



Complete Agenda

Democratic Service
Swyddfa'r Cyngor
CAERNARFON
Gwynedd
LL55 1SH

Meeting

SACRE

Date and Time

2.00 pm, WEDNESDAY, 7TH NOVEMBER, 2018

Location

Siambr Hywel Dda, Council Offices, Caernarfon, Gwynedd, LL55 1SH

Contact Point

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(DISTRIBUTED 30/10/18)

SACRE

MEMBERSHIP (7)

Plaid Cymru (4)

Councillors

Paul John Rowlinson
Judith Mary Humphreys

Elin Walker Jones

Menna Baines

Independent (3)

Councillors

Richard Medwyn Hughes
Mike Stevens

Dewi Wyn Roberts

Ex-officio Members

Chair and Vice-Chair of the Council

Christians and Other Religions

Awaiting Nomination
Awaiting Nomination
Dr W Gwyn Lewis
Mrs Elizabeth Roberts
Eirian Bradley Roberts
Anest Gray Frazer

Methodist Church
The Independents
Presbyterian Church of Wales
Union of Welsh Baptists
Catholic Church
Yr Eglwys yng Nghymru

Teachers

Alwen Watkin
Miriam A. Amlyn
Cathryn Davey
Heledd Jones
Awaiting Nomination

ASCL
NAS/UWT
UCAC
NUT
ATL

Co-Opted Members:

Parchedig Aled Davies

A G E N D A

1. PRAYER

2. ELECTION OF CHAIR

To approve the previous meeting's recommendation to elect Councillor Paul Rowlinson as Chair of this committee for 2018/19.

3. ELECTION OF VICE-CHAIR

To approve the previous meeting's recommendation to elect Councillor Elin Walker Jones as Vice-Chair of this committee for 2018/19.

4. APOLOGIES

5. DECLARATION OF PERSONAL INTEREST

6. URGENT ITEMS

7. MINUTES

5 - 17

The Chairman shall propose that the minutes of the previous meetings of this committee held on 8 November 2017 and 20 June 2018 be signed as true records.

8. GWYNEDD'S AGREED SYLLABUS CONFERENCE

18 - 58

Note from the SACRE meeting of 20 June 2018

It was intended to hold an Agreed Syllabus Conference following the CYSAG meeting to determine whether or not to retain the Gwynedd Agreed Syllabus until more information is received from the Government regarding the new curriculum deriving from Professor Donaldson's report.

As the meeting was not quorate it was recommended that a discussion should be held at the start of the next meeting of CYSAG which is to be held on 7 November 2018.

9. SACRE COMPOSITION

59 - 67

Background information to the item: Link to Circular 10/94 published by the

former Welsh Office in 1994:

<http://www.wasacre.org.uk/publications/wag/E-circular10-94.pdf>

- | | |
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| 10. <u>GWYNEDD SCHOOLS SELF EVALUATION</u> | 68 - 70 |
| Verbal report by Mr Rhys Glyn, Head of Ysgol Cefn Coch, Penrhyndeudraeth. | |
| 11. <u>OVERVIEW OF GWYNEDD SCHOOLS' SELF EVALUATION</u> | 71 - 82 |
| 12. <u>PROFESSIONAL RE OFFICER FOR SACRE</u> | 83 |
| 13. <u>ASSEMBLY WORKSHOPS TO CONSIDER RELIGIOUS EDUCATION AND THE NEW WELSH CURRICULUM</u> | 84 - 111 |
| 14. <u>BANGOR UNIVERSITY OFFER - RE-CONNECT</u> | |
| 15. <u>AGM WASACRE ANGLESEY 6 JULY 2018 - FOR INFORMATION</u> | 112 - 115 |
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S.A.C.R.E – STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 08/11/17

Present: Councillor Paul J. Rowlinson (Chair)
Councillor Elin Walker Jones (Vice-chair)

Gwynedd Council Members: Councillors Menna Baines, R. Medwyn Hughes, Dewi Wyn Roberts, Mike Stevens

Christians and Other Faiths: Dr Gwyn Lewis (Presbyterian Church of Wales), Elizabeth Roberts (Union of Welsh Baptists), Eirian Bradley Roberts (Catholic Church), Anest Gray Frazer (The Church in Wales).

Teachers: Miriam Amlyn, Cathryn Davey

Officers: Mai Bere (Assistant Education Improvement Officer and SACRE Clerk) and Glynda O'Brien (Members' Support and Scrutiny Officer).

GwE: Bethan James (Supporting Improvement Adviser)

Apologies: Cllr. Judith Humphreys, Cynrig Hughes (Congregationalists), Alwen Watkin, Heledd Jones (Teacher Unions)

The Chair welcomed Anest Gray Frazer, Church in Wales representative, to her first meeting of SACRE.

1. PRAYER

The meeting was commenced with a prayer by Dr Gwyn Lewis.

2. DECLARATION OF PERSONAL INTEREST

Councillor Dewi Wyn Roberts declared a personal interest in Item 8 - Schools' Self-Evaluation as he was a member of the Ysgol Abersoch Governing Body. He was of the view that it was not a prejudicial interest and did not withdraw from the Chamber during the discussion on this item.

3. URGENT ITEMS

(The following items had not been included on the Agenda; however, the Chair agreed to consider them under Section 100 (4)(b), Local Government Act 1972).

- (a) The Chair explained that he had received a questionnaire from ESTYN to be completed by 27 October 2017, but that he had asked for an extension in order to receive SACRE members' opinions on the responses before sending it immediately to ESTYN.

A copy of the questionnaire was presented to the Members, and the following amendments were agreed:

- (i) Add the following sentences to the boxes in the relevant places (this was done by GwE's Supporting Improvement Adviser whilst at the meeting):

"Every Councillor has a right to be a member of a Governing Body, and therefore are in a position to discuss religious education with their school's teachers and pupils.

Word of mouth suggests that the provision for primary pupils is more limited by now, *e.g. recalling a Biblical story*, rather than studying the impact of religious teachings on the lives of believers or undertake a 'project' or investigation based on a large or basic question.

Ensuring sufficient time for the subject was challenging for primary schools.

Opportunities for RE departments to work with other departments on overlapping issues are rare."

- (ii) Delete the sentence which referred to staff absences as it was irrelevant.

Resolved: Approve the questionnaire and ask the Assistant Area Education Officer to send the questionnaire to ESTYN.

- (b) The Chair reported that he had received an application from a Humanist to serve on the Gwynedd SACRE as a voting member. In the meantime, the Chair had referred the application to the Council's Monitoring Officer to ensure compliance with SACRE's constitution.

The GWE Supporting Improvement Adviser reported that there were guidelines to follow for the formation of SACRE and at the Education Committee in 1996 it had been agreed to establish the groups as follows:

- Group A - Christians and Other Faiths
- Group B - Teachers
- Group C - The Education Authority
- Group D - Co-opted Members

It was further explained that the 1993 Act which amended the 1944 Act and the 1988 Act had made it a requirement for the LEA to ensure that there was a committee constitution AND syllabus conference agreed upon by the SACRE Group A (Christian denominations and other faiths and the denominations of those faiths) representing the local community. It is a requirement for the number of representatives from each denomination and faith to broadly reflect the proportional strength of said denomination or faith in the local area, provided that it was consistent with the efficient delivery of the committee or group functions. Therefore, the statutory provisions recognised that there may be some occasions when the efficiency benefits would exceed the requirement to secure proportional direct representation.

Resolved: To note the above and await a response from the Monitoring Officer.

4. MINUTES

The Chair signed the minutes of the meeting of this Committee held on 14 June 2017, as a true record subject to the following amendments:

(a) In Welsh:

7 (c) - “fel yn y sector cynradd...” instead of “fel yn y sector ...” in the third paragraph

8 (b) (b) “7 Gorffennaf 2017 yn Wrecsam” instead of “23 Mehefin 2016 yn Rhyl”

(b) In English:

In the apologies - “Presbyterian Church of Wales” instead of “Union of Welsh Baptists”

6 (b) - Add “Talysarn” in the first paragraph

“Agreed” instead of “Cytûn” in the second paragraph

“was not fully meeting” instead of “was fully meeting” in the third paragraph

7 (a) “illness and confusion” instead of “confusion and error”

8 (b) (b) “7 July 2017 in Wrexham” instead of “23 June 2016 in Rhyl”

5. GWYNEDD SACRE DRAFT ANNUAL REPORT 2016/17

The Gwynedd SACRE Draft Annual Report for the 2016-17 academic year was submitted for the members’ approval, prior to the publication of the final report.

The GwE Supporting Improvement Adviser reported that the report was a summary of SACRE discussions during the previous year from September 2016 to August 2017, and that it was before the members in order to give them an opportunity to express an opinion on the draft report.

It was explained that the function of SACRE was to advise the Education Authority on matters involving the provision of Religious Education and Collective Worship and the Agreed Syllabus for Religious Education.

Members were guided through the report and reference was made to the methods used to give constant attention to monitoring the standards of Religious Education, by scrutinising the self-evaluations of schools and it was seen that the quality of the self-evaluations had improved during the year; ESTYN’s inspection reports together with monitoring examination results.

Attention was drawn to Gwynedd SACRE’s action plan which outlined four priorities.

It was agreed for the future for schools to submit their self-evaluations during the term following an inspection.

Minor amendments were made to the draft report whilst at the meeting, and the GwE Supporting Improvement Adviser promised that she would check the document carefully prior to submitting the final report.

The GwE Supporting Improvement Adviser was thanked for preparing the Draft Annual Report.

Resolved: **RESOLVED to accept the Draft Gwynedd SACRE Annual Report for 2016-17 with thanks, and to ask the GwE Supporting Improvement Adviser to make**

any corrections and editorial amendments agreed in the meeting before publishing the final report.

6. COLLECTIVE WORSHIP

ESTYN and the Wales Association of SACREs' Supplementary Guidance in relation to collective worship in non-denominational schools was submitted.

Clarity was given on what exactly collective worship means from GwE's Supporting Improvement Adviser and it was noted that the 1988 Education Reform Act and the Wales Office's 10/94 Newsletter determined the legal requirements for collective worship at schools in Wales. Schools were asked to provide collective worship every day to every registered pupil by mainly, or completely following the Christian pattern. Collective worship could be held at any time during the school day, and did not have to be a mass - it could be provided to a class or a school year. It was explained that parents had a right to exempt their children from collective worship with schools having to agree to such cases.

SACRE Members were asked to what extent they were eager to monitor collective worship in schools. It was emphasised that there was no need to reach a conclusion on the quality of the worship, instead, the exercise would improve the Members' understanding of what was presented by the schools during worship.

It was suggested by the Members that they would be willing to attend those schools where they served on the Governing Bodies, and that it would be courteous for the education authority to contact those schools to inform them of the intention and then for the schools to invite the SACRE Members to attend when conducting collective worship.

Resolved: (a) To accept and approve the six elected members who serve on SACRE to monitor collective worship at those schools within their wards where they are governors.

(b) Ask the Assistant Education Quality Improvement Officer to contact the schools to inform them of the above intention in order for the Headteachers and Members to arrange to attend a collective worship session.

7. SCHOOLS' SELF-EVALUATIONS

(a) The Assistant Education Quality Improvement Officer guided Members through the handout submitted in which a summary of school findings was set out, drawing attention to the fact that four primary schools, and no secondary schools or special schools, had been inspected by ESTYN during the 2017 Summer term. Reference was made to ESTYN's observations under the Care, Support and Guidance paragraph, stating that religious education is given very little detail.

In regards to Ysgol Rhosgadfan and the unsatisfactory judgement under the Care, Support and Guidance paragraph, it was noted that reference was made to the provision for students with additional learning needs with pupils' spiritual, moral and social development and that it was good.

(b) Members were guided through the self-evaluations of the schools of Ysgol Abersoch and Feilnwnda in regards to the standards, the good education provision and it was pointed out that the Schools had identified elements to be addressed, such as:

- Develop pupils' extended writing skills as they would learn about another religion apart from Christianity
- More opportunities for the pupils to gain confidence when asking and answer specific questions in order to express opinions about relevant moral issues
- Ensure that regular opportunities would be provided for visitors to take part in collective worship sessions

RESOLVED: (a) To accept and note the contents of the inspections and self-evaluations and in accordance with procedure to request that the Assistant Education Quality Improvement Officer sends a letter to the above schools to note SACRE's appreciation of the efforts made by them in achieving the grades.

(b) To ask the Assistant Education Quality Improvement Officer to correspond with those schools who have received an inspection in October to ask them to submit their self-evaluations to the next SACRE meeting in February.

8. UPDATE BY THE GWE SUPPORTING IMPROVEMENT ADVISOR

(a) Draft Self-Evaluation Form.

The GwE Supporting Improvement Officer referred to pages 32-33 of the Agenda which included the self-evaluation form sent to schools to be submitted for monitoring by SACRE.

Members were reminded that ESTYN's Inspection Framework had changed since September 2017, in co-operation with co-workers and SACRE officers, the Supporting Improvement Officer had adapted the form and a draft was submitted to the Members to ascertain their opinions on the contents.

It was explained that inspection area 1 in the new Framework referred to religious education standards, asking how well were the pupils progressing in religious education, namely being aware of the pupils' standards.

The second area referred to Well-being and attitudes towards learning - perhaps SACRE would be eager to learn how pupils felt towards religious education at School; did they enjoy the subject and did it contribute towards their development to become successful citizens.

Inspection area three referred to the children's experiences. There was an opportunity to refer to the lessons - whether the pupils had a cross-section of religions, and whether they went on visits that would help the children improve their religious education.

In terms of care, support and guidance in religious education - i.e. religious education's impact, schools were asked to note to what extent did religious education bring the community together, and whether the pupils got ample experiences in their communities.

In the context of guidance and management, it was asked to what extent did teachers scrutinise religious education, and whether they identified the strengths and weaknesses to ensure that religious education was consistently good.

The Committee's opinion was sought about the contents of the draft form above, and in response, the following points were highlighted:

- (a) That the form would be transferred to subject Heads to complete and would not necessarily be completed by the school's Headteacher.
- (b) That the request was too much for this year as Headteachers had to get to grips with the new Inspection Framework. The idea of retaining the form for another year was discussed as Headteachers had to cope with the new arrangement anyway.
- (c) Were the questions slightly generic? i.e. what evidence would be used to respond to the questions and would the child's self-development be lost?
- (d) That all other subject were banded within quartiles in KS3 except for religious education. However, schools submitted data to GwE but it was not easy to track at a wider level.
- (e) Religious education was not addressed annually in primary schools as a subject self-evaluation

One member noted that he/she would be willing to complete the form on behalf of Ysgol Eifionydd.

Resolved: To provide schools with the option of which form to complete, but perhaps choose some Schools to trial it in the New Year.

(b) The New Religious Studies GCSE

Concern was expressed in regards to the lack of textbooks for the GCSE and Higher Standard courses, namely that the books were late being published, nearly a year after the commencement of the course which added to the teachers workload.

It was mentioned that a letter was sent on 23 June 2017 to the Joint Education Committee expressing concern and requesting that schools would receive Welsh medium resources as soon as possible, but no response was received.

Further concern was expressed that teachers would be judged on the results.

Resolved: To ask the Assistant Education Quality Improvement Officer:

- (a) To correspond with the Education Minister and the Welsh Language Commissioner to express concern about the above situation.**
- (b) To refer the matter to be addressed further by the Council's Education and Economy Scrutiny Committee.**

(c) Religious Education and the new curriculum

GwE's Supporting Improvement Adviser reported that in preparation for the new curriculum that a group of innovative schools, that are responsible for the development of the Humanities curriculum, had researched other countries' curriculums and had received guidance from external experts. It was further noted that the Government had commissioned experts to prepare papers on "what's important" in religious education (Barbara Wintersgill), History (Dr Elin Jones), Geography (Elinor Rawling) and Business (Cardiff University). The Wales Association of SACREs was also commissioned to prepare a report, and Miss Bethan James noted that she had contributed to this work. It was noted that Barbara Wintersgill had identified six ideas including:

1. Parhad, Newid ac Amrywiaeth / Continuity, Change and Diversity
2. Geiriau a Thu Hwnt / Words and Beyond
3. Bywyd Da / A good Life
4. Gwneud Synnwyr o Brofiadau Bywyd / Making Sense of Life's Experiences
5. Dylanwad, Cymuned, Diwylliant a Phwêr / Influence, Community, Culture and Power

6. Y Darlun Mawr / The Big Picture

The Wales Associating of SACRE's Working Group had identified three important things:

1. Awareness of life experiences and the questions raised from them
2. Beliefs, education and exercises
3. Audit and personal responses

and a report would be submitted to the Humanities Group on 13 November.

(ch) Religious Education's E-magazine

It was noted that the fourth issue related to the environment on the HWB website.

Resolved: **To accept, note and thank GwE's Supporting Improvement Adviser for the above update.**

9. WALES ASSOCIATION of SACREs

(a) Minutes of the previous meeting

The draft minutes of the previous Association meeting, held on 7 July 2017, were submitted.

(b) Note the dates of the next meeting of the Wales Association of SACREs:

- Friday, 10 November 2017 - Civic Centre, Bridgend
- Friday, 9 March 2017, Civic Centre, Swansea

(c) An update on the process of amending the curriculum was submitted by Manon Jones, Welsh Government.

Resolved: **(a) To accept and note the contents of the minutes.**

(b) To note the following dates.

(c) To note the update.

The meeting commenced at 2.00 pm and concluded at 4.10 pm.

CHAIR

S.A.C.R.E – STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 20/06/18

Present:

Gwynedd Council Members: Councillors Menna Baines, Judith Humphreys, Elin Walker Jones, Dewi Wyn Roberts and Paul Rowlinson.

Christians and Other Faiths: Dr Gwyn Lewis (Union of Welsh Baptists), Eirian Bradley Roberts (The Catholic Church).

Officers: Mai Bere (Assistant Education Officer and SACRE Clerk), Sion Huws (Senior Corporate Solicitor) and Glynda O'Brien (Members' Support and Scrutiny Officer).

Apologies: Councillors R. Medwyn Hughes and Mike Stevens, Anest Gray Frazer (Church in Wales, Alwen Watkin, Cathryn Davey, Miriam Amlyn and Heledd Jones (Teachers' Unions).

- (a) The Members' Support Officer reported that there was no quorum at the meeting due to the absence of members of the education sector. It was discussed whether or not SACRE should carry on without a quorum and in accordance with the guidance of the Senior Solicitor it was agreed to continue but to note that the meeting did not have the power to make decisions, in accordance with the SACRE Constitution.
- (b) It was suggested that an e-mail be sent to all SACRE Members to explain what happened in terms of not meeting not being quorate and to appeal to Members in future to contact the Members' Support Officer in good time if they were unable to attend.

1. PRAYER

The meeting was commenced with a prayer by Dr Gwyn Lewis.

2. ELECTION OF CHAIR

Recommended: To re-elect Councillor Paul Rowlinson as Chair of this Committee for the year 2018/19 subject to the Committee's approval at its next meeting.

3. ELECTION OF VICE-CHAIR

Recommended: To re-elect Councillor Elin Walker Jones as Vice-chair of this Committee for the year 2018/19 subject to the Committee's approval at its next meeting.

3. DECLARATION OF PERSONAL INTEREST

There were no declarations of personal interest.

4. URGENT ITEMS

No urgent items were received.

5. MINUTES

Submitted - the minutes of this committee held on 8 November 2017.

Resolved: To defer approving the minutes until the next meeting in light of the fact that the meeting was not quorate.

5.1 MATTERS ARISING FROM THE MINUTES

Submitted - a copy of a letter dated 21 November 2017 that had been sent to the Minister for Education, Welsh Government, along with her response dated 6 December 2017 regarding the lack of Welsh language resources for the new Religious Education GCSE course.

The letter referred to a further meeting and it was suggested that we should receive feedback from the outcome of the Minister for Education's meeting with the WJEC Chief Executive.

It had been given to understand that Welsh copies were still not available.

Recommended: To note the above and ask the Assistant Education Resources Officer and the SACRE Clerk to look into the latest on the situation and to report back to the next meeting of SACRE.

6. SACRE SUPPORT

It was reported that GwE had sent a notification of the withdrawal of the support provided to Gwynedd SACRE by Miss Bethan James, Supporting Improvement Adviser, from now on.

The Assistant Education Resources Officer explained the background and noted that it was the CYNNAL company that had provided the Service and that GwE had inherited the work. It had been given to understand that providing support to SACREs was not within the national model. It was added that it was Miss Bethan James who provided the annual report to SACRE and also attended Wales Association of SACREs meetings. This involved approximately 12 - 15 days' work for her in a year.

The Members expressed their concern of losing the invaluable contribution of the Improvement Support Advisor and her guidance was crucial to SACRE discussions. Without her contribution, SACRE would be a committee without any real direction, and there was a need to press for some way to get the support back, be that on a commission basis but more specifically to provide the annual report for 2017/18.

It was suggested that the Chair should write to the Head of Education Department to convey SACRE's concern and to ask him to look into ways of being able to receive the support of the GwE Supporting Improvement Advisor or to buy in expertise from the field of religious education to provide guidance to SACRE.

Recommended: To ask the Chair to write to the Head of Education Department to convey SACRE's concern as outlined above and to ask him to look into ways of supporting SACRE.

7. MEMBERSHIP

- (a) An application had been received from a Humanist to serve on Gwynedd SACRE as a voting member.
- (b) The Senior Solicitor explained that local authorities had a statutory responsibility to create SACREs and the Constitution was the responsibility of the Cabinets of those Authorities. Of course, SACRE was allowed to co-opt Members. He referred to circular 10/94 (published by the former Welsh Office in 1994) which noted that "including the representatives of belief systems that were not tantamount to religion or a religious denomination, on SACRE A Group, was contrary to the legal provisions referred to in paragraph 102 of the circular." It was noted that the membership / constitution had not been reviewed since 1996 and therefore it was asked whether or not there was need to hold a review in light of the questions raised as to allowing people of non-religious beliefs (such as Humanists) to be full members of Group A based on the Human Rights Act 1998. It was suggested that the natural step would be to submit a report to Cabinet outlining statistics of the situation and to ask the Cabinet Members to consider reviewing the Membership and the constitution.
- (c) The Chair referred to the following figures of Gwynedd statistics deriving from the 2011 Census:

Christianity 59.5%
 Buddhism 0.3%
 Hinduism 0.2%
 Judaism 0.0%
 Islam 1.1%
 Sikhism 0.0%
 Other religion 0.5%
 No religion 29.7%
 Religion not noted 8.6%

Recommended: To ask the Senior Solicitor / Education Department to submit a report to the Cabinet with a request that they review the membership / constitution.

- (d) It was reported that Mr Gwyn Rhydderch, who was a co-opted member, had resigned from CYSAG due to his role at Coleg y Bala. It had been given to understand that Nia Williams, the Education Resources Officer for Children and Young People for the Presbyterian Church, was eager to serve on SACRE as a co-opted member.

It was further suggested that it would be useful to invite young people from School Councils to be co-opted members. It could be possible, initially, to arrange for pupils to be invited from the schools of the teachers who represented the Unions and who served on SACRE so they could travel together, and then in time, arrangements could be established for representatives to vary from area to area.

Recommended: That the Assistant Education Resources Officer:

- **Contacts Nia Williams, Education Resources Officer for Children and Young People of the Presbyterian Church, to ascertain her intentions to be a co-opted member of SACRE.**

- **Contacts the teachers representing the Unions on SACRE to ascertain whether any pupils at their schools would be interested in being co-opted to serve on SACRE.**
- **Contacts Reverend Aled Davies to ascertain whether he wishes to continue as co-opted member**

8. IMPLICATIONS OF ESTYN'S NEW FRAMEWORK ON SACRE MONITORING ARRANGEMENTS

Submitted - a report outlining examples of what SACRE could monitor in light of changes to the ESTYN inspection framework that was based on five fields, namely

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

Recommended: To note the above.

9. SCHOOLS' SELF-EVALUATIONS

(a) Submitted - the school self-evaluations over two terms, namely autumn 2017 to spring 2018:

Ysgol y Moelwyn
Ysgol Friars
Ysgol Baladeulyn
Ysgol Cwm y Glo
Ysgol Sarn Bach
Ysgol Nebo
Ysgol y Gelli
Ysgol O M Edwards
Ysgol Abererch

Particular attention was drawn to the Ysgol Abererch self-evaluation which was especially good.

(b) Suzanne Roberts of Ysgol y Moelwyn was welcomed to the meeting and she guided the Members through the School self-evaluation and noted that the departmental development plan intertwined with the self-evaluation and the School's priorities. Attention was drawn to the five questions and the evidence gathered in response such as the pupils' forum, scrutiny of written and practical work and lesson observation.

It was noted that the self-evaluation was based on the subject head's knowledge of the Department's staff and pupils.

In response to questions, the following was noted:

- In terms of contact with the governing body, that governors had a discussion with the Department on what was being done to gain a better understanding which included looking at work plans, observing books and tasks.

- In terms of the Professor Donaldson Report, it was felt that Religious Education fitted into some elements but that more training and more time was needed to plan.

Recommended: (a) To accept and note the contents of the inspections and self-evaluations and in accordance with procedure to request that the Education Resources Officer sends a letter to the above schools congratulating them on their success and to note SACRE's appreciation of the efforts made by them in achieving the grades.

(b) To note and thank Suzanne Roberts for attending the meeting and for her presentation.

10. UPDATE REPORT

Submitted - an update on Religious Education and the Humanities Learning and Experience Field which was being developed as part of the New Curriculum for Wales.

During the meeting, Members were presented with the comments made by NASUWT on the proposals noting that Religious Education, History, Geography and Business should receive equal attention in terms of time and resources such as the number of lessons, specialist teachers etc. It must be ensured that the qualification requirements of Religious Education received priority and that provision was made for the Donaldson principles at secondary schools. The principles to meet were suggested as follows:

- Endeavour to get schools to appoint Religious Education subject teachers
- Ensure that religious education was a Key Stage 3 subject and not a supplement for other subjects
- Ensure that religious education received the same resources and time as the other humanities subjects
- Ensure that qualification requirements (GCSE etc.) received priority on Donaldson requirements

Recommended: To ask the Assistant Education Resources Officer to send a letter to Manon Jones, Curriculum, Assessment and Education Sub-division, Welsh Government, to convey the above-mentioned comments, and to approve them at the next SACRE meeting.

11. COLLECTIVE WORSHIP - FEEDBACK FROM MEMBERS

Submitted - the feedback form of Councillor Mike Stevens after he attended collective worship at a school in his ward.

Councillor Dewi Roberts reported that he had also attended two Schools and the worship in both schools was very different. There was a need to revisit one other School.

Recommended: To accept and note the above.

12. ANNUAL REPORT – GWYNEDD SACRE 2016/17

The Gwynedd SACRE final Annual Report for the 2016-17 academic year was submitted for members' information, as they had adopted the report at the last SACRE meeting.

A copy would be sent to the Wales Association of SACREs.

Recommended: **To accept and note the above.**

13. WALES ASSOCIATION of SACREs

(a) Minutes of the previous meeting

The draft minutes of the previous Association meeting, held on 9 March 2018, were submitted.

(b) To note that the next meeting of Wales Association of SACREs would take place on 6 July 2018 at Orel Môn, Llangefni, and members were encouraged to attend.

(c) Submitted - draft constitution of the Wales Association of SACREs

(ch) One nomination was submitted for a seat on the Wales Association of SACREs Work Committee.

Recommended: **To note all the above-mentioned matters.**

14. MANAGING THE RIGHT OF WITHDRAWAL FROM RELIGIOUS EDUCATION

Submitted - for information, a copy of the above-mentioned document that had been published recently.

15. ESTYN REPORT ON RELIGIOUS EDUCATION

Submitted - a thematic report published by ESTYN on 12 June 2018 and attention was drawn to the recommendations.

It was reported that an e-mail would be sent to all Gwynedd schools to draw their attention to the report.

Recommended: **To accept and note the above.**

The meeting commenced at 2:00 pm and concluded at 3:30 pm.

CHAIR

Note: It was intended to hold an Agreed Syllabus Conference following the CYSAG meeting to determine whether or not to retain the Gwynedd Agreed Syllabus until more information is received from the Government regarding the new curriculum deriving from Professor Donaldson's report.

As the meeting was not quorate it was recommended that a discussion should be held at the start of the next meeting of CYSAG which is to be held on 7 November 2018.

Agenda Item 8

CYNHADLEDD MAES LLAFUR CYTŪN GWYNEDD

R H A G L E N

1. I benderfynu i gadw Maes Llafur Cytûn Gwynedd hyd nes derbynnir fwy o wybodaeth gan y Llywodraeth.

(Copi'n amgaeedig)

GWYNEDD'S AGREED SYLLABUS CONFERENCE

A G E N D A

1. To decide to retain the Gwynedd Agreed Syllabus until further information is received from the Government.

(Copy enclosed)

National exemplar framework for religious education for 3 to 19-year-olds in Wales

Guidance for
local education authorities and
agreed syllabus conferences



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National exemplar framework for religious education for 3 to 19-year-olds in Wales: Guidance for local education authorities and agreed syllabus conferences

Audience	Local education authorities; SACREs; teachers, headteachers and governing bodies of maintained schools in Wales; teacher unions and school representative bodies; church diocesan authorities; other religious bodies; national bodies in Wales with an interest in religious education.
Overview	This document sets out the Welsh Assembly Government's proposals for a national exemplar framework for religious education in Wales. It is issued pursuant to the powers contained in Section 108 of the Education Act 2002 and which are vested in the Welsh Ministers. The Welsh Ministers form part of the Welsh Assembly Government.
Action required	LEAs, as advised by their SACREs, must adopt a locally agreed syllabus for implementation in their maintained schools and review their locally agreed syllabus every five years. SACREs can adopt or adapt this exemplar framework when implementing their next review.
Further information	Enquiries about this document should be directed to: Curriculum and Assessment 3–14 Division Department for Children, Education, Lifelong Learning and Skills Welsh Assembly Government Floor 10, Southgate House Wood Street Cardiff CF10 1EW Tel: 0800 083 6003 Fax: 029 2037 5496 e-mail: C&A3-14.C&A3-14@wales.gsi.gov.uk
Additional copies	Can be obtained from: Tel: 029 2037 5427 Fax: 029 2037 5494 Or by visiting the Welsh Assembly Government's website www.wales.gov.uk

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Introduction

The purpose of the national exemplar framework for religious education

In 2001 ACCAC provided non-statutory guidance to support local education authorities when reviewing their locally agreed syllabuses, and this was positively received by all SACREs and LEAs. This *National exemplar framework for religious education for 3 to 19-year-olds in Wales* is a revision of this guidance document and is in line with the School Curriculum Review 2008.

