 - d– Judaism
 - e – Sikhism (Sikhi)
- Non-religious beliefs – all candidates must study non-religious beliefs

Non-religious beliefs can be assessed in isolation and/or in relation to the religions studied.

Nature of Belief**1.1 Nature of Belief**

In this topic learners will gain knowledge and understanding in the following areas:

1.1.1 Nature of belief

Section	Amplification
1.1.1 Nature of belief	<p>Learners should understand:</p> <ul style="list-style-type: none"> ● What theists, monotheists, polytheists, religious pluralists and agnostics believe ● Why some believe in a god or gods and identify as religious ● What atheists and humanists believe ● Why some people do not believe in a god or gods and identify as non-religious.

Christianity or Catholic Christianity

a - Christianity

1.2a Beliefs – Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.2.1a Key beliefs and teachings in Christianity

1.2.2a Christian belief in action

Section	Amplification
1.2.1a Key beliefs and teachings in Christianity	<p>Learners should understand:</p> <p>Christian beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> ● Creator ex nihilo; Genesis 1:1-2 ● omnipotent ● omniscient ● omnibenevolent ● omnipresent. <p>Christian beliefs and teachings about the Trinity: three aspects of one God:</p> <ul style="list-style-type: none"> ● Father: Luke 15:11-32 ● Son: John 1:1-3, 14 ● Holy Spirit: John 14:25-26 and Galatians 5:22-23. <p>Christian beliefs and teachings about Jesus:</p> <ul style="list-style-type: none"> ● birth: Matthew 1:18- 2:12, Luke 1:26-35 and 2:1-21 ● incarnation as the Word: John 1:1-3, 10: 30-38, 14:1-9 ● ministry; Luke 5: 17-24, John 11: 21-27 ● death: Mark 15:1-3 ● Resurrection: John 20:1-21 ● Ascension: Acts 1:9-11 ● Jesus as the Messiah: Matthew 16:13-17 ● as the way to salvation and atonement: John 3:16, 14:6. <p>Christian beliefs and teachings about the soul:</p> <ul style="list-style-type: none"> ● created in the image of God; Genesis 1:27 ● a divine spark originating from God; Genesis 2:7 ● eternal and transcendent ● humans possess rationality and free will but have fallen; Genesis 1:26-28; Genesis 2:15-17 and Genesis 3. <p>Key beliefs and teachings of Christianity found within:</p> <ul style="list-style-type: none"> ● the Apostle's Creed ● the Lord's Prayer. <p>The importance of the Bible:</p> <ul style="list-style-type: none"> ● using the Bible as a source of wisdom and guidance - literal, conservative and liberal interpretations.

1.2.2a Christian belief in action	<p>Learners should understand:</p> <p>Key Christian beliefs and teachings:</p> <ul style="list-style-type: none">• supporting the poor; Acts 20:35• giving generously; 2 Corinthians 9:7• duty to put faith into action; James 2:17. <p>Contemporary local or national examples of Christian faith and belief in action - community work and faith-based activism.</p> <p>How the aims and work of Christian Aid reflect Christian beliefs in action.</p>
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1.3a Beliefs about life and death – Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.3.1a Meaning of life in Christianity

1.3.2a Christian beliefs about life after death

1.3.3a Christian practices

Section	Amplification
1.3.1a Meaning of life in Christianity	<p>Learners should understand:</p> <p>Christian beliefs about the meaning of life:</p> <ul style="list-style-type: none"> to worship God; Romans 12:1 teachings on loving God and others; Matthew 22:37-39 spiritual growth and transformation as essential for understanding life's purpose; Luke 8:1-15 - Parable of the Sower.
1.3.2a Christian beliefs about life after death	<p>Learners should understand:</p> <p>The basis for Christian belief in life after death:</p> <ul style="list-style-type: none"> John 3:16 John 11: 25-26. <p>Christian beliefs and teachings about life after death:</p> <ul style="list-style-type: none"> heaven; John 14:1-4 hell; Luke 12:4-5; 2 Thessalonians 1:5-9 resurrection; Luke 16:19-31; John 11:24-27; 1 Corinthians 15: 20-22; 1 Corinthians 15:42-44.
1.3.3a Christian mourning and funeral practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> committing a person's body to God giving thanks to God for that person's life celebrating and remembering the life of the deceased using signs and symbols to express a deeper meaning showing the link between this life and Christian beliefs about life after death. <p>Christian mourning practices:</p> <ul style="list-style-type: none"> use of symbols, such as wearing black prayers recited for the deceased. <p>Christian funeral practices:</p> <ul style="list-style-type: none"> vigil service funeral service - prayers, hymns and eulogy burial or cremation and the rite of committal.

1.4a Religious beliefs in contemporary society – Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.4.1a Christian identity, belonging and practices

1.4.2a Christianity and morality

Section	Amplification
1.4.1a Christian identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of religious identity and belonging for Christians, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● a shared sense of purpose, direction and morality in life. <p>Christian identity and belonging expressed through symbolic actions – pilgrimage.</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to God as an act of religious devotion ● learning more about Christian figures by visiting sites associated with their lives ● following in the footsteps of key figures in Christianity ● experiencing a sense of community ● pilgrimage sites may be associated with miracles. <p>The role, significance and features of the following sites of Christian pilgrimage:</p> <ul style="list-style-type: none"> ● St David's Cathedral, Pembrokeshire ● Taizé. <p>Christian identity and belonging expressed through symbolic actions - rites of passage.</p> <p>The role, significance and features of:</p> <ul style="list-style-type: none"> ● baptism: Mark 1:9-11, infant; implied in Acts 16:33 and believers' baptism; Acts 2:37-41 ● eucharist/communion: 1 Corinthians 11:23-26 ● confirmation: Acts 2:1-13.

1.4.2a Christianity and morality

Learners should understand:

Christian beliefs and teachings about how to make moral decisions:

- obeying divine commands: the Ten Commandments; Exodus 20:1-17
- the Bible as a source of morality:
 - Christian love (agape): Luke 10:25-37; Luke 13:34-35
 - forgiveness: Matthew 6:12; Matthew 18:21-22; Luke 23:34 and Matthew 5:43-44
- the use of conscience to make moral decisions; 2 Corinthians 1:12.

Morality and Divine judgement in the afterlife:

- treasures on earth and in Heaven; Matthew 6:19-21 and Luke 16:19-31
- future judgement based on earthly actions; Matthew 25:31-46 - Parable of the Sheep and the Goats.

Learners should have a basic understanding of:

- what is meant by the problem of evil - what is meant by moral evil (caused by humans) and natural evil (caused by nature)
- the philosophical challenges posed by belief in God and the existence of evil and suffering - the inconsistent triad
- what a theodicy is, and how the Irenaean (soul-making) and Augustinian (soul-deciding) theodicies attempt to address the problem of evil.

Christianity or Catholic Christianity

b - Catholic Christianity

1.2b Beliefs – Catholic Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.2.1b Key beliefs and teachings in Catholic Christianity

1.2.2b Catholic belief in action

Section	Amplification
<p>1.2.1b Key beliefs and teachings in Catholic Christianity</p>	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> ● Creator ex nihilo; Genesis 1:1-12 ● omnipotent ● omniscient ● omnibenevolent ● omnipresent. <p>Catholic beliefs and teachings about the Trinity: three aspects of one God:</p> <ul style="list-style-type: none"> ● St. Augustine's De Trinitate 8.10 ● Father: Luke 15:11-32 ● Son: John 1:1-3, 14 ● Holy Spirit: John 14:25-26 and Galatians 5:22-23. <p>Catholic beliefs and teachings about Jesus:</p> <ul style="list-style-type: none"> ● birth: Matthew 1:18- 2:12, Luke 1:26-35 and 2:1-21 ● Incarnation as the Word: John 1:1-3, 10: 30-38, 14:1-9 ● ministry; Luke 5: 17-24, John 11: 21-27 ● death: Mark 15:1-3 ● resurrection: John 20:1-21 ● ascension: Acts 1:9-11 ● Jesus as Messiah: Matthew 16:13-17 ● as the way to salvation and atonement: John 3:16, 14:6. <p>Catholic beliefs and teachings about the nature of the soul:</p> <ul style="list-style-type: none"> ● the soul is created in the image of God; Genesis 1:27 ● a divine spark originating from God; Genesis 2:7 ● eternal and transcendent ● humans possess rationality and free will but have fallen; Genesis 1:26-28; Genesis 2:15-17 and Genesis 3. <p>Key Catholic beliefs and teachings:</p> <ul style="list-style-type: none"> ● the Nicene Creed ● the Lord's prayer. <p>The importance of the Bible:</p> <ul style="list-style-type: none"> ● using the Bible as a source of wisdom and guidance - literal, conservative and liberal interpretations. <p>The use and importance of other important texts in daily life:</p> <ul style="list-style-type: none"> ● Papal encyclicals ● Catechism of the Catholic Church.

1.2.2b Catholic belief in action

Learners should understand:

Key Catholic beliefs and teachings:

- supporting the poor; Acts 20:35
- giving generously; 2 Corinthians 9:7
- duty to put faith into action; James 2:17.
- Preferential Option for the Poor.

Contemporary local or national examples of Catholic faith and belief in action - community work and faith-based activism.

How the aims and work of Catholic Agency for Overseas Development (CAFOD) reflect Catholic belief in action.

1.3b Beliefs about life and death – Catholic Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.3.1b Meaning of life in Catholic Christianity

1.3.2b Catholic beliefs about life after death

1.3.3b Catholic mourning and funeral practices

Section	Amplification
1.3.1b Meaning of life in Catholic Christianity	<p>Learners should understand:</p> <p>Catholic beliefs about the meaning of life:</p> <ul style="list-style-type: none"> to worship God; Romans 12:1 teachings on loving God and others; Matthew 22:37-39 St. Thomas Aquinas' Natural Law - the 5 primary precepts spiritual growth and transformation as essential for understanding life's purpose; Luke 8:1-15 - Parable of the Sower.
1.3.2b Catholic beliefs about life after death	<p>Learners should understand:</p> <p>The basis for Catholic belief in life after death:</p> <ul style="list-style-type: none"> John 3:16 John 11: 25-26. <p>Catholic beliefs and teachings about life after death:</p> <ul style="list-style-type: none"> heaven; John 14:1-4; Catechism of the Catholic Church 1022 hell; Luke 12:4-5; 2 Thessalonians 1:5-9; Catechism of the Catholic Church 1023 resurrection; Luke 16:19-3; John 11:24-27; 1 Corinthians 15: 20-22 and 1 Corinthians 15: 42-44 beliefs about Purgatory; Catechism of the Catholic Church 1022; 1030.
1.3.3b Catholic mourning and funeral practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> committing a person's body to God giving thanks to God for that person's life celebrating and remembering the life of the deceased using signs and symbols to express a deeper meaning showing the link between this life and Catholic beliefs about the life after death. <p>Catholic mourning practices:</p> <ul style="list-style-type: none"> mass for the deceased prayers recited for the deceased. <p>Catholic funeral practices:</p> <ul style="list-style-type: none"> vigil service requiem mass funeral service, hymns, prayers and eulogy burial and the rite of committal

1.4b Religious beliefs in contemporary society – Catholic Christianity

In this topic learners will gain knowledge and understanding in the following areas:

1.4.1b Catholic identity, belonging and practices

1.4.2b Catholicism and morality

Section	Amplification
1.4.1b Catholic identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of religious identity and belonging for Catholics, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● shared sense of purpose and direction in life. <p>Catholic identity and belonging expressed through practices and symbolism - pilgrimage:</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to God as an act of religious devotion ● learning more about Catholic figures by visiting sites associated with their lives ● following in the footsteps of key figures in Catholicism ● experiencing a sense of community ● pilgrimage sites may be associated with miracles. <p>The role, significance and features of the following sites of Catholic pilgrimage:</p> <ul style="list-style-type: none"> ● Lourdes ● the Vatican. <p>Catholic identity and belonging expressed through symbolic actions - rites of passage.</p> <p>The role, significance and features of:</p> <ul style="list-style-type: none"> ● baptism; Mark 1:9-11 ● eucharist/communion; 1 Corinthians 11:23-26 ● first holy communion ● confirmation; Acts 2:1-13.

