



**Gwasanaeth Democratiaeth  
Democracy Service**  
Swyddfa'r Cyngor  
CAERNARFON  
Gwynedd  
LL55 1SH

Cyfarfod / Meeting

**CYNGOR YMGYNGHOROL SEFYDLOG ADDYSG GREFYDDOL  
STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION**

Dyddiad ac Amser / Date and Time

**2.00 p.m. DYDD MERCHER, 20 CHWEFROR 2013**

**2.00 p.m. WEDNESDAY, 20 FEBRUARY 2013**

Lleoliad / Location

**Siambr Arfon**

**Swyddfa Ardal Arfon**

**Penrallt**

**CAERNARFON**

**Nodwch y lleoliad, o.g.y.dd. / Please note the venue**

Pwynt Cyswllt / Contact Point

**GLYNDA O'BRIEN**

**01341 424 301**

Dosbarthwyd: 12.02.13

**CYNGOR YMGYNGHOROL SEFYDLOG ADDYSG GREFYDDOL  
STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION**

**AELODAETH / MEMBERSHIP (7)**

**Plaid Cymru (3)**

Y Cynghorwyr/Councillors

Huw Edwards

Gareth Thomas

Selwyn Griffiths

**Annibynnol / Independent (2)**

Y Cynghorwyr / Councillors

Tom Ellis

Jean Forsyth

**Llais Gwynedd (2)**

John Brynmor Hughes

Louise Hughes

**Aelodau Ex-officio/Ex-officio Members –**

Cadeirydd ac Is-Gadeirydd y Cyngor/Chairman and Vice-Chairman of the Council –  
Y Cynghorwyr / Councillors Selwyn Griffiths a / and Huw Edwards

**Cristnogion a Chrefyddau Eraill / Christians and Other Religions**

Yr Eglwys Fethodistaidd / Methodist Church - Mr Wyn Myles Meredith  
Undeb Bedyddwyr Cymru / Union of Welsh Baptists - Mrs Ruth Davies  
Eglwys Bresbyteraidd Cymru / Presbyterian Church of Wales - Parch. / Rev. Deian Evans  
Yr Eglwys yng Nghymru / Church in Wales - Parch. / Rev. Robert Townsend  
Yr Annibynnwyr / The Independents – Mr Cynrig Hughes  
Yr Eglwys Gatholig / Catholic Church - Mrs Eirian Bradley Roberts

**Athrawon / Teachers**

ASCL - Mrs Alwen Watkin  
UCAC - Mr Noel Dyer  
NAS/UWT - Mrs Miriam Angharad Amlyn  
NUT - Mr Euron Hughes  
ATL - Disgwyf enwebiad / Awaiting Nomination  
NAHT - Mrs Lisabeth Roberts

**Aelodau Cyfetholedig / Co-opted Members**

Mr Rheinallt Thomas  
Mr Gwyn Rhydderch  
Y Parch. Aled Davies

## AGENDA

1. **PRAYER**

2. **APOLOGIES**

To receive apologies for absence.

3. **DECLARATION OF PERSONAL INTEREST**

4. **MINUTES**

The Chairman shall propose that the minutes of the meeting of SACRE held on 24 October 2012 be signed as a true copy.

(Copy herewith - White Paper)

5. **URGENT ITEMS**

To note any items that are a matter of urgency in the view of the Chairman for consideration.

6. **SCHOOLS' SELF-EVALUATION**

To present a summary of the following schools' Self-evaluation:

- (i) Abercaseg Primary School
- (ii) Abererch Primary School
- (iii) Borth y Gest Primary School
- (iii) Felinwnda Primary School
- (iv) Llandygai Primary School
- (v) Foelgron Primary School
- (vi) Tudweiliog Primary School

(Copy herewith – Cream Paper)

7. **SACRE's RESPONSE AND GUIDANCE**

- (a) To receive a verbal report by the Advisory Service.
- (b) IST Wales Association of SACREs: KS3 Teachers' Assessments
- (c) Implications as a result of the end of CYNNAL's service. How can SACRE fulfil its role in future?

8. **WASACRE SURVEY OF SACREs in Wales – June 2012**

To receive a report by WASACRE on the survey of SACREs in Wales.

(Copy enclosed – Pink Paper)

9. **WALES ASSOCIATION OF SACRE**

(a) To receive the draft minutes of a meeting of the Association held on the 23 November 2012 in Merthyr Tydfil.

(Copy enclosed – Green paper)

(b) To note the following:

- That the next meeting of the Association will be held on 22 March 2013 in Newport.
- Proposed WASACRE Conference – 10 October 2013
- That the Summer 2013 meeting of WASACRE will be held on 19 June 2013 in Caernarfon

(c) To discuss nominations to WASACRE Executive Committee.

(Copy enclosed – Yellow paper)

10. **ANNUAL REPORT 2011/12 – GWYNEDD SACRE**

To receive, for information, the final copy Gwynedd SACRE's Annual Report.

(Copy to be circulated at the meeting)

11. **CORRESPONDENCE**

To receive, for information, a copy of the 2012 Winter edition of Religious Education News.

(Copy to be circulated at the meeting)

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## S.A.C.R.E. – STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 24.10.12

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**Present:**

**Councillor Gareth Thomas - Vice-chairman**

**Gwynedd Council Members:** Councillors Tom Ellis, Jean Forsyth, John Brynmor Hughes.

**Christians and Other Faiths:** Mr Wyn Myles Meredith (Methodist Church), Mrs Ruth Davies (Welsh Baptists Union), Mr Cynrig Hughes (Congregationalists), Rev Robert Townsend (Church in Wales).

**Teachers:** Mr Noel Dyer, (UCAC), Mrs Miriam Amlyn (NAS/UWT).

**Officers:** Mr Ken Robinson (Assistant Education Officer and SACRE Clerk), Miss Bethan James (Humanities Adviser), Mrs Glynda O'Brien (Committee Officer)

**Apologies:** Cllr. Huw Edwards, Selwyn Griffiths, Louise Hughes, Mrs Alwen Watkins (ASCL), Rev Deian Evans (Presbyterian Church of Wales).

### 1. PRAYER

The meeting was commenced with a prayer by Mr Noel Dyer.

### 2. BEST WISHES

The Vice-chair, Cllr Gareth Thomas, noted that Cllrs Huw Edwards and Selwyn Griffiths were currently going through a period of illness and best wishes were given to them for a full and speedy recovery.

### 3. DECLARATION OF PERSONAL INTEREST

No declarations of personal interest were received from any member present.

### 4. MINUTES

The Chairman signed the minutes of the meeting of this committee held on 27 June 2012 as a true record.

### 5. SCHOOLS' SELF-EVALUATIONS

#### Submitted:

#### (A) Draft exemplar self evaluation for Religious Education

The Humanities Adviser reminded members that the ESTYN Inspection system did not now refer directly to Religious Education and collective worship. SACRE Gwynedd had adopted a procedure in order to achieve its statutory responsibility of monitoring school

standards by asking primary and secondary schools to present a summary of the school's self-evaluation for their attention during the year when ESTYN would inspect the school.

It was noted that one of the greatest challenges for schools was to be evaluative and quantitative in the self evaluations.

Reference was made to the exemplar draft of self-evaluation and Members were guided through the three key questions as follows:

**(a) Key Question 1: How good are outcomes in Religious Education?**

Within the above question, attention was drawn to how the question was phrased and the type of wording that Head teachers could use to complete the self-evaluation such as **most** which meant 70% of pupils with **the majority** meaning 60%. Schools were encouraged and expected to come to a decision on standards by stating excellent, good, sufficient or unsatisfactory. In terms of excellent, it was emphasised that it was expected for standards to achieve the very high requirements and was a means to lead the sector and receive national scrutiny.

**(b) Key Question 2: How good is provision in Religious Education?**

In terms of this question, schools were requested to give attention to what was undertaken in the classroom and teachers were encouraged to indicate that good practice took place regularly.

**(c) Key Question 3: How good is provision for Collective Worship?**

It was noted that for approximately three years now the focus of the above question looked at the standards of collective worship. It was also noted how important it was for Members to understand the difference between Religious Education lessons and Collective Worship. The purpose and aim of an Religious Education lesson was not to present religion to children, and the lesson should be objective. It was explained that collective worship was different where religion could be presented to children in an assembly and gave the right for parents to exempt their children from collective worship assemblies if they so desired. On the whole in Gwynedd, the majority of parents were content that their children received Religious Education lessons.

Members were given an opportunity to give observations and the Humanities Adviser was congratulated on the contents of the exemplar form and it would be useful to Members. In addition, it was noted that it would be worthwhile for schools to receive an exemplar form of what was expected to attain a standard of excellence, bearing in mind that 99% noted a good standard.

**Resolved: To accept, note and thank the officer for the exemplar self-evaluation form.**

**(B) A summary of the self-evaluations from the following schools:**

The Assistant Education Officer and SACRE Clerk guided Members through the following self-evaluations and noted that seven schools had responded to his request to submit self-evaluations following recent inspections.

**(i) Ysgol Aberdyfi**

It was noted that the above school was in the south of the County, in a fairly Anglicized area and they had experienced staffing difficulties over the last two years, and as a consequence of the re-organisation of the County's primary schools there was uncertainty regarding the school's future. A very comprehensive self-evaluation was received stating that standards, provision and collective worship was good with the school active in the wider community. It was noted that there were 20 children on the school roll, and the Head teacher had stated honestly that attention was needed to 2/3 elements next year. It was further noted that the school placed emphasis on the fact that the children drafted their own criteria.

**(ii) Ysgol Santes Helen**

It was noted that the above school was a Catholic School in Caernarfon and although 20% of the children were from backgrounds where English was an additional language many attained the highest levels at the end of Key Stage 2. In terms of key question 2, it was noted that children with Additional Learning Needs were set differentiated work. It was noted that collective worship received deserved attention in school assemblies based on the liturgical year, saints days and particular periods namely Lent and Advent.

**(iii) Ysgol Maesincla**

It was noted that the above school was amongst the largest in size in Gwynedd. The school had experienced a very difficult situation due to the long-term absence of the Head, however, it was hastened to add that the Deputy had undertaken the duties very effectively. During the last inspection, when interviewing pupils, it was noted that the way in which Jesus was the focus of the worship was an excellent aspect, and its effectiveness was seen through listening to pupils – especially young pupils - talking about Jesus. A variety of resources and learning methods were used such as thinking skills. In terms of collective worship, the latest Inspection noted that “worship is exciting, forms the essence of school life and touches the pupils’ hearts”.

**(iv) Ysgol Llanystumdwy**

It was noted that the above was a Church in Wales school and the self-evaluation noted a number of good features and Christian values were prominent in the school's life. Considerable emphasis was placed on cross-curricular elements when teaching Religious Education and the school curriculum and Christian character of the school was strengthened through close collaboration with the local rector. Regarding collective worship, it was noted that silences were put to excellent use in the services and this promoted pupils' spiritual development.

**(v) Ysgol Llandwrog**

It was noted that the above school was a small Church school with a very strong community element. The school was referred to as an extended family where priority was given to Christian ethos daily. Regarding key question 2, it was noted that the school worked closely with the local Rector to highlight the Christian year calendar in school work. Collective worship was held for the whole school three times a week and the use of candles, readings from the Bible, and prayers gave an Anglican ethos to the worship.

**(vi) Ysgol Morfa Nefyn**

The above was an Infants School and was quite progressive in several ways. Reference was made to the study of Judaism via the Egypt theme by Year 2 and 3. It was noted that the pupils were familiar with Bible stories and enjoyed dramatizing these. Attention was

drawn to the fact that the self-evaluation stated excellent in the context of collective worship and the Assistant Education Officer and SACRE Clerk could certify this as the education authority used this school often as an example of good practices.

**(vii) Ysgol Eifionydd**

The Humanities Adviser noted that the nature of self-evaluations in Secondary Schools were different as they had a data of teachers' assessments included for Key Stage 3 and external examinations for Key Stage 4. Members were reminded that every pupil studied Religious Education in a secondary school in Key Stages 3, 4, 5 (if it was a school with a 6<sup>th</sup> form). However, it was noted that pupils had a choice when they were 14 years old to study an examination course in religious studies. In the past, SACRE had looked at teachers' assessments in KS3, however, during the last two years teachers were asked to submit a portfolio of class assessments to external WJEC moderators. This process had ended and there was now a national understanding for the level of attainment for Key Stage 3. Within the Ysgol Eifionydd self-evaluation reference was made to the performance of boys and girls and it was seen that they achieved the threshold of level 5 but they had set the direction to increase it to level 6. The school was congratulated on the GCSE results, and it was seen that that performance of boys was good.

It was noted that the school was aware of the statutory requirements to have daily collective worship sometime during the day in different situations.

Members were given an opportunity to ask questions on the contents of the above and the following observations were made:

(a) In response to a query regarding the expectations of faith schools, the Humanities Adviser explained that in the context of the schools at Maesincla, Llanystumdwy and Llandwrog that they received support from the education authority and the Church in Wales. She was aware that the Head of Ysgol Santes Helen followed an exemplar programme of work by the Catholic Church.

(b) Reverend Robert Townsend added that from the viewpoint of Church schools, they had prepared a self-evaluation form themselves for Church schools and they received a separate school inspection by the Church in Wales to the one by ESTYN, and in accordance with the requirements of Section 50 of the Education Act 2005 and they looked at different aspects of school life as a Church school such as worship, the school's character and how religious education contributes to the Christian character of the school.

In the past, SACRE had received the Church in Wales inspections and it would be useful as well in future to receive the self-evaluations provided by schools to the Church in Wales.

(c) To conclude, the Humanities Adviser noted that there was considerable work to be done again in the context of the self-evaluations of primary schools to encourage teachers to develop Religious Education skills, namely dealing with fundamental questions, examining beliefs, teachings and religious practices and expressing personal responses.

**RESOLVED to accept and note the contents of the inspections and self-evaluations and in accordance with procedure to request that the Assistant Education 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.**

**6. DRAFT GWYNEDD SACRE ANNUAL REPORT 2011-12**

The Draft Gwynedd SACRE Annual Report for the 2011-12 academic year, was presented for the members' approval, prior to the publication of the final report.

The Humanities Advisor reported that the report was a summary of SACRE activities during the previous year from September 2011 to August 2012, and that it was before members to give them an opportunity to express an opinion on the draft report prior to submitting the final report to the Assembly's Education Department and other institutions.

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 reviewing the self-evaluations of schools in the context of the three key questions together with monitoring examination results.

Reference was made to the provision for collective worship and it was noted that every school conformed with the statutory requirements, and as part of the self-evaluation procedure teachers were asked for their views on the standard of collective worship. They sought to identify common messages in schools regarding the provision and outcomes and/or messages that were specific to a school.

It was explained that the religious education results in the annual report were for last year and these results were discussed with SACRE in October 2011. Specific reference was made to the Advanced Subsidiary (AS) and Advanced Level Standards of Religious Education in 2011, and it was noted that it was more difficult these days to give views on external results and have a fair picture of the pattern as pupils undertook various courses at different times of their lives between year 10 and year 13. The Humanities Adviser was of the view that it would be unfair to present the religious education results in a public document until a fair comparison was received of pupils' performance in other subjects.

The work of the advisory service in the field of Religious Education was summarised and the courses offered under the in-service training programme for the authority's primary and secondary teachers were outlined. The report noted the link with DCELLS.

During the ensuing discussion the following comments were made:

- (a) it would be useful to show the trend regarding the results of boys and girls over two or three years in the future.
- (b) that it should be explained why there was an increase in the percentage who completed a full GCSE course in 2011.
- (c) In response, the Humanities Adviser explained regarding Key Stage 3 (11-14 old pupils) that teachers assessments were presented to the Assembly and they were listed as families. Because religious education was managed locally it was noted that the results were not collected nationally.

**RESOLVED to accept with thanks the Draft Gwynedd SACRE Annual Report for 2011-12.**

## **7. ADVISORY SERVICE REPORT**

**Submitted:****(i) A report by the Chief Moderator of Teacher Assessments.**

The Humanities Adviser explained that the Secondary Departments had submitted a sample of pupils' work to prove to external Moderators that the Departments had an understanding of Level 4, 5, 6 and 7. A comprehensive report had been received from the Chief Moderator and Members' attention was drawn to the requirements. It was seen that some schools had submitted a sample of work that had been approved, the Chief Moderator suggested that others should look further at specific issues and a few schools had not submitted evidence due to valid reasons such as long term illness.

Options were discussed to assist schools who required additional assistance and it was decided that SACRE would request the Humanities Adviser to visit the relevant schools.

**Resolved: To request that the Humanities Adviser visits schools to offer additional support to teachers on issues that require specific attention.**

**(ii)** During the meeting, the GCSE results were submitted to Members. It was noted that:

- the results were good with 10 schools submitting pupils to sit the GCSE examination.
- 41.9% of the pupils achieved grades A\* / A.
- the gap between boys and girls was reducing.
- 80.5% of the candidates achieved level 2 qualification (A\* - C)
- The percentage of girls and boys who achieved Level 1 and Level 2 qualifications had increased gradually since 2011.

It was noted that it was a challenge to ensure that more Departments offered the course to pupils, however, in the current climate where staff were limited and the number of pupils were reducing it was envisaged that this was a difficult task.

