



Complete Agenda

Democratic Service
Swyddfa'r Cyngor
CAERNARFON
Gwynedd
LL55 1SH

Meeting

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)

Date and Time

2.00 pm, WEDNESDAY, 8TH NOVEMBER, 2017

Location

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

Contact Point

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SACRE

MEMBERSHIP (7)

Plaid Cymru (4)

Councillors

Paul John Rowlinson

Elin Walker Jones
Judith Mary Humphreys

Menna Baines

Independent (3)

Councillors

Richard Medwyn Hughes

Mike Stevens

Dewi Wyn Roberts

Ex-officio Members

Chair and Vice-Chair of the Council

Christians and Other Religions

Awaiting Nomination

Dr W Gwyn Lewis

Mrs Elizabeth Roberts

Cynrig Hughes

Eirian Bradley Roberts

Anest Gray Frazer

Methodist Church

Presbyterian Church of Wales

Union of Welsh Baptists

The Independents

Catholic Church

Yr Eglwys yng Nghymru

Teachers

Alwen Watkin

Miriam A. Amlyn

Cathryn Davey

Heledd Jones

Awaiting Nomination

ASCL

NAS/UWT

UCAC

NUT

ATL

Co-Opted Members:

Gwyn Rhydderch

Parchedig Aled Davies

A G E N D A

1. **PRAYER**

2. **APOLOGIES**

To receive any 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**

5 - 10

The Chairman shall propose that the minutes of the meeting of SACRE held on 14 June 2017 be signed as a true copy.

(Copy enclosed)

6. **GWYNEDD SACRE'S DRAFT ANNUAL REPORT 2016/17**

11 - 37

To consider a draft annual report for 2016/17 prior to publishing a final copy.

(Copy enclosed)

7. **COLLECTIVE WORSHIP**

38 - 51

To receive Supplementary Guidance by ESTYN and Wales Association of SACREs on Collective Worship.

(Copy enclosed)

8. **SCHOOLS' SELF-EVALUATION**

52 - 58

To receive, for information, the monitoring form in respect of schools' self-evaluation for the Summer to Autumn 2017 period.

(Copy enclosed)

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

- (i) Abersoch Primary School
- (ii) Felinwnda Primary School

(Copies enclosed)

9. UP-DATE REPORT BY GWE IMPROVEMENT SUPPORT ADVISER

To receive a verbal up-date report by the GwE Improvement Support Adviser on the following matters:

- ESTYN Inspection Framework – implications to SACRE's monitoring procedures
- Lifelong Curriculum – response to Successful Futures' recommendations

10. WALES ASSOCIATION OF SACRE

59 - 73

(a) To receive minutes of the Wales SACRE Association's meeting held on the 7 July 2017 in Wrexham.

(Copy enclosed)

(b) To note that the next meetings of the above Association will be held as follows:

- Friday, 10 November 2017 – Civic Centre, Bridgend
- Friday, 9 March 2018 – Civic Centre, Swansea

(c) To receive an update on the curriculum reform process.

(Copy enclosed)

S.A.C.R.E – STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 14/06/17

Present:

Gwynedd Council Members: Councillors Menna Baines, Judith Mary Humphreys, Elin Walker Jones, Paul J. Rowlinson, R. Medwyn Hughes, Dewi Wyn Roberts.

Christians and Other Faiths: Cynrig Hughes (Congregationalists), Elizabeth Roberts (Union of Welsh Baptists)

Teachers: Miriam Amlyn, Cathryn Davey

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

GwE: Bethan James (Challenge Adviser)

Apologies: Cllr. Mike Stevens, Dr. Gwyn Lewis (Union of Welsh Baptists), Eirian Bradley-Roberts (The Catholic Church), Alwen Watkin, Heledd Jones (Teacher Unions)

1. PRAYER

The meeting was commenced with a prayer by Mr Cynrig Hughes.

2. ELECTION OF CHAIR

Resolved: To elect Councillor Paul J. Rowlinson as Chair of the committee for 2017/18.

3. ELECTION OF VICE-CHAIR

Resolved: To elect Councillor Elin Walker Jones as Vice-chair of this Committee for 2017/18.

4. DECLARATION OF PERSONAL INTEREST

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

5. MINUTES

The Chairman signed the minutes of the meeting of this Committee held on 9 March 2017, as a true record.

6. SCHOOLS' SELF-EVALUATIONS

- (a) The Assistant Education Quality Improvement Officer guided Members through the handout circulated in which a summary of school findings was set out, drawing attention to the fact that five primary schools and one secondary school had been inspected by ESTYN during the 2017 Spring term.
- (b) Members were guided through the self-evaluations of the schools of Ysgol Glan y Môr, Bro Hedd Wyn, Llanllyfni and Bro Tegid.

The GwE Challenge Adviser praised Gwynedd schools for their readiness to share their self-evaluations of religious education and collective worship, and emphasised that monitoring the standard of religious education was one of Gwynedd SACRE's responsibilities. It was explained that they sought to accept the self-evaluations from schools during the inspection term or shortly thereafter. As religious studies was not a national curriculum subject, it can be seen from the self-evaluations that the schools were fulfilling the requirements of the Cytûn syllabus which was produced locally by the SACRE.

From the self-evaluations presented, it was seen that the schools had deemed that the standards and the education provisions were good and the collective worship was meeting statutory requirements. Ysgol Llanllyfni's self-evaluation was presented based on work conducted over a long period of time, but reference was made to ESTYN's recent inspection report which noted that the provision in key stage 2 was fully meeting the agreed syllabus. The school would be producing an action plan in order to tackle the work and it was hoped that SACRE would see an improvement will along with examples of work in October.

Reference was made to improvement issues that were noted by the schools:

- Ysgol Glan y Môr was eager to help boys to achieve improved standards in religious studies by developing literacy, reading and writing.
- Ysgol Talysarn was eager to ensure that pupils could demonstrate progress by studying various religions; ensuring that religious education was scrutinised regularly by the School's Curriculum Panel
- Ysgol Bro Hedd Wyn was eager to ensure that the Foundation Phase received a broader and richer experience

In response to an enquire regarding SACRE monitoring arrangements, the Challenge Adviser explained that this is carried out as follows:

- Scrutinise external results in October or in the Spring meeting
- Browse through inspection reports
- Invite schools to present self-evaluations by ensuring that the content is evaluative and quantitative
- Invite schools to give presentations on the work completed in the classroom

In terms of collective worship, it was explained that was conducted daily, but that there is no requirement for a mass Assembly, it can be conducted in classes and there was no specific time for it. In accordance with the Act, the sessions must mainly be Christian and schools were requested to be sensitive to other religions. It was explained that parents had a right to exempt their children from collective worship as they had the right to exempted them from religious education classes. Schools had a right to conduct Christian collective worship, but from a religious education perspective, it was not the school's duty to make children religious.

Historically and traditionally, situations where staff had refused to lead collective worship in schools had been very rare, and it was noted that a stock of useful resources had been published and were available to help staff lead sessions. In addition, schools could invite local religious leaders to lead collective worship sessions and schools welcomed this link. It was also noted that some schools made use and appreciated the "Open the Book" scheme, where a group of people would tell a story or act out a biblical story to pupils.

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

7. A. PRESENTATIONS

(a) The Challenge Adviser explained that she had invited the four following teachers to give a presentation to the Committee on the work of religious studies in the key stages:

Nia Hughes, Ysgol Talysarn	-	Foundation Phase
Heulwen Jones, Ysgol Bro Hedd Wyn	-	KS2
Miriam Amlyn	-	KS3
Heledd Jones	-	KS4

but unfortunately, due to confusion and error about location, only two teachers were present.

(b) Nia Hughes from Ysgol Talysarn, Foundation Phase Teacher who was responsible for teaching religious studies to the Nursery, Reception, Year 1 and 2 classes, was welcomed. An interesting presentation was received, and good examples were seen of the work that was done in Ysgol Talysarn based on language, experience, empathy, morning assemblies etc.

It was noted that the Foundation Phase required teachers to have significant skills which were to follow the child, decide upon different areas in the classroom, which ere all based on their experiences.

In response to an enquiry from an individual member, she noted that it was very rare for nursery children to have knowledge of biblical stories when they began at the school, and that the school did not work with the Church or Chapel in Talysarn. She added that it was challenging for some schools that were eager to use local resources as it was not always easy if the communities did not have many places of worship or were not faith communities.

The Member noted, when looking at future education arrangements in the Bangor area, that it might be an idea for the Committee to give input into the discussions so that any new school would be inclusive from the perspective of taking the faith backgrounds of Bangor's population into account.

- (c) Miriam Amlyn from Ysgol Eifionydd (who was a member of SACRE as a representative for the NASUWT Union) was welcomed to share information about cross-curriculum presentation as a Head of Department of Religious Education.

She noted that the situation was slightly different in the secondary sector as the subject was presented for an hour a week in KS3, but varied from school to school and the pupils experiences differed, but, on the whole a regular academic lesson was presented teaching about religion.

A unit of work completed with Year 7 on the subject of Hinduism was seen, which had then been developed into a series of lessons about worship, worshipping and the buildings. Stemming from this work, 85 pupils created a film and an example was shown to the Committee. Attention was drawn to the fact that there was an emphasis in the secondary sector, as in the primary sector, on developing work which can develop cross-curricular skills (literacy, numeracy and digital competence) and the teachers successfully collaborated in order for the work to correctly intertwine and contribute towards religious education.

Resolved: To accept, note and congratulate the teachers for the interesting presentation and thank them for their work and dedication to the subject.

B.UPDATE BY THE GwE CHALLENGE ADVISER

- (i) Submitted to the Members

- Booklet by the title of "You are joining your local SACRE"
- Gwynedd and Anglesey Agreed Syllabus
- Successful Future

- (ii) The New Religious Studies GCSE

Reference was made to the fact that Religious Education teachers within GwE's region, under the leadership of Mefys Jones, Head of the Religious Studies Department at Ysgol Syr Thomas Jones, Amlwch, had met three times and had received guidance from external experts in regards to the above. It had been agreed that the work of preparing resources would be shared between them and they would be available on GwE's website. It was further noted, in terms of the A Level Religious Studies course, that Mefys Jones had coordinated cooperation between Gwynedd and Anglesey teachers.

In response, the Teachers representative noted that the course was heavy and would be challenging as the teaching hours indicated on the specification varied from school to school. Stemming from the discussion, it was suggested that correspondence should be sent to the Joint Education Committee in regards to the lack of Welsh-medium resources in addition to sending correspondence to all Gwynedd schools to ensure that teachers across the county received the time indicated by the WJEC to present and complete the new GCSE course.

- (iii) Religious Education and the new curriculum

It was noted that Religious Education was a part of the Humanities learning and experience field and that there were four purposes to the curriculum and that the following was a basis for everything:

- Ambitious, capable learners who are prepared to learn throughout their lives;
- Enterprising, creative contributors, ready to play a full part in life and work;
- Ethical, informed citizens ready to be citizens of Wales and the world;
- Healthy, confident individuals, ready to lead lives in which they fulfil their ambitions as valued Members of society.

It was explained that innovative schools were responsible for developing this field. Thus far, they had researched other countries' curricula and had received guidance from external experts. Every group tried to outline the extent of the learning and experience field and to consider what the subjects "big ideas" were. It was noted that no decisions had been made yet regarding assessment. The cross-curricular skills would continue - literacy, numeracy and digital competence.

The Challenge Adviser noted that she had attended one meeting of the Humanities group as a representative of the Wales Association of SACRE and had presented the document "What is a good religious education?" to Manon Jones, Welsh Government Officer who was facilitating the Humanities group. The draft document was shared with the SACRE Members for information.

(iv) ESTYN

Attention was drawn to the fact that ESTYN had noted in some school inspections that the religious education provision was weak, and it was understood that ESTYN would conduct a thematic "KS2 and KS3 Religious Studies" inspection and would likely visit a cross-section of around 20 schools across Wales. The Challenge Adviser presented a 'Key guidelines for religious studies in primary schools' handout for the members' attention in order to receive their approval before sharing with primary school teachers..

(v) Collective Worship

Attention was drawn, and Members of the Committee were encouraged to take a look at the following two petitions on the National Assembly for Wales' website, which had been triggered by young people:

- Remove the obligation for schools to conduct acts of collective worship
- Keep current guidelines for Religious Services

(vi) KS3 Religious Education E-magazine

In addition, Members' attention was drawn to the following magazines on the Hwb website:

- Issue 1: Organ Donation
- Issue 2: Refugees
- Issue 3: War and Peace

Resolved: (a) To accept, note and thank the Challenge Adviser for the update as outlined above and approve the 'Key guidelines for religious education' handout for primary school teachers.

(b) To request that the SACRE Clerk sends correspondence as follows:

- (i) to the Joint Education Committee to ensure that schools receive the Welsh medium resources in good time in order to present the new Religious Studies GCSE**
- (ii) to all Gwynedd schools to ask them to ensure that an appropriate amount of time is available to present and complete the new course**

8. WALES ASSOCIATION of SACREs

(a) Minutes of the previous meeting

The draft minutes of the previous Association meeting, held on 3 March 2017, were submitted.

It was noted that the above Association's next meeting would be held on 7 July 2017 in Wrexham and that Gwynedd SACRE had the right to nominate one representative from amongst the Elected Members, one representative from amongst the denominations and one representative from amongst the teachers, to attend this meeting.

(b) Nominations for the Wales Association of SACRE's Executive Committee were submitted.

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

(b) To note that the Association's next meeting will be held on 23 June 2016 in Rhyl.

(c) To request that the GwE Challenge Adviser votes on behalf of Gwynedd SACRE as follows:

**Executive Committee: Gill Vaisey
Alison Lewis**

Vice-chair Gill Vaisey

The meeting commenced at 2:00 pm and concluded at 3:50 pm

CHAIR

Standing Advisory Council for Religious Education

**GWYNEDD
ANNUAL REPORT**

September 2016 - August 2017

Head of the Education Department

Mr Arwyn Thomas **date**

Garem Jackson date

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3.6 Guidance for analysing external examination

**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
Chairman, 2016-17

SECTION 2: ADVICE 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).

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';
- inviting teachers and head teachers to share their good practices with members in the termly meetings.

2.3.1 Schools' self-evaluation reports

SACRE members resolved at their meeting on 9 February 2011, to continue to receive copies of schools' self-evaluation of religious education and collective worship and asked head teachers to use a revised template. Gwynedd SACRE, Anglesey 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 assistant education quality improvement officer with Gwynedd Council is responsible for distributing the template and collating the self-evaluation reports. 41 reports were submitted during 2016-17, representing x% of Gwynedd schools.

	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17
Number of reports	9 primary 0 secondary	16 primary 1 secondary	9 primary 3 secondary	14 primary 0 secondary	11 primary 2 secondary	13 primary 1 secondary
% of Gwynedd schools	9/	17/	12/	14/	13/	14/

Before 2013, CYNNAL developed guidance and an online template for primary and secondary schools to support teachers and head teachers in their self-evaluation. The supplementary materials included success criteria, lesson observation, book review guidance, data analysis, making judgements on standards and cross curricular skills as well as exemplar questions which could be used when interviewing pupils.

14 self-evaluation reports were submitted to Gwynedd SACRE during the year. Reports were received from 13 primary schools: Bodfeurig, Borth y Gest, Bro Cynfal, Bro Hedd Wyn, Bro Tegid, Cae Top, Llanbedr, Llanllyfni, Maenofferen, Penybryn (Tywyn), Rhiwlas, Talysarn, Waunfawr. Ysgol Glan y Môr, Pwylheli also submitted a self evaluation report.

The self-evaluation 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		10*	2		1	10	2			13		
Secondary		1				1				1		
Total		11	2		1	11	2			14		

*Ysgol Cae Top did not submit a concise judgment on pupils' standards in RE.

The self-evaluation reports reflect the requirements of Gwynedd and Anglesey SACREs by submitting evaluative comments based on specific evidence. In the best examples, the commentary was measurable and quantitative and made references to the Locally Agreed Syllabus.

How good are outcomes in Religious Education?