<p>1.4.2 Catholicism and morality</p>	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none"> ● obeying divine commands such as the Ten Commandments; Exodus 20:1-17 ● St. Thomas Aquinas' Natural Law - the 5 primary precepts ● the Bible as a source of morality: Christian love (agape): Luke 10:25-37; Luke 13:34-35; forgiveness: Matthew 6:12; Matthew 18:21-22; Luke 23:34 and Matthew 5:43-44 ● the use of conscience to make moral decisions; 2 Corinthians 1:12. <p>Morality and Divine judgement in the afterlife:</p> <ul style="list-style-type: none"> ● treasures on earth and in Heaven; Matthew 6:19-21 and Luke 16:19-31 ● future judgement based on earthly actions; Matthew 25:31-46 - Parable of the Sheep and the Goats ● Catechism of the Catholic Church 1022. <p>Learners should have a basic understanding of:</p> <ul style="list-style-type: none"> ● what is meant by the problem of evil - what is meant by moral evil (caused by humans) and natural evil (caused by nature) ● the philosophical challenges posed by belief in God and the existence of evil and suffering - the inconsistent triad ● what a theodicy is, and how the Irenaean (soul-making) and Augustinian (soul-deciding) theodicies attempt to address the problem of evil.
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World religions a – Buddhism

1.5a Beliefs – Buddhism

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1a Key beliefs and teachings in Buddhism

1.5.2a Buddhist belief in action

Section	Amplification
1.5.1a Key beliefs and teachings in Buddhism	<p>Learners should understand:</p> <p>Beliefs and teachings of Buddhism:</p> <ul style="list-style-type: none"> ● no belief in a central deity or creator ● the nature of existence: The Four Noble Truths: types of suffering (dukkha); the cause of suffering (tanha); enlightenment as the end of suffering (nirodha) ● the path to liberation from suffering (magga) ● the Noble Eightfold Path as a way to end suffering; Dhammapada 20. <p>The three sections of the Eightfold Path:</p> <ul style="list-style-type: none"> ● wisdom (panna) right understanding, right intention ● morality (sila) right speech, right action, right livelihood ● meditation (samadhi) right effort, right mindfulness, right concentration. <p>The Three Marks of Existence (Lakshanas):</p> <ul style="list-style-type: none"> ● anicca – the concept of impermanence (Dhammapada 20). ● anatta – the concept of no permanent self, using the Story of Nagasena and the Chariot as an example of the idea of the Five Skandhas (Dhammapada 113 and 279) ● dukkha – dissatisfaction arising from an inability to accept anicca and anatta (Dhammacakkapayattana Sutta) <p>Buddhist beliefs and teachings about the Buddha (Siddhartha Gautama):</p> <ul style="list-style-type: none"> ● early life: pre-birth, birth, prediction, life in palace ● Four Sights: old age, sickness, death, holy man ● renunciation: leaving palace, becoming ascetic ● Enlightenment: seeing the world as it really is ● revelation of the Dharma (Samyutta Nikaya)

1.5.2a Buddhist belief in action

Learners should understand:

Key Buddhist beliefs and teachings:

- dana: generous giving (Ittivuttaka 26)
- karuna - compassion due to all living things being interdependent
- metta: loving-kindness. "My religion is very simple, My religion is kindness." (Dalai Lama).

Contemporary local or national examples of Buddhist faith and belief in action - community work and faith-based activism.

How the aims and work of the Karuna Trust reflect Buddhist beliefs in action.

1.6a Beliefs about life and death – Buddhism

In this topic learners will gain knowledge and understanding in the following areas:

1.6.1a Meaning of life in Buddhism

1.6.2a Buddhist beliefs about life, death and rebirth

1.6.3a Buddhist practices

Section	Amplification
1.6.1a Meaning of life in Buddhism	<p>Learners should understand:</p> <p>Buddhist beliefs about the meaning of life:</p> <ul style="list-style-type: none"> ● achieving enlightenment (Nirvana) through the Eightfold Path and other teachings ● cultivating wisdom, ethical conduct, and mental discipline ● understanding the nature of suffering and its causes.
1.6.2a Buddhist beliefs about life, death and rebirth	<p>Learners should understand:</p> <p>Buddhist beliefs about life, death and rebirth:</p> <ul style="list-style-type: none"> ● the concept of karma (Dhammapada 1:1 and 1:2) ● the cycle of samsara (Dhammapada 1:16) ● the concept of rebirth (Dhammapada 1:17) ● achieving Nirvana ● different realms of existence ● the views of the Triratna tradition on 'moment-to-moment rebirth'.
1.6.3a Buddhist practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> ● transferring 'merit' to the deceased person ● using symbols to express meaning ● showing the link between this life and a future life ● remembering that death is not the end of life, but a stage of life between existence and rebirth ● celebrating and remembering the life of the deceased. <p>Buddhist mourning and funeral practices:</p> <ul style="list-style-type: none"> ● Mahayana mourning and funeral practices – Japanese and Tibetan ● Japanese practices - chanting, giving the deceased a new name, cremating the body and burying the ashes ● Tibetan practices - use of the Tibetan Book of the Dead, cremation, sky burial, giving offerings and offering food to the deceased ● Theravada mourning and funeral practices – monks chanting, sprinkling water, tying the deceased's hands and feet, placing monks' robes on the coffin and cremation.

1.7a Religious beliefs in contemporary society – Buddhism

In this topic learners will gain knowledge and understanding in the following areas:

1.7.1a Buddhist identity, belonging and practices

1.7.2a Buddhism and morality

Section	Amplification
1.7.1a Buddhist identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging in Buddhism, such as:</p> <ul style="list-style-type: none"> ● belonging to a Buddhist community – the sangha ● having a shared sense of purpose, morality and direction in life. <p>Buddhist identity and belonging expressed through devotional practices:</p> <ul style="list-style-type: none"> ● The practices and significance of three different types of meditation: samatha, vipassana and metta bhavana; Dhammapada 282 ● The practices and significance of chanting; Dhammapada 190 ● The uses and significance of using malas, mantras and mandalas. <p>Buddhist identity and belonging expressed through symbolic actions - pilgrimage.</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing respect to the Buddha for his dharma and example ● learning more about Buddhas and Bodhisattvas by visiting sites associated with their lives. <p>The role, significance and features of the following sites of Buddhist pilgrimage:</p> <ul style="list-style-type: none"> ● Bodh Gaya ● Lumbini.
1.7.2a Buddhism and morality	<p>Learners should understand:</p> <p>Buddhist beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none"> ● the Five Precepts as basic rules for everyday life ● avoidance of the Three Poisons - greed, ignorance and hatred ● the Six Paramitas (perfections) - generosity, morality, patience, energy, meditation and wisdom. <p>The connection between karma, rebirth and morality in Buddhism.</p>

World religions

b - Hinduism

1.5b Beliefs – Hinduism

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1b Key beliefs and teachings in Hinduism

1.5.2b Hindu belief in action

Section	Amplification
1.5.1b Key religious beliefs and teachings in Hinduism	<p>Learners should understand:</p> <p>Beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> • Brahman as one God with many forms; Brihadaranyaka Upanishad (391) • Brahman as the universal soul or spirit, source of all life and in all things (Antaryami); Katha Upanishad 5:2; Chandogya Upanishad 3:14.1 • Brahman as Bhagavan • Nirguna Brahman and Saguna Brahman • nature and role of the Trimurti; Brahma, Vishnu and Shiva; Kurma Purana 1:6, 1:9, 1:26 • the concept of avatar; Bhagavad Gita 4:5, 7-8, with reference to Vishnu - Rama (The Perfect Man) and Krishna (the Divine Statesman) • the role and importance of other gods and goddesses to Hindus - Durga, Ganesh and Saraswati. <p>Hindu beliefs and teachings about relationship between Brahman and atman (soul):</p> <ul style="list-style-type: none"> • the atman as unchanging, indestructible and eternal; identical to the souls of all things (Advaita Vedanta); Bhagavad Gita 2:12, 2:17, 18:61 - similar to salt in water • the atman is Brahman's creation, Brahman is all-knowing, all powerful but the soul is distinct from Brahman (Dvaita Vedanta) - like a tear and salt water (separate entities). <p>The use and importance of sacred texts in daily life:</p> <ul style="list-style-type: none"> • the Upanishads and the Vedas.
1.5.2b Hindu belief in action	<p>Learners should understand:</p> <p>Key Hindu beliefs and teachings:</p> <ul style="list-style-type: none"> • dana: generous giving • karma yoga: selfless action • seva: selfless service. <p>Contemporary local or national examples of Hindu faith and belief in action - community work and faith-based activism.</p> <p>How the aims and work Sewa International reflect Hindu beliefs in action.</p>

1.6b Beliefs about life and death – Hinduism

In this topic learners will gain knowledge and understanding in the following areas:

1.6.1b Meaning of life in Hinduism

1.6.2b Hindu beliefs about life, death and reincarnation

1.6.3b Hindu practices

Section	Amplification
1.6.1b Meaning of life in Hinduism	<p>Learners should understand:</p> <p>Hindu beliefs about the meaning of life:</p> <ul style="list-style-type: none"> • The four aims of human life: <ul style="list-style-type: none"> • dharma – moral duty • kama – worldly pleasure • artha – wealth and power • moksha – spiritual liberation and release from the cycle of samsara
1.6.2b Hindu beliefs about life, death and reincarnation	<p>Learners should understand:</p> <p>Hindu beliefs about life, death and reincarnation:</p> <ul style="list-style-type: none"> • the atman as distinct from the physical body and mind; Bhagavad Gita 2:222 • reincarnation; Bhagavad Gita 2:12-13 • the concept of samsara; Bhagavad Gita 2:27 • moksha; Bhagavad Gita 2:15; Brihadaranyaka Upanishad 4.4.3–6.
1.6.3b Hindu practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> • using signs and symbols to express a deeper meaning • showing the link between this life and a future life • remembering that death is not the end of life, but a stage of life between existence and rebirth • celebrating and remembering the life of the deceased. <p>Hindu mourning practices:</p> <ul style="list-style-type: none"> • Tarpana • the Shraddha period. <p>Hindu funeral practices:</p> <ul style="list-style-type: none"> • Antyesti • Pinda Daan.

1.7b Religious beliefs in contemporary society – Hinduism

In this topic learners will gain knowledge and understanding in the following areas:

1.7.1b Hindu identity, belonging and practices

1.7.2b Hinduism and morality

Section	Amplification
1.7.1b Hindu identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging in Hinduism, such as:</p> <ul style="list-style-type: none"> ● belonging to a Hindu community ● having a shared sense of purpose and direction in life. <p>Hindu identity and belonging expressed through symbolic actions – pilgrimage.</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to Brahman as an act of religious devotion ● learning more about Hindu figures by visiting sites associated with their lives ● following in the footsteps of key figures in Hinduism ● experiencing a sense of community. <p>The role, significance and features of the following sites of Hindu pilgrimage:</p> <ul style="list-style-type: none"> ● Ayodhy ● Varanasi (Kashi). <p>Hindu identity and belonging expressed through symbolic actions: the Bhakti Movement:</p> <ul style="list-style-type: none"> ● Vaishnav bhakti – devotion to Vishnu ● Shaiva bhakti – devotion to Shiva and Rudra.
1.7.2b Hinduism and morality	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about morality:</p> <ul style="list-style-type: none"> ● dharma – moral duty guiding everyday actions; Bhagavata Purana 1.2.6 ● kama – worldly pleasure - physical, mental and emotional pleasure ● artha – wealth and power, enough of each to feel secure ● Hindu believe in free-will and its link to karma ● due to ignorance Hindus fall into maya - a love of money, possessions and even family keep us bound to this world ● Hinduism encourages the cultivation of divine qualities (Daivi Sampad) and warns against the dangers of demonic qualities (Asuri Sampad); Bhagavad Gita chapter 16. <p>The connection between karma, rebirth and morality in Hinduism.</p>

World religions

c - Islam

1.5c Beliefs – Islam

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1c Key beliefs and teachings in Islam

1.5.2c Islamic belief in action

Section	Amplification
1.5.1c Key beliefs and teachings in Islam	<p>Learners should understand:</p> <p>Beliefs and teachings about the nature of Allah:</p> <ul style="list-style-type: none"> ● one God – Allah: tawhid; Qur'an 3:18 ● the qualities of Allah in the Qur'an ● the 99 names of Allah ● immanent ● transcendent ● beneficent ● merciful ● omnipotent ● omniscient ● omnibenevolent ● omnipresent <p>Reasons for the prohibition of images of Allah; Qur'an 42:11 and the significance of shirk.</p> <p>Prophethood in Islam:</p> <ul style="list-style-type: none"> ● the role and importance of prophethood within Islam - Adam, Ibrahim and Isa ● Muhammad as the Seal of the Prophets - the revelation of the Qur'an by Allah, through Angel Jibril Qur'an 2:97-98. <p>Islamic beliefs about the soul:</p> <ul style="list-style-type: none"> ● originates from Allah and is His divine creation; Qur'an 32:7-9 ● created by Allah and breathed into the human being at conception; the first man, Adam, was given a soul in this way; Qur'an 32:8-9. <p>Key beliefs and teachings of Islam:</p> <ul style="list-style-type: none"> ● submission to Allah - being Muslim, and the Shahadah as an expression of faith ● the importance of the Five Pillars of Faith ● the importance of greater jihad. <p>The use and importance of sacred texts in daily life:</p> <ul style="list-style-type: none"> ● Qur'an and the Hadith.

