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Gwasanaeth Democraidd
Democratic 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, 22 HYDREF 2014

2.00 p.m. WEDNESDAY, 22 OCTOBER 2014

Lleoliad / Location

Siambr Hywel Dda

Swyddfeydd y Cyngor

CAERNARFON

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

Pwynt Cyswllt / Contact Point

GLYNDA O'BRIEN

01341 424 301

Dosbarthwyd: 15.10.14

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

AELODAETH / MEMBERSHIP (7)

Plaid Cymru (3)

Y Cynghorwyr/Councillors

Huw Edwards

Mair Rowlands

Selwyn Griffiths

Annibynnol / Independent (2)

Y Cynghorwyr / Councillors

Tom Ellis

Jean Forsyth

Llais Gwynedd (2)

Llywarch Bowen Jones

Gwenno Glyn

Aelodau Ex-officio/Ex-officio Members –

Cadeirydd ac Is-Gadeirydd y Cyngor/Chairman and Vice-Chairman of the Council –
Y Cynghorwyr / Councillors Dewi Owen a / and Dilwyn Morgan

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 - Dr W Gwyn Lewis
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 - Disgwyl enwebiad / Awaiting Nomination
NAHT - Disgwyl enwebiad / Awaiting Nomination

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**

To receive any declaration of personal interest.

4. **Urgent Items**

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

5. **Minutes**

The Chairman shall propose that the minutes of the meeting of SACRE held on 25 June 2014 be signed as a true copy.

(Copy herewith – White Paper)

6. **Gwynedd SACRE's Draft Annual Report 2013-2014**

To consider a draft annual report prior to publishing the final copy.

(Copy herewith – Yellow Paper)

7. **Schools' Self-evaluation**

(a) To receive, for information, the monitoring form in respect of schools' self-evaluation for the Summer to October 2014 period.

(Copy herewith – Lilac Paper)

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

- (i) Ysgol Llanbedrog
- (ii) Ysgol Crud y Werin
- (iii) Ysgol Edern
- (iv) Ysgol Talsarnau

(Copies herewith – Green Paper)

(c) To receive teacher assessment and external examination results in the secondary sector.

(Copy herewith – Cream Paper)

8. **Gwynedd SACRE Draft Action Plan 2013-2015**

To consider the Gwynedd SACRE draft action for 2014-15.

(Copy attached – pink paper)

9. Wales Association of SACRE

To receive minutes of the Wales SACRE Association's meeting held on the 2 July 2014 in Llandrindod Wells.

(Copy herewith – Salmon Paper)

S.A.C.R.E. – STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 25/06/14

Present:

Gwynedd Council Members: Councillors Tom Ellis, Jean Forsyth, Selwyn Griffiths.

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

Co-opted Member: Mr Rheinallt Thomas

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

Officers: Mr Ken Robinson (Assistant Education Officer and SACRE Clerk) and Mrs Glynda O'Brien (Members' Support and Scrutiny Officer).

GwE: Miss Bethan James (GwE Systems Leader)

Apologies: Councillors Louise Hughes, Llywarch Bowen Jones

1. PRAYER

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

2. ELECTION OF CHAIRMAN

Resolved: To elect Councillor Selwyn Griffiths as Chair of this Committee for 2014/15.

3. ELECTION OF VICE-CHAIRMAN

Resolved: To elect Mr Wyn Myles Meredith as Vice-chairman of this Committee for 2014/15.

4. DECLARATION OF PERSONAL INTEREST

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

5. URGENT ITEM

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

Review of the National Curriculum and the Assessment Arrangements for Wales

Miss Bethan James, GwE Systems Leader, reported that Professor Graham Donaldson had been appointed to lead an extensive and independent review of the assessment arrangements and the national curriculum. It was expected that Professor Donaldson would

develop a clear, coordinated vision for assessment arrangements and the national curriculum in Wales, from Foundation Phase to Key Stage 4, linking in directly with our new qualifications system.

Individuals or groups were requested to fill a questionnaire as part of the process and the responses would form an important part of the evidence base of Professor Donaldson's recommendations for changes to the curriculum in Wales. A response to the questionnaire was requested by 30 June 2014.

The Members of SACRE responded to the questionnaire as follows:

1. Apart from qualifications, what are the three most important things young people should receive as a result of their time at school?

- Nurture positive attitudes towards others
- Receive a range of different experiences especially in the field of religion
- Experience of being in special services in a spiritual building
- Life milestones and life ceremonies such as wedding, baptism
- Respect towards their fellow man and the environment

2. Do you believe that these issues will continue to be as important in ten years' time?

Yes

3. What are the three best things about education in Wales?

- We are doing as well in Wales bearing in mind that the budget per head is not as much
- Reflection on religious and national identity through the curriculum
- Success of religious education in GCSE examinations

4. What are the three main things that need to be changed to improve education in Wales?

- Losing sight of fundamental issues – developmental work suffers
- A balance is required – pupils have to deal with everything such as the future of the world

5. How much freedom should schools get to determine what they should be teaching?

- There should be a balance within the framework
- Such a wide field – difficult to get teachers to teach everything
- Concern regarding the loss of Religious Education teachers – difficult to attract teachers to schools due to the fact that the number of pupils is decreasing and the lack of sufficient funding to maintain small groups of pupils.

6. Are there any subjects that should be added or withdrawn from the curriculum?

No.

7. Do you feel that the balance between assessment and learning/teaching is currently correct in schools?

- Every school takes responsibility for its own assessment in KS3 in accordance with the system in the school – (the subject of religious education is compared with humanities as there are no quartiles for the subject)
- Assessment gives status

Resolved: To request that the Systems Leader responds to the questionnaire on behalf of Gwynedd SACRE as outlined above.

6. MINUTES

The Chair signed the minutes of the previous committee meeting held on 19 February, 2014, as a true record.

6.1 Item 8 – Gwynedd Annual Report 2012/13

(a) The Committee was reminded of the resolution at the previous SACRE meeting to establish a simple action plan in order to invigorate a system of self-evaluation of SACRE as a body that manages Religious Education. To this end, Miss Bethan James had formulated a plan and she gave a summary of the actions under the following main headings:

- (i) Develop good leadership in Religious Education
- (ii) Close the gap between boys and girls in GCSE results
- (iii) Support teachers and benefit from their expertise
- (iv) Promote collective worship

(b) The Chairman noted the need to clearly define the roles and responsibilities of Miss Bethan James, GwE Systems Leader, and Mr Ken Robinson, current SACRE Clerk bearing in mind that he would be retiring from his post as an Assistant Education Officer during this summer.

(c) A Member added that the SACRE committee was the statutory responsibility of the authority and it was therefore responsible for providing a Clerk. He was aware that a letter had been sent from the Chair of the Council of Welsh Churches to the Education and Skills Minister requesting, amongst other things, for guidance regarding support to SACREs and schools.

Resolved: (a) To request that the Chair and the GwE Systems Leader together with the successor to Mr Ken Robinson, meet in September to discuss and prepare a work programmes for SACRE for the year.

(b) Request that the Members' Support and Scrutiny Officer ensures that the Action Plan is included on every SACRE agenda in the future.

6. SCHOOLS' SELF-EVALUATIONS

The SACRE Clerk guided Members through the following self-evaluations:

(i) Ysgol Brithdir, Dolgellau

It was noted that there was good progress with several issues in terms of outcomes in Religious Education, including circle time and experience sharing sessions. Reference was made to key question 2 concerning how good the provision was in Religious Education and

it was noted that the school made extensive use of ITC and developing cross-curricular skills. It was noted that there was clear guidance in terms of collective worship and the Minister visited the school every month to take services.

(ii) **Ysgol Tanycastell, Harlech**

It was noted that the outcomes were good and the planning was appropriate and challenging and cross-curricular. In terms of key question 2, the report noted that the children came to know about three different religions during their time in school. It was noted that the collective worship provision was good with volunteers from St Tanwg's Church visiting the school regularly.

(iii) **Ysgol Pont y Gof, Botwnnog**

It was pleasing to see that Foundation Phase pupils could talk about their feelings in the early years and develop the ability to use simple religious vocabulary across the Foundation Phase. From the report it was seen that there were detailed plans which ensured progression and development in terms of key question 2. The collective worship provision was good with children having an opportunity within worship to develop several skills.

(iv) **Ysgol Tregarth**

Attention was drawn to the different self-evaluation format used by the above school as the school was under the voluntary management of the Church in Wales and elaborated on the school's context, vision and values. The report noted that the provision was good. An additional report was received following the March review by Rev. Canon Robert Townsend that noted that the school had achieved in accordance with the statutory requirements of collective worship. It was further noted that the prospects for improvement were excellent.

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.

7. WALES ASSOCIATION of SACREs

(a) Minutes of the previous meeting

Minutes of a meeting of the Wales Association of SACREs that took place on 22 March 2014 in Caerphilly were submitted.

Stemming from the minutes:

- (a) Mr Rheinallt Thomas referred to a very informative presentation by Mr Michael Strange on Re:Quest and drew attention to the offer of free resources to be shared with teachers in their area and new on-line resources were available on the website that was supported by 'Youth for Christ'.
- (b) An update was received from Miss Bethan James of a presentation by Phil Lord regarding the Religious Education Quality Mark / REQM and that schools should register to be accredited for a Quality Mark accreditation. Permission had been received to translate the successful criteria into Welsh and to own the Section dealing with Wales in order that the criteria reflect the National Model Framework for Religious Education. Teachers are encouraged to look at the REQM website as a guide and

- useful guidance for any Department. Currently there was a shortage of Welsh medium accreditors and it would be good if a teacher from Gwynedd was accredited.
- (c) That there was good news for authorities as they would not have to pay for the magazine 'Religious Education News' as Bangor University and Trinity Saint David College would meet the costs and the website was now open for anyone to gain access free of charge and without need of a password.
 - (ch) It was noted that a series of 6 books for the Foundation Phase had been produced by Trinity Saint David College. In addition, that Gill Vaisey was continuing to publish the 'Puddles' stories. However, the Welsh version 'Pwlllyn y Gath' had not sold well and therefore the author Gill Vaisey would not produce any more.
 - (d) It was noted that Mr Wyn Hobson, Wales SACREs Translator, had retired and Mr Garmon Davies had been appointed to succeed him.

Resolved: To accept and note the above.

(b) Nominations to the Executive Committee of the Wales Association of SACRES

Nominations were submitted for the Executive Committee and it was noted that there were two seats available.

Resolved: To request that the Gwynedd SACRE representatives vote for the following two names at the Association's meeting on 2 July 2014 at Llandrindod Wells.

- (i) **Mr Wyn Meredith**
- (ii) **Ms Vicky Thomas**

8. RETIREMENT

The Chair took the opportunity to thank Mr Ken Robinson, SACRE Clerk, for his support and commendable and valuable contribution to SACRE work over the last few years. Best wishes were extended to him on his retirement from his post as Assistant Education Officer at the end of the summer.

The meeting commenced at 2.00 pm and concluded at 3.25 pm.

CHAIRMAN

Standing Advisory Council for Religious Education

**GWYNEDD
ANNUAL REPORT**

September 2013 - August 2014

Head of the Education Department

Dewi Jones

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**SECTION 1:
EXECUTIVE SUMMARY**

SACRE's function in relation to Religious Education

A clear outline of SACRE's function is given in the Welsh Office Circular 10/94

SACRE advises the LEA on matters relating to the provision of Religious Education and Collective Worship, and is responsible for the establishment of an ad hoc body, the Agreed Syllabus Conference, to produce or consider amendments to the Agreed Syllabus for Religious Education.