If adopted by LEAs in Wales this RE framework offers an opportunity to provide a coherent assessment framework for the whole of Wales and to improve standards of religious education nationally.

The RE framework has been written to comply with the legal obligations for a locally agreed syllabus* which requires:

- the promotion of the spiritual, moral, cultural, mental and physical development of pupils, including those in nursery settings
- appropriate provision for all registered pupils in every maintained school in Wales, including those in reception settings and those up to the age of 19
- that Christianity should be studied at each key stage and that the other principal religions should be those represented in Great Britain
- that religious education be non-denominational, but teaching about a particular catechism or formulary is not prohibited (i.e. similarities and differences in beliefs, teachings and practices of the religious traditions can be studied).

Annex 1 provides details of these relevant legislative provisions.

* The statutory position of religious education within non-maintained (Voluntary Aided) schools is not affected by this framework.

In addition, the local education authority and agreed syllabus conference should decide whether it is appropriate to specify which of the other principal religions and how many of them should be studied at each key stage.

Religious education in the twenty-first century encourages pupils to explore a range of philosophical, theological, ethical, and spiritual questions in a reflective, analytical, balanced way that stimulates questioning and debate. It also focuses on understanding humanity's quest for meaning, the positive aspects of multi-faith/multicultural understanding and pupils' own understanding and responses to life and religion. Religious education in the twenty-first century consists of an open, objective, exploratory approach but parents continue to have the legal right to withdraw their children.

Including all learners

Responsibilities of schools

Under the United Nations Convention on the Rights of the Child and the Welsh Assembly Government's overarching strategy document *Rights to Action*, all children and young people must be provided with an education that develops their personality and talents to the full. The Education Act 2002 further strengthens schools' duty to safeguard and promote the welfare of all children and young people.

The equal opportunities legislation which covers age, disability, gender, race, religion and belief and sexual orientation further places a duty on schools in Wales towards present and prospective learners to eliminate discrimination and harassment, to promote positive attitudes and equal opportunities and encourage participation in all areas of school life.

Schools should develop in every learner a sense of personal and cultural identity that is receptive and respectful towards others. Schools should plan across the curriculum to develop the knowledge and understanding, skills, values and attitudes that will enable learners to participate in our multi-ethnic society in Wales. Schools should develop approaches that support the ethnic and cultural identities of all learners and reflect a range of perspectives, to engage learners and prepare them for life as global citizens.

Schools must work to reduce environmental and social barriers to inclusion and offer opportunities for all learners to achieve their full potential in preparation for further learning and life. Where appropriate, schools will need to plan and work with specialist services to ensure relevant and accessible learning experiences.

For learners with disabilities in particular, they should:

- improve access to the curriculum
- make physical improvements to increase participation in education
- provide information in appropriate formats.

Schools should seek advice regarding reasonable adjustments, alternative/adapted activities and appropriate equipment and resources, which may be used to support the full participation of all learners including those who use a means of communication other than speech.

For learners whose first language is neither English nor Welsh, schools should take specific action to help them learn both English and Welsh through the curriculum. Schools should provide learners with material that is appropriate to their ability, previous education and experience, and which extends their language development. Schools should also encourage the use of learners' home languages for learning.

Learner entitlement

Schools in Wales should ensure that all learners are engaged as full members of their school communities, accessing the wider curriculum and all school activities and working wherever possible alongside their peers. Schools should teach all programmes of study and frameworks in ways appropriate to learners' developing maturities and abilities and ensure that learners are able to use fully their preferred means of communication to access the curriculum. In order to extend their learning, learners should experience a variety of learning and teaching styles.

To enable all learners to access relevant skills, knowledge and understanding at an appropriate level, schools may use content from earlier phases or key stages within the curriculum. Schools should use material in ways suitable for the learners' age, experience, understanding and prior achievement to engage them in the learning process.

For learners working significantly below the expected levels at any key stage, schools should use the needs of the learner as a starting point and adapt the programmes of study accordingly. Sufficient flexibility exists within the curriculum to meet the needs of learners without the need for disapplication. In exceptional cases, individual learners may be disapplied, usually on a temporary basis, but group or large-scale disapplications should not be used.

Where it is not possible to cover the content of all of the programmes of study for each key stage, the statutory requirement to provide a broad, balanced curriculum can be met by selecting appropriate topics/themes from the curriculum as contexts for learning.

For more-able and talented learners working at higher levels, schools should provide greater challenge by using material in ways that extend breadth and depth of study and opportunities for independent learning. The level of demand may also be increased through the development and application of thinking, and communication, ICT and number skills across the curriculum.

Schools should choose material that will:

- provide a meaningful, relevant and motivating curriculum for their learners
- meet the specific needs of their learners and further their all-round development.

Learners of all abilities should have access to appropriate assessment and accreditation.

Skills across the curriculum

A non-statutory *Skills framework for 3 to 19-year-olds in Wales* has been developed in order to provide guidance about continuity and progression in developing thinking, communication, ICT and number for learners from 3–19.

At Key Stages 2 and 3, learners should be given opportunities to build on skills they have started to acquire and develop during the Foundation Phase. Learners should continue to acquire, develop, practise, apply and refine these skills through group and individual tasks in a variety of contexts across the curriculum. Progress can be seen in terms of the refinement of these skills and by their application to tasks that move from: concrete to abstract; simple to complex; personal to the 'big picture'; familiar to unfamiliar; and supported to independent and interdependent.

For 14–19 learners, the framework should provide the basis for effective progress in attaining an appropriate range of qualifications, including Key Skills.

Developing thinking



Learners develop their thinking across the curriculum through the processes of **planning**, **developing** and **reflecting**.

In **religious education**, learners develop thinking skills through a range of activities. Learners ask fundamental questions which are raised by human experience, the world and aspects of religion. They explore and make links between the religious beliefs, teachings and practices that they study. They plan investigations by gathering and utilising a range of religious and non-religious sources and use these to evaluate and justify their personal responses. They use a range of critical and creative problem solving techniques in order to develop ideas and explore and challenge interpretations, preconceptions and possibilities.

Developing communication



Learners develop their communication skills across the curriculum through the skills of **oracy, reading, writing** and **wider communication**.

In **religious education**, learners develop skills in oracy, reading and writing, and wider communication skills through a range of activities. Learners ask questions, communicate ideas and express their own feelings and opinions using different forms as appropriate to the audience and purpose of the activity. They listen carefully to others, noting the strengths and weaknesses of viewpoints or lines of reasoning. They use different reading/writing strategies depending on the investigation or activity they are undertaking and show increasing understanding of religious/symbolic language with a growing awareness of the range of possible interpretation.

Developing ICT



Learners develop their ICT skills across the curriculum by **creating, presenting, finding and developing information and ideas** and by using a wide range of equipment and software.

In **religious education**, learners use ICT: to communicate and share information (using, for example, e-mails and PowerPoint); to present information in a variety of formats using word processing and graphics; to find and develop information on the internet and other sources including CD-ROMs, etc.; to support oral presentations and the creation of ideas and strategies to improve the impact of their work.

Developing number



Learners develop their number skills across the curriculum by **using mathematical information, calculating, and interpreting and presenting findings**.

In **religious education**, learners develop skills in the application of number by using information such as ordering events in time, by measuring time through the calendars of various religions, by calculating percentages of tithing, and by considering the significance of number within religions. They interpret results/data and present findings from questionnaires, graphs and other forms of data in order to draw conclusions and ask further questions about issues relating to religion and the world.

Learning across the curriculum

At Key Stages 2 and 3, learners should be given opportunities to build on the experiences gained during the Foundation Phase, and to promote their knowledge and understanding of Wales, their personal and social development and well-being, and their awareness of the world of work.

At Key Stage 4 and Post-16, learners' knowledge and understanding should be developed and applied within the contexts of their individual 14–19 pathways including the Learning Core.

Curriculum Cymreig (7–14) and Wales, Europe and the World (14–19)



Learners aged 7–14 should be given opportunities to develop and apply knowledge and understanding of the cultural, economic, environmental, historical and linguistic characteristics of Wales. Learners aged 14–19 should have opportunities for active engagement in understanding the political, social, economic and cultural aspects of Wales as part of the world as a whole. For 14–19 learners, this is a part of their Learning Core entitlement and is a requirement at Key Stage 4 and Post-16.

Religious education contributes to the Curriculum Cymreig by allowing learners to appreciate the significance, value and impact of the rich Christian heritage and dynamic multi-faith composition of Wales past and present. By using a range of stimulating resources from the locality learners are challenged to ask fundamental questions about meaning and the purpose of life, and the significance and impact of religion and religious thinking on twenty-first century society. Such insight supports social cohesion, cultural/religious awareness and cooperation within society and individual communities.

Religious education contributes to Wales, Europe and the World by raising challenging questions from religious and non-religious perspectives: questions relating to political decision making, exploitation and justice, social freedom and responsibility, human rights issues, economic affluence and Wales' responsibility to, and relationship with, its own citizens and those in other parts of the world. Religious education helps learners develop positive attitudes to help them deal with challenging moral and religious issues with sensitivity, thus providing common ground for collaboration and exploration of common values and beliefs within Wales, Europe and the World.

Personal and social education



Learners should be given opportunities to promote their health and well-being and moral and spiritual development; to become active citizens and promote sustainable development and global citizenship; and to prepare for lifelong learning. For 14–19 learners, this is a part of their Learning Core entitlement and is a requirement at Key Stage 4 and Post-16.

Religious education contributes to personal and social education through exploration of the spiritual, moral, social and cultural dimensions. Learners develop understanding of and respect for various world religions and explore how religion impacts on decisions made, and lifestyles adopted by individuals and societies within various cultures around the world. Learners focus on the desire of many religions to foster values and aspirations such as equality, justice, responsibility, peace and morality through such things as social action, sustainability and global citizenship. Learners will also be encouraged to question the values and aspirations of their own lives, the lives of others and of society.

Careers and the world of work



Learners aged 11–19 should be given opportunities to develop their awareness of careers and the world of work and how their studies contribute to their readiness for a working life. For 14–19 learners, this is a part of their Learning Core entitlement and is a requirement at Key Stage 4 and Post-16.

Religious education contributes to careers and the world of work by providing insight into how religion influences believers in their choice of career and the standards expected of them in their working lives. Community cohesion and understanding in the work place can be enhanced through knowledge of essential religious, cultural and ethical beliefs and practices (e.g. dress codes, festivals, death rituals, etc.). These are essential knowledge for occupations such as medicine, politics, law and education, as well as for occupations relating to travel, entertainment, media and the armed forces, and in fact for all citizens in our multicultural world.

In the drive to create a just and equitable society learners can evaluate various religious and moral perspectives relating to, for example, employment rights, ethical entrepreneurship, business ethics, money lending/borrowing, and promoting sustainable green industrial processes and practices. In addition, RE contributes a variety of transferable skills such as insight, problem solving, critical thinking, the ability to evaluate differing perspectives and weigh up consequences, etc. All of these skills underpin many of the qualities needed in today's challenging, complex and ever changing world of work.

Aspects of religious education

Spiritual, moral, cultural, mental and physical development are essential aspects of religious education and should be clearly identifiable.

In this RE framework

the spiritual focuses on:

- the quest for meaning, which goes beyond the physical and material aspects of life, and explores responses to God/Ultimate Reality and truth (*the world*)
- the essence of what it means to be human, which explores shared values, identity, personal worth, creativity, imagination, love, faithfulness and goodness (*human experience*)
- the growth of an 'inner life', which focuses on the development of intellectual curiosity, open-mindedness, emotion, reflection, intuition and beliefs, including a relationship with God (*search for meaning*)

the moral focuses on:

- the exploration of shared values and attitudes, which highlights religious/cultural origins and contemporary social/political activities that influence and challenge our understanding (*the world*)
- the ability of human beings to make moral choices for good or evil, which focuses on understanding moral codes, relationships, responsibility, respect for diversity, temptation, the power of self-sacrifice and love (*human experience*)
- a personal response to moral issues, which focuses on the development of personal integrity, conscience, challenging personal/social norms and 'learning what is worthy of respect and what is not' (Hans Küng) (*search for meaning*)

the cultural focuses on:

- the ways in which culture/religion has influenced local and world history and human experience in both positive and negative ways, investigating the difference between official and personal standpoints (*the world*)

- the need for human beings to have a sense of cultural identity, belonging and purpose, which in Wales has been evident by the way in which religion and culture have been interwoven (*human experience*)
- pupils' personal response to multicultural/multi-faith Wales, Europe and the World (*search for meaning*)

the mental focuses on:

- the intellectual challenges of carrying out research, evaluating evidence, critical thinking, justifying opinions and theories, developing and interpreting alternative explanations (*the world*)
- the ability to discern, to challenge bias and to make value judgements and the skill of synthesising and analysing complex and often conflicting information (*human experience*)
- clarity of thought, reflection, intuitive thinking, symbolic understanding and interpretative skills (*search for meaning*)

the physical focuses on:

- physical activity that responds practically to the needs of others and demonstrates responsible (social) action and positive lifestyle (*the world*)
- physical activities that are creative, responsive and help people relate to and deal with the challenges of life, for example ritual, religious dance and prayer (*human experience*)
- physical activities that promote well-being and equilibrium, help clarify thought processes, and inspire, for example, meditation, stilling and yoga (*search for meaning*).

Progression in religious education

Religious education in the Foundation Phase

Within the Foundation Phase children are inquisitive and naturally ask questions about life and the world around them. Children are fascinated by themselves, their families, other people and the wonders of the world. This fascination relates directly to their spiritual, moral and cultural development and can be fostered through experiences concerned with 'People, beliefs and questions'. This natural interest and enthusiasm makes children want to access, during the Foundation Phase, appropriate skills, knowledge and understanding which provide the essential underpinnings for Key Stage 2 religious education. Through engaging, practical, integrated activities children can learn more about themselves, other people and the world around them and develop an understanding of their rich cultural and religious heritage in Wales. Knowledge of their own heritage and traditions (through stories and role play) enables them to understand more about themselves and help them to develop understanding of the viewpoints of others, which develops respect and attitudes of responsibility. Through play, children develop their ideas, opinions and feelings with imagination, creativity and sensitivity which can help inform their view of the world, their hopes, and their dreams. When expressing their own feelings and opinions they can identify how their actions may affect others, recognise that other people's viewpoints differ from their own and reflect on and revise their own perspectives on life as appropriate.

Religious education at Key Stage 2

At Key Stage 2, religious education fosters learners' interest and wonder in the world and human experience. This stimulates them into raising and investigating deep questions that relate to their personal experiences, religion and life in general, thus building on the skills, knowledge and understanding acquired during the Foundation Phase. Through practical stimulating activities and exploration of religion in their locality in Wales, in Britain and the wider world learners will develop skills and gather information that will help them think creatively about fundamental religious and moral questions and share ideas through discussion. Knowledge of religion(s) and a recognition of the importance that religion plays in people's lives will help to develop tolerance and respect, and should foster responsible attitudes in local and global society. Through active participation learners will explore the spiritual and moral dimensions in order to inform their own search for meaning and purpose. Learners will express their own feelings and opinions, identify how their actions may affect others, recognise that other people's viewpoints differ from their own and reflect on and revise their own perspectives on life as appropriate.

Religious education at Key Stage 3

At Key Stage 3, religious education stimulates learners to think for themselves in order to develop an understanding of life, the world, and search for meaning that inspires them to bring about transformation personally, socially and globally, thus building on the skills, knowledge and understanding acquired at Key Stage 2. By engaging in practical activities, stimulating discussion and personal investigations of religion in their locality in Wales, in Britain and globally, learners will apply and evaluate their insights concerned with fundamental religious and moral questions; in doing so, they will be given opportunities to think creatively and ask deeper and more challenging questions. Knowledge of religion(s) and the impact that religion and religious ideas have locally, nationally and globally will foster greater understanding of the significance of religion and its importance in promoting social cohesion, stability, global citizenship and sustainability. Through stimulating experiences learners will reflect on the spiritual and moral dimensions of life, recognising the importance of the non-material for both religious and non-religious people. Learners will be given opportunities to express and justify their own feelings and opinions about their search for meaning with sufficient stimuli to inspire and promote openness to new ideas.

Religious education at Key Stage 4 and Post-16

At Key Stage 4 and Post-16, religious education stimulates learners to engage with fundamental questions and issues that relate to their individual needs, meet the demands of the modern world and motivate and challenge their own and others' thinking, thus building on the skills, knowledge and understanding acquired in the previous key stages. Through active participation and involvement, challenging debate and in-depth investigations of religion and religious/non-religious ideas evident in their locality in Wales, in Britain and globally, learners should use and apply their knowledge to present theories and create hypotheses, thus stimulating deeper and more challenging questions. An in-depth and extensive knowledge and understanding of religion and religious ideas will foster cultural sensitivity and respect, the valuing of diversity, greater social cohesion and responsibility locally, nationally and globally. Religious education crystallizes spiritual and moral development, and can stimulate expressive personal responses when learners discover a wide range of world views and values beyond the mundane and material, and when they become illuminated by newly understood connections or awareness. Through their exploration learners should begin to understand that conclusions drawn regarding fundamental and personal questions are partial, inconclusive and open to different interpretations.

Religious education in the Foundation Phase

People, beliefs and questions

Through an exploration of People, beliefs and questions, children will naturally develop skills and make links within Language, Literacy and Communication Skills, Welsh Language Development and Mathematical, Physical and Creative Development throughout the Foundation Phase.

Specific skills relating to People, beliefs and questions arise naturally in the Foundation Phase through Knowledge and Understanding of the World, and Personal and Social Development, Well-Being and Cultural Diversity. The skills from the Foundation Phase framework that relate directly to People, beliefs and questions are identified in this section, whereas other skills from these Areas of Learning should be referred to as appropriate. Links should be made with all other Areas of Learning in the Foundation Phase whenever possible to ensure that children experience a holistic learning experience.

People, beliefs and questions for nursery settings

The Foundation Phase will promote children's spiritual, moral, cultural, mental and physical development across all the Areas of Learning including People, beliefs and questions.

People, beliefs and questions provides non-statutory entitlement for children at nursery schools and classes as the basis on which to develop statutory provision for children in the rest of the Foundation Phase. In nursery settings children will concentrate on accessing cultural and traditional stories and practical experiences relating to spiritual, moral and cultural endeavour.

People, beliefs and questions for the rest of the Foundation Phase

By using the section outlining People, beliefs and questions within statutory religious education, which includes reception classes and those up to Key Stage 2, children will focus on the way in which specific religious stories and activities build on previous experience of the spiritual, moral, cultural, mental and physical.

Through developing their skills of enquiry, investigation and experimentation across all the Areas of Learning in the Foundation Phase, children should have opportunities to prepare for Key Stage 2.

People, beliefs and questions

Skills

Knowledge and Understanding of the World

To experience the familiar world through investigating the indoor and outdoor environment, children should be encouraged to be curious and find out by:

- exploring and experimenting with new learning opportunities, including role play, visiting special/religious places, making and using artefacts and foods and ICT
- thinking about and asking questions about themselves, other people and living things, and listening to the answers
- responding to their own ideas and the ideas of others, including their hopes, dreams, opinions, rules and ways in which they approach happy and sad times
- becoming aware of human achievements including influential religious people past and present and the 'big ideas' that have shaped the world
- investigating sources and issues raised through stories, holy books, festivals, celebrations and rights of passage
- making comparisons and identifying similarities and differences of identity, lifestyle, community and tradition
- thinking creatively and imaginatively about important human and religious questions
- describing what they have found out about People, beliefs and questions and offering simple explanations
- expressing their own opinions and feelings, and making decisions while considering the viewpoints of others
- using and becoming familiar with common words and phrases for their world and the ways in which people express ideas, beliefs and meaning.

Personal and Social Development, Well-Being and Cultural Diversity

Personal development

Children should be given opportunities to:

- express and communicate different feelings and emotions – their own and those of other people
- show curiosity and develop positive attitudes to new experiences and learning particularly when learning about people from other religions and cultures
- become independent thinkers and learners by using well-considered ideas and strategies
- value the learning, success and achievements of themselves and other people

Social development

Children should be given opportunities to:

- be aware of and respect the needs of others
- take responsibility for their own actions
- consider the consequences of words and actions on themselves and others
- develop an understanding of what is fair and unfair, while showing mutual respect
- value friends and families and show care and consideration
- develop a positive self-image and a sense of belonging as part of different communities and to have an understanding of their own identity
- develop an awareness of different cultures and the differing needs, views and beliefs of other people in their own and in other cultures
- treat people from all cultural backgrounds in a manner that shows respect and understanding
- develop an understanding of the diversity of roles that people play in different religious groups and communities
- begin to question stereotyping.

People, beliefs and questions

Moral and spiritual development

Children should be given opportunities to:

- respond to ideas and questions enthusiastically, sensitively, creatively, and intuitively
- communicate about what is good and bad, right and wrong, fair and unfair, caring and inconsiderate
- communicate and reflect on the decisions made in stories and situations, or personally, suggesting alternative responses, including those from religious perspectives
- respond personally to simple imaginary moral situations, considering them from religious perspectives and giving reasons for decisions made
- experience exciting, wonderful, inspirational, creative and/or quiet times and express ideas and feelings about these times creatively, explaining why they are significant
- consider why people, including religious people, value and seek times of creativity, inspiration, awe and wonder, peace and tranquillity and revelation
- talk about the choices available to individuals and discuss whether the choices available make a decision easier or more complex
- ask questions about what is important in life from a personal perspective and from the perspective of other people
- communicate ideas, values and beliefs about themselves, others and the world.

Well-being

Children should be given opportunities to:

- value and contribute to their own well-being and to the well-being of others
- be aware of their own feelings and opinions and develop the ability to express them in an appropriate balanced way
- understand the relationship between feelings, beliefs and actions
- understand that other people have feelings and beliefs that affect the way they think and behave
- demonstrate care, respect and affection for other children, adults, other living things and their environment
- develop a growing interest in the world around them and develop understanding and responsibility for living things and the environment.

People, beliefs and questions

Range

Throughout the Foundation Phase children should have opportunities to:

- explore a wide range of stimuli
- engage with resources from a variety of contexts including interactive forms
- investigate indoor and outdoor learning environments including natural conditions as they arise
- participate in different types of play and a range of planned activities, including those that are child-initiated and those that are built on previous experiences
- work on their own and in small and large groups.

Range for nursery settings

The range is further illustrated in Annex 2.

Children should (through stories, activities and experiences) be given opportunities to:

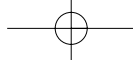
- gain **insight** into their own and other people's spiritual, moral and cultural identities, lifestyle and traditions
- consider the **influence** of the spiritual, moral and cultural aspects of life that have **guided people's lives**, past and present, locally in Wales.
- ask **questions** about their own and other people's beliefs, actions and viewpoints
- explore and **express meaning** in creative ways (through art, dance, ritual, artefacts)
- share their **personal responses** to important personal, spiritual and moral questions
- show **responsibility**, care and/or concern for living things and for the natural world.

Range for the rest of Foundation Phase

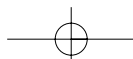
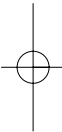
The range is further illustrated in Annex 2.

Children should (through stories, activities and experiences) be given opportunities to:

- gain **insight** into religion, religious people and religious aspects of life
- explore how religion has **influenced** and **guided people's lives**, past and present, including the emphasis of religion on spirituality and religious experience, in Wales and the wider world
- pose **questions** about beliefs, values and actions that arise from exploration
- investigate and express **meaning** (including religious meaning) through signs, symbols artefacts and imagery
- express **personal responses** to personal, religious and moral questions
- explore our **responsibility** and the responsibility of religion for living things and for the natural world
- ask and explore **more complex questions** (including personal, religious, spiritual and moral questions) about the world, human experience, and aspects of religion.



Fold out for the Range section of People, beliefs and questions.



Key Stage 2 National Exemplar Programme of Study



Pupils should be given opportunities to develop their skills, and their knowledge and understanding of Christianity and the other principal religions, and use these to raise and respond to fundamental human and religious questions. This should be carried out through the **interrelationship of the three core skills** of the subject.

- **Engaging with fundamental questions** – fundamental questions are human and religious questions that focus on the search for meaning, significance and value in life. They have a profundity and intensity that underpins any aspect of study in religious education.
- **Exploring religious beliefs, teachings and practice(s)** – this includes exploring religious stories, sacred texts, lifestyle, rituals and symbolism, which provide insight regarding these fundamental questions and raise further religious and human questions.
- **Expressing personal responses** – this includes relating the issues raised during study to pupils' own experiences and allowing the development of personal responses to, and evaluations of, beliefs, teachings and practice(s) and fundamental questions.

These core skills inform one another and all three should be applied appropriately to the range studied.

Range

Pupils should be given opportunities to develop their skills by focussing on the following contexts for study. These should not be regarded as discrete topics but rather as interwoven areas of study that provide opportunities for pupils to engage, explore, and express ideas and responses. During the course of a whole key stage it would be reasonable to expect every aspect of the range to have been embraced.

Pupils should be given opportunities to develop skills through engaging with:

Skills

Engaging with fundamental questions

Pupils should be given opportunities to:

- ask, discuss and respond to fundamental questions raised by their own experiences, the world around them and aspects of religion
- interrogate a range of evidence from religious and non-religious sources, including other disciplines, in order to consider the issues raised
- use evidence from a range of sources effectively in order to present and support arguments and opinions
- develop alternative explanations and suggest new possibilities
- carry out investigation in an open-minded way and be prepared to accept challenge in the light of new information or evidence.

The world

- **the origin and purpose of life** – how interpretations of the origins of the world and life influence people's views, *e.g. meaning and values*
- **the natural world and living things** – how religions show concern and responsibility, *e.g. stewardship; sustainability*

Human experience

- **human identity** – the ways in which religions understand human existence, *e.g. the image of God; uniqueness; spirituality*
- **meaning and purpose of life** – how religious ideas, values and beliefs influence people's responses to life and death

Exploring religious beliefs, teachings and practice(s)

Pupils should be given opportunities to:

- recall, describe and begin to explain religious beliefs, teachings and practices
- explore and make links between religious beliefs, teachings and practices
- describe and begin to explain the impact that religion has on the lives of believers
- identify the similarities and differences within and across religions
- recognise and begin to interpret layers of meaning/symbolism within religious stories, rituals, art, dance and music.

Expressing personal responses

Pupils should be given opportunities to:

- express and begin to justify their own feelings and opinions in different ways, *e.g. orally, in writing, and through creative arts*
- demonstrate how what they have learned has impacted on their own views/ideas
- consider, appreciate, empathise with and respect the viewpoints of others
- recognise, explore and reflect on the spiritual side of life
- use a range of religious language appropriately
- use ICT and other means to gain access to information and to communicate religious concepts.



- **belonging** – how local believers, through home/community celebrations, share a sense of identity and commitment
- **authority and influence** – how different forms of authority such as sacred texts, religious leaders and codes guide and influence people's lives
- **relationships and responsibility** – how the importance of personal relationships and responsibility to others is demonstrated by religions
- **the journey of life** – how the various stages of life and natural occurrences are acknowledged, responded to and celebrated in religion, *e.g. rites of passage; challenging and inspiring experiences*



Search for meaning

- **non-material/spiritual** – how religions indicate (through stories, celebrations and activities) that life is spiritual (more than material/physical)
- **knowledge and experience regarding the non-material/spiritual** – how religious/spiritual experience is developed and understood, *e.g. relationship with God; lifestyle, commitment, worship, prayer, music, dance, meditation and fasting.*

Key Stage 3 National Exemplar Programme of Study



Pupils should be given opportunities to develop their skills, and their knowledge and understanding of Christianity and the other principal religions, and use these to raise and respond to fundamental human and religious questions. This should be carried out through the **interrelationship of the three core skills** of the subject.

- **Engaging with fundamental questions** – fundamental questions are human and religious questions that focus on the search for meaning, significance and value in life. They have a profundity and intensity that underpins any aspect of study in religious education.
- **Exploring religious beliefs, teachings and practice(s)** – this includes exploring religious stories, sacred texts, lifestyle, rituals and symbolism, which provide insight regarding these fundamental questions and raise further religious and human questions.
- **Expressing personal responses** – this includes relating the issues raised during study to pupils' own experiences and allowing the development of personal responses to, and evaluations of, beliefs, teachings and practice(s) and fundamental questions.

These core skills inform one another and all three should be applied appropriately to the range studied.

Skills

Engaging with fundamental questions

Pupils should be given opportunities to:

- ask, discuss and respond to fundamental questions raised by their own experiences, the world around them and aspects of religion
- draw on their own experiences and on a variety of informed religious and non-religious sources, including other disciplines, in order to gather evidence and develop appropriate arguments
- use problem-solving techniques, critical, creative and intuitive thinking to explore preconceptions, possibilities/explanations
- formulate arguments and justify points of view while recognising that the conclusions are only partial, inconclusive and are open to different interpretations.

Range

Pupils should be given opportunities to develop their skills by focussing on the following contexts for study. These should not be regarded as discrete topics but rather as interwoven areas of study that provide opportunities for pupils to engage, explore, and express ideas and responses. During the course of a whole key stage it would be reasonable to expect every aspect of the range to have been embraced.

Pupils should be given opportunities to develop skills through engaging with:

The world

- **the origin and purpose of life** – why religions value living things and hold positive views regarding the natural world: through contemporary debates about the origin, purpose and sanctity of life and the relationship between the natural world, human beings and God

- **the natural world and living things** – why individual religions acknowledge the importance of taking responsibility for the natural world and living things and implement their beliefs through action, *e.g. life as a gift; sustainability*

Human experience

- **human identity** – why religions believe humans have a unique status amongst living things and the implications of this belief on human behaviour, values, freedom, responsibility and consciousness, *e.g. image of God*
- **meaning and purpose of life** – how and why religion is considered to provide insight into questions of truth, meaning, purpose and value, *e.g. life/death/life after death; good/evil/suffering/hope, etc.*
- **belonging** – how and why individuals, local communities and society express religious identity and demonstrate commitment through worship, celebration, lifestyle, etc.