The schools were able to identify good features such as:

- most pupils have a good understanding of Christianity and other religions, (Bodfeurig, Rhiwlas);
- most pupils are knowledgeable about the sacred books, places of worship, ceremonies and festivals which are important to Christians, Jews and Muslims, (Penybryn, Talysarn)
- most pupils have a good knowledge of the seasonal religious celebrations and the festivals which are important to Christians, Hindus and Jews, (Waunfawr).
- teacher assessments show that nearly all pupils make good progress in religious education, (Rhiwlas);

- that the pupils can recall many religious stories, (Borth y Gest).
- many KS2 pupils can discuss big questions intelligently and maturely, (Bodfeurig)
- almost all Foundation Phase (FP) pupils can talk about their feelings, their actions and views by the end of the Foundation Phase and around half describe and offer simple comments on other people's views, (Bro Cynfal).
- many FP pupils understand why the importance of the Bible to Christians and the importance of Divali to Hindus, (Llanbedr);
- upper tier KS2 pupils can write in an extended manner when preparing a comprehensive description of Easter week events and can effectively compare these events with the events held in the church in order to remember the story of the Crucifixion, (Llanbedr);
- many KS2 pupils can describe some religious beliefs, teachings and practices and how these impact believers' lives. Around half of the pupils can make connections between religious beliefs, teachings and practices and describe the impact on the lives of believers and note similarities and differences within and across religions, (Bro Cynfal);
- a few Y6 pupils have successfully compare the practices of various faiths by forging links between them and expressing an opinion about their work on 'Peace', work that is typical of Level 5 religious education, (Maenofferen);
- most Y1/2 pupils can watch a video or listen to a guest speaker from Christian Aid in order to explore and express an opinion about how other people help us and how religious values teach people to care about others and the earth, (Penybryn);
- about half of Y5/6 pupils make very good progress in their methods of expressing and reasoning religious explanations, (Penybryn);
- the majority of pupils can read a range of religious sources well, *e.g. the work of William Booth and the Fellowship of Reconciliation in Wales* and non-religious sources, *such as the history of Rosa Parks*, (Penybryn, Rhiwlas)
- pupils' ITC skills are good as they create Puppet Pal presentations about Easter (FP) and use pictures and videos from a presentation given at Capel y Ffynnon to create a presentation about Easter (KS2) (Rhiwlas), or by using i-movie and the green screen in order to present information about the Church or Jewish holidays, (Bro Hedd Wyn);
- the exceptional performance of KS3 over the last 3 years and the consistently high percentage of pupils who achieve excellence, (Ysgol Glan y Môr)

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

- continue to develop knowledge on different religions focussing on learning about religious messages on how to live well, (Borth y Gest);
- ensure that pupils understand the impact of religion on the lives of believers by the end of the FP, (Bro Cynfal);
- ensure that FP pupils can explore other religions as well as Christianity, (Bro Hedd Wyn)
- develop KS2 pupils' extended writing by using a range of interpretations in order to write a detailed explanation of the effect of religion on local communities, (Penybryn),
- develop numeracy within religious education, (Rhiwlas)
- raise standards of a specific group of Y8 pupils so that they can attain features of L6+, (Ysgol Glan y Môr).

How good is the provision for Religious Education?

The schools identified good practices such as:

- the carefully prepared lessons that stimulate interest and offer a range of valuable and interesting activities and experiences, (Borth y Gest);
- a portfolio of the school's RE work indicates that an effective cross-section of cross-curricular literacy activities presented to the pupils that effectively integrates with the requirements of the Locally Agreed Syllabus, (Bodfeurig)
- detailed plans that ensure follow-up and development, focussing on big questions have served to ensure and develop the pupils' investigation skills, (Bro Cynfal);
- the 'Open the Book' visits that successfully develop pupils' knowledge of Bible stories, (Bro Cynfal, Cae Top, Llanbedr, Penybryn);
- that schools enrich pupils' experiences by organising visits and talks by visiting speakers. Schools referred to visits to local places of worship, Byd Mari Jones and to Coleg y Bala in order to learn about Easter. Local religious leaders visit the school as well as representatives from religious charities such as Christian Aid and the dram company, 'In Character'. Pupils have good opportunities to learn about religious services by observing mock baptisms and weddings. (Llanbedr, Maenofferen, Cae Top, Borth y Gest, Rhiwlas, Waunfawr);
- Y6 pupils enjoy religious education lessons, (Maenofferen);
- Lessons are planned weekly and termly in an organised and effective manner that provide live experiences and ensure flow and consistency from one year to the next, (Penybryn)
- The planning for RE is good at KS2. Teachers have integrated themes into a two year cycle and that is done through a 'demanding' theme in terms of RE in a term and followed by 'lighter themes'. This leads to good focus on RE for a good part of a term leading to pupils having an enhanced understanding, (Bro Hedd Wyn);
- the school has a good range of books and artefacts to support religious education, (Rhiwlas).
- The use of a big question at the beginning of term has stimulated the enthusiasm of many of the pupils and most of them have made good progress during the term, (Bro Tegid);
- The clear and attainable aims and objectives of the schemes of work which refer to the cross curricular skills as well as the religious education skills. The tasks are pupil-centred, ensuring that they can gain ownership of their learning and take pride in that, (Ysgol Glan y Môr)

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

- Ensure that there are sufficient resources and artefacts in order to teach pupils about other religious beliefs and practices, (Borth y Gest).
- Continue to explore cross curricular opportunities to teach Religious Education, (Borth y Gest).
- Ensure that the short term plans enable learners to explore fundamental questions and explain the impact of religion on believers, (Llanbedr);
- Ensure that the tasks provided for the upper tier group are challenging as pupils explore fundamental questions, (Bro Cynfal).

- continue to prepare lessons and activities that allow pupils to produce work which show characteristics of L5 religious education, (Maenofferen)
- plan themes with a focus on religions around the world for FP pupils, (Bro Hedd Wyn);
- invest in a range of bibles for FP and KS2, (Maenofferen);
- ensure more opportunities for pupils to use their ITC skills in religious education, *e.g. questionnaires about the views of pupils and their families on matters relevant to religion*, (Penybryn);
- for all KS2 teachers to prepare one rich RE activity every half term, *e.g. an extended writing task*, (Waunfawr);
- provide pupils with more time to discuss and express their own opinions in order to strengthen their understanding and develop their confidence as they discuss religious questions at FP and KS2, (Bro Tegid);
- ensure that extended writing tasks are presented in the religious education lessons, (Llanllyfni);
- ensure that religious education is regularly discussed in the curriculum panel meetings, (Talysarn)
- ensure that teachers who teach religious education as a second subject have an opportunity to meet regularly, (Ysgol Glan y Môr);

How good is the provision of collective worship?

All schools conform to the statutory requirements.

The schools identified good practices such as:

- the definite structure of the collective worship timetable has led to a growing sense of the worship being a special period to reflect and mediate, (Bodfeurig).
- the contribution of members of the community to the collective worship, (Borth y Gest, Rhiwlas)
- that the collective worship makes a significant contribution to the spiritual, moral, social and cultural development of the pupils, (Bro Cynfal).
- pupils' good understanding of the nature of worship, the Christian faith, traditions and practices, (Cae Top).
- the rich opportunities provided for pupils to participate in collective worship and for personal and collective reflection, (Llanbedr);
- collective worship sessions that set a Christian and moral ethos as well as a beneficial reflective ethos, (Waunfawr);
- recounting the history of religious leaders, understanding moral lessons when regularly discussing them as well as prayers that the children have written, have a very positive impact on the pupils' grasp of the importance of religion in their lives, (Penybryn);
- the standard of pupils' contributions to collective worship is very good. The readings are relevant and good, (Ysgol Glan y Môr).

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

- provide opportunities for classes to contribute regularly to the whole school collective worship sessions, (Borth y Gest, Rhiwlas)

- ensure that the ethos of all the collective worship sessions reflects something that is separate from the schools' everyday activities of the school, (Bro Cynfal, Bro Tegid)
- provide more opportunities for the younger pupils to participate in FP departmental collective worship, (Maenofferen)
- provide more opportunities for pupils to participate creatively to collective worship, (Waunfawr)
- ensure that a cross section of community speakers contribute to collective worship, e (Talysarn);
- ensure greater consistency in expectations of the collective worship provided in the registration classes, (Ysgol Glan y Môr)

SACRE's Recommendations to Gwynedd Council

- Develop co-ordinators' and subject leaders' knowledge and understanding of RE and their management skills so that they can make improvements within their schools;
- Ensure that schools can access guidance and good practice that will improve religious education outcomes of their pupils and the quality of the religious education and reflect the principles and recommendations of 'Successful Futures'.

2.3.2 Teacher assessment and external examination results in the secondary sector

GCSE Results: Religious Studies (full course)

The data represents the candidates who were 15 years old or older in January 2016

	Number of Gwynedd schools	Number of candidates			% Excellence			% L2			% L1			Subject average score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2016	13	83	214	287	24.1	37.4	33.7	69.9	88.3	89.2	100	100	100			
2015	12	117	262	371	20.5	39.7	33.8	65.0	83.6	77.8	99.1	100.0	99.7	40	46	44
2014	12	111	220	331	27.9	40.0	36.0	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 Gwynedd SACRE . 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

- 287 candidates from 13 schools in Gwynedd, 84 fewer candidates than 2015.

- The number of candidates varies from 2 pupils from one school to 109 pupils in another.
- 33.7% of candidates were awarded A*/A grades, which is very similar to Gwynedd's performance in 2015, (-0.1).
- 89.2% of candidates were awarded a Level 2 qualification (A*- C), an increase of 11.4% since 2015. This is the best performance over a 6 year period.
- All candidates were awarded a Level 1 qualification (100%)
- More girls than boys choose Religious Studies as a GCSE option, (B 83 : G 214).
- Although the boys' performance has improved at every indicator, the gap between boys and girls continues at the higher levels, A*/A (13.3%) a L2 (18.4%).
- The performance of Gwynedd schools compares favourably in comparison to the 6 local authorities of North Wales.

	A*/A	A*-C	A*-G
Gwynedd	33.7%	89.2%	100%
GwE (6 awdurdod)	27.6%	75.1%	99.6%

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..

	Number of schools	Number of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2016	7	103	69	172			5.8			40.7			97.1			
2015	4	56	51	107	3.6	13.7	8.4							15	17	16
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

A level results: Religious Studies

Ysgolion Uwchradd Gwynedd	Nifer o ysgolion	Nifer yn sefyll			% A*/A			% A-C			% A-E		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2016				48			18.8			75.0			100
GwE				288			15.3			72.9			99.7

AS results: Religious Studies

Ysgolion Uwchradd Gwynedd	Nifer o ysgolion	Nifer yn sefyll			% A*/A			% A-C			% A-E		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2016				22			13.6			36.4			81.
GwE				95			8.4			38.9			78.9

What are SACRE's recommendations to Gwynedd Council?

- Encourage secondary departments to respond to any messages identified as a result of analysing schools' internal and external performance data;
- Ensure that religious education teachers are able to access the subject guidance of the WJEC examination board and provide opportunities for them to work together with the lead practitioners (Mefys Edwards and Angharad Derham) in order to prepare for the new GCSE and A level examination specifications.

2.3.3 ESTYN Inspection Reports

Information regarding the inspection by ESTYN of 14 primary schools and 1 secondary school was presented during 2016-17

School	Date	Care, support and guidance (2.3) <i>Is there a reference to spiritual, moral, social and cultural development?</i>	Care, support and guidance (2.3) <i>Is there a reference to collective worship?</i>	Learning experiences (2.1) <i>Is there a reference to Religious Education?</i>	Working with partnership (3.3) <i>Is there a reference to local religious communities?</i>
Waunfawr	04/16	✓	✓	✗	✓
Cae Top	05/16	✓	✗	✗	✓
Bro Cynfal	05/16	✓	✗	✓	✓
Bodfeurig	09/16	✓	✓*	✓	✗
Llanbedr	09/16	✓	✓	✓	✗
Maenofferen	10/16	✓	✓^	✓	✗
Rhiwlas	10/16	✓	✓	✓	✓
Borth y Gest	10/16	✓	✗	✓	✓
Penybryn, Tywyn	10/16	✓	✓^	✓	✗
Glan y Môr (U)	01/17	✓	✓^	✗	✗
Talysarn	01/17	✓	✓	✓	✗
Bro Hedd Wyn	02/17	✓	✗	✓	✗
Bontnewydd	02/17	✓	✓	✓	✗
Llanllyfni	03/17	✓	✓^	✓	✗
Eifion Wyn	03/17	✓	✓	✓	✗

*Bodfeurig's report refers to 'corporate worship'.

^These reports refer to 'assemblies'.

There are scant references to religious education in ESTYN inspection reports, but the reports do note that:

- all schools inspected during the year provide a range of appropriate learning experiences that promote pupils' social, moral, spiritual and cultural development 'effectively' or 'successfully';
- that ESTYN has noted in 12 reports that schools fulfil the statutory requirements in reference to the Locally Agreed Syllabus for religious education;
- that although Ysgol Bro Cynfal, *"has planned appropriately for delivering the agreed syllabus for religious education;..., it is not included regularly enough in work in the classrooms."*
- that Ysgol Llanllyfni's inspection report notes that *"plans include appropriate activities for pupils in the Foundation Phase to study the agreed syllabus for religious education. However, provision in key stage 2 does not meet the requirements in this area in full."* Consequently the report recommends that, the school ensures that it *"meets the requirements of the agreed syllabus for religious education in full."* ESTYN's judgement on the standards of religious education in Ysgol Llanllyfni did not agree with the school's own evaluation so Gwynedd SACRE will monitor the progress made by the school during 2017-18 as it responds to the recommendation made by ESTYN.
- That ESTYN has made references to collective worship in 11 of the inspection reports;
- That ESTYN has referred to the partnership between schools and local religious communities in 5 reports.

2.4 Response of Local Authority

Mrs Mai Bere, assistant education improvement officer for Gwynedd Council ensures that any guidance or recommendations made by Gwynedd SACRE is communicated directly to the primary and secondary head teachers. Gwynedd Council has commissioned GwE (School Effectiveness and Improvement Service) to support Gwynedd SACRE meetings and to represent SACRE in regional and national meetings.

Teachers were invited to share good practice during the year and were given the opportunity to outline the religious education and collective worship experiences provided for their pupils:

- FP teacher and religious education co-ordinator from Ysgol Talysarn
- Head of the Religious Education department from Ysgol Eifionydd

An action plan for Gwynedd SACRE was developed during the Summer meeting (2016) and this outlines the four priorities for 2015-17 (see appendix 3.8). The priorities were identified during the discussions held throughout the year and in the Annual SACRE report of 2015-16. However during a period of budget cuts, there is no longer a local advisory service which can provide support and training for teachers who teach religious education and it is increasingly difficult for SACRE to be able to advise and support schools.

Priority 1: Develop good leadership in religious education and collective worship

Priority 2: 'Success Futures': Donaldson's Recommendations and Religious Education

Priority 3: support secondary teachers as they prepare and deliver the new GCSE RS syllabus

Priority 4: Promote good quality collective worship.

What are SACRE's recommendations to Gwynedd Council?

- Ensure that the challenge adviser provides termly workshops to support subject co-ordinators and the self-evaluate religious education and collective worship in their schools.
- Respond to the priorities of the 2015-17 action plan.

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 Phase (2013)
- Religious Education: Chief Moderator's Report 2012 (<http://cbac.co.uk>)

During 2014-15, Professor Graham Donaldson was commissioned to undertake an independent review of the curriculum and assessment arrangements in Wales. Gwynedd SACRE has contributed to the consultation process of the 'Great Debate' and has discussed the recommendations of the report, 'Successful Futures' published in February 2015.

The Wales Association of SACRES is represented on the Welsh Government's Strategic Stakeholders Group and the National Advisory Panel for Religious Education (NAPfRE) has held a meeting this year with representatives from the Welsh Government's Curriculum Department as they support the pioneer schools and develop a Curriculum for Wales. Miss Bethan James, the GwE challenge adviser who supports Gwynedd and Anglesey SACREs is currently working with other NAPfRE members in order to help teachers prepare for the new curriculum

SACRE's recommendation to Gwynedd Council

- Ensure that RE teachers are aware of the guidance documents available and act on the guidance.
- Encourage Gwynedd religious education teachers and SACRE members to contribute fully to any review of the curriculum and assessment arrangements.

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.

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;

Since the end of the provision of advisory support for religious education in March 2013 Gwynedd and Anglesey SACRE members have considered alternative methods of fulfilling their duties to monitor standards and advise the education authority. Ten members responded to a questionnaire circulated to Gwynedd SACRE members (13.06.13). An analysis of the responses (23.10.13) shows that:

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

In response to the recommendations made by Gwynedd SACRE, the Education Authority has corresponded regularly with all schools asking them to invite SACRE members to attend a collective worship session. The GwE challenge advisor has develop a pro-format to help members to note their observations (Appendix ?). To date, no school in Gwynedd has extended an invitation to Gwynedd SACRE members to attend a collective worship session.