1.5.2c Islamic belief in action

Learners should understand:

Islamic beliefs and teachings about belief in action:

- the importance of the Ummah, Islam encourages a sense of unity; Qur'an 3:110; Qur'an 23:52
- the Quran and Hadiths (sayings of the Prophet Muhammad) repeatedly encourage Muslims to help others; Quran 2:195
- mercy is a quality of Allah and those who show mercy in this life will be shown mercy by Allah in the next life; Sunan al-Tirmidhī 1924
- Muslims have a duty to put faith into action; Qur'an 5:2; Qur'an 9:60.

Contemporary local or national examples of Islamic faith and belief in action - community work and faith-based activism.

How the aims and work of Islamic Relief UK reflect Islamic beliefs in action.

1.6c Beliefs about life and death – Islam

In this topic learners will gain knowledge and understanding in the following areas:

1.6.1c Meaning of life in Islam

1.6.2c Islamic beliefs about life and death

1.6.3c Islamic practices

Section	Amplification
1.6.1c Meaning of life in Islam	<p>Learners should understand:</p> <p>Islamic beliefs about the meaning of life:</p> <ul style="list-style-type: none"> submitting to the will of Allah. Qur'an 33:35 performing acts of worship; Qur'an 40:65 and righteousness; Qur'an 18:30 preparing for the Day of Judgment (Qur'an 84:25) and serving humanity; Qur'an 3:185.
1.6.2c Islamic beliefs about life and death	<p>Learners should understand:</p> <p>Islamic beliefs about the afterlife (Akhirah):</p> <ul style="list-style-type: none"> the soul awaits judgement after death in Barzakh; Qur'an 23:100 the Day of Judgement; Qur'an 3:30 Hellfire (Jahannam); Qur'an 2:24 Paradise (Jannah); Qur'an 31:8 predestination (Al-Qadr); Qur'an 87:2 resurrection; Qur'an 46:33.
1.6.3c Islamic practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> committing a person's body to Allah giving thanks to Allah for that person's life celebrating and remembering the life of the deceased using signs and symbols to express a deeper meaning showing the link between this life and Islamic beliefs about the afterlife. <p>Islamic mourning practices:</p> <ul style="list-style-type: none"> increased devotion receiving visitors and condolences avoiding decorative clothing and jewellery wearing white maximum period of mourning. <p>Islamic funeral practices:</p> <ul style="list-style-type: none"> Ghusl Mayyit Kafan Salat al-Janazah funeral attire burial facing Makkah within 24 hours relative performing dua at the graveside giving to charity (sadaqah) on behalf of the deceased.

1.7c Religious beliefs in contemporary society – Islam

In this topic learners will gain knowledge, understanding and skills in the following areas:

1.7.1c Islamic identity, belonging and practices

1.7.2c Islam and morality

Section	Amplification
1.7.1c Islamic identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging for Muslims, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● a shared sense of purpose and direction in life. <p>Islamic identity and belonging expressed through symbolic actions – pilgrimage.</p> <p>Possible reasons for completing pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to Allah as an act of religious devotion ● learning more about Islamic figures by visiting sites associated with their lives ● following in the footsteps of key figures in Islam ● experiencing a sense of community. <p>The role, significance and features of the following sites of Islamic pilgrimage during Hajj:</p> <ul style="list-style-type: none"> ● Mount Arafat ● the pillars at Mina. <p>Islamic identity and belonging expressed through symbolic actions – observing dress and diet customs:</p> <ul style="list-style-type: none"> ● the burkha ● the hijab ● the niqab ● halal food.
1.7.2c Islam and morality	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none"> ● obeying divine commands; Qur'an 7:28; Qur'an 54:49-55 ● following Prophet Muhammad's ethical teachings; Qur'an 4:59 ● sharia law as the ideal set of rules; Qur'an 45:18- using the Quran; Qur'an 38:29 or Hadith as sources of morality ● the use of conscience; Qur'an 75:1-2. <p>Morality and Divine judgement in the afterlife:</p> <ul style="list-style-type: none"> ● The judging of souls on the Day of Judgement; Qur'an 6:160-164; Qur'an 16:90; Qur'an 16:97; Qur'an 21:47.

World religions

d - Judaism

1.5d Beliefs – Judaism

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1d Key beliefs and teachings in Judaism

1.5.2d Jewish belief in action

Section	Amplification
1.5.1d Key beliefs and teachings in Judaism	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> • Creator ex nihilo; Genesis 1:1-12 • God as one • transcendent; Isaiah 55:8-9 • merciful • eternal • judge • law-giver • omnipotence • omniscience • omnibenevolence • omnipresent. <p>Jewish beliefs and teachings about the Messiah (Mashiach) and the Messianic Age (often associated with Olam ha-ba):</p> <ul style="list-style-type: none"> • being a descendent of King David; Jeremiah 23:5 • Anointed One and Judge; Isaiah 2:1-4 • the Messianic Age; Isaiah 11:9 • differing Orthodox and Reform views on the Messiah the Messianic Age (Olam Ha-Ba). <p>Jewish beliefs and teachings about the soul:</p> <ul style="list-style-type: none"> • the soul (nefesh) created in the image of God; Genesis 1:27 • a divine spark originating from God; Genesis 2:7 • eternal and transcendent, humans possess rationality and free will. <p>Key beliefs and teachings in Judaism:</p> <ul style="list-style-type: none"> • the Shema prayer; Deuteronomy 6:4-5 • covenants: <ul style="list-style-type: none"> • the Abrahamic Covenant; identity, monotheism, circumcision and Promised Land, Genesis 12:1-3, 17:6-8, 17:11-14 • the Mosaic Covenant; law, commandments, identity, Promised Land, Exodus 3:11- 15 • the importance of the Covenants for Jews today. <p>The use and importance of sacred texts in daily life:</p> <ul style="list-style-type: none"> • the differing perspectives of Orthodox and Reform Judaism on the Torah, the Tenakh and the Talmud.

1.5.2d Jewish belief in action	<p>Learners should understand:</p> <p>Jewish beliefs and teachings:</p> <ul style="list-style-type: none">• Gemilut Hasadim; acts of loving kindness - doing good deeds to reflect God's compassion; Pirkei Avot 1:2 from the Mishnah• Jews are instructed by God to help the poor and needy; Deuteronomy 15:11• Tikkun Olam; repair of the world includes the idea of social justice. <p>Contemporary local or national examples of Judaism faith and belief in action - community work and faith-based activism.</p> <p>How the aims and work of Mitzvah Day reflect Jewish beliefs in action.</p>
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1.6d Beliefs about life and death – Judaism

In this topic learners will gain knowledge and understanding in the following areas:

1.6.1d Meaning of life in Judaism

1.6.2d Jewish beliefs about life and death

1.6.3d Jewish practices

Section	Amplification
1.6.1d Meaning of life in Judaism	<p>Learners should understand:</p> <p>Jewish beliefs about the meaning of life:</p> <ul style="list-style-type: none"> ● living in accordance with the covenant with God ● observing the mitzvot of the Torah ● pursuing justice, compassion, and lifelong learning ● fostering strong family and community ties.
1.6.2d Jewish beliefs about life and death	<p>Jewish beliefs about the afterlife:</p> <ul style="list-style-type: none"> ● Gan Eden (paradise) ● Gehenna (hell) ● Resurrection; bodily (Orthodox) and spiritual (Reform) ● Olam Ha-Ba (the world to come - the afterlife also often linked to the Messianic Age) ● Sheol (where souls are cleansed and purified).
1.6.3d Jewish practices	<p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> ● committing a person's body to God ● giving thanks to God for that person's life ● celebrating and remembering the life of the deceased ● using signs and symbols to express a deeper meaning ● showing the link between this life and Jewish beliefs about the afterlife. <p>Jewish mourning practices:</p> <ul style="list-style-type: none"> ● aninut ● shiva ● shloshim ● yartzheit. <p>Jewish funeral practices:</p> <ul style="list-style-type: none"> ● taharah ● the funeral service.

1.7d Religious beliefs in contemporary society – Judaism

In this topic learners will gain knowledge and understanding in the following areas:

1.7.1d Jewish identity, belonging and practices

1.7.2d Judaism and morality

Section	Amplification
1.7.1d Jewish identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging for Jewish people, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● shared sense of purpose and direction in life. <p>Jewish identity and belonging expressed through symbolic actions - going to significant places.</p> <p>Possible reasons for going to significant places:</p> <ul style="list-style-type: none"> ● showing commitment to God as an act of religious devotion ● learning more about Jewish figures by visiting sites associated with their lives ● following in the footsteps of key figures in Judaism ● experiencing a sense of community. <p>The role, significance and features of the following significant places for Jews:</p> <ul style="list-style-type: none"> ● the Western Wall ● Yad Vashem. <p>Jewish identity and belonging expressed through symbolic actions - observing dress and diet customs:</p> <ul style="list-style-type: none"> ● kippah ● tefillin ● tallit ● kosher food.

1.7.2d Judaism and morality	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none">• obeying divine commands - the Ten Commandments that form part of the covenant; Exodus 20:1-17• the 613 Mitzvot (Orthodox and Reform perspectives)• use of conscience (matzpun) in conjunction with the Torah• good inclinations (yetzer ha tov) versus evil inclinations (yetzer hara) and the free will to make these judgements• ethical teachings of the Torah, the Tenakh, and the Talmud (Orthodox and Reform perspectives). <p>Morality and Divine judgement in the afterlife:</p> <ul style="list-style-type: none">• God judging your every deed; Ecclesiastes 12:14• a time of distress but also divine judgment; Daniel 12:1-2.
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World religions

e - Sikhism (Sikhi)

1.5e Beliefs – Sikhism (Sikhi)

In this topic learners will gain knowledge and understanding in the following areas:

1.5.1e Key beliefs and teachings in Sikhism

1.5.1e Sikh belief in action

Section	Amplification
1.5.1e Key beliefs and teachings in Sikhism	<p>Learners should understand:</p> <p>Beliefs and teachings about the nature of God:</p> <ul style="list-style-type: none"> ● the many names for God; Guru Granth Sahib 877; ● as found in the Mool Mantra - Ik Onkar (one God); Sat Nam (whose name is truth), Nirankar (formless); immortal, without fear; without hate, Nirgun; Guru Granth Sahib 290, Sargun; Guru Granth Sahib 294, self-illuminated; the true Guru ● omnipotent ● omniscient ● omnibenevolent ● omnipresent ● self-revealing; Guru Granth Sahib 1 ● genderless ● Waheguru (Wonderful Guru). <p>Sikh beliefs and teaching about Waheguru as Creator:</p> <ul style="list-style-type: none"> ● the world created through divine will (hukam); Guru Granth Sahib 1399 ● created the universe and all life within it; sustains everything in existence; Guru Granth Sahib 294 ● Waheguru exists beyond and separate from the universe (Nirgun and Sargun). <p>Sikh beliefs about the atma (human soul):</p> <ul style="list-style-type: none"> ● the soul as a divine essence; a spark of Waheguru; resides within every living being - animals and humans ● humans are the highest form of living creature; pure; transcendent, eternal ● the atma comes from the Waheguru and returns to it. <p>Key beliefs and teachings of:</p> <ul style="list-style-type: none"> ● Guru Nanak ● Guru Gobind Singh. <p>The use and importance of sacred texts in daily life:</p> <ul style="list-style-type: none"> ● the Guru Granth Sahib.

1.5.2e Sikh belief in action

Learners should understand:

Key Sikh beliefs and teachings:

- all humans are equal; Guru Granth Sahib 272:12-13
- seva: selfless service
- taan; physical service
- maan; mental service
- dhan; material service.

Contemporary local or national examples of Sikh faith and belief in action - community work and faith-based activism.

How the aims and work of Khalsa Aid reflect Sikh beliefs in action.

1.6e Beliefs about life and death – Sikhism (Sikhi)

In this topic learners will gain knowledge and understanding in the following areas:

- 1.6.1e Meaning of life in Sikhism
- 1.6.2e Sikh beliefs about life and death
- 1.6.3e Sikh practices

Section	Amplification
1.6.1e Meaning of life in Sikhism	<p>Learners should understand:</p> <p>Sikh beliefs about the meaning of life:</p> <ul style="list-style-type: none"> ● gurmurkh - living in a Waheguru centred way as laid down in the Guru Grath Sahib ● practicing seva and accepting the divine will (hukam) ● achieving union with Waheguru through righteous living and devotion ● achieving mukti.
1.6.2e Sikh beliefs about life and death	<p>Learners should understand:</p> <p>Sikh beliefs about life, death and reincarnation:</p> <ul style="list-style-type: none"> ● karma ● reincarnation ● samsara; Guru Granth Sahib 13:11-12 ● mukti.
1.6.3e Sikh practices	<p>Learners should understand:</p> <p>The importance of mourning and funeral practices:</p> <ul style="list-style-type: none"> ● giving thanks to the Waheguru for that person's life ● celebrating and remembering the life of the person and their soul reuniting with God ● using signs and symbols to express a deeper meaning ● showing the link between this life and Sikh beliefs about life, death and reincarnation ● remembering that death is not the end of life, but a stage of life between existence and rebirth. <p>Sikh mourning practices:</p> <ul style="list-style-type: none"> ● no formal mourning custom, but there are expressions of grief ● providing a supportive environment for those who are grieving ● charitable acts in memory of the deceased, such as organising a langar or making donations to the community, reflecting the Sikh value of seva (selfless service). <p>Sikh funeral practices:</p> <ul style="list-style-type: none"> ● Antam Sanskaar ● Cremation ● Antim Ardas ● The Bhog ceremony.