Exploring religious beliefs, teachings and practice(s)

Pupils should be given opportunities to:

- recall, describe, and explain the religious beliefs, teachings and practices investigated
- make and investigate the links between religious beliefs, teachings and practices to demonstrate understanding of a range of religious ideas/concepts
- describe and give explanations for the similarities and differences within and across religions
- explain how religion impacts on the lives of individuals, local communities and wider society, using a range of interpretations
- analyse and interpret the layers of meaning/ symbolism within religious stories, rituals, art, dance and music.



Expressing personal responses

Pupils should be given opportunities to:

- communicate religious ideas and concepts using reasoned argument, personal opinions and ideas in a variety of creative ways, e.g. orally, in writing, and through creative arts
- explain how what they have learned about religious/spiritual experience and moral decision-making might relate to their own and other people's lives
- appreciate, respect, empathise with and evaluate the viewpoints of others, acknowledging where they are similar to and different from their own
- recognise, explore and reflect on the spiritual side of life
- use a range of religious language appropriately
- use ICT and other means to gain access to information and to communicate religious concepts.

- **authority and influence** – how religious authority conveys ideas regarding revelation, wisdom and truth/interpretation and why this influences believers, e.g. *through sacred texts and religious founders, and historical and contemporary leaders*
- **relationships and responsibility** – how religions demonstrate rules for living, advise on making difficult moral decisions, recommend ways to develop and retain relationships and provide reasons why these are important, e.g. *right/wrong; justice/equality; tolerance/respect; conflict/reconciliation*
- **the journey of life** – how and why religious people take on different roles, responsibilities and commitments at different stages of life, e.g. *becoming an adult/parent/ascetic; participating in pilgrimage, etc.*

Search for meaning

- **non-material/spiritual** – how people explore and express issues, ideas and experiences of a transcendent/spiritual nature and why this spiritual side of life is important to them, e.g. *the nature of God/the soul; religious experience/spiritual dimensions of human experience and truth/meaning/interpretation*
- **knowledge and experience of the non-material/spiritual** – how and why people develop, interpret and act on their religious/spiritual experience, e.g. *relationship with and responses to God; lifestyle/sacrifice; impact of religion/religious commitment on individuals, communities and society; identity/diversity within and across religion.*

National exemplar level descriptions for religious education

The following level descriptions describe the types and range of performance that pupils working at a particular level should characteristically demonstrate. In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. Each description should be considered in conjunction with the descriptions for adjacent levels.

By the end of Key Stage 2, the performance of the great majority of pupils should be within the range of Levels 2 to 5, and by the end of Key Stage 3 within the range 3 to 7. Level 8 is available for very able pupils and, to help teachers differentiate Exceptional Performance at Key Stage 3, a description above Level 8 is provided.

All statements made within the levels should be read as they relate to Christianity and the other principal religions as identified within the specific locally agreed syllabus.

Level 1

Pupils talk about their own experiences, the world around them and aspects of religion. They recall and respond to some basic religious beliefs, teachings and practices investigated. They show some awareness that these aspects of religion are special. They recognise that their feelings, actions and opinions may be similar to or different from those of other people. On occasion, they use simple religious vocabulary appropriately to express their ideas.

Level 2

Pupils ask questions about their own experiences, the world around them and aspects of religion, and suggest some answers. They recall and communicate simply some of the basic religious beliefs, teachings and practices investigated. They suggest, in simple terms, why these aspects of religion are important to some people. They talk in simple terms about their own feelings, actions and opinions and those of other people. They use simple religious vocabulary appropriately.

Level 3

Pupils discuss the questions raised by their own experiences, the world around them and aspects of religion, giving their own opinions. They describe some of the basic religious beliefs, teachings and practices investigated. They describe how some of these aspects of religion affect believers' lives. They describe their own feelings, actions and opinions, and in simple terms comment on the viewpoints of others. They begin to recognise that religious symbols carry meaning, and use religious vocabulary appropriately.

Level 4

Pupils discuss their own and others' responses to questions about life, the world around them and religion. They describe and begin to explain the religious beliefs, teachings and practices investigated. They give specific examples of the ways in which these aspects affect believers' lives and begin to identify the similarities and differences within religions. They explain in simple terms how their own feelings, actions and opinions differ from those of others. They recognise some religious symbols and use a range of religious vocabulary appropriately.

Level 5

Pupils express and justify ideas and opinions about fundamental questions in the light of their investigations and experiences. They make links between the religious beliefs, teachings and practices studied, describing the impact on believers' lives and identify the similarities and differences within and across religion. They explain how their own feelings, actions and opinions affect their own lives, and describe how those of others similarly affect their lives. They use a range of religious vocabulary appropriately and demonstrate a basic understanding of symbolic language.

Level 6

Pupils draw on a variety of informed sources and their own experiences in order to present evidence and develop appropriate responses to fundamental questions. They use their understanding of the links between the religious beliefs, teachings and practices investigated to consolidate their understanding of religion and to explain differing religious viewpoints. They explain the relationship between their own beliefs and actions. They also explain the relationship between other people's beliefs and actions. They use a range of religious vocabulary appropriately and demonstrate an understanding of symbolism and symbolic language.

Level 7

Pupils investigate fundamental religious and moral questions from a variety of religious perspectives and begin to draw reasoned conclusions. They apply a wide range of religious concepts to a variety of beliefs, teachings and practices. They accurately explain and justify the reasons for the range of viewpoints held by religious people. They consider the implications of their own beliefs and actions, compare these to other people and draw balanced conclusions. They use a range of religious vocabulary appropriately and are able to explain the symbolic meaning of religious objects, actions and/or language.

Level 8

Pupils investigate fundamental religious and moral questions, evaluate a range of possibilities and draw rational conclusions based on evidence gathered. They demonstrate an understanding of a wide range of religious concepts, including various perspectives on beliefs, values and traditions within the religions studied. They evaluate the various aspects of religion and explain how these affect the lives of individuals, communities and society. They investigate the religious concepts studied, evaluating their own and other people's viewpoints through reasoned argument and evidence. They use a wide range of religious vocabulary appropriately and demonstrate a developed understanding of symbolic language.

Exceptional Performance

Pupils acknowledge that fundamental religious questions are often complex and that answers are often partial and inconclusive. They analyse and give reasons for the different perspectives held concerning the beliefs, values and traditions of the religions studied, recognising the differences between religions and appreciating the tension of unity and plurality within each religion. They have a detailed knowledge and understanding of the behaviour and beliefs of adherents of various faith systems. In relation to the religious and moral concepts studied, they express well-considered opinions of the viewpoints of others based on in-depth investigation. They use an extensive range of religious vocabulary appropriately and demonstrate a well-developed understanding of symbolic language.

Outcomes for religious education

The following outcomes for religious education are non-statutory. They have been written to recognise the attainment of pupils working below Level 1. Religious Education Outcomes 1, 2 and 3 align with the Foundation Phase Outcomes 1, 2 and 3.

Foundation Phase	Religious Education
Foundation Phase Outcome 1	Religious Education Outcome 1
Foundation Phase Outcome 2	Religious Education Outcome 2
Foundation Phase Outcome 3	Religious Education Outcome 3
Foundation Phase Outcome 4	Religious Education Level 1
Foundation Phase Outcome 5	Religious Education Level 2
Foundation Phase Outcome 6	Religious Education Level 3

The religious education outcomes describe the types and range of performance that pupils working at a particular outcome should characteristically demonstrate. In deciding on a pupil's outcome of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. Each description should be considered in conjunction with the description for adjacent outcomes.

Outcome 1

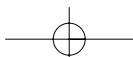
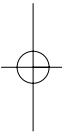
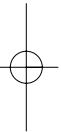
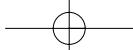
Pupils recognise themselves, familiar people, places and objects in pictures/stories and show knowledge of daily routines. Pupils use words, signs or symbols to communicate observations about familiar religious stories and artefacts. With encouragement, pupils begin to communicate about how they feel and about experiences such as visits to special buildings, festivals and celebrations.

Outcome 2

Pupils respond to open questions about their feelings and experiences ('what?', 'where?'). They offer their own ideas, sometimes making connections/predictions. Pupils handle and explore artefacts and show some knowledge of special people, books, and places of worship. They respond to stories and events, past and present. They begin to identify with the feelings of others as portrayed in religious stories and events past and present.

Outcome 3

Pupils can remember significant events in the past and anticipate events in the future. Pupils offer independent ideas and observations about things that concern them in their lives. Pupils communicate their developing knowledge of religious stories, events and objects and show some appreciation that these are special. Pupils are increasingly aware of and are sensitive to the needs of others and understand that living things should be treated with respect and shown concern.



Religious education at Key Stage 4 and Post-16

Learning Pathways 14–19

For learners at Key Stage 4 and Post-16, religious education will be part of each individual's statutory learning pathway. The course of study followed should be designed to encourage both the abilities of young people as learners and their desire to access future learning opportunities. In particular, the course should contribute as widely as possible to the four aspects of learning as identified in the 14–19 Learning Core.

The RE framework provides a Key Stage 4 and Post-16 National Exemplar Programme of Study. The skills at Key Stage 4 and Post-16 are the same, but the range is different.

Key Stage 4

At Key Stage 4, the framework provides an exemplar programme of study that relates to the requirements of current GCSE qualifications, but also provides suggestions for innovative school-based enrichment courses that relate to the 14–19 Learning Core and/or other appropriate qualifications (e.g. Key Skills/Welsh Baccalaureate). Assessment for such studies would either be carried out formally through the procedures adopted by an awarding body or by setting school-specific outcomes guided by the national exemplar level descriptions for religious education.

Post-16

The wide-ranging programme of study for pupils at Post-16 can be implemented in a variety of innovative ways as part of a school enrichment programme. They relate to the 14–19 Learning Core and/or other appropriate qualifications (e.g. Key Skills/Welsh Baccalaureate), allowing schools to meet their statutory obligations for pupils up to the age of 19. Assessment for such studies would either be carried out formally through the procedures adopted by an awarding body or by setting school-specific outcomes guided by the national exemplar level descriptions for religious education.

Key Stage 4 and Post-16 National Exemplar Programme of Study



Pupils should be given opportunities to develop their skills, their knowledge and understanding of Christianity and the other principal religions, and use these to raise and respond to fundamental human and religious questions. This should be carried out through the **interrelationship of the three core skills** of the subject.

- **Engaging with fundamental questions** – fundamental questions are human and religious questions that focus on the search for meaning, significance and value in life. They have a profundity and intensity that underpins any aspect of study in religious education.
- **Exploring religious beliefs, teachings and practice(s)** – this includes exploring religious stories, sacred texts, lifestyle, rituals and symbolism, which provide insight regarding these fundamental questions and raise further religious and human questions.
- **Expressing personal responses** – this includes relating the issues raised during study to pupils' own experiences and allowing the development of personal responses to, and evaluations of, beliefs, teachings and practice(s) and fundamental questions.

These core skills inform one another and all three should be applied appropriately to the range studied.

Skills for Key Stage 4 and Post-16

Engaging with fundamental questions

Pupils should be given opportunities to:

- ask, discuss and respond to fundamental questions raised by their own experiences, the world around them and aspects of religion
- investigate fundamental questions from a variety of informed religious and non-religious sources to evaluate a range of possibilities and begin to draw reasoned conclusions based on the evidence gathered
- work alone and with others to create hypotheses, using problem-solving techniques, critical, creative, intuitive thinking and developed metacognition to evaluate a range of preconceptions, possibilities and explanations
- evaluate and justify arguments and points of view while recognising that the conclusions are only partial, inconclusive and are open to different interpretations.

Exploring religious beliefs, teachings and practice(s)

Pupils should be given opportunities to:

- recall, describe, and explain the beliefs, teachings and practices of the religions investigated
- make and investigate the links between beliefs, teachings and practices to demonstrate a coherent understanding of religious ideas/concepts
- apply a wide range of religious concepts to present arguments for and against a variety of

beliefs, teachings and practices and accurately explain a range of viewpoints held by religious people

- consider evidence on how religion impacts on the lives of individuals, communities and society, evaluating a range of interpretations
- analyse, interpret and evaluate the layers of meaning/symbolism within religious stories, rituals, art, dance and music.

Expressing personal responses

Pupils should be given opportunities to:

- communicate religious ideas and concepts using reasoned argument, personal opinions and ideas in a variety of creative ways, *e.g. orally, in writing, and through creative arts*
- evaluate how learning about the varieties of religious/spiritual experience and moral decisions might impact on their own and other people's lives
- appreciate, respect, empathise with and evaluate the viewpoints of others so that they may draw their own reasoned conclusions and develop positive attitudes
- reflect on interpretations of the spiritual side of life
- use a wide range of religious vocabulary and demonstrate a developed understanding of symbolic language
- use ICT and other means to gain access to information, to communicate religious concepts.



Key Stage 4 and Post-16 National Exemplar Programme of Study





Range for accredited/non-accredited statutory RE at Key Stage 4

Pupils should be given opportunities to develop their skills by focussing on the following contexts for study. These should not be regarded as discrete topics but rather as interwoven areas of study that provide opportunities for pupils to engage, explore, and express ideas and responses. During the course of a whole key stage it would be reasonable to expect every aspect of the range to have been embraced.

Pupils should be given opportunities to develop skills through engaging with:

The world

- **the place, purpose and value of life** – the reciprocal influence and impact of religion on relationships, communities and cultures in Wales, Europe and the World, e.g. *the challenges of relationships (human/Divine); the future of community; diversity of culture and religion* 
- **the natural world and living things** – ways in which religion inspires people to take action within the local and global community, e.g. *local, national and global aid agencies; the influence of religion on citizenship; stewardship; sustainability; animal rights; sanctity of life* 

Human experience

- **human identity** – ways in which human nature and identity is perceived and valued in religion and culture in the twenty-first century, e.g. *human attitudes and values; selfishness and selflessness; fairness, justice and equality*
- **meaning and purpose of life** – issues of truth, meaning, purpose and value in religion, such as good, evil, free will, fate, suffering, innocence, hope, life/death/life after death and issues arising from religious and non-religious interpretations of contemporary events and phenomena, e.g. *political decision making; public expenditure; natural disasters; individual, national and global debt*

- **belonging** – ways in which religion inspires commitment, engagement, dedication, reflection and aspiration, e.g. *parallels between sport and religion; use and abuse of leisure time; expressions of faith through study, action, meditation and worship*
- **authority and influence** – the impact that religion has in the decision making process of individuals and communities in Wales, Europe and the World, e.g. *challenges to religious freedom; freedom of speech/information/movement; sacred/secular laws; human/civil rights; conscience, justice, liberation, war, peace; reconciliation* 
- **relationships and responsibility** – the impact that religion has on the personal, social and moral development of oneself and others, e.g. *rules for living; rights and duties; embracing diversity; attitudes towards and use of resources; challenges to religion in the work place/careers choices/vocation; human dignity, equality, integrity, tolerance; responsibility*
- **the journey of life** – ways in which religion influences and challenges, personal and collective identity, e.g. *fashion, sport, leisure time; worship and celebration; upbringing; local community*

Search for meaning

- **non-material/spiritual** – traditional and contemporary expressions of religious experience and spirituality, e.g. *the nature of God; symbolism/imagery; experience of God; reasons for belief in God; faith and doubt*
- **knowledge and experience of the non-material/spiritual** – the strength of religious/spiritual conviction that enables people to dare to be different and to take a stand to instigate positive change, e.g. *relationship with and responses to God; impact of religion/religious commitment on individuals, communities and society; identity/diversity within and across religion.*

Key Stage 4 and Post-16 National Exemplar Programme of Study



Range for accredited/non-accredited statutory RE at Post-16

Pupils should be given opportunities to develop their skills by focussing on the following contexts for study. These should not be regarded as discrete topics but rather as interwoven areas of study that provide opportunities for pupils to engage, explore, and express ideas and responses. During the course of a whole key stage it would be reasonable to expect every aspect of the range to have been embraced.

Pupils should be given opportunities to develop skills through engaging with:

The world

- **the place, purpose and value of life** – ways in which religion emphasises the value and worth of human existence, *e.g. motives, decisions and consequences; exploitation and modern slavery; justification for fair trade/equality/justice*
- **the natural world and living things** – religious justifications and objections to use and abuse of the natural world and living things, *e.g. medical ethics; interpretations of natural law; governance of the world*
- **the journey of life** – religious interpretations of creation and the purpose of humanity, *e.g. nature versus nurture; interpretations of fate, destiny and salvation*

Human experience

- **human identity** – questions about religious certainty and truth in contemporary society, *e.g. interpretations of God; reality TV; truth and honesty in the media; hedonism*
- **meaning and purpose of life** – ways in which religious and contemporary values and ideas influence self-worth and perception of others, *e.g. media portrayal of God, religion, morality; media depiction of role models; inspirational figures and celebrities*

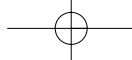
- **belonging** – Wales and the global village's implications for religion, *e.g. multicultural society; pluralism; richness and diversity; global accessibility; erosion of traditional values; rise of electronic communication and the breakdown of relationships*



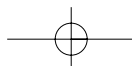
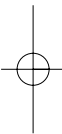
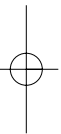
- **authority and influence** – ways in which religious and secular authorities relate to the contemporary media and entertainment industries, *e.g. videos and music; sensationalism of violence; trivialisation of sexual behaviour*
- **relationships and responsibility** – the ways in which religion, government and world-wide organisations impact on global harmony/discord, *e.g. responsibilities of the UN; liberation theology; war/peace; democracy/rule of God*

Search for meaning

- **non-material/spiritual** – traditional and contemporary definitions and understanding of religious experience and spirituality, *e.g. is religion active or passive?; religious experience through the media; religious and psychological views of conscience/consciousness*
- **knowledge and experience of the non-material/spiritual** – the impact of the non-material/religious/spiritual on individuals, communities and societies and the ways in which this impact is hindered/promoted by secular society, *e.g. portrayal of near-death experiences/miracles in the media; politics; apathy/commitment/extremism.*



**Fold out for the Range section of the Key Stage 4 and
Post-16 National Exemplar Programme of Study.**



Annex 1 – Legal requirements for agreed syllabuses

‘Every agreed syllabus shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.’

(Education Act 1996, Section 375 (3))

‘No agreed syllabus shall provide for religious education to be given to pupils at a school to which this paragraph applies by means of any catechism or formulary which is distinctive of a particular religious denomination (but this is not to be taken as prohibiting provision in such a syllabus for the study of such catechisms or formularies).’

(Schools Standards and Framework Act 1998, Schedule 19: paragraph 2(5))

Religious education, along with other subjects on the curriculum, should promote:

- ‘(a) ...the spiritual, moral, cultural, mental and physical development of pupils at the school and of society; and
- (b) prepare[s] such pupils for the opportunities, responsibilities and experiences of adult life.’

(Education Reform Act 1988, Part 1 (2)(a)(b))

‘(1) The curriculum for a maintained school or maintained nursery school satisfies the requirements of this section if it is a balanced and broadly based curriculum which:

- (a) promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and
- (b) prepares pupils at the school for the opportunities, responsibilities and experiences of later life.

(2) The curriculum for any funded nursery education provided otherwise than at a maintained school or maintained nursery school satisfies the requirements of this section if it is a balanced and broadly based curriculum which:

- (a) promotes the spiritual, moral, cultural, mental and physical development of the pupils for whom the funded nursery education is provided and of society, and
- (b) prepares those pupils for the opportunities, responsibilities and experiences of later life.’

(Education Reform Act 2002, Section 99 (1)(a)(b)(2)(a)(b))

- '(1) The curriculum for every maintained school in Wales shall comprise a basic curriculum which includes:
- (a) provision for religious education for all registered pupils at school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998 (c.31) as apply in relation to the school)...'
- (2) Subsection (1)(a) does not apply:
- (a) in relation to a nursery class in a primary school, or
 - (b) in the case of a maintained special school (provision as to religious education in special schools being made by regulations under section 71(7) of the Schools Standards and Framework Act 1998 (c.31)).'

(Education Act 2002, Section 101 (1)(a)(2)(a)(b))

Annex 2 – Religious education in the Foundation Phase

Suggested topics for People, beliefs and questions

People, beliefs and questions for nursery settings

Within nursery settings children will concentrate on accessing cultural and traditional stories and practical experiences relating to spiritual and moral endeavour. These stories and experiences will encourage children to become aware of and ask questions about:

Themselves

- their homes, families and experiences in order to explore their identity (*including Curriculum Cymreig, cultural diversity*)
- their likes, dislikes and feelings (*including hopes, dreams, opinions and sense of fun*)
- their role and place in the community (*as a member of their family, out of school activities*)
- choices that they make (*sharing, kindness, behaviour*)
- deeper spiritual/moral meaning expressed in stories, poems, artefacts, art, movement, rituals and celebrations (*birthdays, St David's Day, traditional stories about people who help others, dealing with happy and sad times*)

Other people

- other people's homes, families and experiences in order to explore similarities and differences of lifestyle and traditions (*family celebrations and traditions*)
- special people and people who help them (*stories about influential people past and present such as Jesus and St David, children's families, teachers, and people in their community*)
- likes, dislikes and feelings (*including sharing hopes, dreams, opinions and a sense of fun with others*)
- people's roles and place in the community (*as members of families and groups*)
- decisions other people make (*rules, routines, consequences of choice, as part of a community*)
- reasons why other people express a deeper spiritual/moral empathy towards other people (*exploring why people help others in their work and free time*)
- the need to respect/challenge their own ideas/beliefs and those of other people (*ask questions, share ideas and opinions*)

Living things

- the ways in which they and others show care, concern and respect for living things, the environment and the natural world (*taking responsibility for animals/plants, asking questions and sharing opinions*)
- responsibility/recycling/global concern for the world (*finding out how people can make a difference*)
- awe/wonder (*investigation of nature, the natural world and the seasons*).

People, beliefs and questions for the rest of the Foundation Phase

Through developing their skills of enquiry, investigation and experimentation across all the Areas of Learning of the Foundation Phase, children should have opportunities to prepare for Key Stage 2 by extending their knowledge and understanding of:

Themselves

- their homes, families and experiences in order to explore their identity and belonging (*personal experiences of festivals, celebrations, rites of passage including Curriculum Cymreig, cultural diversity*)
- their personal responses (*in times of joy and sadness, their hopes, dreams, opinions and sense of fun*)
- their role and place in the community (*as a member of their family, group activities including religious activities and charity work*)
- the decisions that they make and resulting consequences (*behaviour, choice, attitudes*)
- deeper spiritual/moral meaning expressed in the stories, poems, artefacts, art, movement, rituals and celebrations (*religious stories, dealing with happy and sad times, asking about big questions*)

Other people

- other people's homes, families and experiences in order to explore similarities and differences of lifestyle and traditions (*experience of religious festivals, worship, rules, food*)
- special people and people who help them (*stories about Jesus and other influential religious people past and present*)
- personal responses (*including sharing feelings, ideas, experiences, opinions and a sense of fun with others*)
- people's roles and place in the community (*as members of families, religious groups, local religious leaders*)
- decisions other people make and resulting consequences (*rules, routines, choices, being part of a community*)
- reasons why other people express a deeper spiritual/moral empathy towards other people (*exploring why people help others in their work and free time – do their beliefs influence their lives?*)
- the need to respect/challenge their own ideas/beliefs and those of other people (*ask questions, share ideas and opinions*)

Living things

- the ways in which they and others show care, concern and respect for living things, the environment and the natural world (*taking responsibility for animals/plants, asking questions and sharing opinions*)
- responsibility/recycling/global concern for the world (*finding out how people can make a difference*)
- awe/wonder (*investigation of nature, the natural world and the seasons*).

During this phase of education children should also extend their skills so they can begin to:

- develop insights into religion and religious people
- understand about belief and action
- recognise and appreciate how religion has influenced and guided people's lives past and present, including an emphasis on spirituality and religious experience
- raise increasingly complex religious and moral questions and issues about human experience, the world and aspects of religion.

Committee :	SACRE
Date :	7 November 2018
Title :	SACRE Composition
Report by :	Sion Huws/ Mai Bere
Remit :	Seek SACRE's views

1. Background

1.1 The report's remit is to obtain SACRE's views on its composition prior to consideration by the Cabinet.

1.2 Under the 1996 Education Act the LEA has a duty to establish a standing council to advise on religious education.

1.3 The 1996 Education Act stipulates that SACRE should include the following groups:

- A group who represent the Christian nominations and the other religions that in the LEA's judgement, represent the area's main religious traditions ('group A')
- A group who represent the associations of those teachers whom the LEA judge should be represented, taking the area's circumstances into consideration.
- A group to represent the LEA

1.4 Only the above representative groups are entitled to vote, and every group will have one vote.

1.5 SACRE itself can also co-opt members (but will not have a vote)

2. Application from Bangor Humanists

2.1 Bangor Humanists have submitted an application for SACRE to appoint a humanist to be a fully affiliated member (Annexe)

2.2 This has been the subject of considerable discussion at a national level, with the Humanists arguing that refusal to include a humanist as a full member is contrary to the Human Rights Act and the European Convention on Human Rights.

2.3 Whilst a number of authorities are co-opted members, as a rule, they are not allowed to be full members. That follows guidance contained in Circular 10/94 regarding the situation of other faith systems, where paragraph 103 contains the proviso:

“Including faith systems representatives such as humanism, who do not equate to a religion or religious denomination on ...SACRE A group, would be contrary to the legal provisions mentioned in paragraph 102 of the circular”.

2.4 In response to a request submitted by Wales SACRE Association for advice and guidance to Kirsty Williams AM, Cabinet Secretary for Education Welsh Government, to LEA Directors on 3 May 2018 **[Annexe]**. She confirmed the views of the Welsh Government, that non-religious faith system representatives can be appointed to Group A so as to ensure that SACRE fully reflects the faiths of the communities they serve, and in compliance with current legislation. This letter specifically supersedes paragraph 103 Circular 10/94, and states:

“...that non-religious beliefs that are cherished by the individual to be appointed must be analogous with a religious faith, such as humanism. So as to be “analogous”, we consider that it is imperative that the non-religious faiths, in accordance with the cases law under the European Convention on Human Rights and 1998 Human Rights Act, reach the required level in terms of powers, responsibility, cohesion and importance in ensuring safety under the Convention’s Rights.

2.5 This allows the authority to give the Humanists representative full membership (as a member of Group A).

3. SACRE’s composition

3.1 Current membership is as follows

Christians and Other Religions (Group A)

- The Methodist Church (1)
- The Independents (1)
- Presbyterian Church of Wales (1)
- Baptists Union of Wales (1)
- The Catholic Church (1)
- The Church in Wales (1)

Teachers who represent the following Unions

- ASCL (1)
- NAS/UWT (1)
- UCAC (1)
- NUT (1)
- ATL (1)

Elected Members Membership (based on political balance) (7)

- Plaid Cymru (4)
- Independents (3)

3.2 The membership's composition was decided by Gwynedd Council Education Committee in 1996. As the composition of SACRE Group A has not been reviewed since its establishment in 1996, it would therefore be both appropriate and timely to consider the entire composition of SACRE, as well as the specific application from the Humanists.

3.3 The number of representatives appointed to Group A to represent every nomination or religion that require representation, roughly reflect the proportional strength of the nomination or religion in the local area, as far as is consistent in efficiently achieving the group's functions.

3.4 The Education Secretary's letter explains:

- *an appointment is conditional on the relevant LEA's view as to whether such a representative would assist to ensure that the relevant traditions in the area served by the LEA are appropriately reflected in Group A. Decisions on appointments are the LEA's responsibility, as it is best placed to assess whether SACRE has the required specialization and experience to appropriately fulfil its function."*

The LEA therefore has to decide whether the current composition of Group A meets this requirement.

4. Evidence

4.1 It appears that the decision taken on SACRE's composition in 1996 is based on the following information

The Roman Catholic Church	11.1%
The Church in Wales	18.4%
The Presbyterian Church in Wales	43.3%
The Methodist Church	5.6%
The Union of Independents	16.3%
The Baptists Union	4.3%
Other nominations	1%

4.2 The most recent figures we have are those from the 2011 Gwynedd Census, and a summary is provided below

	COUNTY	ARFON	DWYFOR	MEIRION
Christianity	59.5%	55.6%	64.6%	62.3%
Buddhism	0.3%	0.4%	0.3%	0.3%
Hinduism	0.2%	0.3%	0.1%	0.1%
Judaism	0.0%	0.1%	0.0%	0.0%
Islam	1.1%	1.9%	0.4%	0.3%
Sikh	0.0%	0.0%	0.0%	0.0%
Other religion arall	0.5%	0.5%	0.4%	0.6%
No religion	29.7%	32.5%	25.8%	27.8%

Religion not given	8.6%	8.6%	8.4%	8.6%
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4.3 In addition to this evidence, requirement regarding representation to ensure that SACRE is effectively and efficiently achieved needs to be taken into consideration

- The committee would benefit from hearing the voices of various religions in their discussions that has a core role to the Religious Education Learning Field curriculum.
- It would promote contact between Headteachers, Teachers and Pupils with various faiths directly face to face rather than being limited to books only.
- It would provide an opportunity to create bridges and promote a more tolerant community consisting of various faiths.

5. Recommendation

5.1 SACRE's views are sought on its composition and specifically

(a) whether the area's relevant traditions are appropriately reflected on GROUP A.

(b) Humanists request for Group A membership

Mr Richard D. Speight

14 Cilfodan

Bethesda

Bangor

Gwynedd

LL57 3SL

Dear Cllr Rowlinson

Humanist Membership of Gwynedd County Council SACRE

I am writing to you in my capacity as Chairperson of Dyneiddwyr Bangor Humanists to invite Gwynedd County Council Standing Advisory Council on RE (SACRE) to join the majority of other such advisory councils across England & Wales and appoint a humanist as a full member to work alongside those members who represent the religious groups in our county.

We are a group of citizens, parents, grandparents, students and teachers who wish to contribute in a positive manner to the continuing development of a modern and inclusive religious literacy education for our children. Non-religious people now outnumber those with religious beliefs in Wales, and we as members of Humanists UK work in a spirit of tolerance and co-operation to promote the interests and perspectives of people of all races, nationalities, languages and political affiliations who wish to live a good and moral life without subscribing to a religious worldview.