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 worhsip and provide quality collective worship sessions;
- Encourage schools to invite members of Gwynedd SACRE to attend collective worship sessions;
- Ensure that schools receive copies of 'Supplementary guidance: collective worship at non denominational schools' (ESTYN) and 'Collective Worship Guidance' (WASACRE);

3.1 Administrative matters in relation to 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

3.2 SACRE membership of Gwynedd 2016-17

Christians and Other Religions

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

Awaiting nomination
Mrs Elizabeth Roberts
Dr. W Gwyn Lewis
Canon Rev. Robert Townsend
Cynrig Hughes
Mrs Eirian Bradley Roberts

Teachers' representatives

ASCL
UCAC
NASUWT
NUT
NAHT
ATL

Mrs Alwen Watkin (Ysgol Eifionydd)
Mrs Catherine Davey (Ysgol Llanystumdwy)
Mrs Miriam Amlyn (Ysgol Eifionydd)
Mrs Heledd Owen (Ysgol Friars)
Awaiting nomination
Awaiting nomination
Mr Noel Dyer
Mrs Miriam Amlyn
Mr Euron Hughes
awaiting nomination

Local Members

Councillor Annwen Daniels
Councillor Gwenno Glyn
Councillor E Selwyn Griffiths
Vacant seat
Councillor Thomas G Ellis
Councillor Jean Forsyth
Vacant seat

Plaid Cymru
Plaid Cymru
Plaid Cymru
Plaid Cymru
Annibynnol
Annibynnol
Llais Gwynedd

Co-opted members (non voting)

Rheinallt Thomas
Gwyn Rhydderch
Rev Aled Davies

Sunday School Council

Officers

Arwyn Thomas
Mai Bere

Head of Education Department
Assistant education improvement officer and
SACRE clerk
GwE challenge advisor

Bethan James

Glynda O'Brien

Members' support officer

3.3 SACRE meetings 2016-7

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2016-17, Anglesey SACRE met on three occasions:

- 2 November 2016
- 15 February 2017
- 14 June 2017

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

a) Meeting held on 2 November 2016

- Gwynedd Annual SACRE report (2015-16)
- Collective worship
- Up date from the GwE challenge advisor:
 - Support for the new GCSE course
 - Curriculum for Wales
- Wales Association of SACREs: submit an oral report following the meeting held in Rhyl, Denbighshire on 23 June 2016.

b) Meeting held on 15 February 2017

- School self-evaluation reports: Bodfeurig, Borthygest, Bro Cynfal, Cae Top, Llanbedr, Maenofferen, Penybryn (Tywyn), Rhiwlas, Waunfawr
- Up-date from GwE challenge adviser:
 - Standards of religious education
 - Resources for religious education
 - Religious education and the Curriculum for Life
 - GCSE/A Level Religious studies
- Gwynedd SACRE Action Plan
- Wales Association of SACREs: submit papers following the meeting held at Carmarthen on 18 November 2016

c) Meeting held on 14 June 2017

- School self evaluation reports: Ysgol Glan y Môr (Pwllheli), Talysarn, Bro Hedd Wyn, Llanllyfni, Bro Tegid.
- Presentations by school representatives: Ysgol Talysarn, Ysgol Eifionydd
- Up-date from Gwe challenge adviser
- Wales Association of SACREs: submit papers following the meeting held in Usk, Monmouthshire on 3 March 2017.

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:

- ?

The following representative attended WASACRE meetings as an observer during the year:

- Miss Bethan James, GwE challenge adviser

3.3.2 The following provide SACRE with professional support:

Arwyn Thomas	Head of Education Department
Mai Bere	Assistant education improvement officer and SACRE clerk
Bethan James	GwE challenge advisor
Glynda O'Brien	Members' support officer

Enquiries should be sent to the SACRE Clerk at the Education Department, Gwynedd Council, Caernarfon, Gwynedd. LL55 1SH

3.3.3 The SACRE report was sent to the following organisations:

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

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

A 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 9 February 2011 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): Mai Bere****Address:** 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?

- 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), Religious Education: Report of the Chief Moderator (WJEC).

Standards in Religious Education – progress in learning

Standards in skills: literacy, numeracy, ICT and thinking

Areas for Development

Excellent		Good		Adequate		Unsatisfactory	
-----------	--	------	--	----------	--	----------------	--

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

- 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), Religious Education: Report of the Chief Moderator (WJEC).

The teaching: planning and range of strategies

Provision of skills: literacy, numeracy, ICT and thinking

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?

Number of candidates	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.
B G Σ	
% 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.

<table border="1"> <tr><td>% 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>% 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>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 n 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>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>% 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>% 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>% 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>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			

3.6: A reporting form for Gwynedd SACRE members who attend a school collective worship session

Standing Advisory Council for Religious Education.

A questionnaire for Gwynedd SACRE members as they visit a school collective worship session.

I attended a collective worship session in a :	special school primary school secondary school	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
I observed a collective worship session attended by:	the whole school a class a key stage/section of the school	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
Contributing to the collective worship were the :	head teacher pupils teachers a local religious leader parents governors	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
The collective worship session lasted:	less than 5 minutes between 5-10 minutes between 10-15 minutes over 15 minutes.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

The theme of the collective worship session was: _____

I heard a:

Bible story	<input type="checkbox"/>	A presentation by an adult	<input type="checkbox"/>
Story from another religious text/tradition	<input type="checkbox"/>	A presentation by a pupil/pupils	<input type="checkbox"/>
Suitable moral/contemporary/historical story	<input type="checkbox"/>	Pupils reflecting quietly in response to a stimulus	<input type="checkbox"/>
Pupils praying (individually/together)	<input type="checkbox"/>		<input type="checkbox"/>
Christmas hymn/carol	<input type="checkbox"/>		<input type="checkbox"/>
A suitable song	<input type="checkbox"/>		<input type="checkbox"/>

Underline the three statements that best describe the collective worship session.

Today, the collective worship session helped to:

- develop learners' ability to reflect on their own feelings, values and attitudes;
- develop learners' awareness of the inner life and the spiritual dimension of each person;
- explore and encourage responses to fundamental questions about the meaning of life, change and death;
- develop beliefs and values, both personal and communal;
- encourage an understanding of the beliefs and values of others, either locally or globally;
- increase self esteem and purpose in life;
- nurture the human ability to make moral choices for good or evil,
- encourage shared values, meaning and purpose;
- contribute to the experience of belonging to a community;
- provide opportunities to reflect on and to share in the 'happy' and 'sad' events and experiences which effect the school community and the local community;
- support shared understanding of how individual learners and a school may contribute positively to the wider community;
- develop an understanding of global diversity and inequality;

Any other comment :

3.7: Gwynedd SACRE Action Plan 2015-17

Gwynedd SACRE Annual Report 2014-15/2015-16	Action points 2016-2017 LA (Local authority) CA (Challenge adviser) SM (SACRE members)	Evidence	Outcomes	
Develop good leadership in religious education and collective worship. Page 7	<ul style="list-style-type: none"> Provide a termly workshop for RE co-ordinators (CA) Establish a self evaluation timetable, process and procedure (LA) Scrutinise schools' self evaluation reports and share the main messages in the annual report (SM) 	<ul style="list-style-type: none"> Self evaluation guidance Self evaluation timetable and procedures Schools' self evaluation reports Minutes of SACRE 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 2017. SACRE will have prepared a termly and annual summative report on the standards of o RE and collective worship. 	  
'Successful Futures' (Donaldson Recommendations) and Religious Education Page 12	<ul style="list-style-type: none"> Represent Gwynedd in any National discussions relevant to developing the new curriculum and assessment arrangements (CA+LA+SM) Contribute to any local discussions to plan learning experiences that respond to the Locally Agreed Syllabus and the principles of 'Successful Futures' (CA+LA+SM) 	<ul style="list-style-type: none"> Minutes of SACRE meetings SACRE correspondence and guidance to schools Examples of good practice 	<ul style="list-style-type: none"> Religious Education given due consideration as schools revise the curriculum and assessment arrangements. The provision of religious education in all schools is good or very good. Standard of religious education in all schools is good or very good. 	  
Support secondary teachers as they prepare and deliver the new GCSE RS syllabus Page 10	<ul style="list-style-type: none"> Support secondary RS teachers in any discussions with WJEC and Qualifications Wales (CA+LA+SM)) Support the work of the Regional RS GCSE Leader (Mefys Jones) (SM) Encourage all RS GCSE departments to participate in any local or regional school to school working groups. (SM) 	<ul style="list-style-type: none"> Minutes of SACRE meetings SACRE correspondence and guidance to schools Examples of good practice 	<ul style="list-style-type: none"> RS GCSE teachers and candidates feel confident in responding to the new GCSE RS syllabus. Schools' self evaluation reports note that the standards and provision of RE and RS at KS4 is good or excellent. RS GCSE results are consistently good or very good. 	  
Promote good quality collective worship Page 13	<ul style="list-style-type: none"> Ensure that schools conform to the statutory requirements and provide good quality collective worship. (LA+SM) Encourage schools to invite Gwynedd SACRE to attend collective worship sessions. (SM) 	<ul style="list-style-type: none"> Correspondence to schools Oral reports of SACRE members References to collective worship in ESTYN reports. 	<ul style="list-style-type: none"> ESTYN reports note that collective worship is good. All schools conform to the statutory requirements Improved understanding to collective worship in schools. 	  

Supplementary guidance:

collective worship in
non-denominational schools

Autumn 2017

The purpose of Estyn is to inspect quality and standards in education and training in Wales. Estyn is responsible for inspecting:

- ▲ nursery schools and settings that are maintained by, or receive funding from, local authorities
- ▲ primary schools
- ▲ secondary schools
- ▲ all-age schools
- ▲ special schools
- ▲ pupil referral units
- ▲ independent schools
- ▲ further education
- ▲ independent specialist colleges
- ▲ adult community learning
- ▲ local authority education services for children and young people
- ▲ teacher education and training
- ▲ Welsh for adults
- ▲ work-based learning
- ▲ learning in the justice sector

Estyn also:

- ▲ provides advice on quality and standards in education and training in Wales to the National Assembly for Wales and others
- ▲ makes public good practice based on inspection evidence

Every possible care has been taken to ensure that the information in this document is accurate at the time of going to press. Any enquiries or comments regarding this document/publication should be addressed to:

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What is the purpose of this supplementary guidance?

To provide updated guidance for inspectors on evaluating collective worship.

For whom is it intended?

Inspectors of maintained and independent schools.

From when should it be used?

September 2017.

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Supplementary guidance	1
What are the legal requirements for collective worship?	2
What is collective worship?	3
How do we inspect and report on collective worship?	4
Frequently asked questions	5

Supplementary guidance

The key Estyn documents that guide inspection activity are the inspection guidance handbooks for each sector. However, we also produce supplementary guidance to help inspectors to consider specific aspects of education and training further.

The supplementary guidance documents set out some key principles, considerations and resources for inspectors. They relate to all sectors that Estyn inspects, unless they state that they are for a specific sector. They expand on certain aspects of education/training (e.g. the inspection of literacy) or on ways of conducting inspections (e.g. the use of learning walks) or specific inspection arrangements (e.g. guidance on inspecting church schools).

The supplementary guidance documents do not aim to be comprehensive. Inspectors are not required to work through them exhaustively when covering any specific aspect on an inspection. However, inspectors may find them useful when responding to specific emerging questions that arise during inspections or when they wish to reflect or investigate further.

The supplementary guidance documents may help providers gain an understanding of Estyn's inspection arrangements. They may also be helpful to providers in evaluating specific aspects of their own provision.

Our inspection work is based on the following principles:

- Inspectors will approach inspection with a positive mindset to ensure it is the best possible professional learning experience for the staff in each provider
- Inspectors will take a learner-led approach to inspection
- Inspectors will always focus strongly on the quality of teaching and learning
- Inspectors will seek out well-considered innovative practice
- Inspectors will tailor the inspection activities according to the circumstances in each provider as far as possible
- Inspectors will be agile and responsive to emerging findings and will use the increased range of inspection tools and approaches available
- Inspectors will consider everything in the inspection framework, but will only report on the key strengths and weaknesses within each provider

What are the legal requirements for collective worship?

The Education Reform Act 1988 and the Welsh Office Circular 10/94 set out the legal requirements for collective worship in schools in Wales. These requirements apply to pupils in maintained schools other than special schools. The requirements do not apply to colleges of further education or to nursery schools or nursery classes in infant or primary schools.

The Education (Special Schools) Regulations 1994 set out the requirements for collective worship in special schools.

The Education (Special Educational Needs) (Approval of Independent Schools) Regulations 1994 set out the requirements for collective worship in independent (usually special) schools for pupils who have been placed there by a local education authority.

The requirements are:

- schools must provide collective worship daily for all registered pupils
- most acts of collective worship in each term should be wholly or mainly of a broadly Christian character; this means that they should reflect the broad traditions of Christian belief without being distinctive of any particular Christian denomination
- collective worship can take place at any time during the school day
- collective worship can be provided to pupils in any sized group, for example, as a class, a year group, a phase group or a whole-school community
- collective worship should take account of the family backgrounds, ages and aptitudes of the pupils involved

There is no legal requirement to provide collective worship for pupils aged under five.

A parent can request that their child is excused from collective worship and schools must agree to such requests. Parents do not have to give reasons. Pupils who are excused must be supervised by the school. The school may, in agreement with parents, provide alternative arrangements for worship for one or more pupils that are excused, but is not obliged to do so. The school prospectus should refer to parents' right to request that their child is excused from collective worship and outline the arrangements for pupils who are excused.

The Education and Inspections Bill 2006 gives pupils in sixth forms the right to excuse themselves from collective worship. This legislation was brought into force in Wales in February 2009.

Teachers have the right to withdraw from collective worship. However, the school must ensure that collective worship is still provided daily for all pupils.

What is collective worship?

Worship is not defined in legislation. The guidance to schools in Welsh Office Circular 10/94 includes the following definition:

It must in some sense reflect something special or separate from ordinary school activities and it should be concerned with reverence or veneration paid to a divine being or power.

Worship in schools will be different from worship amongst a group of people with beliefs in common. This is acknowledged in legislation through the reference to 'collective' worship rather than 'corporate' worship.

The aim of collective worship in schools is described in Welsh Office Circular 10/94:

Collective worship in schools should aim to provide the opportunity for pupils to worship God, to consider the spiritual and moral issues and to explore their own beliefs; to encourage participation and response, whether through active involvement in the presentation of worship or through listening to, watching and joining in the worship offered; and to develop community spirit, promote a common ethos and shared values, and reinforce positive attitudes.

An act of collective worship is distinct from an assembly. Although they often take place during the same gathering, the difference between the two should be clear.

Collective worship in schools can take a number of forms. Pupils may take some or all of the lead. Some of the appropriate components of collective worship are outlined in the box below, but this should not be regarded as an exhaustive list.

An act of collective worship may incorporate one or more of these components.

- **Reflection** – pupils may be encouraged to listen to, watch or reflect on an appropriate stimulus, such as a reading from the Bible or other religious writing, a drama sketch, a dance, a video, a song, a piece of music, an artefact, a poem, a story, a news article, a photograph, a picture, a prayer, a question, a ritual or a presentation or a talk from a member of staff or visiting speaker.
- **Prayer** – pupils may be encouraged to say a prayer aloud together or to pray individually in silence.
- **Song** – pupils may be encouraged to sing a hymn or other worship song together.
- **Reading** – pupils may be encouraged to read an extract from the Bible or other religious writing, or a 'thought for the day'.

Pupils may discuss a stimulus during collective worship, but discussion on its own must not be considered as worship. Equally, collective worship does not have to include the opportunity for discussion.

How do we inspect and report on collective worship?

Inspectors should inspect acts of collective worship in all schools that do not provide denominational education. They should consider acts of collective worship in their own right and in the context of planning over a period of time. In relation to statutory requirements for collective worship, they should only report on instances where the school does **not** comply with these.

In judging the inspection area 4 ('Care, support and guidance'), inspectors will consider the quality of collective worship and whether a school meets the relevant legal requirements. Inspectors should consider the spirit of the law when inspecting collective worship as well as the letter of the law. Minor or occasional breaches should not lead to an overall judgement that a school does not comply with the legal requirements.

Although collective worship in a school may not comply with legal requirements, it may still make a significant contribution to pupils' spiritual, moral, social and cultural development. Conversely, collective worship may satisfy legal requirements yet make a limited contribution to pupils' spiritual, moral, social and cultural development.

It is not sufficient for pupils to simply be present during collective worship. Inspectors must ensure that the person leading the worship at least prepares pupils appropriately and encourages them to listen to, watch or reflect on the worship offered. It can be difficult to judge whether or not pupils are listening to, watching or reflecting on worship and so inspectors may need to satisfy themselves that a reasonable attempt was made by the school to provide the opportunity for collective worship.