During the ensuing discussion the following points were highlighted:

- (a) That it was important that SACRE tried to give support to staff in Departments bearing in mind that Religious Education was vitally important and it should not be cut first because it was not a core subject.
- (b) In response, the Humanities Adviser explained that the subject had to be viable and as the school population in some schools had reduced there might be some situations with only three pupils opting for GCSE in Religious Education and therefore it would be necessary to make arrangements with a neighbouring school to offer the subject to them.
- (c) The Humanities Adviser explained the tables to Members and noted that on the whole the percentages were quite positive and those schools designated C(m) were aware of what had to be achieved. It was added that the process had not been easy for Departments and this was the first cycle for Departments to come to terms with the requirement to administer at a national level. However, it had been an useful process and had been beneficial for the Religious Education community

in terms of the requirements of the subject to develop pupils to think philosophically rather than descriptively.

- (ch) A Member noted that the tables presented did not give an opportunity to compare standards with other schools, and there was no comparison with the Gwynedd average score and other schools.

**Resolved: To accept and note the contents of results.**

## **8. WALES ASSOCIATION of SACREs.**

The draft minutes of the Wales Association of SACREs held on 26 June 2012 at Llandudno Junction were submitted to Members.

- (a) The Humanities Adviser reported that the minutes were for information and explained that following a comment by a Member that the minutes had been submitted in English only, that the final minutes would be submitted bilingually to the next Association meeting on 23 November at Merthyr Tydfil.
- (b) It was noted that ESTYN, following a recent discussion with the Wales Association of SACREs, had agreed to provide thematic reports on specific subjects in the curriculum and the next one would be Religious Education focussing on Key Stages 3 and 4. ESTYN would prepare a questionnaire as well as visiting schools across Wales.
- (c) An appeal was made for any Member to attend meetings of the Wales Association of SACREs to represent elected members, as Mr Wyn Meredith represented the religious sector.

**RESOLVED: (a) To accept and note, for information, the contents of the minutes of the Wales Association of SACREs meeting held on 26 June 2012 at Llandudno Junction.**

**(b) To note that the next meeting of the Wales Association of SACREs would take place on 23 November 2012 at Merthyr Tydfil.**

**The meeting commenced at 2.00 pm and concluded at 4.00 pm.**

**CHAIRMAN**

## Rationale

Religious Education is locally controlled by a Standing Advisory Council on Religious Education (SACRE). It is made up of three committees: representatives of the principal religious traditions of the area, teacher representatives and local authority representatives. SACRE's main function is, "to advise the authority upon such matters connected with religious worship in county schools and the religious education to be given in accordance with an agreed syllabus as the authority may refer to the council or as the council may see fit." (Education Reform Act 1988 s.11(1)(a))

Gwynedd SACRE believes that this advice should be based on current information and hopes that the following guidelines will enable headteachers to support SACRE in its duties.

In the past Gwynedd SACRE has monitored religious education and collective worship by:

- reviewing ESTYN inspection reports;
- analysing the assessment and examination results within the secondary schools of the Local Authority;
- receiving regular reports from the representatives of the local school advisory service;
- inviting teachers and headteachers to share examples of good practice with SACRE members.

The new ESTYN Inspection Framework will no longer make specific references to Religious Education and collective worship. Gwynedd SACRE would therefore like to take advantage of the procedures and practices that are currently used by headteacher and teachers as they prepare for the new Inspection Framework. It was resolved at the Gwynedd SACRE meeting on 13 October 2010 that it would fulfil its statutory responsibilities by inviting schools to share their self evaluation of Religious Education, collective worship and pupils' spiritual and moral development with SACRE members.

Primary and secondary schools are kindly asked to submit a summary of the school's self evaluation to the clerk of Gwynedd SACRE during the year when they are inspected by ESTYN.

**Contact details:** ([kenrobinson@gwynedd.gov.uk](mailto:kenrobinson@gwynedd.gov.uk)) 01286 679888

**Name (SACRE Clerk):** Ken Robinson.

**Address:** Arfon Area Education Office, Cyngor Gwynedd, Caernarfon, Gwynedd, LL55 1SH.

Since 2008 the SACREs of Wales have adopted or adapted the National Exemplar Framework for Religious Education (DCELLS 2008) as their locally agreed syllabus. Members of the National Advisory Panel for RE have welcomed this consistency across Wales since it has allowed them to work together to prepare generic guidelines for schools and SACREs. Many SACREs in Wales have adopted a monitoring procedure/process similar to the one noted in this document.

School Name: Abercaseg

**Religious Education**

**Key Question 1: How good are outcomes in Religious Education?**

- Self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and Crefyddol ac Addysg Grefyddol) and include an evaluation of teachers assessments and/or examination results.

**References:** ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus for Religious Education

**Standards in Religious Education - progress in learning**

- Pupils spiritual, personal, social and moral development is excellent with the focus on these aspects within class activities and school services being a contributory factor.
- The school is a closely knit community that promotes an equal opportunity for everybody in all aspects of school life and within the wider community. The children are nurtured to cherish values such as showing concern for others, respect and care, and are encouraged to take responsibilities through our daily plans and activities.
- Through school services, class activities and ‘circle time’ sessions, the children are nurtured to be friendly towards one another in both formal and informal situations. They also take care of one another and are ready to discuss feelings as well as understand how to show an appropriate response in certain situations so as to avoid conflict. Almost all of them get on well with the teachers and other staff members and also show respect towards the school building and resources. The pupils are extremely courteous towards visitors at the school and when going on visits, they always show courtesy towards others and display excellent behaviour.

**Areas for development**

<b>Excellent</b>	√	<b>Good</b>		<b>Adequate</b>		<b>Unsatisfactory</b>	
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**Key Question 2: How good is provision in Religious Education?**

- Self-evaluation should consider the following indicators: the time allocated to the subject, subject knowledge, expertise and professional development of the teaching staff, the appropriateness of the programme of study and the range of learning resources used.
- An evaluation of lesson observations and the pupils work will allow headteachers and heads of department to make a judgement about the quality of teaching in Religious Education lessons at the school, and the extent to which pupils are motivated and encouraged to achieve highly.
- In primary schools, reference should be made to the provision ‘People, Beliefs and Questions’ for Foundation Phase pupils as well as Religious Education at KS2.
- In secondary schools, reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).

**References:** ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education

**Teaching: planning and range of strategies**

- The great emphasis placed on teaching about religions and morality equips the pupils very well for becoming responsible members of the community.
- Children’s experiences are enriched through a good combination of visitors visiting the school eg the rector, representatives from various charities and miscellaneous visits that lead to the provision of enriching learning opportunities and strengthening their understanding of the roles and importance of various individuals within the community.
- The school has a very good relationship with external agencies and establishments. The collaboration with charities such as Antur Waunfawr, UNICEF, Fair Trade, Operation Christmas Child and Hope House develop pupils understanding and tolerance. Through the British Council, the school has forged links with a school in Delhi and a school in Uganda with whole school projects/themes having been followed on those countries with the children becoming aware of other religions.
- The children nurture humanitarian attitudes through services and projects to promote this and the school has been accredited as a ‘Fair Trade School’. Over the past few years, the children have, through several activities, have collected a substantial amount of money towards humanitarian causes of their choice.

<ul style="list-style-type: none"> <li>• There is good provision for pupils spiritual development. Our services and periods of collective worship have a spiritual and supportive ethos and the children make an effective contribution through discussing questions that are to do with morality and their understanding and knowledge of Christian practices and stories as well as their knowledge of faiths or other religions is developing well.</li> <li>• The PSE plan and the circle time and periods of collective worship and services lead to an ethos of tolerance, respect towards others, equality and an appreciation of diversity.</li> </ul>							
<b>Areas for development</b>							
<b>Excellent</b>	√	<b>Good</b>		<b>Adequate</b>		<b>Unsatisfactory</b>	

### Collective Worship

<b>Key Question 2: How good is provision for collective worship?</b>							
<b>Does collective worship comply with statutory requirements?</b>				<b>Yes</b>	<b>No</b>		
<p><b>References:</b> ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on inspecting Collective Worship in non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)</p> <p><b>Good features in relation to the quality of Collective Worship</b>                  A school service is held twice a week and classroom services three times as well as a weekly period of hymn singing and religious songs.                  The rector holds monthly services at the school with the children also attending local church and chapel services.</p>							
<b>Areas for development as regards quality of Collective Worship</b>							
<b>Excellent</b>	√	<b>Good</b>		<b>Adequate</b>		<b>Unsatisfactory</b>	

Signed: *SHThomas* (Headteacher)

Date: 11/9/12



Name of School: YSGOL ABERERCH 6612008

**Religious Education**

**Key Question 1: How good are outcomes in Religious Education?**

- Self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and contain an evaluation of teachers assessments and/or examination results.

**References:** ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

**Standards in Religious Education – progress in learning**

- **A sound understanding of other religions beliefs and practices – e.g. Judaism.**
- **Foundation Phase Pupils have an increasing knowledge of other religions.**
- **Pupils able to hold a mature discussion – express an opinion, feelings using an appropriate vocabulary.**
- **Pupils make good progress in the learning – obvious development in pupils understanding and written work.**

**Matters for attention**

- **Acquiring real artefacts (rather than pictures) would enrich the learning and would probably make pupils better at recalling.**

Excellent

Good

✓

Satisfactory

Unsatisfactory

**Key Question 2: How good is provision in RE?**

- Self-evaluation should consider the following indicators: time allocated to the subject, teachers knowledge of the subject, specialization and professional development, suitability of the programme of study and range of learning resources used.
- An evaluation of lesson observations and pupils work enables headteachers and heads of department to form a judgement on quality of teaching in RE lessons at the school, and the extent to which pupils are encouraged to attain high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Phase pupils as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

**References:** Estyn Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

**Teaching: planning and range of strategies**

- Designated time is allocated on the school time-table to teach RE weekly.
- A teacher has been employed who has extensive experience of teaching and co-ordinating RE to teach the subject throughout the school.
- The planned activities provide opportunities to develop skills and key skills well.
- Dealing with, exploring and expressing a personal response receive well-balanced focus each term.

**Matters for attention**

- None

Excellent

Good

✓

Satisfactory

Unsatisfactory

**Collective Worship**

**Key question 2: How good is provision for collective worship?**

**Does collective worship comply with statutory requirements?**

**Yes** ✓

**No**

**References:** ESTYN Inspection Framework Section 2.3.1, 'Supplementary Guidance on inspection of Collective Worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

**Good aspects regarding quality of Collective Worship**

- A reflective ethos in the services.
- Regular opportunities for children to contribute.
- Services deal with a wide-ranging and diverse range of fields.
- The nursery and reception class pupils participate in collective worship and have an opportunity to participate in improvised prayer.

**Areas to develop as regards quality of Collective Worship**

**None**

**Excellent**

**Good**

✓

**Satisfactory**

**Unsatisfactory**

Signed: (Headteacher)

Date:

School Name: Borth-y-Gest

**Religious Education**

**Key Question 1: How good are outcomes in Religious Education?**

- The self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

**References:** ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

**Standards in Religious Education – progress in learning**

The children display good standards in their spiritual and moral awareness. They make an effective and appropriate contribution, showing mutual respect and respect towards others.

All the pupils get on well with each other and display high standards of behaviour. They show courtesy and mutual respect.

The children develop their grasp of global responsibility through fund-raising towards charities and have ‘adopted’ a child from India, and contribute £15 a month towards him and his community. The school annually collects *Operation Christmas Child* boxes – the boxes collected annually exceed the number of pupils.

There are two lessons and discussions on global tragedies, the pupils effectively discuss justice and fairness.

During the weekly collective sessions of worship, the children reflect on and pray off the cuff displaying empathy, tolerance and concern for others.

They show good appreciation of other faiths as well as Christianity.

The school succeeds in preparing pupils who achieve well and this is highlighted through their behaviour and courtesy.

**Areas for development**

Continue to develop information about different religions, focussing on learning about religions messages about how to live a good life.

**Excellent**

**Good**

X

**Satisfactory**

**Unsatisfactory**

**Key Question 2: How good is provision in Religious Education?**

- A school self-evaluation should consider the following indicators: the time that is allocated to the subject, subject-based knowledge, teachers specialization and professional development, appropriateness of the programme of study and range of learning resources used.
- An evaluation of pupils lessons and work enables headteachers and heads of department to form an opinion about quality of teaching in the school’s RE lessons, and the extent to which pupils are motivated and encouraged to attain high standards.
- Primary schools should refer to the ‘People, Beliefs and Questions’ provision for Foundation Phase learners as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

**References:** ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus.

**Teaching: planning and range of strategies**

There is appropriate planning for the subject. Lessons are carefully planned in order to instil interest and provide a range of valuable and engaging experiences and activities. Teachers plans are planned in detail and defined to catre for communication, numeracy, thinking and ITC skills. The subject is appropriately scheduled at the school.

Diverse teaching strategies are used when teaching RE to engage pupils interest and the pupils give a positive response and show satisfaction. The children’s experiences are enriched through a combination of good work on and off the premises through various visits and extra-curricular activities.

Assessment for Learning is regularly used to enrich the provision. AfL strategies have been focussed upon as one of the SDP’s main priorities. These children have developed to set their own s.c. to tasks. All the children, including thos at the FP reflect on end of focus tasks analysing whether they have succeeded in their task.

RE ensures that the entire school curriculum is enriched – through teaching about Geography in the news and famous people such as Martin Luther King and Ghandi.

**Areas for Development**

Provide plenty of resources and artefacts to teach the children about other beliefs and practices.  
Continue to search for opportunities to teach RE cross-curricularly.

<b>Excellent</b>		<b>Good</b>	X	<b>Satisfactory</b>		<b>Unsatisfactory</b>
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**Collective Worship**

**Key Question 2: How good is provision for collective worship?**

<b>Does collective worship comply with the statutory requirements?</b>	<b>Yes</b>	<b>No</b>
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**Cyfeiriadau:** ESTYN Inspection Framework Section 2.3.1, ‘Supplementary Guidance on inspection of Collective Worship at non-denominational schools’ (ESTYN, September 2010) , ‘Religious Education and Collective Worship’ (Welsh Office Circular 10/94)

**Good aspects as regards quality of Collective Worship**

A wide range of strategies are used during morning services to promote pupils spiritual development. During collective worship sessions, children have an active role and are encouraged to reflect, and do so with enough confidence to pray off the cuff.

Community members are regularly invited to lead religious services for the children –e.g. Father Dylan and Nia from Coleg y Bala.

We are certain that moral, as well as spiritual aspects, form part of the services. During services there is a focus on global events/tragedies and during lessons to develop empathy towards others.

**Areas to develop as regards quality of Collective Worship**

Improved structure to the periods of collective worship in the classes.  
More religious singing (hymns etc.) at the collective worship sessions.

<b>Excellent</b>		<b>Good</b>	X	<b>Satisfactory</b>		<b>Unsatisfactory</b>	

Signed: *E. Rhys Williams* (Headteacher)

Date: 14.01.2013

Name of School: FELINWENDA

**Religious Education**

**Key Question 1: How good are outcomes in Religious Education?**

- Self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and contain an evaluation of teachers assessments and/or examination results.

**Cyfeiriadau:** ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

**Standards in Religious Education – progress in learning**

- In religious education lessons and PSE work, pupils have ample opportunities to become aware of differences within the community. A wide variety of visitors regularly visit the school to develop and strengthen their understanding of the wider community e.g. nurse, fireman, female police officer, road safety team, Carys Ofalus.
- Pupil questionnaire replies indicate that they feel safe at the school and that they are aware that there is someone there to listen to their problems.
- Likewise, parents questionnaires contain the same replies and we are of the view that the school has a healthy and robust relationship with the families.

**Areas for Deelopment**

- Ensure that an aspect of care for the child and the child’s voice is apparent in future questionnaires.
- Need to ensure that the pupils have more opportunities to visit religious places

**Excellent**

**Good**

✓

**Adequate**

**Unsatisfactory**

**Key Question 2: How good is provision in Religious Education?**

- Self-evaluation should consider the following indicators: time allocated to the subject, teachers knowledge of the subject, specialization and professional development, suitability of the programme of study and range of learning resources used.
- An evaluation of lesson observations and pupils work enables headteachers and heads of department to form a judgement on quality of teaching in RE lessons at the school, and the extent to which pupils are encouraged to attain high standards.
- Primary schools should refer to the provision ‘People, Beliefs and Questions’ for Foundation Phase pupils as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

**Refeneces:** Estyn Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus Estyn Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

**Teaching : planning and range of strategies**

- Our religious education schemes provide opportunities to look at the fundamental questions of life, to compare and wonder, to understand the practices and importance of other beliefs, to understand their role in the big picture, to understand their role in the future of our world as future citizens. There is an emphasis on developing individuals who are considerate of others and are ready to play their role either in school or beyond.
- Foundation Phase pupils aim to attain outcome 5 or 6 in the field of Social Development, Well-being and Cultural Diversity by the end of year 2. This is very good.
- By the end of Key Stage 2, the pupils aim to attain level 4 or 5 in Religious Education, and the rest of the class work at levels that match their personal development. This is a good aspect at the school.