1.7e Religious beliefs in contemporary society – Sikhism

In this topic learners will gain knowledge and understanding in the following areas:

1.7.1e Sikh identity, belonging and practices

1.7.2e Sikhism and morality

Section	Amplification
1.7.1e Sikh identity, belonging and practices	<p>Learners should understand:</p> <p>The importance of expressing a sense of identity and belonging for Sikhs, such as:</p> <ul style="list-style-type: none"> ● belonging to a worshipping community ● shared sense of purpose and direction in life. <p>Sikh identity and belonging expressed through symbolic actions – pilgrimage.</p> <p>Possible reasons for pilgrimage:</p> <ul style="list-style-type: none"> ● showing commitment to Waheguru as an act of religious devotion ● learning more about Sikh figures by visiting sites associated with their lives ● following in the footsteps of key figures in Sikhism ● experiencing sense of community. <p>The role, significance and features of the following sites of Sikh pilgrimage:</p> <ul style="list-style-type: none"> ● Amritsar ● Anandpur Sahib. <p>Sikh identity and belonging expressed through symbolic actions - the 5Ks:</p> <p>The significance of the 5Ks:</p> <ul style="list-style-type: none"> ● Kesh ● Kara ● Kanga ● Kaccha ● Kirpan.
1.7.2e Sikhism and morality	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about how to make moral decisions:</p> <ul style="list-style-type: none"> ● using seva as a guide to ethical service - social justice out of a love for Waheguru and humanity ● Kirat Karo (working honestly) as one of the 3 pillars of Sikhism ● avoiding the 5 vices and develop the 5 virtues in order to progress on the spiritual path towards unity (mukti) with Waheguru. <p>The connection between karma, rebirth and morality in Sikhism.</p>

Non-religious beliefs

1.8 Beliefs about life and death – Non-religious beliefs	
1.8.1 Non-religious perspectives on the meaning of life 1.8.2 Non-religious perspectives on life and death 1.8.3 Non-religious practices	
Section	Amplification
1.8.1 Non-religious perspectives on the meaning of life	Learners should understand: Non-religious perspectives on the meaning of life: <ul style="list-style-type: none"> no agreed meaning of life individuals determine their own life's meaning people should be free to live their lives as long as they do not harm others some people gain a sense of meaning in their lives through, for example, engagement with the natural world and spending time in nature.
1.8.2 Non-religious perspectives on life and death	Learners should understand: Non-religious perspectives on life and death: <ul style="list-style-type: none"> death as an end of existence no future reward or punishment the significance and value of having no belief in the soul or life after death.
1.8.3 Non-religious practices	Learners should understand: Non-religious mourning practices: <ul style="list-style-type: none"> no specific, agreed mourning customs mourning as an expression of grief celebration and remembrance of the life of the deceased mourning as providing a supportive environment for those who are grieving. Non-religious funeral practices: <ul style="list-style-type: none"> no specific, agreed burial or cremation structure celebrant may lead a service eulogy may be given as a celebration of life music is usually used during the service.

1.9 Non-religious beliefs in contemporary society	
1.9.1 Non-religious perspectives on identity, belonging and practices 1.9.2 Non-religious perspectives towards morality	
Section	Amplification
1.9.1 Non-religious perspectives on identity, belonging and practices	<p>Learners should understand:</p> <p>Non-religious perspectives on identity, belonging and practices:</p> <ul style="list-style-type: none"> the significance and value of identity and belonging without religion ways that non-religious people may express a sense of identity and belonging such as being part of charities and organisations that promote good causes.
1.9.2 Non-religious perspectives towards morality	<p>Learners should understand:</p> <p>Ways in which non-religious believers make moral decisions:</p> <ul style="list-style-type: none"> the use of conscience the use of reason and free will the act itself (absolutism) the situation (relativism) in which the act is performed and the consequences (consequentialism) of it.

Unit 2

Religion and relationships

Assessment Type: Non-examination assessment (Duration to be confirmed)

20% of qualification

Marks to be confirmed

Overview of unit

The purpose of this unit is to:

- develop and apply knowledge and understanding of religious beliefs, teachings and practices relating to relationships
- research information relating to religion and relationships, and analyse findings
- explore how the changing landscape of religious beliefs and societal attitudes relating to relationships, and changes in relevant UK law where appropriate, interconnect
- gain an insight into religious and non-religious perspectives and experiences relating to relationships
- analyse findings, and evaluate the societal and ethical implications of findings
- reflect on personal values and beliefs relating to relationships.

This unit builds on the foundation of Unit 1's themes of belief and practice in action. Learners must select **one or two** of the religions chosen for Units 1 and 3.

2.1 Religion and the changing landscape of relationships

In this unit learners will gain knowledge understanding and skills in the following areas:

2.1.1 Religious beliefs, teachings and practices relating to relationships

2.1.2 The changing landscape of relationships

Section	Amplification
2.1.1 Religious beliefs, teachings and practices relating to relationships	<p>Learners should understand:</p> <ul style="list-style-type: none"> • religious beliefs, teachings and practices relating to relationships. <p>Learners will focus on one of two themes set annually by WJEC from the following list (themes to be confirmed):</p> <ol style="list-style-type: none"> Marriage, adultery, divorce and remarriage Artificial contraception and natural family planning Cohabitation and sex before and outside marriage Same-sex relationships, civil partnerships and same-sex marriage Interfaith relationships and marriage outside the religious tradition Roles within family, including gender roles within relationships Religious upbringing, childhood ceremonies and faith-based schooling.

<p>2.1.2 The changing landscape of relationships</p>	<p>Learners should understand:</p> <ul style="list-style-type: none">• the changing landscape of religious belief in the context of relationships• societal attitudes relating to relationships• where appropriate, relevant changes to UK law linked to relationships• how the changing landscape of religious belief and societal attitudes, and changes in relevant UK law where appropriate, interconnect• societal and ethical implications of the changing landscape of religious belief and societal attitudes, and changes in relevant UK law where appropriate.
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2.2 Skills - TBC

Unit 3

Roles, rights and responsibilities

Assessment Type: Written examination (1 hour 30 minutes – to be confirmed)

30% of qualification

Marks to be confirmed

Overview of unit

The purpose of this unit is to:

- explore key diverse religious and non-religious beliefs, practices and worldviews
- develop an understanding of the different perspectives and interpretations about what makes us human, caring for the world, animal rights, freedom of religious expression and medical ethics
- explore sources of authority and ethical systems that shape religious and non-religious perspectives towards what makes us human, caring for the world, animal rights, freedom of religious expression and medical ethics.

The unit is divided into three parts:

- Christian perspectives or Catholic Christian perspectives
Choose **one** of the following options:
 - a - Christian perspectives
 - b - Catholic Christian perspectives
- World religion perspectives
Choose **one** of the following options:
 - a – Buddhist perspectives
 - b – Hindu perspectives
 - c – Islamic perspectives
 - d – Jewish perspectives
 - e – Sikh (Sikhi) perspectives
- Non-religious perspectives

Non-religious beliefs can be assessed in isolation and/or in relation to the religions studied.

Areas of content**Christian perspectives or Catholic Christian perspectives****a – Christian perspectives**

3.1a Roles, rights and responsibilities: Stewardship of the earth – Christian perspectives	
<p>In this topic learners will gain knowledge and understanding in the following areas:</p> <p>3.1.1a Humanity's relationship with the natural world from Christian perspectives</p> <p>3.1.2a Animal rights - Christian perspectives</p>	
Section	Amplification
3.1.1a Humanity's relationship with the natural world - Christian perspectives	<p>Learners should understand:</p> <p>Christian beliefs, teachings and practices about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> • based on the belief that God created the world ex nihilo; Genesis 1:2, and humans are created in the image of God; Genesis 1:1 • humans have been given control as part of God's plan - dominion; Genesis 1:26–28; Psalm 8:6 • humans have been given a unique, God-given duty to protect creation - stewardship; Genesis 2:15 • stewardship also implies using natural resources wisely and sustainably; Leviticus 25 8-25. <p>How the aims and work of A Rocha UK reflect Christian beliefs about stewardship.</p>
3.1.2a Animal rights - Christian perspectives	<p>Christian beliefs, teachings and practices about animal rights:</p> <ul style="list-style-type: none"> • animals were created by God and He declared all creation 'very good'; Genesis 1:31 • God gives humans dominion over animals; Genesis 1:26-28 • stewardship - humans are expected to care for and manage animal life wisely and compassionately, Proverbs 12:10; Exodus 20:10. <p>Christian perspectives on using animals for human benefit:</p> <ul style="list-style-type: none"> • Genesis 1:26-28 – different interpretations of the concepts of 'dominion' and 'stewardship' • balancing using animals for human benefit and avoiding unnecessary harm; Matthew 10:31; Proverbs 12:10 • the use of animals for food; Genesis 9:3 • vegetarianism or veganism based on teachings such as Genesis 1:26-28. <p>Christian perspectives on the use of animals in scientific and medical research:</p> <ul style="list-style-type: none"> • essential for advancing human health and well-being • must try to minimise suffering • call for strict regulations to ensure humane treatment • supporting the development of alternatives to animal testing (such as computer modelling). <p>How the aims and work of Christian Vegetarians & Vegans UK reflect Christian beliefs about animal rights.</p>

3.2a Roles, rights and responsibilities: human nature and the right to life - Christianity

In this topic learners will gain knowledge and understanding in the following areas:

3.2.1a What makes us human - Christian perspectives

3.2.2a Medical ethics: abortion and euthanasia - Christian perspectives

Section	Amplification
3.2.1a What makes us human - Christian perspectives	<p>Learners should understand:</p> <p>Christian beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> created in God's image; Genesis 1:26-27 possess a soul, a spiritual dimension; Matthew 10:28; Ecclesiastes 12:7 possess autonomy - free will, and moral responsibility; Genesis 3; Romans 2:14-15 fell into sin, but given an opportunity for redemption through Jesus - John 3:16.
3.2.2a Medical ethics: abortion and euthanasia - Christian perspectives	<p>Learners should understand:</p> <p>Christian perspectives of when life begins:</p> <ul style="list-style-type: none"> for many, that human life begins at conception that at the point of conception, the embryo is fully human with inherent dignity and worth; Psalm 139:13-16 a minority of Christians believe that personhood or full human life begins at birth. <p>Christian beliefs and teachings about abortion:</p> <ul style="list-style-type: none"> the principle of the sanctity of life - created by God in his image; Genesis 1:26 many oppose abortion, seeing it as the taking of an innocent life; Exodus 20:13 <p>God has a plan for each human life and abortion prevents this; Jeremiah 1:5</p> <ul style="list-style-type: none"> some may accept abortion in certain extraordinary circumstances some Christians advocate for alternatives to abortion, such as adoption. <p>Christian beliefs and teachings about euthanasia:</p> <ul style="list-style-type: none"> the principle of the sanctity of life - created by God in his image; Genesis 1:26 only God should decide when a life should end many strongly oppose active euthanasia viewing this as ending a life given by God; Exodus 20:13 palliative care is an opportunity to show love and compassion; Galatians 6:2 some support passive euthanasia on compassionate grounds some are concerned about the 'slippery slope' argument

3.3a Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth – Christian perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.3.1a Freedom of religious expression - Christian perspectives

3.3.2a Personal wealth - Christian perspectives

Section	Amplification
<p>3.3.1a Freedom of religious expression - Christian perspectives</p>	<p>Learners should understand:</p> <p>Christian beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> ● the Great Commission; Matthew 28:19-20 ● part of humanity's God-given free will ● the importance of people of other faiths having the same right to religious expression; Matthew 7:12 ● supporting the right to religious expression due to historical and contemporary persecution of Christians ● religious expression in all forms should be allowed in public spaces; Matthew 5:14-16.
<p>3.3.2a The use of personal wealth - Christian perspectives</p>	<p>Learners should understand:</p> <p>Christian beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> ● linked to the concept of stewardship ● the use of wealth should reflect God's purposes and values ● tithing as a traditional practice ● contributions during church services ● wealth as a blessing that comes with great responsibility; Matthew 25:14-30 ● wealth for its own sake as incompatible with a life of faith; Matthew 19:24 ● Matthew 6:24 – cannot worship God and money ● focus on storing up “treasures in heaven” rather than on earth; Matthew 6:19-21 ● “Love of money is the root of all evil”; 1 Timothy 6:10 ● loving money will never bring real satisfaction; Ecclesiastes 5:10 ● monks and nuns take a vow of poverty - more focus on spiritual values ● the Prosperity Gospel.