Inspectors:

- should not take notes during collective worship
- should not time the length of collective worship – no minimum length is set in legislation or guidance
- should not allow their personal views on collective worship or religion to affect their judgements
- are observers during collective worship and should not feel obliged to take part

Frequently asked questions

1 Should pupils bow their heads and close their eyes during prayer?

It is their personal choice whether or not to bow their heads and close their eyes during prayer. If pupils choose not to, inspectors should not assume that they are being irreverent or disrespectful and nor should they conclude that the act of collective worship fails to meet the legal requirements because of this.

2 Should pupils say 'amen' at the end of a prayer?

It is their personal choice whether or not to agree with the prayer and whether or not to say 'amen' aloud. If pupils choose not to, inspectors should not assume that they are being irreverent or disrespectful and nor should they conclude that the act of collective worship fails to meet the legal requirements because of this.

3 Should pupils be made to sing hymns or worship songs?

It is their personal choice whether or not to sing hymns or worship songs. The law requires schools to provide the opportunity for pupils to worship. The law does not require schools to make pupils worship.

4 A whole-school act of collective worship observed during an inspection did not make any reference to the Christian faith – is this acceptable?

The law states that most acts of collective worship in each term should be 'wholly or mainly of a broadly Christian nature'. Therefore it is acceptable if occasionally an act of collective worship is not clearly linked to the Christian faith. Inspectors should check the school's record of recent themes for collective worship to ascertain whether or not the school complies with the law.

5 A primary school says it cannot provide collective worship on two days of the week as the only hall is not available. Is this acceptable?

No, this is not acceptable as the pupils do not have to congregate in a hall for collective worship. If the hall is not available on two days of the week then the school should make arrangements for collective worship to be provided in smaller groups in

6 A teacher read a 'thought for the day' to a secondary school form group, supported by a presentation on screen, before dealing with administrative matters for the remainder of the form period. Does this meet the requirement for an act of collective worship?

Consideration must be given to the content of the 'thought for the day' and the way in which the teacher leads it. If 'thoughts for the day' are primarily and usually philosophical rather than wholly or mainly Christian then, however much this may support pupils' moral development, it does not comply with the legal requirement for an act of collective worship. If the 'thought for the day' is mainly Christian then this is an acceptable approach. It would be good practice for the teacher to encourage pupils to reflect on the content and provide opportunity for this.

7 An inspector is unsure whether the collective worship in a secondary school form group meets the legal requirements – what should the judgement be?

Unless an inspector is confident that the school is not providing pupils with the opportunity to worship then the judgement should be that the school meets the legal requirements.

8 The teacher of a form group in a secondary school does not agree with collective worship and does not give the pupils an opportunity to worship when they are not in a year or whole-school assembly. Does this mean that the school fails to meet the legal requirements?

Although teachers have the right to withdraw from collective worship, the school must still provide collective worship for pupils in this class. If the school does not usually make alternative arrangements for this class, then this would lead to a judgement that the school fails to meet the legal requirements.

9 During a secondary school inspection, a supply teacher for a form group does not provide pupils with an act of collective worship. Does this mean that the school fails to meet the legal requirements?

It may not always be possible for schools to provide a daily act of collective worship due to constraints on staff or for other reasons such as the availability of large rooms. Inspectors should therefore consider the provision over the year, not just on the day of the observation. The lack of provision for collective worship on one day should not on its own lead to a judgement that the school fails to meet the legal requirements.

10 Do schools have to provide collective worship for sixth-form pupils?

Schools must provide daily acts of collective worship for sixth-form pupils, but pupils may request to be excused from them. Under the Education and Inspections Bill 2006, sixth-form pupils have the right to excuse themselves from collective worship and schools should ensure that pupils are aware of this. Schools must not assume that sixth-form pupils wish to be excused from collective worship and therefore must have an active request from pupils to opt out. There is no requirement for pupils to put their request in writing, but schools should keep an up-to-date record of requests from pupils. Schools may usefully discuss this with pupils during their induction to the sixth form.

11 How can collective worship be ‘broadly Christian’ in a school that has a high proportion of Muslims?

The school should take account of the fact that it has a high proportion of Muslims. Those leading collective worship should be sensitive to the range of beliefs held by pupils in the school. Collective worship should give pupils the opportunity to worship without encouraging them to do something that is against the teachings of their religion. For example, times of prayer may be left open-ended for pupils to say their own prayers silently.

12 A school complies with the legal requirements for collective worship. Does this need to be noted in the inspection report?

No. Inspectors should only report on statutory requirements for collective worship where the school does **not** comply with these. However, inspectors may wish to report on the positive contribution that collective worship makes to pupils' spiritual and moral development.

13 Is an assembly an act of collective worship?

The two terms are not interchangeable and mean different things. An assembly is often used to reinforce values and expectations, share news, celebrate achievement, and receive presentations from visitors, for example. An act of collective worship is a statutory requirement and may form a distinctive part of an assembly. However, a school could provide an act of collective worship separately from an assembly. When writing reports, inspectors should ensure that judgements refer appropriately to collective worship, assemblies, or both. For example, any of the judgements below could be appropriate:

- (i) 'acts of collective worship promote pupils' spiritual and moral development successfully';
- (ii) 'assemblies promote pupils' spiritual and moral development successfully';
- (iii) 'assemblies, including acts of collective worship, promote pupils' spiritual and moral development successfully'; or
- (iv) 'assemblies and acts of collective worship promote pupils' spiritual and moral development successfully'.

14 A group of pupils are withdrawn from form period and assemblies, when collective worship takes place, for specialist support (for example, literacy or numeracy interventions or counselling). Is this acceptable?

No, this is not acceptable as there is no provision in law for the school to withdraw pupils from collective worship. The school should ensure that all pupils have the opportunity to participate in a daily act of collective worship.



GUIDANCE ON COLLECTIVE WORSHIP WALES ASSOCIATION OF SACRES

June 2012

INTRODUCTION

School acts of collective worship are educationally meaningful when they provide opportunities to engage with the needs of all learners, whatever their faith or belief background. Good collective worship promotes spiritual development, contributes to personal development, benefits the whole school community, links the school community and the wider local community, and enhances awareness of global citizenship.

Some factors underpinning effective collective worship include:

- developing a coherent school policy and approach to collective worship, with active engagement from senior management;
- creating collective ‘ownership’ of the school’s programme of collective worship on the part of staff, learners and governors;
- ensuring that there are clear expectations among staff concerning their contributions to collective worship;
- offering opportunities for learners to actively engage in collective worship;
- making collective worship an integral part of the school day by reflecting in planning its relevance to and connections with all aspects of school life;
- providing continuing professional development opportunities for staff which will allow critical reflection on and enhancement of collective worship provision in the school.

In order to develop educationally meaningful and effective collective worship, it is important to appreciate the benefits of collective worship and to be familiar with the legal requirements relating to collective worship.

APPRECIATING THE BENEFITS OF COLLECTIVE WORSHIP

It would be useful for schools to discuss how collective worship promotes spiritual development, contributes to personal development, benefits the whole school community, links the school community and the wider local community, and enhances awareness of global citizenship.

(a) Collective worship promotes spiritual development

Schools have a duty to promote the spiritual development of learners.¹ Effective collective worship enables a school to contribute to this statutory requirement. It is important to understand that spiritual development or spirituality is **not** the same as being religious, but it is about the process of developing learners’ appreciation of the spiritual dimensions of life and the wider issues of meaning, purpose and fulfilment. Staff and learners should appreciate that acts of collective worship:

- provide a special time separate from ordinary school activities;
- support learner-centred experiences, and enable learners to develop a sense of their position within the universal picture;
- develop learners’ ability to reflect on their own feelings, values and attitudes;
- develop learners’ awareness of the inner life and the spiritual dimension of each person;

¹ Education Reform Act 1988, Part 1 (2)(a)(b)); Education Reform Act 2002, Section 99 (1)(a)(b))

- explore and encourage responses to fundamental questions about the meaning of life, change and death.

(b) Collective worship contributes to personal development

Schools have a duty to promote the personal development of learners.² Effective collective worship enables a school to contribute to this statutory requirement. Staff and learners should appreciate that acts of collective worship:

- contribute to health and wholeness, and emotional intelligence;
- encourage reflection on inner feelings and beliefs;
- develop beliefs and values, both personal and communal;
- encourage an understanding of the beliefs and values of others;
- increase self esteem and purpose in life;
- nurture the human ability to make moral choices for good or evil, through thinking about ‘moral codes, relationships, responsibility, respect for diversity, temptation, the power of self, sacrifice and love’.³

(c) Collective worship benefits the whole school community

Effective collective worship provides benefits for the whole school community. Staff and learners should appreciate that acts of collective worship:

- encourage shared values, meaning and purpose;
- contribute to the experience of belonging to a community;
- provide opportunities to celebrate the school’s achievements and the contribution of individuals to those achievements;
- develop understanding and appreciation of the beliefs and values of others within the school community;
- provide opportunities to reflect on and to share in the ‘happy’ and ‘sad’ events and experiences which effect the school community;
- contribute to a school ethos which supports the educational attainment of all learners, regardless of background, through developing self esteem and a sense of purpose in life.

(d) Collective worship links the school community and the wider local community

Schools are expected to consider how they support and promote community cohesion, and it should be recognised that collective worship offers a valuable contribution at both school level and wider community level. Effective collective worship makes links between the school community and the wider local community. Staff and learners should appreciate that acts of collective worship:

- draw on a range of carefully selected and appropriate representatives within the local community to contribute to collective worship;
- contribute to the experience of belonging to a wider local community;
- provide opportunities to celebrate the local community’s achievements and the contribution of groups and individuals to those achievements;
- develop understanding and appreciation of the beliefs and values of others within the local community;
- support shared understanding of how individual learners and a school may contribute positively to the wider community;
- provide opportunities to reflect on and to share in the ‘happy’ and ‘sad’ events and experiences which effect the local community.

² Education Reform Act 1988, Part 1 (2)(a)(b)); Education Reform Act 2002, Section 99 (1)(a)(b))

³ National Exemplar Framework for religious education for 3 to 19-year-olds in Wales 2008, p. 10

(e) Collective worship enhances awareness of global citizenship

Effective collective worship enhances awareness of global citizenship. Staff and learners should appreciate that acts of collective worship:

- draw on a range of carefully selected material to promote global awareness;
- contribute to the experience of belonging to a global community;
- provide opportunities to celebrate global events and human achievements;
- develop an understanding of global diversity and inequality;
- offer opportunities to reflect on and share in global crises and human suffering.

The whole school has much to gain from educationally meaningful and effective acts of collective worship, and members of the school (and local community) have much to offer through presentations and contributions to acts of collective worship. In practice, schools should consider how these benefits may be incorporated into their programme for collective worship and be collectively 'owned' by the whole school community.

COLLECTIVE WORSHIP AND THE LAW

The law distinguishes between 'schools with a religious character' and other schools which do not have a religious character (School Standards and Framework Act 1998). 'Schools with a religious character' are those linked with one or more Christian denominations or a major world faith by virtue of their foundation or by a specific legally binding decision to become such a school. The DfES maintains a list of such schools in Wales.

(a) What the law really says about worship in state-maintained schools WITHOUT a religious character

- There is a statutory requirement for schools to provide a **daily** act of collective worship for all learners;
- This requirement is for **every learner** to have opportunity to participate in an act of collective worship **every day**;
- There is provision for learners to be withdrawn from acts of collective worship, at the request of parents;
- There is also provision for teachers to withdraw from conducting acts of collective worship;
- The majority of acts of collective worship in a school term and year should be 'wholly, mainly of a broadly Christian character', and in maintained schools, not solely of any one denomination;
- The majority of acts of collective worship should have elements in them which relate to traditions of Christian belief;
- Worship in a school context should be 'collective' rather than 'corporate';⁴
- Acts of collective worship should not be passively received – a response is required;
- For maintained schools, acts of collective worship must take place on the school premises;
- Schools have the right to a 'Determination' – that is, to be released from the requirements for acts of worship to be wholly, mainly of a broadly Christian character, if the school composition might require this (applications are to be made to the local SACRE);
- Acts of worship are distinct from an 'assembly' – which, in law, is actually any gathering of the school **apart from** collective worship;
- Since January 2009, post-16 learners may request withdrawal from collective worship for themselves.⁵

⁴ 'Collective worship' implies bringing together people of differing views and understandings, while 'corporate worship' implies bringing together those who share in a single view or understanding.

⁵ WASACRE in association with DCELLS sent guidance on this change in legislation to all schools in 2009.

(b) What the law really says about state-maintained schools WITH a religious character

- There is a statutory requirement for schools to provide a **daily** act of collective worship for all learners;
- This requirement is for **every learner** to have opportunity to participate in an act of collective worship **every day**;
- There is provision for learners to be withdrawn from acts of collective worship, at the request of parents;
- There is also provision for teachers to withdraw from conducting acts of collective worship, however, there are some limitations to this right in Voluntary Aided schools;
- The acts of worship will reflect the religious character of the school;
- The acts of worship are likely to include material drawn from the worshipping practice and traditions of the specific faith or denomination with which the school is associated;
- Worship should be ‘collective’ not ‘corporate’;
- Acts of worship should not be passively received – a response is required;
- Schools may use a local place of worship for some of its acts of worship where this is appropriate;
- Schools do not have the right to a determination;
- Acts of worship are distinct from an ‘assembly’ – which, in law, is actually any gathering of the school **apart from** collective worship;
- Since January 2009, post 16 learners may request withdrawal from collective worship for themselves.⁶

(c) What the law does not say

There is often confusion about collective worship, and it is important to know that the law does **not** require:

- the **whole school** to be together for collective worship
[The requirement is for any gathering of learners the school chooses, other than groupings based on religious affiliation]
- acts of collective worship to be **at the start of school** in the morning
[The timing of collective worship in the school day is for each school to determine]
- a stated **length of time** for acts of collective worship
[The length of acts of collective worship is a school matter, but should not reduce the expected hours of the curriculum day].

POTENTIAL ACTIONS

Schools which are serious about providing educationally meaningful and effective collective worship will:

- establish clear principles, policies and programmes to underpin acts of collective worship;
- create a collective sense of ‘ownership’ of collective worship;
- identify funding to provide training for staff or establish a professional learning community perhaps through a local consortium.

Case studies exemplifying good practice and additional useful resources are being made available on the WASACRE website: www.wasacre.org.uk

⁶ WASACRE in association with DCELLS sent guidance on this change in legislation to all schools in 2009.

Agenda Item 8

Monitoring Summer 2017 - Autumn 2017

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

Secondary Schools	SE Report	School finding			Inspection Date	Estyn Report	Estyn Finding
		KS3	KS4	Collective Worship			
Autumn Term 2017							
Moelwyn					02/10/17	04/12/17	
Friars					20/11/17	25/01/18	

Primary Schools	SE Report	School Findings			Inspection Date	Estyn Report	Estyn Finding
		KS1	KS2	Collective Worship			
Summer Term 2017							
Bro Tegid	√	Good	Good	Good	08/05/17	12/07/17	Good
Felinwnda	√	Good	Good	Good	12/06/17	15/08/17	Good
Abersoch	√	Good	Good	Good	19/06/17	22/08/17	Good
Rhosgadfan					/06/17	30/08/17	Unsatisfactory
Autumn Term 2017							
Sarn Bach					09/10/17	11/12/17	
Nebo					23/10/17	27/12/17	
Baladeulyn					13/11/17	18/01/18	
Cwm y Glo					20/11/17	25/01/18	

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

During the **2017 Summer Term 4** primary schools, 0 secondary schools and no special schools were inspected by Estyn.

During the **2017 Autumn Term 2** primary schools, 1 secondary schools and no special schools were inspected by Estyn. It is anticipated that another 2 primary schools as well as 1 secondary school will be inspected during the current term.

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

Observations by Estyn:

Summer Term 2017

Ysgol Bro Tegid (May 2017)

Care, support and guidance: Good

The school is a caring, inclusive and supportive community that promotes pupils' health and wellbeing successfully. Teachers promote pupils' understanding of the importance of exercise effectively and provide a variety of valuable extra-curricular activities. It has appropriate policies and arrangements to promote eating and drinking healthily.

Provision for pupils' spiritual, moral, social and cultural development is good. Collective worship sessions support pupils' spiritual and moral development effectively, and they are given appropriate opportunities to reflect on relevant issues. The contribution of local ministers and staff from Coleg y Bala strengthens provision successfully. This means that pupils develop a sound understanding of values such as honesty, fairness and treating others with respect. This is shown clearly in the way in which they treat each other. There are very successful procedures to promote positive behaviour and consistent attendance.

