



# Complete Agenda

**Democratic Service**  
Swyddfa'r Cyngor  
CAERNARFON  
Gwynedd  
LL55 1SH



Mae'r ddogfen hon hefyd ar gael yn Gymraeg.

This document is also available in Welsh.

Meeting

**SACRE**

Date and Time

**3.30 pm, TUESDAY, 18TH NOVEMBER, 2025**

Location

**Virtual Meeting - Zoom**

Contact Point

**Jasmine Jones**

**01286 679667**

**[jasminejones@gwynedd.llyw.cymru](mailto:jasminejones@gwynedd.llyw.cymru)**

(DISTRIBUTED 10/11/25)

## **SACRE**

### **MEMBERSHIP (7)**

#### **Plaid Cymru (5)**

##### **Councillors**

Menna Baines  
Jina Gwyrfa

Meryl Roberts  
Elin Walker Jones

Paul John Rowlinson

#### **Independent (2)**

##### **Councillors**

Anne Lloyd-Jones

John Pughe Roberts

#### **Ex-officio Members**

Chair and Vice-Chair of the Council

### **Christian and Other Religions and Non-Religious Philosophical Convictions**

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

Judaism  
Bahá'í Faith  
Islam  
Union of Welsh Baptists  
Union of Welsh Independents  
Humanist  
Catholic Church  
Hinduism  
Methodist Church  
Buddhism  
Presbyterian Church of Wales  
The Church in Wales

#### **Teachers**

Miriam A. Amlyn  
Heledd Jones  
Emma Roberts  
Vacant Seat - NAHT

NAS/UWT  
NEU  
UCAC  
NAHT

#### **Co-Opted Members**

Eleri Moss

Secondary Heads

# **A G E N D A**

**1. QUIET REFLECTION OR PRAYER**

**2. APOLOGIES**

To receive any apologies.

**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 - 9

The Chairman shall propose that the minutes of the previous meeting of this committee held on the 24th June, 2025 be signed as a true record.

**6. MATTERS ARISING**

**7. GWYNEDD SAC(RE) ANNUAL REPORT 2024-25**

10 - 22

To receive Gwynedd SAC(RE)'s Annual Report for 2024-25.

**8. POSSIBLE SACRE DEVELOPMENT PLAN 2025-26**

23 - 27

To discuss how best SAC can support its schools

- i. Promotion of SAC(RE)
- ii. Developement of Religion, Values and Ethics
- III. Developement of Collective Worship

**9. NEW DIRECTOR OF EDUCATION FOR THE DIOCESE OF BANGOR**

To introduce Joanna Thomas.

**10. WELSH GOVERNMENT RVE PLAYLIST**

To receive a presentation on the support provided to schools and governors regarding Religion, Values and Ethics.

- [Repository - Hwb](#)

11. **EXEMPLAR RVE AND COLLECTIVE WORSHIP POLICIES**

28 - 35

To consider supporting schools with an exemplar RVE and Collective Worship Policies.

12. **EFTRE (EUROPEAN FORUM OF TEACHERS OF RE) CONFERENCE 2025**

To submit a verbal report from the recent EFTRE Conference held in Budapest.

- [www.EFTRE.net](http://www.EFTRE.net)

13. **WASACRE**

To receive the minutes of the last meeting of the Association on 2nd July 2025.

FYI: Next WASACRE meeting – 19th November 2025 is being hosted virtually by Vale of Glamorgan.

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## **S.A.C.R.E. - STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)**

**24/06/2025**

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### **Attendance:**

**Councillors:** Menna Baines, Meryl Roberts, Dewi Jones, Paul Rowlinson, Anne Lloyd-Jones, Elin Walker Jones and Jina Gwyrfa.

### **Others:**

**Christian and Other Faiths and Non-religious Philosophical Convictions:** Nick Sissons (The Methodist Church) and Bethan Jones (The Union of Welsh Independents)

**Teachers:** Miriam A. Amlyn (NAS/UWT).

**Officers:** Buddug Mair Huws (Assistant Resources Officer and SACRE Clerk), Phil Lord (Independent Adviser) and Jasmine Jones (Democracy Services Officer).