1.1 Chairman's summary

Councillor E. Selwyn Griffiths
Chair of Gwynedd SACRE 2013/14

SECTION 2: ADVICE TO GWYNEDD EDUCATION DEPARTMENT

2.1 SACRE's function in relation to Religious Education

A clear outline of SACRE's function is given in the Welsh Office Circular 10/94.

SACRE advises the LEA on matters relating to the provision of Religious Education and Collective Worship, and is responsible for the establishment of an ad hoc body, the Agreed Syllabus Conference, to produce or consider amendments to the Agreed Syllabus for Religious Education.

2.2 The Locally Agreed Syllabus

Gwynedd and Anglesey SACREs have adopted the 'National Exemplar Framework for Religious Education for 5-19 year old learners' as the Locally Agreed Syllabus for Gwynedd and Anglesey (2008). The document is promoted during training sessions, courses and visits to schools. Materials to support the Agreed Syllabus are developed as part of the training programme.

A 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)

2.3 How good are standards?

Gwynedd SACRE monitors religious education and collective worship by:

- receiving a summary of a school's self-evaluation report in response to the key questions of ESTYN's Inspection Framework;
- analysing the Local Authority's teacher assessments and secondary examination results;
- reviewing ESTYN inspection reports for references to 'religious education' or 'collective worship';

Following the closure of the advisory service for religious education in March 2013, Gwynedd and Anglesey SACRE members have considered alternative ways of fulfilling their responsibilities of monitoring and advising the local authorities. Ten members responded to a questionnaire distributed to Gwynedd SACRE members (13.06.13). An analysis of the responses (23.10.13) shows that:

- many Gwynedd SACRE members feel confident in their understanding of the statutory requirements for collective worship in schools;
- around half of the members are prepared to attend collective worship sessions in a sample of schools every term. Four members submitted their names.
- the majority of Gwynedd SACRE members feel confident in their understanding of the statutory requirements of the Locally Agreed Syllabus and are prepared to read and prepare an analysis of a sample of self-evaluation reports. Two members submitted their names;
- around half of the members are prepared to visit schools in order to discuss the self-evaluation report with the religious education co-ordinator or head of departments. Two members submitted their names.

2.3.1 Schools' self-evaluation reports

SACRE members resolved at their meeting on 9 February 2011, to continue to receive a copy of schools' self-evaluation of religious education and collective worship and asked head teachers to use a revised template. Gwynedd SACRE, Gwynedd head teachers and members of the National Advisory Panel for Religious Education (NAPfRE) have approved the new template which was redrafted in response to the new ESTYN Inspection Framework (Appendix 3.5). The SACRE clerk, who is an Education Officer for Gwynedd Council is responsible for distributing and collating the self-evaluation reports. Primary and secondary schools are asked to submit a summary of their self-evaluation during the year when the school is inspected by ESTYN.

CYNNAL has developed guidance and an online template for primary and secondary schools which support teachers and head teachers in their self-evaluation. The supplementary materials include success criteria, lesson observation book review guidelines, data analysis, making judgements on standards and cross curricular skills as well as exemplar questions which could be used when interviewing pupils.

Nine self-evaluation reports were submitted from primary school head teachers during the year: Baladeulyn, Brithdir, Cefn Coch, Dolbadarn, O. M. Edwards, Edmwnd Prys, Pont y Gof, Tanycastell, Tregarth. Three self-evaluation reports were submitted by secondary head teachers: Ysgol Ardudwy, Ysgol Brynrefail, Ysgol Dyffryn Ogwen.

The report is a record of the school's response to key questions 1 and 2 of the inspection framework. Schools submit their concise judgement on the main strengths of learners' achievements in religious education and note the aspects which will be addressed in the following two years in order to raise standards. They also present a concise judgement on the quality of the provision of religious education and collective worship. Following the self-evaluation process, schools awarded the following grades:

	How good are outcomes in Religious Education?				How good is provision in Religious Education?				How good is the provision for collective worship?			
	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory
Primary	1	8				9			2	7		
Secondary	1	2			1	2				2	1	
Total	2	10			1	11			2	8	1	

Many of the self-evaluation reports reflect the requirements of Gwynedd and Anglesey SACREs by submitting evaluative comments based on specific evidence. In a few examples, the commentary was measurable and quantitative and made references to the Locally Agreed Syllabus. However, in a few reports, the comments were descriptive and did not refer to the standards achieved in RE.

How good are outcomes in Religious Education?

The secondary schools identified good features such as:

- the good improvement seen in the standards of religious education at KS3, (Ardudwy, Brynrefail, Dyffryn Ogwen);
- the excellent performance of KS4 pupils, (Dyffryn Ogwen);
- the good performance of pupils in the AS examination, (Brynrefail);

The primary schools identified good features such as:

- pupils' good understanding of the importance of worship and the importance of special places and artefacts to people who follow different religions, (O M Edwards);
- the good understanding shown by most Foundation Phase pupils in response to questions such as, *'Why did Jesus Christ die?'*, *'What makes a good friend?'* (Dolbadarn), *'Is Jesus Christ enjoying his birthday party?'* *'Am I grateful enough?'* (Cefn Coch) ;
- that most Foundation Phase pupils are able to compare religious buildings and forms of worship found within the village, (Dolbadarn);
- most pupils at the lower end of KS2 are beginning to acknowledge the meaning of religious symbols, (Edmwnd Prys);
- the good knowledge and understanding show by most KS2 pupils as they respond to questions such as, *'Why do people go on pilgrimage?'*, *'What is a Christian?'* *'What is peace?'* *'How and why do different religious give thanks?'* (Dolbadarn), *'Why are some meals so important to believers?'* *'What makes happiness?'* *'How and why do believers care for others?'* *'How to be good?'* (Cefn Coch);
- the ability of most learners to talk about their own experiences, to offer some possible answers to religious/fundamental questions and to justify their ideas, (Cefn Coch);
- the ability of most learners to describe beliefs, teachings and religious practices and to explain why believers believe and act as they do, (Cefn Coch);
- the ability of a few KS2 pupils to make connections between different religions, (Cefn Coch);
- the good use made by most KS2 pupils of appropriate religious vocabulary, (Cefn Coch, Pont y Gof)
- the good skills shown by most KS2 pupils as they ask effective questions, use religious and non-religious sources, explain and express opinions, (Dolbadarn);
- the good quality of the extended writing in response to religious questions, (Dolbadarn).
- that most KS2 pupils attain level 4 or Level 5 in Religious Education, (Brithdir)

Schools identified matters which require further attention during the next two years. These included the need to:

- increase the number of boys who achieve L7+ in religious education (Ardudwy) or improve boys' literacy skills in order to close the gap between the boys and girls (Dyffryn Ardudwy);
- increase the number of A*/A grades at GCSE (Dyffryn Ogwen);
- develop pupils higher thinking skills, (Dolbadarn);
- ensure that pupils can identify success criteria that helps them improve their work in religious education, (Dolbadarn);
- ensure that higher ability pupils throughout the school achieve the requirements of the higher outcomes/levels for religious education, (Cefn Coch, Pont y Gof);

- develop Y2 pupils' understanding of the effect religion has on the lives of believers, (Edmwnd Prys, Pont y Gof);

How good is the provision for Religious Education?

Schools identified good practices such as:

- the variety of challenging teaching and learning strategies, (Ardudwy);
- the good (Ardudwy, Brynrefail, O M Edwards) and excellent (Dyffryn Ogwen) quality of the teaching;
- the good and up to date subject knowledge shown by the religious education teachers, (Brynrefail);
- the clear and attainable aims and objectives of the religious education scheme of work, (Dyffryn Ogwen);
- pupil centred tasks that ensure that pupils are responsible for their own learning and are proud of their efforts, (Dyffryn Ogwen);
- interesting starter activates and appropriate plenaries which give pupils opportunities to reflect on their own learning, (Dyffryn Ogwen);
- the regular use of assessment for learning and metacognition strategies in religious education lessons which enable pupils to become confident and independent learners, (Cefn Coch, Dyffryn Ogwen);
- the support given to ALN pupils in religious education lessons, (Dyffryn Ogwen);
- good quality schemes of work which are often instigated by the learners (Dolbadarn) and which build upon their skills and previous learning, (Dolbadarn, Edmwnd Prys);
- schemes of work which pose a 'big question' at the beginning of term and which use a variety of strategies to encourage independent research and presentation, (Brithdir Cefn Coch, Edmwnd Prys, Pont y Gof);
- the excellent range of experiences provided: visits to local places of worship, visiting speakers, a pilgrimage on the school grounds, (Dolbadarn);
- good resources such as story books, reference books, big books, artefacts, ICT resources, visit/visitors, that inspire pupils to take an interest in religious education and enrich the provision for Foundation Phase pupils, (Edmwnd Prys, Pont y Gof);
- the opportunities to study three different religions during their time in the primary school: Christianity, Hinduism and Islam, (Tanycastell);
- the Professional Learning Community established by Tregarth and Bodfeurig schools that has led to effective progression in the provision of religious and Christian education at the school, , (Tregarth);

Schools identified matters which require further attention during the next two years. School noted that teachers intended to:

- develop more open ended activities in order to challenge KS3 learners and increase the number of pupils who attain the higher levels by the end of KS3, (Brynrefail, Dyffryn Ogwen) and give particular attention to the 'able and talented' pupils, (Dyffryn Ogwen);
- close the gap between boys and girls in their end of KS3 assessments, (Brynrefail);
- identify opportunities in the scheme of work to set specific and consistent homework tasks, (Brynrefail);

- increase the number which achieve A*/A, A*-C in their GCSE examinations;
- ensure that there is progression in the religious education lessons (O M Edwards) and in the activities provided, (Dolbadarn);
- ensure that the tasks provided for higher ability learners throughout the school reflect specific strands within the outcomes/levels for religious education, (Cefn Coch, Brithdir, Edmwnd Prys, Pont y Gof);
- simplify the religious education level descriptors so that KS2 pupils can self-assess their own work and assess the work produced by their peers, (Cefn Coch);
- develop a portfolio of religious education work to illustrate the 'strands' of the religious education level descriptors;
- apply the requirements of the National Literacy and Numeracy framework to the schemes of work, (Ardudwy, Dyffryn Ogwen, Brithdir);
- extend the reading activities within the themes of religious education, (Dolbadarn);
- ensure that extended writing tasks are presented every term, (Brithdir, Edmwnd Prys);

How good is the provision of collective worship?

All schools conform to the statutory requirements.

Many schools identified good practices such as:

- pupils' contribution to the planning of collective worship, (Ardudwy, Tregarth) and in their daily contribution from the stage, (Brynrefail);
- pupils' contribution to the collective worship session as they reflect, respond, read, role play, pray and sing hymns, (Baladeulyn, Cefn Coch, Edmwnd Prys, Pont y Gof);
- collective worship sessions that focus on contemporary issues and consolidate moral messages, (Dyffryn Ogwen);
- a structured corporate worship timetable in a church school which has led to developing the sense that the session is a special time of quiet reflection, (Tregarth);
- the good contribution made by religious education, humanities and language lessons to pupils' spiritual development, (Dyffryn Ogwen);
- the discussions of religious themes that develop community understanding and promote a positive and caring ethos between pupils, (O M Edwards);
- the excellent co-operation between the school and local religious leaders, (O M Edwards);
- the spiritual atmosphere of the collective worship sessions which makes a very good contribution to pupils' spiritual development, (Cefn Coch, Dolbadarn).

Schools identified matters which require further attention during the next two years. School noted that teachers intended to:

- monitor the effectiveness of collective worship during registration periods, (Ardudwy, Brynrefail);
- increase the number of visitors invited to lead collective worship, (Ardudwy, Baladeulyn);
- replicate good practices in all collective worship sessions, (Pont y Gof);
- ensure that Foundation Phase collective worship sessions conform to the statutory requirements: (Edmwnd Prys, Pont y Gof);
- further develop the ethos of the worship to reflect something that is separate from the school's usual activities at all times, (Edmwnd Prys, Pont y Gof, Tregarth);
- further develop pupils' participation, (Tregarth);

- ensure that responsibilities are shared and that the whole staff understanding their responsibilities regarding collective worship, (Edmwnd Prys, Pont y Gof);
- ensure greater links between the school and the local church and chapels.