Ysgol Rhosgadfan (June 2017)

Care, support and guidance: Unsatisfactory

Provision for pupils with additional learning needs is unsatisfactory. There are no effective systems to identify pupils' needs at an early stage and to ensure appropriate support. An intervention programme has been established recently, but there are no effective arrangements to ensure that these pupils make appropriate progress in their learning. Parents are not a full part of the process of setting targets in line with requirements, and individual education plans are not reviewed or evaluated regularly. The school does not meet statutory requirements for reviewing the care for statemented pupils.

The school promotes pupils' spiritual, moral and social development well through assemblies and raising money for charities, for example fundraising for Red Nose Day and Breast Cancer Research. However, the school does not provide regular opportunities to improve pupils' understanding of various cultures.

Ysgol Abersoch (June 2017)

Care, support and guidance: Good

The school is a homely, happy and friendly community. The familial atmosphere has a positive effect on pupils' wellbeing and behaviour. Pupils are given numerous opportunities to keep fit by taking part in regular fitness sessions, rugby and swimming lessons. The school has purposeful arrangements for promoting eating and drinking healthily.

Provision to promote pupils' spiritual, moral, social and cultural development is effective and this contributes successfully to the caring ethos. Assemblies reinforce the school's values, and visits to places such as Coleg y Bala and taking part in exciting projects such as celebrating a wedding, support pupils' spiritual knowledge and development beneficially. Pupils, parents and the wider community have conducted a walk to fund medical equipment for local schools and cafes. This has a positive effect on pupils' awareness of living in a community.

The good quality of care, support and guidance has a positive effect on pupils' standards and wellbeing. The school has appropriate arrangements for eating and drinking healthily, and to ensure that pupils understand the importance of keeping fit. The school's arrangements for safeguarding pupils meet requirements and are not a cause for concern.

The school promotes pupils' spiritual, moral and cultural development successfully by providing collective worship assemblies regularly and through curricular activities. This is reflected in the respect that they show to each other and adults.

Provision for pupils with additional learning needs is effective. Teachers identify pupils' needs at an early stage and ensure relevant support. Pupils make sound progress in their learning. Individual education plans are of high quality and plans are reviewed regularly in consultation with parents.

School : Abersoch

Address : Lôn Gwydryn, Abersoch, Pwllheli, Gwynedd LL53 7EA

Religious Education

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

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

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus; Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 model Guidelines and Profiles (2011), 14-19 (2009).

Standards in Religious Education – progress in learning

Through talking and discussing with the pupils, it is seen that the majority are well-informed about Christian practices specifically, such as an understanding of Bible stories, places of worship such as Chapel or Church and the relevant Christian festivals – the important events as well as important ceremonies such as Baptism, receive into the church, Marriage and death. The majority of the pupils can report on the important periods within the Church, namely the above. An analysis of teachers assessments show that standards are good on the whole but Reception Y pupils require more support to respond more confidently to the work.

Standards in literacy, numeracy, ITC and thinking skills

A practical cross-curricular activity such as a mock marriage that almost all the pupils show consistently good literacy skills when reporting on their verbal experiences and participation in a mock marriage ceremony. The majority of the pupils have developed their ITC skills satisfactorily through using cross-curricular activities on Christianity on HWB. By KS2, the majority have a good subject-based vocabulary and intelligently contribute to discussions, describing a visit to experience a practical Easter visit at Coleg y Bala.

Matters to focus upon

Develop the pupils extended writing skills as they learn about religions other than Christianity such as Hinduism e.g. to simply differentiate between different Christian/Hindu practices.

Excellent

Good

✓

Adequate

Unsatisfactory

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

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

References: ESTYN Inspection Framework Sections 2.1 and 2.2 and Locally Agreed Syllabus, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Model Guidelines and Profiles (2011), 14-19 (2009).

Teaching in religious education: planning and range of strategies

The schemes of work and class books indicate that the school prepares valuable and practical RE activities that successfully meet local Agreed Syllabus requirements.

Whole school projects, along with visits from regular visitors such as Rev Andrew Jones and Nia Williams (Coleg y Bala) enrich and reinforce pupils experiences. The school utilizes these successful opportunities to instil their interest and enjoyment and organizes memorable experiences for them such as a community mock marriage.

During Spring Term 2017, the pupils curiosity and understanding was gained as they learnt about people's various roles when creating a mock marriage and selecting pupils to be a groom, bride etc.

Skills provision: literacy, numeracy, ITC and thinking

Pupils receive regular opportunities to recall religious stories and gain practical experiences and regular use of ITC when dealing with RE in general. From experiencing learning about baptism, marriage and holding a communal mock marriage, the pupils use a range of their skills effectively in several fields cross-curricularly.

Matters for attention							
The verbal experiences and skills now need to be built upon to develop extended writing. Nurture pupils understanding of another religion apart from Christianity, understanding that there are several types of religion in the world and that they should show respect towards them all.							
Excellent		Good	✓	Adequate		Unsatisfactory	

Collective Worship

Key Question 2: How good is the provision for collective worship?							
Does the collective worship comply with statutory requirements?	Yes	No					
	✓						
References: ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on inspection of Collective worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94), Guidelines on Collective Worship (Wales SACRE's Association, June 2012).							
Good aspects of quality of Collective Worship There is effective provision to promote the pupils spiritual, moral, social and cultural development and this successfully contributes to the caring ethos. The morning Services reinforce the school's values and visits to places such as Coleg y Bala and participation in exciting projects such as celebrating marriage is beneficial to the pupils knowledge and spiritual development. The pupils ,together with the parents and the wider community have held a walk to fund medical equipment for local schools and cafes. This has a positive impact on the pupils awareness of living in a community.							
Matters to focus upon regarding quality of Collective Worship Collective worship sessions set a Christian and moral ethos and creates a satisfactory reflective ethos but pupils require more opportunities to gain confidence when asking and answering specific questions to express an opinion on relevant moral issues.							
Excellent		Good	✓	Adequate		Unsatisfactory	

Signature: *Linda A. Jones* (Headteacher)

Date: 06/10/17

Religious Education

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

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

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus; Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Model Guidelines and Profiles (2011), 14-19 (2009).

Standards in RE – progress in learning

- In RE lessons and PSE work, pupils have ample opportunities to become aware of differences within society. A wide variety of visitors regularly visit the school to develop and strengthen their understanding of the wider community e.g. nurse, fireman, policewoman, road safety crew, Carys Ofalus.
- Pupils questionnaires results show that they feel safe in school and know that there is somebody there to listen to their problems. This has been confirmed by parents questionnaires and we feel that the school has a healthy and strong relationship with the families. This is an excellent element at this school.

Standards of literacy, numeracy, ITC and thinking skills

- During RE lessons, there are regular opportunities to cross-curricularly develop literacy.
- The majority of pupils use of IT is good when seeking information during the lessons.

Matters to focus on

- Ensure that the aspect of care and voice of the child is evident in future questionnaires.
- Need to ensure that the children have more opportunities to visit religious places
-

Excellent

Good

✓

Adequate

Unsatisfactory

Key Question 2: How good is RE provision?

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

Referrals: ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Model Guidelines and Profiles (2011), 14-19 (2009).

Teaching in religious education: planning and range of strategies

- Our RE plans provide opportunities to look at the fundamental questions of life, to compare and be awe struck, to understand the practices and importance of other faiths, to understand their role in the big picture, to understand their role in the future of our world as future citizens. There is an emphasis on developing individuals who think of others and are ready to play their part, in school or outside the school premises.
- Foundation Phase pupils achieve outcome 5 or 6 in Social Development, Well-being and Cultural Diversity by the end of year 2. This is very good.
- By the end of KS2, the pupils achieve level 4 or 5 in RE, and the rest of the class work at levels that match their personal development. That is good at the school.

Skills Provision: literacy, numeracy, ITC and thinking

Adequate number of opportunities are planned for pupils to develop their cross-curricular literacy skills.

- Likewise, the school has begun to plan using the Digital Competence Framework, ensuring that the activities develop skills that are in parallel with the pupils age-group and ability.

Matters to focus on

- Ensure that there are adequate resources to cater for the field in the classes.
- Need to ensure that there are adequate cross-curricular opportunities planned in the field.

Excellent		Good	√	Adequate		Unsatisfactory	
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Collective Worship

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

Does the collective worship comply with the statutory requirements?	Yes √	No
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References: ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance and inspection of Collective Worship at non-denominational schools' (ESTYN, Sept 2010) , 'Religious Education and Collective Worship' (Welsh Office Circular 10/94), Guidelines on Collective Worship (Wales SACRE's Association, June 2012).

Good aspects of quality of Collective Worship

- There is an emphasis on the voice of the child during collective worship. The children have an opportunity to participate practically or through answering questions following a reading.
- It is ensured in the school calendar that Christian celebrations are celebrated at the school such as Thanksgiving and Christmas Service. This is regarded as being good for the pupils spiritual and moral development as only 10% of school families (2 families) attend Sunday School.
- The ABC scheme and the circle time and periods of collective worship and services lead to a tolerant ethos, equal status and an appreciation of diversity.
- The pupils participate at concerts and service at the church or chapel regularly in the area. Almost all of them, across the age range, benefit from these opportunities to participate in formal situations and increase their appreciation of their area and establishments.

Matters for attention regarding quality of Collective Worship

- Need to ensure that visitors have regular opportunities to attend joint collective worship at the school. It is envisaged that this can be further developed through collaboration with a neighbouring church school.

Excellent		Good	√	Adequate		Unsatisfactory	
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Signed: Carys W Thomas (Headteacher)

Date: 5/10/17



Cyfarfod Cymdeithas CYSAGau Cymru, Wrecsam , 7 Gorffennaf 2017
(10.30am – 3pm)

Wales Association of SACREs meeting, Wrexham, 7 July 2017 (10.30am – 3pm)

Presenoldeb/Attendance

<p>Ynys Môn / Anglesey Bethan James (BJ) Rheinallt Thomas (RT) Mefys Jones-Edwards (M J)</p> <p>Blaenau Gwent Gill Vaisey (GV)</p> <p>Pen-y-bont ar Ogwr / Bridgend Edward Evans (EE) Vicky Thomas (VT)</p> <p>Caerffili/ Caerphilly Vicky Thomas (VT) John Taylor (JT)</p> <p>Caerdydd / Cardiff Gill Vaisey (GV)</p> <p>Sir Gaerfyrddin / Carmarthenshire Mary Parry (MP)</p> <p>Ceredigion Lyndon Lloyd MBE (LL)</p> <p>Conwy Phil Lord (PL)</p>	<p>Sir Ddinbych / Denbighshire Phil Lord (PL) Emrys Wynne (EW) Simon Cameron (SC)</p> <p>Sir y Fflint / Flintshire Phil Lord (PL) Roz Williams (RL)</p> <p>Gwynedd Bethan James (BJ)</p> <p>Merthyr Tudful / Merthyr Tydfil Vicky Thomas (VT) Ernie Galsworthy (EG)</p> <p>Sir Fynwy / Monmouthshire Gill Vaisey (GV)</p> <p>Castell-nedd Port Talbot / Neath and Port Talbot</p> <p>Casnewydd / Newport Vicky Thomas (VT) Sally Northcott (SN)</p> <p>Sir Benfro / Pembrokeshire Mary Parry (MP)</p>	<p>Powys John Mitson (JM) Margaret Evitts (ME)</p> <p>Rhondda Cynon Taf Paula Webber (PW)</p> <p>Abertawe / Swansea Alison Lewis (AL) Vicky Thomas (VT)</p> <p>Torfaen /Torfaen Vicky Thomas (VT)</p> <p>Bro Morgannwg / Vale of Glamorgan Paula Webber (PW)</p> <p>Wrecsam / Wrexham Libby Jones (LJ) Tania ap Sion (TaS) Liz Davies (LD) Bhupinder Virdee-Lace (BV-L) Samantha Jesson (SJ) Martin Matthias (MM) Rev. James Harris (Rev. JH) Ruth Holden (RH)</p> <p>Sylweddiddion / Observers Dr Farookh Jishi (Wrexham Muslim Association)</p>
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Cofnodion/Minutes

1. Cyflwyniad a chroeso

Mwynhaodd yr aelodau berfformiadau gan gôr Ysgol Eyton, Ysgol Penrhyn ac Ysgol Sant Christopher. Croesawyd yr aelodau i'r Siambr gan y Cynghorydd John Pritchard, Maer Wrecsam a Sam Jesson, Cadeirydd CYSAG Wrecsam. Diolchwyd i'r plant am eu perfformiadau. Dywedodd Sam Jesson, gyda chyflwyno Dyfodol Llwyddiannus, ei bod yn adeg gyffrous, greadigol ac arloesol i addysg. Agorodd Phil Lord (PL) y cyfarfod a diolchodd yntau i'r plant, diolchodd hefyd i'r C yng. Pritchard a Sam Jesson am eu croeso.

2. Adfyfrio tawel

Arweiniodd PL fyfyrdd tawel ar y trychineb yn Nhŵr Grenfell. Siaradodd am adroddiadau yn y cyfryngau am gyfres o ddigwyddiadau a arweiniodd at y trychineb. Gofynnodd PL i'r aelodau ystyried fod yr hyn a ddywedwn a'r hyn a wnawn yn gallu cael effaith ar bobl er gwell neu er gwaeth. Gofynnodd i bawb sy'n gweithio mewn CYSAGau ac ysgolion feddwl am sut y gallan nhw wneud y pethau bychain er mwyn gwneud gwahaniaeth er gwell.

3. Ymddiheuriadau

Andrew Pearce, Dr Annette Daly, Neeta Baicher, Tudor Thomas, Sue Cave, Christine Abbas, Mathew Maidment, Alwen Roberts, Dafydd Trehearne, C yng. P. A. Roberts, Rachel Samuel, Rachel Bendall, Pauline Smith, Manon Jones. Huw Stephens, Sharon Perry-Phillips, Leslie Francis. Helen Gibbon, Meinir Wynne Loader, Huw George, Marilyn Frazer.

4. Cofnodion y cyfarfod a gynhaliwyd yng Nghaerfyrddin, 3 Mawrth 2017

Ac eithrio mân wallau teipio a dyddiad ar goll ar dudalen 7, derbyniwyd y cofnodion fel rhai cywir. Cynigiwyd gan Vicky Thomas ac eiliwyd gan Rheinallt Thomas

5. Materion yn codi

T.4 – materion yn codi t.10 – Edward Evans (EE) i ysgrifennu at Kirsty Williams – Wedi gwneud.

T. 10. Nid oedd gan VT broblem gydag adroddiad yr adolygiad. Roedd wedi cyfarfod â'r Cynghorydd Her.

1. Introduction and welcome

Members enjoyed choir performances from Eyton VC School, Ysgol Penrhyn and St. Christopher's School. Members were welcomed to the Chamber by Cllr. John Pritchard, Mayor of Wrexham and Sam Jesson, Chair of Wrexham SACRE. They thanked the children for their performances. Sam Jesson noted that with the introduction of Successful Futures, it is an exciting, creative and innovative time for education. Phil Lord (PL) opened the meeting and also thanked the children for their performances. He expressed gratitude to Cllr. Pritchard and Sam Jesson for their welcome.

2. Quiet reflection

PL led a quiet reflection upon the disaster at Grenfell Tower. He spoke about media reports of a catalogue of events leading up to the disaster. PL asked members to consider that what we say and what we do can have an impact on other people in good or in bad ways. He asked everyone working in SACREs and schools to think about how they can do little things to make a difference for the better.

3. Apologies

Andrew Pearce, Dr Annette Daly, Neeta Baicher, Tudor Thomas, Sue Cave, Christine Abbas, Mathew Maidment, Alwen Roberts, Dafydd Trehearne, Cllr. P. A. Roberts, Rachel Samuel, Rachel Bendall, Pauline Smith, Manon Jones. Huw Stephens, Sharon Perry-Phillips, Leslie Francis. Helen Gibbon, Meinir Wynne Loader, Huw George, Marilyn Frazer.

4. Minutes of meeting held in Monmouthshire, 3 March 2017

With the exception of a few minor typing errors and a missing date on p.7 the minutes were accepted as a true record of the meeting. Proposed by Vicky Thomas and seconded by Rheinallt Thomas

5. Matters arising

P.4 - matters arising p.10 – Edward Evans (EE) wrote to Kirsty Williams - Action completed.

P. 10. VT found no issue within the inspection report. She met with the Challenge Advisor.

Anfonodd Caerffili lythyr ac arolwg i bob ysgol uwchradd a chawsant 100% yn ôl. Nodwyd fod y broblem o ysgolion ddim yn cyflawni eu rhwymedigaethau statudol i gyflwyno AG yn broblem ehangach. Dangosodd yr arolwg fod rhai ysgolion yn cyflwyno AG yn ystod munud i feddwl neu amser cofrestru. Bydd yr awdurdod lleol yn ysgrifennu at yr ysgolion i ddweud nad yw hon yn ffordd addas o ddysgu AG.

t.14. Item 11.h. Bu PW mewn dau ddiwrnod astudiaeth ym Mhrifysgol Caer. Roedd y rhain wedi'u hanelu at athrawon Lefel A, ond nid oeddent yn benodol i unrhyw fwrdd. Y nod oedd rhoi profiad 'nôl i'r brifysgol' i'r athrawon yn hytrach na darparu DPP. Serch hynny, adroddodd PW fod y gweithdai yn cynnig DPP da iawn i athrawon. Mae'r brifysgol yn gobeithio darparu mwy o ddiwrnodau astudiaeth yn y dyfodol.