### **ALSO IN ATTENDANCE:**

**Item 7:** Jennie Downes

### **1. ELECTION OF CHAIR**

IT WAS RESOLVED to elect Councillor Menna Baines as Chair of the Committee for the year 2025/26.

### **2. VICE-CHAIR**

IT WAS RESOLVED to elect Councillor Meryl Roberts as Vice-chair of the Committee for the year 2025/26.

### **3. PRAYER OR QUIET REFLECTION**

The meeting was opened with a prayer from Councillor Paul Rowlinson.

### **4. APOLOGIES**

Apologies were received from:

- Gwern ap Rhisiart (Head of Education)
- Eurfryn Davies (The Baptist Union of Wales)
- Jean Owen (Bahá'í Faith)
- Nathan Abrams (Judaism)
- Councillor John Pughe Roberts

Phil Lord was welcomed as a member to the Committee, as an Independent Adviser. Buddug Mair Huws was thanked for her excellent work on this Committee over the last two years.

### **5. DECLARATION OF PERSONAL INTEREST**

Councillor Anne Lloyd-Jones declared a personal interest as she was a member of Ysgol Pen-y-Bryn's Governing Body, although she did not believe that this made her prejudicial.

## **6. URGENT ITEMS**

None to note.

## **7. MINUTES OF THE PREVIOUS MEETING**

The Chair signed the minutes of the previous meeting of this Committee held on 4 February 2025, as a true record, noting one correction.

## **8. MATTERS ARISING**

It was resolved to accept the Annual Report 2024/25, noting one correction.

## **9. TRANSLATING THE UNTRANSLATABLE**

The item was presented by Jennie Downes (Post-graduate Student) on Translating the Untranslatable. The presentation was an exploration of how to shed light on spiritual development in the Humanities Area of Learning through the Cynefin lens, with a particular focus on learning within Religion, Values and Ethics (RVE).

During the presentation, the following main headings were discussed:

- An introduction to and brief background of the research into Cynefin.
- A look at Welsh legislation and the Curriculum for Wales.
- Trying to understand the question: How can learners (Progression Steps 1 to 3), through engagement with Cynefin, be supported to respond to the spiritual element in their learning within RVE?
- Scope of the research on Cynefin.
- Applying Cynefin in curricular practice.
- More in-depth research focusing on the Welsh Bible.
- Further research into the curriculum review and global context.
- Spirituality and Religion, Values and Ethics.
- The Global Focus within the Curriculum for Wales.

To close, the following findings were taken from the research:

- The need for a 'safe' learning environment to be able to explore the challenging concepts of RVE, whilst acknowledging and valuing spiritual progression.
- That the Welsh Bible and its translations could be used as an authentic context for learning across the curriculum in Wales.

- That it was important to develop a culture of acknowledging and valuing the emerging practices in RVE.
- That further research was needed on the narrative and Cynefin, which would be explored during the next stage of the research.

She was thanked for the presentation.

A question was asked as to how best the findings of the research could be shared with schools and how to convert the research into resources for teaching the curriculum. In response, it was noted that the Bible Society had created a small resource based on the research focusing on local history, which was a positive starting point. It was noted that there would be an opportunity to share the presentation with schools and that she was happy to do so personally. The importance of ensuring that schools explored their own history and local stories when discussing Cynefin and the research was emphasised. It was noted that Dr Gareth Evans-Jones at Bangor University had presented the research within the University, and that the next steps involved publishing the research in a journal in November.

A question was raised about whether the tension between the concept of being connected to a place and being over-connected had been explored in the research and, if not, whether any other research was known to have explored this area. In response, a personal interest was expressed in stories and narratives and the way that they are passed down from one generation to the next and from one culture to the other. She noted that she intended to carry out further research into this area.

Given that the original New Testament had been written in Greek, not Aramaic, a question was asked as to what impact this had had. In response, it was noted that William Morgan had worked from the original Greek scriptures, not from the Aramaic translation. An opinion was expressed that William Morgan's work was incredible, and that the Welsh translation of the Bible had a much deeper meaning as a result.

It was noted that there was a need to distinguish between different translations of the Bible - those that tried to keep to an authentic translation and those that attempted a commentary by paraphrasing the text. It was further noted that there were probably differences in how the same meaning was conveyed between the Welsh Bible and English Bible. It was noted that studying this within the context of RE was extremely interesting and a valuable lesson for learners.