You will be aware of the recent move by Vale of Glamorgan County Council to withdraw its decision to decline Mrs Kathy Riddick's request to join its SACRE as a humanist member. They have now chosen not to contest her claim that their original decision to exclude her unlawfully discriminates against humanists, relegating the nonreligious to a status below the religious, in the High Court.

I am therefore confident that you and your colleagues will wish welcome a humanist member onto your advisory council with full voting rights, rather than being co-opted or as an observer. We also expect that the precedent set by the Vale of Glamorgan will mean that Welsh Office Circular 10/94 cannot now be used as a pretext to refuse this request.

At the meeting of Bangor Humanists on 4th October, 2017, our group endorsed our Communications Officer, Mr Edward Pari-Jones, as our preferred humanist nominee for the Gwynedd SACRE. Mr Pari-Jones is an experience educator and parent of a child in a Gwynedd County school who has the skills, background and motivation to contribute fully and positively to the work of the SACRE.

I have copied the Leader of Cyngor Gwynedd, our Westminster MPs and Assembly Members, Mrs Riddick in her capacity as Wales Humanists national co-ordinator, and Andrew Copson, Chair of Humanists UK, so that they are aware of our request and I look forward with anticipation to your timely response.

Yours sincerely,

Richard D. Speight

Chairperson, Dyneiddwyr Bangor Humanists



Local Authority Directors of Education

3 May 2018

Dear Colleagues

I am writing to update you in relation to the governance and membership on Standing Advisory Councils on Religious Education ("SACREs") and Agreed Syllabus Conferences ("ASCs").

As you may be aware, the extant guidance relating to SACRE membership is laid out in Circular 10/94 (published by the former Welsh Office in 1994). The circular is non-statutory and is neither binding nor authoritative but there have been a number of queries recently on the issue of membership to Group A of a SACRE. Specifically, on whether persons who hold non-religious beliefs (such as Humanists) should be permitted full membership on Group A in light of the Human Rights Act 1998. For information, details on how membership to a SACRE is constituted is included at Annex A.

The circular states at paragraph 103:

"The inclusion of representatives of belief systems such as humanism, which do not amount to a religion or religious denomination, on Committee A of an agreed syllabus conference or Group A of a SACRE would be contrary to the legal provisions referred to at paragraph 102".

The appointment of persons to a SACRE is a matter for local authorities and the SACREs. However, taking legal advice into consideration, I am of the opinion that representatives from non-religious belief systems may be appointed to Group A of a SACRE or ASCs, to ensure that SACREs/ASCs fully reflect the beliefs of the communities that they are representing and to comply with current legislation.

It is the view of the Welsh Government that:

- to ensure compatibility with the Human Rights Act 1998 the provisions relating to the constitution of SACRES and ASCs in the 1996 Act are to be interpreted as

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CF99 1NA

Canolfan Cyswllt Cyntaf / First Point of Contact Centre:
0300 0604400

Gohebiaeth.Kirsty.Williams@llyw.cymru
Correspondence.Kirsty.Williams@gov.wales

Rydym yn croesawu derbyn gohebiaeth yn Gymraeg. Byddwn yn ateb gohebiaeth a dderbynnir yn Gymraeg yn Gymraeg ac ni fydd gohebu yn Gymraeg yn arwain at oedi.

We welcome receiving correspondence in Welsh. Any correspondence received in Welsh will be answered in Welsh and corresponding in Welsh will not lead to a delay in responding.

permitting the appointment of persons who represent holders of non-religious beliefs in the same way as they permit the appointment of persons who represent holders of religious beliefs; (section 390(4)(a) of, and paragraph 4(2)(1) of Schedule 31 to, the 1996 Act). However, we consider the non-religious beliefs adhered to by the person to be appointed must be analogous to a religious belief, such as humanism. To be “analogous” we consider the non-religious beliefs must in accordance with case law under the European Convention of Human Rights and the Human Rights Act 1998 attain the necessary level of cogency, seriousness, cohesion and importance to attract protection under the Convention Rights.

- an appointment is dependent on the relevant local authority’s opinion as to whether such a representative would help ensure that the relevant traditions in the local authority’s area are appropriately reflected in Group A. The final decision of an appointment rests with the local authority, and they are best placed to assess whether a SACRE has the necessary expertise and experience to properly discharge its function.

The same principle applies in relation to appointments to Agreed Syllabus Conferences (ASCs).

For the avoidance of doubt, the guidance set out in this letter supersedes paragraph 103 of Circular 10/94.

With regards to an updating Circular 10/94, I am aware that there are other areas of contention within the document that need to be addressed. As there are some complex issues, consideration of those matters is still on-going and therefore a review of the guidance will be considered once all information on this matter has been received.

I hope this provides clarification on these matters.

Yours sincerely



Kirsty Williams AC/AM

Ysgrifennydd y Cabinet dros Addysg
Cabinet Secretary for Education

Annex A

1. The functions of a SACRE are set out in section 375 of the Education Act 1996 ("the 1996 Act") and broadly those are to advise a local authority in respect of matters relating to religious education and collective worship. Section 390 of the 1996 Act set out how a SACRE is to be constituted as follows:
 - a) a group of persons to represent Christian denominations and other religions and denominations as in the opinion of the authority appropriately reflect the principal religious traditions in the area. The number of persons appointed should reflect broadly the proportionate strength of the particular denomination or religion in the area ("Group A");
 - b) a group of persons representing associations that represent teachers; and
 - c) a group of persons to represent the authority.
2. In addition a SACRE may include co-opted members onto it. Such members are to be appointed on the terms as may be determined by those co-opting that person i.e. the SACRE itself (section 392(5) of the 1996 Act). Co-opted members cannot take part in a group vote.

Agenda Item 10

Monitoring Summer 2018 – Autumn 2018

Schools are asked to provide a self-evaluation report on the standards of religious education and collective worship for Gwynedd SACRE. We try to ensure that the monitoring programme corresponds to the ESTYN inspection programme. The reports received are attached together with a summary of the findings in the following tables:

Secondary Schools	C1	C2	C3	C4	C5	Inspection	Estyn Report	Estyn Finding
	Standards	Well-being and attitudes towards learning	Teaching and learning experiences in RE	Care, support and guidance				
Summer 2018								
Eifionydd						30/04/18	04/07/18	Good

Primary Schools	C1	C2	C3	C4	C5	Inspection	Estyn Report	Estyn Finding
	Standards	Well-being and attitudes towards learning	Teaching and learning experiences in RE	Care, support and guidance				
Spring 2018								
Penybryn/Abercaseg	Good	Very good	Good	Excellent	Good	05/02/18	11/04/18	Good
Summer 2018								
Treforthyr						16/04/18	20/06/18	Good
Ein Harglwyddes						30/04/18	04/07/18	Good
Llanystumdwy	Good aspects Excellent	Excellent	-	Good Aspects Excellent	-	11/06/18	13/08/18	Good
Cefn Coch						06/18	28/08/18	Excellent
Autumn 2018								
Yr Hendre						01/10/18	03/12/18	
Dolbadarn						15/10/18	17/12/18	

Special Schools	C1	C2	C3	C4	C5	Inspection	Estyn Report	Estyn Finding
	Standards	Well-being and attitudes towards learning	Teaching and learning experiences in RE	Care, support and guidance				
Summer 2018								

During the **2018 Summer Term 4** primary schools, 1 secondary school and 0 special schools were inspected by Estyn. It is anticipated that another 2 primary school as well as 0 secondary and 0 special school will be inspected during the current term.

The following extracts have been taken from the Estyn inspection reports and refer to Religious Education (unlikely), collective worship, spiritual and moral development and also other aspects such as personal, cultural and social education:

Observations by Estyn:

Spring and Summer Term 2018

Ysgol Eifionydd (April 2018)

Care, support and guidance: Good

The personal and social education programme is comprehensive and contributes effectively to pupils' spiritual, moral, social and cultural development. Pupils are given valuable opportunities to develop their understanding of equality and diversity. The important contributions of external speakers, and presentations such as 'Mirror, Mirror' on issues relating to sexuality, contribute towards pupils' understanding of a wide range of social issues. The school works successfully with external agencies in order to provide beneficial experiences for pupils. For example, there is a weekly visit by a community police officer in order to discuss and ask questions about issues that are important to pupils.

Ysgol Abercaseg (February 2018)

Care, support and guidance: Good

The rich culture of respect, equality and fairness promotes the school's aims successfully. This is reinforced through purposeful experiences, such as studies of other countries and charitable activities. This nurtures pupils' respect towards other cultures and encourages them to grow into considerate citizens... The school has procedures and policies that ensure that provision for pupils' spiritual, moral, social and cultural development is good. Staff organise valuable opportunities for pupils to reflect in assemblies and during circle time.

Ysgol Penybryn, Bethesda (February 2018)

Care, support and guidance: Good

The school has procedures and policies that ensure that provision for pupils' spiritual, moral, social and cultural development is good. Staff organise valuable opportunities for pupils to reflect in assemblies and during circle time. For example, the whole school reflected on racial fairness following a presentation on the history of Martin Luther King by pupils in Year 6.

Ysgol Trefferthyr (April 2018)

Care, support and guidance: Good

The school promotes pupils' spiritual, moral, social and cultural development effectively. Valuable collective worship periods ensure opportunities for pupils to reflect and consider other people's views, in addition to celebrating the differences between people, rather than fostering hatred. The school provides valuable cross-curricular opportunities for pupils to develop their understanding of human rights. As a result, most pupils develop as moral and knowledgeable individuals.

Ysgol Ein Harglwyddes (April 2018)

Care, support and guidance: Good

The school has a highly inclusive ethos, and teachers support pupils' personal development, including their spiritual, moral, social and cultural development, well.

The school has a strong nurturing ethos, with an active focus on supporting pupils' spiritual and emotional wellbeing. For example, whole school and class assemblies provide daily opportunities to develop pupils' awareness of values and celebrate each other's achievements. The moral and spiritual

emphasis helps pupils to develop respect for themselves and others, valuing the differences and similarities between people.

Ysgol Llanystumdwy (June 2018)

Care, support and guidance: Good

A particular feature of the school is the familial ethos, which ensures that pupils and staff care for each other naturally. As a result, pupils feel happy and safe at school. The school provides skilfully to develop pupils' spiritual, moral, social and cultural attitudes. Collective worship sessions provide valuable opportunities for pupils to reflect on values such as trust, sharing and appreciation. Members of the local community come to the school each week to read and discuss different stories from the Bible, which enriches pupils' learning experiences effectively. Pupils are given regular opportunities to organise and present assemblies, which reinforces their understanding of moral and social aspects.

Ysgol Cefn Coch (June 2018)

Care support and guidance: Excellent

Teachers plan numerous opportunities to develop pupils' understanding of their Welsh heritage and culture, for example when creating a multimedia presentation about Hedd Wyn and the young local men who died in the First World War. The work had a particular effect on pupils, not only in developing their oral and ICT skills, but also on their understanding of the emotional and traumatic effect of the war on the local area.

The school promotes pupils' spiritual, moral and social development very successfully. An exceptional element is the prominent emphasis on promoting the school's shared values and personal perseverance through the school's wellbeing strategy. The caring attention that the school's staff give towards considering the pupil's voice and children's rights contributes effectively towards opportunities for pupils to take responsibility and make sensible decisions. This can be seen clearly in the way in which pupils treat each other. Staff organise rich opportunities for pupils to reflect in collective worship sessions, for example about the importance of respecting every individual. While studying the effect of different religions on cultures around the world, pupils are given valuable opportunities to develop their understanding of the wider world and nurture respect for people from different cultures and backgrounds. Staff encourage pupils to become responsible citizens who are willing to help others, for example by raising money for charities. This has a positive effect on their understanding of other people's needs

School: YSGOL PENYBRYN BETHESDA AND YSGOL ABERCASEG

Religious Education

Inspection Field 1: Standards in Religious Education

How well do pupils handle the fundamental questions, explore religious faiths, doctrines and practice (s) and express personal responses to faiths, doctrines, practices, and fundamental questions? What do you observe in their work that shows progress made over time?

- Use: the pupils work, teachers assessments, learning walks, lesson observations to form a judgement.
- To assist you: Local Agreed Syllabus (National Exemplar Framework); Welsh Government Guidance : People, Questions and Faiths (2013), Exemplar Guidelines and Profiles KS2 and KS3 (2011), 14-19 (2009), SACRE Guidelines, WJEC examiners reports.

Notes:

FP: Almost all the pupils have had robust opportunities to explore religious faiths and practices. Pupils make consistent use of their ITC skills to make progress in RE such as, a presentation in the form of a film from the Sower's Parable, Claf o'r Parlys a Tŷ ar y Graig. Many of the pupils speak confidently about their work showing a comprehensive understanding of the contents.

KS2: Almost all pupils can discuss Christianity, mentioning stories from the Bible and religious practices, as well as confidently discussing beliefs, doctrines and other religious practices. The pupils work on units of work that commence with one major question, and then investigate several sub-questions over a period of time to gather comprehensive evidence that supports their response by the end of the unit. The pupils successfully use their literacy skills to Research information in reference books and on the Internet and thoroughly discuss their findings in groups, recording in the form of initial notes as well as doing extended writing tasks such as Sikh Diary, Resource Card about Wiliam Morgan and a Pamphlet on the Creation of the World. Almost all the pupils speak confidently about their work, showing a mature understanding of the contents. The majority effectively express a view following investigation, putting what they have discovered and learnt to good use.

Our pupils standards of RE are: JUDGEMENT – Good

Inspection Field 2: Well-being and attitudes towards learning about RE?

What do you feel that pupils gain from RE lessons?

- Use: pupils work, an analysis of RE questionnaire, minutes of focus group/School Council
- To assist you: Supplementary guidance: listening to learners (ESTYN, September 2017),

Notes:

FP and KS2: Pupils gain positive experiences through relating the contents of RE to what occurs in countries in the world today with the whole school doing activities that teach them about Fair Trade and having an opportunity to learn about and contribute towards Teams 4U charity work, that send boxes of Christmas gifts to children in other countries. Almost every pupil can show empathy towards others in real life situations as well as identify with characters in stories. KS2 pupils also have beneficial opportunities to discuss life's fundamental questions such as Who am I? Am I important? Do we have to die? Within a safe environment of respect and support and almost all pupils are aware of his rights and what is socially acceptable and unacceptable. FP pupils have successful opportunities within weekly circle time sessions to discuss questions and options relating to religious education. Subsequently, the majority acquire a better grasp of how to deal with situations and other cultures as well as use their literacy skills for problem-solving.

Pupils attitudes towards RE at our school are: JUDGEMENT – Very good.

Inspection field 3: Teaching and learning experiences in RE?

How good is the planning and teaching in RE? Provide examples of enriching RE experiences?

- Use: learning walks, lesson observations, pupils work, question pupils
- To assist you are: Locally Agreed Syllabus (National Exemplar Framework); Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Exemplar Guidelines and Profiles (2011), 14-19 (2009), SACRE

Notes:

FP and KS2: The teachers have planned RE units every half term that provides an opportunity for the pupils to explore Christian faiths, doctrines and practices, other religions as well as life's fundamental questions. The school has appropriate resources e.g. books and artefacts that motivate the pupils when learning and the pupils enthusiastically respond and work assiduously on their tasks. Occasionally, visitors come to the school to give talks on subjects such as Fair Trade and charity work, the pupils also have an opportunity to visit a church and chapel and this maintains their interest when learning. KS2: The teachers regularly set purposeful assessment for learning tasks to assess the pupils achievement and ensure that they have opportunities to successfully build on previous learning. The pupils progress is tracked on an Incerts system.

Standards of RE teaching at our school are: JUDGEMENT – Good

Inspection field 4: Care, support and guidance in RE?

To what extent do RE lessons/activities assist pupils to reflect on religious and non-religious responses to fundamental questions and to reflect on their personal beliefs or values? How does RE assist pupils to be active citizens? To what extent does the school provide effective opportunities for pupils to develop assured values and establish their spiritual and moral beliefs?

- Use: learning walks, interviews with pupils, the school's collective worship programme, school newsletter, the school minutes of any hate/bullying offences.
- To assist you: SACRE Guidelines, Guidelines on collective worship (Association of Wales SACRE's); Supplementary Guidance: collective worship at non-denominational schools (ESTYN, October 2017), Supplementary guidance: listen to learners (ESTYN, September 2017)

Notes:

FP: All pupils acquire daily experience of collective worship, during these periods, time is allocated for meditation, such as meditations on options or a moral message contained in a story. Subsequently, the majority of pupils understand matters related to rights and correct and wrong choices. The contents of Healthy Schools work e.g. Safety on the Internet is presented during Circle Time sessions as well as day to day events in the pupils lives. The pupils are encouraged to treat one another with courtesy and respect.

KS2: All pupils acquire daily experience of collective worship and one class prepares and presents a weekly service. The classes have presented services based on stories from the Bible, presentations on other religions, contributions made by individuals such as Martin Luther King and contemporaneous news items, the pupils have an opportunity at the end of all services to reflect on the contents, the pupils have an opportunity at the end of each Service to reflect on the contents, considering issues such as life values, equality and human rights. This practice is one of the school's strengths that provide additional and diverse opportunities to respond to current and timely events as well as collective worship opportunities in a spiritual pupil led environment. The contents of Healthy Schools work e.g. Internet Safety and Bullying is presented during Circle Time sessions as well as that which arises during the pupils everyday life. The pupils are happy to discuss any problems with staff members, trusting that they will provide support for them if required individually or through whole class activities. The pupils are encouraged to show mutual courtesy and respect.

Does the school meet statutory collective worship requirements?

Yes

yes

No

RE contribution to pupils personal development and community cohesion is: JUDGEMENT Excellent.

Inspection field 5: Leadership and management in Religious Education?

Does the RE subject leader possess the necessary skills and understanding to provide effective leadership in the subject? How do you know?

- Use: schemes of work, monitoring and self-evaluation reports, data evaluation, interviews with the co-ordinator and designated governor/SACRE visitor, minutes of staff meetings, improvement plan, evaluation of progress, case study following school to school co-operation.
- To assist you: SACRE guidelines

Notes:

FP: The co-ordinator works with the school's other co-ordinators to ensure RE cross-curricular beneficial schemes. Every class jointly plan and utilize other teachers strengths and experience. Orders have been placed for resources such as books and are centrally stored to assist the teaching.

KS2: The co-ordinator is highly experienced and possesses very robust knowledge and understanding. After discussing with staff, she had prepared a long term scheme of work that contains the principal question and sub-questions to work on every half term. Each class has detailed medium term schemes of work for the subject. New resources have been purchased so as to effectively present the work.

Leadership and management in RE is: JUDGEMENT – Good

Aspects to focus on	Action	Who?	By when?
		These details need not be shared with SACRE but the school minutes need to ensure that staff and governors are clear about accountability.	
Issue more regular invitations to visitors to the school to hold services.	Invite visitors.		
Go on visits to obtain live experiences.	Arrange visits to church and chapel.		
Allocate time to deal with life's major questions as situations arise e.g. bereavement, self-worth, individual rights	The pupils discuss matters of importance to them at the time.		

Summary evaluation that will contribute towards the school evaluation of 'Personal Development (4.2)'

Concise! Approximately 50 words.

The field is robust and does not give cause for concern. There are engaging plans and themes in place that are regularly reviewed by the co-ordinator and staff to engage the pupils interest. Various opportunities are provided for the child to have a say when planning and selecting record forms when responding to the open questions. Excellent samples of extended cross-curricular writing stem from the work.

Headteacher's name Ceren Lloyd

Headteacher's signature Ceren

Lloyd

Date: 23/4/18



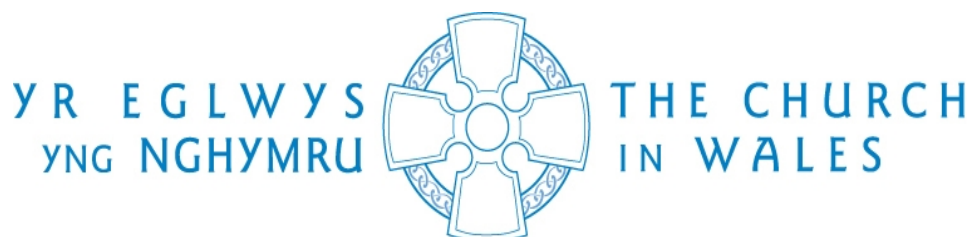
The Church in Wales Schools Statutory Inspection

under Section 50 of
2005 Education Act

(also known as Improvement Inspection)

Self-Evaluation Document
Ysgol Llanystumdwy
6613023

May 2018



The same importance is still attached to self-evaluation of the specialization of a church school and schools are encouraged to show creativity when seeking to show the impact of their Christian character on the school's daily life. Completion of a self-evaluation document can assist teachers, governors and, of course school inspectors.

Schools show increasing creativity in their use of self-evaluation using for example, photographs, thinking maps and Christian values, as well as more traditional evaluation forms, to assess the impact of the character of their school. This document seeks to enable such creativity through not adopting an excessively prescriptive approach, leaving a great deal to the head teacher's and staff's professionalism.

A successful evaluation's main focus should always be on impact. Whilst schools have every right to take pride in their pupil's provision, what really matters is the difference that such provision makes.

Church schools inspectors will not expect this document to account for everything that occurs at the school and schools should not feel pressurized to do so. The inspectors will gather a range of self-evaluation evidence on the premises that may contain annotated collections or photographs; thinking maps; class reflection books etc. This, together with discussions, observations and other documentation will enable inspectors to assess the accuracy of the school's evaluations.

Schools are free to devise their own ways to summarize evaluation of the school's specialization. The National Association provides this model as one that can be used in collaboration with Improvement Inspections Evaluation Programme (November 2013). It has been trialled by schools and many schools have found it useful.

School: Ysgol Llanystumdwy

URN: 6613023

Date of previous Section 50 inspection: January 2012

SCHOOL CONTEXT

The school is situated in the small village of Llanystumdwy, quite close to the town of Cricieth. The school stands at the western edge of the village near the parish church. The school's main teaching medium is Welsh and around three quarters of the pupils come from families who speak Welsh at home or who have at least one Welsh speaking parent. English is increasingly often used as the child progresses through the school so as to ensure that they become confident bilingual speakers by the time they leave the school. The language of communication outside lessons is Welsh.

There are 22 pupils between 3 and 11 years old on the school register including part-time nursery pupils. They are placed in two classes, one for the Foundation Phase and the other for KS2. The school admits pupils to the school full-time in September following their fourth birthday.

4 of the pupils attend from outside the catchment-area. 36% of the pupils come from homes where both parents speak Welsh as the first language and around 23% come from homes where Welsh is spoken by one parent. None of the pupils come from an ethnic minority background.

5 pupils are on the ALN register with two of them having an IDP. No pupil currently receives free dinner.

The individual school budget per pupil for Ysgol Llanystumdwy stands at £6183.

The headteacher was appointed to her post in January 2011.

SCHOOL VISION AND VALUES

'You should always treat others as you would like to be treated.'

Mathew 7:12

The school serves a close linguistically and socially diverse community. Every effort is always made to ensure that every pupil and their families feel that they belong to the school family, and we take pride in the Christian environment and ethos that permeates all aspects of school life. We also take pride in that visitors to the school recognize the sense of friendship and discipline at the school with staff and pupils mutual care being an obvious feature.

There is a busy class environment, supported by displays of pupils work. This reflects respect towards the pupils work and efforts and ensures a stimulating and attractive environment. The Curriculum and other relevant activities assist to develop moral, cultural and social understanding so that they become bilingual citizens.

The teachers are committed to the full development of our pupils potential, and they provide robust and consistent role models for all pupils. Responsible and organized behaviour is expected from the pupils at all times.

TO SUM UP

In around 50 words, summarize your school's specialization and effectiveness as a church school.

Ysgol Llanystumdwy serves its community through providing education of the highest quality within the Christian faith and practice. It is a happy, caring and safe establishment where Jesus Gospel is nurtured and developed.

PROGRESS IN ADDRESSING THE FOCUS FOR DEVELOPMENT IN THE PREVIOUS INSPECTION Schools may add further comments if required

Focus to develop 1:

Promote pupils spiritual development (for example, using visual material around the school)

Action	Impact
Number of displays around the school displaying the school's Christian character.	Pupils have a very good grasp of the school's Christian character with excellent aspects.
Different Christian values are celebrated in different displays.	Pupils have a very good grasp of the Christian values practiced at the school and in the world outside.
Attractive displays of pupil's RE work are exhibited around the school.	The pupils recognize that the RE work that they internalize is respected and has a positive impact on their attitude towards the subject.
Themes that are discussed at the morning assemblies are displayed during the following week in the Hall.	The pupils receive a regular reminder of the stories through regularly seeing them during the week.
A tree is used as a focal point to remind pupils of what they have heard at services.	A clear weekly follow-up between services and pupils able to discuss during the day.

Focus to develop 2:

Ensure that all elements of the School documentation reflects the school's Christian character

Action	Impact
Up-date the school's Church self-evaluation.	Staff and Governors can contribute and decide on how to make improvements. Ownership of the self-evaluation and an understanding of school processes.
Up-date the school handbook.	A handbook including a letter from the diocese, and parents having an understanding of the school's day to day life as a church school.
Use Church in Wales questionnaires.	Recognize stakeholders attitudes and positive matters and matters requiring improvement.

KEY QUESTION 1 How well does the school, through its particular Christian character, address all learners needs?

SCHOOL SELF-EVALUATION: Good with Excellent aspects

Pupil outcomes based school evidence

Comment on:

- Learners Achievement
- Christian Values
- Spiritual, moral, social and cultural development
- Relationships
- Understanding of various communities and respect towards them
- Religious Education

Reasons for grade awarded impact and provision)

The School's vision is to provide a positive and happy environment and conditions conducive to all pupils thriving. Tracking system results (teacher assessments, National and internal tests) indicate that all pupils progress and in achieving personal targets. This is achieved through a thorough recognition and an excellent relationship with the pupils. Lesson observations indicate that the pupils have positive attitudes towards learning.

School attendance for 2016-17 stood at 95.8%. This has improved from 93.8% during 2015-16 and is due to hard work by the School Council, the staff and the Governors through prioritization in SDP during 2017-18 and reflects all stakeholders commitment to improved attendance. Robust and firm measures have been put in place such as regular meetings with parents of pupils whose attendance is below 95% jointly with the local welfare officer and a full 'Golden Time' attendance awards system was established following discussions with the School Council. All stakeholders are committed to maintaining this attendance level and are notified of their children's attendance level every half-term. Almost all pupils punctually arrive at the school. No exclusions have occurred for years.

See comments on pupils performance contained in the school's Self-Evaluation Report.

No instances of racial harassment or bullying have occurred. The school's policy on behavioural support and supporting the School's entire ethos promotes fraternity and co-existence. There is respect towards racial differences and equality through our PSE work and services. Pupils display excellent behaviour and the relationship between all members of the school community can be regularly appropriated to the school's Christian character and values. School visitors mention the pupils excellent conduct and outstanding mutual care.

The School works hard to support the less fortunate - internationally, nationally and locally. Fund-raising has occurred towards the charity Children in Need, British Heart Foundation and Macmillan through holding various activities during the term, and several boxes were sent to the Operation Christmas Child charity this year. We also collect food to send to the food bank that is run in Pwllheli three times a year and the pupils recognize the importance of caring for others. Our Christmas service collection this year has gone towards the NSPCC charity following a discussion by the School Council.

Clwb Llan – an after school club has a Biblical bent through craft activities, discussion and games – held once a month by a group of hard-working and committed parishioners here as well. We have annually taken KS2 pupils to the Lent dinner held in Cricieth for six years, and they also prepare soup for the parishioners that is served during the dinner. This provides every pupil with an opportunity to feel part of the parish as they liaise with parishioners who may be strangers to them. Through such diverse activities we try to develop the sense of being part of a local, national and global church 'family'. Y.6 attend Bangor Cathedral for a day of activities and service every Summer Term to conclude their time as church school pupils.

The local church is used as a learning tool within our RE lessons, and we also visit Coleg y Bala every two years for Eater activities that are led by Wales Presbyterian Church Youth workers. It provides a special opportunity for the pupils to learn more about Eater Christian religious practices and the history behind those celebrations.

The PSE provision as well as the school's daily practices are thoroughly mapped out to ensure a link between RE, our

Christian values and our Healthy School and Eco School work. These activities excellently promote values such as integrity, tolerance, fairness and respect.

Our RE lessons place an emphasis on Christianity. The pupils are well-informed about stories from the Bible and about Jesus gospel message. Schemes of work are used that have been prepared by St Asaph parish as a basis for the class activities throughout the school and a strong emphasis is placed on Christianity whilst also developing the pupils knowledge of other religions and cultures. The impact of various religious leaders on believers is well focussed upon. The School includes cross-curricular elements in their RE lessons in accordance with Literacy and Numeracy Framework requirements.

In questionnaires distributed in January 2017, every parent noted that the school had a notable Christian character and that almost all of them saw this as making a significant contribution to the pupils education. All parents also agreed that the school encouraged the pupils to think of others and look after God's creation, and that the school had effective links with the local community.

At the Foundation Phase, it is seen that through observation, through scrutinizing books and by talking to the children, that they enjoy the diverse Religious Education experiences provided, and that they have a good grasp of religion's impact on the lives of believers at their own level. They can express an opinion on morality lessons that stories contain, and they are very well informed about Bible stories. They have an elementary grasp of Christian values such as tolerance and fairness, and of the need to care for others in the world and for the world itself.

The pupils have opportunities in KS2 class to discuss and develop their grasp of religions and of the rules governing the lives of believers. They do so to a high standard and can ask intensive and challenging questions in discussion. They have an opportunity to use their knowledge in extended writing in various forms and do so successfully.

Key Strengths

- A happy, supportive and caring school for pupils and staff
- Learners achievement
- All stakeholders implement Christian Values

Points to develop

- Provide further opportunities for KS2 pupils to write in an extended manner in English more frequently during their RE lessons.

KEY QUESTION 2 What impact does collective worship have on the school community?