Mynegodd RT bryder am y protocol ar gyfer anfon cofnodion CCYSAGauC allan. Atgoffodd aelodau CCYSAGauC fod cofnodion yn draddodiadol yn cael eu derbyn o fewn pythefnos i'r cyfarfod. Ar hyn o bryd mae'r cofnodion yn cael eu gwirio gan y Cadeirydd a'r Pwyllgor Gwaith o ran cywirdeb cyn eu hanfon oherwydd statws cenedlaethol CCYSAGauC. Mae rhai CYSAGauC angen gweld y cofnodion yn gynt gan fod ystod eang o ddyddiadau i gyfarfodydd CYSAG ac mae eu hangen cyn cyfarfodydd. Mynegodd y Cymry Cymraeg bryder y byddai'n rhaid iddyn nhw ddarllen y cofnodion ddwywaith pe baent yn cael eu hanfon yn Saesneg gyntaf gyda'r cyfieithiad yn dilyn. Awgrymwyd y gallai'r cyfieithydd gael dyddiad ymlaen llaw. Cydnabuwyd mai'r egwyddor ddylai fod cyfartaledd i'r ddwy iaith. Awgrymodd un o'r aelodau y dylai'r cofnodion gael eu hysgrifennu'n brydlon gan fod cydnabyddiaeth yn cael ei rhoi i'r ysgrifennydd am wneud hynny. Felly trafodwyd rôl yr ysgrifennydd a'r gydnabyddiaeth. Holodd GV a ddylid talu am rôl yr Ysgrifennydd. Adroddodd JM nad oedd y gydnabyddiaeth a roddir i'r ysgrifennydd wedi newid ers i'r Gymdeithas gael ei sefydlu. Trafododd yr aelodau a fyddai'n syniad cael ysgrifennydd y cofnodion neu a oedd angen adolygu'r gydnabyddiaeth? Trafodwyd safon a manylion y cofnodion a themlai rhai aelodau ei bod yn bwysig fod gwybodaeth pwnc gan yr ysgrifennydd.

GWEITHREDU:-

- i.* Y cofnodion i gael eu hanfon allan cyn bod

Caerphilly sent a letter and survey to all secondary schools and had 100% returns. It was pointed out that the issue of schools not fulfilling their statutory obligations in delivering RE is a wider problem. The survey revealed that some schools were delivering RE during thought for the day or registration. The local authority will write to schools to point out that this is not an appropriate vehicle for the delivery of RE.

p.14. Item 11.h. PW attended two study days at the University of Chester. These were geared toward teachers of A Level, but were not board specific. The aim was to give teachers a 'back to university experience' rather than providing CPD. Nevertheless, PW reported that the workshops provided very good CPD for teachers. The university hopes to provide further study days in the future.

RT raised a concern over the protocol for sending out WASACRE minutes. He reminded WASACRE members that traditionally minutes would be received within two weeks of the meeting. The current process is that minutes are checked by the Chair and the Executive Committee for accuracy prior to being sent out because of the national status of WASACRE. Some SACREs need access to the minutes earlier as there are a wide range of dates for SACRE meetings and they are needed in advance of meetings. Welsh speakers expressed concern that they would have to read the minutes twice if they were initially sent out in English with a translation to follow. There was a suggestion that the translator be given a date in advance. It was recognised that, as a first principle, there should be equality for both languages. A member suggested that the minutes should be written promptly as there was an honorarium paid to the secretary to do so. The role of the secretary and the honorarium were, therefore, discussed. GV raised the question of payment for the role of Secretary. JM reported that the honorarium paid to the secretary hasn't changed since WASACRE was established. Members discussed whether it might be necessary to have a minutes secretary or whether it would be necessary to review the honorarium? The standard and detail of the minutes were discussed and some members felt that it was important that the secretary have subject knowledge.

ACTIONS:-

- i.* Minutes should go out before the SACREs are going to meet.

y CYSAgau yn cwrdd.

ii. Y Pwyllgor Gwaith i drafod y gydnabyddiaeth a roddir i'r ysgrifennydd, cyfieithu i'r Gymraeg ac ystyried pryd dylid cynnal cyfarfodydd Pwyllgor Gwaith er mwyn anfon cofnodion CCYSAgauC i GYSAGau cyn gynted â phosibl. Y cofnodion i gael eu gwirio gan y Cadeirydd a'u hanfon i GYSAGau cyn cyfarfod y Pwyllgor Gwaith.

6. Cyflwyniad PYCAG: Cefnogi'r fanyleb TGAU Astudiaethau Crefyddol newydd – Gwaith Ymarferwyr Arweiniol GwE dros Astudiaethau Crefyddol – Mefys Jones– Ymarferydd Arweiniol Addysg Grefyddol GwE.

Rhododd Mefys Jones gyflwyniad ar gynnydd yr ymarferwyr arweiniol yng Ngogledd Cymru a'u gwaith yn cynnig cefnogaeth i ysgolion i gyflwyno'r fanyleb TGAU newydd. Mae Mefys yn aelod o GYSAG Ynys Môn ac yn ymarferydd arweiniol rhanbarthol yng Ngogledd Cymru. Roedd y cyflwyniad yn cynnwys:

- a. Nod y tri Chanolbwynt AS yn y gogledd yw sicrhau cysondeb ar draws y rhanbarth a chefnogi athrawon. Trefnwyd tri chyfarfod yn ystod y flwyddyn. Defnyddiwyd y cyfarfodydd cychwynnol i fynd i'r afael â'r fanyleb. Bu'n anodd cael gafael ar adnoddau ar gyfer y TGAU newydd gan nad oedd y gwर्सlyfrau ar gael mewn pryd.
- b. Dosbarthwyd holiadur i weld beth oedd pryderon athrawon. Roeddent angen cymorth mewn agweddau fel llunio cynlluniau gwaith, datblygu deunydd asesu a marcio atebion arholiad. Roedd athrawon eisiau cyngor am adnoddau ac ar y safbwynt dyneiddiol neydd yn y fanyleb. Rhannu adnoddau oedd un o'r prif bryderon. Roedd cael gafael ar adnoddau Cymraeg yn broblem arbennig gan mai dim ond yn Saesneg y cyhoeddwyd y gwर्सlyfr i ddechrau. Nododd Mefys fod llyfr cwrs lefel A Bwdhaeth wedi cyrraedd fis ar ôl yr arholiad. Roedd pryder mawr hefyd fod y TGAU a'r Lefel A newydd wedi cael eu cyflwyno yr un pryd ac nad oedd cyfarfod DPP CBAC wedi cael ei gynnal tan bron diwedd tymor yr hydref.
- c. Bu'r ymarferwyr arweiniol yn archwilio cynnwys a oedd yn debyg yn yr hen fanyleb a chanfod beth oedd yn newydd er mwyn ystyried pa adnoddau a ellir eu hail-ddefnyddio.

ii. Executive meeting to discuss the honorarium paid to the secretary, the issue of translation into Welsh and to consider when Executive meetings are held in order to send WASACRE minutes to SACREs at the earliest opportunity. Minutes to be checked by the Chair and go out to SACREs before the Executive Meeting.

6. Cyflwyniad NAPfRE / NAPfRE presentation: Supporting the new GCSE RS specification - The work of GwE Lead Practitioner's for Religious Studies – Mefys Jones– Lead Practitioner for Religious Education GwE.

Mefys Jones presented on the progress of lead practitioners in N. Wales and their work to provide support for schools delivering the new GCSE specification. Mefys is a member of Anglesey SACRE and regional lead practitioner in N. Wales. The presentation included:

- a. The aim of the three RS Hubs in the north is to ensure consistency across the region and to support teachers. Three meetings were organised during the year. The initial meetings were used to unpack the specification. It had been difficult to access resources for the new GCSE as text books had not been made available in time.
- b. A questionnaire was distributed to identify teachers' concerns. They needed help in areas such as planning schemes of work, developing assessment material and marking of examination answers. Teachers wanted advice on resources and on the new humanist perspective within the specification. The sharing of resources was a main concern. Accessing Welsh resources was a particular problem as the textbook was initially only published in English. Mefys pointed out that the Buddhism A level course book had arrived a month after the examination. There was also a great concern that both the new GCSE and A Level had been introduced at the same time and that WJEC CPD meeting didn't take place until almost the end of the autumn term.
- c. Lead practitioners explored content that was similar in the old specification and identified what was new in order to consider which resources could be reused.

Defnyddiwyd Facebook ac e-bost i rannu gwybodaeth a lanlwytho adnoddau. Roedd Hwb ar gael, ond nid oedd gan bawb. Mae GwE wrthi'n sefydlu gwefan i lwytho adnoddau arni. Roedd y dudalen Facebook *Save RE* wedi bod yn adnodd gwerthfawr. I athrawon sy'n dysgu trwy'r Saesneg, roedd adnoddau Eduqas yn ddefnyddiol, ond roedd angen eu cyfieithu i'r Gymraeg. Roedd adnoddau eraill yn cynnwys *Bitesize*, yn enwedig y clipiau fideo, a *True Tube* ar gyfer materion crefyddol a moesol.

- d. Cynhaliwyd cynhadledd yn Llandudno. Roedd cefnogaeth penaethiaid yn rhyddhau athrawon i'r digwyddiad hwn yn rhywbeth i'w groesawu. Roedd Joy White yno i siarad am asesu; ynghyd â Rob Grinter, dyneiddwr, a ddaeth i siarad â'r athrawon am safbwynt dyneiddwyr.
- e. Daeth y trydydd cyfarfod â phawb ynghyd i rannu adnoddau a syniadau. Drwy gydol y flwyddyn cafwyd y teimlad fod cymorth ar gael. Bydd cysylltiadau'n parhau. Bydd banc o gwestiynau arholiad yn cael ei sefydlu a bydd athrawon yn safoni marcio. Bydd yr adnoddau i gyd ar gael ar y wefan. Bydd cyfarfodydd gyda Lynda Maddock, swyddog pwnc CBAC, a gydag ymarferwyr arweiniol eraill o Gymru.

Diolchodd Mefys i'r athrawon ymroddedig am eu cyfraniad a'u cydweithio. Cydnabu'r ffaith fod CYSAGau wedi cefnogi gwaith yr ymarferwyr arweiniol.

Trafodaeth yn dilyn y cyflwyniadau:

Diolchodd VT i Mefys am y gwaith caled a'r adnoddau i'w rhannu. Roedd Mefys yn ymwybodol fod rhai ysgolion yn cyflwyno cwrs llawn Astudiaethau Crefyddol mewn un awr yr wythnos. Teimlai'n ffodus fod amser yn cael ei roi i AG yn ei hysgol hi. Roedd hi'n pryderu fod athrawon wedi gorfod creu eu hadnoddau eu hunain wrth ddisgwyl i'r adnoddau swyddogol gyrraedd. Dywedodd fod llwyth gwaith athrawon yn enfawr. Dywedodd MP ei bod wedi bod yn bleser gwranddo ar yr hyn oedd gan Mefys i'w ddweud a'i bod yn amlwg yn ERW fod diffyg deunyddiau Cymraeg. Dywedodd Mary ei bod yn ddiolchgar fod yr adnoddau wedi'u cyfieithu yn cael eu rhyddhau. Dywedodd Mefys eu bod wedi ysgrifennu at y Penaethiaid yn diolch iddynt am ryddhau a chefnogi athrawon. Hysbysodd CCYSAGauC y bydd cynhadledd i Gymru gyfan ar 23 Medi. Diolchodd aelod

Facebook and email were used for sharing information and uploading resources. Hwb was available, but had not been embedded everywhere. GWE is in the process of setting up a website to upload resources. The Save RE Facebook page had been a valuable resource. For teachers using the medium of English Eduqas resources were useful, but they needed to be translated into Welsh. Other resources included Bitesize, especially the video clips, and True Tube for religious and moral issues.

- d. A conference was held in Llandudno. The support from headteachers in releasing teachers for this event had been very welcome. Joy White attended to talk about assessment. Rob Grinter, a humanist, was present to talk to teachers about the humanist perspective.
- e. The third meeting brought everyone together to share resources and share ideas. The process throughout the year created the feeling that help was available. Links will continue. A bank of examination questions will be set up and teachers will moderate marking. All resources will be available on the website. There will be meetings with Lynda Maddock, WJEC subject officer, and with other lead practitioners from Wales.

Mefys thanked the dedicated teachers for their participation and collaboration. She acknowledged SACREs had supported the work of the lead practitioners.

Discussion following the presentation:

VT thanked Mefys for all the hard work and shared resources. Mefys was aware that some schools are delivering full course RS in one hour a week. She felt lucky that time is given to RE in her school. She expressed concern that teachers had been expected to create their own resources while waiting for the official resources to arrive. She said that the workload of teachers is massive. MP said that it had been a pleasure to listen to what Mefys had to say and that it was clear in ERW that there is a lack of material provided in Welsh. Mary expressed her gratitude for the translated resources being made available. Mefys said that they had written to Heads thanking them for releasing and supporting teachers. She informed WASACRE that there will be a conference for the whole of Wales on 23rd September. A WASACRE member

o'r Gymdeithas i Lywodraeth Cymru am ddarparu'r cyfleoedd a'r cyllid ar gyfer y gwaith hwn.

7. Cyflwyniad CCYSAGauC: Addysg Grefyddol o safbwynt Ewropeaidd. – Phil Lord

Mae PL wedi cael y fraint o weithio gydag EFTRE, sy'n cyfarfod unwaith y flwyddyn i drafod materion AG ar draws Ewrop. Mae PL yn eistedd ar Bwyllgor Gwaith EFTRE sy'n agored i bob un o'r gwledydd yng Nghyngor Ewrop, y 47 o aelod-wladwriaethau sydd wedi llofnodi'r Confensiwn ar Hawliau Dynol yn Llys Hawliau Dynol Ewrop. Cafodd PL syndod i weld sut mae gwahanol wledydd yn dysgu AG. Mae rhai yn dysgu o safbwynt ffenomenolegol, ond yn Ewrop mae AG yn enwadol gan amlaf ac un grefydd a ddysgir fel rheol. Un o fuddiannau AG yw creu goddefgarwch a dealltwriaeth o bobl eraill. Yn 2009 cynhaliwyd astudiaeth o'r ffordd y mae AG yn cael ei dysgu ledled Ewrop. P'un ai'n enwadol neu'n anenwadol, mae AG yn symbyliad da i oddefgarwch a chydlyniant cymdeithasol. Fodd bynnag, roedd Cyngor Ewrop yn teimlo y byddai symud tuag at ddull aml-grefydd yn well er mwyn dod â chymunedau ynghyd. Yn 2014 cyhoeddodd Cyngor Ewrop y ddogfen *Signposts* er mwyn cael agwedd gyffredin mewn AG. Rhoddodd Fforwm Ewrop ar gyfer Athrawon AG becynnau dysgu at ei gilydd gyda sylw ar agweddau amlddiwylliannol AG.

Rhoddodd PL drosolwg o AG yn y Ffindir ac Awstria. Roedd wedi ymweld ag ysgolion cynradd ac uwchradd yn y Ffindir lle mae AG fel arfer o'r traddodiad Lutheraidd ond heb fod yn enwadol. Gall rhieni ofyn am AG yn eu traddodiad eu hunain. Mae gofyn i athrawon uwchradd gael Gradd Feistr ac mae llawer o barch iddynt fel pobl broffesiynol. Daw pob cyngor ar AG gan yr Eglwys ac mae'n seiliedig ar ffydd. Mae addysg blynyddoedd cynnar yn canolbwyntio ar chwarae ac nid oes pontio ffurfiol rhwng oed cyn ysgol ac oed ysgol statudol. Bu PL yn ymweld ag ysgol uwchradd oedd yn archwilio Hanes Lutheraidd. Roedd yr athrawon yn gosod y gweithgaredd a'r disgyblion yn mynd i'r afael ag ef, yn gwybod beth oedd angen iddynt ei wneud. Roedd dysgu annibynnol yn amlwg iawn yn yr ysgol uwchradd. Soniodd Phuil am ddemograffeg Awstria o'i chymharu â Chymru. Cyfeiriodd at fideo am AG ar draws Ewrop sydd ar wefan EFTRE (<http://www.eftre.net>). Mae AG yn Awstria yn orfodol ac yn Gatholig, ond mae'n rhaid i ysgolion ddarparu addysg Brotestannaidd i'r rheiny sy'n gofyn am hynny. Yn ychwanegol at hyn, ymwelodd Phil â chanolfan hyfforddi AG Islamaidd. Mae mwy o

thanked Welsh Government for providing the opportunities and funding for this work.