It was noted that the presentation had been extremely interesting. It was noted that the hope was to integrate this research on Cynefin into schools' lessons on the 'bro' (community) theme.

It was decided that a copy of the presentation by Jennie Downes would be sent to RVE/RE teachers in Gwynedd.

## **10. ANALYSIS OF INSPECTION REPORTS**

The inspection reports were accepted.

It was asked whether every school conducted a morning assembly. In response, it was noted that Estyn would draw attention to any school not meeting the legal requirement for collective worship if they were to report back on that in their report. It was noted that Estyn only reported any failure to meet the legal requirement, rather than when a school did meet the requirement.

It was explained that several schools conducted a morning collective worship session in registration classes, and an assembly on a weekly basis. It was further noted that collective worship, in some instances, was in the form of reflection rather than worship and that the messages shared aligned with the beliefs of several religions such as kindness and respect.

## **11. CONTENT OF SACRE ANNUAL REPORTS**

The SACRE annual reports were accepted.

It was highlighted that a presentation from the last WASACRE meeting could be found on page 22 onwards. It was noted that WASACRE was seeking the views of SACREs on which recommendations to put forward to the Welsh Government in relation to the content of annual reports. It was elaborated that the presentation highlighted the opinion that the guidelines for the content of reports were indefinite, dated and retrospective.

Committee Members were asked whether they had an opinion on the suitability of the current method of producing the annual report and its content. Members were further asked whether an action plan for moving forwards should become part of the annual report.

It was agreed that it was important to include a summary of what had been, however that an agreed aim was needed for reporting back in the annual reports to lead to more positive change in future.

## **12. RVE/RE OPPORTUNITIES FOR YEAR 10 AND 11**

Phil Lord presented the item and highlighted the following main points:

- That the presentation had been prepared with the aim of helping teachers and leaders to understand how Religion, Values and Ethics (RVE) fitted into the wider curriculum, and what was legally required to be delivered to learners within the area (especially in year 10/11).
- That the presentation focused on how schools could deliver Religion, Values and Ethics to learners beyond GCSE.
- That several changes had been made to the Curriculum for Wales in relation to RVE, namely that:
  - There was a need to include religious and non-religious philosophical convictions.
  - There was no longer a right to withdraw from RVE.
  - There was no requirement to deliver RVE to post-16 pupils.
- RVE promoted not only informed but compassionate and tolerant learners.
- There was a legal requirement to deliver RVE to learners aged 3 to 16.
- The curriculum covered elements of spiritual development in several forms, such as towards others, personally, in the community, towards the natural world, through creativity and by considering meaning and purpose.
- There were seven RVE lenses to use to develop knowledge.
- There were several ways of delivering RVE to learners.
- Agored Cymru qualifications would end in 2027 and be replaced with a *'Skills Suite' qualification*.
- Uptake on the GCSE RVE Short Course had fallen, with uptake on the long course remaining stable.
- There was concern regarding work pressure on GCSE RVE teachers.



- There were different requirements regarding RVE in private/faith schools and plans in public schools.
- There were Multidisciplinary and Interdisciplinary approaches to RVE delivery, but that there was criticism of the latter with the risk of the differences between the individual disciplines being lost.

It was suggested that the Authority should discuss with Phil Lord the intention of offering training to Gwynedd Headteachers on this matter.

### **13. WASACRE**

- The minutes of the last meeting of the Association, held on 6 March 2025, were accepted as a true record.
- A letter to Lynn Neagle MS, Cabinet Secretary for Education was noted.

The meeting commenced at 3.40pm and concluded at 5:15pm.

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**CHAIR**

**Standing Advisory Council (for Religious Education)**

**GWYNEDD  
ANNUAL REPORT**

**September 2024 - August 2025**

Head of the Education Department

Mr Gwern ap Rhisiart

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2.6 Religion, Values and Ethics and ESTYN

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3.1 General information about the composition of SAC(RE)

3.2 Membership of Gwynedd SAC(RE) 2023-24

3.3 SAC(RE) meetings 2024/25

## SECTION 1: EXECUTIVE SUMMARY

### **SAC(RE)'s function in relation to Religious Education**

The requirement for LAs as regards Standing Advisory Councils for Religion, Values and Ethics and Agreed Syllabus conferences are set out in the Curriculum and Assessment (Wales) Act 2022, Part 3 Section 9 (3.1A) and Part 3 Section 7(7) and Section 390 of the Education Reform Act 1996.