SCHOOL SELF-EVALUATION: Excellent

School Evidence based on pupil outcomes:

Comment on:

- The impact of collective worship
- Central features of collective worship
- The central role of worship and meditation
- The theological basis of collective worship
- Leadership and management of collective worship

Grade awarded (impact and provision)

It is ensured that the period of collective worship encompasses a wide range of Christian themes with a strong emphasis placed on the School's Christian values and Christian celebrations. This ensures that the pupils have a firm grasp of the nature of worship, the Christian faith, traditions and practices.

The collective worship plan for Ysgol Llanystumdwy has been prepared to ensure continuity, diversity and a clear focus on Christian beliefs and festivals. Various songs are sung at our services. Through our services, our RE scheme of work

and PSE plan, the pupils make an effective contribution through organizing contributions beforehand, sharing feelings at the time and through reflection on matters discussed. They also have an opportunity to reflect on their personal lives and those of others, examine life's fundamental questions and reflect on their beliefs or values. Services are held every morning at the school, where every staff member will hold a service so that the pupils link all staff with their moral development:

Monday – FP Teacher

Tuesday – Headteacher – focus on a specific theme for a term/half-term e.g. Jesse Tree, Jesus Stories through story bags

Wednesday – Open the Book Group/Parish Rector

Thursday – FP Teacher – Bible Stories

Friday – Service organized by the children. Assistants help with this.

These services provided an opportunity to reflect, question and discuss matters that arise in school or outside. These periods provide the pupils with an opportunity to discuss their feelings, listen to others and respect diverse views.

From time to time, days of specific activities are held on an aspect of life as a Christian e.g. Christingle day. The pupils have an opportunity to hold a special service during these days through leading the worship. KS2 pupils serve as good role models for FP pupils through their preparation work.

Ysgol Llanystumdwy has a very close relationship with the church with the school regularly participating in church services during the year. The local rector who has responsibility for Llanystumdwy Church is Chair of our Governing Body and holds fortnightly visits to the school to hold a morning service. A School Communion Service is held once a term, and local parishioners are invited to join us at the school or in the church.

The pupils also participate in services at the village Church – Thanksgiving Service and Christmas service. A group of Church volunteers hold services every fortnight - "Open the Book" scheme. A story from the Bible is narrated in drama form that brings the stories alive. The stories contents/meaning are discussed at the end of the service. The pupils grasp of the stories and of their message have consequently enormously increased. There is an excellent relationship between the pupils and members of this group. Group members and parishioners and the rector are invited to join the pupils for our Christmas lunch that provides an opportunity for the pupils to thank them for their commitment to the school during the year.

School pupils jointly recite the Lord's Prayer at the morning service, jointly recite a prayer before lunch and prayer/grace at the end of the school day. Services and lessons are held to ensure that pupils grasp the nature and purpose of prayer. During the services, pupils have an opportunity to meditate and to recite a personal prayer. The pupils have an opportunity to write prayers for specific occasions e.g. thanksgiving, Mothering Sunday etc. This ensures that the period of collective worship is a notable spiritual period.

Through analysing pupils questionnaires about collective worship, every pupil noted that they enjoyed the worship sessions, and that they liked the diverse provision. The pupils enjoy participating in the sessions and take on increasing responsibility for organizing a service once a week.

Key Strengths

- 100% of parents said that the School's values and approach had a positive impact on their child.
- Collective worship provision is excellent.
- The excellent opportunities that pupils receive when planning weekly worship wholly independently have developed their grasp of Christian rituals and of the various traditions at religious services.

Points to develop

- Staffing changes in 2018-19 imply that slight adjustments to morning arrangements will be required, we will therefore consult the pupils on how they would like to see further development to their role.

KEY QUESTION 4

How effective is school leadership and management as a church school?

SCHOOL SELF-EVALUATION: Good with Excellent aspects

School evidence based on pupils outcomes:

Comment on:

- Christian vision
- Evaluation and strategy planning
- Further leadership by church schools
- Partnership with key stakeholders

Reasons for grade awarded (impact and provision)

The School has a clear Christian vision. The vision has been formed and discussed jointly with all the stakeholders. Services and specific lessons are held on the Christian values that form a basis for the vision with very good use made of lesson plans prepared for the entire school by the Llandaf Diocese. This provides opportunities for the pupils to discuss, to extend understanding and express values in various ways.

When self-evaluating the School's Christian direction of travel, a priority has been added to SDP 2016-17 that contains a specific plan for Self-Evaluation and evaluation of the school's RE provision as staff changes occur. The plan contains firm implementation measures and sets out a firm time-table to follow. Progress made is monitored by the governors at their meetings. Staff are of the view that they have fully addressed both development issues noted in the last inspection.

School staff and governors fully address every pupil's educational needs, including those placed on the ALN register. By doing so, we ensure that the School's Christian character is recognized by creating an effective learning support ethos.

The school has very robust contacts with the Church and wider community. The pupils work with Church members during after school 'Clwb Llan' sessions that provide activities based on Christian values. A communion service is held at the School every term, and the Open the Book group contribute towards ensuring that the parents know what goes on at the school. Although pupils who attend the school do not attend Sunday school, we feel that the pupils are very aware of their Christian heritage and what being a Christian involves.

We receive occasional visits from Bishop Andy and Canon Townsend, that nurtures a sense of belonging amongst the pupils. Year 6 also attend a day of activities and service at the Cathedral during their last term at the school to celebrate the end of their time at the primary school and to look forward to their next stage in their life as a Christian. All staff members have had an opportunity in turn to accompany the pupils to the event and this has provided training and professional development for them.

There is close contact between the School and the parish religious leaders, mainly the Rector, Father Dylan Williams. School services are held at the church, and the parishioners are invited to attend these services as well as the termly school communion. The School Council also invite the parishioners to attend a Christmas dinner with the pupils at the school. Father Dylan Williams and Rev Kim Williams are governors.

Christian Art – a 'coloured window' has been installed at the school with a local artist, Sarah Wray, who has been the subject of a great deal of discussion with the pupils before, during and following the work. The pupils have taken an interest in the stories displayed.

A good and adequate supply of RE resources are available at the School. When we require a particular resource, the Rector/Church members assist us.

Key Strengths

The Headteacher and staff model and promote behaviour and values that make a positive contribution to creating a school ethos where pupils and staff feel that they are respected and appreciated.

Points to develop

- Develop a 'Prayer Pathway' in the school garden that can be a special place put to several uses. We will submit

a grant application to the Diocese to do this.

PROFESIONAL RE OFFICER FOR SACRE

National Advisory Panel for Religious Education (NAPfRE) 19/11/18

Dear Director of Education

At the recent meeting of the National Advisory Panel for Religious Education (NAPfRE) members were made aware that a number of colleagues who have previously provided professional support to LA's/SACREs/Consortia for religious education are no longer able to continue their work, due to either retirement, or limited capacity/funding issues. These colleagues have been valued and supportive members of NAPfRE for a number of years and their expertise has been relied upon at meetings.

Obviously this is a concern to NAPfRE, but also to SACREs and to teachers who value and depend on that support. As you are aware, LA's have a statutory duty to maintain a Standing Advisory Council on Religious Education (SACRE) and this committee works most efficiently when there is a dedicated professional religious education support officer to serve it and to ensure that its statutory duties are carried out appropriately. WASACRE recently highlighted this issue in a letter to you asking for information about the level of professional support for RE and SACRE in your LA.

With that in mind and as Chair of NAPfRE, I would like to invite you to nominate a new representative from your LA who can attend NAPfRE meetings on a termly basis, in order to keep abreast of developments and issues with regard to RE in Wales, and in order to support your local authority in dealing with matters relating to RE. Obviously it would be desirable for the representative to have expertise and experience in religious education.

NAPfRE meetings are always the day before WASACRE meetings and take place three times a year at different venues across Wales. The next meeting is in the Vale of Glamorgan on Monday 19th November 2018.

Thank you in advance for your support. If you would like to discuss any of the above with me please get in touch and I would be happy to speak with you. I look forward to your response.

With best wishes,

Libby Jones

RE Advisor

Wrexham County Borough Council

Chair of NAPfRE

Humanities AoLE

Summer 2018

How AoLE supports the Four Purposes

Humanities is the study of the human experience in the past and present in Wales, in the United Kingdom and in the wider world. It includes historical, geographical, religious and non-religious, political, economic and societal factors and concepts.

Through exploring 'what matters' about the humanities, learners will study people, place, time and religious and non-religious beliefs/world views. They will learn about Wales, Britain and the wider world, in the past and present, to build a solid base of knowledge and understanding of historical, geographical, political, economic, religious, non-religious and societal concepts. They will follow processes of enquiry, critically evaluate the evidence that they find, apply and communicate their knowledge effectively and thereby become ambitious, capable learners.

Learners will develop a range of skills and dispositions to become enterprising, creative contributors and responsible citizens. They will engage critically with local, national and global issues and use their knowledge to make links between challenges and opportunities in the past and present, and imagine possible futures, to contribute positively to improving the lives of people in their local community, in Wales, in the United Kingdom, and in the wider world.

Learners will understand their own and others' rights, values, ethics, religious and non-religious beliefs/ world views and philosophy. Through understanding, respecting and challenging different religious and non-religious beliefs/ world views and how to exercise their democratic rights and responsibilities, learners will become ethical, informed citizens of Wales and the wider world. They will consider, explore and make informed choices about sustainability and the impact of their own and others' actions in Wales, in the United Kingdom and in the wider world.

As developing their personal stances on matters of religious and non-religious world views, ethical challenges and social inclusion, they will become healthy, confident individuals, ready to lead fulfilling lives as valued members of society in Wales and the wider world. Exploring the natural world, locally, across Wales and in the wider world, will help them to develop their well-being and a sense of place.

What Matters Statements

The process of enquiry allows people to make sense of and engage with the world.

People perceive, interpret and represent events and experiences in different ways.

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

Society has been shaped and influenced by human behaviour and beliefs

Humanity faces many challenges and opportunities, that require informed and considered responses.

Citizens should be ethical and informed, and able to engage in life and work.

WM1 - The process of enquiry allows people to make sense of and engage with the world.

The process of enquiry allows people to make sense of and engage with the world.

Developing the skills of enquiry within the humanities disciplines enables pupils to make sense of ideas, information and ultimately, the world around them. This empowers learners to be responsible for their own learning and equips them with the tools to continue the pursuit of knowledge throughout their lives. Learners pose questions, develop ideas and hypothesise outcomes across the Humanities. By gathering, analysing and evaluating a range of evidence, learners can interpret and connect information to attain relevant knowledge to inform their understanding. Through thinking critically and reflectively about the evidence, they learn to make coherent, substantiated conclusions and judgements. Learners critically evaluate the effectiveness of the enquiry process and how well it has helped them to make sense of and engage with the world.

Knowledge- learners need to know:	Progression steps	Rationale
Skills- Learners need to be able to:	Progression steps	Rationale
Asking questions to frame enquiries.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Fundamental to learners understanding as it is important to be curious.
Setting aims and objectives for enquiries	To be introduced at progression step 2 and revisited with increasing depth and complexity, at all subsequent progression steps.	It is important for a learner to set aims and objectives in order to understand the method and know when a task is complete. Promoting independent learning. (Cross curricular responsibility, interlinked with other AOLE's)
Gathering, working with and evaluating primary and secondary research methods.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Cross curricular responsibility and important for learners to identify reliable resources.
Interpreting findings, drawing and presenting conclusions or/and judgements using a variety of methods.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important as it demonstrates an understanding of the evidence they have collected.
Discussing and justifying views and opinions.	To be introduced at progression step 2 and revisited with increasing depth and complexity,	Cross curricular responsibility to communicate effectively. To be ambitious and capable learners. (4P)

	at all subsequent progression steps.	
Independently selecting enquiry methods appropriate to the specific Humanities discipline.	To be introduced at progression step 5 with appropriate depth and complexity.	Disciplinary enquiry process may differ, and this will allow the learner to become and independent learner through selection.
Reflecting on the enquiry process	To be experienced at progression step 2 and revisited with increasing depth and complexity, at all subsequent progression steps.	Growing independence. This is important so that children have the opportunity to reflect and improve so that they engage more with their own learning.
Asking further questions to develop the enquiry	To be introduced at progression step 4 and revisited with increased depth and complexity at step 5.	Independence to question further – develops curiosity. Problem solving and actively helping to solve it.

Experience- Learners need to experience:	Progression steps	Rationale
Experience: Exploring different types of sources and evidence	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Evidence can be in a variety of forms, learners should experience a wide variety of sources to formulate a holistic view.
Experience: Developing the skills of each part of an enquiry process as well as the enquiry process as a whole.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Learners should understand the relevance of each part of the enquiry process, and how this builds into the whole process.

Achievement Outcomes for the What Matters Statement

	WM1
Progression Step 1	I can ask questions and suggest some answers as part of my enquiry. I can sort and group evidence within my enquiry. I can record observations as part of my enquiry.
Progression Step 2	I ask and respond to questions as part of my enquiry. I am aware of the difference between fact and opinion. I can select information from evidence provided to gain ideas to answer specific questions. I can interpret data and communicate my findings. I can identify what did and did not work during my enquiry.
Progression Step 3	I use my knowledge and experiences to form questions for my enquiry. I distinguish between facts, opinion, beliefs, views and give reasons for these. I find and collect evidence to support my enquiry. I can interpret data and use this to inform my conclusions, giving reasons. I judge the usefulness of the evidence.
Progression Step 4	I make connections between my knowledge and experiences to form a line of enquiry, independently. I identify and select a variety of relevant evidence independently and I can infer meaning in order to draw reasoned conclusions. I understand the significance of sources of authority and begin to assess the impact of them. I evaluate the usefulness and analyse the reliability of evidence. When reflecting on my enquiry I can evaluate its success and suggest improvements.
Progression Step 5	I can hypothesise outcomes about the context of study. I gather a variety of relevant evidence, including quantitative and qualitative data. I interpret evidence and infer meaning, and draw conclusions, synthesising a range of evidence. I evaluate the usefulness of the evidence and analyse its reliability based on content, origins, purpose and context. I identify weaknesses in selective statistical presentation of data. I understand the impact of sources of authority and analyse how they are interpreted and used. I make coherent, substantiated judgements and responses which are balanced and take into consideration a range of viewpoints. When reflecting on my enquiry I can independently evaluate its success, suggest improvements and refine my methodology for future enquires.

WM2 - People perceive, interpret and represent events and experiences in different ways.

People perceive, interpret and represent events and experiences in different ways.

Humanities allows learners to consider the different ways in which people view and represent events and experiences. Learners will develop their understanding of how narratives and representations are constructed, how and why interpretations of events and experience differ and how people, time, place and beliefs influence perceptions. Learners critically question and evaluate the validity of interpretations and representations in order to create their own informed and balanced understanding of events and experiences.

Knowledge- learners need to know:	Progression steps	Rationale
Perceptions, interpretations and representations of significant people and events, past and present, from Wales and the wider world. Interpretations often change over time.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Pupils need to be able to recognise that people and events are perceived, interpreted and represented differently. They should know why interpretations differ, that interpretations can change and how to critically evaluate them. They need to recognise how and why perception, interpretations and representations change in order to make sense of conflicting and competing accounts. Teaching pupils about different perceptions, interpretations and representations informs pupils about the people who created them and the societies in which they lived, helping them to become ethically informed citizens. Events include historical, societal, political and economic.
Perceptions, interpretations and representations of religious and non-religious beliefs/ world views and practices, including political and economic ideologies and perspectives. Interpretations often change over time.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	As above.

Skills- Learners need to be able to:	Progression steps	Rationale
Skill: Distinguishing between fact, opinion, belief and world views.	To be introduced at progression step 2 and revisited with increasing depth and complexity, all subsequent progression steps.	This is fundamental to critically process the range of data and information available to learners. It is important that pupils are able to judge facts and opinions carefully in order to come to an informed conclusion.
Skill: Evaluating the credibility and validity of viewpoints, interpretations and perspectives.	To be introduced at progression step 4 and revisited, with increasing depth and complexity, progression steps 5.	This is a vital skill for understanding the diverse beliefs and world views in order to be able to form their own
Skill: Forming and expressing informed, balanced and justified conclusions.	To be introduced at progression step 5 at appropriate depth and complexity.	This is essential for demonstrating overall understanding of knowledge and development of own views

Experience- Learners need to experience:	Progression steps	Rationale
Experience: Exploring different representations and interpretations of the past.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to experience different representations and interpretations, to make sense of conflicting and competing accounts and to understand the contexts of the people who created them and the societies in which they lived. This will help them to become ethically informed citizens.

Achievement Outcomes for the What Matters Statement

	WM 2
Progression Step 1	I am aware that people have different viewpoints about familiar experiences.
Progression Step 2	I am aware of the difference between fact and opinion. I can identify that events and experiences are viewed and represented in different ways.
Progression Step 3	I can distinguish between fact, opinion, belief and world views and give reasons for the differences. I can describe the different perspectives and representations of events and experiences.
Progression Step 4	I can consider and provide some explanation for the reasons for different viewpoints and perspectives of events and experiences. I understand and analyse how and why events and experiences have been interpreted and represented in different ways, and I understand that different conclusions are possible.
Progression Step 5	I can consider different disciplinary lenses when exploring a range of viewpoints and perspectives of events and experiences. I take into account the changes in these viewpoints and perspectives, depending on time, places and beliefs. I can evaluate and synthesise different interpretations to come to an informed conclusion about events and experiences. I can evaluate the credibility and validity of viewpoints, interpretations and perspectives.

WM3 - Our natural world is diverse and dynamic, influenced by physical processes and human actions.

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

Studying humanities helps learners to identify, understand and analyse the diverse and dynamic interactions between people and place. Physical processes in Wales, and the wider world, have major impacts on places, environments, landscapes and the lives of people. Human actions have major impacts on the natural world. Appreciating these complex patterns and connections between the past, present and future is important for the understanding of the causes and consequences of change. Innovation, economic and technological developments have shaped and continue to shape Wales' environment and the wider natural world. Experiencing the natural world, contributes to learners' understanding and development of spirituality, well-being and sense of place. Human responsibility for the environment and the actions humans take, can be influenced by diverse beliefs, practices, ethics and philosophies.

Knowledge- learners need to know:	Progression steps	Rationale
The physical geography of places and environments in Wales and the wider world	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	This allows learners to understand their local and wider environments is vital to developing who they are and where they come from. Also understanding how places are shaped and developed over time.
The physical processes that have and continue to shape the natural world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Allows pupils to understand how the world works to produce informed citizens.
The impact of physical changes on the natural world.	To be introduced at progression step 2 and revisited with increasing depth and complexity, all subsequent progression steps.	It is important that learners understand the effects that physical changes have to the natural world to respond appropriately.
The impact of human actions (social, economic, business and technological) on the natural world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, all progression steps.	It is important that learners understand the effects that human actions have on the natural world in order to respond appropriately now and in the future.
The impact of physical processes on the lives of people.	To be introduced at progression step 1 and revisited with increasing depth and complexity, all progression steps.	It is important that learners understand the effects that physical changes have the natural world to respond appropriately.
Patterns, trends and distributions of places and spaces in Wales	To be introduced at progression step 2 and revisited with increasing depth and complexity, all	Essential concepts that allow learners to understand the significance of location and trends so that they can relate their understanding to what is happening elsewhere in

and the wider world	subsequent progression steps.	the world and predict future trends.
The religious and non-religious beliefs about the origins of the natural world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Learners should have an understanding of different perspectives on the creation of the world to develop their own beliefs.
Views and beliefs on the global responsibility for the natural world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Important for learners to have an understanding of different perspectives of global responsibilities to become an ethical and informed citizen.
Understand cause, effect, continuity, change and significance and how they can be linked.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Essential concepts that allow learners to understand the how and why things change.

Skills- Learners need to be able to:	Progression steps	Rationale
Understand, demonstrate and apply map skills within traditional and digital maps.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important because learners need to know where their locality is, where places are and how places relate to other places.

Experience- Learners need to experience:	Progression steps	Rationale
Experience: Learning in the outdoors.	To be experienced at all progression steps but is fundamental to progression step 1 and 2.	Learning outside the classroom supports the development of a learners' healthy and active lifestyles, giving them contact with the natural world, understanding and respecting nature, supporting problem solving skills, and developing a sense of wonder and awe in their environment.
Experience: Fieldwork that develops understanding of geographical processes.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Fieldwork is a key component of this WM and WM5. Experiencing first hand allows for deepened understanding.
Experience: Using and interpreting aerial photographs, world maps, atlases, globes and	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important because learners need to know where their locality is, where places are and how places relate to other places. It is important for pupils to understand spatial skills.

digital/computer mapping and creating maps at different scales.		
Experience: Experience awe and wonder, in order to make sense of the natural world.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Essential to a learner's spiritual development.
Experience: Demonstrating care, responsibility, concern and respect for the environment.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	To be able to experience how to look after the environment practically and to see its impact on the future.

Achievement Outcomes for the What Matters Statement

	WM 3
Progression Step 1	I can recognise features of a range of places. I am aware of changes that have occurred, and continue to occur, within my locality. I can communicate my feelings and ideas about different places.
Progression Step 2	I know where places I am learning about are. I can describe features of the places I am learning about. I am aware that humans and the natural world interact in different ways and, as a result, the features of those places may change. I can describe my ideas and feelings about the natural world. I am aware that people have a responsibility towards the environment.
Progression Step 3	I understand that places, environments and landscapes vary due to physical processes. I can identify causes and consequences of physical processes. I can describe how physical processes and human actions interact. I describe change and continuity that occur in places that I am learning about and the impact these have on people's lives. I know that there are different explanations for the existence of the natural world. I understand that diverse religious and non-religious beliefs and views will impact on peoples' responses to their environmental responsibility.
Progression Step 4	I can explain how change can vary in terms of scale and pace and explain how change and continuity effects place. I explain and evaluate the significance of the causes and consequences of events and changes over time, within the natural world, and predict possible consequences. I can explain the interaction between a range of physical processes and human behaviour. I can describe and explain patterns and distributions on a range of scales. I can evaluate contrasting explanations for the existence of the natural world. I can evaluate how diverse, religious and non-religious beliefs and practices may impact the natural world and how they may influence the responses to environmental responsibility.
Progression Step 5	I can consider different disciplinary lenses when critically examining how change and continuity are interdependent. I synthesise multiple causes and consequences, and analyse how they interact. I identify and understand the intentional and unintentional consequences of human actions on the natural world. I understand the complexity and dynamism of the natural world and of the interdependence of human actions and the natural environment. I select and justify methods to represent places, environments and patterns cartographically. I can analyse and critically respond to different explanations for the existence of the natural world. I can critically examine the diverse, religious and non-religious responses to environmental responsibility.

WM4 - Society has been shaped and influenced by human behaviour and beliefs

Society has been shaped and influenced by human behaviour and beliefs

Humanities enables learners to understand how societies in Wales, in Britain and in the wider world have been formed and influenced by individuals, communities, political, economic factors, cultural values and religious and non-religious beliefs and practices. Societies have experienced continuity and change that has affected, and continues to, affect people's lives, in Wales, in Britain and in the wider world. The causes and consequences of human actions in the past and present have shaped society and how it has developed in different times and places. Exploring human relationships have intrinsic value. Opportunities to see connections between today's society and the past, how diverse religious and non-religious views have evolved over time and how these have influenced the behaviour and beliefs of people in Wales and the wider world today, is essential.

Knowledge- learners need to know:	Progression steps	Rationale
Significant people and events across a range of historical periods in Wales and in the wider world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	A solid base of knowledge and understanding of how societies have been shaped by people and events is essential to developing an ethical, informed, ambitious learner who can place one's own life and experiences in context.
Political and economic ideologies, beliefs and practices that have influenced and shaped Welsh society and societies across the world.	To be introduced at progression step 3 and revisited with increasing depth and complexity, at all subsequent progression steps.	Political and economic ideologies and beliefs can influence the way in which humans choose to act i.e. Democracy, Communism
Range of different political systems, which have shaped society, at the local, Welsh, British and global levels.	To be introduced at progression step 3 and revisited with increasing depth and complexity, at all subsequent progression steps.	Systems of government, styles of governance and authority permit or restrict, support or prevent human behaviours and actions i.e. Democracy, Autocracy, Dictatorship.
Socio-economic and cultural differences which have shaped local, Welsh, British and global societies.	To be introduced at progression step 2 and revisited with increasing depth and complexity, at all subsequent progression steps.	Human beliefs and therefore their actions are influenced by socio-economic differences and cultural practices
Religious and non-religious beliefs/ world views, traditions and practices and how these form	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	The significance of religious and non-religious beliefs/ world views, practices, lifestyles, rites, rituals and festivals and their symbolism, helps develop ethically informed citizens and allows pupils to understand different beliefs to their own.

and influence societies, past and present, in Wales, in Britain and in the wider world.		
Continuity and change, significance, cause and consequence and similarity and difference.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Understanding the nature of change is vital to understanding the past and the future and therefore this is a key skill for this What Matters statement.

Skills- Learners need to be able to:	Progression steps	Rationale
Chronology and time	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Understanding chronology and how society has changed across time is a key skill for this What Matters statement. It is essential for pupils to have knowledge and understanding of society, and how it has been shaped by human behaviour and beliefs at different times and places, to become an ethically, informed citizen.

Experience- Learners need to experience:	Progression steps	Rationale
Visiting a local museum and/or historic site.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	This is important for pupils to gain a greater understanding of the past and present by experiencing authentic opportunities to feel connected with how humans lived in the past. (Experience from FP knowledge & understanding of the world)
Interacting with a range of sources, artefacts, buildings, sites and relevant people.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	This is important for pupils to gain a greater understanding of the past and present by experiencing authentic opportunities to feel connected with how humans lived in the past. (Experience from FP knowledge and understanding of the world)
Opportunities to explore the cultural identity of all children and become increasingly aware of the traditions and celebrations that are important aspects of the cultures within Wales.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for pupils to celebrate different cultures and recognise and gain a positive awareness of their own and other cultures. Positive attitudes should be developed to enable children to become increasingly aware of and appreciate the value of the diversity of cultures and languages that exist in multi-cultural Wales. (From FP PSDWCD)

Achievement Outcomes for the What Matters Statement

	WM 4
Progression Step 1	I identify special times, events and traditions in my society. I identify aspects of societies in the past and of some of the main events and people I have studied. I have an awareness of aspects of cultural identities in Wales. I know that not all people in society are the same.
Progression Step 2	I can sequence events and understand that the past can be divided into specific periods of time. I know that societies are not fixed and that there have been changes, which have occurred over time. I know that events have causes and consequences that have been shaped by human behaviours. I can identify past and present cultures in Wales and the wider world. I recognise that societies have a range of leaders. I understand that society is made up of diverse groups of people who may believe different things, live and practice in different ways.
Progression Step 3	I understand that different past and present cultures contribute to the diverse society of Wales and the wider world. I can describe events in chronological order and discuss how societies have changed and stayed the same. I can identify short and long-term causes and consequences of change in society and make links between them. I understand that changes can be positive or negative on people's lives and actions. I can describe how people have made significant contributions to Welsh society and the wider world. I understand the similarities and differences within core religious and non-religious beliefs and practices and how these have impacted and shaped actions and decisions. I can describe how people can and have lead societies in different ways.
Progression Step 4	I understand how the causes and consequences of past events are significant to the formation and development of societies. I understand that past human behaviour and relationships influence cultural diversity. I can identify significant turning points and long term/short term causes and consequences, explaining the positive and negative impacts. I can analyse changes and connections across time, place and economy. I can explain and evaluate people's contributions to Welsh society and the wider world. I can evaluate the impact that diverse religious and non-religious beliefs and practices have had on the lives of individuals and societies of Wales and the world. I understand how systems of Government in Wales have changed over time. I can compare these with other systems of Government and explain their impact.
Progression Step 5	I can consider different disciplinary lenses when identifying and explaining the complex nature of different factors within Welsh society and the wider world. I can analyse how cultures have adapted and changed and the consequences this has had on society. I can categorise multiple causes and consequences and analyse the relationship between them. I can analyse links between features of societies across the world and periods of time, the significant turning points and draw reasoned and justified

conclusions. I can critically examine how change and continuity has not been a single process. I understand that past causes and consequences significant to Wales, Welsh people and the wider world are complex. I can identify and analyse the impact that geographical location, the sphere of influence and culture have on people's views and responses on a variety of issues. I can analyse and evaluate how the demographics of an area can change over time and shape society. I can critically evaluate the impact of inequalities on people's views and responses within and between societies. I understand the different structures and systems for governance in Wales and the wider world and the impact this has had upon societies and the democratic and legal developments in Wales. I can analyse the impact that diverse religious and non-religious beliefs and practices have had on the lives of individuals and societies of Wales and the world. I can evaluate how conflicts and opportunities arise from different cultural, religious and non-religious beliefs and practices, and how these are addressed with differing outcomes.

Alternative approach to presentation for AO at PS 5:

History

- I can identify and explain the complex nature of different factors within Welsh society and the wider world.
- I can critically analyse how cultures have adapted and changed and how this has had consequences for society.
- I can categorise multiple causes and consequences and analyse the relationship between them.
- I can analyse links between features of societies across the world and periods of time, the significant changes, turning points and similarities and draw reasoned and justified conclusions.
- I can critically examine how change and continuity has not been a single process.
- I understand that past causes, consequences and explanations of events significant to Wales and the Welsh people are complex and how and why they were contested.

Geography

- I can identify and analyse the impact that geographical location and culture have on people's views and responses on a variety of issues.
- I can analyse and evaluate how the demographics of an area can change over time and shape society.
- I can critically evaluate the impact of inequalities on people's views and responses within and between societies.

	<p>RE</p> <ul style="list-style-type: none"> • I can critically analyse the impact that diverse religious and non-religious beliefs and practices have had on the lives of individuals and societies of Wales and the world. • I can evaluate how conflicts and opportunities arise from different cultural, religious and non-religious beliefs and practices, and how these are addressed with differing outcomes. <p>Business</p> <ul style="list-style-type: none"> • I understand the different structures and systems for governance in Wales and the wider world and the impact this has had upon societies and the democratic and legal developments in Wales.
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WM5 - Humanity faces many challenges and opportunities, that require informed and considered responses.

Humanity faces many challenges and opportunities, that require informed and considered responses.