**Areas for Development**

- Ensure that the classrooms contain adequate resources to cater for the field.

Excellent		Good	✓	Adequate		Unsatisfactory	
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**Collective Worship**

**Key Question 2: How good is provision for collective worship?**

<b>Does collective worship comply with statutory requirements?</b>	Yes ✓	No
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**References:** ESTYN Inspection Framework Section 2.3.1, 'Supplementary Guidance on inspection of Collective Worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

**Good features as regards quality of Collective Worship**

- An emphasis is placed on the voice of the child during collective worship. The children have an opportunity to partially participate or through answering questions following a reading.
- The local preacher and rector regularly visit us to hold services and this brings an extra dimension to the school's usual collective worship.
- The school calendar ensures that Christian celebrations are celebrated at the school such as Thanksgiving and Christmas service. This aids the children's spiritual and moral development as only 10% of families whose children attend the school (2 families) attend Sunday School.
- The PSE plan as well as the circle time and periods for collective worship and services lead to an ethos of tolerance, equality and an appreciation of diversity.
- The children regularly participate in concerts and services held at the church or chapel in the area. Almost all of them across the age range, benefit from these opportunities to participate in formal situations and this increases their appreciation of their area and its establishments.

**Areas for development as regards quality of Collective Worship**

Excellent		Good	✓	Adequate		Unsatisfactory	
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Signed: *Carys Wyn Thomas* (Headteacher)

Date: 28/9/12

Name of School: Ysgol Llandygai

### Religious Education

#### Key Question 1: How good are outcomes in Religious Education ?

- The self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus \*\*\*\*

#### Standards in Religious Education – progress in learning

- The school is well aware of its performance through monitoring, observation, comparison and analysis arrangements against core data. The S.E. arrangements have been purposefully established to improve standards and provision throughout the classes within specific fields.
- Staff receive comprehensive information regarding results data, monitoring, lesson observations, learning fields evaluations, ALN, well-being and finance, up-grade on RE and Collective Worship. They are well-informed about the school's performance.
- The school possesses effective methods to discover the views of the school's stakeholders so as to improve upon school aspects.
- The designated FP/KS2 subject co-ordinators jointly fulfil their duties skilfully. They actively participate in various methods as regards the school's self-evaluation and monitoring procedure.
- Meithrinir yr ymdeimlad o waith tîm yn yr ysgol, gan sicrhau ymrwymiad y cydweithwyr at drefn hunan-arfarnu'r ysgol. This has a positive impact on the school's strategy plan for raising standards of achievement and improving school provision. The headteacher and other staff prepare a development Action Plan, following specific monitoring arrangements.
- Following an evaluation of learning and teaching standards in RE, it was adjudged:
  - that the pupils have an opportunity to purposefully examine beliefs with the support of religious resources and engaging, child-centred strategies.
  - most pupils are able to describe and start to explain religious doctrine and practices.
  - Good use is made of religious symbols and appropriate vocabulary in the children's work.
  - Pupils knowledge and achievement is good, and they use a broad vocabulary.
  - The fundamental questions that refer to religious doctrine and practices, have been planned in detail across the learning age-groups. Most of the pupils are well-informed about their own cultures and those of others.
- The assessment for learning system has become well embedded in every class and there are examples of setting their own SC. Most pupils are able to discuss their efforts and take responsibility for their work as well as provide a positive response to the comments about their achievements, and suggest improvements.
- The school has effective provision for monitoring individuals on educational and social matters.
- Many of the children are friendly towards one another and mutually supportive in formal and informal situations. There is a friendly family ethos at the school and an environment of forgiveness and reconciliation is a feature.
- Most of the pupils show an interest in their work, and the learning contains positive aspects. The school provides a good opportunity for pupils to voice their opinion about the education that is provided at the school. The child's voice is heard so as to improve upon the school's educational and extra-curricular aspects.
- The School Council has had a positive impact regarding raising awareness of all pupils on charities as well as on promoting a sense of philanthropy. Pupils develop their contribution towards several aspects of school life, including sustainability aspects. Regular meetings are held that allow pupils from every ability range to express an opinion and contribute towards decision making to improve aspects of school life. They have an opportunity to discuss aspects of the SDP and make a valuable contribution towards the school's Self-Evaluation procedure. They effectively communicate with the broader Community through sending correspondence to neighbours regarding school events.
- A group of ALN pupils have an appropriate opportunity to form an opinion on school life for annual reviews or requests for support. Pupils have an opportunity to contribute to the contents of reports, where appropriate. The SEN Code of Practice is thoroughly implemented and collaboration occurs with a range of outside services for the pupil/s benefit.
- Governors are willing to challenge decisions and they are regarded as being critical friends of the school. They are aware of the SDP's contents and priorities, and have an initial role in the Self-Evaluation process. Each governor has a

curricular/mangerial role, that is additional to their sub-committee members role. They have had an opportunity to meet the subject co-ordinators, completing a report following their visit. They have ownership of the policies and make a substantial contribution to the amendment and modification process. They are aware of the most recent developments and are very supportive of using their skills to assist the schools e.g. Foundation Governor participates in the process of fomulating a new Policy on Collective Worship at the school. They immediately address any concerns and complaints.

- There has been an effective response to those matters requiring attention following the previous Inspection, as regards Religious Education.

**Areas for Development**

- Ensure that pupils have an opportunity to prepare lesser questions so as to address the Fundamental Question.
- Ensure that the Learning Outcomes and SC are visible and should be mentioned when responding to work.
- Further familiarise the Governors with school life and develop their role in the school's Self-Evaluation arrangements.

<b>Excellent</b>		<b>Good</b>	√	<b>Adequate</b>		<b>Unsatisfactory</b>	
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**Key Question 2: How good is provision in Religious Education?**

- Self-evaluation should consider the following indicators: time allocated to the subject, teachers knowledge of the subject, specialization and professional development, suitability of the programme of study and range of learning resources used.
- An evaluation of lesson observations and pupils work enables headteachers and heads of department to form a judgement on quality of teaching in RE lessons at the school, and the extent to which pupils are encouraged to attain high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Phase pupils as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

**References:** Estyn Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

**The teaching: planning and range of strategies**

- The school takes pride in its welcoming and open door ethos. It promotes Christian values and is committed to providing the best possible education for all its children and young people. It is a caring and well-organized community that has clear expectations, rules and procedures. It has a happy and pastoral ethos. The school is led by the Christian faith that has a central role in the school's daily life.
- Visual signs and symbols have been invested in to reflect the school's notable character. There are attractive displays and appropriate artefacts throughout the school, reflecting the establishment's Christian character.
- Religious Education receives its due place in the school curriculum. Detailed planning fully utilizes cross-curricular contacts and encourages pupils to develop their skills.
- Religious Education contains a strong church element, and the local rector provides an excellent resource for the subject and his role is appreciated, as well as other aspects of school life and community.
- Monitoring and assessment is a natural feature of RE at the school, and the manner in which the school includes elements of its life as a church school in its planning throughout the learning years, is a good aspect.
- The Headteacher's aims are ambitious yet attainable for the entire school. There is a good learning community between the teachers and assistants within the school leading to sharing of ideas and experiences, of collaboration and joint planning.
- Members of the SMT and teaching staff effectively implement the values and vision of the church school.
- The Continual Professional Development of the teaching staff is a priority in the school Development Plan and the subject-co-ordinators fully fulfil their responsibilities.
- The level of staffing is appropriate for effective teaching of the curriculum. Staff are broadminded that provide a good range of experiences for the children and professional collaboration between the learning and the assistants, to provide attractive resources and the best possible provision, to present a range of broad and engaging experiences.
- Effective staff meetings are held to discuss the SDP's priorities and focus on religious matters. Clear and concise comments to act upon are drawn up and a specific time-frame allocated for their implementation. Staff have adequate opportunities to report on specific aspects, as well as present aspects to develop at Governors meetings.
- Curricular Policies, including RE and school arrangements for pupils well-being have been adopted or amended and are effectively implemented at the school.
- The SDP focuses on the principal priorities to develop, and the cost, time-table and staff responsibilities when responding to each priority, are clearly noted, including raising standards in RE across the learning age-groups,

developing the school's Healthy School and Green School Plan and improve the school's partnership with the Community.

- Recently, a 'Period for Contemplation' venture was introduced at the school, as part of its RE provision. It presents the Foundation Phase and Key Stage 2 pupils with the skill of contemplation within a Christian context. Particular images or events are often used as a starting point. This has had a positive impact on the pupils, and the depth of pupils work, especially at KS2, has been very striking.
- The fundamental questions of life relating to religious doctrine and practices, have been planned in detail across the learning age-groups. Most pupils have a good understanding of their own cultures and others.
- The thematic activities relating to pupils Personal and Social Education are good. Pupils are allocated proper time to deal with personal and social issues. Most pupils have a good grasp of the importance of respecting multi-cultures, fairness and equal opportunity. A special emphasis is placed on life skills, and attention is drawn to maintaining physical and mental health. Support visits are held to reinforce their knowledge and understanding. External agencies are effectively used to deal with aspects related to pupils care and well-being, at school and in the home.
- A wide-ranging Curriculum is presented that gives full consideration to developing pupils sense of fraternity and equality. Everybody has equal access to the curriculum.
- The teaching staff, support staff, Governors and school's Headteacher respect each pupil's in his/her own right with regard to specific requirements. There are effective ALN systems in place to target pupil groups as well as individual needs. There is close collaboration with Outside Agencies so as to ensure that pupils have full access to the Curriculum.
- The voice of the child is effectively promoted at the school, and KS2 pupils are well represented by the School Council. They scrutinize aspects of entrepreneurship that would develop the children's life skills and fund-raising towards good causes and specific purposes at the school.
- The Eco-schools Committee discuss environmental issues and promote aspects such as re-cycling, energy saving and fair trade, successfully. The school has been awarded the gold award within the 'Eco-schools' scheme and pupils benefit from sustainable experiences and responsibilities.
- The school has received Welsh Assembly Government accreditation and there is a purposeful plan that has been naturally integrated into school life so as to promote health and safety of pupils, teachers and the wider community. Opportunities to improve pupils health, well-being and fitness are carefully structured. The school runs a range of clubs, both during and after school, and they make a good contribution towards improving pupils health and fitness.
- There is very good provision and support for pupils who have emotional and behavioural difficulties. The ALN support provided across the learning age-groups is effectively scheduled, and more gifted and talented pupils are included. ALN pupils are well-supported in the classes, and the class arrangements are appropriately adapted so as to ensure standards of expected achievement. The Circle Time and Circle of Friends lessons are scheduled weekly and provide an effective strategy to develop self-esteem and friendship as well as to promote Christian values.
- A strategic partnership is developed between the community, parents, the Diocese and the school to improve pupils standards and well-being. The partnership between the school and the parents has developed during the past year so as to raise their awareness of the activities that are presented as well as to offer useful recommendations to assist their children in particular fields.
- The school utilizes the skills of individuals within the community to enrich pupils experiences, and at the same time, develops a community-based ethos. This is observed in the invitation extended to members of the community to assist the pupils during teaching and extra-curricular hours. This promotes a sense of community-based inclusion.
- The governors undertake their responsibilities well and provide sound support for the Headteacher. They have a good understanding of their responsibilities. They collaborate well with the Headteacher to set a strategic direction to school development.
- The Headteacher and Governors ensure that the statutory requirements for collective worship are implemented at the school.
- An appropriate annual report is produced for parents in line with the Governing Body's statutory duty.
- The school's revised Handbook emphasises the relationship between Christian values and pupils complete education.
- A request was recently received from the Humanities Adviser, for services at Ysgol Llandygai to be presented in electronic form on the Cynnal Resources web-site. These services will be available to other schools in Wales in order to share good practices.
- There is a good relationship with the local worshipping community that enriches the use made of the Christian artefacts, and as a consequence, build on pupils spiritual experiences, and provide appropriate opportunities to learn about worship and religious traditions.
- At the Foundation Phase, most pupils are responsible for deciding on their learning through the activities selection

<p>system, and at Key Stage 2 they contribute towards setting improvement targets.</p> <ul style="list-style-type: none"> <li>• Pupils have an opportunity to have an input to their learning and this has a positive impact on their participation. They display an appropriate ability to maintain focus and undertake tasks.</li> <li>• Pupils of every age-group have regular opportunities to take on responsibilities and perform daily obligations.</li> <li>• There is an effective system in place to deal with and monitor cases of concern and the learning and support staff are wholly aware of the procedures regarding Child Protection and Health and Safety.</li> <li>• The 'I want to say' boxes provide an effective resource to provide opportunities for pupils to voice their concerns in confidence, and in a sensitive manner.</li> <li>• The school is an inclusive community, where pupils have an equal entitlement to all the fields.</li> </ul>							
<p><b>Areas for development</b></p> <ul style="list-style-type: none"> <li>• Work remains to be done to develop international links and develop an awareness of global citizenship.</li> <li>• Continue to develop the school's Christian character, that has now taken root in school life.</li> </ul>							
<b>Excellent</b>		<b>Good</b>	√	<b>Adequate</b>		<b>Unsatisfactory</b>	

### Collective Worship

Key Question 2: How good is provision for collective worship?							
<b>Does worship meet statutory requirements?</b>				<b>Yes</b> √	<b>No</b>		
<p><b>References</b> : ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on Inspecting Collective Worship at non-demominational schools' (Welsh Office Circular 10/94)</p>							
<p><b>Good features in relation to the quality of Collective Worship</b></p> <ul style="list-style-type: none"> <li>• The periods of collective worship and meditation make a significant contribution towards developing the school's Christian ethos. The Christian values are highlighted and there is an effective contribution towards pupils and staff's spiritual development.</li> <li>• As part of the process to raise RE standards across the learning age-groups, the school develops into an effective learning community. This community was established to amend a Collective worship Policy and the school's overall aims have been adapted to identify Christian values within curricular and abstract aspects. Purposeful steps are implemented to evaluate the impact of the periods of meditation on pupils spiritual development.</li> <li>• The worship and meditation is effective to enrich the school as a community and provide every child with an educational experience. These periods have been structured into concurrent sessions to promote moral, cultural and emotional development, as well. Appropriate locations are provided to encourage meditation and worship. The daily act of worship is effective in its apparent Christian element through the use of symbols, candle, themes, music and allocated time for quiet reflection. There is a specific programme for themes of collective worship and individuals have been nominated to be responsible for collective worship, as has the Headteacher. The periods of worship are planned in detail, following the liturgical year.</li> <li>• The school's documentation clearly refers to the importance of periods of worship in school life. The basis of the school's Christian character is revealed in the Handbook for Parents and the Christian vision is appropriately reflected in its mission statement, aims and objectives.</li> <li>• The school has good arrangements in place regarding promoting spiritual and moral development. The pupil responds positively to the new periods of reflection in order to develop a sense of reflection by contemplating their lives and beliefs and those of others, their environment and the human condition across the subjects. Many of the pupils have an opportunity to express their inspiration cross-curricularly i.e. multi-medium presentation, written work. Collaboration occurs with the St Mary's Centre, to evaluate the impact of the periods of meditation on pupils spiritual and moral development.</li> </ul>							
<p><b>Areas for development as regards quality of Collective Worship</b></p> <ul style="list-style-type: none"> <li>• Ensure a clear beginning and conclusion for the periods of worship.</li> <li>• Consider varying the pupils 'plan' in key stage acts of worship.</li> </ul>							
<b>Excellent</b>		<b>Good</b>	√	<b>Adequate</b>		<b>Unsatisfactory</b>	

Signed: *C Hughes* (Headteacher)

Date: 25/09/2012

Name of school: Ysgol Foel Gron

**Religious Education**

**Key Question 1: How good are outcomes in Religious Education?**

- Self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and contain an evaluation of teachers assessments and/or examination results.

**References :** ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

**Standards in Religious Education – progress in learning**

- The pupils develop a sound knowledge and understanding of Christian beliefs and practices and the main principles of other religions through our termly plans and weekly lessons that comply with Syllabus and Skills Framework requirements. Resources and presentation methods approved by the RE adviser to enable effective presentation of the subject, are used.
- Thinking, communication and ITC skills are used when working on various aspects of the subject and there is effective and regular use of Assessment For Learning to enrich the provision.
- Examples of RE work done by KS2 pupils at Ysgol Foel Gron have been used as examples of good practice by the RE adviser, following the KS2 teacher’s attendance on a HADA course.
- Visits by individuals who specialize are used to strengthen presentations and grasp of various fields in the subject e.g. of Christian Aid, Fair Trade. We also undertake educational visits that enrich class work e.g. see houses of worship, to Bardsey Island etc, and consequently, pupils relate more firmly to the subject.
- Pupils develop throughout the school to present personal and mature responses to personal, religious and moral questions, and empathise with others.
- RE is presented through Biblical or Moral stories at the Foundation Phase and resources such as puppets are used to ensure that the work is brought alive and relevant. The pupils respond very well to this and regularly develop to discuss, express an opinion and repeat stories and experiences in written forms or verbal activities.
- At Key Stage 2, a ‘Fundamental Question’ is presented as a spur to commence the work and the pupils have opportunities to participate in planning term work. Opportunities are provided during lessons to follow investigation trails through research, information gathering, preparing and analysing questionnaires, explore visual evidence and artefacts, go on visits, discuss with former-pupils and visitors etc. By the end of the work unit, they have gathered information of relevance to provide a personal response to the ‘Fundamental Question’. Time is allocated at the end of term to discuss the ‘Fundamental Question’ and a vast majority of the pupils can do so confidently, effectively and sensitively.
- The pupils work and discussions with them indicate that pupils, from a very young age, are aware of rules and that these vary from one religion to another. The majority of the pupils can naturally and broadly discuss, giving consideration to and respecting others views and the differences that exist within the community as well as express their own opinions. Some older pupils can explain the impact on their lives.
- A range of appropriate religious vocabulary is presented during the re lessons and the pupils easily adopt them as part of their natural vocabulary to discuss various texts. They also become more aware of religious symbols and grasp their significance.