SAC(RE) advises the Education Authority on matters relating to the provision of Religious Education, Religion, Values and Ethics 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, Values and Ethics.

#### **1.1 Introduction by the Chairman**

It is true to say that Gwynedd SACRE members continue to feel frustrated that our ability to fulfill our core duties is limited due to factors beyond our control, such as the recent change in Estyn's method of inspecting schools. The new method means that less information is readily available to us than before about the spiritual, moral, social and cultural provision of schools. Likewise, it is not easy to gain a clear picture of what collective worship takes place in schools even though it is a legal requirement.

There was one very positive development this year, however, which was securing specialist support for the SACRE for the first time since GwE support was withdrawn in 2018. It was good to be able welcome Phil Lord to his first meeting, as an Independent Adviser, in June. It is already evident that his expertise in the field will be of great benefit to us in our discussions, providing them with more focus.

We had several interesting and useful presentations during the year. We heard from a representative of the Jewish History Society of South Wales about the bilingual educational resources they have developed about the Holocaust, and from a postgraduate student from Bangor University about ways in which spiritual development could be discussed within the Humanities Learning Area, specifically in the context of Religion, Values and Ethics.

In a period of major curricular change, it is crucial that we hear the views of the teachers as those responsible for implementing the change in the classroom. We received such a presentation from one of our own members, Miriam Amlyn from NASUWT, who updated us on the draft GCSE specification in Religious Studies for September 2025. We heard about positive elements of the new qualification but also about some concerns in terms of its practical delivery. We also had the opportunity to hear, from Dr Gareth Evans-Jones, about the findings of a research project carried out by the recently-relaunched National Centre for Religious Education in Wales to look into RVE provision in Wales. Once again there were positive elements on the one hand and concerns on the other, and this was also true of Phil Lord's presentation about CGM opportunities for Years 10 and 11.

I would like to thank the members of Gwynedd SACRE for their time and dedication during the year. And thanks also to our teachers for their work and their continued efforts to adapt in a period of change which brings opportunities and challenges in its wake.

**Councillor Menna Baines**

**Chair of Gwynedd SACRE, 2024/2025**

## SECTION 2: ADVICE to GWYNEDD EDUCATION DEPARTMENT

### 2.1 SAC(RE)'s function in relation to Religion, Values and Ethics

The requirement for LAs as regards Standing Advisory Councils (for Religion, Values and Ethics) and Agreed Syllabus conferences are set out in the Curriculum and Assessment (Wales) Act 2022, Part 3 Section 9 (3.1A) and Part 3 Section 7(7) and Section 390 of the Education Reform Act 1996.

SAC(RE) advises the Education Authority on matters relating to the provision of Religious Education, Religion, Values and Ethics 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 SAC(RE)s have adopted the 'National Exemplar Framework for Religious Education for 3 to 19 year old learners' as the Locally Agreed Syllabus for Gwynedd and Anglesey (2008).

A SAC(RE)'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 County Council held their Agreed Syllabus Conference 1st February 2022 to review the syllabus and to recommend an appropriate syllabus to the Local Authority to adopt.

The Agreed Syllabus on Religion, Values and Ethics was adopted to reflect guidance written by practitioners and Religious Education experts. The purpose of the syllabus is to provide additional support on how Religion, Values and Ethics can be taught within the field of Humanities. Gwynedd Agreed Syllabus for Religion Values and Ethics is based on Welsh Government Guidance for Religion, Values and Ethics. The guidance emphasises that Religion, Values and Ethics are an integral part of the Humanities area of learning and experience. It also outlines the subject's unique and specific contribution to the Curriculum for Wales.