SACREs Recommendations to Gwynedd Council

- Improve the quality of schools' self-evaluation of religious education and collective worship;
- Develop co-ordinators' and subject leaders' knowledge and understanding of RE and their management skills;
- Consider actions to tackle schools which have failed to submit a self evaluation report to SACRE;
- Agree on a self evaluation timetable and protocol so that every school is aware of SACRE's expectations;
- Facilitate opportunities for teachers to share good practice in religious education and collective worship, and,
- Invite religious education co-ordinators to present their work to SACRE members.

2.3.2 Teacher assessment and external examination results in the secondary sector

Teacher assessments: Religious Education KS3

Departments judge pupils' attainment on the basis of the year's work, specific assessment tasks and tests and use the findings of the national moderation programme (2013-12) and Welsh Government guidance to verify their judgements:

- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplar Pupils Profiles at KS2 and KS3 in Religious Education: Supplementary Guidance (2011)

The Welsh Government does not collect KS3 Religious Education data, so it is inappropriate to compare the performance of Gwynedd schools with schools across Wales. However, CYNNAL does collect KS3 data on behalf of Anglesey (A), Gwynedd (G) and Conwy (C) local authorities*.

Blwyddyn	Ysgolion	Disgyblion		%L5+		%L6+		%L7+	
	A+G+C*	Gwynedd	A+G+C	Gwynedd	A+G+C	Gwynedd	A+G+C	Gwynedd	A+G+C
2013	5(5)+5(14)+1(7)	461	1,241	93.7	?	68.5%	?	24.9%	?
2012 ^o	5(5)+13(14)+4(7)	1260	2,568	87.2	82.9	51.4	43.8	16.4	12.7
2011	3(5)+11(14)+2(7)	1145	1,767	82.0		40.9		12.6	

* By the end of the Autumn term 2013, every 5 out of 14 secondary schools in Gwynedd had submitted KS3 performance data, 5 out of 5 secondary schools in Anglesey and 1 out of 7 schools in Conwy. Special schools did not submit teacher assessments for religious education.

^o The moderation of religious education portfolios was completed in Summer 2012. This suggests therefore that there is a consistency in schools' understanding of the attainment levels.

- 5 (out of 14) secondary schools in Gwynedd submitted KS3 teacher assessment: Ysgol Dyffryn Ogwen, Ysgol y Moelwyn, Ysgol Tryfan, Ysgol Syr Hugh Owen, Ysgol Glan y Môr;
- CYNNAL did not receive KS3 performance data from: Ysgol Botwnnog, Ysgol Brynrefail, Ysgol Eifionydd, Ysgol y Gader, Ysgol Uwchradd Tywyn, Ysgol y Berwyn, Ysgol Arduwy, Ysgol Friars, Ysgol Tryfan;
- 675 KS3 pupils were assessed in Summer 2012; o ddisgyblion CA3 yn Haf 2012;
- 93.7% of Gwynedd's KS3 pupils attained Level 5+ in Religious Education, an increase of 5.5% since 2012. The percentage of pupils who were awarded L5+ varied from 87.5% to 100%;
- 68.5% of Gwynedd's KS3 pupils attained Level 6+ in Religious Education, an increase of 17.1% since 2012. The percentage of pupils who were awarded L6+ varied from 44.8% to 82.3%;
- 24.9% of Gwynedd's KS3 pupils attained Level 7+ in Religious Education, an increase of 8.5% since 2012. Level 7+ was awarded by all schools, and the percentage of pupils who were awarded L7+ varied from 18.2% to 31.1%;
- Level 3 or lower was awarded to pupils in 3 schools.
- 8 pupils in Gwynedd were awarded Level 8 in religious education.

GCSE Results: Religious Studies (full course)

The data represents the candidates who were 15 years old or older in January 2011.

	No. of schools	No. of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2013	12	126	262	388	38.9	46.6	44.1	79.4	84.7	83.0	100.0	100.0	100.0	45	47	46
2012	10	113	190	303	37.2	44.7	41.9	76.1	83.2	80.5	100.0	100.0	100.0	44	46	45
2011	12	128	266	394	24.2	41.7	36.0	62.5	75.9	71.6	99.2	96.2	97.2	40	43	42
2010		42	97	139	14.3	36.1	29.5	61.9	90.7	82.0	92.9	99.0	97.1	36	42	40

The average score achieved by the pupils in all subjects is not available to the humanities adviser. Consequently it is inappropriate to compare performances of schools. However, RE departments will be able to access data to show how their candidates performed in other subjects and are advised to use this information in their self-evaluation.

Very good results

- 388 candidates from 12 schools in Gwynedd. The average subject score is 46. There are no candidates from Ysgol Uwchradd Tywyn. Candidates from Ysgol Arduwy travel to Ysgol Eifionydd in order to follow a GCSE course.
- Class sizes vary from 11 pupils in one school to 167 in another.
- 44.1% of the candidates have gained A*/A (Excellence). The percentage has shown a steady increase since 2010.
- 83% of candidates have gained Level 2 (A*- C) and all candidates have attained a Level 1 qualification in RS. These results suggest that standards have improved during the last three years.
- More girls than boys choose Religious Studies as a GCSE option, (B 126 : G 262).

- The results achieved by the girls are better than those achieved by the boys. The average score achieved by the girls is 47 in comparison with the average score of 45 achieved by the boys. +8 represents a GCSE grade. However this year's L2 results suggest that the gap between boys and girls has closed for the fourth consecutive year. The gap between the percentage of boys and girls attaining A*/A is 7.7% which is similar to the gap observed in 2012 (7.5%).
- The percentage of boys and girls who have achieved a Level 1 or Level 2 qualification in Religious Studies has increased steadily in 2011.

GCSE Results: Religious Studies (short course)

This data represents the pupils who were 15 years old or older on January 2010. These pupils have chosen to claim their points on the completion of their GCSE short course instead of continuing their studies for a second year. Very few schools offer the GCSE Religious Studies short course as an accreditation for the statutory KS4 Religious Education course.

	No. of schools	No. of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2013	9	145	253	398	0.0	0.0	0.0	71.0	79.1	76.1	97.2	97.6	97.5	21	23	22
2012	3	17	38	55	0.0	0.0	0.0	58.8	84.2	76.4	100.0	100.0	100.0	18	22	20
2011	6	121	134	255	0.0	0.0	0.0	46.3	67.2	57.3	100.0	100.0	100.0	18	21	19
2010		223	323	546	0.9	3.7	2.6	62.8	82.4	74.4	100.0	100.0	100.0	22	25	23

Religious Studies is an optional examination subject at GCSE. A few schools have adopted the WJEC Religious Studies course as an accreditation for all pupils who follow the statutory Religious Education course. The range of subjects, examination boards and modular examinations makes it difficult to determine a mean score for all subjects. It is inappropriate therefore to compare school performances and pupils' performance in RE and other subjects. However this information is available in each school and RE heads of department are expected to refer to pupils' performance in other subjects as they self-evaluate standards in religious education.

SACRE's Recommendations to Gwynedd Council

- Ensure that RE teachers are able to access the subject guidance offered by WJEC;
- Facilitate professional learning communities for religious education teachers to share good practice.

2.3.3 ESTYN Inspection Reports

18 of Gwynedd’s schools were inspected by ESTYN during the year: Y Berwyn, Botwnnog, Y Moelwyn, Tryfan, Y Groeslon, Tregarth, Friog, Dyffryn Dulas, Bro Lleu, Bronyfoel, Ganllwyd, Rhostryfan, Beuno Sant, Llanbedrog, Y Gorlan, Edern, Talsarnau a Chrud y Werin . The reports do not make a judgement on the quality of religious education. No references were made to schools which were failing to provide statutory collective worship.

Number of schools	References to RE	References to spiritual, moral, social and cultural development				References to collective worship			
		Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory
18	2	1	13	2		5	7	2	

The reports note that schools:

- provide appropriate opportunities for pupils to reflect on spiritual and moral issues, (Tryfan, Y Moelwyn);
- provide very effectively towards pupils’ spiritual development in religious education lessons and morning sessions, especially in developing pupil participation, (Y Berwyn);
- co-ordinate pupils’ personal, spiritual and cultural development well, and embed it securely within the curriculum and daily activities. All members of staff focus clearly on promoting high values and this helps pupils to differentiate between right and wrong and encourages them to take responsibility for their actions, (Bro Lleu, Llanbedrog, Rhostryfan);
- provide collective worship sessions that significantly contribute to creating a caring and spiritual atmosphere, (Rhostryfan);
- provide stimulating collective worship sessions that make a significant contribution towards pupils’ spiritual and personal development, (Llanbedrog, Edern, Talsarnau);
- provide collective worship sessions that ensure that pupils benefit greatly from playing lead roles, (Crud y Werin).

Gwynedd SACRE has recommended the following resources to the religious education teachers and head teachers of the area:

- www.estyn.org.uk
- Religious Education in Secondary Schools (ESTYN, June 2013)
- Supplementary guidance : collective worship on non-denomination schools (2011)

SACRE’s recommendation to Gwynedd Council

- Ensure that secondary religious education teachers are aware of ESTYN’s findings and act upon the recommendations outlined in the report.

2.4 Response of Local Authority

Gwynedd Council has commissioned GwE (School Effectiveness and Improvement Service) to support Gwynedd SACRE meetings.

2.5 Religious Education and the Welsh Government

The Welsh Government has published and distributed guidance documents to support RE teachers:

- <http://wales.gov.uk> > search for Religious Education
- The National Exemplar Framework for Religious Education in Wales (2008)
- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplar Pupils Profiles at KS2 and KS3 in Religious Education: Supplementary Guidance (2011)
- Religious Education: Guidance for 14-19 year old learners (2009)
- People, Questions and Beliefs: Religious Education in the Foundation Phased (2013)
- Religious Education: Chief Moderator's Report 2012 (<http://cbac.co.uk>)

SACRE's recommendation to Gwynedd Council

- Ensure that RE teachers are aware of the guidance documents available and act on the guidance.

2.6 Religious Education and ESTYN

Gwynedd SACRE recommends the following resources to RE teachers and head teachers:

- www.estyn.org.uk;
- Religious Education in Secondary Schools (ESTYN, June 2013), and,
- Supplementary Guidance : collective worship in non-denominational schools (2011).

SACRE's recommendations to Gwynedd Council

- Ensure that schools and secondary RE teachers are aware of the findings of the ESTYN report and act on the recommendations and guidance.

2.7 SACRE's function in relation to collective worship

Welsh Office Circular 10/94 notes that the LEA should work with SACRE to keep an eye on the daily collective worship provision, and should consider with it any steps which may be taken to improve such provision".

The collective worship must be "of a broadly Christian character". The "determination" procedure permits the suspension of these requirements in relation to some or all of the pupils in a school where they are deemed inappropriate. .

- SACRE members and Gwynedd schools have received collective worship guidance documents:

- 'Supplementary guidance for inspecting collective worship in non-denominational schools' (ESTYN, June 2013);
 - Guidance on Collective Worship (WASACRE, June 2012).
- Gwynedd SACRE monitors standard of collective worship in schools by reviewing schools' self-evaluation reports;
 - Gwynedd SACRE recommends that schools use a range of resources in order to provide meaningful collective worship sessions for their pupils:
 - CYNNAL's Moodle site: guidance, exemplar timetables, a list of useful books and websites, exemplar materials provided by local primary schools;
 - Christian Aid's monthly collective worship resources are distributed in the e-bulletin to every primary, secondary and special school in Gwynedd.