**Matters for attention**

- Enhance the collaboration with Ysgol Llanystumdwy and provide an opportunity for foundation phase teachers at both schools to converse and discuss with the RE adviser as both teachers recently started in their posts last year.
- Collaborate with a neighbouring school to observe lessons
- Continue to develop the pupils knowledge, awareness and understanding of religions and religious practices

**Excellent**

**Good**

\*

**Satisfactory**

**Unsatisfactory**

**Key Question 2: How good is provision in RE?**

- Self-evaluation should consider the following indicators: time allocated to the subject, teachers knowledge of the subject, specialization and professional development , suitability of the programme of study and range of learning resources used.
- An evaluation of lesson observations and pupils work enables headteachers and heads of department to form a judgement on quality of teaching in RE lessons at the school, and the extent to which pupils are encouraged to attain high standards.
- Primary schools should refer to the provision ‘People, Beliefs and Questions’ for Foundation Phase pupils as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

**References :** ESTYN Inspection Framework 2.1 and 2.2 and the Locally Agreed Syllabus

**Teaching: planning and range of strategies**

- All pupils (R - year- Yr6) receive weekly RE lessons in compliance with statutory requirements.
- Both key stages contain planning to ensure that all Syllabus requirements receive due attention and that the pupils have access to the entire curriculum, adapted for age-group and ability, but it will be adapted to ensure compatibility with current events at the school, the community or the locality to enable the pupils to have an opportunity to reflect upon and respond to their surroundings and that the subject becomes alive and relevant, in accordance with Foundation Phase planning method.
- The teachers are well aware of the subject’s requirements and we attend training and closely collaborate with the RE adviser, following their specialized guidance. A KS2 teacher recently attended religious education and has cascaded the relevant information at staff meetings, creating relevant handouts for staff to follow. This provides a structure and progression to whole school lessons and we present standards of a high standard.
- Various methods are used to present the subject, including opportunities for the pupils to research, gather information, share ideas and discuss, use Thinking Skill method, developing literacy and IT skills at the same time. Term work is presented as a fundamental question and by the end of the unit of work, an opportunity is provided to try and answer the question.
- Pupils can use and explore a range of religious evidence and sources such as stories, place of worship, artefacts, websites and most at KS2 can plan and think about good questions to ask so as to enhance their learning.
- The pupils have sufficient opportunities to discuss and respond to questions related to everyday life and the pupils are ready to comment and give an opinion and sensitively respond to one another.
- We have nurtured a close relationship with a neighbouring Church School to share good practices when planning and presenting RE at our schools. We also visit each other’s schools and jointly hold activities e.g. KS2 pupils at both schools jointly visited Coleg y Bala to attend an Easter workshop and the Foundation phase pupils of both schools came together for ‘Godly Play’ by a Vicar who specializes in it. This enables us to enhance our RE experiences presented at both schools.

**Areas to Develop**

- Continue to enhance our links with Ysgol Llanystumdwy
- Continue to develop the pupils discussion, listening and expressing opinions skills in RE lessons.
- Organize visits to other religions places of worship.

<b>Excellent</b>		<b>Good</b>	*	<b>Satisfactory</b>		<b>Unsatisfactory</b>	
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**Collective Worship**

**Key Question 2: How good is provision for collective worship?**

<b>Does collective worship comply with statutory requirements?</b>	<b>Yes</b>	<b>No</b>
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**References:** ESTYN Inspection Framework Section 2.3.1, 'Supplementary Guidance on inspection of Collective Worship at non-denominational schools' (ESTYN, September 2010) , 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

**Good aspects regarding quality of Collective Worship**

- Our current Policy on Collective Worship is followed and has been commended in our Church inspection. The policy is explained in our Handbook for Parents, in our Staff Handbook and on our school web-site. This ensures consistency as all the school's stakeholders are aware of it and follow it.
- Collective worship features prominently at the school and whole school collective worship is included daily in our weekly time-table and responsibility for holding it is shared amongst the teachers. This enables the pupils to regard worship as a natural aspect of their everyday lives.
- There is a focus on Biblical, multi-cultural and contemporary matters in the worship and this provides an opportunity for the pupils to learn and respond to various aspects of the field.
- A special atmosphere and ethos is maintained during services, and the older pupils are responsible for securing that through playing appropriate music when entering and leaving the hall, extending the relevant resources and face a relevant stained glass window and window sill containing a cross, candle and other religious symbols. This transforms the hall to become a place of worship during these periods.
- There is a close and positive relationship between the pupils and staff and the Local Rector. He visits the school to hold a monthly service and we visit Llangian Church to hold Sunday evening services when a special service such as Thanksgiving or Matins is held. This enables a close bond to be forged between us and the Church.
- We welcome individuals from religious organizations to the school to hold services such as Nia from Coleg y Bala, Rachael from Trobwynt and others. Consequently, the pupils experience diversity within their worship and observe Christian messages being presented in various ways. The pupils respond well to these visits.
- The pupils make good contributions in our collective worship and understand why we worship. They are attentive listeners, respond appropriately, participate and show respect and enjoyment during the worship. There are periods for meditation during every service of worship and when 'sending the candle' in remembrance of somebody/certain individuals at the end of the service.
- Staff carefully plan daily worship at the start of every term, taking the Church calendar and contemporary events into consideration, it is then monitored by staff so as to ensure that sufficient emphasis is placed on Christian and moral values.

**Areas to develop as regards quality of Collective Worship**

- Provide more opportunities for pupils to plan their own services on particular themes.

<b>Excellent</b>		<b>Good</b>	*	<b>Satisfactory</b>		<b>Unsatisfactory</b>
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Signature: MHOwen (Headteacher)

Date: October 19, 2012

**The Church Inspection Report held in June 2012 is appended as additional evidence.**



**Adroddiad Arolwg Gwella (o dan Adran 50 Deddf Addysg 2005)**

**YSGOL FOEL GRON, MYNYTHO**

**Ysgol Gynradd dan Reolaeth Wirfoddol yr Eglwys yng Nghymru**

Mynytho, Gwynedd, LL53 7RN

Esgobaeth : Bangor

Awdurdod Lleol: Gwynedd

Pennaeth : Mrs. Manon Haf Owen

Dyddiad yr Arolygiad: 27-29.6.2012

Rhif unigryw'r ysgol: 661/3010

Arolygydd Gwella : Y Parchedig Robert Townsend

**1 Cyd-destun ysgol**

Mae Ysgol Foel Gron yn gwasanaethu pentref Mynytho a'r ardal wledig o'i amgylch. Y mae'r ysgol yn addysgu Cymraeg fel iaith gyntaf, ac mae yn union dros hanner y disgyblion yn dod o gartrefi lle mae'r Gymraeg yn iaith gyntaf. Ceir 30 o ddisgyblion ar gofrestr yr ysgol o'r dosbarth derbyn i Fflwyddyn 6. Mae cymeriad Cristnogol yr ysgol yn ei ddatgelu ei hun cyn gynted ag yr ydych yn dynesu at adeilad yr ysgol ac yn mynd i mewn i'r gymuned ddysgu hapus ac effeithiol, diolch i siâp eglwysig arbennig ffenestri'r prif adeilad.

**2 Mae arbenigrwydd ac effeithiolrwydd Ysgol Foel Gron fel Ysgol yr Eglwys yng Nghymru yn dda**

Mae Ysgol Foel Gron yn ysgol eglwysig dda, sydd hefyd â rhai agweddau ar ardderchowgrwydd fel ysgol eglwysig. Mae gweledigaeth ac arweinyddiaeth yr eglwys fel ysgol eglwysig yn dda iawn ac mae'n dod i gael ei blannu ym mywyd yr ysgol. Mae'r ysgol yn llwyddo i greu awyrgylch deuluol hapus - wedi ei sylfaenu ar werthoedd Cristnogol - ac sy'n annog disgyblion i flodeuo a chyflawni eu potensial.

**3 Cryfderau sefydledig**

- 1 Cymeriad Cristnogol yr ysgol
- 2 Cynllunio addoli
- 2 Cofnodi addoli
- 3 Gweithredoedd addoli
- 2 Cyfraniad da addysg grefyddol at gymeriad Cristnogol ac Eglwysig yr ysgol
- 3 Arddangosiad gweladwy o gymeriad Cristnogol yr ysgol yn y neuadd a'r coridor
- 5 Arweinyddiaeth a rheolaeth yr ysgol fel ysgol eglwysig
- 6 Hunan-arfarniad yr ysgol fel ysgol eglwysig
- 7 Dogfennaeth yr ysgol

**4 Ffocws ar gyfer datblygiad**

- 1 Arddangos yn weladwy gymeriad Cristnogol yr ysgol yn y dosbarthiadau
- 2 Cyflawni'r ardaloedd ar gyfer eu datblygu a amlygir yn nogfen hunan-arfarnu'r ysgol

Yn ymateb i'r adroddiad hwn, gofynnir i'r ysgol gyflwyno cynllun gweithredu i Fwrdd Addysg Statudol yr Esgobaeth, yn unol â ffram amser a gytunir gyda Chyfarwyddwr Addysg yr Esgobaeth.

**5 Mae'r ysgol, drwy ei chymeriad Cristnogol arbennig, yn dda am gyfarfod anghenion pob dysgwyr**

Mae'r ysgol yn sicrhau sylfaen dda i ddisgyblion fel y dechreuant ar eu siwrnai i gyflawni eu potensial a dod yn ddinasyddion byd-eang, ac mae cymeriad Cristnogol yr ysgol yn cyfrannu'n sylweddol tuag at hyn. Mae datblygiad ysbrydol disgyblion yn dda a gall y disgyblion amlygu cymeriad Cristnogol yr ysgol a siarad amdano. Gellir gweld elfennau o gymeriad Cristnogol yr ysgol ar draws cwricwlwm yr ysgol, er enghraifft yn y ffordd y mae'r ysgol yn adeiladu tuag at y wobr Masnach Deg. Mae'r dysgwyr yn datblygu eu gwybodaeth a'u dealltwriaeth o'r gwerthoedd a'r egwyddorion Cristnogol o amgylch Masnach Deg, ac y maent yn llwyr ymroddedig i wneud y cyfan a allant i gynorthwyo pobl mewn angen. Mae hyn i gyd yn gwasanaethu i hyrwyddo ymhellach ddatblygiad moesol da'r dysgwyr.

## **6 Mae effaith cydaddoli ar y gymuned ysgol yn dda**

Diolch i strwythur clir addoli, ynghyd â chynllunio, cofnodi ac arfarnu manwl – gan sicrhau bod addoli'n masglu gyda'r themâu addysgu yn ogystal â'r flwyddyn eglwysig – mae addoli'n brofiad cadarnhaol i ddisgyblion ac yn rhan hanfodol o fywyd ysgol. Ceir enghreifftiau da o gyfranogiad ac ymwneud disgyblion, yn ogystal â defnydd rheolaidd o'r Beibl. Mae gan y disgyblion a'r staff feddwl mawr o ran y Ficer lleol. Gellid rhoi mwy o amser i'r disgyblion fyfyrion a gweddïo yn dawel ar eu pennau eu hunain a gellid ychwanegu at y stoc o ganeuon addoli, ond mae'r ffenestr ffocws a'r defosiwn syml o ddiffodd ac 'anfon y gannwyll' at rywun 'drwy weddi' yn enghreifftiau o ragoriaeth yn addoli'r ysgol.

## **7 Mae effeithiolrwydd addysg grefyddol yn dda**

Mae'r ysgol wedi gweithio'n galed i sicrhau bod addysg grefyddol yn cael ei lle cyfiawn yng nghwricwlwm yr ysgol. Mae cynllunio trwyadl yn gwneud y mwyaf o gysylltiadau trawsgwricwlaidd ac yn annog disgyblion i ddatblygu eu sgiliau. Gellir gweld hyn ar waith yn ystod y gwersi. Mae gwybodaeth a chyflawniad y disgyblion yn dda, a gallant ddefnyddio geirfa eang. Ceir elfen eglwysig dda o fewn addysg grefyddol, ac mae'n ardderchog gweld y Bererindod yn cael lle yn y cwricwlwm, er enghraifft. Mae'r ficer lleol yn adnodd da ar gyfer y pwnc a gwelir gwerth mawr yn ei ran yma hefyd.

## **8 Mae effeithiolrwydd arweinyddiaeth a rheolaeth yr ysgol fel ysgol eglwysig yn ardderchog Mae rhagolygon yr ysgol ar gyfer parhau i wella yn ardderchog**

Mae gweledigaeth y pennaeth o'r ysgol fel ysgol eglwysig yn glir a chyfathrebir a rhennir hyn gyda gweddill y staff a'r gymuned ysgol ehangach. Ar gyfer elfennau ysgol eglwysig, mae dogfennaeth yr ysgol yn dda iawn, gyda llawlyfr y staff a'r polisi addoli yn enghreifftiau o ardderchowgrwydd. Byddai hefyd yn briodol gosod y polisi ymddygiad a disgyblaeth, yn ogystal â'r polisi gwrth-fwlio, yn eu cyd-destun Cristnogol.

Mae hunan-arfarniad yr ysgol ohoni ei hun fel ysgol eglwysig wedi ei ddatblygu'n dda ac yn fanwl, ac mae deilliannau'n bwydo i gynllun datblygu'r ysgol. Mae hyn hefyd yn enghraifft o ardderchowgrwydd, a bydd yn amhrisiadwy fel y mae'r ysgol yn parhau i ddatblygu fel ysgol eglwysig.

Wrth weithredu ar y materion y mae dogfen hunan-arfarnu'r ysgol yn eu hamlygu, bydd yr ysgol yn parhau i wella fel ysgol eglwysig.

<b><i>A ydyw'r ysgol yn cyflawni'r gofynion statudol ar gyfer cyd-addoli?</i></b>	<b>Ydy</b>
<b><i>A ydyw'r ysgol yn cyflawni'r gofynion statudol ar gyfer addysg grefyddol?</i></b>	<b>Ydy</b>
<b><i>A ydyw'r ysgol wedi gweithredu argymhellion yr arolwg blaenorol</i></b>	<b>Ydy</b>
<b><i>A ydyw'r ysgol yn cyflawni'r gofynion statudol ar gyfer mynediad? (Cymorthedig yn unig)</i></b>	<b>-</b>

*Dylid ystyried cynnwys yr adroddiad hwn wrth ochr Adroddiad Adran 28 Tîm Arolygu Estyn.*

*Dymunaf ddiolch i Dîm Arolygu Estyn am eu croeso a'u cydweithrediad.*

*Dymunaf ddiolch i Bennaeth, Staff, Llywodraethwyr a disgyblion Ysgol Foel Gron am eu croeso a'u cydweithrediad. Bendith Duw arnoch yn y dyfodol.*

**Y Parchedig Robert Townsend 2 Gorffennaf 2012**

**Gwella Inspection Report (under Section 50 of the Education Act 2005)**

**YSGOL FOEL GRON, MYNYTHO**

**A Church in Wales Voluntary Controlled primary School**

Mynytho, Gwynedd, LL53 7RN

*Diocese : Bangor*

*Local Authority: Gwynedd*

*Head : Mrs. Manon Haf Owen*

*Date of Inspection: 27-29.6.2012*

*School's unique number: 661/3010*

*Gwella Inspector: The Rev'd Robert Townsend*

**1 School context**

Ysgol Foel Gron serves the village of Mynytho and the surrounding rural area. As the school teaches Welsh as a first language, and just over half of the pupils come from homes where Welsh is the first language. There are 30 pupils on the school roll from reception to Year 6. The Christian character of the school reveals itself as soon as you go approach the school building and enter this happy and effective learning community, thanks to the distinctive ecclesiastical shape of the main building's windows.

**2 The distinctiveness and effectiveness of Ysgol Foel Gron as a Church in Wales school are good**

Ysgol Foel Gron is a good church school, which also has some aspects of excellence as a church school. The vision and leadership of the school as a church school is very good and is becoming embedded in the school's life. The school succeeds in creating a happy familial atmosphere - founded upon Christian values - and which encourages pupils to flourish and fulfil their potential.

**3 Established strengths**

- 1 The Christian character of the school
- 2 The planning of worship
- 2 The recording of worship
- 3 The acts of worship
- 2 The good contribution of religious education to the school's Christian and Church character
- 3 The visible demonstration of the school's Christian character in the hall and corridor
- 5 The leadership and management of the school as a church school
- 6 The self-evaluation of the school as a church school
- 7 The school's documentation

**4 Focus for development**

- 1 Visibly demonstrate the Christian character of the school in the classrooms
- 2 Fulfil the areas for development highlighted in the school's self-evaluation document

In response to this report, the school is requested to present an action plan to the Diocesan Board of Statutory Education, according to a timeframe agreed with the Diocesan Director of Education.