The Guidance can be accessed below:

- <https://hwb.gov.wales/cwricwlwm-i-gymru/y-dyniaethau/cynllunio-eich-cwricwlwm/#canllawiau-ar-grefydd,-gwerthoedd-a-moeseg>
- <https://hwb.gov.wales/curriculum-for-wales/humanities/designing-your-curriculum/#religion,-values-and-ethics-guidance>

During the academic year 2024-25, in accordance with the changes to the Curriculum for Wales 2022, Religion, Values and Ethics was taught to all primary school children and learners in year 7, 8 and 9. In the academic year 2024-25, secondary schools continued to teach the pre 2022 curriculum (called Curriculum for Wales 2008), including the Agreed Syllabus for Religious Education, to pupils in years 10 and 11.

The Agreed Syllabus, conforming to the requirements of the new Curriculum for Wales 2022, relates to the subject titled 'Religion, Values and Ethics'. The previous Agreed Syllabus, still applicable for secondary schools for the reasons described above, relates to the subject titled 'Religious Education'. This is an important distinction.

Gwynedd adopted the 'National Exemplar Framework for Religious Education for 3-19 year olds' as the Locally Agreed Syllabus for 'Religious Education' in 2008. To download a copy of the Agreed Syllabus for Religious Education please go to:

- [National exemplar framework for religious education for 3 to 19-year-olds - Hwb \(gov.wales\)](#)
- [Fframwaith enghreifftiol cenedlaethol ar gyfer cyflwyno addysg grefyddol i ddysgwyr 3 i 19 oed yng Nghymru - Hwb \(gov.wales\)](#)

### 2.3 How good are standards?

In previous years Gwynedd SAC(RE) has monitored 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, and by,
- accepting schools’ invitations to attend a collective worship session.

### **2.3.1 Schools’ self-evaluation reports**

SAC(RE) 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. No school self-evaluations have been received since the COVID-19 pandemic. Gwynedd schools have not been asked to provide self-evaluations for the Gwynedd SAC(RE) as a result of changes to the Estyn Inspection Framework.

### **2.3.2 Teacher assessment and external examination results in the secondary sector**

KS4 and KS5 external examination results were not discussed during the SAC(RE) meetings held in 2024-2025.

## **2.4 Response of Local Authority**

Mair Huws, Assistant Education Resources Officer for Gwynedd Council ensures that any guidance or recommendations made by Gwynedd SAC(RE) is communicated directly to the primary and secondary head teachers.

Up until April 2018, Gwynedd Council commissioned GwE (School Effectiveness and Improvement Service) to support Gwynedd SAC(RE) meetings and to represent Gwynedd SAC(RE) in regional and national meetings. In March 2018, the Gwynedd SAC(RE) clerk was notified that GwE would no longer be providing professional support to Gwynedd SAC(RE).

Both Primary and some Secondary schools implemented the Curriculum for Wales from September 2022 (and September 2023 in the case of some Secondary schools). Education is therefore in the midst of a period of great change, which made it impossible to monitor standards within Religious, Values and Ethics and Religious Education during the year.

Following a further discussion with the Local Authority it was agreed that Phil Lord, an independent RVE consultant would re-start supporting gwynedd SAC(RE) from summer 2025 term.

## **2.5 Religion, Values and Ethics and the Welsh Government**

### **Curriculum for Wales**

- During 2014-15, Professor Graham Donaldson was commissioned to undertake an independent review of the curriculum and assessment arrangements in Wales.
- The Wales Association of SAC(RE)S (WASACRE) is represented on the Welsh Government’s Strategic Stakeholders Group and representatives from the National Advisory Panel for Religious Education (NAPfRE) have attended meetings during the year with representatives from the Welsh Government’s Curriculum Department as they support the pioneer schools and develop a Curriculum for Wales.
- The Curriculum and Assessment Act (Wales) 2022 established the Curriculum for Wales under the law, replacing the Basic Curriculum (that includes, for example, national and local curricula noted in Part 7 of the Education Act 2002).
- The Curriculum and Assessment Act (Wales) 2022 notes the four purposes of the curriculum under the law. It also notes the mandatory elements (which includes religion, values and ethics) that encompass the 3 to 16 years old learning continuum:
- Religion, values and ethics (RVE) is, therefore a statutory requirement of the Curriculum for Wales and is mandatory for all learners from ages 3 to 16. RVE forms part of the Humanities Area.
- The guidance on RVE (Religion, values and ethics guidance) contained within the Humanities Area is statutory and published under section 71 of the Act and designed to assist those responsible under the Act for designing the RVE syllabus as part of the school curriculum

## 2.6 Religion, Values and Ethics and ESTYN

During the academic year, 9 schools' inspection reports were presented to SAC(RE) members. Schools were inspected between Sept '24 and March '25.