Following the closure of the advisory service for religious education in March 2013, Gwynedd and Anglesey SACRE members have considered alternative ways of fulfilling their responsibilities of monitoring and advising the local authorities. Ten members responded to a questionnaire distributed to Gwynedd SACRE members (13.06.13). An analysis of the responses (23.10.13) shows that:

- many Gwynedd SACRE members feel confident in their understanding of the statutory requirements for collective worship in schools;
- around half of the members are prepared to attend collective worship sessions in a sample of schools every term. Four members submitted their names.

Determinations

There was no request from any school for a determination in relation to collective worship

SACRE's Recommendations to Gwynedd Council

- Ensure that schools conform to the statutory requirement for collective worship and provide quality collective worship sessions;
- Encourage schools to invite members of Gwynedd SACRE to attend collective worship sessions in the county's schools.

SECTION 3: ANNEXES

3.1 General information about the composition of SACRE

SACRE was established by Gwynedd Education Committee in 1996 to include:

Christians and Other Faiths, namely,

- The Methodist Church
- The Union of Welsh Baptists
- The Presbyterian Church of Wales
- The Church in Wales
- Union of Welsh Independents
- The Catholic Church

Teachers, namely;

- The Association of School and College Leaders (ASCL)
- National Union of Teachers in Wales (UCAC)
- National Association of Schoolmasters and Union of Women Teachers (NASUWT)
- National Union of Teachers (NUT)
- Association of Teachers and Lecturers (ATL)
- National Association of Head Teachers (NAHT)

Elected members

The Education Committee has retained the right to nominate a SACRE Chairperson.

3.2 SACRE membership of Gwynedd 2012-13

Christians and Other Religions

The Methodist Church	Mr Wyn Myles Meredith
Union of Welsh Baptists	Mrs Ruth Davies
Presbyterian Church of Wales	Rev. Deian Evans
Church in Wales	Parch. Robert Townsend
Union of Welsh Independents	Mr Cynrig Hughes
The Catholic Church	Mrs Eirian Bradley Roberts

Teachers' Unions' representatives

Association of School and College Leaders (ASCL)	Mrs Aileen Walker (Ysgol Eifionydd)
Welsh National Union of Teachers (UCAC)	Mr Noel Dyer (Ysgol Glan Y Môr)
National Association of Schoolmasters and Union of Women Teachers (NASUWT)	Mrs Miriam Amlyn (Ysgol Eifionydd)
National Union of Teachers (NUT)	Mr Euan Hughes
Association of Teachers and Lecturers	awaiting nomination
National Association of Head teachers (NAHT)	Mrs Elisabeth Williams (Ysgol Maesincla)

Local Members

Councillor Huw Edwards	Plaid Cymru
Councillor Selwyn Griffiths (Chairman)	Plaid Cymru
Councillor Gareth Thomas	Plaid Cymru
Councillor Tom Ellis	Independent
Councillor Jean Forsyth	Independent
Councillor Louise Hughes	Llais Gwynedd
<i>awaiting nomination</i>	Llais Gwynedd

Co-opted members (non voting)

Mr Rheinallt Thomas
Mr Gwyn Rhydderch
Parch Aled Davies

Officers

Mr Dewi Jones	Head of Education Department Gwynedd
Mr Ken Robinson	Education officer and SACRE clerk
Miss Bethan James	System Leader, GwE
Mrs Glynda O'Brien	Officer: Members and Scrutiny Department

3.3 SACRE meetings 2013-14

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2013-14, Gwynedd SACRE met on three occasions:

22 October 2013
19 February 2014
25 June 2014

The following matters were discussed and further details are provided in the main body of the report:

- a) **Meeting held on 24 October 2012**
- Gwynedd SACRE's Annual Report (draft) 2012/2013
 - Religious Education in the Foundation Phase: presentation by Ann Williams, head teacher of Ysgol Llanelltyd
 - Standards in religious education
 - School self-evaluation reports: Ardudwy, Dyffryn Ogwen, O.M.Edwards, Dolbadarn, Cefn Coch, Baladeulyn.
 - ESTYN's thematic report: 'Religious Education in Secondary schools'
 - SACRE's leadership and support: analysis of questionnaire
 - Wales Association of SACREs: submit papers for the meeting held at Caernarfon, Gwynedd on 19 June 2013.
- b) **Meeting held on 19 February 2014**
- School self-evaluation reports: Edmwnd Prys, Brynrefail
 - The National Literacy and Numeracy Framework and the review of the National Curriculum Wales
 - Gwynedd SACREs Annual Report (final) 2011/12
 - Wales Association of SACREs: submit papers for the meeting held at Cardiff on 10 October 2013
- c) **Meeting held on 25 June 2014**
- School self-evaluation reports: Brithdir, Tanycastell, Pont y Gof, Tregarth
 - Wales Association of SACREs: submit papers for the meeting held at Caerphilly on 27 March 2014.

3.3.1 Gwynedd SACRE has affiliated with the Wales Association of SACREs and its members regularly attend meetings held by WASACRE.

The following representatives attended WASACRE meetings during the year:

- Mr Wyn Miles Meredith

The following observers attended WASACRE meetings during the year:

- Miss Bethan James – Humanities Adviser
- Mr Rheinallt Thomas

3.3.2 The following provide SACRE with professional support:

Mr Dewi Jones, Head of the Education Department

Mr Ken Robinson , Gwynedd Education Officer and SACRE Clerk

Miss Bethan James, System Leader, GwE

Mrs Glynda O'Brien, Committee Officer who minutes and administers SACRE on behalf of Gwynedd Council

Enquiries should be directed to the SACRE Clerk, Education Office, Gwynedd Council, Caernarfon, Gwynedd LL55 1SH

3.3.4 The SACRE report was sent to the following organisations:

Electronic copies of the annual report were distributed to the following:

- Gwynedd schools
- Members of Gwynedd SACRE
- Department for education and Skills, Welsh Government
- Head of Gwynedd's Education Department
- Gwynedd Council Leader
- Wales Association of SACREs

A printed copy was distributed to:

- Members of Gwynedd SACRE

3.5 Template used by Gwynedd SACRE for a school's self-evaluation of standards in religious education

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:**Name (SACRE Clerk): Ken Robinson****Address:** Arfon Education department, Gwynedd Council, 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.

Name of School:

Religious Education							
Key Question 1: How good are outcomes in Religious Education?							
<ul style="list-style-type: none"> Self-evaluation is based on lesson observations, evaluation 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 teacher assessments and/or examination results. 							
References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus for Religious Education, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Guidance and Exemplar Profiles (2011), 14-19 year old Learners (2009)							
Standards in Religious Education – progress in learning							
Areas for Development							
Excellent		Good		Adequate		Unsatisfactory	

Key Question 2: How good is provision in Religious Education?							
<ul style="list-style-type: none"> A self-evaluation should consider the following indicators: the time allocated to the subject, the 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 pupils' work will allow schools to make a judgement on the quality of the teaching of Religious Education, and the extent to which pupils are motivated and challenged to achieve highly. In primary schools references should be made to the provision of 'People, Beliefs and Questions' for Foundation Phase learners 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 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Guidance and Exemplar Profiles (2011), 14-19 year old Learners (2009)							
The teaching: planning and range of strategies							
Areas for Development							
Excellent		Good		Adequate		Unsatisfactory	

Collective Worship							
Key Question 2: How good is provision in Collective Worship?							
Does Collective Worship meet the statutory requirements?						Yes	No
References: ESTYN Inspection Framework 2.3.1, Supplementary Guidance on inspecting collective worship in non-denominational schools' (September 2013), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94), Guidance on Collective Worship (WASACRE 2012)							
Good features in relation to the quality of Collective Worship							
Areas for Development in relation to the quality of Collective Worship							
Excellent		Good		Adequate		Unsatisfactory	

Signed: (Head teacher)

Date:

3.6 Guidance for interpreting external examination data

What does the GCSE (full course) table show?

<table border="1"> <tr><td colspan="3">Number of candidates</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Number of candidates			B	G	Σ	This column shows the number of boys (B) and girls (G) who have followed a full GCSE course in Religious Studies and who have sat the examination this year. The Σ symbol shows the total number of candidates.
Number of candidates							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% Excellence</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% Excellence			B	G	Σ	This column shows the percentage (%) of boys (B) and girls (G) who have gained an A* or A in Religious Studies this year. The Σ symbol shows the total number of candidates.
% Excellence							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L2</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L2			B	G	Σ	The range of qualifications available to candidates has led to a revised method of comparing the standards of the various qualifications. The Level 2 qualification represents A* to C grades in GCSE courses. This column represents the percentage of boys (B) and girls (G) that have achieved an A* to C grade in Religious Studies this year. The Σ shows the total number of candidates.
% L2							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L1</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L1			B	G	Σ	The range of qualifications available to candidates has led to a revised method of comparing the standards of the various qualifications. The Level 1 qualification represents A* to G grades in GCSE courses. This column represents the percentage (%) of boys (B) and girls (G) that have achieved an A* to C grade in Religious Studies this year. The Σ shows the total number of candidates.
% L1							
B	G	Σ					
<table border="1"> <tr><td colspan="3">Average subject score</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Average subject score			B	G	Σ	Each grade is worth 6 points. Therefore an A* grade is equivalent to 58 points and a C grade is worth 40 points. The average score of all the subjects shows how this group of pupils (those who have sat Religious Studies in the school) have performed in all their subjects. . The total number of points gained by the pupils is divided by the number of pupils who have sat the examination in the school. This column therefore represents the average score of boys and girls in Religious Studies in the school and in the local authority. The Σ symbol represents the total number of candidates.
Average subject score							
B	G	Σ					

What does the GCSE (short course) table show?

<table border="1"> <tr><td colspan="3">Number of candidates</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Number of candidates			B	G	Σ	This column shows the number of boys (B) and girls (G) who have followed a short GCSE course in Religious Studies and who have sat the examination this year. The Σ symbol shows the total number of candidates.
Number of candidates							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% Excellence</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% Excellence			B	G	Σ	The range of qualifications available to pupils has led to a revised way of comparing qualification standards. Short courses contribute 10% to the Level 1 and Level 2 threshold. An A* for the short course is worth 29 points.
% Excellence							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L2</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L2			B	G	Σ	
% L2							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L1</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L1			B	G	Σ	
% L1							
B	G	Σ					
<table border="1"> <tr><td colspan="3">Average subject score</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Average subject score			B	G	Σ	Each grade is worth 6 points. Therefore an A* grade (short course) is equivalent to 29 points and a C grade is worth 11 points. The total number of points gained by the pupils is divided by the number of pupils who have sat the examination in the school. This column therefore represents the average score of boys and girls in Religious Studies in the school and in the local authority. The Σ symbol represents the total number of candidates.
Average subject score							
B	G	Σ					

Monitoring Summer 2014 – October 2014

Every school is asked to provide a self-evaluation report on the standards of religious education and collective worship for Gwynedd SACRE. The reports received are attached together with a summary of the findings in the following tables:

Secondary Schools	SE Report	School Finding			Estyn Report	Date	Estyn Finding
		KS1	KS2	Collective worship			

Primary Schools	SE Report	School Findings			Estyn Report	Date	Estyn Finding
		KS1	KS2	Collective worship			
Llanbedrog					√	5/14	Good
Crud y Werin	√	Good	Good	Good	√	7/14	Good
Y Gorlan					√	5/14	Good
Ederm	√	Good	Good	Good	√	6/14	Good
Talsarnau					√	6/14	Good
Dyffryn Ardudwy						9/14	
Y Garreg						10/14	

Special Schools	SE Report	School Finding			Estyn Report	Date	Estyn Finding
		KS1	KS2	Collective worship			

During the 2014 Summer term period five primary schools, no secondary schools and no special schools have been inspected by Estyn. It is anticipated that another six schools will be inspected during the current term.