**5 The school, through its distinctive Christian character, is good at meeting the needs of all learners**

The school ensures a good basis for pupils as they begin their journey to fulfil their potential and become global citizens, and the school's Christian character contributes significantly to this. Pupils' spiritual development is good and pupils can highlight the school's Christian character and talk about it. Elements of the school's Christian character can be seen across the school's curriculum, for example the way in which the school is building towards the Fair Trade award. Learners are developing their knowledge and understanding of the Christian values and principles around Fair Trade, and are wholly committed to do all that they can to help people in need. This all serves to further enhance learners' good moral development.

## **6 The impact of collective worship on the school community is good**

Thanks to the clear structure of worship, along with detailed planning, recording and evaluation - ensuring that worship meshes with the teaching themes as well as the church year - worship is a positive experience for pupils and an essential part of school life. There are good examples of pupil participation and involvement, as well as regular use of the Bible. Pupils and staff have a high regard of the involvement of the local Vicar. Pupils could be given more time to reflect and pray in quiet on their own and the repertoire of worship songs could be enhanced, but the focus window and the simple devotion of extinguishing and 'sending the candle' to someone 'by prayer' are examples of excellence in the school's worship.

## **7 The effectiveness of the religious education is good**

The school has worked hard to ensure that religious education has its rightful place in the school's curriculum. Thorough planning makes the most of cross-curricula links and encourages pupils to develop their skills. This can be seen in action during the lessons. Pupil's knowledge and achievement is good, and they can use a broad vocabulary. There is a good church element within religious education, and it is excellent to see the Pilgrimage having a place in the curriculum, for example. The local vicar is a good resource for the subject and his role here is also much valued.

## **8 The effectiveness of the leadership and management of the school as a church school is excellent**

### **The prospects for the school to continue improving is excellent**

The head's vision of the school as a church school is clear and this is communicated and shared with the rest of the staff and the wider school community. For church school elements, the school's documentation is very good, with the staff handbook and worship policy being examples of excellence. It would also be appropriate to set the behaviour and discipline policy, as well as the anti-bullying policy, in their Christian context.

The school's self-evaluation of itself as a church school is well developed and rigorous, and outcomes feed into the school's development plan. This is also an example of excellence, and will be invaluable as the school continues to develop as a church school.

In acting on the issues that the school's self-evaluation document highlights, the school will continue to improve as a church school.

<b><i>The school meets the statutory requirement for collective acts of worship</i></b>	<b>YES</b>
<b><i>The school meets the statutory requirement for religious education</i></b>	<b>YES</b>
<b><i>The school has acted upon recommendations from the previous inspection report</i></b>	<b>YES</b>
<b><i>The school's Admission's Policy meets statutory requirements (VA only)</i></b>	<b>n/a</b>

*The content of this report should be considered alongside the Estyn team's Section 28 report.*

*I would like to thank Estyn inspection team for their welcome and cooperation.*

*I would like to thank the Headteacher, Staff, Governors and Pupils of Ysgol Foel Gron, for their welcome and cooperation. God's blessing for the future.*

***The Reverend Robert Townsend 2 July 2012***

**Holiadur Rhieni - YSGOL FOEL GRON - Parents' Questionnaire**

**Yr oedd 12 ymateb - There were 12 responses**

	<b>YDWYF</b>	<b>NAC YDWYF</b>	
A ydych chi'n ymwybodol mai Ysgol Eglwys yw hon?	12 - <b>100%</b>		<i>Are you aware that this is a Church school?</i>
A ydych o'r farn fod yr ysgol yn sefydliad sydd wedi ei adeiladu ar sylfaen Gristnogol glir?	12 - <b>100%</b>		<i>Do you believe that the school is a place which is built upon clear Christian values?</i>
Ysgol Eglwys, sef ysgol gyda chymeriad Cristnogol, yw hon. A oedd y ffaith yma yn bwysig wrth i chi dewis ysgol i'ch plentyn / plant?	7 - <b>58%</b>	5 - <b>42%</b>	<i>This is a Church School, that is a school with a Christian character. Was this fact important when you were choosing a school for your child / children?</i>
	<b>YES</b>	<b>NO</b>	

	<b>Cytuno'n llwyr</b>	<b>Cytuno</b>	<b>Y naill na'r llall</b>	<b>Anghytuno</b>	<b>Anghytuno'n llwyr</b>	
Mae cymeriad Cristnogol nodedig yn perthyn i'r ysgol	2 <b>17%</b>	10 <b>83%</b>				<i>The school has a distinctive Christian character</i>
Mae cymeriad Cristnogol nodedig yn gwneud cyfraniad awyddocaol i addysg y disgyblion.	1 <b>8%</b>	10 <b>83%</b>	1 <b>8%</b>			<i>The school's distinctive Christian character makes a significant contribution to pupils' education.</i>
Ym marn y disgyblion, mae'r addoli ar y cyd yn brofiad gwerthfawr	2 <b>17%</b>	10 <b>83%</b>				<i>Pupils find collective worship a valuable experience</i>
Mae gan yr ysgol gysylltiadau effeithiol â'r eglwys leol a chymunedau ffydd eraill.	5 <b>42%</b>	6 <b>50%</b>	1 <b>8%</b>			<i>The school has effective links with the local church and other faith communities.</i>
Mae'r ysgol yn hysbysu'r rhieni yn dda am y gwaith a wna'r disgyblon mewn Addysg Grefyddol	2 <b>17%</b>	9 <b>75%</b>	1 <b>8%</b>			<i>The school keeps parents well informed about the work pupils do in Religious Education</i>
Mae'r ysgol yn hybu'r disgyblion i ofalu am Greadigaeth Duw (yr amgylchfed), yn ogystal â'n nhw eu hunain.	6 <b>50%</b>	6 <b>50%</b>				<i>The school encourages pupils to care for God's Creation (the environment), as well as for themselves.</i>
Mae'r ysgol yn hybu'r disgyblion i ystyried pobl mewn gwledydd eraill, a sut fedran nhw eu cynorthwyo pan bo angen.	8 <b>67%</b>	4 <b>33%</b>				<i>The school encourages pupils to consider people in other countries, and how they can help assist them, when help is required.</i>
Mae gan yr ysgol gysylltiadau effeithiol â'r gymuned leol.	5 <b>42%</b>	7 <b>58%</b>				<i>The school ensures links are made with the local community.</i>
	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neither</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	

School Name: Tudweiliog

**Religious Education**

**Key Question 1: How good are outcomes in Religious Education?**

- The self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

**References:** ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

**Standards in Religious Education – progress in learning**

- Pupils take an interest in RE and enjoy the lessons.
- They make good progress in Religious Education.
- They are aware of practices within the world’s great religions and enjoy religious stories.
- Wide-ranging experiences were gained in the subject such as a visit to a mosque and village church and chapel and pupils awareness and understanding develop as they move up through the school.
- Assessment for learning methods are used to respond to pupils work within the field such as 2 stars and a wish, peers marking.
- It is mentioned in the Estyn inspection report, held in January 2012, that pupils are courteous and show respect and care towards adults and their peers’.

**Areas to develop**

- Study more various religions at the FP
- Develop pupils confidence to jointly-plan key questions within the field.

Excellent		Good	✓	Satisfactory		Unsatisfactory	
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**Key Question 2: How good is provision in Religious Education?**

- Self-evaluation should consider the following indicators: the time allocated to the subject, subject knowledge, expertise and professional development of the teaching staff, the appropriateness of the programme of study and the range of learning resources used.
- An evaluation of lesson observations and the pupils work will allow headteachers and heads of department to make a judgement about the quality of teaching in Religious Education lessons at the school, and the extent to which pupils are motivated and encouraged to achieve highly.
- In primary schools, reference should be made to the provision ‘People, Beliefs and Questions’ for Foundation Phase pupils as well as Religious Education at KS2.
- In secondary schools, reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).

**Cyfeiriadau:** ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education

**Teaching: planning and range of strategies**

- Sufficient time is given to teaching the subject weekly throughout the school.
- Through the lesson observations it was observed
  - that teaching is of consistently good quality throughout the school
  - open-ended questioning provides opportunities for pupils to think and reflect
  - effective use made of assessment for learning in the lessons cross-curricularly and the work books contain evidence of that
  - very effective collaboration and joint-planning between teaching staff and assistants team when enriching pupils experiences
- The programme of study focusses on every field within the subject through planning on the basis of ‘People, Beliefs and Questions’ for Foundation Phase learners and the agreed syllabus at Key Stage 2;
- Provides an opportunity for the pupils to plan themselves through pondering questions that match the theme.
- Good resources are used to teach across the school including the Pwllyn pack at the FP and the Important Questions pack in Religion by UWIC.
- The Estyn inspection report, held in January 2012 mentions – ‘The learning experiences as well as daily periods of collective worship very effectively promote the pupils personal, spiritual, moral and social and cultural development.’

<b>Areas to develop</b>							
<ul style="list-style-type: none"> <li>Continue to develop the pupils confidence when discussing key questions</li> </ul>							
<b>Excellent</b>		<b>Good</b>	✓	<b>Satisfactory</b>		<b>Unsatisfactory</b>	

**Collective Worship**

<b>Key Question 2: How good is provision for collective worship?</b>							
<b>Does the collective worship meet statutory requirements?</b>				<b>Yes</b>	<b>No</b>		
<p><b>Cyfeiriadau:</b> ESTYN Inspection Framework Section 2.3.1, 'Supplementary Guidance on inspection of Collective Worship at non-denominational schools' (ESTYN, September 2010) , 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)</p>							
<b>Good aspects as regards quality of Collective Worship</b>							
<ul style="list-style-type: none"> <li>A collective morning service is held four times a week at the school, where various moral and religious stories are presented. A service is held in the individual classes once a week.</li> <li>Spiritual, social and cultural development is promoted within the services.</li> <li>The area's religious leaders visit weekly to hold services, e.g. the local Minister and Vicar, and friends of the school.</li> <li>From time to time, the children have an opportunity to plan, and participate at services.</li> <li>The pupils annually participate in services in the community e.g. Cymanfa and Christmas service at the chapel; and Christingle and Thanksgiving service at the Parish Church.</li> <li>Pupils had opportunities to show empathy and thanksgiving towards charities such as Operation Christmas Child, Send a Cow, and the RNIB.</li> </ul>							
<b>Matters for attention regarding quality of Collective Worship</b>							
<ul style="list-style-type: none"> <li>Create a zone of reflection at the school.</li> <li>The pupils to participate more in the services planning process.</li> </ul>							
<b>Excellent</b>		<b>Good</b>	✓	<b>Satisfactory</b>		<b>Unsatisfactory</b>	

Signed: Einir Davies (Headteacher)

Date: January 9th, 2013

# **SACREs and the Local Community**



## **Report on the WASACRE survey of SACREs in Wales**

**June 2012**

# **SACREs and the Local Community**

## **Report on the WASACRE survey of SACREs in Wales**

**June 2012**

Produced by the St Mary's Centre on behalf of WASACRE in June 2012  
[www.st-marys-centre.org.uk](http://www.st-marys-centre.org.uk)

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## **ACKNOWLEDGMENTS**

The Executive Committee of WASACRE would like to acknowledge the contributions of the following organisations to *SACREs and the Local Community: report on the WASACRE survey of SACREs in Wales*.

- The Inter Faith Network for the UK and NASACRE for providing the context for the survey;
- The SACREs in Wales for their engagement with the survey;
- The St Mary's Centre (part of the religion and education charity of the St Mary's and St Giles' Centre, Wales) for designing the survey and writing the survey report in collaboration with the Executive Committee of WASACRE.

## **EXECUTIVE SUMMARY**

The motivation for the Wales Association of SACREs (WASACRE) to conduct the *SACREs and the Local Community* survey in Wales in April 2010 was influenced by two factors. Over the past four years, WASACRE has been actively supporting a number of national community cohesion initiatives and encouraging SACREs to engage with these. This support has been given because WASACRE appreciates the distinctive contribution that religious education, collective worship, and SACREs are able to make to community cohesion within our communities in Wales. The specific impetus to conduct a survey of SACREs in Wales, however, can be traced back to the survey of SACREs in England administered by the Inter Faith Network for the UK and the National Association of SACREs (NASACRE) in 2009. This survey of SACREs in England explored the relationship between SACREs and local interfaith organisations. On the basis of these two factors, WASACRE felt that it would be useful to conduct a similar survey of SACREs in Wales, but to broaden the scope of the survey to include other areas relevant to community cohesion and interfaith understanding.

The *SACREs and the Local Community* survey report presents the findings of the WASACRE survey of SACREs, which had a 95% response rate. These findings relate to four main areas: SACRE representation on Committee A (Christian denominations and other religions and their denominations); SACRE co-opted representation; SACRE relations with Christian denominations and other religions and their denominations; and SACRE involvement with local interfaith organisations and other local interfaith initiatives. The results present the range of SACRE activities that contribute to relevant aspects of community cohesion, involving both Christian denominations and other religions in their localities, and eight main findings are identified.

In terms of the next steps to be taken in light of the Report, it is requested that both SACREs in Wales and WASACRE respond to the survey by giving consideration to the Report's recommendations.

**The Executive Committee of WASACRE**  
**June 2012**

# 1 SURVEY CONTEXT

## 1.1. Introduction

This section sets the context for the report by presenting the background to the *SACREs and the Local Community Survey*, and by providing an overview of the role of Standing Advisory Councils on Religious Education (SACREs) and the role of the Wales Association of SACREs (WASACRE).

On 12 June 2009 the Inter Faith Network for the UK and the National Association of SACREs (NASACRE) for England held a seminar in Coventry on the theme ‘Local Interfaith Organisations and Standing Advisory Councils on Religious Education: working together for understanding and community cohesion’. One of the objectives of the seminar was to share the findings of a NASACRE and Inter Faith Network for the UK survey exploring the relationship and collaboration between SACREs and local interfaith organisations. This survey included two questionnaires: one for local interfaith organisations in England and Wales and one for SACREs in England. The Inter Faith Network for the UK and NASACRE published the findings of the survey and a full report on the seminar in 2010.

In response to the seminar (where WASACRE was represented on the Panel), WASACRE saw benefit in a modified version of the SACRE questionnaire being distributed to the 22 SACREs in Wales. This decision to administer the questionnaire (with modifications for Wales) was influenced by two main factors.

First, SACREs in Wales were not included in the original survey, and the survey focused on areas of interest to the work of WASACRE and SACREs in Wales, with particular reference to ‘community cohesion’. WASACRE and SACREs in Wales are aware of the distinctive role that they play in community cohesion both from the perspective of their inherent constitutions (through the representation of a variety of faith communities on SACRE and WASACRE, and the nature of the curriculum areas with which they are concerned) and from the perspective of their current activities (through their contribution to the RESilience project and the Celebrating RE month as well as associations with the Inter Faith Network for the UK, the Religious Education Council for England and Wales, the European Forum for Teachers of Religious Education, and the Inter-European Commission on Church and School).

Second, it was recognized that Wales is different from England, and the original SACRE questionnaire would need to be modified if it were to access current practice relevant to community cohesion for SACREs in Wales. The original SACRE questionnaire focused on SACRE relationships with local interfaith groups, which are far less numerous in Wales than in England. Therefore, the questionnaire distributed to SACREs in Wales was re-conceptualized to include a broader understanding of SACRE relations with the local community.

## 1.2. The role of SACREs

Each Local Authority is required by law to establish a SACRE. The main role of SACREs is to monitor and to support the provision of religious education and collective worship in the Local Authority. The provision of religious education and collective worship in state-maintained community schools and state-maintained schools with a religious character became a statutory

requirement with the 1944 Education Act. Further clarification and flexibility were introduced to the legal requirements with the 1988 Education Reform Act. The 1988 Education Reform Act identified religious education as a statutory part of the basic curriculum to be determined at Local Authority level in contrast to the National Curriculum, which is determined at national level. While the 1944 Education Act empowered each Local Authority to establish a SACRE, the 1988 Education Reform Act made this a statutory duty.

SACREs in Wales comprise three committees in accordance with the statutory requirement set out in paragraph 390 of the 1996 Education Act.

*Committee A:* Representatives of Christian denominations and other religions and their denominations, reflecting the principle religious traditions of the local area.

*Committee B:* Teacher representatives.

*Committee C:* Local Authority representatives.

A SACRE may choose to co-opt members, where this is viewed to contribute to the work of the SACRE.

### **1.3. The role of WASACRE**

The SACREs of all twenty-two Local Authorities in Wales are members of WASACRE. WASACRE was formed in 1995 to provide a national forum for the exchange of good practice and to represent the aims, work, and views of its member SACREs. In addition, WASACRE contributes to relevant national initiatives in the areas of religious education and collective worship and engages on behalf of SACREs with relevant bodies and organisations in Wales, England, and Europe. These bodies and organisations include among others:

- Welsh Government;
- National Advisory Panel for Religious Education (NAPfRE);
- WJEC;
- Estyn;
- Religious Education Movement Wales (REMW);
- Religious Education Council for England and Wales (REC);
- Inter Faith Network for the UK;
- National Association of SACREs (NASACRE) for England;
- European Forum for Teachers of Religious Education (EFTRE);
- Inter-European Commission on Church and School (ICCS).