- Ysgol Maenofferen
- Ysgol Bodfeurig
- Ysgol Penybryn
- Ysgol Gynradd Rhiwlas
- Ysgol Glan y Môr (Secondary School)
- Ysgol Treferthyr
- Ysgol Borthygest
- Ysgol O.M. Edwards
- Ysgol Gynradd Abererch

There are no subject judgments in the current Estyn inspection framework. Instead, members receive information from the reports relating to Estyn's comments of a schools' provision of SMSC.

There is no expectation for inspectors to report on whether a school meets the statutory duty to provide a daily act of collective worship, there would be an expectation of a comment in the report if a school were to be found in breach of its statutory duty.

As part of the process of monitoring, Estyn Inspection Reports are analysed for comments on collective worship and spiritual, moral, social and cultural development (SMSC). These are compiled and noted by SAC(RE).

One school's inspection report contain no reference to Religion, Values and Ethics, Collective Worship or their Spiritual and moral development. No school received an area of development for RVE, RE or collective Worship.

Gwynedd SAC(RE) recommends the following resources to RE teachers and head teachers:

- 3 [www.estyn.org.uk](http://www.estyn.org.uk);
- 4 Religious Education in Secondary Schools (ESTYN, June 2013);
- 5 Supplementary Guidance: collective worship in non-denominational schools (ESTYN, October 2017);
- 6 Religious Education in Key stage 2 and Key stage 3 (ESTYN, June 2018)
- 7 '*Equity, human rights and English as an additional language*' (2021)
- 8 Provision to develop pupils' understanding of histories, stories and contributions of black, Asian and minority ethnic people (May 2025)
- 9 Sgwrs Podcast: Towards an Anti-Racist Wales (Feb 2025)
- 10 Promoting pupils' multicultural and moral development. (May 2024)
- 11 How the school uses the wider outdoor environment and community (Cynefin) to enhance pupils' learning experience. (July 2023)

## 2.7 SAC(RE)'s function in relation to collective worship

Welsh Office Circular 10/94 notes that the LEA should work with SAC(RE) 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.

- SAC(RE) members and Gwynedd schools have received collective worship guidance documents:
  - 'Supplementary guidance for inspecting collective worship in non-denominational schools' (ESTYN, October 2017);
  - Guidance on Collective Worship (WASACRE, June 2013).

- Gwynedd SAC(RE) previously monitored standard of collective worship in schools by reviewing schools'

self-evaluation reports;

- Supplementary guidance: collective worship in non-denominational schools' (ESTYN, October 2017);
- An 'Update for Inspectors (ESTYN, April 2018)'. The following extract was highlighted in the guidance:-  
*'A failure to meet the statutory duty might not affect the judgement for IA4. This is something for the team to consider. The team will need to weigh up a number of factors in each specific case, such as the number of pupils that it affects, and the team will have to decide whether this is significant or not and whether it should affect the overall judgement for IA4. Irrespective of whether or not inspectors decide to report on collective worship, they must always report on the spiritual, moral social and cultural development of pupils.'*
- Gwynedd SAC(RE) monitors the standard of collective worship in schools by reviewing schools' self-evaluation reports during the meetings.
- No self-evaluation reports were received in 2024-2025.

### **Determinations**

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

#### **SAC(RE)'s Recommendations to Gwynedd Council**

Ensure that schools conform to the statutory requirement for collective worship and provide quality collective worship sessions;

Encourage schools to invite Gwynedd SAC(RE) Member to attend collective worship within schools



### 3.1 General information about the composition of SAC(RE)

a) SAC(RE) 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**

b) The Constitution of Gwynedd SAC(RE) was reviewed in April 2019 to include:

- **Christianity and other religions-** keep at 6. Propose to invite one representative from the Buddhism, Islam, Hinduism, Judaism, Sikhism and the Humanist beliefs
- **Representation of Teachers and Headteachers** - keep at 5
- **Elected Members** - keep at 7
- **Co-opted** - SAC(RE) Committee to retain the right to co-opt members
- there are 3 votes, namely 1 for each Group - the Co-opted members do not have a vote

c) The Constitution was further reviewed in September 2022 to amend the Teacher group as follows:

- Representation of Teachers and Headteachers – retain at 5

The seats to be allocated as follows:

3 seats to be shared between the recognised Teachers' Unions (NAS/UWT; UCAC; NEU; ASCL and NAHT) – to be decided by the Gwynedd Teachers' Union Forum.