Christian perspectives or Catholic Christian perspectives
b – Catholic Christian perspectives

3.1b Roles, rights and responsibilities: Stewardship of the earth - Catholic Christian perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.1.1b Humanity's relationship with the natural world - Catholic perspectives

3.1.2b Animal rights - Catholic perspectives

Section	Amplification
<p>3.1.1b Humanity's relationship with the natural world - Catholic Christian perspectives</p>	<p>Learners should understand:</p> <p>Catholic beliefs, teachings and practices about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● based on the belief the God created the world ex nihilo; Genesis 1:2 ● humans are created in the image of God; Genesis 1:1 ● Pope Francis' teaching in '<i>Laudato Si</i>' ● humans have been given control as part of God's plan - dominion; Genesis 1:26–28; Psalm 8:6 ● humans have been given a unique, God-given duty to protect creation - stewardship; Genesis 2:15 ● stewardship implies using natural resources wisely and sustainably; Leviticus 25 8-25. <p>How the aims and work of The Laudato Si Movement reflect Catholic beliefs about stewardship.</p>
<p>3.1.2b Animal rights - Catholic Christian perspectives</p>	<p>Learners should understand:</p> <p>Catholic beliefs, teachings and practices about animal rights:</p> <ul style="list-style-type: none"> ● animals were created by God in Genesis 1:31, God declares all of creation, including animals, "very good" ● God gives humans dominion over animals; Genesis 1:26-28 ● stewardship - humans are expected to care for and manage animal life wisely and compassionately, Proverbs 12:10; Exodus 20:10 ● St. Francis of Assisi taught about the interconnectedness of all life as part of God's creation (Canticle of the Creatures). <p>Catholic perspectives on using animals for human benefit:</p> <ul style="list-style-type: none"> ● there is justification for using animals; Genesis 1:26-28 ● others see animal rights as a form of stewardship, balancing using animals for human benefit and avoiding unnecessary harm; Matthew 10:31; Proverbs 12:10 ● many accept the use of animals for food; Genesis 9:3 ● some Catholics choose vegetarianism or veganism based on teachings such as Genesis 1:26-28.

	<p>Catholic perspectives on the use of animals in scientific and medical research:</p> <ul style="list-style-type: none">• many argue that it is essential for advancing human health and well-being• most believe it should be done ethically, with efforts to minimize suffering• many support the development of alternatives to animal testing• many call for strict regulations to ensure humane treatment. <p>How the aims and work of Catholic Concern for Animals reflect Catholic beliefs about animal rights.</p>
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3.2b Roles, rights and responsibilities: human nature and the right to life - Catholic Christian perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.2.1b What makes us human - Catholic perspectives

3.2.3b Medical ethics: abortion and euthanasia - Catholic perspectives

Section	Amplification
3.2.1b What makes us human - Catholic Christian perspectives	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> created in God's image; Genesis 1:26-27, The Dialogue of St. Catherine of Siena (of Discretion) possess a soul, a spiritual dimension; Matthew 10:28; Ecclesiastes 12:7 possess autonomy - free will, which comes with moral responsibility; Genesis 3; Romans 2:14-15 the concept of Original Sin – St Augustine (The Enchiridion 3:11) Thomas Aquinas – humankind does not choose sinful acts, (Summa Theologica) fell into sin, but have the opportunity to gain redemption and be restored to a right relationship with God, through belief in Jesus; John 3;16.
3.2.3b Medical ethics: abortion and euthanasia - Catholic Christian perspectives	<p>Learners should understand:</p> <p>Catholic perspectives of when life begins:</p> <ul style="list-style-type: none"> Catholics believe that human life begins at conception the embryo is considered a human person at the point of conception the embryo has inherent dignity and worth; Psalm 139:13-16. <p>Catholic beliefs and teachings about abortion:</p> <ul style="list-style-type: none"> that abortion is a grave moral wrong (Pope John Paul II Evangelium Vitae) the principle of the sanctity of life – made in God's image; Genesis 1:26 the Catechism of the Catholic Church - that life is a fundamental human right from conception to natural death all human rights are grounded in the right to life (The Common Good, 1996) abortion is the taking of an innocent life, forbidden in the Ten Commandments; Exodus 20:13 the Bible states that God has a plan for each human life and abortion prevents this from taking place; Jeremiah 1:5 some Catholics may accept abortion in certain circumstances, such as when the mother's life is at risk, in cases of rape or incest, or when severe foetal abnormalities are present, but this is not official Catholic teaching Catholics advocate for alternatives to abortion, such as adoption

- The Doctrine of Double Effect allows procedures that may also lead to abortion, but only under very specific circumstances.

Catholic beliefs and teachings about euthanasia:

- euthanasia is a grave violation of the law of God – Pope John Paul III (Evangelium Vitae, 1995)
- Catholics do not accept 'right to die' arguments, as only God has control over life and death
- the principle of the sanctity of life - created by God in his image; Genesis 1:26
- strong opposition to active euthanasia viewing this as ending a life given by God; Exodus 20:13
- the belief that suffering and pain do not make a life less valuable or sacred
- the importance of 'dying well' and to show compassion for those who are suffering; Galatians 6:2
- strong support for palliative care and hospices
- concerns about the 'slippery slope' argument
- The Doctrine of Double Effect allows for treatment to be given that may cause death, but only in very specific situations

3.3b Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth - Catholic Christian perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.3.1b Freedom of religious expression - Catholic perspectives

3.3.2b Personal wealth - Catholic perspectives

Section	Amplification
3.3.1b Freedom of religious expression - Catholic Christian perspectives	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> the Great Commission (Matthew 28:19-20) Jesus' instruction to share the faith with others. this is part of humanity's God-given free will Catholics are instructed to evangelise - Pope Francis (Evangelii Gaudium 15. 48-49, 197-198, 264-265) the importance of people of other faiths having the same right to religious expression; Matthew 7:12 the role of the Catholic Church in inter-faith dialogue it is the duty to speak about their faith, even in the face of opposition; Acts 4:19-20 many Catholics are sensitive to the right to religious expression based on their own history of persecution religious expression should be allowed in public spaces, includes the freedom to pray, wear religious symbols, and participate in religious activities; Matthew 5:14-16.
3.3.2b The use of personal wealth - Catholic Christian perspectives	<p>Learners should understand:</p> <p>Catholic beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> this is linked to stewardship and should reflect God's purposes and values at Mass, Catholics are called upon to contribute to the collection, if they can afford it wealth is often viewed as a blessing that comes with great responsibility; Matthew 25:14-30 warnings about the dangers of greed and the love of money; 1 Timothy 6:10 wealth for its own sake is often viewed as incompatible with a life of faith; Matthew 19:24 Christians cannot serve both God and money; Matthew 6:24 Pope Francis stated "Money must serve, not rule" (2024) a reminder to focus on storing up "treasures in heaven" rather than on earth; Matthew 6:19-21 loving money will never bring real satisfaction; Ecclesiastes 5:10 Catholic monks and nuns such as the Franciscans, advocate a life that is less focused on money and more on spiritual values. some Catholic monks and nuns swear a vow of poverty

World religion perspectives

a – Buddhist perspectives

3.4a Roles, rights and responsibilities: Stewardship of the earth – Buddhist perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1a Humanity's relationship with the natural world - Buddhist perspectives

3.4.2a Animal rights – Buddhist perspectives

Section	Amplification
<p>3.4.1a Humanity's relationship with the natural world - Buddhist perspectives</p>	<p>Learners should understand:</p> <p>Buddhist beliefs, teachings and attitudes about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● Dependent Origination (Pratityasamutpada) – inter-dependency ● all living things should be respected ● humanity affects the environment and the environment affects humanity ● the concept of karma teaches that all actions have positive or negative consequences ● the concept of Right Action teaches Buddhists to avoid harming the environment ● the second of the Five Precepts warns against taking what is not freely given, including from the environment. <p>How the aims and work of Eco Dharma Network reflects Buddhist beliefs about caring for the natural world.</p>
<p>3.4.2a Animal rights – Buddhist perspectives</p>	<p>Learners should understand:</p> <p>Buddhist beliefs, teachings and practices about animal rights:</p> <ul style="list-style-type: none"> ● the status of human beings is no higher than that of other living beings ● human compassion, wisdom and loving kindness must be extended to all living beings (Dhammapada 129) ● the First Precept teaches the concept of ahimsa ● the principle of Right Action - harming animals would accrue negative karma ● animals are also part of the cycle of samsara. ● being re-born as an animal is due to bad karma in past lives and considered a serious spiritual setback ● animals cannot improve their karmic status. They must continue to be re-born as an animal until their bad karma has been used up. <p>Buddhist perspectives on using animals for human benefit:</p> <ul style="list-style-type: none"> ● the Buddha (Siddhartha Gautama) was not a vegetarian and did not teach his followers to be vegetarian ● some say the First Precept refers more to direct killing than the indirect killing of animals for food ● eating meat is another example of the reality of dukkha ● vegetarianism avoids causing suffering (ahimsa)

- vegetarianism avoids industrial farming which can lead to climate change/environmental damage
- the concept of 'Right Livelihood' teaches that Buddhists should avoid work that involves killing or harming animals.

Buddhist perspectives on the use of animals in scientific and medical research:

- many Buddhists agree with the UK Animal Welfare Sentience Act of 2022
- experimenting on animals is morally wrong if the animal concerned might come to any harm
- many acknowledge the value that animal experiments may have for human health
- some would point to drugs tested on animals damaging human health
- the experimenter must accept the negative karma of carrying out the experiment
- experiment only for a morally good purpose
- experiment only on animals where there is no alternative
- design the experiment to do as little harm as possible
- avoid killing the animal unless it is absolutely necessary
- treat the animals kindly and respectfully.

How the aims and work Dharma Voices for Animals reflect Buddhist beliefs about animal rights.

3.5a What makes us human and related medical ethics – Buddhist perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1a What makes us human – Buddhist perspectives

3.5.2a Medical ethics: abortion and euthanasia - Buddhist perspectives

Section	Amplification
3.5.1a What makes us human – Buddhist perspectives	<p>Learners should understand:</p> <p>Buddhist attitudes, beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> ● Buddha-nature: that all have the potential to achieve Nirvana (enlightenment) ● Mahayana - The concept of Buddhahood ● Theravada – The concept of Arhathood ● recognising and avoiding the Three Poisons ● recognising the Three Marks of Existence ● seeking Nirvana through Buddha, Dharma and Sangha.
3.5.2a Medical ethics: abortion and euthanasia - Buddhist perspectives	<p>Learners should understand:</p> <p>Buddhist beliefs and teachings about abortion:</p> <ul style="list-style-type: none"> ● the cycle of samsara means there is no point at which a foetus or embryo is not living ● human life is precious as only humans can reveal the buddha-nature or attain arhathood ● the first of the Five Precepts teaches against taking a life ● the principle of ahimsa guides against causing harm to living beings ● Precepts and principles are only guidelines, not rules or moral laws ● abortion is usually a complex issue and the complexity of each situation must be considered ● the concept of a skilful act means that abortion could be considered a negative act or a ‘necessary evil’. <p>Buddhist beliefs and teachings about euthanasia:</p> <ul style="list-style-type: none"> ● death is the point of transition between this rebirth and the next rebirth ● as human life is precious, it should carry on for as long as possible ● a person’s state of mind (karmic state) at the time of death can determine the kind of rebirth that will follow ● the First Precept guides against the killing of a living being, so euthanasia is considered unskilful ● the principles of ahimsa and metta encourage no harm and loving kindness ● even if the intention is merciful, the act of killing is still wrong; Vinaya III. 86 ● the principles of karuna and Right Intention, and individual circumstances, allow for euthanasia to be acceptable, as long as the intention to kill is avoided.

3.6a Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth – Buddhist perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1a Freedom of religious expression - Buddhist perspectives

3.6.2a Personal wealth – Buddhist perspectives

Section	Amplification
<p>3.6.1a Freedom of religious expression - Buddhist perspectives</p>	<p>Learners should understand:</p> <p>Buddhist beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> • Buddhism is often considered to be a tolerant religion and evangelisation is not one of its main aims • the principles of Right Speech and Right Action guard against using freedom of expression unskillfully and giving offense • the principles of karuna and metta also guard against using freedom of expression unskillfully • positive karma is gained by living by these principles and ensuring that freedom of expression is used sensitively, causing no harm.
<p>3.6.2a The use of personal wealth – Buddhist perspectives</p>	<p>Learners should understand:</p> <p>Buddhist beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> • the example of the Buddha (Siddhartha Gautama) who abandoned extreme wealth to find enlightenment • stories about the Buddha's previous lives demonstrate his great acts of generosity • the Four Noble Truths teach that tanha (craving) leads to dukkha • the Buddha taught The Middle Way between wealth and poverty • the principle of Right Livelihood guides against making money from unskillful means or using money in a way that harms oneself or others • the principle of Right Action guides against taking money (or resources) that are not given freely • the principle of dhana (generous giving) is important and leads to positive karma • the principle of karuna encourages the use of money to help others, for example, the work of The Karuna Trust • Buddhist monks have no possessions of their own; they rely on dhana • wealth itself is not unskillful, but it must be used for the right purposes; Anguttara Nikaya 1.80.