## **2 SURVEY DESIGN**

### **2.1. Introduction**

This section provides information about the survey, including the aims of the survey and how the questionnaire was designed, administered, and analysed.

### **2.2 Aims of survey**

The survey aims to enable WASACRE to map the relationships between SACREs and their local communities and to share information, experiences, and practice in relation to four specific areas:

- SACRE representation on Committee A (Christian denominations and other religions and their denominations);
- SACRE co-opted representation;
- SACRE relations with Christian denominations and other religions and their denominations;
- SACRE involvement with local interfaith organisations and other local interfaith initiatives.

### **2.3 Survey questionnaire**

#### ***Method***

The questionnaire used in the survey was based on the Inter Faith Network for the UK and NASACRE questionnaire for SACREs administered in April 2009, which explored the relationships between local interfaith organisations and SACREs in England. This questionnaire was extensively modified in order to reflect that Wales has comparatively few local interfaith organisations or forums and to capture a broader range of information about practice relevant to community cohesion in relation to SACREs and the local community.

The following modifications were made to the original Inter Faith Network for the UK and NASACRE questionnaire.

- Three extra sections were added to the Wales version of the questionnaire, which explored SACRE representation on Committee A, co-opted representation on SACREs, and SACRE relations with Christian denominations and other religions.
- Section D of the Wales questionnaire relating to SACREs and local interfaith involvement largely reproduced the original Inter Faith Network for the UK and NASACRE questionnaire, although some questions were collapsed into a single question, reworked, or omitted.
- The questionnaire was made available in both Welsh and English versions in recognition of the bilingual character of Wales.

#### ***Procedure***

Welsh and English versions of the questionnaire were emailed to the SACRE clerks of all 22 SACREs in Wales in April 2010, with a request for the SACRE questionnaire to be discussed and completed in the SACREs' summer term meeting and returned to the Secretary of

WASACRE by 20 July 2010. A copy of the questionnaire circulated to SACREs is included in appendix 3.

### *Analysis*

The questionnaires were analysed using both quantitative and qualitative methods. In the first instance, a quantitative overview was produced using SPSS by placing the response to each question into one of three categories: 'yes', 'no', or 'no response' (?). The 'yes' category included responses which had selected the 'yes' option offered in the question or, in questions where this option had not been given, had responded in the affirmative to a direct question. The 'no' category included responses which had selected the 'no' option offered in the question or, where this option had not been given, had responded in the negative to a direct question. The 'no response' (?) category included either absence of a response or the SACRE's position was self-designated as unclear. SPSS was used to produce a quantitative overview of response frequencies for each question and (where relevant) responses to selected questions were cross-tabulated to explore the relationships between questions.

Following the quantitative analysis, a content analysis categorised and described the written responses to each question.

## **3 SURVEY RESULTS**

### **3.1 Introduction**

This section provides the results of the survey. Of the 22 SACREs in Wales, fully completed questionnaires were returned by 21 SACREs. A list of these SACREs is included in appendix 2. The following analysis presents the SACRE responses to each of the five sections of the questionnaire from both a quantitative and a qualitative perspective. The five sections are:

- SACRE representation on Committee A (Section A);
- co-opted representation on SACREs (Section B);
- SACRE relations with Christian denominations and other religions (Section C);
- SACREs and local interfaith involvement;
- additional comments.

Collated survey results (quantitative) are included in appendix 1.

### **3.2. SACRE representation on Committee A (Section A)**

#### ***Who is represented on Committee A?***

All 21 SACREs identified their representatives on Committee A (that is, representatives of Christian denominations and other religions and their denominations, reflecting the principle religious traditions of the area). All 21 SACREs had places for one or more representatives from Free Churches and the Church in Wales; 20 SACREs had a place for a representative from the Roman Catholic Church; and one SACRE had a place for a Pentecostal Church representative. For other religions, there was a Muslim place on 9 SACREs, a Sikh place on 7 SACREs, a Hindu place on 7 SACREs, a Jewish place on 6 SACREs, a Buddhist place on 4 SACREs, and a Baha'i place on 3 SACREs. (However, for co-opted membership, see 3.3.)

Those SACREs with representatives on Committee A from other religions in addition to Christian denominations tended to be located in the more densely and diversely populated south-east Wales, and a northeast Wales SACRE was seeking to extend membership to other religions in response to the shifting demographics of the area.

#### ***Securing representation on Committee A***

Of the 21 SACREs, 16 SACREs identified an issue with securing appropriate representation for Christian denominations and other religions and their denominations, 4 SACREs had not experienced any such issue, and 1 SACRE did not respond to the question. Among SACREs identifying an issue, some related past experience where the problem had been resolved, and others described current experience where the problem had not been resolved. In terms of securing representation of Christian denominations, 8 SACREs had had difficulty filling Free Church vacancies; however, in five of these cases this had been addressed successfully with the assistance of Cytûn. There were 3 SACREs that reported difficulties filling Roman Catholic Church vacancies.

In terms of securing representation from other religions and their denominations, 9 SACREs reported that they had experienced difficulties. These difficulties were clustered around three

areas: first, the problem of finding appropriate representative bodies for other religions which were able to provide assistance in identifying representatives; second, the problem of regular attendance at SACRE meetings by some members from relevant groups (including those who were already members and those who had been approached with a view to becoming members); third, the problem of small numbers belonging to other religions in the local area, which affected decisions related to definitions of appropriate local community representation.

A number of SACREs stated their commitment to ensuring adequate representation from other religions in Committee A, with some detailing their current activity in relation to this objective. Other SACREs stated that they invited individuals from non-represented religions to SACRE meetings where appropriate and included them in the convening of syllabus conferences. A number of SACREs also commented that they had used the Census statistics relating to the ‘religion’ question to inform their review of membership of Committee A.

Despite issues encountered by some SACREs securing appropriate representation, 15 of the 21 SACREs were confident that Committee A reflected the relevant Christian denominations and other religions and their denominations in their Local Authority. The remaining 6 SACREs referred back to their responses to question two of this section, with 4 responses related to finding representatives from specific Christian denominations and two responses related to securing representation from other religions.

**Table 1: SACRE representation on Committee A (N = 21)**

<i>Section A</i>	<i>yes</i>	<i>no</i>	<i>?</i>
A1 representatives identified	21	0	0
A2 issues securing representation	16	4	1
A3 Committee A represents local area	15	6	0

**3.3. Co-opted representation on SACREs (Section B)**

***Who is co-opted to SACRE?***

Of the 21 SACREs, 15 SACREs had one or more co-opted members. These included individual teachers (7 SACREs), the British Humanist Association (5 SACREs), RE Centres in Wales (6 SACREs), Evangelical Movement Wales (3 SACREs), Cyngor Ysgolion Sul Cymru (2 SACREs), Welsh-medium schools (2 SACREs), as well as co-options which applied to single SACREs – Muslim, Buddhist, Baha’i, Sikh, Pentecostal, Religious Education Movement Wales (REMW), FE College, and HE College.

***Co-options and the local area***

Only one of the 21 SACREs reported that it was not satisfied that its co-opted representation was appropriate for the area, indicating that SACRE would like to establish a link with a local Initial Teacher Training institute, but no representative was available. However, of those SACREs which were satisfied with their current co-opted representation, 2 SACREs commented that they would welcome consideration of new co-options and 1 SACRE commented that although it had

no co-opted members at that time, the SACRE was open to discussion about co-opted members as a result of the questionnaire.

**Table 2: Co-opted representation (N = 21)**

<i>Section B</i>	<i>yes</i>	<i>no</i>	<i>?</i>
B1 co-opted members on SACRE	15	6	0
B2 co-opted members appropriate for local area	20	1	0

### **3.4. SACRE relations with Christian denominations and other religions (Section C)**

#### ***SACRE contacts in the local area***

In terms of their local area, all 21 SACREs provided a list of Christian denominations and other religions with which they had contacts. Of these, contacts were listed by 13 SACREs with both Christian denominations and other religions, 7 SACREs with Christian denominations only, and 1 SACRE with another religion only. The SACREs that had contacts with only Christian denominations only usually tended to be in more rural areas of Wales.

Almost all the SACREs (19) identified SACRE membership of Committee A as an important connection with relevant religious bodies and communities in the local area, and 12 of these also identified local community links external to SACRE.

The external contacts SACREs had in the community were drawn from a range of Christian denominations and other religions. Those that were related to Christian denominations included specific local faith communities or ecumenical bodies such as ‘Cytun’, ‘Churches Together’, or a Church Leaders’ Fellowship, for example. Those that were related to other religions included specific local faith communities as well as those that brought together representatives from a number of faiths, for example, the All Faith Leaders’ Gathering, local interfaith groups, and the Valleys Faith Forum. There were also a number of examples of SACREs understanding their contacts as including education institutions such as their schools with a religious character and a local HE institution which provided connections with a diverse range of contacts and this was a useful resource for the SACRE.

Where the nature of these relationships was described a number of themes emerged. First, in some cases SACRE members were involved with a particular body or a forum and reported back to the SACRE on its activity. Second, some SACREs invited these groups to make presentations in their meetings. Third, some SACREs had made contacts through working on shared initiatives, such as the Holocaust Memorial day. Fourth, some SACREs held their meetings in a different place of worship each term, which included tours and presentations by their hosts. Fifth, some SACREs held their meetings in schools with a religious character, such as Church in Wales and Roman Catholic (one SACRE received a presentation from a Roman Catholic school about the school’s philosophy, religious education and collective worship, and relationship with the local community).

### ***SACRE contacts outside the local area***

In terms of outside the local area, of the 21 SACREs, 17 SACREs reported that they had contacts related to Christian denominations and other religions, and provided details. Of these, contacts were cited by 12 SACREs with both Christian denominations and other religions, 3 SACREs with Christian denominations only, and 2 SACREs with other religions only.

The contacts SACREs had made outside the local area were wide-ranging. Among Christian-related contacts the following organisations were cited, and were usually from Wales but also on occasion from England: Christian Aid, Welsh Sunday Schools Council, Religious Education Movement Wales (REMW), Christian Education, and Cytûn. In addition, Christian denominational contacts existed through SACRE members at both a wider regional and national level.

Among both Christian-related and other religion-related contacts, some SACREs had developed contacts with a range of faith communities in different Local Authorities. In the case of some SACREs, participating in events and projects had also created these wider external links, for example, Cathedral Experience Days, the Jewish Way of Life Exhibition, and the Tapestry of Life and Faith Festival, which had enabled links with Cytûn, the Inter-faith Council for Wales, and a Buddhist community in Birmingham.

A number of SACREs reported that WASACRE brought together SACRE representatives from across Wales, which broadened their range of contacts and connected them with relevant initiatives. In addition, a number of SACREs had access to a wider range of contacts where an RE Consultant or Advisor was also involved with another SACRE or SACREs. Another source of access to various faith communities came through the educational resource material produced by various religious organisations, such as the Jewish Way of Life CD ROM, REQuest and Church in Wales material.

### ***SACRE involvement in local projects or activities***

Of the 21 SACREs, 18 SACREs reported about their work in projects or activities that involved Christian denominations and other religions in their local area. Of these, 16 SACREs cited projects involving both Christian denominations and other religions, while 2 SACREs referred to projects involving Christian denominations only. Many of these projects fell into three broad categories: projects initiated by SACREs; projects in which SACREs were committed contributors; and projects to which SACREs offered their support in other ways.

Projects initiated by SACREs included: establishing a network of faith representatives who were available to visit schools to support RE provision; composing a directory of local places of worship and communities suitable for school visits; creating pastoral care leaflets by Jewish and Baha'i faiths; organizing visits to places of worship associated with Committee A members; receiving presentations from relevant local organisations and charities about their work in the community and their relationship to schools; conducting a SACRE survey about local religious communities which resulted in a compendium of places of worship willing to host school visits; providing an Annual Lecture; organizing a rites of passage training day for year 7 pupils involving a number of churches.

Projects in which SACREs are committed contributors included: Holocaust Memorial Day (and a range of events associated with this); the Tapestry of Life and Faith Festival; conferences for schools on topics such as RE and ESDGC, and community cohesion); Cathedral Experience Days; a school's interfaith forum; the GSUS Live bus visiting secondary schools in the area; an Easter labyrinth project working with a local church and primary schools to trial and to widen the project to county level.

Projects to which SACREs offered their support in other ways include: attending a range of events and encouraging their schools to participate (for example, the Anne Frank exhibition); involvement with a project for young disaffected people of the area through a SACRE member; working with Christian Aid to provide workshops and conferences to schools; launching of a replica mobile mosque which is available to schools.

Other projects named but where SACRE involvement is not described included: JC2000; sacred spaces; Open Churches Network; Prayer Week; a school faith garden; and Agathos Trust work with schools.

### ***SACRE involvement in other local community cohesion initiatives***

Of the 21 SACREs, 15 SACREs reported their involvement in other initiatives that promote community cohesion in their local area.

These initiatives included: promoting UK-wide surveys to local schools (for example, the AHRC Young People's Attitudes to Religious Diversity survey) and securing school participation; receiving presentations from schools and others who have participated in relevant projects (for example, Lessons from Auschwitz visits and a school's House of Religions initiative); receiving presentations on community cohesion (for example, the work of VALREC developing aspects of community cohesion in a local primary school); involvement with the Getting On Together project; having a representative from the Local Authority's Ethnic Minority Service on SACRE, who gives presentations on the Service's work in promoting community cohesion and supporting ethnic minority groups); involvement with the One Wrexham Charter; involving schools in the Local Authority's HMD activities (through SACRE teacher representatives) which SACRE members also attended; hosting a Jewish exhibition open to schools and the wider community; working with the police and members of the public to stop an anti-Muslim march in the locality.

SACREs felt that the production of resources, guidance, and training was significant. A number of SACREs noted their role in relation to agreed syllabi and support materials, which they ensured were appropriate and supported community cohesion in terms of content and local information guidance. One SACRE wrote about the small numbers of religious communities present in the Local Authority that were not Christian, and had addressed this issue by providing resources and training for schools on the use of persona dolls as well as making available RE resources on a website. Other specific examples of resources produced by SACREs included: RE support material for local non-maintained playgroups and nursery settings; a list of websites for schools for local places of worship; a DVD entitled 'Faith matters in Education' to communicate the role and work of SACRE. A number of SACREs mentioned their support of the national REsilience project, which provided training to RE teachers in areas directly relevant to community cohesion.

### ***Can SACRE promote faith community relations further?***

Of the 21 SACREs, 15 SACREs thought of ways in which they could promote further their relations with Christian denominations and other religions in the local area.

SACRE responses focused on the continuation of current work and activities of SACRE, and on the exploration and development of new areas. Among these new areas, SACREs planned to approach new religious communities with a view to establishing links with SACRE and then with schools; to encourage more school visits to faith communities and faith visitors to schools; to encourage schools to promote opportunities for interfaith dialogue either within the school or across schools; to offer more interfaith days in schools; to develop the SACRE website to provide opportunities for faith communities to network, as appropriate; to celebrate the 400<sup>th</sup> anniversary of the King James Bible; to discuss the use of co-opted membership to include, where relevant, other religions not represented.

A number of SACRE responses referred to the significant role of the forthcoming Celebrating RE month (March 2011) for developing productive relations with local faith communities and enhancing relationships with schools.

### ***Can SACRE promote local community cohesion further?***

Of the 21 SACREs, 14 SACREs thought of further ways they could promote community cohesion in their local area.

A number of responses referred back to the previous question about how SACREs could promote further their relations with Christian denominations and other religions in the local area. Among the points not previously included are the following initiatives: developing the SACRE website to promote the work of SACRE and local schools; distributing the SACRE newsletter more widely; inviting officers responsible for community cohesion to address SACRE.

One SACRE commented that needs, opportunities, and finance were rare in the Local Authority in relation to this area.

***Table 3: SACRE relations with Christian denominations and other religions  
(N = 21)***

<i>Section C</i>	<i>yes</i>	<i>no</i>	<i>?</i>
C1 contacts in local area listed	21	0	0
C2 contacts outside local area listed	17	4	0
C3 involvement in local projects/activities	18	3	0
C4 involvement in other local CoCo initiatives	15	6	0
C5a SACRE can promote relations further	15	4	2
C5b SACRE can promote local CoCo further	14	4	3

The results in this section show that there are strong links between SACREs' contacts with Christian denominations and other religions and SACREs' participation in activities involving different faith groups in the local community. All the SACREs involved in such activities cited

their contacts with different faith groups; however, the presence of such contacts did not always predict related activity, which is seen in the case of three SACREs.

### **3.5. SACREs and local interfaith involvement (Section D)**

#### ***Awareness of local faith forum or interfaith council***

Of the 21 SACREs, 10 SACREs were aware of a forum of faiths or interfaith council in their local area. These included (as identified by the SACREs): the All Faiths Leaders' Gathering, Vale of Glamorgan Interfaith Forum, interfaith group linked to VALREC, Valleys Faith Forum, community cohesion group in Torfaen, Newport Interfaith group, Newport Interfaith Council, an interfaith group meeting at the University of Glamorgan, Three Faiths Forum, interfaith organisation in Cardiff, Cardiff Christians and Jews (CCJ), and South Wales Police Community Cohesion Group [?]. Some of these may be references to the same group, although using different names.