1 seat to be filled by the Primary and Special Catchment Areas Consultative Group (GYDCA)

1 seat to be filled by the Gwynedd Secondary Headteachers Group (GSCU)

### 3.2 SAC(RE) membership of Gwynedd 2023-24

#### 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  
Buddism  
Humanists  
Judaism  
Islam  
Hinduism

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

#### Teachers' representatives

UCAC  
NASUWT  
NEU

Emma Roberts (Ysgol Botwnnog)  
Miriam Amlyn (Ysgol Eifionydd)  
Heledd Owen (Ysgol Friars)

Secondary Headteachers group (GSCU)  
Primary Headteachers group (GYDCA)

Eleri Moss (Ysgol y Moelwyn)

#### Local Members

Councillor Paul Rowlinson  
Councillor Meryl Roberts  
Councillor Elin Walker Jones  
Councillor Menna Baines  
Councillor Jina Gwyrfa  
Councillor Anne Lloyd Jones  
Councillor John Pughe Roberts

Plaid Cymru  
Plaid Cymru  
Plaid Cymru  
Plaid Cymru  
Plaid Cymru  
Independent  
Independent

#### Co-opted members (non voting)

#### Officers

Gwern ap Rhisiart  
Mair Huws

Head of Education Department  
Assistant education resources officer and  
SAC(RE) clerk

Rhodri Jones

Democratic Services officer

### 3.3 SAC(RE) meetings 2024-25

Dates of meetings may be obtained by visiting Gwynedd CySAG . During 2024-2025 Gwynedd SAC(RE) met three times through Zoom:

19<sup>th</sup> November 2024

4<sup>th</sup> February 2025

24<sup>th</sup> June 2025

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

**a) 19<sup>th</sup> November 2024**

- The meeting opened with a presentation by Klavdja Erzen from the Jewish History Association of South Wales (JHASW), highlighting the organisation's work in preserving Welsh Jewish heritage and combating antisemitism and Holocaust denial. She introduced a suite of twenty bilingual Holocaust education resources developed in partnership with Aberystwyth University, tailored for learners aged 9–14 and aligned with the Curriculum for Wales. These resources span multiple Areas of Learning and Experience and are freely available online. JHASW also offers free professional development sessions for teachers to support the use of these materials. The committee praised the initiative, especially its emphasis on local history.
- Councillor Menna Baines then provided an update on the development of Collective Worship Guidelines, noting limited responses to a previous outreach and that further feedback was expected by January 2025. She also presented a report from the Wales National Centre for Religious Education, which revealed widespread concerns about the teaching of Religion, Values and Ethics (RVE) in schools. Key issues included a lack of Welsh-language resources, inconsistent training, and insufficient curriculum time. The report suggested that many schools may not be meeting legal requirements, prompting calls for urgent action. The committee resolved to escalate these concerns to the Education Department and Wales SAC(RE), and to write to WJEC and the Minister for Education regarding the translation of course materials.
- Finally, Miriam Amlyn from NASUWT shared updates on the draft GCSE Religious Studies specification for September 2025. While the new content was generally welcomed—particularly its inclusion of non-religious beliefs and human rights—concerns were raised about the lack of bilingual coursebooks, insufficient teaching hours, and the impact of new coursework requirements. The potential for AI-assisted cheating was also discussed, with suggestions for mitigating strategies. The committee agreed to contact relevant stakeholders to advocate for improved resources and support, including exploring the development of a new Welsh-language coursebook.