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

Ysgol Llanbedrog (May 2014)

Care, support and guidance: Good

The personal, spiritual, moral, social and cultural development of the pupils has been robustly incorporated within the curriculum and day to day school procedures. The school promotes high values that assist the pupils to differentiate between what is right and wrong and encourages them to take responsibility for their actions. The school collective worship sessions contribute significantly to pupils' spiritual and personal development.

Ysgol y Gorlan (May 2014)**Care, support and guidance: Good**

The school provides several valuable opportunities to promote the pupils' spiritual, moral, social and cultural development. Regular opportunities are also given to pupils to understand the importance of caring for those less fortunate than themselves.

Ysgol Crud y Werin (July 2014)**Care, support and guidance: Good**

The provision to promote social, moral, cultural and spiritual development is good. The collective worship sessions reinforce these values successfully across the school, with the pupils benefiting greatly by playing a leading role.

Ysgol Edern (June 2014)**Care, support and guidance: Good**

The personal, spiritual, moral, social and cultural development of pupils has been robustly incorporated within the curriculum and day to day school procedures. The school promotes high values that assist the pupils to differentiate between what is right and wrong and encourages them to take responsibility for their actions. The school's collective worship sessions contribute significantly to the spiritual and personal development of pupils.

Ysgol Talsarnau (June 2014)**Care, support and guidance : Good**

Across the school, learning experiences offer motivational opportunities to promote social and cultural, moral, spiritual and cultural development of pupils. . The school promotes high values that assist the pupils to show respect to others. The school's collective worship sessions contribute significantly towards the spiritual and personal development of the pupils.

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 include an evaluation of teacher 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

- The children's robust knowledge and understanding of Christian beliefs and customs and the main principles of other religions are developed through our term plans and weekly lessons that correspond to the requirements of the Syllabus and the Skills Framework.
- We use resources and presentation methods recommended by the former religious education adviser in order to present the subject effectively.
- Thinking skills, communication and ICT are used when working on different aspects of the subject and effective and regular use is made of Assessment for Learning to enrich the provision
- We benefit from visits by experts in order to strengthen presentations and understanding of different areas of the subject e.g. Christian Aid, Fair Trade. In addition to this we go on educational visits which enrich class work e.g. visits to churches, services in local residential homes for the elderly etc, and as a result the children can relate stronger to the subject. The children develop throughout the school to present personal and mature responses to personal, religious and moral questions showing empathy to others.
- In the Foundation Phase religious education is presented via Biblical stories (e.g Pwlllyn) or Moral ('Pam Tybed?' Series) and resources such as stories and puppets are used to bring the work alive and make it relevant. Children respond very well to this and develop consistently to discuss and reiterate stories and experiences in written form or in oral activities.
- In Key Stage 2, the 'Big Question' is presented as a trigger to start the work and children have opportunities to be part of the planning of the term's work. Opportunities are given in lessons to go after lines of enquiry through research. gathering information, creating and analysing questionnaires, look at visual evidence and artefacts, go on trips, discuss with fellow pupils and visitors etc. By the end of the unit of work they have collected relevant information to be able to offer their personal answer to the 'Big Question'. Time is set aside at the end of term to discuss the 'Big Question' and the vast majority of children can do this confidently, effectively and sensitively.
- The children's work and discussions with them show that children from a very young age are aware of rules and these vary from religion to religion. The majority of children can discuss things naturally and extensively and consider and respect the views of others and the differences within society as well as express their own views. Some older children can explain the impact of this on their lives.
- A range of suitable religious vocabulary is presented during the religious education lessons and the children adopt these easily as part of their own natural vocabulary in order to discuss different subjects. They also come to know more and more religious symbols and understand that they have a meaning.
- Having scrutinised the books and work plans extensive evidence is seen of different aspects of the subject and it is ensured that the full curriculum receives attention across the school and that the children's knowledge and skills deepen as they go through school.
- Cross-curricular attention is given to aspects of religious education and by following the Literacy and Numeracy Framework through the school and values such as sharing, helping, showing empathy are highlighted in our Behaviour and Discipline Policy and are promoted all day and every day and this is seen to have a positive impact on the children's behaviour and approach. This has received a great deal of praise by Estyn.

Areas for Development

- Continue to develop the children's knowledge, awareness and understanding of religions and religious customs.

Excellent

Good

*

Adequate

Unsatisfactory

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

- Self-evaluation should consider the following indicators: the time given to the subject, knowledge of subject, expertise and professional development of teachers, adequacy of the study programme and the range of learning resources used.
- Evaluation of lesson observations and pupils' work allows the heads and department heads to arrive at an opinion regarding the quality of education in Religious Education lessons within the school and the extent that pupils are motivated and encouraged to attain high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for learners in the Foundation Phase as well as Religious Education in 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 for Religious Education

The teaching: planning and range of strategies

- All the children (year D-6) have a religious education lesson every week in accordance with the statutory requirements.
- In both key stages plans are made to ensure that all the requirements of the Syllabus receive justifiable attention and that the children have access to the whole curriculum, adapted for age and ability. We will also adapt this to correspond to current events within the school, the community or the local area in order that children have the opportunity to reflect and respond to the world around them and that the subject comes alive and is relevant, in accordance with the method of planning in the Foundation Phase.
- The teachers have a good awareness of the requirements of the subject, they have attended training and collaborate closely with the former religious education adviser and follow her expert lead. Having observed lessons, there is structure and progression in all the school's lessons that are praiseworthy and lessons of good standard are presented.
- We use a variety of methods to present the subject, including opportunities for children to do their own investigation, gather information, share ideas and discuss, use methods to Assess the Learning and at the same time develop literacy and thinking skills and information technology. We present the term work as the big question and by the end of the unit of work we will have an opportunity to try and answer the question.
- Children can use and investigate a range of evidence and religious sources such as stories, places of worship, artefacts, websites and the majority in KS2 can plan and think of good questions to ask to deepen their learning.
- We ensure that children have enough opportunities to discuss and respond to questions that deal with everyday life and the children are willing to share their observations and views and respond sensitively to each other.

Areas for Development

- Introduce more Numeracy work via Religious Education
- Organise more visits e.g. to see various places of worship and Coleg y Bala

Excellent

Good

*

Adequate

Unsatisfactory

Collective Worship

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

Does collective worship meet the statutory requirements?

Yes

No

References 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).

Good features in relation to the quality of Collective Worship

- A daily joint worship service takes place and all the teachers take responsibility for this. We have a timetable that ensures a variety of stories and messages including Christian ones, moral and information from the news. As a result, children develop their knowledge of Biblical stories, share ideas regarding morality and are able to show understanding and empathy towards worldwide events. In the assemblies there are opportunities for children to share their ideas and answer questions, to reflect and to sing religious songs and hymns.
- We use a candle and background music to create a special atmosphere in the hall when we have a service and the children face the candle. At the end of the service one child is allowed to 'send the candle' and everyone closes their eyes for a minute silence to reflect over the event or to think of a specific situation e.g. someone who is ill, an event on the news.
- Persons from different religious and charitable organisations come to hold assembly services e.g. our local Vicar comes every month, Nia from Coleg y Bala, Rachael from Trobwynt attend at least every term and individuals come to talk about charities such as Marie Curie, Fair Trade etc.
- At specific times of the year the children attend public services in the village church e.g. during Harvest Thanksgiving, Christmas and Easter. By doing this they have valuable experiences of sitting and listening to a service with member of the community, behave appropriately in a church service and experience the atmosphere and special feel.

Areas for development in relation to the quality of Collective Worship

- Children to take more of a part in daily worship e.g. create impromptu prayers, perform a short play etc.

Excellent		Good	*	Adequate		Unsatisfactory	
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Signed: MHOwen (Head teacher)

Date: 3/10/14

Name of School : YSGOL CRUD Y WERIN

Religious Education

Key Question 1: How good are outcomes in Religious Education?
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- The self-evaluation is based on lesson observations, evaluation of children's 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 for Religious Education
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Standards in Religious Education – progress in learning
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THE FOUNDATION PHASE

The ability of pupils to discuss and recall is good at the start of the Foundation Phase and by the end of the Foundation Phase nearly everyone can discuss and ask questions.

Nearly everyone can talk about their feelings, actions and views by the end of the Foundation Phase and approximately half can describe and offer simple comments on the views of other people. 'Amser Caleb' has been of assistance to promote this. Children's ability to use simple religious vocabulary is developed across the Foundation Phase and a minority of children will start to recognise that there is a deeper meaning to religious symbols.

KEY STAGE 2

At the bottom of Key Stage 2 the majority can recall, respond and communicate simply on some of the beliefs, teachings and basic religious customs they have investigated. A few start to note the similarities and differences in religions.

A minority of pupils can make links between beliefs, teachings and religious customs and describe the impact on the lives of believers and note what are similar and different within and across religions.

At the bottom of Key Stage 2 the majority of pupils can describe their feelings, their actions and their own views and offer simple comments and the views of other people. The majority start to recognise that religious symbols have meanings and they will use simple religious vocabulary in a suitable way.

At the top of Key Stage 2 a minority of pupils can explain how their own feelings, actions and views impact their lives and describe how other people's views in the same way can impact on their lives. They use a range of suitable religious vocabulary and show a basic understanding of symbolic language.

At the bottom of Key Stage 2 nearly every pupils can talk and ask questions about their own experiences, the world around them and aspects on religion they can discuss the questions that arise from their experiences offering their own views.

At the top of Key Stage 2 many pupils can discuss their own responses and others to questions about life, the world around them and religion.

Investment and effective use of books 'Important Questions in Religion' has been a means to raise standards in this subject.

Areas for Development

FOUNDATION PHASE

- Continue to develop vocabulary and the ability of pupils to question offering them opportunities to express a view by the top of the Foundation Phase.
- Develop an understanding of the impact of religion on the lives of believers by the end of the Foundation Phase.

KEY STAGE 2

- Ensure that the tasks provided for the more able group are challenging when working through the basic religious and human questions.

Excellent		Good	√	Adequate		Unsatisfactory
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Key Question 2: How good is provision in Religious Education?
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- Self-evaluation should consider the following indicators: the time given to the subject, subject knowledge, expertise and teachers' professional development, suitability of the study programme and the range of learning resources used.
- The evaluation of lesson observations and the work of pupils allows heads and department heads to come to a view regarding the quality of teaching in Religious Education within the school, and the extent pupils are encouraged and motivated to attain high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Phase learners as well as

Religious Education in KS2. <ul style="list-style-type: none"> 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 for Religious Education							
The teaching: planning and range of strategies THE FOUNDATION PHASE <ul style="list-style-type: none"> Foundation Phase teachers are familiar with the national model framework to present Religious Education. They have identified the specific skills pertaining to people, beliefs and questions via the areas of Knowledge and Understanding of the World and development of Personal and Social Welfare and Cultural Diversity. The activities have been planned carefully across the Foundation Phase and show progression from one year to the next as a result of careful planning. A wide range of experiences are offered to give every pupil an opportunity to progress in knowledge and understanding and discussion and reasoning skills in the field. Narrative resources, books of knowledge and information, large books, artefacts, ICT, visits/visitors to the school all create an interest and enrich the provision in the field. The Religious aspects within the fields are provided well in the Foundation Phase.							
KEY STAGE 2 <ul style="list-style-type: none"> A session of at least an hour is set aside for Religious Education across Key Stage 2. The subject is taught by a PPA teacher from year 3 to 6. As a result of training, ordering rich resources that further deepen the teacher's understanding of the subject the provision is very good across the phase. The plans are detailed and ensure progression and development, giving attention to the big questions has been a means to ensure depth and develop the inquiring skills of the pupils. We benefit from the opportunities of taking children out on visits to places of worship and to invite visitors to discuss Religious Education issues with the children such as in Aberdaron church. The quality of teaching and the provision in Key Stage 2 is good.							
Areas for Development THE FOUNDATION PHASE <ul style="list-style-type: none"> Continue to offer a wide range of interesting and valuable experiences within the plans. Teachers to continue to discuss jointly and be aware of new resources available e.g. in ICT. Continue to encourage children to develop thinking skills. KEY STAGE 2 <ul style="list-style-type: none"> Continue to develop challenging and extensive tasks for the more able pupils in each class. Continue to set Success Criteria and give children an opportunity to reflect on the learning. Need to develop links with further religious communities e.g. visit a mosque. 							
Excellent		Good	√	Adequate		Unsatisfactory	

Collective Worship

How good is provision for collective worship?		
Does collective worship meet the statutory requirements?	Yes √	No
References 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).		