Understanding current local, national and global challenges and opportunities is essential to becoming an ethical and informed citizen. Learners should develop informed views about challenges and opportunities that people in Wales, and in the wider world, face. By engaging with ultimate questions learners will understand that people's beliefs, experiences, perspectives and circumstances influence their responses to challenges and opportunities. Learners will understand and evaluate the success and appropriateness of various responses to challenges and opportunities. They will also form and justify their own opinions about challenges and opportunities based on their understanding of peoples' values, beliefs and viewpoints.

Knowledge- learners need to know:	Progression steps	Rationale
Environmental, social and cultural challenges and opportunities facing Wales and the world and the historical origins of these challenges and opportunities.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Joe Smith feedback to include 'the historical origins of these challenges and opportunities' Rhys Jones – feedback Geographical association commented that a key challenge and opportunity is sustainability. They feel that this concept should be included at each level so that learners can explore, understand, respond and analyse interdependent challenges underpinned by a sustainable future.
Political, economic and technological challenges and opportunities facing Wales and the world and the historical origins of these challenges and opportunities.	To be introduced at progression step 3 and revisited with increasing depth and complexity, all subsequent progression steps.	With growing independence, learners gain awareness of these opportunities and challenges in Wales and make connections between them, so that they can show their commitment to a sustainable future and become ethical and informed citizens.
Challenges and opportunities regarding religious and non-religious beliefs facing Wales and the world and the historical origins of these challenges and opportunities.	To be introduced at progression step 3 and revisited with increasing depth and complexity, at all subsequent progression steps.	With growing independence, learners gain awareness of these opportunities and challenges in Wales and make connections between them, so that they can show their commitment to a sustainable future and become ethical and informed citizens.

Skills- Learners need to be able to:	Progression steps	Rationale
Engaging with ultimate questions to understand peoples' responses to challenges and opportunities	To be introduced at progression step 3 and revisited with increasing depth and	A significant theme in RE

	complexity, at all subsequent progression steps.	
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Experience- Learners need to experience:	Progression steps	Rationale
Experience: Exploring a challenge or opportunity to humanity and ways they can respond to it.	To be experienced at progression step 1 and revisited with increasing depth and complexity, all progression steps.	Learners can become ethical and informed citizens through solving problems.

Achievement Outcomes for the What Matters Statement

	WM 5
Progression Step 1	I am aware of challenges and opportunities faced by people. I can describe these challenges and opportunities and how these affect my life.
Progression Step 2	I know challenges and opportunities faced by people in Wales and the wider world and how people respond to them. I respond to questions about challenges and opportunities that I am learning about. I communicate my own opinions about challenges and opportunities.
Progression Step 3	I can describe a range of challenges and opportunities faced by people in Wales and the wider world and compare peoples' varied responses to them. I respond to questions and form my own opinion about challenges and opportunities explored, giving justification. I understand that beliefs, views, experiences and circumstances can influence my response and the varied responses of others.
Progression Step 4	I can explain the challenges and opportunities faced by people in Wales and the wider world and any links between them. I compare responses to ultimate questions about the challenges and opportunities that face humanity. I can explain how people's different beliefs and experiences may influence their responses. I develop informed views on challenges and opportunities that are faced by people in Wales and the wider world. I independently communicate an organised account of a range of opinions about challenges and opportunities.
Progression Step 5	I can consider different disciplinary lenses when exploring challenges and opportunities faced by people within Wales and the wider world. I can evaluate the different responses to them and the impact that they may have. I can explain why people respond differently to challenges and opportunities based on different beliefs and experiences. I can synthesise a range of responses to form an independent, coherent and substantiated conclusion.

WM6 - Citizens should be ethical and informed, and able to engage in life and work.

Citizens should be ethical and informed, and able to engage in life and work.

Humanities encourages learners to think critically about ethical, economic, entrepreneurial, political or social engagement in their communities. Learners will understand their rights and responsibilities as ethical citizens, and the importance of ensuring that they respect the rights of others. Learners understand individuals' legal, moral, religious and non-religious responsibilities and the consequences of failing to act accordingly. Learners will develop an understanding of identity and Welsh identity. They will build a conscious understanding of their own role in society, the world of work and of the religious, non-religious, moral and ethical influences on people's lives.

Knowledge- learners need to know:	Progression steps	Rationale
Influence of key historical, contemporary and religious figures on the development of own attitudes and values.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to understand what influences the development of their opinions and beliefs.
Own and others' economic and social roles in society and their ethical and moral choices as citizens - in a local, Welsh and global context.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to understand their potential economic role in a range of societies and the development of economies. Learners will explore methods and examples of responsible and ethical community participation from the past and present and their role in developing social justice/ injustice including (distribution of wealth, religious freedom, prejudice and discrimination, inequality).
Own and others' political role in society and their ethical and moral choices as citizens - in a local, Welsh and global context.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to understand their role in political engagement such as understanding rights and responsibilities including UN Rights of the Child and legal rights and responsibilities as well as the UN's Universal Declaration of Human Rights, in general.
Diversity of Identity	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to explore the different aspects of identity: National identity, Local identity, Religious identity, Class identity, Gender identity, Sexual identity. This is important to recognise and respect diversity within their locality, Wales, and the wider world. The need for human beings to have a sense of cultural identity and purpose which in Wales has been evident by the way in which religion and culture have been interwoven.

Religious and non-religious laws, rights, responsibilities, teachings and practices which influence their own and other people's identity and lives.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for pupils to learn about religious and non-religious laws, rights, responsibilities, teachings and practices. In order to become an ethically, informed citizen, learners should understand their own and others' free expression of belief, emotions, religious experiences, practice and worship, including ways in which people worship and celebrate their faith today. By engaging with these factors learners will explore their own identity, the purpose and meaning of life and how they belong to the society and world in which they live.
The essence of what it means to be a human, which explores shared values, identity, personal worth, creativity, imagination, love, faithfulness and goodness.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Understanding what it means to be human supports learners to develop their identity and understanding the purpose and meaning of life to reflect upon the questions: Who am I? Where do I come from? Why am I here?

Skills- Learners need to be able to:	Progression steps	Rationale
Age 105		

Experience- Learners need to experience:	Progression steps	Rationale
Experience: Opportunities to reflect upon and develop their own spirituality	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	In order to become a fully rounded human being, learners need to develop their own spirituality, intellectual curiosity, open-mindedness, tolerance, emotion, empathy, reflection, intuition, search for meaning.
Experience: Opportunities to encourage enterprising attitudes.	To be experienced at progression step 2 and revisited with increasing depth and complexity, at all subsequent progression steps.	It is essential for students to learn about enterprise both to address the economics aspect of Humanities and to develop creative, enterprising and learners who appreciate and understand their role in the world of work.
Experience: Opportunities to develop their sense of being a citizen of Wales and the world	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all	It is important for learners to develop a sense of citizenship in order to understand their own identity and sense of belonging as well as developing their knowledge of others'. Developing citizenship has economic benefits as well as equipping learners to understand the causes and

	progression steps.	consequences of their actions on people around them in Wales and in the wider world. Having a sense of being a citizen helps learners to live in a fairer and more inclusive society in which people participate and belong.
Experience: Planning a local community contribution or form of social action in Wales.	To be experienced at progression step 4 and with increased depth and complexity, at progression step 5.	Planning a local community contribution or form of social action allows learners to address a societal problem or issue important to their local, national or global community. It involves learners giving their time and other resources for the common good of others.
Experience: Discussing current social issues in Wales and the wider world	To be experienced at progression step 3 and revisited with increasing depth and complexity, in the subsequent progression steps.	Taking part in discussion and debate is invaluable for learners to communicate and test their understanding, reflect on the validity of the views of others and come to informed and balanced conclusions. This in turn develops learners as healthy and confident individuals.

Achievement Outcomes for the What Matters Statement

Page 106	WM-
Progression Step 1	I have an awareness of who I am and that I am part of different communities. I can say how I feel and recognise that other people have feelings. I am aware that people believe in different things. I am aware that I have rights. I know the difference between right and wrong. I can look after places important to me. I understand that people have different types of jobs and do different types of work. I am aware that money is used in the world.
Progression Step 2	I have a sense of identity and I am able to engage with a range of communities. I recognise the importance of roles and responsibilities within those communities. I can show how I am responsible for my immediate and wider community and explain why this is important. I know what acceptable behaviour is and understand the consequences of my actions. I am developing empathy for others and understand that people's religious and non-religious beliefs can impact on their behaviour and actions, particularly when responding to ethical issues. I know the differences between peoples' jobs in the world of work and I am developing my entrepreneurial skills and use of money. I have an awareness of the rights of a child.
Progression Step 3	I understand that there are different aspects to my and other people's identities. I have taken an active role as a responsible citizen within my local community, Wales and the wider world. I can discuss issues of social justice and moral responsibility. I can describe what the implications are for myself and others of not looking after the environment. I am able to describe how others are feeling in a variety of situations. I understand how my choices and behaviour affect local, national and global issues. I know that people have different views, religious and non-religious beliefs and I can explain how this can impact and influence their

	actions and decisions. I can describe ethical issues and explore a range of responses. I understand and can engage in democracy. I know and follow rules and laws and understand my rights and responsibilities. I can describe a range of jobs and roles that exist within different sectors of the world of work. I have developed my entrepreneurial skills through a range of experiences and understand profit and loss.
Progression Step 4	I understand the varying identities of others and the ways in which communities interact. I can identify, plan and take action in order to play an active role as a responsible citizen within my local community, Wales and the wider world. I understand the impact of my actions on the environment for myself and future generations. I can evaluate how my actions impact on others and can empathize. I am able to analyse how religious and non-religious beliefs impact moral and ethical decision making. I recognise the impact of authority, democracy, rights and responsibilities within Wales and the wider world and how changes can influence decisions made. I can understand there is a hierarchy of roles within various sectors of the economy and the different roles and functions within businesses and organisations. I know there are financial implications from occupying one of those roles. I am independent when carrying out enterprising and entrepreneurial activities.
Progression Step 5	I can analyse how individuals and communities interact and explain how and why these interactions have evolved. I can identify, plan, action and evaluate the role I play as a responsible citizen within my local and wider community, Wales and the wider world. I can empathize with others and adapt behaviour and actions appropriately. I can evaluate the success of strategies taken to take care of the environment and the wider world and suggest other possible solutions. I can critically analyse and synthesise diverse religious and non-religious beliefs and practices and their impact on moral and ethical issues. I can describe and explain the role of stakeholders within business and the economy. I have developed entrepreneurial skills and can apply the business processes to be able to plan, action and evaluate. I understand implications of various economic circumstances.

Appendix 2 – Definition of Humanities

The following draft definition has been developed by the group.

Humanities is the study of the human experience in the past and present. It allows us to consider possible futures for humanity/for the people of Wales and the wider world. Humanities provides a range of lenses through which we can understand and process the experiences of humanity. Humanities allows us to gain self-awareness and an understanding of our place in the world/Wales' place in the world. Humanities includes learning about the factors that influence society, environment, culture, human behaviour, the relationship between people and the natural and social environment in Wales and the wider world. The Humanities disciplines use a process of enquiry that is central to developing a critical mindset. Humanities provides perspectives through which we explore historical, geographical, religious, non-religious, political, economic and societal/sociological and classical concepts. Humanities aims to encourages learners to actively contribute to their communities/Welsh society through engaging (and critically engage) with local, national and global issues to become a responsible citizen of Wales and the wider world.

Agenda Item 15



Cyfarfod Cyffredinol Blynnyddol Cymdeithas CYSAG au Cymru, yn
Oriel Ynys Môn,
Rhosmeirch, Ynys Môn, LL77 7TQ
Dydd Gwener, 6 Gorffennaf 2018 (1.30 – 2.30)

*Wales Association of SACREs AGM, at the Oriel, Llangefni,
Rhosmeirch, Anglesey, LL77 7TQ
Friday, 6 July 2018 (1.30 – 2.30)*

Cofnodion y Cyfarfod Blynnyddol Cyffredinol

1. Cofnodion y Cyfarfod Blynnyddol Cyffredinol a gynhaliwyd yn Wrecsam ar 7 Gorffennaf 2017

Derbyniwyd y cofnodion fel cofnod cywir o'r cyfarfod.

2. Materion yn Codi

Nid oedd unrhyw faterion yn codi.

3. Adroddiad CCYSAGauC 2017-18

Dosbarthwyd yr adroddiad yn y cyfarfod. Bydd yn cael ei gyfieithu ar ôl y cyfarfod.

Llongyfarchwyd y Pwyllgor Gwaith gan RT am wneud cymaint o waith yn ystod y flwyddyn.

Gofynnwyd am eglurhad ac fe'i rhoddwyd, am natur a statws y papur 'Beth sy'n Bwysig yn AG'

Diolchwyd i Libby Jones am ysgrifennu'r adroddiad.

4. Adroddiad y Trysorydd

Dosbarthwyd yr adroddiad yn y cyfarfod. Bydd yn cael ei gyfieithu ar ôl y cyfarfod.

Esboniodd y trysorydd y cyfrifon wrth yr aelodau. Nodwyd fod tanysgrifiad o £443 wedi cael ei dalu o fewn y flwyddyn gan bob Awdurdod Lleol. Nodwyd nad yw cydnabyddiaeth yr ysgrifennydd wedi newid ers rhai blynnyddoedd, fodd bynnag, o ystyried fod gwaith yr ysgrifennydd wedi ehangu, gall fod angen newid hyn yn y dyfodol agos.

Nodwyd ac esboniwyd y swm a dalwyd am gynhyrchu'r ddogfen Canllaw ar yr Hawl i Dynnu'n Ôl o AG. Dywedodd JM fod cynhyrchu'r ddogfen hon wedi bod yn hynod o werthfawr i bob ysgol yng Nghymru a'i bod hefyd wedi codi proffil CCYSAGauC yn genedlaethol o fewn y DU. Roedd y ddogfen wedi cael derbyniad ardderchog yn Lloegr ac wedi cael adolygiad rhagorol gan swyddog addysg Eglwys Loegr. Cynhyrchwyd taflenni i hyrwyddo'r ddogfen ymhellach. Nododd GV fod incwm o tua £100 yn ddyledus i CCYSAGauC ar hyn o bryd am werthiant y ddogfen hyd yma.

Cynigiwyd a derbyniwyd fod cyfrifon 2017 / 2018 yn cael ei mabwysiadu.

Cyfeiriodd JW at yr arian sydd dros ben a dywedodd y gallai hwn gael ei ddefnyddio ar gyfer pethau fel hyfforddiant / cynhadledd a chynhyrchu mwy o ddogfennau a chyhoeddiadau.

Cynigiodd JM gynnydd o 2% yn y tanysgrifiad fyddai'n codi'r swm i £452. **Cytunwyd ar hyn yn unfrydol.**

Cynigiwyd gan JM a derbyniwyd ein bod yn parhau â'r cyfraddau treuliau presennol.

Diolchwyd i JM am yr adroddiad ac am ei waith fel trysorydd.

5. Ethol aelodau i'r Pwyllgor Gwaith

Dim ond un sedd sydd ar gael a chafwyd un enwebiad i'r pwyllgor gwaith, felly bydd Kathy Riddick fel y sawl a enwebwyd gan GYSAG Blaenau Gwent yn ymuno â'r Pwyllgor Gwaith.

6. Newidiadau i Gyfansoddiad CCYSAGauC

Cynigiwyd dileu yn 6b 'rhaid i unrhyw gwestiwn am eu cywirdeb gael ei godi drwy ddwyn cynnig gerbron'.

Cadarnhawyd y byddai dyddiadau'n cael eu rhoi i GYSAGau i gyflwyno enwebiadau i'r pwyllgor gwaith.

Nodwyd y byddai'n rhaid i unrhyw gynigion pellach i wneud newidiadau gael eu derbyn gan GYSAGau cyn y Cyfarfod Blynnyddol Cyffredinol nesaf, fel bod pob CYSAG yn cael y cyfle i ystyried unrhyw gynigion o'r fath, yn unol â'r cyfansoddiad.

7. Unrhyw Fater Arall

Yn y dyfodol, cytunwyd y gall pob dogfen ddwyieithog fod yn rhai cefn wrth gefn yn hytrach nag mewn colofnau. Bydd hyn yn cynnwys y cyfansoddiad a'r cofnodion.

8. Dyddiad y cyfarfod nesaf i'w gadarnhau

Lleoliad: Conwy

Annual General Meeting Minutes

1. Minutes of the Annual General Meeting held in Wrexham on 7 July 2017

The minutes were accepted as a true record of the meeting.

2. Matters Arising

There were no matters arising.

3. WASACRE Report for 2017-18

The report was circulated at the meeting. It will be translated after the meeting.

RT congratulated the Exec for the amount of work that it had carried out over the year.

Clarification was sought and given with regard to the nature and status of the 'What Matters in RE' paper.

Thanks were extended to Libby Jones for writing the report.

4. Treasurer's report

The report was circulated at the meeting. It will be translated after the meeting.

The treasurer took members through the accounts. It was noted that £443 subscription was paid within the year by all LAs. It was noted that the secretary honorarium has not changed for several years however, given the expanded work of the secretary this may need to be changed in the near future.

The amount spent on the production of the Guidance on the Right of Withdrawal from RE document was noted and explained. JM stated that the production of this document had been incredibly valuable for all schools in Wales and also as a way of raising the profile of WASACRE nationally within the UK. The document had been extremely well received in England and has received an outstanding review by the Church of England education officer. Flyers have been produced to further promote the document. GV noted that there is a current income due to WASACRE of approximately £100 for sales of the document to date.

It was proposed and accepted that the accounts for 2017 / 2018 be adopted.

JW referred to the surplus funds and that these could be used for such things as training / a conference, and the production of further documents and publications.

JM proposed a 2% increase of subscription taking the amount to £452. **This was agreed unanimously.**

JM proposed and it was accepted that we continue with the current expenses rates.

JM was thanked for the report and his work as treasurer.

5. Election of members to the Executive

There was one position available and one nomination to the executive therefore Kathy Riddick as the nominated person by Blaenau Gwent SACRE will join the Executive Committee.

6. WASACRE Constitution amendments

It was proposed to delete within 6b 'any question about accuracy must be raised by motion'.

It was confirmed that dates would be given to SACREs to submit nominations to the executive.

The amended constitution and the amended layout as in the Appendix was accepted subject to including the additional comments that were received in advance and that had been sent out to SACREs.

It was noted that any further proposals for amendments would need to be received from SACREs in advance of the next AGM in order that, in line with the constitution, all SACREs have the opportunity to consider any such proposals.

7. AOB

It was agreed that in future all bilingual documents can be back to back rather than in columns which will include the constitution and the minutes.

8. Date of next meeting tbc

Venue: Conwy

Diversity of Religion and Belief

A guidance and resource pack for primary schools in England and Wales

Peter Hemming, Elena Hailwood, Connor Stokes (Cardiff University)

Executive Summary

Diversity of religion and belief is increasingly recognised within education as a strand of social difference deserving of attention. However, primary schools in England and Wales have not always had easy access to clear guidance on how to approach the issue. This guidance and resource pack brings together relevant policy frameworks, academic research, and good practice into a single document, also providing signposts to helpful resources in the field. It draws on expertise from across the sector, including from researchers, teaching professionals and educational organisations.

The pack provides schools with the tools to create an environment that recognises and values diversity of religion and belief, as well as deliver good quality RE and PSE/PSHE that promotes interfaith respect and understanding. It has been designed to speak to the particular needs and circumstances of schools with more or less diverse pupil intakes, schools with or without a religious character, and schools located in urban or rural contexts. The guidance and resource pack is free of charge and is available to download in PDF format from: <http://orca.cf.ac.uk/110147/>

The pack includes information on the following:

- *Legislative, curriculum and inspection frameworks*
- *Guidance for schools:*
 - *Developing a whole school approach*
 - *Positive inter-faith relations*
 - *Good quality Religious Education*
 - *Inclusive assemblies and collective worship*
 - *Accommodating religious needs*
 - *Religious festivals and celebrations*
 - *Parents and the wider community*
- *Curriculum resources, organisation listings, examples of displays*

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School of
Social Sciences
Ysgol y Gwyddorau
Cymdeithasol

Diversity of Religion and Belief

A guidance and resource pack for
primary schools in England and
Wales

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1. Introduction

In recent years, diversity of religion and belief has been increasingly recognised within educational and social policy debates, as a strand of social difference distinct from ethnicity and culture, and worthy of attention in its own right. However, primary schools in England and Wales have not always had easy access to clear guidance on how to approach this topic. It seemed to us that there was a need to bring together relevant policy frameworks, academic research, and good practice into one single document, which would also provide signposts to helpful resources in the field. This is what *Diversity of Religion and Belief: A guidance and resource pack for primary schools in England and Wales* sets out to achieve.

The guidance and resource pack forms part of a wider engagement, impact and knowledge-exchange project that aims to build on the research of Dr Peter Hemming, which has explored the role of religion in primary schools in both urban and rural contexts (Hemming 2015, Hemming 2018). To date, the project has included a seminar and workshop event at Cardiff University in March 2017 for researchers, teaching professionals and educational organisations. The event attracted over 30 attendees, who participated in presentations and discussions about research and good practice in the field of diversity of religion and belief, and accompanied a wider email consultation with relevant experts and educational bodies. These activities were important for informing the guidance on good practice that makes up a significant part of this document.

The pack begins with a section on the various policy contexts and frameworks that inform our focus on diversity of religion and belief in primary schools. Next, it includes substantial sections providing guidance to schools, drawing on research and good practice, on how to approach this issue in everyday school life. Following this, we have included a section listing a range of resources that we hope may prove useful in exploring this topic further. Finally, the pack contains sections listing references to cited academic and policy sources, as well as acknowledgements to individuals whose ideas have contributed to the pack, including attendees of the original seminar and workshop event, and the wider email consultation.

2. Policy Context

English and Welsh society have become progressively more diverse in religious terms since the turn of the 21st century. Data from the Office for National Statistics (2015) shows that whilst the number of people identifying as Christian fell significantly in the period between the 2001 and 2011 census, there were marked increases in those choosing to describe themselves as having no religion, and smaller but nevertheless notable increases in respondents identifying as Muslim and from other minority faith backgrounds (see Figure 1). As such, many primary schools find they are catering for a greater diversity of religion and belief amongst their pupils than might previously have been the case. This development has affected schools of all types, including church schools, which have become increasingly popular amongst families of minority religious backgrounds (Coughlin 2016, Turner 2017). For example, research has shown that Muslim parents often favour church schools over community schools for the value they place on religion (Scourfield *et al.* 2013).

	2001	2011
Christian	72%	59%
No Religion	15%	25%
Muslim	3%	5%
Other Religion	3%	4%
Not Stated	8%	7%

Figure 1: Census Figures, Office for National Statistics

This section of the guidance and resource pack presents a summary of the main policy influences that collectively provide a rationale for our focus on diversity of religion and belief in primary education. The section begins with an outline of the main legal frameworks that relate to the status of religion and belief in schools. It then moves on to consider what the various English and Welsh curriculum and inspection frameworks have to say about the importance of valuing diversity of religion and belief in the primary school context.

2.1 Equalities Legislation

The *Equalities Act 2010* applies across Great Britain and aims to protect individuals from discrimination in education, work and wider society. Religion and belief is identified as one of the nine protected characteristics, alongside age, disability, gender reassignment, marriage/civil partnership, race, sex and sexual orientation. The Equalities Act defines religion and belief in the following way:

(1) Religion means any religion and a reference to religion includes a reference to a lack of religion.

(2) Belief means any religious or philosophical belief and a reference to belief includes a reference to a lack of belief.

(Equalities Act 2010, s.10)

Most schools are covered by the legislation in the areas of pupil admissions, the provision of education to pupils, harassment of pupils, and pupil exclusions. This means they must not discriminate against pupils on the basis of any of the protected characteristics (with the exception of age and marriage/civil partnership) and this includes religion and belief. However, the legislation as a whole does not cover anything related to the content of the curriculum.

In the case of the religion and belief protected characteristic, the legislation does not apply to discrimination in acts of collective worship or religious observance. Schools with a religious character are also more widely exempted from the legislation in terms of discrimination on the basis of religion and belief (for example through pupil admissions or the provision of education to pupils), but not in relation to the harassment and victimisation of pupils.

2.2 Curriculum Frameworks

There are a number of ways that the English and Welsh curriculum frameworks support our focus on diversity of religion and belief in primary schools. The first of

these is the crosscutting requirement to ‘promote the spiritual, moral, social and cultural development of pupils’, which features in the *Education Act 2002*, applying to both England (section 78) and Wales (section 99). The spiritual and cultural components of SMSC, as it is otherwise known, are particularly relevant in the case of religion and belief. The new National Curriculum in England, which was introduced in 2014, maintains this commitment to pupil’s spiritual and cultural development (Department for Education 2014a). A new curriculum is currently in development for schools in Wales for implementation from 2020 onwards, but health, wellbeing and citizenship are central to the proposals, offering early indications that diversity of religion and belief will also be valued highly in the new framework (Welsh Government 2018).

In England, schools are also expected to promote ‘Fundamental British Values’ as part of their provision for SMSC. These values include “democracy, the rule of law, individual liberty, and mutual respect for and tolerance of those with different faiths and beliefs and those without faith” (Ofsted 2017:40). The official guidance on Fundamental British Values (Department for Education 2014b) states that pupils should develop “an understanding that the freedom to choose and hold other faiths and beliefs is protected in law” (p.6), as well as “an acceptance that other people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour” (p.6). The guidance suggests that this can be achieved by “meeting requirements for collective worship, establishing a strong school ethos supported by effective relationships throughout the school, and providing relevant activities beyond the classroom” (p.4).

A second area of the curriculum that has clear relevance for diversity of religion and belief is Religious Education (RE). RE in its current form has been part of the ‘basic curriculum’ in both England and Wales since the *Education Reform Act 1988*, although syllabus requirements are set at the local, rather than the national level. This remains the case in England following the 2014 curriculum reforms (Department for Education 2014a) and also looks likely to continue after the implementation of the new curriculum in Wales (Welsh Government 2018). The most recent guidance for RE in England argues that it: “contributes to pupils’ personal development and well-

being and to community cohesion by promoting mutual respect and tolerance in a diverse society” (Department for Children, School and Families 2010:7). The equivalent guidance document in Wales states that: “Religious Education in the twenty-first century [...] focuses on understanding humanity’s quest for meaning, the positive aspects of multi-faith/multicultural understanding and pupils’ own understandings and responses to life and religion” (Welsh Assembly Government 2008a:3). Although schools with a religious character generally have the freedom to teach RE in accordance with the particular faith tradition of their school, most do include multi-faith material as part of their RE curriculum, hence offering opportunities to develop pupils’ understandings of diversity of religion and belief (e.g. see Catholic Education Service 2018, Church of England Education Office 2016).

Finally, guidance for the non-statutory subject of Personal, Social, Health and Economics Education (PSHE) also makes reference to topics and themes that are highly relevant to diversity of religion and belief. For example, the PSHE association, which is the national body for PSHE in England, argues that the subject can play an important role in helping schools to provide for SMSC and promote community cohesion (PSHE Association 2018). Similarly, the PSE guidance for Wales (Welsh Assembly Government 2008b:4) states that the subject should “promote self-respect, respect for others and celebrate diversity”. Together, these three curriculum frameworks offer a compelling rationale for taking seriously the issue of diversity of religion and belief in the primary school context.

2.3 Inspection Frameworks

Schools across England and Wales are subject to inspection by a number of different bodies, depending on location, funding status and whether or not the school has a religious character. All maintained schools are inspected by Ofsted in England and by Estyn in Wales, based on criteria that are clearly set out in the relevant inspection frameworks. Ofsted inspectors consider a number of issues that are relevant to diversity of religion and belief (see Ofsted 2017), including the following:

- Pupils' spiritual, moral, social and cultural development, and within this, the promotion of fundamental British values.
- The role of leaders in promoting equality of opportunity and diversity for both pupils and staff, and the prevention of direct and indirect discrimination and prejudiced behaviour.
- The role of teaching and resources in reflecting and valuing the diversity of pupils' experiences and their understanding of difference, and the challenging of stereotypes and derogatory language in lessons and around the school.
- The role of pupils in the prevention of all forms of bullying, including online and prejudice-based bullying.

In the Welsh context, Estyn inspectors also consider the following aspects that are relevant to diversity of religion and belief:

Inspectors should look at how well the school helps pupils to understand issues relating to equality and diversity and develop the values of tolerance and respect. They should consider how well the school develops pupils' knowledge and understanding of harassment, discrimination, identity-based bullying and extremism. They should also consider how well the school responds to and manages any incidents relating to bullying, harassment and discrimination. They should consider how well the school's arrangements foster a positive approach to managing pupils' behaviour and an anti-bullying culture. They should consider the extent to which the school's provision challenges stereotypes in pupils' attitudes, choices and expectations, and how well it promotes human rights. (Estyn 2017:22)

Inspectors should consider the extent to which the school provides effective opportunities for pupils to develop secure values and to establish their spiritual and ethical beliefs. They should consider how well the school develops pupils' ability to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs or values. They should consider how well the school promotes principles that help pupils to distinguish between right and wrong. They should consider how far the school fosters shared values, such as honesty, fairness, justice and sustainability,

and helps pupils to understand the needs and rights of others, both locally and as members of a diverse global world. (Estyn 2017:23)

Many schools with a religious character (e.g. voluntary aided and voluntary controlled faith schools) are also subject to inspections from separate bodies, specifically relating to religious aspects, such as school character, leadership, collective worship, and RE (where the locally agreed syllabus is not used). The inspection frameworks for Church of England and Methodist schools (SIAMS) and Church in Wales schools (Gwella), both assess schools on “how effectively the Christian character supports the spiritual, moral, social and cultural development of all learners whether they are Christian, of other faiths, or of none” and “how well the Christian character promotes an understanding of and respect for diverse communities” (Church of England/ Methodist Church 2013, Church in Wales 2014).

Roman Catholic diocesan inspections also typically make reference to diversity of religion and belief. For example, Archdiocese of Cardiff inspections assess “the extent to which the school/college promotes pupils/students’ knowledge and understanding of their own religious identity, the religious identity of others and those with none” (Archdiocese of Cardiff 2010:27). Similarly, both the Archdiocese of Birmingham and Archdiocese of Liverpool inspections evaluate “the extent to which the acts of worship reflect the Catholic character of the school and take into account the variety of faith backgrounds among pupils” (Archdiocese of Birmingham 2018:38, Archdiocese of Liverpool 2012:19).