7. /WASACRE presentation: Religious Education from a European perspective. – Phil Lord

PL has had the privilege to work with EFTRE, who meet once a year to discuss RE issues across Europe. PL sits on the Executive committee of EFTRE which is open to all countries in the Council of Europe, the 47 member states who have signed the Convention of Human Rights of the European Court of Human Rights. PL has been surprised at how different countries approach RE. Some teach from a phenomenological viewpoint, but in Europe RE is generally confessional and one religion is generally taught. One of the benefits of RE is to bring about tolerance and understanding of others. In 2009 a study on the way religion is presented across Europe was carried out. Whether confessional or non-confessional, RE is a good driver for tolerance and community cohesion. However, the Council of Europe felt that a move towards a multi-religious approach would be better in order to bring communities together. In 2014 the Council of Europe published the *Signposts* document to bring commonality in RE. The European Forum for the Teachers of RE put teaching packs together with a focus upon multi-cultural aspects of RE.

PL gave an overview of RE in Finland and Austria. He had visited primary and secondary schools in Finland where RE is generally of the Lutheran tradition but is non-confessional. Parents can request RE in their own tradition. Secondary school teachers are required to have a Master's Degree and are given a lot of respect as professionals. All advice on RE comes through the Church and is faith based. Early years education is about play and there is no formal transition between pre and statutory schooling. PL observed a secondary school exploring Lutheran History. Teachers set the activity and pupils got on with it. They knew what they had to do. Independent learning was clearly evident in the high school. Phil talked about the demographics of Austria in comparison to Wales. He referred to a video about RE across Europe which can be found on the EFTRE website (<http://www.eftre.net/>). RE in Austria is compulsory and confessional Roman Catholic, but schools have to provide Protestant education to those who request it. In addition Phil visited an Islamic RE training centre. More pupils and now opting out of

ddisgyblion bellach yn tynnu allan o AG enwadol ac mae'r rheiny sy'n gwneud hynny'n cael cynnig gwersi Moeseg yn ei lle. Roedd Denise Cush yn bresennol yn y gynhadledd yn siarad am y dirwedd grefyddol yn Ewrop. Siaradodd hefyd am ba mor gyfyng yw dysgu un grefydd yn unig. Mae pwrpas AG yn wahanol yn dibynnu ar ymhle yr ydych yn Ewrop. Un o ddibenion AG yn y DU yn cynnwys yng Nghymru yw creu cyfleoedd ar gyfer amlddiwylliant ac amrywiaeth. Awgrymodd PL fod angen i ni gael y trafodaethau hyn wrth gynllunio'r cwricwlwm newydd.

Cwestiynau:

Roedd GV wedi bod yng nghynhadledd EFtRE hefyd ac adroddodd, er bod AG yn Ewrop yn enwadol, byddai disgyblion AG yn dal i ddysgu am grefyddau eraill hefyd.

8. Diweddariadau:

i Canllawiau ar Reoli Hawl Tynnu'n ôl o Addysg Grefyddol

Adroddodd GV fod y ddogfen wedi'i gorffen ac wedi cael ei chyfieithu. Roedd GV wedi anfon y ddogfen a gyfieithwyd i RT ei phrawf-ddarllen. Dywedodd RT fod y cynnwys wedi'i dynnu i mewn a bod y cyfieithiad yn ardderchog.

ii Materion Llywodraeth Cymru –

Adroddodd PW fod y cyfarfod cynllunio AG ar 27/3/17 i drafod y datblygiad i'r Cwricwlwm Dyniaethau newydd wedi bod yn gadarnhaol iawn. Roedd CCYSAGauC a PYCAG wedi codi pryderon gyda Llywodraeth Cymru am AG yn cael ei gadael allan o'r cwricwlwm yn y Cyfnod Sylfaen yn ystod adolygiad diwethaf y cwricwlwm a'i bod yn bwysig peidio â gadael i hyn ddigwydd y tro hwn. Buont yn trafod yr hawl i eithrio disgyblion o AG gan awgrymu fod angen i AG fod yn amlwg ar y cwricwlwm os yw'r ddeddfwriaeth ar dynnu disgyblion yn ôl, i aros. Gofynnodd Llywodraeth Cymru am gopi o ddogfen CCYSAGauC ar dynnu disgyblion yn ôl i'w helpu i adnabod y problemau a allai godi yn sgil hyn. Roedd gan Manon Jones linell amser yn dangos sut y byddai cynllunio Maes Dysgu a Phrofiad y Dyniaethau yn datblygu dros y flwyddyn academaidd fel y gellir trefnu cyfarfodydd rheolaidd â CCYSAGauC /PYCAG. Gofynnodd Llywodraeth Cymru am wybodaeth ar y drefn o gomisiynu gwaith gan CCYSAGauC. Roedd gan LIC ddiddordeb mewn comisiynu papur gan CCYSAGauC ar sut mae 'Beth

confessional RE and those that do so are offered Ethics lessons instead. Denise Cush was in attendance at the conference talking about the religious landscape in Europe. She also spoke about how restrictive it is to teach just one religion. The purpose of RE differs depending upon where you are in Europe. One of the purposes of RE in UK including Wales is to create opportunities for multiculturalism and diversity. PL suggested that we need to have these discussions when designing new curriculum.

Questions:

GV had also attended the EFtRE conference and reported that although RE in Europe was confessional RE pupils would still learn about other faiths as well.

8. Updates:

i. Guidance on Managing the Right of Withdrawal from Religious Education.

GV reported that the document was finished but has been for translation. GV had sent the translated document to RT to proofread. RT said that the content drew him in and that the translation was excellent.

ii. Welsh Government matters –

PW reported that the RE planning meeting on 27/3/17 to discuss the development to the new Humanities Curriculum had been very positive. WASACRE and NAPfRE representatives raised concerns with Welsh Government about RE being left out of the curriculum at Foundation Phase during the last curriculum review and that it is important to avoid the same things happening this time. They raised the issue of the right of withdrawal from RE and suggested that RE needed to be identifiable in the curriculum if legislation on withdrawal is to remain. Welsh Government requested a copy of the WASACRE withdrawal document to help them identify issues that this could raise. Manon Jones produced a timeline to show how the planning of the Humanities AoLE would develop over the academic year and so that regular meetings with WASACRE/NAPfRE could be scheduled. Welsh Government requested information on the procedure for commissioning work from WASACRE. Welsh Government expressed an interest in commissioning a paper from WASACRE on

yw AG dda?’ yn cyd-fynd â’r gwaith yr oedd yr arloeswyr yn ei wneud. Byddai’r arloeswyr yn edrych ar nifer o ddulliau gweithredu, yn cynnwys dull y model Syniadau Mawr Gwyddoniaeth. Gwahoddwyd cynrychiolwyr CCYSGauC/PYCAG i fynychu gweithdy grŵp arloesi’r Dyniaethau i gyfrannu at drafodaethau am gynigion y grŵp o ran cwmpas a strwythur MDaPh Dyniaethau o safbwynt AG. Codwyd y cwestiwn o asesu a’r pryder nad oedd manylebau newydd TGAU yn cyd-fynd â Dyfodol Llywyddiannus Donaldson. Cadarnhaodd Llywodraeth Cymru y byddai Cymwysterau Cymru yn cymryd rhan drwy gydol y broses o ddatblygu’r cwricwlwm newydd. Bydd datblygiadau cwricwlwm yn cael eu rhannu drwy newyddlen i GYSAGau a fydd yn cael ei hanfon o LIC i glercod CYSAGau. Yna bydd CYSAGau yn gallu ymateb i’r newyddlen drwy e-bost at Manon Jones. Bydd Paula Webber fel ysgrifennydd CCYSGauC yn cael copi o’r ymatebion.

Dywedodd MP fod yr arloeswyr yn gweithio ar llyn 2 o ddatblygu’r cwricwlwm. Mae cynrychiolwyr CCYSGauC/PYCAG wedi bod mewn cyfarfodydd gydag athrawon o ysgolion arloesi ac mae’r grŵp hwn wedi bod yn trafod ffordd gyffredin ymlaen. Wedi cael penderfyniad ar hyn, bydd cynrychiolwyr CCYSGauC yn derbyn y cynigion y cytunwyd arnynt. Bydd cynllunio ar y ffordd ymlaen yn parhau dros yr haf. Ym Mis Medi bydd Llyn 3 yn edrych ar gynnwys Maes Dysgu a Phrofiad y Dyniaethau.

Cafwyd trafodaeth i ddilyn a chodwyd y materion canlynol:

Bydd yn rhaid i GYSAGau fabwysiadu’r cwricwlwm newydd os na fydd newid mewn deddfwriaeth. Efallai na fydd angen newid y ddeddfwriaeth, fodd bynnag, gallai’r newidiadau fod yn rhai cadarnhaol yn ogystal â negyddol. Gallai newid gefnogi AG dda hefyd. Roedd hi’n beth cadarnhaol fod CCYSGauC yn gallu gweithio gyda Llywodraeth Cymru er mwyn datblygu cwricwlwm sy’n gweithio i AG.

iii **Cyfarfod rhanddeiliaid AG 12/4/17**

how ‘What is Good RE?’ fits with the work pioneers were doing. The pioneers would be looking at a number of approaches, including the approach of the Big Ideas Science model. WASACRE/NAPfRE representatives were invited to attend a Humanities pioneer group workshop to contribute to discussions about the group’s proposals regarding the scope and structure of the Humanities AoLE from an RE perspective. Representatives raised the issue of assessment and the concern that the new GCSE specifications did not seem to align with Donaldson’s Successful Futures. Welsh Government confirmed that Qualifications Wales would be involved throughout the process of developing the new curriculum. Curriculum developments will be shared via a newsletter to SACREs which will be sent from WG to SACRE clerks. SACREs will be able to then respond to the Newsletter by email to Manon Jones. Paula Webber as Secretary to WASACRE is to be copied into responses.

MP said that the pioneers were currently working on strand 2 of curriculum development. WASACRE/NAPfRE representatives have attended meetings with teachers from pioneer schools. This group have been discussing a common way forward. Once this is officially decided WASACRE representatives will receive the agreed proposals. Planning on the way ahead will carry on over the summer period. In September Strand 3 will look at the content of the Humanities AoLE.

Discussion from members also raised the following issues:

SACREs will have to adopt the new curriculum if there is no change in legislation. There may not be a need to change the legislation; however, changes to legislation could be positive as well as negative. Change could also support good RE. It was positive that WASACRE was able to work together with Welsh Government in order to develop a curriculum that works for RE.

iii. **RE stakeholder meeting 12/4/17**

A concern was raised that the term Religious Education would be removed from the new curriculum and that RE would be absorbed with

Codwyd pryderon y byddai'r term Addysg Grefyddol yn cael ei dynnu o'r cwricwlwm newydd ac y byddai AG yn cael ei gynnwys yn gyfan gwbl yn y Dyniaethau. Dywedodd PL na wnaeth Manon gadarnhau na diystyru hyn, ond, yn sicr byddai angen gallu adnabod sgiliau AG o fewn y cwricwlwm newydd.

Cyfarfod grŵp MdaPh 02/05/17 – Adroddiad gan BJ. Roedd MP a BJ wedi mynychu cyfarfod athrawon o ysgolion arloesi yn Wrecsam fel sylwedyddion. Roedd yr athrawon ar ddechrau'r broses a gofynnwyd iddynt 'ddiffinio dyniaethau'. Buont hefyd yn edrych ar y cwricwlwm presennol, cynnwys a sgiliau ac yn trafod a oedd yna agweddau oedd yn werth eu cadw. Gwahoddwyd yr athrawon hefyd i nodi'r prif bethau roedd disgyblion angen eu gwybod erbyn eu bod yn 16 oed. Datblygwyd y dull hwn o Syniadau Mawr Gwyddoniaeth. Felly roedd yr athrawon yn gofyn – Beth yw'r prif Syniadau Mawr i AG? Beth sy'n bwysig mewn AG a sut gallwn ni rannu'r syniadau hyn?

iv. **Cyfarfod Rhanddeiliaid y Cwricwlwm Newydd 24/5/17** – Adroddodd PL fod y trefniadau asesu yn creu cystadleuaeth sy'n niweidiol i'r plentyn. Mae problemau'n codi pan mae myfyrwyr yn dymuno symud ysgol. Os nad ydyn nhw'n cyrraedd y graddau cyraheddiad weithiau nid yw Penaethiaid yn eu croesawu. Adroddodd PL, gyda datblygu cwricwlwm Dyfodol Llwyddiannus Donaldson, mae llygaid y byd yn edrych ar Gymru. Eglurodd nad oes unrhyw system addysg yn y byd wedi newid mor sylwedol â hyn. Felly, mae Llywodraeth Cymru eisiau cael hyn yn iawn. Teimlai PL fod Manon Jones a Steve Davies yn ddiwyll yn eu hawydd i greu system sy'n cael ei harwain gan yr athro, o'r gwaelod. Dywedodd VT ei bod yn bwysig felly fod Manon Jones yn bresennol yng nghyfarfodydd CCYSAGauC.

v. **Cyfarfod gydag Estyn 05/06/17** - Adroddodd VT mai CCYSAGauC oedd wedi gofyn am y cyfarfod hwn a bod PYCAG a phedwar Arolygydd wedi bod yn bresennol. Dywedodd fod y cyfarfod wedi bod yn gadarnhaol ac yn fuddiol i'r ddwy ochr. Holodd y cynrychiolwyr am adolygiad thematig AG. Bydd adroddiad penodol yn cael ei gynhyrchu gan dri Arolygydd ac un arolygydd cymheiriaid. Bydd Mark Campion yn golygu. Bydd ugain neu un ar hugain o ysgolion yn cael eu cynnwys a bydd ymweliadau'n cael eu gwneud ag ysgolion. Bydd y ffocws ar safonau a darpariaeth; asesu; cysylltiadau â'r gymuned (cydlyniant cymunedol) a staffio AG. Bydd y tîm yn edrych hefyd ar baratoi ar gyfer y Pedwar Diben yn ogystal â'r pontio rhwng y Cynradd a'r

the Humanities completely. PL said that Manon did not confirm or discount this, however RE skills would certainly need to be identifiable within the new curriculum.

Humanities AOLE group meeting 02/05/17- Report by BJ. MP and BJ attended the meeting of teachers from pioneer schools in Wrexham as observers. The teachers were at the beginning of the process and were asked to 'define humanities.' They also looked at the current curriculum, content and skills and discussed whether there were aspects worth keeping. Teachers were also invited to identify the major things pupils needed to know by the time they reached the age of 16. This approach has developed from Science Big Ideas. So teachers were asking - What are the major Big Ideas for RE? What is important in RE and how can we share these ideas?

iv. **New Curriculum Stakeholder meeting 24/5/17** – PL reported that assessment procedures currently create competition that is detrimental to the child. Problems arise when students want to transfer schools. If they are not attaining assessment grades Headteachers sometimes don't want them in the school. PL reported that with the development of the Donaldson Successful Futures curriculum the eyes of the world are looking at Wales. He explained that no education system in the world has changed this significantly. Therefore, Welsh Government wants to get this right. PL felt that Manon Jones and Steve Davies were sincere in wanting to create an inclusive, teacher led, bottom up system. VT commented that it is, therefore, important it is to have Manon Jones present at WASACRE meetings.

v. **Meeting with Estyn 05/06/17** - VT reported that the meeting had been requested by WASACRE and NAPfRE and that four HMI had attended. She said that the meeting had been positive and mutually beneficial. Representatives enquired about the thematic review of RE. There will be a specific report produced by three HMI and one peer inspector. Mark Campion will have an editing role. Between twenty and twenty-one schools will be included and visits to schools will be made. The focus will be upon standards and provision; assessment; links with the community (community cohesion) and staffing of RE. The team will also look at preparation for the Four Purposes as well as transition between Primary

Uwchradd. Os yw'r arolygwyr yn gweld nad yw'r gofynion statudol ar gyfer AG yn cael eu bodloni, byddant yn sicr yn herio'r ysgol am hyn. Ar awgrym cynrychiolydd CCYSAGauC, cytunodd swyddogion Estyn i ystyried a yw'r ddarpariaeth yn y Cyfnod Sylfaen yn gosod y sylfaen priodol ar gyfer gwaith yn CA2. Bydd adolygiad o'r Cyfnod Sylfaen hefyd, ac ar awgrym cynrychiolwyr CCYSAGauC, cytunodd swyddogion Estyn i sicrhau y bydd AG yn cael ei chynnwys yn yr adolygiad hwnnw ochr yn ochr â meysydd dysgu eraill. Gofynnwyd i CCYSAGauC roi gwybod i Estyn am ysgolion sydd ag arfer da mewn AG.