Good features in relation to the quality of Collective Worship

Collective Worship is provided daily following the common tradition of the Christian belief at school. The Collective Worship takes place jointly at classroom level, phase and school. Parents are given the right to excuse their children from worship and their background is taken into consideration when providing for worship.

Moral, spiritual and belief aspects are investigated whilst at the same time community spirit is nurtured and ethos and values are promoted.

Children have the opportunity to do one or several of the following during Worship:

- Reflection which includes listening, watching or reflecting on the motivation, presentation or talk from a member of staff or invited speaker.
- Praying
- Singing
- Reading

On the whole, Collective Worship makes a significant contribution to the spiritual, moral, social and cultural development of the children. There are opportunities to develop aspects of Personal and Social Education, Worldwide Citizenship and the Welsh Curriculum as part of the Worship. It creates an ethos that is different to the school's everyday ethos that occurs in the majority of the sessions. An element of excellence is the way children are responsible for aspects of the collective worship sessions e.g. choosing songs, playing instruments as the children come into the hall, choose subjects, create bilingual prayers.

All in all the provision is good with excellent aspects.

Areas for development in relation to the quality of Collective Worship

- Emulate excellent practice in every service
- Ensure that class/ department (FP) Collective Worship conforms with the regulations and requirements.
- Ensure that responsibilities have been shared and all staff understand their responsibilities in relation to Collective Worship

Excellent		Good	√	Adequate		Unsatisfactory	
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Signed: Alan Jones (Head teacher)

Date: 1/7/2013

Rhesymeg

Rheolir Addysg Grefyddol yn lleol gan Gyngor Ymgynghorol Sefydlog ar gyfer Addysg Grefyddol (CYSAG). Mae'n cynnwys tri phwyllgor: cynrychiolwyr prif draddodiadau crefyddol yr ardal, cynrychiolwyr athrawon a chynrychiolwyr yr awdurdod lleol. Prif swyddogaeth CYSAG yw, 'cynghori'r awdurdod ar y cyfryw faterion sy'n gysylltiedig ag addoli crefyddol mewn ysgolion sirol ac â'r addysg grefyddol sydd i'w rhoi yn unol â maes llafur cytûn ag y bydd yr awdurdod yn eu cyfeirio at y cyngor neu ag y gwêl y cyngor yn dda'. (Deddf Diwygio Addysg 1988 a.11(1)(a))

Cred CYSAG Gwynedd y dylai'r cyngor hwn fod yn seiliedig ar wybodaeth gyfredol gan obeithio y bydd y canllawiau sy'n dilyn yn galluogi penaethiaid i gefnogi CYSAG yn ei dyletswyddau.

Yn y gorffennol, mae CYSAG Gwynedd wedi monitro addysg grefyddol ac addoli ar y cyd trwy:

- adolygu adroddiadau arolygu ESTYN;
- dadansoddi asesiadau athrawon a chanlyniadau arholiadau ysgolion uwchradd yr Awdurdod Lleol;
- cael adroddiadau rheolaidd gan gynrychiolwyr y gwasanaeth ysgolion/ymgynghorol lleol;
- gwahodd athrawon a phenaethiaid i rannu enghreifftiau o arferion da gydag aelodau CYSAG.

Ni fydd Fframwaith Arolygu newydd ESTYN bellach yn cyfeirio'n benodol at Addysg Grefyddol ac addoli ar y cyd. Mae CYSAG Gwynedd felly yn awyddus i fanteisio ar y cyfundrefnau a'r arferion a ddefnyddir ar hyn o bryd gan benaethiaid ac athrawon wrth iddynt baratoi at y Fframwaith Arolygu newydd. Yng nghyfarfod CYSAG Gwynedd ar 13 Hydref 2010, penderfynwyd y byddai CYSAG yn cyflawni ei chyfrifoldebau statudol trwy wahodd ysgolion i rannu eu hunan arfarniad o Addysg Grefyddol, addoli ar y cyd a datblygiad ysbrydol a moesol disgyblion gyda'r aelodau.

Gofynnir yn garedig i ysgolion cynradd ac uwchradd gyflwyno crynodeb o hunan arfarniad yr ysgol i sylw clerc CYSAG Gwynedd yn ystod y flwyddyn pan fydd ESTYN yn arolygu'r ysgol.

Manylion cyswllt: FfionHughes2@gwynedd.gov.uk 01286 679921

Enw (Clerc CYSAG): John Blake (dros-dro)

Cyfeiriad: Swyddfa Addysg Ardal Arfon, Cyngor Gwynedd, Caernarfon, Gwynedd, LL55 1SH.

Ers 2008, mae CYSAGau ar draws Cymru wedi mabwysiadu neu addasu'r Fframwaith Enghreifftiol Cenedlaethol ar gyfer Addysg Grefyddol (APADGOS, 2008) fel eu maes llafur cytûn lleol. Mae aelodau'r Panel Ymgynghorol Cenedlaethol Addysg Grefyddol wedi croesawu'r cysondeb hwn ar draws Cymru gan eu bod wedi gallu cydweithio i baratoi canllawiau cyffredin i ysgolion a ChYSAGau. Mae amryw o GYSAGau yng Nghymru wedi mabwysiadu cyfundrefn neu broses debyg i'r un a amlinellir yn y ddogfen hon.

Name of School: Edern (2046)

Religious Education

Key Question 1: How good are outcomes in Religious Education?
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- According to the Religious Education lesson observation and scrutiny of thematic books the standards are good.
- According to pupils' questionnaire they enjoy the lessons and collective worship.
- Aspects of the literacy framework are presented through Religious Education, having scrutinised the books this work is at an appropriate level for the children's age.
- Long and medium term detailed plan in place that ensure a balanced and wide curriculum.
- By asking questions, nearly every pupil's knowledge of religion is very good e.g. knowledge of holy books.
- The older pupils use their knowledge to plan and script their own services.
- There is a good link between the school and charities such as Christian Aid, Fair Trade, Action Aid.
- The school council holds activities to draw attention and to raise money.
- From the children and parents questionnaire values such as respect, tolerance and thanks are important aspects of the school's life.

References ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus for Religious Education
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Standards in Religious Education – progress in learning
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- The school's standards are good.
- The majority of the children have a thorough knowledge of aspects of the field including information about other religions.
- By assessing and using the tracking system it can be seen that nearly every child makes progress from year to year.
- The standard of the planned assembly services presented by the children are good.

Areas for Development

- Continue to present assessment aspects for learning in the lessons.

Excellent		Good	X	Adequate		Unsatisfactory	
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Key Question 2: How good is provision in Religious Education?
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- The provision for Religious Education is good.
- The school has a teacher in charge of the field, however it is presented by the senior teaching assistant throughout the school.
- The senior teaching assistant's knowledge of the subject is very good.
- Every class has a weekly Religious Education lesson that is age appropriate. This entails that at least 1 hour a week is given to this area.
- During observations it was seen that the activities are interesting and challenging and had been planned carefully, the school has a good range of recent and relevant resources.
- Lessons in FP are interweaved with cross-curricular activities with an element of choice for the children.
- Lessons in FP and KS2 include a great deal of opportunities to develop the literacy framework skills.
- The teacher in charge of this field has observed the lessons given by the classroom assistant and the view was that they were good.
- The designated Religious Education governor has observed the lessons, created a report and submitted this report to the remainder of the school governors. There was praise to what was observed.
- The school tracks the progress of all the children on an electronic system, Religious Education will be formally assessed once a year or when a specific aspect has been submitted. This data will be analysed and discussed at the end of the year to ensure that aspects requiring attention are highlighted.
- Educational trips add to the children's understanding - visits such as to the Bangor Mosque and Ffestiniog Orthodox Church and going on pilgrimage to Clynog Fawr and Aberdaron.
- Several aspects of Christian ceremonies have become alive by staging a wedding and christening in the local church. A full report on the christening can be seen at website www.addysg-grefyddol-gymraeg.org

References ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education							
The teaching: planning and range of strategies							
<ul style="list-style-type: none"> The planning for Religious Education is very thorough, long and medium term plans are in place. A range of strategies are presented from language work, drama, art etc., A series of visits are planned to religious places that underpin several themes. Aspects of Assessing Learning in the lessons are used e.g. use of criteria for success, self-evaluation and evaluation of peers. 							
Areas for Development							
<ul style="list-style-type: none"> Ensure the finance and current expertise are in place in order to continue? Good provision here, needs to be retained. Continue to present aspects of Assessing in Learning in the lessons in accordance with the School's Development Plan. 							
Excellent		Good	X	Adequate		Unsatisfactory	
Collective Worship							

Key Question 2: How good is provision for collective worship?							
Does collective worship meet the statutory requirements?				Yes	X	No	
References 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).							
Good features in relation to the quality of Collective Worship							
<ul style="list-style-type: none"> The children attain good standards in their spiritual, moral, social and cultural development. There is a special feel to the collective worship meetings and the children contribute effectively. There is a close link between us and the local church and chapel and various religious leaders attend the school for joint worship. Collective worship takes place daily at the school (class or hall). The school invites external visitors to the school regularly eg Trobwynt, local vicar and all the children enjoy hearing new voices. The school hold occasional services for parents and residents in the area eg Thanksgiving, Christmas. The pupils have evaluated collective worship within the school and the school has responded to this. World news is discussed regularly, this reminds the children of their responsibility as part of the worldwide family and to develop the idea of concern and interests in events beyond their own area. The designated Religious Education Governor has observed services and presented a report to the remainder of the body. Very positive comments were given regarding the school's procedure, the contents and attitude of the pupils. 							
Areas for development in relation to the quality of Collective Worship							
<ul style="list-style-type: none"> Following the evaluation by the children, the older pupils want more of a part in the assembly services (this has commenced in Easter 2014). Many of the children (30%) thought that the collective assemblies were too long – this has been adapted since Easter 2014 Create exhibitions of celebration and success in the hall. 							
Excellent		Good	X	Adequate		Unsatisfactory	

Signed: G L Evans (Head teacher)

Date: 2/10/14

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 include an evaluation of teacher 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

The children’s workbooks show that a comprehensive range of tasks have been completed in the subject e.g. talks and dialogues, meditations, letters, portraits, prayers etc. Classroom observation also confirms the maturity of many of the children when dealing with life questions such as war and poverty, and principles such as selfishness and fairness. Scrutiny of Books reports also note that pupils have a good understanding of Christian religious symbols and customs.

Areas for Development

Develop more opportunities for extended writing for older KS2 pupils, in order to ensure the depth of their understanding.

Excellent		Good	X	Adequate		Unsatisfactory	
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Key Question 2: How good is provision in Religious Education?