World religion perspectives
b – Hindu perspectives

3.4b Roles, rights and responsibilities: Stewardship of the earth - Hindu perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1b Humanity's relationship with the natural world - Hindu perspectives

3.4.2b Animal rights - Hindu perspectives

Section	Amplification
3.4.1b Humanity's relationship with the natural world - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> • the ultimate reality is Brahman • every atman is a part of this divine essence and are manifestations of Brahman and interconnected; Bhagavad Gita 11:7; Chandogya Upanishad 4.10.4–5 • harmful actions towards nature can lead to negative karma • living in harmony with nature is essential to fulfilling one's dharma • the principle of ahimsa (non-violence) extends to all living beings several aspects of nature are often revered as gods or goddesses; this reverence leads to practices that protect and preserve natural resources • Hindu practices of yoga and meditation often emphasize connection with nature, such as Surya Namaskar (Sun Salutation). <p>How the aims and work of Hindu Climate Action reflect Hindu beliefs about caring for the natural world.</p>
3.4.2b Animal rights - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about animal rights:</p> <ul style="list-style-type: none"> • all living beings possess an atman and are part of Brahman; Isha Upanishad v6, and the cycle of samsara t; Yajurveda 12.32 • some animals are regarded as sacred, and their well-being is important for maintaining the balance of nature; Baghavata Purana 7:14.9 • ahimsa teaches that causing harm to living beings should be avoided caring for animals is part of one's dharma • harming animals can lead to negative karmic outcomes in this life or future lives • harming an animal could be harming a being that may have been a human in a previous life • depending on karma, their own atman may return in animal form in their next life • various animals are associated with deities and are considered sacred such as monkeys (Hanuman), elephants (Ganesha)

- the cow is particularly revered and protected (Gau Mata).

Hindu beliefs and teachings about the use of animals for human benefit:

- many practise vegetarianism, such as ISKCON, thereby adhering to ahimsa, and out of respect for animal life; Manu Smriti 5:48
- the Mahabharata reflects the Hindu view that the cow should be protected and honoured, the practice of factory farming directly contradicts the principle of ahimsa

Hindu beliefs and teachings about the use of animals in scientific and medical research:

- diverse views exist within Hinduism
- some Hindus may accept the use of animals in research if it is for the greater good and conducted with minimal harm
- others may oppose it outright on the grounds of ahimsa and the impact of negative karma
- many advocate for alternative methods to animal testing that align with ahimsa.

3.5b Roles, rights and responsibilities: human nature and the right to life - Hindu perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1b What makes us human - Hindu perspectives

3.5.2b Medical ethics: abortion and euthanasia - Hindu perspectives

Section	Amplification
3.5.1b What makes us human - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> • due to the cycle of samsara, there is no point at which a foetus or embryo is not living • the core of human identity is the atman, the soul or self, which is part of Brahman • the atman's ultimate goal is unity with Brahman (moksha) and end the cycle of samsara • humans possess free will and have the ability to create good or bad karma which affects samsara • the prakriti (nature) of everything possess 3 qualities (the Three Gunas) • only humans can alter the balance of gunas • the senses, which cause instability and desire, have to be controlled; Bhagavad Gita 5:20-21.
3.5.2b Medical ethics: abortion and euthanasia - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about medical ethics - abortion:</p> <ul style="list-style-type: none"> • Hindus hold different beliefs • Hindus generally believe all living beings possess an atman and are part of Brahman • dharma emphasizes the protection of life; Manu Smriti • dharma is also context-dependent – therefore abortion might be considered permissible in some situations • the principle of ahimsa and the belief that the atman exists from the moment of conception is stated in Hindu scripture; the Garbhpanishad • abortion can be seen as generating negative karma for those involved. <p>Hindu beliefs and teachings about medical ethics - euthanasia:</p> <ul style="list-style-type: none"> • Hinduism hold different beliefs • Hindus believe all living beings possess an atman and are part of Brahman • dharma - there is a conflict between the duty to preserve life and the duty to alleviate suffering • some argue that it is a person's dharma to endure suffering with courage and dignity, as it may lead to spiritual development • ending a life prematurely might be seen as disrupting the cycle of samsara; Manu Smriti • ahimsa - ending a life can be viewed as an act of violence • Hinduism also values karuna (compassion), so passive euthanasia may be acceptable in some situations.

3.6b Roles, rights and responsibilities : freedom of religious expression and the use of personal wealth - Hindu perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1b Freedom of religious expression - Hindu perspectives

3.6.2b Personal wealth – Hindu perspectives

Section	Amplification
3.6.1b Freedom of religious expression - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> • The Hindu view is that there are many paths to the same truth; Sarva Dharma and Sama Bhava • Hindu tradition encourages dialogue and debate – there are multiple schools of thought, such as Advaita (non-dualism), Dvaita (dualism) • ahimsa advocates for peaceful coexistence, harm that could be caused by religious intolerance or coercion • various reform movements within Hinduism emphasise freedom to pursue spiritual truths.
3.6.2b The use of personal wealth - Hindu perspectives	<p>Learners should understand:</p> <p>Hindu beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> • one of the four main goals of human life is artha - the Bhagavad Gita teaches the importance of vairagya (detachment) from material possessions and wealth. • the true goal of life is spiritual progress - wealth should only be used to support this journey, not hinder it • wealth should not be obtained through unethical practices • dana is a highly valued virtue that earns positive karma.

World religion perspectives
c – Islamic perspectives

3.4c Roles, rights and responsibilities: Stewardship of the earth - Islam

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1c Humanity's relationship with the natural world - Islamic perspectives

3.4.2c Animal rights - Islamic perspectives

Section	Amplification
<p>3.4.1c Humanity's relationship with the natural world - Islamic perspectives</p>	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● the world was created by and belongs to God; Qur'an 7:54 ● humans are seen as khalifahs (stewards); Quran 35:39 of the earth (fil ardh); Qur'an 6:165 ● stewardship reflects a deep interconnectedness with the rest of creation ● humans are responsible for maintaining the balance (mizan) in the world; Qur'an 55. 7-9 ● tawhid, extends to the oneness of creation ● fitrah leads people to seek God and to live in harmony with the environment ● on the Day of Judgment (Aakhirah), humans will be made accountable for their actions towards the natural world. <p>How the aims and work of Islamic Foundation for Ecology and Environmental Sciences (IFEES) reflect Islamic beliefs.</p>
<p>3.4.2c Animal rights - Islamic perspectives</p>	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about animal rights:</p> <ul style="list-style-type: none"> ● the Prophet Muhammad showed kindness to animals ● Muhammed taught stating that those who are kind to animals are rewarded by Allah; Bukhari ● on the Day of Judgment (Akihras), humans will be accountable for their actions towards animals. <p>Islamic beliefs and teachings about using animals for human benefit:</p> <ul style="list-style-type: none"> ● God provided livestock for humans to use, including for food; Qur'an 40:79-80 ● some Muslims avoid factory farming and killing animals for sport ● Muslims are encouraged not to over-work animals ● Halal slaughter practices include thanking Allah for the animal's life. <p>Islamic beliefs and teachings about use of animals in scientific and medical research:</p> <ul style="list-style-type: none"> ● some Muslims believe that animal experimentation is permissible when it serves as beneficial to human life and health

- it must be conducted with the intention of achieving a greater good
- it must inflict as little harm as possible
- if alternatives are available, they should be used.

How the aims and work of Salam for Animals reflect Islamic beliefs about animal rights.

DRAFT

3.5c Roles, rights and responsibilities: human nature and the right to life – Islamic perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1c What makes us human - Islamic perspectives

3.5.2c Medical ethics: abortion and euthanasia - Islamic perspectives

Section	Amplification
3.5.1c What makes us human - Islamic perspectives	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> human beings were uniquely created by Allah with the best physical, intellectual, and spiritual capabilities; Qur'an 95:4 the soul (ruh) is considered the essence of human existence, given by Allah; Qur'an 17:85 humans possess autonomy - free will humans have moral responsibility; Qur'an 76:3 humans are born with a natural disposition towards good humans can recognise the existence of Allah, which is part of the fitrah; Qur'an 30:30 humans have intellectual ability (aql) and can recognise Allah in creation.
3.5.2c Medical ethics: abortion and euthanasia - Islamic perspectives	<p>Learners should understand:</p> <p>Islamic perspectives about when life begins:</p> <ul style="list-style-type: none"> some believe that life begins at ensoulment some believe that when the foetus is physically formed, it then becomes a person some believe that that it is a person from conception. <p>Islamic beliefs and teachings about medical ethics: abortion:</p> <ul style="list-style-type: none"> Muslims hold different views, depending on their interpretation of the Qur'an and Hadith sanctity of life is emphasised and taking a life unjustly is considered a grave sin; Qur'an 5:32 the intention (niyyah) behind actions are crucial in Islamic ethics the principle of darar (minimizing harm) is important many Muslims would argue that here are valid grounds for abortion. <p>Islamic beliefs and teachings about medical ethics: euthanasia:</p> <ul style="list-style-type: none"> sanctity of life is emphasised and taking a life unjustly is considered a grave sin; Qur'an 5:32 most Muslims agree that euthanasia, whether voluntary or involuntary, is not permissible in Islam the intention (niyyah) behind actions are crucial in Islamic ethics euthanasia is wrong as it involves intentionally ending a life prematurely; Qur'an 16:61 suffering is often viewed as a test from Allah, which Muslims are encouraged to endure with patience (sabr) and

	<p>trust in Allah's wisdom; Qur'an 67.2, Surah Al Baqarah 2.155</p> <ul style="list-style-type: none">• palliative care can relieve suffering without hastening death• some Muslims argue that withholding medical treatment may be acceptable if the treatment is prolonging suffering without a reasonable hope of survival.
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DRAFT

3.6c Roles, rights and responsibilities : freedom of religious expression and the use of personal wealth – Islamic perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1c Freedom of religious expression - Islamic perspectives

3.6.2c Personal wealth - Islamic perspectives

Section	Amplification
3.6.1c Freedom of religious expression - Islamic perspectives	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> ● Islam teaches that religious belief should not be compelled; Qur'an 2:256 ● the Qur'an acknowledges followers of Judaism and Christianity as "People of the Book" ● Muslims are instructed to respect Jews and Christians and their scriptures; Qur'an 29:46 ● sharia provides guidance on how to treat non-Muslims within an Islamic state, emphasizing justice and protection ● the degree of religious freedom in Muslim-majority countries varies widely: <ul style="list-style-type: none"> ● some have enshrined religious freedom in their constitutions and legal systems ● others impose strict limitations on religious expression, especially when it conflicts with Islamic law ● publicly reciting the Shahadah is an important practice to demonstrate commitment to Islam.
3.6.2c The use of personal wealth – Islamic perspectives	<p>Learners should understand:</p> <p>Islamic beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> ● wealth is viewed as something God has trusted humans to use wisely (Amanah) ● Muslims are expected to use it in ways that reflect God's will ● Muslims must avoid israf - extravagance and waste ● zakah - is a mandatory act of charity for those who can afford to give it; Qur'an 73:20 ● sadaqah - can take many forms, including money, food, or time; Qur'an 3:92 ● khums - is one of the Ten Obligatory Acts of Shi'a Islam; Qur'an 8:41 ● Muslims are encouraged to invest their wealth in halal ventures ● Islam strictly prohibits the practice of charging interest on loans (riba).

World religion perspectives
d – Jewish perspectives

3.4d Roles, rights and responsibilities: Stewardship of the Earth - Jewish perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1d Humanity's relationship with the natural world - Jewish perspectives

3.4.2d Animal rights - Jewish perspectives

Section	Amplification
<p>3.4.1d Humanity's relationship with the natural world - Jewish perspectives</p>	<p>Learners should understand:</p> <p>Jewish beliefs, teachings and practices about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● humanity was given dominion over the earth; Genesis 1:28 ● humans are Shomrei Adamah (guardians/stewards of the earth); Genesis 2:15 ● the concept of Tikkun Olam includes the idea of social action including environmental responsibility ● bal tashchit (do not destroy or waste) promotes sustainability and respect for the natural world Deuteronomy 20:19-20 ● Tu B'Shevat (New Year of the Trees) is a Jewish holiday that celebrates the renewal of nature ● some modern interpretations of kashrut include eco-kashrut - environmental and ethical concerns about dietary practices. <p>How the aims and work of EcoJudaism reflect Jewish beliefs about stewardship.</p>
<p>3.4.2d Animal rights - Jewish perspectives</p>	<p>Learners should understand:</p> <p>Jewish beliefs, teachings and practices about animal rights:</p> <ul style="list-style-type: none"> ● the principle of Tza'ar Ba'alei Chayim (the prevention of animal suffering) Exodus 23:12; Deuteronomy 25:4 <p>Jewish beliefs, teachings and practices about using animals for human benefit:</p> <ul style="list-style-type: none"> ● humane use of certain animals for food and work is permitted; Leviticus 12; Deuteronomy 14 ● animals used for kosher food must be slaughtered using the shechita method to minimise suffering the Torah prohibits certain practices; Exodus 23:19, Deuteronomy 22:6-7 some Jews (Rabbi Moshe Feinstein) object to practices such as overfeeding animals to produce delicacies ● only animals such as an ox or a donkey can be used for ploughing or carrying heavy loads ● animals cannot be beaten or forced to work excessively or unnaturally; Proverbs 12:10 ● the laws of Shabbat also provide a day of rest for working animals; Exodus. 20:10.