One SACRE had a representative at a consultation event organised by the Inter-faith Council for Wales exploring the possibility of setting up a new regional interfaith group, and although this had not been possible at the time, the SACRE intended to continue involvement in this objective, as appropriate. A number of SACREs recognized that no such faith forum or interfaith council existed in their local area, but took the opportunity to highlight the existence of known ecumenical Christian groups. In addition, some SACREs were keen to emphasize the existence of a number of groups involving faith representatives in the locality, which were not a local forum of faiths or interfaith council. This may well indicate that for these SACREs there is a broad understanding of what may be included as an interfaith initiative.

#### ***Relationships with local faith forum or interfaith council***

Of the 10 SACREs that were aware of a local forum of faiths or interfaith council in their local area, 8 SACREs reported that one or more SACRE members were 'involved' in at least one of these groups. In all of these cases apart from one, the members were not officially representing SACRE, but were present in another capacity. This may reflect the relatively small number of representatives in relevant capacities available to SACREs, who are also actively representing other groups. It is clear from the responses given, however, that SACREs benefited from these links, and from receiving reports enabled through them.

#### ***Work with 'interfaith' groups on projects***

Of the 8 SACREs that were involved in at least one of these groups, 3 SACREs reported that they had worked with an interfaith group on a particular project. These projects included sourcing faith community members to visit schools to support religious education or collective worship; hosting visits by schools to local places of worship; developing or providing information about different faiths for a website or Local Authority publication; working together on the biennial Tapestry of Life and Faith Festival; participating in the One Wrexham Charter; and contributing to the Interfaith One World Week.

#### ***Work with other local interfaith initiatives on projects***

With reference to the broader notion of working on other local interfaith initiatives, 4 SACREs (of the 21 SACREs) reported that they had done so. These initiatives included working together on the HMD planning group; producing tours around local places of worship and a DVD about

Anna Bergman (Holocaust survivor); and the annual planning for Holocaust Memorial Day. The responses to this question may well have been relevant to Section C (which focused on relations with the local community and community cohesion) and some of the responses in Section C may also have been relevant here. This raises the question of how the term ‘interfaith’ was being interpreted by SACREs in this broad context and whether other terms such as community cohesion and establishing relevant relations with different faith communities (Section C) were generally perceived as more natural descriptors of SACREs’ activities.

***Comments on experiences of working with ‘interfaith’ groups***

Of the 21 SACREs, 6 SACREs provided feedback on their experiences of working with a local interfaith body. Of these, 4 SACREs had involvement with a local interfaith group and two SACREs had not. All the experiences were positive and included the observations that a SACRE had found these partnerships very rewarding for the work of RE in schools, and communication and mutual awareness enabled joint working; a SACRE welcomed further participation in the events of a local forum and the SACRE members involved would encourage more events; SACRE members involved with interfaith groups believed that they were harmonious but some members were more active than others; interfaith groups were always very keen and willing to participate in any projects; and a SACRE that had no involvement with an interfaith group or initiative would welcome such involvement, but was not aware of a local body with which to make contact (similarly, the comment that a SACRE normally makes contact on a personal basis but would welcome involvement with interfaith bodies).

***Can SACREs promote relations with local interfaith bodies further?***

Of the 21 SACREs, 14 SACREs reflected on ways that their SACRE could further develop relations with local interfaith bodies that would increase interfaith understanding and community cohesion. Not surprisingly, there was a relationship between SACREs’ awareness of a local interfaith organisation and reflections on what SACREs could do further in this area. All 10 SACREs that were aware of a local interfaith body saw this as an area to promote further. However, 4 SACREs that were unaware of such a local body also agreed with this statement.

For those 10 SACREs who had access to interfaith organisations, the reflections included: being open to the findings and recommendations of the WASACRE survey; encouraging involvement of local interfaith bodies in the Celebrating RE month and closer community links with schools; deciding to make formal contact with a local interfaith council; and establishing a youth SACRE which would provide an opportunity for young people to discuss relevant issues. For the 4 SACREs that were unaware of a local interfaith body, reflections included, making formal contact with an interfaith council in a neighbouring Local Authority and considering the feasibility and value of an interfaith forum in the local area (in light of recent local faith developments and the contribution this could make to SACRE and local schools); and looking at co-opted membership.

**Table 4: SACREs and local interfaith involvement (N = 21)**

<i>Section D</i>	<i>yes</i>	<i>no</i>	<i>?</i>
D1 awareness of local faith's forum/council	10	11	0
D2 involvement with local forum/council	8	13	0
D3 SACRE representation on local forum/council	1	20	0
D4 worked with local interfaith groups on project	3	18	0
D5 worked with other local interfaith initiatives on projects	4	17	0
D6 comments on experiences in this area	6	14	1
D7 SACRE can promote relations with local interfaith bodies further	14	6	1

### **3.6. Additional comments**

Of the 21 SACREs, 9 SACREs offered additional comments when invited to so at the end of the questionnaire. Two main points were iterated by a number of SACREs. First. The recognition that additional good work in this area may be happening in the Local Authority of which the SACRE is unaware or not involved in directly. Therefore, the content of the survey would not reflect the whole work of the Local Authority in this area. Second. The recognition that faith groups represented in local populations differed considerably depending on location in Wales. This had an impact also on the presence of interfaith forums. Therefore, SACREs in some parts of Wales were representative of their local area, even if this did not involve other faiths in addition to Christian denominations.

### **3.7. Summary of results**

The results of the survey show how SACREs in Wales represent and are involved with their local communities, and how this informs their service of monitoring and supporting the provision of religious education and collective worship in their Local Authorities. By not restricting the survey to the exploration of SACRE relationships with local faith forums and interfaith councils only (of which there are comparatively few in Wales, depending on regional demographics), a fuller awareness is gained of the range of SACRE activities that contribute to relevant aspects of community cohesion, involving both Christian denominations and other religions in their localities.

There were eight main findings of the survey.

1. The majority of SACREs were satisfied that Committee A represented appropriately the Christian denominations and other religions in their local area. Where particular Christian denominations or religions were not represented on Committee A because of local demographics, some SACREs would employ other methods to involve individuals from these groups in the SACREs' activities. This included the use of co-opted membership, places on agreed syllabus conferences, or invitations to SACRE meetings to make a specific input.
2. Some SACREs experienced problems securing appropriate representation on Committee A. These problems included finding an appropriate body to advise on representation issues (often, although not exclusively, this related to other religions, rather than Christian denominations).

3. Around two thirds of SACREs reported that they had contacts with both Christian denominations and other religions in the local area. Almost all SACREs cited Committee A members as important contacts for the groups they represent, and over half the SACREs also had contacts which were located outside the SACRE membership. WASACRE was named as one of a number of national and regional organisations that provided significant opportunities for SACREs to make wider contacts.

4. SACREs cited a wide range of different types of activity that had taken place involving Christian denominations and other religions in the local area. In this context, over three-quarters of SACREs had been involved in projects that included both Christian denominations and other religions. Some of these were SACRE initiatives and others were activities that SACREs supported in a variety of ways.

5. There were strong links between SACREs' contacts with Christian denominations and other religions and SACREs' participation in activities involving different faith groups in the local community.

6. Around three quarters of SACREs suggested ways in which they could promote further their relations with Christian denominations and other religions in their local area. Around the same number also suggested ways in which they could promote community cohesion further in their local area.

7. Slightly under half of the SACREs were aware of a forum of faiths or interfaith council in their local area. In most of these cases, SACRE members were involved in at least one of these bodies; only rarely, however, was a SACRE officially represented. Responses demonstrated that SACREs valued the involvement of their members in these groups and benefited from them. Only a few SACREs, however, had worked on particular projects together with a forum of faiths or interfaith council in their local area.

8. Around three quarters of SACREs suggested ways in which they could develop further their relations with local interfaith bodies that would increase interfaith understanding and community cohesion, detailing a number of projects and activities for the future.

## **4 NEXT STEPS**

### **4.1. Introduction**

The survey has mapped the relationships between SACREs and their local communities by exploring four relevant areas:

- SACRE representation on Committee A (Christian denominations and other religions and their denominations);
- SACRE co-opted representation;
- SACRE relations with Christian denominations and other religions and their denominations;
- SACRE involvement with local interfaith organisations and other local interfaith initiatives.

The results of the survey show the range of activities that take place in SACREs in Wales, which are of relevance to community cohesion and interfaith understanding. These are widely viewed by these SACREs as making a significant contribution to their work with local schools. The enthusiasm and commitment of many SACREs to developing relevant relationships with local ‘interfaith’ groups has been apparent. The results of the survey have also shown some of the difficulties that SACREs have encountered, with particular reference to securing some types of representation.

The report on the survey of SACREs and the Local Community enables SACREs to share their experience and practice in this area, and (in response) to reflect on their own practice. In order to facilitate responses to this report, a number of recommendations are made to SACREs in Wales and to WASACRE.

### **4.2. Recommendations to SACREs**

For SACREs in Wales the recommendations are:

- to receive the survey report on SACREs and the Local Community;
- to consider the Report’s recommendations;
- to appoint a working group to feedback to SACRE on the implications of the Report.

Using the Report as a starting point, SACRE working groups may wish to explore:

- representation on Committee A;
- co-options to SACRE;
- SACREs contacts and activities with Christian denominations and other religions;
- SACREs contacts and activities with local interfaith organisations;
- other aspects of SACRE’s work relevant to community cohesion and interfaith initiatives.

### **4.3. Recommendations to WASACRE**

For WASACRE the recommendations are:

- to publicize the findings of the Report;
- to liaise with nationally recognized interfaith bodies or faith groups in Wales with a view to informing SACREs about where to seek advice regarding the securing of appropriate representation;

- to continue to offer presentations at WASACRE meetings relevant to community cohesion;
- to continue to promote national and international initiatives relevant to community cohesion;
- to continue to provide WASACRE representation on relevant forums and committees working in this area;
- to explore the updating of the publication, *So you're joining you're local SACRE ...: a handbook for SACRE members in Wales*;
- to explore how the RESilience project resource may continue to have a role in schools in Wales.

## APPENDIX 1

## Collated quantitative results

**Table 1: SACRE representation on Committee A (N = 21)**

<i>Section A</i>	<i>yes</i>	<i>no</i>	<i>?</i>
A1 representatives identified	21	0	0
A2 issues securing representation	16	4	1
A3 Committee A represents area	15	6	0

**Table 2: Co-opted representation**

<i>Section B</i>	<i>yes</i>	<i>no</i>	<i>?</i>
B1 co-opted members on SACRE	15	6	0
B2 co-opted membership appropriate for area	20	1	0

**Table 3: SACRE relations with Christian denominations and other religions (N = 21)**

<i>Section C</i>	<i>yes</i>	<i>no</i>	<i>?</i>
C1 contacts in local area listed	20	1	0
C2 contacts outside local area listed	16	5	0
C3 involvement in local projects/activities	17	4	0
C4 involvement in other local CoCo initiatives	14	7	0
C5a SACRE can promote relations further	15	4	2
C5b SACRE can promote local CoCo further	13	5	3

**Table 4: SACREs and local interfaith involvement (N = 21)**

<i>Section D</i>	<i>yes</i>	<i>no</i>	<i>?</i>
D1 awareness of local faith's forum/council	10	11	0
D2 involvement with local forum/council	8	13	0
D3 SACRE representation on local forum/council	1	20	0
D4 worked with local interfaith groups on project	3	18	0
D5 worked with other local interfaith initiatives on projects	4	17	0
D6 comments on experiences in this area	5	15	1
D7 SACRE can promote relations with local interfaith bodies further	14	6	1

Of the 21 SACREs, 9 SACREs offered additional comments when invited to so at the end of the questionnaire.

## **APPENDIX 2**

## **List of participating SACREs in Wales**

Anglesey  
Blaenau Gwent  
Bridgend  
Caerphilly  
Cardiff  
Carmarthenshire  
Conwy  
Denbighshire  
Flintshire  
Gwynedd  
Merthyr Tydfil  
Monmouthshire  
Neath Port Talbot  
Newport  
Pembrokeshire  
Powys  
Rhondda Cynon Taf  
Swansea  
Torfaen  
Vale of Glamorgan  
Wrexham

## SACREs and the Local Community



### SACRE Survey

This survey is being sent to all SACREs in Wales by WASACRE. The survey aims to access information concerning SACRE representation on Committee A (Christian denominations and other religions and their denominations), co-opted representation, SACRE relations with Christian denominations and other religions and their denominations, and SACRE involvement with local interfaith organisations and other local interfaith initiatives.

On the basis of your responses, WASACRE will produce a report mapping the relationships between SACREs and their local communities with the aim of collating and sharing information, experiences, and practice.

Please return the completed survey to Tania ap Siôn, Secretary to WASACRE, by email or post by **20 July 2010**:

Email:

## **What is the name of your SACRE:**

### **SECTION A**

The questions in SECTION A are about SACRE representatives in Committee A (i.e. representatives of Christian denominations and other religions and their denominations which reflect the principle religious traditions of your area).

1. Which Christian denominations and other religions and their denominations are represented on your SACRE (please include numbers of places allocated to each group)?
2. Has your SACRE experienced any issues with securing appropriate representation for Christian denominations and other religions and their denominations?

YES / NO

If YES, please provide details.

3. Is your SACRE satisfied that its membership appropriately reflects the relevant Christian denominations and other religions and their denominations in your area?

YES / NO

If NO, please provide details.

### **SECTION B**

The questions in SECTION B are about co-opted SACRE representatives.

1. Do you have any co-opted representatives on your SACRE?

YES / NO

If YES, please list the bodies/organisations they represent.

2. Is your SACRE satisfied that its co-opted representation is appropriate for SACRE in your area?

YES / NO

If NO, please provide details.

### **SECTION C**

The questions in SECTION C are about SACRE relations with Christian denominations and other religions and their denominations in your area.

1. List the contacts your SACRE has with Christian denominations and other religions and their denominations in your area.
2. List any relevant contacts your SACRE has with Christian denominations and other religions and their denominations outside your area.
3. Has your SACRE been involved in any projects or activities which have involved Christian denominations and other religions and their denominations in your area?

YES / NO

If YES, please provide details.

4. Has your SACRE been involved in any other initiatives which promote relevant aspects of community cohesion in your area.

YES / NO

If YES, please provide details.

5. Is there anything further that your SACRE could do to promote:

(a) relevant and productive relations with Christian denominations and other religions and their denominations in your area.

YES / NO

If YES, please provide details.

(b) relevant aspects of community cohesion in your area.

YES / NO

If YES, please provide details.

## SECTION D

The questions in SECTION D are about your SACRE's relations with local interfaith organisations and involvement in other local interfaith initiatives or projects.

1. Are you aware of a local forum of faiths or interfaith council which brings together members of the major faiths in your area? (that is, the 'main' local interfaith body – where one exists – usually with some kind of council or forum).

YES / NO

If YES, what is its name/s?

2. Are any members of your SACRE involved in this group(s)?

YES / NO

If YES, please provide details.

3. Is your SACRE represented on this group/s?

YES / NO

If YES, please provide details.

4. Has your SACRE worked with one or more local interfaith groups on particular projects?

YES / NO

If YES, please provide details.

5. Has your SACRE worked with any other local interfaith initiatives on particular projects?

YES / NO

If YES, please provide details.

6. Have you any comments on your SACRE's experiences in this area, for example, of working jointly with the local interfaith body (or other local interfaith initiatives), or equally of **not** being able to work jointly, or achieve a satisfactory mode of communication and mutual awareness.

7. Is there anything further that your SACRE could do with regard to its relations with local interfaith bodies that would increase interfaith understanding and community cohesion?

YES / NO

If YES, please provide details.

Are there any additional comments that you wish to make?

THANK YOU FOR PARTICIPATING IN THIS SURVEY.