- Self-evaluation should consider the following indicators: The time given to the subject, subject knowledge, teachers’ expertise and professional development, suitability of the study programme and the range of learning resources used.
- Evaluation of lesson observations and pupils’ work allows the head teachers and departmental heads to arrive at an opinion regarding the quality of education in Religious Education lessons within the school, and the extent that pupils are motivated and encouraged to attain high standards.
- Primary schools should refer to the provision ‘People, Beliefs and Questions’ for learners in the Foundation Phase as well as Religious Education in 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 for Religious Education

The teaching: planning and range of strategies

The medium and long term work plans ensure that our provision for Religious Education is good. Teachers ensure that aspects of Religious Education are an integral part of every unit of work and recent observations confirm that the teaching is appropriate with stimulating presentations used to motivate the children’s work. In addition, the influence of our strategy Assessment for Learning has improved the children’s ability to discuss their ideas together. Specific visits have also reinforced what is presented in units of work.

Areas for Development

Ensure that there are sufficient opportunities to discuss other religions, apart from Christianity.

Excellent		Good	X	Adequate		Unsatisfactory	
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Collective Worship

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

Does collective worship meet the statutory requirements?

Yes

No

References 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).

Good features in relation to the quality of Collective Worship

The school has a Collective Worship policy. This seeks to ensure that the worship has principles, structure, timetable and progression. The plan notes the aspects presented such as Biblical stories, stories with moral, social and spiritual implications, as well as aspects of Personal and Social Education. This policy refers to class assemblies, whole school assemblies and considers the role of visitors to the school when they hold assembly services e.g. vicar, local minister.

The inspectors noted, following attending our morning assemblies that our provision for the moral development of the pupils was good.

Areas for development in relation to the quality of Collective Worship

Ensure more opportunities for the pupils to participate and contribute to whole school assemblies.

Excellent

Good

X

Adequate

Unsatisfactory

Signed: Ann Jones (Head teacher)

Date: 10/10/14

2.3.1 Teacher assessment and external examination results in the secondary sector

Teacher assessments: Religious Education KS3

Departments judge pupils' attainment on the basis of the year's work, specific assessment tasks and tests and use the findings of the national moderation programme (2013-12) and Welsh Government guidance to verify their judgements:

- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplar Pupils Profiles at KS2 and KS3 in Religious Education: Supplementary Guidance (2011)

The Welsh Government does not collect KS3 Religious Education data, so it is inappropriate to compare the performance of Gwynedd schools with schools across Wales. However, CYNNAL does collect KS3 data on behalf of Anglesey (A), Gwynedd (G) and Conwy (C) local authorities*.

Year	Schools	Pupils		%L5+		%L6+		%L7+	
		A+G+C*	Gwynedd	A+G+C	Gwynedd	A+G+C	Gwynedd	A+G+C	Gwynedd
2014	5(5)+11(14)+0(0)	1044	1,652	94.2		61.9		21.1	
2013	5(5)+5(14)+1(7)	461	1,241	93.7	?	68.5	?	24.9	?
2012 ^o	5(5)+13(14)+4(7)	1260	2,568	87.2	82.9	51.4	43.8	16.4	12.7
2011	3(5)+11(14)+2(7)	1145	1,767	82.0		40.9		12.6	

* By the end of October 2014, every 11 out of 14 secondary schools in Gwynedd had submitted KS3 performance data, 5 out of 5 secondary schools in Anglesey and 0 out of 0 schools in Conwy. Special schools did not submit teacher assessments for religious education.

^o The moderation of religious education portfolios was completed in Summer 2012. This suggests therefore that there is a consistency in schools' understanding of the attainment levels.

- 11 (out of 14) secondary schools in Gwynedd submitted KS3 teacher assessment: YDyffryn Ogwen, Brynrefail, Eifionydd, Y Gader, Uwchradd Tywyn, Y Berwyn, Arduwy, Friars, Tryfan, Syr Hugh Owen, Glan y Môr;
- CYNNAL did not receive KS3 performance data from: Botwnnog, Dyffryn Nantlle, Y Moelwyn
- 1044 KS3 pupils were assessed in Summer 2012;
- 94.2% of Gwynedd's KS3 pupils attained Level 5+ in Religious Education, an increase of 0.5% since 2013. The percentage of pupils who were awarded L5+ varied from 90.8% to 98.2%;
- 61.9% of Gwynedd's KS3 pupils attained Level 6+ in Religious Education, 6.6% fewer than 2013. The percentage of pupils who were awarded L6+ varied from 43.4% to 76.8%;
- 21.1% of Gwynedd's KS3 pupils attained Level 7+ in Religious Education, 3.8% fewer than in 2013. Level 7+ was awarded by all schools, and the percentage of pupils who were awarded L7+ varied from 7.9% to 38.5%;
- Level 3 or lower was awarded to pupils in 5 schools.
- 4 pupils in Gwynedd were awarded Level 8 in religious education.

GCSE Results: Religious Studies (full course)

The data represents the candidates who were 15 years old or older in January 2011.

	No. of schools	No. of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2014	12	111	220	331	27.9	40.0	46.0	71.2	80.9	77.6	100.0	100.0	100.0	42	46	45
2013	12	126	262	388	38.9	46.6	44.1	79.4	84.7	83.0	100.0	100.0	100.0	45	47	46
2012	10	113	190	303	37.2	44.7	41.9	76.1	83.2	80.5	100.0	100.0	100.0	44	46	45
2011	12	128	266	394	24.2	41.7	36.0	62.5	75.9	71.6	99.2	96.2	97.2	40	43	42
2010		42	97	139	14.3	36.1	29.5	61.9	90.7	82.0	92.9	99.0	97.1	36	42	40

The average score achieved by the pupils in all subjects is not available to the system leader. Consequently it is inappropriate to compare performances of schools. However, RE departments will be able to access data to show how their candidates performed in other subjects and are advised to use this information in their self-evaluation.

Good results

- 331 candidates from 12 schools in Gwynedd. The average subject score is 45, one point less than last year. There are no candidates from Ysgol Uwchradd Tywyn. Candidates from Ysgol Arudwy travel to Ysgol Eifionydd in order to follow a GCSE course.
- Class sizes vary from 8 pupils in one school to 138 in another.
- 36% of the candidates have gained A*/A (Excellence), 8.1% fewer than last year. 77% of candidates have gained Level 2 (A*- C), 6.6% fewer than last year. These results suggest that results have reverted to standards achieved in 2011 following two years of improvement (2012, 2013).
- All candidates have attained a Level 1 qualification in Religious Education during the last three years.
- More girls than boys choose Religious Studies as a GCSE option, (B 111 : G 220).
- The results achieved by the girls are better than those achieved by the boys. The average score achieved by the girls is 45 in comparison with the average score of 42 achieved by the boys. +8 represents a GCSE grade. However this year's L2 results suggest that the gap between boys and girls has increased for the first time in four years. The gap between the percentage of boys and girls attaining A*/A is 12.1% which is greater than 2013 (7.7%) and 2012 (7.5%).

GCSE Results: Religious Studies (short course)

This data represents the pupils who were 15 years old or older on January 2010. These pupils have chosen to claim their points on the completion of their GCSE short course instead of continuing their studies for a second year. Very few schools offer the GCSE Religious Studies short course as an accreditation for the statutory KS4 Religious Education course.













	No. of schools	No. of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2014	7	122	168	288	25.4	40.4	34.0							23	26	25
2013	9	145	253	398	0.0	0.0	0.0	71.0	79.1	76.1	97.2	97.6	97.5	21	23	22
2012	3	17	38	55	0.0	0.0	0.0	58.8	84.2	76.4	100.0	100.0	100.0	18	22	20
2011	6	121	134	255	0.0	0.0	0.0	46.3	67.2	57.3	100.0	100.0	100.0	18	21	19
2010		223	323	546	0.9	3.7	2.6	62.8	82.4	74.4	100.0	100.0	100.0	22	25	23

Religious Studies is an optional examination subject at GCSE. A few schools have adopted the WJEC Religious Studies course as an accreditation for all pupils who follow the statutory Religious Education course. The range of subjects, examination boards and modular examinations makes it difficult to determine a mean score for all subjects. It is inappropriate therefore to compare school performances and pupils' performance in RE and other subjects. However this information is available in each school and RE heads of department are expected to refer to pupils' performance in other subjects as they self-evaluate standards in religious education.

SACRE's Recommendations to Gwynedd Council

- Ensure that RE teachers are able to access the subject guidance offered by WJEC;
- Facilitate professional learning communities for religious education teachers to share good practice.

GWYNEDD SACRE Action Plan 2013-15 DRAFT

GWYNEDD SACRE Annual Report 2012-13	Action points 2014-15 LA (Local Authority) SL (System Leader) SM (SACRE member)	Evidence	Outcomes	
Develop good leadership in religious education and collective worship Page 8	<ul style="list-style-type: none"> Ensure that all schools receive guidance on self evaluation of religious education and collective worship. (LA, SL, SM) Establish a self evaluation timetable, process and procedures. (LA) Share good practice in SACRE meetings. (LA) Facilitate good practice (LA) 	<ul style="list-style-type: none"> Self evaluation guidance Self evaluation timetable and procedures Schools' self evaluation reports Minutes of SACRE meetings Minutes of teachers' meetings 	<ul style="list-style-type: none"> Nearly all schools will have submitted a self evaluation report on standards of religious education and collective worship by Summer 2015. SACRE will have prepared a termly and annual summative report on the standards of RE and collective worship by Summer 2015. Invite schools to share their best practice at SACRE meetings. 	  
Close the gap between standards attained by boys and girls at GCSE. Page 11-12	<ul style="list-style-type: none"> SACRE to urge secondary headteachers to ensure that teachers have access to WJEC support and that they are aware of ESTYN's Thematic Report (LA) Encourage GCSE teachers to share good practice at network/PLC meetings. (LA, SM) 	<ul style="list-style-type: none"> Letters to headteachers Minutes of network/PLC meetings Chief Examiner's report/newsletter 	<ul style="list-style-type: none"> More boys choosing Religious Studies as a GCSE option. The gap between results attained by boys and girls at GCSE continuing to close. 	  
Update teachers' knowledge e.g. Welsh Government guidance documents and ESTYN thematic report. Page 14	<ul style="list-style-type: none"> SACRE to circulate an updated list of guidance documents. (LA) 	<ul style="list-style-type: none"> Letter/newsletter Update CYNNAL's Moodle website. 	<ul style="list-style-type: none"> Schools' self evaluation reports show that teachers plan lessons that respond to Welsh Government guidance (primary and secondary) and reflect the good practice identified in the ESTYN Thematic Report (secondary) 	  
Facilitate good quality collective worship Page 15	<ul style="list-style-type: none"> SACRE to ensure that teachers are aware of the recent materials available for collective worship (LA) Raise awareness of SACRE members of the nature of collective worship in schools. (SM?) 	<ul style="list-style-type: none"> Letter/newsletter Oral reports by SACRE members References to collective worship in ESTYN reports 	<ul style="list-style-type: none"> ESTYN reports refer to good quality collective worship All schools conform to statutory requirements SACRE members will have an improved understanding of collective worship 	  



Cyfarfod Cymdeithas CYSAAGau Cymru, Powys (Siambr y Cyngor, Neuadd y Sir, Llandrindod Wells), 2 July 2014 (10.30am – 3pm)

Wales Association of SACREs meeting, Powys (Council Chamber, County Hall, Llandrindod Wells), 2 July 2014 (10.30am – 3pm)

<p>Ynys Môn / Anglesey Bethan James Rheinallt Thomas</p> <p>Blaenau Gwent Gill Vaisey</p> <p>Pen-y-bont ar Ogwr / Bridgend</p> <p>Caerffili/ Caerphilly Cllr John Taylor Vicky Thomas Ruth Gray Cllr Michael Gray</p> <p>Caerdydd / Cardiff</p> <p>Sir Gaerfyrddin / Carmarthenshire Mary Parry Helen Gibbon Gwyneth Thomas</p> <p>Ceredigion</p> <p>Conwy Phil Lord</p>	<p>Sir Ddinbych / Denbighshire Phil Lord Gavin Craigen</p> <p>Sir y Fflint / Flintshire Phil Lord</p> <p>Gwynedd Bethan James Miriam Amllyn</p> <p>Merthyr Tudful / Merthyr Tydfil Cllr Ernie Galsworthy</p> <p>Sir Fynwy / Monmouthshire Gill Vaisey</p> <p>Castell-nedd Port Talbot / Neath and Port Talbot</p> <p>Casnewydd / Newport Vicky Thomas Huw Stephens Sally Northcott</p> <p>Sir Benfro / Pembrokeshire Huw George</p> <p>Powys John Mitson Christine Robinson</p>	<p>Rhondda Cynon Taf</p> <p>Abertawe / Swansea Vicky Thomas</p> <p>Torfaen Vicky Thomas</p> <p>Bro Morgannwg / Vale of Glamorgan Dafydd Treharne</p> <p>Wrecsam / Wrexham Libby Jones</p> <p>Sylwedyddion / Observers Tudor Thomas (WJEC)</p>
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Draft Minutes

1. Cyflwyniad a chroeso / Introduction and welcome

Cllr Roche Davies gave members a warm welcome to Powys and said how delighted he was that the meeting was being held within his term of office. He emphasised how RE is a unique subject as it is locally determined and that he was pleased to say it is a popular subject in Powys schools, including at GCSE level. Cllr Roche gave his best wishes to members for the main meeting and the AGM this afternoon.