As 98% of all maintained schools with a religious character in England and 100% in Wales have an Anglican, Methodist or Roman Catholic designation (e.g. see Long & Bolton 2017), this section has focused only on curriculum and inspection frameworks relevant to those particular dominations. However, schools with other religious designations may also view provision for diversity of religion and belief as important for inclusion in relevant curriculum and inspection policies and frameworks.

3. School Guidance

The following section collates together key research findings on diversity of religion and belief in primary schools, presenting them alongside examples of good practice drawn from consultations with head teachers, RE co-ordinators, teachers, SACRE members¹, parents and academics working in relevant fields. Drawing on this breadth of insight, a number of recommendations are made, including developing a whole school approach, promoting positive interfaith relations, providing good quality Religious Education, holding inclusive assemblies and collective worship, accommodating religious needs, recognising and marking religious festivals and celebrations, and engaging with parents and the wider community.

3.1 Developing a Whole School Approach

Although there are a number of specific aspects of school life that have a direct impact on the valuing of diversity of religion and belief, all of them will be influenced and underpinned in some way by the particular whole school approach that is adopted. Existing research indicates that the approach schools take to religion tends to vary depending on school character and pupil intake. There are differences in the extent to which diversity of religion and belief is explicitly recognised, but many schools generally appear to be promoting a climate of tolerance (e.g. Short & Lenga 2002). Ensuring that diversity of religion and belief is recognised and accommodated can help to create an environment in which all pupils feel valued. This will be reflected in school policies, ethos, teacher training and pupil engagement.

3.1.1 School Policies

A comprehensive school policy on diversity of religion and belief will ensure that:

- The approach is clearly communicated and understood by all staff, including new staff when they join the school.

¹ Standing Advisory Councils on Religious Education

- The school is able to communicate its position to parents of pupils and of prospective pupils. This can help to pre-empt issues of resistance or confusion.
- The school can communicate its position to children and weave the approach throughout the curriculum.

Ensuring that diverse religious and non-religious perspectives are explicitly acknowledged can help in monitoring and addressing pupil needs. Respondents in consultations also stressed the importance of regularly reviewing school policies so that changing needs and circumstances can be reflected.

School policies on religion will vary depending on whether or not the school has a religious character. Whilst schools without a religious character may try to reflect the diversity of the wider community within the context of a broadly Christian culture, those with a religious character will typically emphasise their specific religious tradition. However, Wilson (2015) highlights how many schools with a religious character adopt a policy of 'positive pluralism', in which the rights of minority pupils to hold differing beliefs are respected. On the basis of two years of research at an Anglican primary school in Liverpool, Wilson (2015) argues that schools with a religious character can be confident in displays of their own faith whilst respecting diverse perspectives amongst their pupils. Moreover, he argues that such schools are in a good position to educate all children to respect difference, in line with the relevant inspection frameworks that apply to them (see Section 2.3).

3.1.2 School Ethos and Communication of Values

An ethos of respect and mutual understanding provides a good foundation for encouraging positive interfaith relations and addressing prejudice on the basis of religion and belief. Schools with a religious character can draw on their faith ethos and values in this regard, whilst other schools often emphasise common values from the wider community and society. For example, the promotion of 'British values' is a requirement of all schools in England, and this includes tolerance of different religious perspectives and worldviews (see Section 2.2). In addition, all schools may

draw on the ‘overlapping consensus’ of values such as respect and equality, which are commonly shared across different communities (Rawls 1971). It can be beneficial for the school ethos and values to be fully embedded within the institutional environment so that pupils learn to integrate and embody school values in their everyday conduct.

Schools often adopt a number of strategies for communicating school values, as highlighted in existing research and by consultation respondents. These include:

- The use of displays in corridors and classrooms. Explicitly recognising and celebrating the diversity within the school may help pupils and parents from minority religious backgrounds to feel more at home (see Section 7).
- Embedding the school ethos into assemblies and community events through overt discussion and exploration.
- Integrating values throughout the curriculum. Exploring values in areas such as literature, art and history through use of teaching resources that reflect diversity of religion and belief can help to deepen pupils’ understanding.
- Engaging in open discussions with pupils during RE and PSHE. Allowing opportunities to explore misconceptions about the school ethos and/or other children’s beliefs, rather than closing down discussion, may help to build trust and encourage genuine acceptance of the school values.

Key research finding: Values and the limitations of ‘tolerance’

Welpy (2017) conducted research in a diverse primary school in the East of England and found that the school’s ‘ethos of tolerance’ inadvertently reinforced segregation between pupils of different religious backgrounds. The ‘shallow’ representation of ‘tolerance’ served as a disciplinary rather than an educational framework, due to a lack of opportunities for pupils to discuss, explore and understand their differences. As a result, whilst pupils knew that inflammatory statements were punishable, they privately retained intolerant views. Pupils of White British (non-religious and Christian) backgrounds, presented their distancing of Muslim pupils as though it was congruent with the school ethos. Pupils made statements such as: ‘I’m not being disrespectful but, they are just different to us’.

In addition, as pupils saw their statements as acceptable, objections by minority pupils were treated as over-sensitive. Ultimately, the 'ethos of tolerance' did not go far enough to encourage recognition of the commonalities between people of different worldviews.

3.1.3 Teacher Training and Support

Existing research indicates that teachers often lack confidence in dealing with issues relating to diversity of religion and belief (Priest *et al.* 2016). Many teachers do not feel they have adequate knowledge to cater for the increasingly diverse needs of the pupils in their classrooms. A recurrent finding both in research and consultations was that many teachers lack confidence in delivering RE. Teachers often feel they do not have adequate knowledge of different faiths and worry about offending pupils (McCreery 2005, Revell 2007). As such, specific training may be necessary regarding the delivery of RE in the context of diversity of religion and belief.

Beyond this, many teachers feel unequipped to address instances of prejudice arising in the classroom or the playground. Given the extensive evidence of religious prejudice amongst pupils (e.g. Ipgrave 2012, Madge *et al.* 2014, Moulin 2015, Moulin 2016a, Moulin 2016b, Oliver & Candappa 2003, Weller *et al.* 2015) there is a need for support and guidance on how to deal with such occurrences. Contentious issues such as those sparked by the media can present highly sensitive situations that teachers are understandably cautious to approach. Many of our consultation respondents felt that shutting down uncomfortable conversations and critical discussion in the classroom, could result in missed opportunities to dispel misconceptions about other groups and lead to conflict in the playground. Moreover, research highlights the importance of schools reinforcing values of respect and tolerance when pupils may receive conflicting messages from home (Hemming 2015, Welply 2017).

Within this pack we have provided a list of resources that may be useful for meeting training needs or the development of bespoke training materials (see Section 5). A

number of strategies may be adopted to ensure staff members have sufficient training and support to address issues relating to diversity of religion and belief:

- Contacting local faith organisations (particularly faiths representing a large proportion of pupils) for information about beliefs and practices, as well as organisations representing non-religious worldviews. Such information can be condensed into a briefing document for staff members.
- Designating a 'Religious Diversity Lead' within the school to oversee staff training and address queries.
- Networking with other schools within the local area or county to share relevant resources and training opportunities.

3.1.4 Pupil Engagement

The needs of pupils vary considerably, depending on the character of the school and its particular demographic mix. Religious, ethnic and cultural identities can intersect in the classroom, presenting issues and challenges for schools to address (e.g. see Kaczmarek-Day 2013). Yet, existing research has shown that pupils' religious needs are often unknown to schools and pupils from minority groups often lack the confidence to point out when their needs are not being met, particularly when teachers do not share the same religious background (Hemming 2015, Keddie 2011). Assumptions are often made on the basis of a child's religious/non-religious identification, without recognising the variability within religious/non-religious groups (Nesbitt 2004), and consultation respondents noted that pupil's beliefs and worldviews are not always apparent or obvious. As such, communication and the development of trusting relationships between children and staff are essential for understanding pupil needs.

Research suggests that, at times, schools both with and without a religious character could be more effective at listening to pupils' views and addressing their needs (Jackson 2003). Although schools with a religious character can often be particularly good at valuing pupils' religious identities, research has suggested that they can, in some cases, be less effective at recognising other strands of social difference such as gender and sexuality, which also shape children's needs and can intersect with

religion (Berkley & Vij 2008). Developing pupil-teacher trust and communication may go some way towards identifying and ensuring appropriate provision for all aspects of children's identities.

Consultation respondents emphasised the importance of pupil voice initiatives to ensure children's needs are properly recognised and addressed. Examples of these approaches include the following:

- Time for exploring individual religious needs in RE. This could include drawing pictures or writing stories about religious and cultural practices.
- Making use of PSHE or 'Circle Time' for pupils to (sensitively, and with prior consent) share their views and experiences of what it is like to be 'Muslim', 'Christian' or 'Non-Religious' in their particular school.
- Placing a 'My Say' box in each classroom, where pupils can anonymously write comments about positive or negative experiences in school, or suggestions on how the school could support them more. Whilst covering a number of aspects of pupil experience, the box may provide an avenue for children to express instances where their religious needs are not being met.

Key research finding: Unheard religious needs

Hemming (2015) found that a small number of Muslim and Christian pupils at one multi-faith primary school in the North of England were praying in toilet cubicles due to the lack of provision made for prayer space. This was problematic for a number of reasons, including issues relating to cleanliness and purity. Prior to the research study, the school was unaware of the issue, as the pupils had not felt comfortable to express the problem to teachers.

3.2 Positive Interfaith Relations

Schools are widely viewed as key places for promoting tolerance and social cohesion between children of different religious/non-religious backgrounds (Short 2002). Existing research by Hemming (2015) indicates that schools can use a variety of means to encourage positive interfaith encounters, including:

- Promoting values of acceptance of and respect for difference.
- Creating a climate where racism and religious intolerance are not accepted.
- Teaching emotional management techniques.

The task facing schools is not an easy one because children do not always follow or fully understand school rules, and may develop alternative views and values at home (Hemming 2015). Family, the media and wider culture all act as significant influences on pupils' perspectives, but schools nevertheless have the opportunity to encourage tolerant and respectful attitudes, hence playing an important role in shaping young citizens and promoting social cohesion.

3.2.1 Addressing Religious Intolerance and Segregation

Existing research indicates that children from both religious and non-religious backgrounds often fear being negatively stereotyped or experience some form of bullying in school on the basis of their beliefs or worldviews (Ipgrave 2012, Madge *et al.* 2014, Moulin 2015, Moulin 2016a, Moulin 2016b, Oliver & Candappa 2003, Weller *et al.* 2015). Some studies have found that pupils from non-faith backgrounds can be less tolerant of religious perspectives (Mckenna *et al.* 2009). However, other research has shown that non-religious pupils can also be subjected to prejudice from both teachers and peers (Madge *et al.* 2014).

Beyond explicit intolerance and racism, segregation and 'othering' is commonplace in some schools. For example, Welply (2017) found that some White British (non-religious and Christian) pupils talked about Muslim pupils as though differences in their dress and customs meant that they were incompatible as friends. Other research has indicated that friendship groups in primary schools can often be relatively homogeneous in terms of religion and ethnicity (Smith 2005). Such research demonstrates the difficulties schools face in promoting positive interfaith relations and genuine understanding in the face of perceived differences.

Key research finding: religious intolerance in schools

A survey conducted by Weller *et al.* (2015) found that *a majority of survey respondents from almost all religious groups* experienced some unfair treatment from other pupils due to their religion at school. Examples of unfair treatment included name-calling, social exclusion and taunting or ridiculing religious beliefs.

3.2.2 Facilitating Contact and Cultivating Cohesion

Existing research has found that many young people view schools as playing an important role in the promotion of social cohesion and interfaith relations (Madge *et al.* 2014). However, research also suggests that a significant proportion of pupils believe their schools could do more to help different religious/non-religious groups get along well together (Conroy *et al.* 2013). The literature documents a broad range of interfaith initiatives for promoting social cohesion in schools (e.g. Hughes 2014, Ipgrave 2009, Koukounaras-Liagis 2011, McCowan 2016). Drawing from this research, schools may adopt a variety of strategies to promote positive interactions and understanding between pupils of differing faiths and worldviews. Such strategies may be appropriate for schools both with and without a religious character, but will necessarily be shaped by the school's location and the nature of its pupil intake.

The issue of social cohesion and interfaith relations has been particularly central to debates about faith-based schooling and its impact on wider society (e.g. Francis & Robbins 2011, Jackson 2003, Short 2002). Some studies have suggested that schools with a religious character do not always prioritise the promotion of interfaith contact and the recognition of different perspectives as central to their mission (e.g. Berkley & Vij 2008). However, research also indicates that there is significant variability across and between schools both with and without a religious character. As such, it is impossible to generalise about which schools are more effective at encouraging socially cohesive attitudes amongst pupils (Jackson 2003). For example, Breen (2009) documents the case of a Roman Catholic school in Leicester that took a 'responsive approach' to its multi-faith surroundings by developing regular

linking activities with another nearby school that provided for a predominantly Asian and non-Christian population.

Approaches and strategies for promoting social cohesion and positive interfaith relations include the following:

- Developing interactions within the school.
- Building connections within the community.
- Creating bridges between schools.

Each of these strategies will be discussed in the sections below.

3.2.3 Developing Interactions within the School

Schools with a diverse intake may have numerous opportunities to encourage positive interactions and understanding between pupils. Consultation respondents felt that a number of contexts offered particular opportunities for encouraging bonds between different groups within the school community. These included:

- Finding opportunities within RE for open discussion and philosophical debate about diverse religious perspectives and beliefs to encourage understanding amongst pupils (Jackson 2004). It was generally felt to be important that pupils were able to have such discussions under the guidance of a teacher to prevent tensions arising in the playground.
- Building links between RE and values taught in PSHE and Citizenship Education may help pupils to recognise commonalities that exist across different religious and non-religious communities, such as values of respect, kindness and generosity (Watson 2004).
- Using assemblies and collective activities to foster a sense of unity within the school. Activities that are accessible to all pupils are likely to be most successful in this regard. For example, assemblies can be more inclusive when prayers refer to common values and morals and children are informed that they are not all required to pray (Wilson 2015).

Key research finding: learning to create bonds

Koukounaras-Liagis (2011) and Hughes (2014) found that interfaith contact initiatives are most effective when pupils *work together on a task*, such as developing a dance or play. Such activities require co-ordination between children, foster a shared sense of achievement, and can teach valuable social skills.

3.2.4 Building Connections with the Community

One approach adopted by some schools to encourage understanding of different worldviews is by engaging with religious and non-religious groups in the wider community. This approach may be helpful for all schools, but particularly those with a relatively homogenous pupil intake in terms of religious background. Strategies may include the following, and are likely to be most effective when combined with quality RE and dialogic learning in order to avoid tokenism:

- Inviting speakers from different religious and non-religious groups.
- Visits to different places of worship.
- Holding events open to members of the community from different faiths and none. Such events may involve the sharing of food and communal activities that can help to develop a sense of connection.
- Setting up a school 'faith council', bringing together representatives from the different faith and belief groups associated with the school, and including pupils, parents and members of the local community (see below).

Respondents involved in our consultations felt that such approaches can help to 'humanise' those other religious/non-religious traditions that are not strongly represented within the school. In addition, much of the existing research suggests that children often feel more inspired to learn about their own faith after engaging face-to-face with different perspectives and points of view (Mckenna *et al.* 2009). Such initiatives may also help to foster positive relationships between the school and the wider community.

In practice:

One of the SACRE members in our consultation had visited a local primary school to meet members of its developing Faith Council. This was a new initiative that brought together members of the school community but also the wider community, and had gained the support of parents and the local Mayor. The Faith Council was steered by the RE Co-ordinator and supported by the Headteacher and the school's governing body. It was comprised of pupils representing the different faith and belief groups associated with the school, including Christians, Muslims, Hindus, Buddhists and Humanists. Parents, governors and community members had also been invited to set up an adult body that would link with the activities of the pupil council.

The Faith Council had a number of purposes, all of which were made possible by its multi-faith composition. These included providing opportunities for members to share different perspectives and deepen understanding of each other's beliefs, making efforts to raise awareness of the role and importance of RE in school, promoting community cohesion and building links between different faith and belief groups, providing positive role models for members of the school and the wider community on how to treat others with respect and dignity, and discussing a range of local and national issues that impacted upon school and community life. It was hoped that other schools in the local area would follow the success of this initiative by developing their own Faith Councils.

3.2.5 Creating Bridges between Schools

Whilst schools in diverse communities are well positioned to encourage interactions between pupils of different backgrounds, this can be more difficult in schools with a relatively homogenous pupil demographic. Initiatives that build connections between schools may be one approach for encouraging interactions between those of different faiths and no faith. Research indicates that parents of children attending schools with a religious character are often concerned that their children will not be prepared for the multicultural realities of the outside world (e.g. Ap Siôn *et al.* 2007).

Inter-school initiatives are therefore likely to be received positively by parents of children in schools with a religious character. Such initiatives may involve:

- Creating links and developing shared activities with other schools of different ethnic and religious composition, such as ‘pairing’ with other schools and holding joint events or visits (Breen 2009, McCowan 2016).
- Email (pen-pal type), instant messaging and video conference link-ups with other schools (Ipgrave 2009).
- Creating and sharing audio recordings and video blogs about religious customs, activities and values can be an enjoyable approach for building a sense of connection between different groups.

Key research finding: engendering acceptance through digital connections

In order to promote understanding of other worldviews, one primary school in East Sussex set up an email exchange initiative with a more religiously and culturally diverse school in Leicester. Ipgrave (2009) found that the programme could help to encourage tolerance of other perspectives. The research noted that exchanges need to be properly monitored by teachers.

3.3 Good Quality Religious Education

Religious Education (RE) is widely viewed as having the potential to develop interfaith understanding, promote common values, tackle religious discrimination and build resilience against extremism (Baumann 1996, Faas *et al.* 2016, Madge *et al.* 2014, Marshall 2016). Existing research conducted in Europe indicates that pupils who have recently received RE teaching demonstrate less prejudiced attitudes than those who have not (Schihalejev 2013). Nonetheless, a number of reports have expressed concern about poor standards of RE across schools in England (Berkley & Vij 2008, Ofsted 2013). Non-denominational schools in England and Wales are expected to follow the agreed syllabus for RE in their local authority but this requirement is not always recognised by teachers and RE is often de-prioritised in the face of other curriculum pressures (Wilson 2015).

Ofsted (2013): Six in Ten Primary schools in England not meeting ‘good’ standards for RE

The report states that RE across schools in England is largely deficient, leaving many pupils with inadequate understanding. Criticisms include:

- ❖ A lack of high quality training in RE for teachers.
- ❖ Poor understanding of the subject amongst teachers.
- ❖ Lack of emphasis on subject knowledge.
- ❖ Poor curriculum planning.
- ❖ Weak assessment and ineffective monitoring.
- ❖ Failing to link RE with the rest of the curriculum.

In addition, it is claimed that teachers reported a decline in support from their Local Authority and Standing Advisory Council for Religious Education (SACRE), perhaps due to lack of resources.

There are different requirements for the provision of RE depending on the type of school in question. Non-denominational schools are expected to teach an RE curriculum that reflects the predominantly Christian nature of many of the religious traditions in Britain, whilst also teaching about the beliefs and practices of the other principal religions represented in Britain (Education Act 1996, s.375:3). A recent ruling from the High Court confirmed that this provision should also include teaching about non-religious worldviews in order to comply with existing law (*R (Fox) v. Secretary of State for Education* [2015]). Schools with a religious character may teach RE in line with the beliefs set out by the school’s trust deed or their general religious tradition. In practice, many voluntary aided faith schools adhere to a syllabus provided by their diocese or religious body, whereas voluntary controlled faith schools and foundation schools with a religious character usually follow the locally agreed syllabus. Arrangements for academies and free schools are broadly similar to those for voluntary aided schools. However, specific requirements will be set out in the agreement between the academy trust and the Secretary of State for Education (National Association of Teachers of Religious Education 2017).

In schools with a religious character, more emphasis will generally be placed on the particular religious tradition of the school in RE lessons. However, many schools with a religious character have moved away from an exclusively evangelistic approach to RE, instead teaching material with a more non-coercive, educational slant (Nesbitt 2004). Despite the increased prominence enjoyed by RE in schools with a religious character, some research indicates that more could be done to encourage understanding of diverse perspectives and deeper exploration of different faiths and worldviews (Berkley & Vij 2008). Given how existing research highlights that learning about other religious and non-religious perspectives can strengthen pupils' connection to their own faith (e.g. McCowan 2016, McKenna *et al.* 2009), this may be welcomed by both pupils and teachers in schools with a religious character.

Key research finding: Schools with a religious character in diverse contexts

Teaching RE in schools with a religious character in diverse contexts may present particular challenges, as highlighted in Wilson's (2015) research in an Anglican primary school in Liverpool with a predominantly Muslim pupil intake. He found that many teachers skipped over aspects of the curriculum where they were concerned they might be viewed as proselytising. In general, teachers attempted to balance the requirements of the curriculum with respecting pupils' faith. Nonetheless, he found that pupils generally welcomed learning about Christianity so long as it was viewed as purely educational and non-evangelistic. In addition, parents of Muslim pupils appreciated that religion was highly valued within the school.

In some circumstances, pupils adopted forms of resistant behaviour. This could include fidgeting, not listening or on some occasions, declining to visit churches. However, Wilson (2015) concludes that resistance amongst pupils was generally motivated by the fear of going against their own faith. For example, many pupils instinctively said '*stafallah*' (meaning 'Allah forgive me') after hearing things that conflicted with their beliefs. He argues that teachers should reassure pupils that they are not committing a wrong by learning about other faiths. Moreover, learning about the Bible and church visits were generally acceptable to Muslim pupils so long as they were not combined with prayer.

3.3.1 Multi-Faith Religious Education

Findings from the research literature as well as our consultations indicate a desire for more diversity in RE, in schools both with and without a religious character, particularly regarding the breadth of traditions taught (Jackson 2004, Moulin 2016b, Nesbitt 2004, Revell 2007). Existing research on pupils' perspectives indicates that pupils value RE as an opportunity to hear about different religions and worldviews from an objective viewpoint (Kuusisto & Kallioniemi 2014, Francis & Robbins 2011). Some studies suggest that pupils are especially interested in learning about others' beliefs but occasionally look to RE for guidance about their own beliefs too (Kuusisto & Kallioniemi 2014, Engebretson 2004, Madge *et al.* 2014).

The opportunity to study a broad range of religious traditions is usually reflected in locally agreed syllabuses (e.g. see Section 5.5), but some researchers have expressed concern about the tokenistic coverage of non-Christian faiths in RE (Nesbitt 2004). The inclusion of non-religious worldviews in locally agreed syllabuses has also become increasingly common (Watson 2010), bringing schools in line with the recent High Court ruling on this issue (see Section 3.3). There are on-going debates about the extent to which teachers are able to adopt a neutral stance in their explanation of different religious/non-religious worldviews (e.g. Jackson & Everington 2017). Nonetheless, it is widely felt that with adequate training and subject knowledge, teachers are able to provide good quality RE that covers a broad range of faiths and traditions (Jackson & Everington 2017).

Key research finding: pupils value diverse perspectives

Much of the existing research indicates that pupils appreciate and value learning about other religious perspectives (Arweck & Nesbitt 2011, McCown 2016, McKenna *et al.* 2009, Pyke 2013). In a qualitative survey conducted with over 1000 pupils across Europe, Knauth & Körs (2011) found that pupils mostly favour a plural approach to RE. Many pupils believed that learning about other worldviews was important to prevent future social conflicts.

Beyond the need for greater breadth, increasing pupil diversity within the classroom presents additional challenges for delivering RE. Existing research indicates that many pupils from minority faiths feel that teachers do not accurately represent their religion in the classroom (Ipgrave 1999, Moulin 2011, 2016a, 2016b). Given the diversity within religions, even pupils who share the teacher's faith may have difficulty identifying with a particular representation. As a result, issues of contention may arise even within schools with a religious character amongst pupils of the majority faith. Such situations are to some extent unavoidable but they can nonetheless cause discomfort amongst pupils who feel there is a clash between perspectives from home and those taught at school (Nesbitt 2004).

3.3.2. Commonality, Diversity and Change

In the wider research literature and amongst our consultation responses, two core themes emerge in relation to how RE teaching can be improved to recognise diversity of religion and belief (Cush & Francis 2001, Jackson & O'Grady 2007, Nesbitt 2004, Panjwani 2005, 2014, Zillacus & Kallioniemi 2016). These include:

- The importance of recognising common themes across religions and with humanist and non-religious traditions.
- Celebrating diversity *within and between* religious/non-religious worldviews.

Many of our consultation respondents felt that exploring a particular theme across different religious/non-religious worldviews (e.g. fasting, prayer or values such as honesty and respect) was helpful for encouraging pupils to recognise commonalities between traditions. Such an approach can encourage greater respect between pupils of different backgrounds (Whittaker *et al.* 2009). Wilson (2015) documents a lesson in an Anglican primary school where reading the Qur'anic perspective about Jesus' virgin birth was well received by pupils, and helped to illustrate areas of accord between Islam and Christianity. Exploring the historical intersections between religions may be interesting for pupils and link with other areas of the curriculum.

Given the plurality within religious traditions it is also important to highlight how religion is interwoven with culture. Recognising that each religion and worldview has

many forms and changes throughout history can help avoid simplifications and stereotypes (Madge *et al.* 2014, Moulin 2011, 2015). This approach may also reduce the likelihood of pupils feeling their own religion has been misrepresented. Providing opportunities to creatively explore pupils' own experiences, or examples of 'real life' and 'everyday' religion can be both engaging and effective at promoting respect and understanding (Cush & Francis 2001, Jackson 2004, Jackson & O'Grady 2007, O'Grady 2003). These approaches can also help pupils to understand the differences between doctrinal and lived religion.

Examples of how RE can be adapted to recognise diversity, commonality and change include the following:

- Selecting a theme (such as piety, joy or celebration) and exploring how it is reflected in the stories and practices of different religious and non-religious groups and traditions.
- Looking at different ways in which the practices of a particular religion are enacted across different cultures (such as contrasting forms of religious dress or foods eaten at festivals and celebrations).
- Enabling children to reflect on 'real life' experiences of religion (such as exploring their experiences of prayer, contemplation or deep thought, or experiences of worship or awe and wonder).
- Enabling pupils to express their values and sense of spirituality through art, drama and dance.

Such approaches can be helpful to foster a sense of unity between pupils of differing backgrounds whilst also celebrating diverse perspectives. These approaches can also serve to validate the spiritual experiences of non-religious pupils.

The right to withdraw

Richardson *et al.* (2013) argue that the right to withdraw children from RE is often not communicated very effectively, as many parents are not aware of the option or fear their children being 'singled out' as a result. Our consultation respondents felt

that RE was very important for fostering understanding and a sense of connection between pupils, and so withdrawal from RE should be avoided wherever possible. However, parents' wishes should still be respected if they decide to enact the right to withdraw. Respondents felt that it was important for schools to develop trusting relationships, particularly with parents from minority religious backgrounds. Where parents do express concerns, they should be fully reassured and possibly be provided with details of the content and approach of RE lessons in order to make a properly informed decision.

In practice:

When a parent at one of the primary schools participating in our consultation expressed discomfort at their child taking part in RE, they were invited to meet with the head teacher. The head was careful to reassure the parents that they had the right to withdraw their child and that the child would not be treated any differently if they did so. The head teacher shared an overview of the RE syllabus with the parents and gave them time to consider. After speaking with the head, the parents felt reassured and the child continued to attend RE.

3.4 Inclusive Assemblies and Collective Worship

Amongst our consultation respondents, assemblies were widely viewed as important activities for building a sense of unity within schools. Research indicates both pupils and teachers largely support and enjoy the celebratory and moral aspects of assemblies (Gill 2000a, 2000b). However, some minority religious and non-religious pupils may find faith-based elements difficult to engage with or even, at times, uncomfortable (Head 2009, Hemming 2018, Kay & Francis 2001, Scourfield *et al.* 2013). Moreover, research amongst teachers in schools with multi-faith pupil intakes indicates that they often view the faith-based components of assemblies to be more contentious than the corporate dimensions (Gill 2000a, 2000b). Whilst schools generally adapt assemblies in accordance with their pupil intake (Smith & Smith

2013), developing assemblies that are appropriate and engaging for all pupils can nevertheless be challenging.

3.4.1 Inclusion or Exclusion?

Whilst assemblies can provide an opportunity to foster a sense of connection amongst the school community, they can also be alienating for pupils of minority or non-religious backgrounds if they are not able to participate in activities (Hemming 2018). All schools in England and Wales are officially required to provide some sort of daily act of collective worship of a 'wholly or mainly Christian character' (Education Reform Act 1988, s.6-7), unless they have applied for an exemption through their local SACRE on the basis of their particular pupil intake. As such, assemblies in Christian schools with a religious character and also many non-denominational schools will generally be of a Christian nature. Thus, in certain circumstances, assemblies have the potential to reinforce experiences of religious difference and segregation, depending on how they are managed (Smith 2005).

Parents and pupils from minority religions and non-faith backgrounds sometimes express concerns about 'Christian indoctrination' in assemblies (Weller *et al.* 2015). Whilst schools sometimes make provisions for minority religious pupils, such as allowing them to sit quietly during Christian prayers, non-religious pupils do not always receive the same recognition (Fancourt 2017). Schools are often hesitant to communicate that prayer is non-compulsory and as a result, many non-religious pupils are unaware that they may not have to participate. This can be uncomfortable for non-religious pupils who find prayer meaningless or insincere (Hemming 2018).

3.4.2 Creating an Atmosphere of Inclusivity

Existing research and consultation responses point to a number of approaches for facilitating inclusivity in assemblies. These involve:

- *Multi-faith assemblies:* Assemblies that include stories and festivals from different religious and non-religious traditions, often highlighting particular

values or moral messages, are popular ways of approaching assemblies in diverse contexts (Baumann 1996, Erricker & Erricker 1997, Gill 2000b).