## **APPENDIX 4: List of Recipients**

### *The 22 Local Authorities in Wales (Chairs of SACRE and Council Leaders):*

Anglesey  
Blaenau Gwent  
Bridgend  
Caerphilly  
Cardiff  
Carmarthenshire  
Ceredigion  
Conwy  
Denbighshire  
Flintshire  
Gwynedd  
Merthyr Tydfil  
Monmouthshire  
Neath Port Talbot  
Newport  
Pembrokeshire  
Powys  
Rhondda Cynon Taf  
Swansea  
Torfaen  
Vale of Glamorgan  
Wrexham

### *The Welsh Government:*

The First Minister of Wales  
The Minister for Education and Skills

### *Interfaith bodies:*

Inter Faith Network for the UK  
Inter-faith Council for Wales  
Valleys Faith Forum

### *National Faith bodies:*

Baha'i Council for Wales  
Baptist Union of Wales  
Church in Wales (Education)  
Cytûn  
Free Church Council for Wales  
Methodist Church (Wales Synod)  
Muslim Council of Wales  
Presbyterian Church of Wales  
Roman Catholic Church in Wales (Education)  
Union of Welsh Independents  
United Reformed Church (Wales Synod)

### *Higher Education sector:*

North and Mid Wales Centre for Teacher Education  
South West Wales Centre for Teacher Education  
South East Wales Centre for Teacher Education and Training

*Other organisations:*

Estyn

European Forum for Teachers of Religious Education (EFTRE)

Inter-European Commission on Church and School (ICCS)

National Advisory Panel for Religious Education (NAPfRE)

National Association of SACREs (NASACRE)

Religious Education Movement Wales (REMW)

Religious Education Council for England and Wales (REC)



Cyfarfod CCYSAGauC, Merthyr Tudful, 23 Tachwedd  
2012, 10.30am-3pm

Wales Association of SACREs meeting, Merthyr Tydfil,  
23 November 2012, 10.30am-3pm

<p><b>Ynys Môn / Anglesey</b> Rheinallt Thomas Eurfryn Davies Bethan James</p> <p><b>Blaenau Gwent</b> Christine Abbas</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward Evans Dhira Bhakta Dasa Carys Pritchard</p> <p><b>Caerffili/ Caerphilly</b> Vicky Thomas Michael Gray Enfys Hawthorn Helen Bartley</p> <p><b>Caerdydd / Cardiff</b> Carys Pritchard David Kitchen Katherine Mayer</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Meinir Wynne Loader Valerie Davies Aled Jones</p> <p><b>Ceredigion</b></p> <p><b>Conwy</b> Phil lord</p>	<p><b>Sir Ddinbych / Denbighshire</b> Phil Lord</p> <p><b>Sir y Fflint / Flintshire</b> Phil Lord</p> <p><b>Gwynedd</b> Nicholas Richter W M Meredith Bethan James</p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> J Symes Ernie Galsworth Carys Pritchard</p> <p><b>Sir Fynwy / Monmouthshire</b> Sue Cave Sharon Perry-Phillips</p> <p><b>Castell-nedd Port Talbot / Neath and Port Talbot</b> Jen Malcolm</p> <p><b>Casnewydd / Newport</b> Vicky Thomas Tracey Pead P.T. Williams</p> <p><b>Sir Benfro / Pembrokeshire</b> Huw M. George</p> <p><b>Powys</b> John Mitson</p>	<p><b>Rhondda Cynon Taf</b> Gethin Rhys Carys Pritchard</p> <p><b>Abertawe / Swansea</b> Janet Neilson Vicky Thomas Claire Fraser Lynda Maddock</p> <p><b>Torfaen</b> Vicky Thomas Margaret Oelmann</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Carys Pritchard</p> <p><b>Wrecsam / Wrexham</b> Libby Jones Tania ap Siôn</p> <p><b>Sylwedyddion / Observers</b> Leslie Francis (Canolfan y Santes Fair / St Mary's Centre) Jonathan Martin (Merthyr Tydfil College) Andrew Morton (FE Chaplaincy)</p>
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**1. Cyflwyniad a chroeso / Introduction and welcome-**

Madame Mayor, Lisa Mytton, welcomed members to Merthyr Tydfil. She thanked WASACRE for the support and guidance it provides to local SACREs and gave recognition to the role of WASACRE as the voice of SACREs in Wales. Chair, Edward Evans, extended a special welcome to Twynirodyn Primary school and thanked them for their presentation on the Golden Rule and echoed their message- 'It starts with me.'

**2. Adfyfrio tawel / Quiet reflection-**

The Chair spoke about the courage of solo sailors and what inspires them to do it. Would we have the courage?

**3. Ymddiheuriadau / Apologies** Cllr Graham Davies, Mary Parry, Tudor Thomas, Rameez Delpak, Gill Vaisey, Helen Gibbon, Cllr Kate Moran, Cllr J. Dudley, Gwyn Rogers, Dafydd Treharne

**4. Cofnodion y cyfarfod a gynhaliwyd yn Llandudno Junction, 26 Mehefin 2012  
Minutes of meeting held in Llandudno Junction, 26 June 2012-**

Minutes were accepted as true record of the meeting. The correct Attendees list from the meeting was distributed.

**5. Materion sy'n codi / Matters arising**

Item 8 of Item 5. Matters arising- Examination data- Carys Pritchard confirmed that the national picture is not available until May 22<sup>nd</sup>. This raises an issue for SACREs in comparing the LA figures with national figures. NAPfRE proposes a request to Welsh Government for SACREs to have access to the data earlier. It was decided that this will be a joint letter with WASACRE-

Item 6. Collective Worship document- Libby Jones confirmed that the Collective Worship guidance document has been sent out electronically to all SACREs and is available bilingually on the WASACRE website. As proposed by Vicky Thomas Estyn will also receive a copy of the Collective Worship document.

Item 7. SACREs survey report- Libby Jones confirmed that the report had been sent out electronically to all SACREs and all other recipients listed in the report.

**6. Cyflwyniad gan PYCAG/NAPfRE presentation:**

*Addysg Bellach: Caplaniaeth ac Addysg Grefyddol/ Further Education:  
religious education and chaplaincy (Jonathan Martin and Andrew Morton )*

Jonathan showed members a bilingual powerpoint presentation on the College Merthyr Tydfil, which will become a tertiary college from September 2013. He confirmed that the new college curriculum will offer A/AS level qualifications in Religious Studies and that all pupils will have an RE element to their education, through RE within the Welsh Baccalaureate qualification in tutorials.

Andrew began by offering a Welsh copy of his own presentation to those who required one, to be arranged via email. He confirmed that there is a strong chaplaincy presence in FE colleges in Deeside, locally around Merthyr and in many other areas of Wales. However, there are some areas that do not have chaplaincy within FE at all. Andrew welcomed this opportunity to bring the FE agenda to WASACRE and noted

that there is no designated person in Wales with the responsibility of moving this forward. Andrew sign-posted members to the booklet *Challenging Voices* and asked members to contact him if they know of any colleges which need further information about Chaplaincy in FE. Rheinallt Thomas raised the point that SACREs also have a responsibility for the FE sector and not just the school sector. Members agreed to take this back to their individual SACREs, to make it an agenda item and to push this issue of the need for Chaplaincy in FE colleges across Wales. Phil Lord raised the question of whether there are many instances of co-opted members of local SACREs from FE. Merthyr, Cardiff and Wrexham do have this provision. The Chair proposed that SACREs consider appointing a member from FE.

#### **6. Adroddiad Cyngor AG / RE Council Report- Tania ap Sion presented.**

Tania's presentation concentrated on 4 areas-

1<sup>st</sup> Area- publication of the guidance booklet *Challenging Voices* as a resource for FE colleges, in handling contentious issues with post 16 - this is a continuation of the REsilience project.

2<sup>nd</sup> Area- Representation of Wales on the REC Board- WASACRE was invited to offer two nominations to REC. Two names were put forward from the WASACRE Executive meeting in October, Gavin Craigen and Tania ap Sion. It is hoped that by the WASACRE Executive meeting in February the REC Board will have accepted the nominations. Members agreed that this is a positive step forward and endorsed the proposed representatives for REC.

3<sup>rd</sup> Area- Tania attended the launch of the APPG (All Party Parliamentary Group) in the House of Commons in June 2012. The APPG has been established in England to support and fight for the position of RE in the school curriculum in England. The English Baccalaureate is viewed as a serious threat to RE. One of the roles of the APPG is to conduct an enquiry about the supply and support of RE teachers. This is to be sent out to all organizations concerned with RE. A call has been made for evidence that can be presented to the Government and a questionnaire has been sent out. Other possible evidence is research findings, personal experiences and case studies. It is an England issue in many ways and is centered on the affect it is having on RE in England. Our question is what we can do to help? There are two possible contributions. 1. The presentation by Leslie Francis at the 2012 WASACRE AGM looked at data from the Welsh perspective on religious diversity. Data from England only could also be made available. 2. It was proposed that WASACRE write a letter to describe the support we have from the Welsh Government for RE and stating our concern at what is happening in England. Tania proposed that WASACRE includes in the letter our support for the enquiry. Members agreed that a letter should be sent on the condition that our colleagues in England think it would be useful and not detrimental.

4<sup>th</sup> Area. – RE subject review. England is currently undergoing a curriculum review. The RE council has been asked by the Government to conduct the RE review, which has to be complete by September 2013. They have identified areas e.g. aims, good practice and assessment and qualifications. Tania confirmed that she has looked at RE being omitted from the EBACC and has expressed its concerns. Rheinallt Thomas confirmed that there is feedback available maintaining that there is a deficiency in the EBACC, because it does not include RE. Vicky Thomas raised the point that there is also an intention to carry out a

curriculum review in Wales and urged WASACRE to consider this issue and the huge implications it has on RE. The Chair agreed to agenda this issue at the next Executive meeting in February.

**7. Gohebiaeth /Correspondence** There was no correspondence that was not discussed elsewhere in the meeting

**8. Cyflwyniad gan PYCAG/ NAPFRE presentation:**

*Addysg Grefyddol yn y sector Addysg Uwch / Religious Education in the Higher Education sector (Lynda Maddock and Sue James)*

The first presentation covered the Primary PGCE RE provision at University of Wales Trinity St David Swansea Metropolitan, on behalf of Sue James. The presentation focused on the subsequent changes to the provision for 2012/13 following the revalidation of the Primary PGCE, which took place summer 2012. Information on the following 5 areas was shared:

1. Course structure - Due to students spending more time on school-based placement RE sessions have been reduced to 4.5 hours from 12 and with only the possibility of a visit to a place of worship.
2. Course aims – These are: to explore RE in the curriculum, to express a range of different world religions through story, to engage with a range of pedagogic strategies which facilitate learning- through RE.
3. RE programme - This is now condensed into 3 sessions from a previous total of 8 sessions. These are: Session 1- Introduction to RE within the curriculum. Session 2- scaffolding and modeling through RE. Session 3- Active Learning in curriculum context.
4. Assessment procedures – Within this was described a portfolio of 5 separate tasks and a presentation identifying opportunities for skills development in a cross-curricular unit of work, which could be in RE (optional).
5. Hope for the future – This included: promotion of RE, collaboration with Secondary schools and continuing professional development.

Phil Lord shared his concern that there is no time for students to become familiar with the 3 RE skills: ‘engage’, ‘explore’ and ‘express’, and their importance and inter-connectedness. Lynda confirmed that students are asked to do their own research and study to enhance their own teaching and performance. Other questions raised were: if every teacher is a teacher of Literacy and Numeracy, where does this leave RE? Can teachers come back to Swansea Met to ‘up-skill’? Lynda confirmed that the later is not currently available to teachers, but has been discussed within the professional development portfolio.

The second presentation focused on the RE PGCE (Secondary) and covered the following areas:

1. Entry requirement.
2. The interview process.
3. Subject knowledge audit.
4. Funding and target numbers.
5. Course details including content.

6. School based experience.
7. Assessment.

Ben Wigley raised concern that academy schools in England employ teachers who do not have Qualified Teaching Status (QTS) and the possibility that students will go over the border to avoid having to pay for a PGCE in Wales. Also, some academy schools do not teach RE.

Vicky Thomas thanked Lynda for her presentations and for her work and emphasized that there are lots of good RE departments in Wales that can help with training our new teachers and work with PGCE providers.

### **10. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 16 Hydref 2012 / *Report from the Executive Committee held on 16 October 2012***

The Executive Committee meeting report was presented to members for information.

All members present agreed that Mary Parry should be nominated as the EFTRE representative for WASACRE

### **11. Newyddion diweddar/Update:**

#### **(a) Adolygiad thematig (Estyn)/ *Thematic review (Estyn)***

This was presented by Tania ap Sion.

Context: This was introduced in response to WASACRE's proposal to the Minister in 2010. Changes to the Estyn Inspection would impact on RE and WASACRE pushed for it to be included in the thematic review process. A number of representatives from WASACRE met with Mark Campion (who is leading the thematic review of RE at Estyn) in October 2012. Tania gave a summary to members of the significance of this meeting with Estyn for WASACRE and Religious Education in Wales:

1. The importance of RE being included in the thematic review process. It is rare for a 'subject' to be included in this way.
2. The recognition by Welsh Government and Estyn that WASACRE is a significant national voice for RE in Wales.
3. The significance of WASACRE being consulted and being able to make a difference in areas which affect RE in Wales.
4. The significance of the presence of Estyn and Leighton Andrews at the WASACRE national conference being arranged for autumn 2013, which raises the profile of RE.

Ann Loader expressed concern that one of the inspectors is not a subject specialist. Vicky Thomas confirmed that Mark Campion has offered to send a list of the schools involved in the process and that this should be followed up. Tania ap Sion emphasized that Mark Campion (who is leading the thematic review) is a subject specialist. Rheinallt Thomas commented on the points made relating to the significance and purpose of WASACRE demonstrated by the thematic review process, and emphasized that this is an indication that WASACRE is a very important body for RE in Wales and it achieves a great deal for RE. Members were asked to share this with their individual SACREs.

The Chair thanked the WASACRE representatives who were involved in the visit to Estyn in October 2012 (Tania ap Sion, Gavin Craigen, Libby Jones, Mary Parry, Vicky Thomas – as well as Bethan James and Carys Pritchard for their input prior to the meeting).

*(b) Safoni CA3/ KS 3 Moderation*

Libby Jones presented a powerpoint on behalf of Gavin Craigen outlining the key messages from the Chief Moderator's report, following the completion of the KS3 moderation process. It was suggested that a course could be offered to teachers across Wales through WASACRE, focussing on developing an understanding of the process of assessing pupils' progress in Religious Education. This would help raise standards across Wales and assist teachers and departments in implementing the Chief Moderator's recommendations. The Chair proposed the endorsement of the training offered by Gavin Craigen. All members agreed. Libby and Gavin will consult as appropriate to make arrangements for this, and the Treasurer, John Mitson, would be sent proposed costings.

*(c) REQM/ Religious Education Quality Mark*

Phil Lord reported his experience of the REQM training and summarised NAPfRE's recommendations. Levels of award available are Bronze, Silver and Gold. The Bronze is a sign of a very good department, the silver and gold being more aspirational (possibly sector leading practice). Specific criteria can be found on the REQM website. It will cost £475.00 for a school to go for the award. Some, but not many, changes would need to be made to the current English criteria. After making the appropriate changes to make it suitable for use in Wales, NAPfRE proposes that the REQM is piloted in Wales and the results would be presented to WASACRE so that an informed decision may be made. A member raised the question of the need for this award and expressed concern that teachers are under enough pressure. The importance of departments concentrating on providing and delivering exciting RE, rather than trying to achieve the quality mark was also expressed. Phil Lord assured members that an integral part of the REQM is to drive up standards throughout the school. Chair of NAPfRE, Bethan James, told members that she had been persuaded by the benefit of the REQM, having first been skeptical. Due to the Estyn inspection reports having no mention of RE, this could be one way of highlighting the high standards of a department. With advisory services diminishing this could also help with sharing good practice and identifying departments that can support struggling schools in their area.

It was suggested that participation should be the choice of individual RE departments and not a school or head teacher placing pressure on them. Phil confirmed that he is now an accredited assessor for the REQM and he would waive his fee in order to go ahead with the pilot. Vicky Thomas assured members that the REQM was 'Light Touch' (Mary Myatt's words - REQM) unlike Estyn and heavily reliant upon pupil voice. The question was also raised who is it for? Pupils, head teachers, parents? Carys Pritchard raised the point of only continuing with this on the confirmation that it fits in and works with the Wales RE curriculum. A vote was taken and a majority voted for it to be piloted in Wales.

12. Arddangos adnoddau AG /  
*Showcase of RE resources*

Ben Wigley- REMW, and the publication *RE ideas*.

**13. U.F.A. / A.O.B.**

Rheinallt Thomas – There has been an announcement of an Education Review with the possibility of removing the responsibility from the LA for Education. Findings will be available in March 2013. Rheinallt Thomas shared the letter he had written on behalf of the Presbyterian Churches in Wales, asking about the implications of this for the local determination of RE which is set out in the Education Act. The response Rheinallt received stated that they have received his letter, and he proposed that WASACRE should send a similar letter to ask for information and to lodge concern. It was decided that a letter would be sent to the Minister for Education, raising this issue. Michael Gray thanked Rheinallt for the raising the issue and supported Rheinallt's proposal. It was agreed to put this on the agenda for the next Executive meeting and members were asked to take this back to their SACREs. Members expressed concern about the threat to the richness and balance that we get from local counsellors if education was taken from LAs.

**14. Dyddiad y cyfarfod nesaf / Date of next meeting**

22<sup>nd</sup> March in Newport

19<sup>th</sup> June in Caernarfon

The Chair thanked all presenters; Jonathan Martin, Andrew Morton, Lynda Maddock, Twynyrodyn Primary school, Carys Pritchard (Systems Leader for Merthyr), Merthyr Clerk to SACRE Karen Vokes, and Madame Mayor Lisa Mytton.



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

**2013**

**ENW CYSAG / SACRE NAME:**

<b>Enwebiad / Nomination</b>	<b>Enw / Name</b>	<b>Cyfeiriad e-bost/ E-mail address</b>
Pwyllgor gwaith 1/ Executive Committee 1		
Pwyllgor Gwaith 2/ Executive Committee 2		
Is-gadeirydd / Vice Chair		