Vice Chair, Gavin Craigen chaired the meeting and thanked Cllr Davies for his words and for hosting the event.

2. Adfyfrio tawel / Quiet reflection

Gavin Craigen asked members to reflect on their role in ensuring quality religious education that is effective, and how vital RE is today in a time when so much violent extremism takes place.

3. Ymddiheuriadau / Apologies

Tania ap Sion, Jen Malcolm, Edward Evans, Sue Cave, Carys Pritchard, Ernie Glasworthy, Meinir Loader, Cllr Michael Williams, Wyn Meredith, Dave Mackie, Nicholas Richter, Tim Rowlands. (Mark Durbin)

4. Cofnodion y cyfarfod a gynhaliwyd yng Nghaerffili, 27 Mawrth 2014 / Minutes of meeting held in Caerphilly, 27 March 2014

P4. Item 6. A discussion regarding the new RENews website arrangements took place and questions were raised as to how the website will be publicised. It was confirmed that there will be no password from September and therefore anyone can access the website from then on. A link from the WASACRE website to the RENews website was suggested and well received by members. P6. Item 9. Phil Lord confirmed that flyers for REQM are ready and have been sent to SACREs. Phil is putting together a letter to explain how the quality mark can be used and encouraged other SACREs to do the same. Vicky Thomas and Gill Vaisey have already done this in the SACREs they service and Vicky highlighted the usefulness of the REQM as a self-evaluation tool for teachers even if they do not go for the mark and the importance of the information reaching the right person in school. Gavin Craigen pointed out how helpful feedback from schools would be about how useful the REQM is and how they have used it. This could then be shared with all SACREs for circulation to their schools. P7. Item 10. Libby Jones corrected the spelling of OFQUAL in the minutes.

The minutes were accepted as an accurate record of the meeting. This was proposed by Phil Lord and seconded by Michael Gray.

5. Diweddariadau/Up-dates:

(a) Cyngor AG yng Nghaerdydd / RE Council AGM in Cardiff

In his feedback Gavin Craigen described the welcome speech given by the Minister for Education and Skills, Huw Lewis as being positively received by members of the RE Council (A copy of the speech was included in the WASACRE papers). The speech sent a positive message about Religious Education in Wales and as this was the Minister's first

speech that included anything about RE it was very encouraging. The Minister ended his speech by inviting a response from the RE Council to the current curriculum review in Wales. The REC agreed to liaise with WASACRE before sending a response to Welsh Government. Following that meeting a request was sent by WASACRE to the Minister's office asking to be part of that review. The request was granted and representatives from the WASACRE Executive committee were invited to a meeting on Friday, 20 June 2014, with Professor Graham Donaldson who is leading the review. Other key messages from the REC AGM included the ongoing issue about representation on the board for Wales. Currently the representatives are Tania ap Sion and Gavin Craigen, the REC are looking in to the possibility of securing a more flexible representation in future. WASACRE is in correspondence with the REC to ensure that a fair and effective representation for Wales is secured. Rheinallt Thomas told members that at the recent Free Church Council meeting members were motivated and encouraged by Huw Lewis' speech and as a result a letter was sent to encourage all Free Church members to write to Welsh Government to request better support for SACREs and to emphasise the need for RE advisors, pointing out that the principles in the Minister's speech are in danger of being lost owing to consortia changes. Rheinallt confirmed that many letters have gone from the Free Church Council. Vicky Thomas added that teachers have been encouraged by his comments, but Welsh Government needs to be reminded of them. High quality religious education only happens with good training, appropriate CPD and support provided by Local Authorities. A copy of the Minister's speech will be kept on file to be used at appropriate times. Gavin Craigen concluded the discussion by confirming that the letter of response from the Minister had answered WASACRE's request to meet with the minister annually, as we did with Leighton Andrews. The letter stated that Huw Lewis would like to give consideration to reinstalling that meeting after the review. Members agreed that WASACRE need to keep an eye on this situation and make sure it happens.

(b) Adolygiad Donaldson / *Donaldson Review*

Libby Jones gave a brief outline of the on-going Welsh Government curriculum review and WASACREs place within it, from the meeting in Dolgellau on 12 June at which the questionnaire was completed, to the meeting on 20 June involving representatives from the WASACRE Executive, (Tania ap Sion, Libby Jones, Mary Parry, Vicky Thomas, Professor Leslie Francis) and Professor Donaldson. Members were assured that the meeting was positive and the main points raised at the meeting with Professor Donaldson were shared. 1. The historical context of religious education and SACREs within Welsh education. 2. The current situation in Wales. 3. The importance of religious education and its contribution to the education of our young people, the three national priorities and community cohesion. 4. The importance of training for teachers, including Initial Teacher Training in religious education. Professor Donaldson raised the issue of negative comments about RE coming from some pupils that he had met with as part of the review. WASACRE representatives at the meeting agreed to send him a list of schools where he can find best practice in RE. Vicky Thomas, who attended the meeting, said that it was made very clear that a review of the curriculum would have implications for RE and the National Framework for RE. She felt that Professor Donaldson had received that message loud and clear and that any changes to the curriculum would need to be considered for RE. Bethan James thanked those who attended both the meeting in Dolgellau and Cardiff and reiterated the importance of finding those schools that can provide rich examples of good practice in RE and urged members to look for such examples and ask their own SACREs to do the same.

(c) EFTRE / *EFTRE*

Phil Lord confirmed that the EFTRE report has been shared with the Executive committee. The main points from the report were as follows: The importance of the commitment of EFTRE members; the possible funding of some of the further Eastern European countries where there is commitment to RE and EFTRE but lack of money; the wealth of experience on the board and a commitment to make the board more visible. Phil urged members to look at the website for further information and explained that he has been asked to put something together to reflect the situation in Wales, which will be available on the website in the future. A newsletter will also be created including views of pupils and teachers in Wales. Gavin Craigen said that it is very important to have this representation and thanked Phil and WASACRE for the support. Phil concluded his report by saying that Wales was not mentioned in their gift to EFTRE as other countries were in the meeting, however it was confirmed in the Executive meeting by John Mitson that the £90.00 subscription for 2013 went to EFTRE from WASACRE. Rheinallt Thomas reminded members that there used to be a fund set up to support Eastern European countries which was based in Switzerland- The Walter Stenhouse Trust, and suggested that we need to look in to this.

(d) Hyfforddiant CCYSAGauC / *WASACRE training*

Bethan referred back to the conference in October 2013 and Gavin's KS3 training, both of which she felt established a good way to fill the gap in providing training for RE teachers no longer offered by local authorities and consortia. A paper has been created by NAPfRE outlining possible training ideas.

6. Cyflwyniad NAPfRE: CYSAGau a'r trefniadau Consortia

NAPfRE presentation: SACREs and current Consortia arrangements

Members were shown a PowerPoint which was presented by Mary, Gill, Bethan, Libby, Vicky and Phil. They described and explained the new arrangements for each consortia and how SACREs are supported now in each local authority as a result of the changes. Following the presentation Rheinallt Thomas asked whether SACREs monitor the training in colleges in their area because they should be doing so. That dialogue needs to be happening and can be facilitated through Rachel Bendall at Trinity college/Swansea. Vicky Thomas raised the issue of how SACREs can continue supporting local authorities in religious education and the current challenges SACREs face including personnel e.g. what happens when the current consultants are gone and the system leaders like Carys have the responsibility for SACRE taken away from them? The message from this suggested that SACREs need to be more proactive and less reliant on the LA/Consortia rep or consultant servicing their SACRE. An issue was raised by the Baptist representative for Powys SACRE that Faith groups don't know about SACREs and SACREs don't know about them. This needs to be addressed.

An activity followed this presentation which involved members working in groups to discuss the following questions:

1. How can members contribute to the work of SACREs?
2. How can we ensure regular attendance from the 3 groups and co-opted members?
3. How could you persuade people to become a SACRE member?
4. How can we monitor Religious Education and collective worship?
5. How can we support schools to deliver good RE and CW

6. How can we ensure that local authorities support the function of SACREs sufficient money/funding

Some of the feedback from these questions included: Each representative on any SACRE should have in place a deputy who attends in their place when they are unable to attend themselves; SACREs need to be proactive in contacting faith groups and organisations by inviting them to send a representative of their choice to SACRE meetings. This can be done by writing letters to schools and local faith groups, actively encouraging their support. With regard to teacher representatives once a teacher has been selected for a SACRE the teaching union should be asked if they are happy for that person to represent their union on SACRE; Some SACREs including Powys offer members the opportunity to observe collective worship and visit schools on a regular basis to help the monitoring process.

Phil Lord encouraged members to take this activity back to their SACRE and to discuss the answers to these questions with careful consideration.

7. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 14 Mai 2014 /*Report from the Executive Committee held on 14 May 2014*

The date for the next Executive meeting is 26 September 2014 not 25 September 2014. The report was amended by Libby Jones and was accepted as an accurate record.

8. Gohebiaeth /*Correspondence*

All covered within previous items or with the executive committee.

9. Enwebiadau ar gyfer y Pwyllgor Gwaith / *Nominations for Executive Committee*

Gavin Craigen reminded members that they are required to vote for two new members to the Executive committee and voting commenced.

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

**11. Dyddiad y cyfarfod nesaf / *Date for next meeting: 26 November 2014, Pontypool.*
*Dyddiadau cyfarfodydd yn y dyfodol / Future meeting dates:***

Spring meeting- Neath Port Talbot, 6 March 2015

Summer meeting- Flintshire 25 June, 2015

Autumn meeting- Blaenau Gwent, 25 November 2015



LIST OF EXECUTIVE MEMBERS SEPTEMBER 2014

Tania ap Sion- Wrexham (Chair)

Gavin Craigen- Denbighshire (Vice Chair)

Edward Evans- Bridgend (Past Chair)

Bethan James- NAPfRE

Libby Jones- Wrexham (Secretary)

Philip Lord- Flintshire

John Mitson- Powys (Treasurer)

Mary Parry- Carmarthenshire

Tim Rowlands- Conwy

Rheinallt Thomas- Anglesey

Vicky Thomas- Torfaen

Gill Vaisey- Monmouthshire