Jewish beliefs, teachings and practices about the use of animals in scientific and medical research:

- Jewish teaching allows animal experiments when there is a clear benefit to human life and health
- the concept of Tza'ar Ba'alei Chayim must be considered
- the concept of Bal Tashchit (do not destroy or waste items) must be considered
- each case may be subject to individual interpretation of Jewish religious law
- some Jews encourage alternative research methods that do not involve animals.

How the aims and work of the Jewish Initiative for Animals reflect Jewish beliefs about animal rights.

3.5d Roles, rights and responsibilities: human nature and the right to life - Jewish perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1d What makes us human - Jewish perspectives

3.5.2d Medical ethics: abortion and euthanasia - Jewish perspectives

Section	Amplification
3.5.1d What makes us human - Jewish perspectives	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> created in God's image; Genesis 1:26-27 possess a soul or a divine spark, a spiritual dimension; Ecclesiastes 12:7 born with both a good, altruistic impulse (yetzer ha tov) and an evil or selfish impulse (yetzer hara) possess autonomy - free will which comes with moral responsibility; Genesis 3.
3.5.2d Medical ethics: abortion and euthanasia - Jewish perspectives	<p>Learners should understand:</p> <p>Jewish perspectives on when life begins:</p> <ul style="list-style-type: none"> Jewish thought recognizes the foetus as having potential life a foetus is not considered a full person (nefesh) until birth according to the Talmud, it is considered part of the mother's body until then. <p>Jewish beliefs and teachings about abortion:</p> <ul style="list-style-type: none"> In Orthodox Judaism, abortion is generally permitted if the pregnancy endangers the life or health of the mother; Talmud - Ohalot 7:6-8; pikuach nefesh (saving a life) must be considered abortion may be permitted in certain situations but is subject to rabbinic guidance and is evaluated on a case-by-case basis abortion is both a medical and spiritual moral decision Reform Judaism places a strong emphasis on the woman's right to choose. <p>Jewish beliefs and teachings about euthanasia:</p> <ul style="list-style-type: none"> life is considered sacred; and is of utmost value; Genesis 1:26-27 the principle of pikuach nefesh applies Jewish Law prohibits active euthanasia because only God has the authority to end a human life; Ecclesiastes 3:2 some Jews might support passive euthanasia if a person is suffering and death is imminent many Jews encourage the use of pain relief and palliative care, even if such treatments might hasten death Reform Judaism places importance on the dignity and free will of the individual to decide.

3.6d Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth – Jewish perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1d Freedom of religious expression - Jewish perspectives

3.6.2d Personal wealth – Jewish perspectives

Section	Amplification
3.6.1d Freedom of religious expression - Jewish perspectives	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> ● humans are created in the image of God, with inherent dignity and worth ● humans are free to express their religious beliefs and personal identity ● there is an emphasis on justice, and all have the right to live according to their beliefs without fear of persecution or discrimination; Deuteronomy 16:20 ● Jews have often been persecuted for their religious beliefs, leading to support for religious liberty, both for themselves and for others ● Jews are obliged to live according to Jewish Law ● the Talmud teaches acceptance of diversity of religious expression ● the Talmud teaches the belief that morality and righteousness are not confined to the Jewish people alone ● the principle of dina de-malkhuta dina ("the law of the land is the law") must be applied ● if the laws of a country violate Jewish Law, they may not apply to Jews.
3.6.2d The use of personal wealth - Jewish perspectives	<p>Learners should understand:</p> <p>Jewish beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> ● the Torah teaches that God gives the power to acquire wealth; Deuteronomy 8:18 ● Jews have a responsibility to use their wealth not just for personal gain but also for the greater good - Tikkun Olam ● Judaism warns against the dangers of greed and excessive attachment to wealth ● The pursuit of wealth can lead to unethical behaviour and neglect of spiritual and communal responsibilities; Proverbs 28:20-22 ● Tzedakah is often translated as charity but more accurately translated as "justice" of "fairness" ● charity giving is an act of justice not simply one of generosity ● Jews are required to give a portion of their income, usually 10% as a ma'aser (tithe) to those in need ● traditional Jewish homes often have a pushke box to collect money for charity.

World religion perspectives
e – Sikh (Sikhi) perspectives

3.4e Roles, rights and responsibilities: Stewardship of the earth – Sikh perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.4.1e Humanity's relationship with the natural world - Sikh perspectives

3.4.2e Animal rights - Sikh perspectives

Section	Amplification
3.4.1e Humanity's relationship with the natural world - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about Humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● all forms of life are interconnected ● the entire universe is a manifestation of Waheguru and deserves respect; Guru Granth Sahib 8; 723 ● the Guru Granth Sahib contains numerous hymns that celebrate nature as expressions of Waheguru's greatness ● the concept of Sarbat da Bhala (the well-being of all) includes the well-being of the planet and all its inhabitants ● harming nature is seen as harming a part of God's creation ● the concept of santok (contentment) in Sikhism applies to how one interacts with the natural world ● Sikhs are encouraged to live simply, avoiding excessive consumption and wastefulness. <p>How the aims and work of Eco Sikh UK reflect Sikh beliefs about caring for the natural world.</p>
3.4.2e Animal rights - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about animal rights:</p> <ul style="list-style-type: none"> ● Waheguru (God) resides in all forms of life, not just humans; Guru Granth Sahib 663 ● Sikh Gurus set examples of compassion towards animals. Guru Har Rai, the seventh Sikh Guru, was known for his kindness to animals ● the practice the virtue of daya (compassion) applies to animals as well as humans ● harming animals disrupts the balance of nature and is inconsistent with the principle of Sarbat da Bhala ● the concept of reincarnation means people live many lives on earth, some of these in the form of animals ● harming or killing animals could result in bad karma and lead humans further away from mukti. <p>Sikh beliefs and teachings about the use of animals:</p> <ul style="list-style-type: none"> ● Sikhism allows for personal choice in dietary practices ● using animals for food is not forbidden

- the jhatka method of slaughter means that the animal must be killed as quickly as possible and experiences as little suffering as possible
- many Sikhs, especially those who follow the Khalsa code of conduct, are vegetarian; Guru Granth Sahib 467
- some consider that the concept of ahimsa applies just as much to animals
- langar kitchens in gurdwaras offer vegetarian food only.

Sikh beliefs, teachings and practices about the use of animals in scientific and medical research:

- there is no explicit prohibition against using animals in scientific and medical research
- many Sikhs see human life as ultimately of more value than animal life
- any research using animals would need to be balanced against the Sikh value of ahimsa
- any suffering must be justified by significant benefits to human life and health
- Sikhs might support the use of alternative research methods.

3.5e Roles, rights and responsibilities: human nature and the right to life - Sikh (Sikhi) perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.5.1e What makes us human - Sikh perspectives

3.5.2e Medical ethics: abortion and euthanasia - Sikh perspectives

Section	Amplification
3.5.1e What makes us human - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about what makes us human:</p> <ul style="list-style-type: none"> ● every human contains a divine spark known as atma (soul) ● the atma is part of the universal soul or Waheguru; Guru Granth Sahib 96 ● humans were all created by Waheguru and are worthy of respect; Guru Granth Sahib 272; 349 ● humans are the highest form of living creatures and are unique because they can make moral judgements ● humans have a spiritual essence ● human actions have consequences – positive or negative karma ● humans are encouraged to align their will with hukam (the divine will) ● karma affects the attainment of mukti ● Sikhs should aim for their lives to be gurmukh rather than manmukh ● Sikhs should aim to transcend haumai (the ego - self-centredness).

<p>3.5.2e Medical ethics: abortion and euthanasia - Sikh perspectives</p>	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about medical ethics - abortion:</p> <ul style="list-style-type: none"> ● due to the cycle of samsara, there is no point at which a foetus or embryo is not living ● life is sacred and is a gift from Waheguru; Guru Granth Sahib 921 ● the atma (soul) enters the body at the moment of conception; Guru Granth Sahib 74 ● the concept of daya (compassion), ● the importance of intention behind actions ● the concept of miri-piri - the balance between religious teachings and practical situations ● in certain situations, Sikh ethics might support abortion as a compassionate choice ● there is a recognition of the complex moral decisions that are often involved. <p>Sikh beliefs and teachings about medical ethics - euthanasia:</p> <ul style="list-style-type: none"> ● a high value on the sanctity of life ● an emphasis on compassion, moral responsibility, and acceptance of hukam (Waheguru's will) ● all life is a gift from Waheguru; Guru Granth Sahib 921 ● most Sikhs believe that the timing of birth and death should be left in the Waheguru's hands; Guru Granth Sahib 376 ● suffering can be part of one's karmic cycle and lead to spiritual growth ● euthanasia could be seen as disrupting the karmic journey towards mukti ● daya (compassion) is a Sikh virtue ● Sikh teachings would encourage providing palliative care and pain relief rather than hastening death ● sewa (selfless service), involves caring for those in need.
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3.6e Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth - Sikh (Sikhi) perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.6.1e Freedom of religious expression - Sikh perspectives

3.6.2e Personal wealth - Sikh perspectives

Section	Amplification
3.6.1e Freedom of religious expression - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about the freedom of religious expression:</p> <ul style="list-style-type: none"> the concept of Sarbat da Bhala (well-being of all) respects the rights of individuals to follow their own religious beliefs there are many paths to the Waheguru; Guru Granth Sahib 139 and 483 Guru Tegh Bahadur sacrificed his life to protect the religious freedom of Hindus Sikh leaders have allowed all religions to practice their faith freely (Maharajah Ranjit Singh's reign 1801 to 1839) Sikh Gurus consistently preached against coercion in matters of religion; Guru Granth Sahib 7 the Adi Granth also includes writings from Hindu and Muslim writers who believed in the oneness of God encourages Sikhs are encouraged to read the books of other religions for self-education; Rehat Maryada Chapter 10 the kirpan symbolises the importance of defending the Sikh faith.
3.6.2e The use of personal wealth - Sikh perspectives	<p>Learners should understand:</p> <p>Sikh beliefs and teachings about the use of personal wealth:</p> <ul style="list-style-type: none"> Sikhs are encouraged to set aside a portion of their income - daswandh (traditionally 10%) for charitable purposes and to support community welfare 1 of the 3 pillars of Sikhism is Vand Chhako (giving) Guru Granth Sahib 1245 the avoidance of a desire for excessive wealth the encouragement of contentment through peace and spiritual fulfilment ; Guru Granth Sahib 286 the pursuit of wealth should not lead to materialism or distract from spiritual goals; Guru Granth Sahib 5; Guru Granth Sahib 1331 Sikhs should aim for their lives, to be gurmukh rather than manmukh Sikhs need to transcend haumai (the ego - self-centredness).

Non-religious perspectives

3.7 Roles, rights and responsibilities: stewardship of the earth – Buddhist perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.7.1 Humanity's relationship with the natural world - non-religious perspectives

3.7.2 Animal rights - non-religious perspectives

Section	Amplification
<p>3.7.1 Humanity's relationship with the natural world - non-religious perspectives</p>	<p>Learners should understand:</p> <p>Non-religious perspectives about humanity's relationship with the natural world:</p> <ul style="list-style-type: none"> ● the interconnectedness of all living things ● humans have the capacity to reason and foresee the consequences of their actions ● environmental justice - to protect vulnerable populations from environmental harm. <p>How the aims and work Humanist Climate Action reflect humanist beliefs about caring for the world.</p> <p>The similarities and differences between religious and non-religious believers' perspectives about humanity's relationship with the natural world.</p>
<p>3.7.2 Animal rights - non-religious perspectives</p>	<p>Learners should understand:</p> <p>Non-religious perspectives on animal rights:</p> <ul style="list-style-type: none"> ● Animal Welfare Act 2022 recognises that animals are sentient beings ● the concept of speciesism ● the concept of Deep Ecology ● commitment to preserving biodiversity and maintaining healthy ecosystems. <p>Non-religious perspectives on using animals for human benefit:</p> <ul style="list-style-type: none"> ● concerns about the humane treatment of animals in food production ● for some, the promotion of veganism or vegetarianism ● concerns about the impact of animal agriculture and industrial farming practices on the environment and on humans <p>Non-religious perspectives on the use of animals in scientific and medical research:</p> <ul style="list-style-type: none"> ● justified where it could lead to significant human medical advancements ● minimising harm and trying to find alternatives (such as computer modelling) ● a concern that the prohibition of animal research could hinder scientific and medical progress

- a concern that some research on animals has resulted in harm to humans (e.g. thalidomide) for some, that animals and should not be used as a means to an end.