Eglurodd y cynrychiolwyr sut roedd CYSAGau yn monitro AG er mwyn cyflawni eu rôl fonitro gan ddweud ei bod yn mynd yn fwy anodd cael tystiolaeth i roi gwaelodlin ar AG mewn ysgolion yn enwedig gydag Arweinwyr System yn cael ychydig neu ddim cyfrifoldeb dros bynciau, e.e. AG. Trafodwyd pwysigrwydd adroddiadau Estyn yn y broses hon. Nodwyd bod mwy o achosion o arolygwyr yn nodi mewn adroddiadau ysgolion cynradd a yw gofynion statudol AG yn cael eu bodloni ai peidio, nag oedd mewn adroddiadau ysgolion uwchradd. Cadarnhaodd swyddogion Estyn y dylai'r un meini prawf i ysgolion cynradd ac uwchradd gael eu dilyn a diolchwyd i'r ddirprwyaeth am ddod â hyn i'w sylw gan gytuno y byddant yn edrych ar y mater hwn yn fwy agos.

Trafodwyd problemau yn CA4 hefyd, yn cynnwys amserlenni'n cael eu gwasgu oherwydd y Fagloriaeth Gymreig. Mae ysgolion yn canfod nad oes ganddynt ddigon o amser i fodloni gofynion y maes llafur cytûn. Holwyd a oedd ffordd y gallai Estyn a CCYSAGauC weithio gyda'i gilydd i atal statws AG rhag syrthio ymhellach.

Awgrymodd Estyn y gall Ymgynghorwyr/CYSAGau unigol roi achlust iddyn nhw am ymarfer da mewn ysgolion neu eu cyfeirio at ysgolion nad ydynt yn dilyn gofynion statudol. Teimlai'r gynrychiolaeth ac Estyn hefyd mai lle'r Awdurdod Lleol yw rhoi gwybod i Estyn am hyn yn eu Hadroddiad ALI cyn bod ysgol yn cael ei harolygu. Mewn gwirionedd, mae profiad Estyn wedi arwain at sylweddoliad nad yw ALlau yn debygol o adnabod ysgolion fel hyn

and Secondary. If the inspectors see non-fulfilment of the statutory requirements for RE they will definitely take it up with the school. Upon WASACRE representative's suggestion, Estyn officers agreed to consider whether provision at Foundation Phase appropriately lays the foundation for work at KS2. Additionally, there will be a review of the Foundation Phase and at the suggestion of WASACRE representatives, Estyn officers agreed to ensure that RE will be included in that review alongside other areas of learning. WASACRE was asked to let Estyn know of schools that have good practice in RE.

Representatives explained how monitoring of RE was conducted by SACREs in order to fulfil their monitoring role and that it was becoming more difficult now to get evidence to provide a baseline on RE in schools especially with System Leaders having little or no responsibility for subjects e.g. RE. They discussed the importance of Estyn reports in this process. It was noted that there are more instances of inspectors noting in primary school reports, fulfilment or non fulfilment of statutory requirements for RE, than there were in secondary schools reports. Estyn officers confirmed that the same criteria for primary and secondary should be followed and thanked the delegation for bringing this to their attention and agreed they will look more closely at this issue.

Issues at KS4 were also discussed, including timetables being squeezed due to the Welsh Baccalaureate. Schools find they have insufficient time available to meet requirements of the agreed syllabus. Representatives enquired whether there was a way that Estyn and WASACRE could work together to halt this diminishing status of RE.

Estyn suggested that individual Advisers/SACREs or LAs can 'tip them off' to good practice in schools or refer to schools which are not following statutory requirements. The delegation and Estyn also felt that really it was the place of the LA to inform Estyn of this in their LA Report before a school is inspected. In reality, Estyn's experience has led to an acceptance that LAs are unlikely to identify schools in this way as it does compromise good working relationships with schools. GV suggested this was an area of real concern and a

gan ei fod yn peryglu perthynas weithio dda ag ysgolion. Awgrymodd GV fod hyn yn bryder gwirioneddol ac yn broblem a ddylai gael ystyriaeth bellach.

Gofynnodd y cynrychiolwyr a fyddai adroddiadau Estyn, drwy'r Fframwaith Arolygu newydd, yn parhau i roi datganiadau ansoddol o ran addysg ysbrydol, foesol, cymdeithasol a diwylliannol. Cadarnhawyd y byddai. Nodwyd hefyd y bydd gan y Fframwaith newydd ffocws ychwanegol mewn gwahanol ysgolion ac y gall mai AG fydd y ffocws hwnnw mewn rhai ysgolion.

Trafodwyd hefyd rôl AG mewn hyrwyddo cydlyniant cymdeithasol. Cododd CCYSAGauC ei phryderon fod tynnu'n ôl o AG yn gysylltiedig weithiau â rhesymau rhagfarnlyd. Dywedodd Estyn fod Mark Campion yn arwain ar adrodd ar *Prevent*.

Awgrymodd un o gynrychiolwyr Estyn fod angen i athrawon gael hyfforddiant am grefyddau drwy gwrdd â chynrychiolwyr ffydd. Cyfeiriodd GV at un ALI sydd wrthi'n cynllunio'r math hwn o gyfle hyfforddiant. Bydd CCYSAGauC yn ystyried pa mor eang y gellid rhannu hyn ac a allai gael ei ariannu gan y Gymdeithas ac a oes ffynonellau cyllid ar gael.

Dywedodd PL ei bod yn beth da fod gan CCYSAGauC berthynas gadarnhaol ag Estyn.

GWEITHREDU: Trafod ariannu hyfforddiant yng nghyfarfod nesaf y Pwyllgor Gwaith.

9. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar Mai 19, 2017

Roedd aelodau CCYSAGauC wedi derbyn yr adroddiad drafft o Gyfarfod y Pwyllgor Gwaith.

T2. Protocol ar gyfer pobl sy'n gwneud gwaith i CCYSAGauC. Bydd CCYSAGauC yn cyhoeddi'r bwriad o gomisiynu ar y Wefan. Eglurodd PL y broses gomisiynu. Trafodwyd hawlfraint hefyd. Y broses hon i gael ei phasio yng nghyfarfod Pwyllgor Gwaith yr Hydref.

Bydd cyfleoedd hyfforddi'n cael eu trafod yng nghyfarfod Pwyllgor Gwaith yr Hydref.

Roedd CCYSAGauC wedi derbyn gohebiaeth gan

dilemma which should be given further consideration.

Representatives asked whether through the new Inspection Framework Estyn reports would continue to give qualitative statements in terms of SMSC. It was confirmed that this was the case. It was also noted that the new Framework will have an additional focus in different schools and that RE may be the focus in some schools.

Discussion with Estyn also included the role of RE in promoting community cohesion. WASACRE raised its concerns about withdrawal from RE sometimes being linked to reasons of prejudice. Estyn informed WASACRE that Mark Campion is heading up reporting on Prevent.

An Estyn representative suggested that there was a need for teachers to have training about religions from meeting with faith representatives. GV referred to one LA which is currently planning this type of training opportunity. We will consider how widely this could be shared and whether this could be facilitated by WASACRE and if there are any funding streams available.

PL acknowledged that it is good that WASACRE has a positive relationship with Estyn.

ACTION: To discuss funding of training at the next Executive Meeting.

9. Report from the Executive Committee held on 19 May 2017

WASACRE members received the draft report from the Executive Committee Meeting.

P2. Protocol for people doing work for WASACRE. WASACRE will publish the intention of commissioning on the Website. PL explained the commissioning process. Copyright was also discussed. This process is to be passed in Autumn Executive meeting.

Training opportunities will be discussed in the Autumn meeting of the Executive Committee.

WASACRE received correspondence from Christine Abbas which was discussed in the Executive meeting. PL has sent a response, and

Christine Abbas a gafodd ei drafod yng nghyfarfod y Pwyllgor Gwaith. Roedd PL wedi anfon ymateb, a chafwyd trafodaeth wedyn. Mae yna bryder cynyddol fod grwpiau crefyddol a oedd unwaith yn cael eu cynnwys wrth greu maes llafur cytûn, yn teimlo'n fwy a mwy ymylol. Awgrymodd GV fod hyn yn rhywbeth a allai gael ei drafod gan y Pwyllgor Gwaith.

Hysbysodd PL yr aelodau y bydd gwefan CCYSAGau ar agenda'r Hydref. Dywedodd RT nad oedd pob un o'r dogfennau a gomisiynwyd gan y Gymdeithas ar y wefan.

GWEITHREDU: Ymchwilio i ble mae'r dogfennau sydd ar goll.

10. Gohebiaeth

- i. Cafodd CCYSAGau gais gan Gyngor y Gweithlu Addysg i aelod wneud cais i eistedd ar y pwyllgor. Dyddiad cau oedd 21 Gorffennaf.
- ii. Rhwydwaith Rhyng-ffydd y DU – yn hysbysebu digwyddiadau. Bydd CYSAGau yn derbyn hwn maes o law. Yr wythnos Ryng-ffydd yw 12 – 19 Tachwedd.
- iii. Derbyniodd CCYSAGauC gais am wybodaeth gan Alun Charles, cydlynedd cylchgrawn eglwys yng Nghaerfyrddin, ynghylch tynnu'n ôl o addoli ar y cyd yng Nghymru.

Nodwyd hefyd fod Edward Evans wrthi'n ysgrifennu papur am addoli ar y cyd i'w drafod yng nghyfarfod nesaf y Pwyllgor Gwaith.

GWEITHREDU: PL i ffonio Alun Charles.

- iv. Gohebiaeth gan Annette Daly yn ymddiheuro ac yn mynegi pryder am gynrychiolaeth Dyneiddwyr ar GYSAGau. Nododd y swyddogion fod y mater hwn wedi cael ei drafod mewn cyfarfodydd diweddar o CCYSAGauC a bod y sefyllfa gyfreithiol yn dal yr un peth.

11. U.F.A.

- i. 'Dangos a Dweud' - Soniodd GV am ei llyfr newydd, *Puddles and the St Francis Service*, sy'n cael ei argraffu ar hyn o bryd. Bydd yr adnodd hwn yn addas i Sul Lles Anifeiliaid ar 8 Hydref. Mae Gill wedi bod yn clymu AG â Meysydd Dysgu'r Cyfnod Sylfaen a phynciau neu themâu poblogaidd. Ychwanegwyd adnoddau dosbarth electronig erbyn hyn. Hefyd, mae

a discussion ensued. There is a growing concern that religious groups that were once included in the creation of an agreed syllabus are increasingly feeling marginalised. GV suggested that this could be something discussed by the executive.

PL informed members that the WASACRE Website – will be on the autumn agenda. RT raised the issue that not all documents commissioned by WASACRE were on the Website.

Action: The whereabouts of the missing documents will be investigated.

10. Gohebiaeth /Correspondence

- i. WASACE received a request from the Education Workforce Committee for a member to apply to sit on the committee. They have until 21 July to apply.
- ii. Interfaith Network UK – advertising events. SACREs will receive this in the future. Interfaith week is 12-19th November.
- iii. WASACRE received a request for information from Alun Charles, the co-ordinator of a church magazine in Carmarthenshire, concerning withdrawals from collective worship in Wales.

It was also noted that Edward Evans is currently writing a paper concerning collective worship for discussion at the next Executive Committee meeting.

ACTION: PL to phone Alun Charles.

- iv. Correspondence from Annette Daly giving her apologies and expressing concern about Humanist representation on SACREs. Officers noted that this issue has been discussed in recent meetings of WASACRE and the legal situation remains the same.

11. U.F.A. / A.O.B.

- i. 'Show and Tell' - GV spoke about her new book, *Puddles and the St Francis Service*, which is currently with the printer. This resource is appropriate for Animal Welfare Sunday on 8th October. Gill has been matching RE with the Foundation Phase Areas of Learning and popular topics or themes. Electronic classroom resources have now been added. Additionally, Gill is vetting and selecting non-fiction books because she has found inaccuracies and

Gill yn archwilio a dewis llyfrau ffeithiol oherwydd iddi ganfod camgymeriadau a gwybodaeth anghywir mewn rhai llyfrau a gyhoeddwyd. Mae hi'n poeni na fyddai'r rheiny nad ydynt yn arbenigwyr yn ymwybodol o'r gwallau hyn. Felly, bydd Gill yn rhoi'r adnoddau a archwiliwyd ar ei gwefan. Holodd Gill a allem adfer Dangos a Dweud fel eitem reolaidd yng nghyfarfodydd CCYSAGauC.

- ii. Mae *Humanists for UK* wedi trefnu cwrs am ddim i athrawon yn Llundain. Mae AL wedi cysylltu â nhw i holi a ellir trefnu cynhadledd yng Nghymru.

12. Dyddiad y cyfarfod nesaf Dydd Gwener 10 Tachwedd, 2017: Pen-y-bont ar Ogwr, Dydd Gwener 10 Tachwedd, 2017, yn y Ganolfan Ddinesig.

Cyfarfod y Gwanwyn, 9 Mawrth, y Ganolfan Ddinesig yn Abertawe.

misinformation within some published books. She is concerned that non-specialists might not be aware of these errors. Therefore, Gill will be putting the vetted resources onto her website. GV enquired whether we could reinstate Show and Tell as a regular feature of WASACRE meetings.

- ii. Humanists for UK have put on a free course for teachers in London. AL has contacted them to ask whether there can be a conference organized in Wales.

12. Dyddiad y cyfarfod nesaf Dydd Gwener 10 Tachwedd, 2017 / Date for next meeting: Bridgend Autumn Friday 10th November, 2017. At the Civic Centre.

Spring Meeting March 9th Civic Centre in Swansea.

Dear SACRE members,

Please find below an update in relation to the curriculum reform process so far and an invitation for you as a SACRE to comment on the work of the Humanities working group to date.

Curriculum Reform

Following the publication of *Successful Futures*, Professor Donaldson's independent review of curriculum and assessment arrangements in Wales, and the acceptance of all 68 recommendations, the pioneer schools network was established in autumn 2015. Working with key partners and experts, these schools are playing a central role in developing the new curriculum for Wales.

Strand 1 – Strategic Design

During the first phase of the curriculum development process, four pioneer working groups were established to develop high-level strategic principles to inform the development of the new curriculum.

These groups focussed on:

- Assessment and Progression
- Cross-curriculum Responsibilities
- Enrichment and Experiences
- Welsh Dimension, International Perspectives and Wider Skills

Each group published an interim report in January 2017 and they can be found on our [blog](#).

Strand 2 – Area of Learning and Experience Design

In January 2017, 6 pioneer working groups were established to begin developing initial high level proposals for each of the Areas of Learning and Experience (AoLEs) outlined in *Successful Futures*:

- Expressive Arts
- Health and Well-being
- Humanities
- Languages, Literacy and Communication
- Mathematics and Numeracy
- Science and Technology

Professor Donaldson recommends that Religious Education forms part of the Humanities AoLE. Therefore, you as a SACRE, and WASACRE as the national body, are key partners in developing this aspect of the new curriculum for Wales. To enable this work, a planning group of WASACRE, NAPfRE, Welsh Government as well as regional consortia and Estyn Humanities representatives has been established.

Since January, the AoLE groups have focused on the following tasks:

- A clear statement of how the AoLE promotes the four purposes of the curriculum.
- A description of the scope and boundaries of the AoLE, including its central concerns, how it is distinct from other areas and why it is important for the education of each child and young person.
- A decision about how best to present the various component subjects and/or strands with the AoLE.
- A commentary on the presumed levels of specificity throughout the AoLE and reasoning behind this.

As part of the development work for each of the above outlined tasks, the 6 AoLE working groups have prepared and produced reports outlining their thinking to date.

The executive summaries are available to view via the attached link below:

<http://gov.wales/docs/dcells/publications/170707-new-curriculum-for-wales-story-so-far-en-v2.pdf>

Next steps

Work on developing the detail of the curriculum will begin in the autumn term and we will work closely with WASACRE and NAPfRE colleagues during this process. To inform our work going forward, we would also like to invite you as a SACRE to consider the executive summary in relation to the Humanities AoLE and provide comments and/or suggestions for consideration during the next phase of work.

We will send the next update at the end of the autumn term/beginning of the spring term and will again invite feedback and comments based on the proposals produced from September onwards.

Best wishes,

Manon Jones
Welsh Government