- *Citizenship, unity and shared values*: Focusing on these areas of commonality may help all pupils to feel included and able to participate (Cheetham 2000, Davies 2000, Mogra 2017, Smith & Smith 2013).
- *Open wording of prayers*: Research indicates that the ability of minority groups to participate in collective worship often comes down to the issue of 'explicit intention' (Juchtmans *et al.* 2013). Prayers that express common values and do not make reference to a specific God are therefore more inclusive and accessible for pupils from different backgrounds.
- *Inviting children to say 'Amen' if it reflects their faith*: In schools with a religious character, where there is a greater emphasis on the religious tradition of the school, this provides pupils of minority faiths or no faith the opportunity to quietly abstain.
- *Personalised prayer/contemplation*: This could involve allowing pupils to write their own prayers, poems or contemplations under the guidance of a teacher in RE or PSHE. Pupils can then be given the option of silently reciting their personal prayers/contemplations when in assembly.
- *Time for reflection*: Explaining to pupils that if they do not wish to pray, they may sit quietly and reflect on something important to them.
- *Pupil voice initiatives*: Ensuring that the school has various effective pupil voice initiatives will help to capture pupils' diverse needs and identify appropriate measures to help all children feel included in collective activities.

3.5 Accommodating Religious Needs

There are a number of aspects of school life where pupils from minority faith backgrounds may have specific needs. These include: access to prayer spaces, dietary requirements, religious clothing needs, arrangements for attending religious festivals and withdrawal from certain activities (Keddie 2014, Moulin 2016). However, schools are highly variable in the extent to which they cater for pupils' diverse religious needs. In all cases, it is important to take a sensitive approach, avoid

making assumptions and communicate arrangements clearly with parents and pupils. A key need of all pupils is to develop friendships and a feeling of belonging with others. It is therefore highly important for teachers to be sensitive to exclusion due to differences in dress, diet and customs. Again, exploring and celebrating such differences through RE, PSHE, assemblies and events can help to build a sense of inclusion.

3.5.1 Prayer and Spiritual Needs

Many schools appear to be quite accommodating in providing prayer spaces where this is possible. However, existing research suggests that some schools could be more proactive in offering prayer space and/or looking after prayer facilities, for example by providing prayer mats and washing facilities (Conroy *et al.* 2013, Guo 2015, Hemming 2015). Lack of prayer spaces in some schools can lead to pupils using inappropriate places such as toilet cubicles (Hemming 2015). In addition, Berkley & Vij (2008) note the importance of recognising that spiritual needs are not exclusive to religion and non-religious pupils may also benefit from the provision of spaces dedicated to reflection or meditation.

Despite its importance, providing for minority religious prayer needs is not always straightforward. In some circumstances, schools with a large proportion of pupils from a minority faith may not have enough space to provide facilities for all pupils to pray. Moreover, some schools with a religious character do not feel it is in keeping with their ethos to designate prayer facilities for other faiths (Wilson 2015). In such circumstances, pupils may adapt their daily routines of worship to fit around school hours. For example, Muslims are generally expected to pray five times a day, and up to two of these daily prayers may fall within the school day². However, research indicates that some pupils 'catch up' with their prayers when they return home from school or do not strictly adhere to all five prayers (Wilson 2015). It should be noted that the Muslim Council of Britain recommends that all schools make provisions for pupils to pray (Muslim Council of Britain 2007). Nonetheless, research with Muslim

² These are *Zuhr* (between midday and afternoon), which always falls within the school day and *Asr* between mid-afternoon and sunset, which sometimes falls within the school day.

parents indicates that some parents adopt a more pragmatic approach to daily prayer (Wilson 2015).

Consultation respondents proposed a variety of measures aimed at catering for pupils' prayer and spiritual needs, including:

- Providing a 'quiet room' or 'tranquil zone' that can be used for prayer, reflection or meditation. Some schools incorporate soft furnishings and lighting to encourage a contemplative atmosphere. These spaces may also be used for pupils whilst fasting. Avoiding explicitly religious symbols will ensure that all pupils can use these spaces.
- Creating 'faith gardens' - designated outdoor spaces in which pupils can engage with their own spirituality.
- Delivering guided secular meditations. It was reported that these were very popular amongst pupils across faith backgrounds.

Key research finding: prayer and sacred space

In a research study involving one primary school in the North of England, Muslim pupils did not always feel comfortable to use the allocated space for prayer, in the school library. In speaking to pupils, Hemming (2015) found that although the space itself was adequate, pupils did not have appropriate ways of storing their prayer mats. As a result, some Muslim pupils were concerned that their mats would be dirty when they came to use them.

3.5.2 Food and Fasting

Many schools currently cater for the food needs of different religious groups through the school lunch service (Hemming 2015) but existing research suggests that lunchtime has the potential to reinforce religious segregation due to contrasting dietary requirements (Smith 2005). Many of our consultation respondents felt it could be helpful to explore beliefs around food and diet through the curriculum and other

school events, in order to engender curiosity about the customs and cultures of other religious groups. Schools can:

- Provide opportunities to explore the various dietary needs of other religious groups in RE, PSHE, assemblies and other areas of the curriculum to help demystify and dispel misconceptions about different food practices.
- Hold activities that focus on the theme of food such as sharing dishes from different cultural and religious traditions at festivals and events.

Such approaches can provide valuable learning opportunities for children and may help build connections between the school and the wider community.

Some schools may wish to provide vegetarian, halal and kosher options through the school lunch service to cater to the needs of some Hindu, Sikh, Muslim and Jewish pupils. Schools with a high proportion of Muslim pupils may decide for all meat served to be halal. However, schools will want to balance such an approach with the needs of the wider community and may be cautious of resistance amongst non-Muslim parents (Wilson 2015). Where different options are provided, it is important to adequately signpost food so that pupils are aware which dishes they can eat. One approach is to use different coloured trays that pupils can select to indicate to servers what food they would like. Schools with Muslim pupils should try to ensure that sweets given to class groups are also halal. In addition, it should be recognised that some members of certain religions (including some Hindus and Sikhs) adhere to a vegetarian diet and are not able to eat sweets containing gelatine (Nesbitt 2004).

Whilst fasting is not obligatory for Muslims until puberty, many begin fasting around age 10 or 11. The Muslim Council of Britain (2007) advises that children under the age of 10 should not be encouraged to fast whilst at school as it may interfere with their learning. If young children express interest in fasting, schools should liaise with parents to encourage them to fast outside of school hours or only for half days. For children over the age of 10, schools may choose to support them in their choice, but should not police their adherence. One approach adopted by the primary school in Wilson's (2015) research was to make sandwiches that children could request if they decided during the day that they would like to break their fast. It is noted that often

children decide to fast at certain points in the day, or break their fast intermittently, as they experiment with what works for them. In addition, schools should recognise that fasting may be an important part of a young Muslim's identity development, and should be vigilant about teasing from both Muslim and non-Muslim pupils about their choices (Wilson 2015).

3.5.3 Clothing and Dress Needs

Existing research indicates that schools have variable approaches when it comes to accommodating religious dress. Most schools generally permit certain types of religious clothing (such as the hijab and patka). However, survey research across Britain found examples of pupils and teaching assistants being prevented from wearing the hijab in school. In a couple of cases, it was also reported that mothers were prevented from attending school meetings whilst wearing the Niqab (full veil) (Weller *et al.* 2015). Another research study identified a number of disputes over pupils wearing religious symbols and dress, and clashes with uniform (Jackson & O'Grady 2007). Government guidance on school uniform is somewhat ambiguous. However, it is suggested that most religious requirements regarding dress should be accommodated within the school uniform policy. Schools must also show that their uniform policy does not discriminate against any particular group (Department for Education 2013, Welsh Government 2011). Where schools prefer to ensure uniformity amongst pupils they may opt to provide regulation headscarves or permit only a single colour and request that religious symbols are worn under clothes.

Even when religious clothing is permitted, individuals within the school may maintain less than tolerant views. Existing research suggests that some pupils and teachers hold negative perceptions and stereotypes of Muslim girls who wear the hijab (Taylor 2014). For young Muslim girls, wearing headscarves can be an important aspect of their identity development (Wilson 2015). As such, it is important that schools seek to develop a nurturing environment in which pupils are protected from discrimination. Drawing attention to similar garments worn by different faiths (such as the wearing of head dresses by Christian nuns) may help to reduce prejudice.

3.6 Religious Festivals and Celebrations

In primary schools, festivals and celebrations can be important events for developing a sense of community and for engaging parents in school life. In diverse contexts, such events provide exciting opportunities for learning about other religious traditions. However, they can also present challenges to schools, for example, if large numbers of pupils from certain religious groups are absent from school in order to attend festivals at different points in the school year.

3.6.1 Christmas, Easter and Harvest

As the primary festivals in the Christian calendar, Christmas and Easter are generally marked with activities and celebrations in schools throughout the preceding terms. In addition, many schools in England and Wales hold activities and events to mark the harvest in the autumn (Nesbitt 2004). These festivals are not only religious but also cultural and can be celebrated in a manner that is inclusive for all pupils. It has been noted in existing research that the ability of minority pupils to participate in Christian celebrations largely reflects whether they are seen as religious or cultural. For example, minority pupils may be less likely to attend a celebration held within a church rather than a school hall, as families from non-Christian faith groups may perceive this as an act of worship (Wilson 2015).

Existing research indicates that many minority pupils do actively participate in the corporate aspects of religious celebrations (Hemming 2015, Wilson 2015). Where certain pupils are not able to partake in religious festivals or celebrations (such as special assemblies or church visits), schools may wish to provide alternative arrangements for those individuals. Negotiating their participation in religious festivals and events can be difficult for pupils from minority backgrounds and may lead to confusion. One research study found that Muslim pupils were confused about the differences in Christian and Islamic perspectives concerning the birth and death of Jesus. The pupils found Christmas celebrations more uncomfortable than those at Easter because of the greater cultural emphasis placed on Christmas, despite the significant theological differences that surround Easter (Wilson 2015).

There are a number of measures that schools can take to help events feel more inclusive for pupils from minority religious backgrounds. These include the following:

- Focusing primarily on non-religious songs or avoiding overtly evangelistic religious songs.
- Emphasising the corporate and moral aspects of events that can be made relevant to all pupils.
- Where appropriate, holding some events within the school hall rather than the local church to maximise participation from minority faith pupils. If events must be held in a church, then emphasising that prayer is not compulsory for non-Christian pupils may help allay concerns that attendance at the event is necessarily an act of Christian worship.

3.6.2 Minority Religious Festivals

Many schools choose to mark or actively celebrate some minority religious festivals and events. Those festivals that are most widely recognised in schools include Eid, Diwali, Hanukkah and Vaisakhi (Keddie 2014, Nesbitt 2004). It is widely viewed as appropriate to mark minority religious festivals, either through assemblies or discussions in the classroom, in schools both with and without a religious character (e.g. Catholic Education Service 2008). Some of our consultation respondents felt that schools could go further and hold school-wide celebrations for minority religious festivals by focusing on the cultural aspects, such as lighting candles, telling stories and sharing food. Such events can promote understanding of other faiths amongst Christian and non-religious pupils and may prevent a feeling of alienation amongst minority religious pupils and communities. However, some schools have faced a backlash from Christian or White British parents over celebrations of non-Christian religious festivals (Hemming 2015). As such, negotiating the school's approach will involve balancing the perspectives of different groups (Wilson 2015).

Many parents from minority faith backgrounds choose to keep their children out of school during important religious festivals (Wilson 2015). Existing research indicates that schools generally allow pupils to take some time off to observe key religious

events. In addition, some schools choose to organise staff training and INSET days to coincide with such events to minimise disruption to pupils' learning (Weller *et al.* 2015). However, some schools with a religious character may not feel it is appropriate to mark the festivals of other faiths in such an overt way. In such cases, the school may adopt a strategy of passive acceptance, whereby pupils and parents are not penalised for absences around important religious events (Wilson 2015).

3.6.3 Celebrating Diversity

In addition to recognising festivals and celebrations, consultation respondents felt that it was important to celebrate diversity of religion and belief within school in a more general way through bespoke events. Such events often focus on the customs of different religious groups (such as celebratory food, dance and dress). Examples include the following:

- *Multi-faith Days* - involving workshops led by representatives of different faiths and non-religious beliefs, with opportunities for children to present art, dance and drama. Parents and members of the local community can also be invited to help build connections with different sections of the community.
- *Peace Mala Days* (see Section 5.6) - is a concept developed by a Welsh charity aiming to encourage understanding amongst pupils of all backgrounds. Some of our consultation respondents had held Peace Mala days in their schools where pupils make rainbow coloured bracelets to represent harmony between religious and spiritual groups. Each colour represents a different faith or creed including a white bead for the child's own. It was reported that these events were well received by pupils in schools where they were held.

In practice:

One school involved in our consultation held a multi-faith event in which speakers from different minority religious groups were invited. Pupils from all backgrounds participated, and were able to showcase creative work to parents and the wider community (including poetry, dance, and art work). Pupils and parents were also

invited to bring in food to share. Afterwards, the school received some complaints from White British parents about the focus on minority religions. The school responded by speaking with parents and explaining that Christian events were emphasised within the school and that the event provided a learning opportunity for the children. Parents were generally satisfied with this response and the event continued in the subsequent year without complaints.

3.7 Parents and the Wider Community

It was very clear from our consultations that many schools feel they have a responsibility to reach out to their local community. This desire is also reflected in existing research, where studies indicate that schools often perceive they have an important role in serving the wider community (Colson 2004). Nonetheless, engaging with parents and communities in diverse contexts can present a number of challenges. Schools must balance the needs and wants of different religious and cultural groups which may at times conflict. In addition, schools with a religious character may find it easier to engage with their own faith community than those from other faiths or worldviews (Hemming 2015). Such schools may, therefore, feel the need to develop additional strategies to successfully reach out to other sections of the community.

Existing research indicates that parents of minority groups sometimes feel that schools do not make enough provision for their faith. For example, in Hemming's (2015) study, some parents felt that schools should do more to celebrate non-Christian religious festivals or provide minority language classes. However, some of the parents from the White British (Christian/non-religious) community may become upset about what they perceive as schools going 'too far' in accommodating minorities in a Christian cultural or religious context. This can include arrangements such as the withdrawal of certain popular children's books viewed as potentially offensive to certain groups, inclusion of non-Christian festivals in the school calendar

and the perceived dilution of Christian worship (Hemming 2015, Nesbitt 2004). Schools often try to manage these kinds of tensions through appropriate use of communication with parents.

3.7.1 Engaging with Minority Communities

Cultural and language differences may act as a significant barrier to engaging with minority religious parents and communities. In such cases, schools may need to be particularly sensitive to any cultural differences that might hamper communication with members of certain communities. Teachers from minority religious backgrounds are generally under-represented, even in schools with a high proportion of pupils from minority faiths (Weller *et al.* 2015). In instances where a large proportion of the pupil population is from a minority religious group, schools may wish to take additional measures to bridge communication, such as those discussed below.

Key research finding: feeling out of place

In her research focusing on relations with the South Asian Muslim community around three schools in the UK, Keddie (2011) found that many female mothers in the community were intimidated by what they saw as a 'White environment' and did not feel confident to speak to teachers at the school.

It should also be remembered that non-religious groups constitute a minority community in some contexts, particularly those parents with children attending schools with a religious character. There is a range of reasons why non-religious families might choose to send their children to a school with a religious character, but sometimes they may have little choice in this regard, particularly in rural contexts where there is often only one primary school present in the village (Hemming & Roberts 2018). As such, it is important that the needs of this group are also taken seriously. Engaging openly with the concerns of non-religious families may help to ensure they are accommodated appropriately within the context of mutual respect for the school's religious ethos.

However difficult, successfully engaging with minority communities as best as possible is important for ensuring cohesive relations both within and outside of the school. Schools may adopt a number of approaches, such as:

- Appointing a designated member of staff for communicating with certain sections of the community (including pupils and parents). Research indicates this is most effective when the staff member shares both the religious and cultural background of the community in question (Keddie 2011).
- Holding coffee mornings and parent consultations to create informal opportunities to understand more about the needs of different groups. Parents may be more confident in explaining their children's religious needs in a more relaxed environment.
- Holding events such as multi-faith days, international memorial days and charity events may help to bring different faith and non-faith groups together from the wider community and encourage respect and understanding (Catholic Education Service 2008, Keddie 2014). Schools are in a unique position for bringing together different parts of the community and working towards the 'common good'.
- Avoiding references to any specific God during assemblies and events can help prevent feelings of alienation amongst parents who are attending.

4. Examples of Displays

The following photographs were provided courtesy of the Religious Studies Resource Centre, Nottingham (www.rsresources.org.uk) and demonstrate some of the ways in which the primary school environment can be utilised effectively to value diversity of religion and belief.



Mosque layout



Jewish festival of Succot



Christian layout



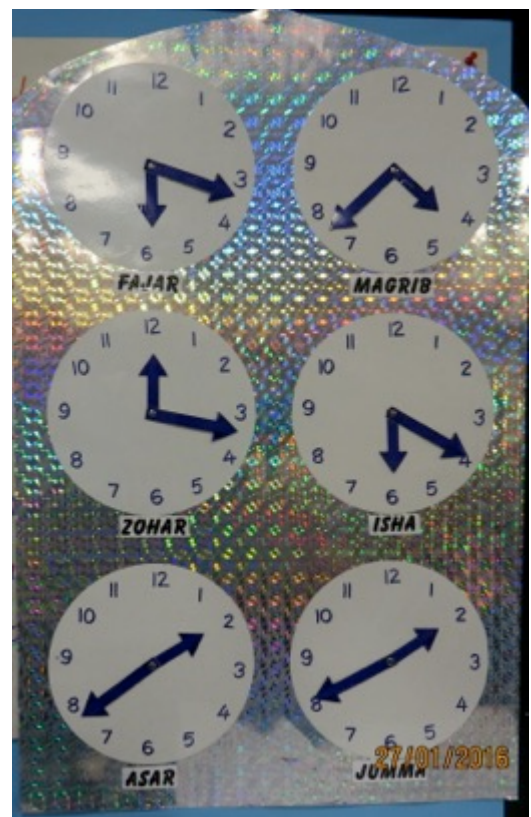
Synagogue in a school



Sikh throne



Buddha under Bodhi tree



Clocks in the Mosque



Buddhist layout



Buddhist shrine



Jewish Torah scroll



Church in a school



Mosque in a School



Gurdwara layout



Gurdwara set in a school

5. Teacher Resources

5.1 Official Guidance Documents

- DCSF (2010) *Religious Education in English Schools: Non-Statutory Guidance*:
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/190260/DCSF-00114-2010.pdf
- DfE (2014) *Promoting Fundamental British Values as Part of SMSC in Schools - Departmental Advice for Maintained Schools*:
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/380595/SMSC_Guidance_Maintained_Schools.pdf
- DfE (2013) *Personal, Health, Social and Economic (PSHE) Education*:
<https://www.gov.uk/government/publications/personal-social-health-and-economic-education-pshe/personal-social-health-and-economic-pshe-education>
- DfE (2013) *School Uniform: Guidance for Governing Bodies, School Leaders, School Staff and Local Authorities*:
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/514978/School_Uniform_Guidance.pdf
- Welsh Assembly Government (2008) *National Exemplar Framework for Religious Education For 3 to 19-Year-Olds In Wales: Guidance for Local Education Authorities and Agreed Syllabus Conferences*:
<http://learning.gov.wales/docs/learningwales/publications/130426-re-national-exemplar-framework-en.pdf>
- Welsh Assembly Government (2008) *Personal and Social Education Framework for 7 to 19-Year-Olds in Wales*:
<http://learning.gov.wales/docs/learningwales/publications/130425-personal-and-social-education-framework-en.pdf>
- Welsh Government (2011) *Guidance for Governing Bodies on School Uniform and Appearance Policies*:
<http://gov.wales/docs/dcells/publications/110803schooluniformen.pdf>

5.2 Free Curriculum Resources

- Association for Citizenship Teaching:
<https://www.teachingcitizenship.org.uk/resources>
- Bahá'í RE – Resources for Schools: <http://re.bahai.org.uk>
- National Association of Teachers of Religious Education (NATRE):
<https://www.natre.org.uk/resources> (some require membership)
- PSHE Association: www.pshe-association.org.uk/curriculum-and-resources
- Primary Resources: <http://www.primaryresources.co.uk>
- RE Today Services: <http://www.retoday.org.uk> (some resources are free)
- RE:Start / RE:Teachers (Christianity): <http://request.org.uk/restart/>
- Religious Education Council of England and Wales:
<https://www.religiouseducationcouncil.org.uk/resources/celebrating-re-lesson-ideas-activities/>
- Religious Studies Resource Centre: www.rsresources.org.uk (join for a small fee and borrow resources in Nottingham and Nottinghamshire)
- Shap Working Party: <http://www.shapworkingparty.org.uk/resources.html>
- Understanding Humanism – Resources for Education:
<https://understandinghumanism.org.uk>

5.3 Commercial Curriculum Resources

- Articles of Faith: <https://www.articlesoffaith.co.uk>
- Babcock IDP: <https://www.babcockldp.co.uk>
- Books at Press: <http://www.booksatpress.co.uk>
- Discovery RE: <https://discoveryschemeofwork.com>
- Jigsaw PSHE: <https://www.jigsawpshe.com>
- RE Matters: www.rematters.co.uk
- RE:ONLINE: <http://www.reonline.org.uk>
- RE Today Services: <http://www.retoday.org.uk>
- Teach It Primary: <https://www.teachitprimary.co.uk>
- TEACH:RE: <http://www.teachre.co.uk>
- TTS RE/PSHE Resources for Schools: <https://www.tts-group.co.uk/primary/>

5.4 Useful Books for Schools

- Bowker, J. (2005) *The Concise Oxford Dictionary of World Religions*, Oxford: Oxford University Press.
- Brook, J. (2014) *The RE Teacher's Survival Guide: A Practical Guide to Teaching RE in Primary Schools*, Bible Reading Fellowship.
- Elton-Chalcraft, S. (ed.) (2014) *Teaching RE Creatively*, Oxon: Routledge.
- Hemming, P.J. (2015) *Religion in the Primary School; Ethos, Diversity, Citizenship*, London: Routledge.
- Lowndes, J. (2012) *The Complete Multi-faith Resource for Primary Religious Education: Ages 4-7*, Oxon: Routledge.
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- McCreery, E., Palmer, S. and Voiels, V. (2008) *Teaching Religious Education: Primary and Early Years*, Exeter: Learning Matters.
- Nesbitt, E. (2004) *Intercultural Education: Ethnographic and Religious Approaches*, Brighton: Sussex Academic Press.
- Pett, S. (ed.) (2015) *Religious Education: The Teacher's Guide*, Birmingham: RE Today Services.
- Rosen, M. and Young, A. (2016) *What is Humanism? How do you Live Without a God? And Other Big Questions for Kids*, London: Wayland.
- Smith, G. (2005) *Children's Perspectives on Believing and Belonging*, National Children's Bureau / Jessica Kingsley.
- Teece, G. (2012) *The Primary Teacher's Guide to RE*, Scholastic.
- Vaisey, G. (2017) *Guidance on Managing the Right of Withdrawal from Religious Education*, WASACRE.
- Wilson, T. (2015) *Hospitality and Translation: An Exploration of How Muslim Pupils Translate their Faith in the Context of an Anglican Primary School*, Newcastle-upon-Tyne: Cambridge Scholars.
- Webster, M. (2009) *Creative Approaches to Teaching Primary RE*, Oxon: Routledge.
- Woodhead, L., Partridge, C. and Kawanami, H. (2016) *Religions in the Modern World: Traditions and Transformations* (3rd edition), Oxon: Routledge.

5.5 Locally Agreed RE Syllabuses (reflecting a range of approaches)

- Barnsley:
<https://www.barnsley.gov.uk/services/children-families-and-education/schools-and-learning/sacre-religious-education/agreed-syllabus/>
- Bath and North-East Somerset, Bristol, North Somerset and Haringey (London): <http://www.awarenessmysteryvalue.org>
- Birmingham:
https://servicesforeducation.co.uk/files/Learning%20&%20Assessment/Subject%20Support/RE/Birmingham_Agreed_Syllabus_for_Religious_Education_2007.pdf
- Bournemouth and Poole:
<https://www.bournemouth.gov.uk/childreducation/Schools/SACREdocuments/SACREdocs/Bournemouth-and-Poole-Agreed-Syllabus.pdf>
- Cambridgeshire: <https://ccc-live.storage.googleapis.com/upload/www.cambridgeshire.gov.uk/residents/working-together-children-families-and-adults/SACRE%20RE%20in%20Cambridgeshire%20agreed%20syllabus.pdf?inline=true>
- Cheshire West and Chester:
<https://www.cheshirewestandchester.gov.uk/your-council/policies-and-performance/council-plans-and-strategies/documents/Agreed%20Syllabus%20for%20Religious%20Education%20September%202013.pdf>
- Cornwall:
<https://www.cornwall.gov.uk/media/9227047/Agreed-syllabus-2014.pdf>
- Cumbria: <http://www.cumbria.gov.uk/elibrary/Content/Internet/537/6381/6528/4290215573.pdf>
- Devon, Torbay and Plymouth:
<http://www.devon.gov.uk/sacre-agreed-re-syllabus-2014.pdf>
- Doncaster:
<http://www.doncaster.gov.uk/services/schools/locally-agreed-syllabus-for-religious-education>

- East Sussex: <https://czone.eastsussex.gov.uk/media/2423/east-sussex-agreed-syllabus-june-2017.pdf>
- Gloucestershire: <http://www.lindenprimary.co.uk/wp-content/uploads/2017/11/RE-Syllabus.pdf>
- Hampshire, Portsmouth, Southampton and Isle of Wight: http://re.hias.hants.gov.uk/pluginfile.php/2464/mod_resource/content/1/Living%20Difference%20III%20pdf.pdf
- Kirklees and Calderdale: <https://learning.calderdale.gov.uk/cmhc/services/school-management/sacre/Documents/Reports%20and%20Brochures/syllabus%202014.pdf>
- Leeds: <https://www.leeds.gov.uk/docs/Leeds%20RE%20syllabus.pdf>
- Manchester, Salford, Stockport, Tameside and Trafford: http://www.manchester.gov.uk/downloads/download/6561/manchester_agreed_syllabus_for_religious_education
- Newham (London): <https://www.newham.gov.uk/Documents/Education%20and%20learning/ReligiousEducationSyllabus.pdf>
- Northamptonshire: <http://www3.northamptonshire.gov.uk/councilservices/children-families-education/schools-and-education/information-for-school-staff/curriculum-and-resources/Documents/Introduction.pdf>
- Nottinghamshire: http://www.bishopalexanderacademy.co.uk/images/websiteFiles/curriculum/re/agreed_syllabus.pdf
- Redbridge and Havering (London): www.whybridgejun.havering.sch.uk/files.php?force&file=office/Hsis_1215_A007_Joint_Agreed_Syllabus_RED_HAV_2015_FINAL_672290498.pdf
- Sheffield: <https://www.sheffield.gov.uk/content/dam/sheffield/docs/schools-and-childcare/sheffield%27s-education-authority/SACRE%20Agreed%20Syllabus%202014-19.pdf>
- Somerset: <http://amvsomerset.org.uk>

- Staffordshire: <http://entrust.education/Pages/Download/8E67CCC1-2091-493F-9EA3-44103D22E68B>
- Wales (links to all local authorities):
<http://www.wasacre.org.uk/publications/syllabi.html>
- Wandsworth (London):
http://www.wandsworth.gov.uk/downloads/file/2081/wandsworth_locally_agreed_syllabus_for_religious_education

5.6 Educational Organisation Listings

- Catholic Education Service: <http://www.catholiceducation.org.uk>
- Church of England Education (National Society):
<https://www.churchofengland.org/more/education-and-schools>
- Church Schools Cymru: <http://www.churchschoolscymru.org>
- National Association of Standing Advisory Councils on Religious Education (NASACRE): <http://www.nasacre.org.uk/home>
- National Association of Teachers of Religious Education (NATRE):
<https://www.natre.org.uk/>
- Peace Mala: <http://www.peacemala.org.uk>
- Plymouth Centre for Faiths and Cultural Diversity: <http://www.pcfcd.co.uk>
- PSHE Association: <https://www.pshe-association.org.uk>
- Religious Education Council of England and Wales:
<https://www.religiouseducationcouncil.org.uk>
- Shap Working Party: <http://www.shapworkingparty.org.uk/index.html>
- Wales Association of Standing Advisory Councils on Religion Education (WASACRE): <http://www.wasacre.org.uk>

5.7 Other Organisation Listings

- Board of Deputies of British Jews: www.bod.org.uk
- Buddhist Society: <http://www.thebuddhistsociety.org>
- Children's Rights Alliance for England: <http://www.crae.org.uk/>

- Children's Rights in Wales: <http://www.childrensrightswales.org.uk>
- Church of Jesus Christ of Latter-Day Saints:
<https://www.mormonnewsroom.org.uk>
- Churches Together in England: www.cte.org.uk
- Equality and Human Rights Commission – Religion or Belief:
<https://www.equalityhumanrights.com/en/religion-or-belief>
- Hindu Council UK: <http://www.hindu counciluk.org>
- Hindu Forum of Britain: www.hfb.org
- Humanists UK: <https://humanism.org.uk>
- Institute of Jainology: <http://www.jainology.org>
- Inter Faith Network (IFN): www.interfaith.org.uk
- Islamic Cultural Centre: <http://www.iccuk.org>
- Islamic Society of Britain: <https://www.isb.org.uk/>
- Jain Network: <http://www.jainnetwork.com>
- Jehova's Witnesses: <https://www.jw.org/en/>
- Jewish Leadership Council: <https://www.thejlc.org>
- Methodist Church: <http://www.methodist.org.uk>
- Muslim Council of Britain (MCB): <http://www.mcb.org.uk>
- Network of Buddhist Organisations: www.nbo.org.uk
- Network of Sikh Organisations: <http://nsouk.co.uk>
- Pagan Federation: <https://paganfed.org>
- Quakers in Britain: <http://www.quaker.org.uk>
- Runnymede Trust: <https://www.runnymedetrust.org>
- Sikh Council UK: <http://sikhcounciluk.org>
- Spiritualists' National Union: <https://www.snu.org.uk>
- Three Faiths Forum (3FF): <http://www.3ff.org.uk>
- UK Bahá'í: <http://www.bahai.org.uk>
- United Reform Church: <https://www.urc.org.uk>
- United Sikhs: <http://unitedsikhs.org>
- Zoroastrian Trust Funds of Europe: <https://www.ztfe.com>

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