How the aims and work of the People for the Ethical Treatment reflect non-religious perspectives about animal rights.

The similarities and differences between religious and non-religious believers' perspectives about animal rights.

DRAFT

3.8 Roles, rights and responsibilities: human nature and the right to life -Non-religious perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.8.1 What makes us human - Non-religious perspectives

3.8.2 Medical ethics: abortion and euthanasia - non-religious perspectives

Section	Amplification
3.8.1 What makes us human - Non-religious perspectives	<p>Learners should understand:</p> <p>Non-religious perspectives on what makes us human:</p> <ul style="list-style-type: none"> • humans are a defined species • physical traits such as large brains and the ability to use complex language and symbols possess self-consciousness • possess autonomy - free will and are moral agents capable of distinguishing right from wrong • can explore the quest for life's meaning and purpose <p>The similarities and differences between religious and non-religious believers' perspectives about what makes us human.</p>
3.8.2 Medical ethics: abortion and euthanasia - non-religious perspectives	<p>Learners should understand:</p> <p>Non-religious perspectives on abortion:</p> <ul style="list-style-type: none"> • take different sides of the Pro-Choice vs. Pro-Life debate • some argue it should be based on personal autonomy • some stress the need for a legal framework to access abortion • some want full access to abortion services as necessary to protect women's health • some believe that personhood develops later in the pregnancy and allow early abortions • a consideration of the individual situation and the consequences • concerns about the 'slippery slope' <p>The similarities and differences between religious and non-religious believers' perspectives about abortion.</p> <p>Non-religious perspectives on euthanasia:</p> <ul style="list-style-type: none"> • different views on when a person ceases to exist • personal autonomy and quality of life - the right to die • rational, informed, legal decision-making based on medical advice and personal values • the need for a clear legal framework to protect patients and healthcare providers <p>The similarities and differences between religious and non-religious believers' perspectives about euthanasia.</p>

3.9 Roles, rights and responsibilities: freedom of religious expression and the use of personal wealth - non-religious perspectives

In this topic learners will gain knowledge and understanding in the following areas:

3.9.1 Freedom of religious expression - non-religious perspectives

3.9.2 Personal wealth - non-religious perspectives

Section	Amplification
<p>3.9.1 Freedom of religious expression - non-religious perspectives</p>	<p>Learners should understand:</p> <p>Non-religious perspectives on freedom of religious expression:</p> <ul style="list-style-type: none"> ● a fundamental human right that promotes individual autonomy and dignity ● is not absolute, it should be limited when it conflicts with other rights or public order ● freedom of religious expression is enshrined in law in the UK - Human Rights Act 1998 ● support for a pluralistic society ● support for the need for a clear separation between religion and government ● some would oppose faith schools ● laws and policies should not favour religious expression or symbols over secular ones ● restrictions on the use of religious symbols or proselytizing in public schools, government offices, or other state-controlled spaces. <p>The similarities and differences between religious and non-religious believers' perspectives about freedom of religious expression.</p>
<p>3.9.2 Use of personal wealth - non-religious perspectives</p>	<p>Learners should understand:</p> <p>Non-religious perspectives on the use of personal wealth:</p> <ul style="list-style-type: none"> ● personal wealth as a tool to improve the quality of life for oneself and others ● personal wealth can contribute to comfort and security, but it is not the sole determinant of happiness ● spending money on goods and services is a driver of economic growth for all and brings personal satisfaction ● wealth is useful but should not lead to greed. <p>The similarities and differences between religious and non-religious believers' perspectives about the use of personal wealth.</p>

Unit 4

Religion and human Rights

Assessment Type: Non-examination assessment (Duration to be confirmed)

20% of qualification

Marks to be confirmed

Overview of unit

The purpose of this unit is to:

- consider an ethical and/or moral human rights issue from religious and non-religious viewpoints
- develop an awareness of their own rights, the rights of others and develop a commitment to justice.

Learners will apply their knowledge and understanding in the context of one of the following key themes:

- Freedom of religion and belief
- Commitment to justice
- Crime and punishment.

Learners must select **one** or **two** of the two religions chosen for Units 1 and 3.

Areas of content

4.1 Human rights

In this topic learners will gain knowledge, understanding and skills in the following areas:
4.1.1 Introduction to human rights through the subject lens of Religious Studies

Section	Amplification
4.1.1 Introduction to human rights through the subject lens of Religious Studies	<p>Learners should understand:</p> <ul style="list-style-type: none"> • the importance of human rights • the impact on society of recognising and/or removing human rights • attitudes, beliefs, teachings and sources of authority relating to human rights from a religious perspective • attitudes, beliefs and sources of authority relating to human rights from a non-religious perspective • contemporary human rights issues, such as: <ul style="list-style-type: none"> • gender inequality and LGBTQ+ rights • racial inequality of Black, Asian and minority ethnic people and communities • refugee and asylum seeker rights • rights of people with disabilities. <p>Learners should be able to:</p> <ul style="list-style-type: none"> • form their own beliefs and attitudes in relation to human rights issues • reflect on contemporary human rights issues and their importance to religious and non-religious believers.

4.2 Skills - TBC

4.3 Key themes

Learners will focus on either 4.3a, 4.3b or 4.3c in line with the pre-released information (TBC) from WJEC.

4.3a Freedom of religion and belief

Learners should understand the human rights issues associated with the freedom of religion and belief:

- the right to belong to a religion
- the right to change religion
- the right to hold non-religious beliefs
- the right to freedom of expression
- the right to freedom of speech and opinion.

4.3b Commitment to justice

Learners should understand the human rights issues associated with justice, such as:

- the importance of justice
- ways in which religious and non-religious believers work for justice
- ways in which organisations work for justice
- key religious attitudes, beliefs and teachings towards justice
- key non-religious attitudes and beliefs towards justice
- the role of justice to address discrimination towards Black, Asian and minority ethnic people and communities.

4.3c Crime and punishment issues

Learners should understand the human rights issues associated with crime and punishment, such as.

- how actions are considered right or wrong
- types of punishment
- the death penalty
- the aims of punishment
- the treatment of prisoners.

Opportunities for integration of learning experiences

Learners should be encouraged to consider the following learning experiences to further develop their understanding, appreciation and awareness of the subject content:

- develop independent thinking and confidence in articulating their own beliefs, values, and convictions with increasing sophistication
- explore their own beliefs, values, and convictions, understanding that beliefs can change over time
- develop empathy, tolerance compassion and curiosity through engagement with different religious and non-religious viewpoints and convictions
- engage in collaborative working.

The Guidance for Teaching will include further information on the opportunities provided by the qualification for teachers/centres to integrate these learning experiences into delivery.

For opportunities to develop cross-cutting themes, cross-curricular skills and integral skills please see Appendix A.

3 ASSESSMENT

The Assessment Pack will include all detailed information relating to assessment.

3.1 Assessment Objectives and Weightings

Below are the assessment objectives for this specification. Learners must:

AO1

Demonstrate knowledge and understanding of religious and non-religious beliefs, practices, and teachings

AO2

Apply knowledge and understanding of religious and non-religious beliefs, teachings, practices, values, and philosophical convictions

AO3

Analyse, evaluate, or make judgements on a variety of ethical and moral issues, religious and non-religious beliefs, teachings, practices, values, and philosophical convictions

AO4

Select, use and apply skills and techniques in practice relevant to the study of Religious Studies

The table below shows the weighting of each assessment objective for each unit and for the qualification as a whole (to be confirmed).

	AO1	AO2	AO3	AO4	Total
Unit 1	15%	8%	7%	0%	30%
Unit 2	0%	5%	10%	5%	20%
Unit 3	5%	11%	14%	0%	30%
Unit 4	0%	10%	5%	5%	20%
Overall weighting	20%	34%	36%	10%	100%

3.2 Overview of arrangements for non-examination assessment

Unit 2

For this assessment learners are required to explore religion and relationship. The assessment must be based on one or two of the two religions studied for Units 1 and 3.

This assessment contributes to 20% of the overall qualification grade.

This unit will be assessed through an externally set assignment and will be marked by the centre and moderated by WJEC. Assessments must be submitted digitally (they may be hand written and scanned, or completed digitally).

Further detail to be confirmed.

Unit 4

This non-examination assessment is based on stimulus materials, which will be set by WJEC annually and available via the WJEC Portal in September of the second year of study and every year thereafter.

Learners are required to complete tasks based on stimulus materials. The stimulus materials will change annually. Stimulus materials will relate to religious and/or non-religious perspectives of human rights issues associated with one of the following:

- freedom of religion and belief
- commitment to justice
- crime and punishment issues.

This assessment contributes to 20% of the overall qualification grade

This unit will be assessed through an externally set assignment and will be set and marked by WJEC. Assessments must be submitted digitally (they may be handwritten and scanned, or completed digitally).

Further detail to be confirmed.

4 MALPRACTICE

Before the course starts, the teacher is responsible for informing candidates of WJEC's regulations concerning malpractice. Candidates must not take part in any unfair practice in the preparation of work for GCSE Religious Studies. Unit 1, Unit 2 and Unit 3 will be available in 2026 (and each year thereafter). Unit 4 will be available in 2027 (and each year thereafter) and the qualification will be awarded for the first time in summer 2027.

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5 TECHNICAL INFORMATION

5.1 Making entries

This is a unitised qualification. Learners are entered for each unit separately.

Assessment opportunities will be available in the summer series each year, until the end of the life of the specification.

Unit 1, Unit 2 and Unit 3 will be available in 2026 (and each year thereafter). Unit 4 will be available in 2027 (and each year thereafter) and the qualification will be awarded for the first time in summer 2027.

The terminal rule is set at 40% of the overall qualification for GCSE Religious Studies. If the assessment being re-taken contributes to the 40% terminal rule requirement, the mark for the new assessment will count.

Pre-16 Candidates

Candidates may resit an individual unit once only. The better uniform mark score from the two attempts will be used in calculating the final overall grade subject to the terminal rule being satisfied first i.e. that candidates must complete a minimum amount of the assessment for a qualification in the series in which they are cashing in.

If any unit has been attempted twice and a candidate wishes to enter the unit for the third time, the candidate will have to re-enter all units and the appropriate cash-in(s). This is referred to as a 'fresh start'. When retaking a qualification (fresh start), a candidate may have up to two attempts at each unit. However, no results from units taken prior to the fresh start can be used in aggregating the new grade(s).

Marks for non-examination assessment may be carried forward for the life of the specification. If a candidate has been entered for but is absent for a unit, the absence does not count as an attempt. The candidate would, however, qualify as a resit candidate.

Post-16 Candidates

There is no limit on the number of times a candidate can resit an individual unit; however, the better uniform mark score from the most two recent attempts will be used in calculating the final overall grade subject to the terminal rule being satisfied first i.e. that candidates must complete a minimum amount of the assessment for a qualification in the series in which they are cashing in.

The 'fresh start' rule does not apply to post-16 candidates.

Marks for non-examination assessment may be carried forward for the life of the specification. If a candidate has been entered for but is absent for a unit, the absence does not count as an attempt. The candidate would, however, qualify as a resit candidate.

The entry codes appear below:

To be confirmed.

5.2 Grading, awarding and reporting

GCSE qualifications are reported on an eight point scale from A*-G, where A* is the highest grade. Results not attaining the minimum standard for the award will be reported as U (unclassified).

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Appendix A: Opportunities for embedding elements of the Curriculum for Wales

Curriculum for Wales Strands	Unit 1	Unit 2	Unit 3	Unit 4
Cross-cutting Themes				
Local, National & International Contexts		✓	✓	✓
Sustainability		✓	✓	
Relationships and Sexuality Education	✓			✓
Human Rights Education				✓
Careers and Work-Related Experiences		✓		✓
Cross-curricular Skills - Literacy				
Listening	✓	✓	✓	✓
Reading	✓	✓	✓	✓
Speaking	✓	✓	✓	✓
Writing	✓	✓	✓	✓

Curriculum for Wales Strands	Unit 1	Unit 2	Unit 3	Unit 4
Cross-curricular Skills - Numeracy				
Developing Mathematical Proficiency				
Understanding the number system helps us to represent and compare relationships between numbers and quantities				
Learning about geometry helps us understand shape, space and position and learning about measurement helps us quantify in the real world				
Learning that statistics represent data and that probability models chance help us make informed inferences and decisions	✓	✓		✓
Digital Competence				
Citizenship				
Interacting and Collaborating				
Producing		✓		✓
Data and Computational Thinking		✓		✓

Curriculum for Wales Strands	Unit 1	Unit 2	Unit 3	Unit 4
Integral Skills				
Creativity and Innovation		✓		✓
Critical Thinking and Problem Solving		✓		✓
Planning and Organisation		✓		✓
Personal Effectiveness	✓	✓	✓	✓

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