**b) 4<sup>th</sup> February 2025**

- The main focus of the meeting was an update presented by Dr Gareth Evans-Jones on the teaching provision of Religion, Values and Ethics (RVE) in Welsh schools. He introduced the work of the National Centre of Religious Education for Wales, relaunched in August 2023, which aims to promote understanding of diverse religious and philosophical traditions. Over the past year, the Centre has delivered a wide range of activities including A-level revision sessions, CPD training on Buddhism and Hinduism, a summer school, Holocaust education events, and the development of resources such as the 'Teaching Peace' pack and artefact boxes for classroom use.
- Dr Evans-Jones also shared findings from a nine-month research project exploring RVE provision across Wales, prompted by teacher requests for support. The study, based on responses from 58 schools (mostly secondary), revealed both positive engagement with training and areas of concern. Notably, the integration of RVE into Mixed Humanities at GCSE level has led to Page 10  
diminishing subject expertise and insufficient teacher training. While training exists for the

integrated model, standalone RVE teaching lacks adequate support, highlighting a need for targeted professional development and clearer structural guidance.

**c) 24<sup>th</sup> June 2025**

- The committee accepted the SAC(RE) Annual Report for 2023/24 with one noted correction. A significant portion of the meeting focused on a presentation by postgraduate student Jennie Downes titled "Translating the Untranslatable," which explored spiritual development within the Humanities Area of Learning through the Cynefin lens, particularly in the context of Religion, Values and Ethics (RVE). Her research examined how learners at Progression Steps 1 to 3 could engage with spiritual elements in RVE, drawing on Welsh legislation, the Curriculum for Wales, and the Welsh Bible. Key findings included the importance of safe learning environments, the value of using authentic Welsh cultural resources like Bible translations, and the need to foster emerging practices in RVE. The presentation prompted discussion on how best to share these insights with schools, with suggestions including collaboration with the Bible Society and integration into local history themes. Plans were mentioned to publish the research and explore further questions around narrative, translation, and cultural transmission.
- The committee also reviewed Estyn inspection reports, noting that while collective worship is a legal requirement, Estyn only reports when schools fail to meet it. Many schools fulfil this through reflective sessions aligned with values such as kindness and respect. Regarding the content of SAC(RE) annual reports, members agreed that current guidelines are outdated and called for clearer aims and forward-looking action plans to improve future reporting. Finally, Phil Lord presented on RVE opportunities for Years 10 and 11, outlining curriculum changes including the removal of the right to withdraw and the legal requirement to teach RVE to learners aged 3–16. He highlighted the importance of spiritual development, the use of seven RVE lenses, and the shift from Agored Cymru qualifications to a new Skills Suite by 2027. Concerns were raised about teacher workload and the risk of losing disciplinary clarity in interdisciplinary approaches.

**3.3.1** Gwynedd SAC(RE) has affiliated with the Wales Association of SAC(RE)s and its members regularly attend meetings held by WASACRE.

**3.3.2** The following provide SAC(RE) with professional support:

Gwern ap Rhisiart	Head of Education Department
Mair Huws	Assistant education improvement officer and SAC(RE) clerk
Rhodri Jones	Democratic Services Officer
Phil Lord	Independent RVE Consultant

Enquiries should be sent to the SAC(RE) Clerk at the Education Department, Gwynedd Council, Caernarfon, Gwynedd. LL55 1SH

**3.3.3 The SAC(RE) report was sent to the following organisations:**

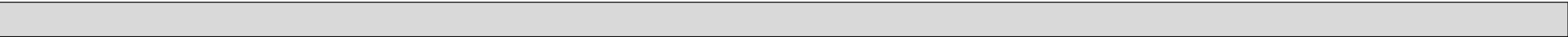
Electronic copies of the annual report are to be distributed to the following:

- Department for Education and Skills, Welsh Government
- Head of Gwynedd's Education Department
- Gwynedd Council Leader
- Wales Association of SAC(RE)s
- Gwynedd schools

**A copy was distributed to:**

- Members of Gwynedd SAC(RE)

DRAFT



DRAFT

## CYSAG Gwynedd – Cynllun Datblygu (2025-26)

### Rôl y Cyngor Ymgynghorol Sefydlog (ar Addysg Grefyddol):

Prif rolau CYS(AG) yw:

- Cynghori'r Awdurdod Lleol ar faterion sy'n ymwneud ag Addysg Grefyddol, Crefydd, Gwerthoedd a Moeseg ac addoli ar y cyd, neu Ddatblygiad
- Ysbrydol a Moesol.
- Ystyried ceisiadau gan Benaethiaid i gael rhyddhau eu hysgol o'r gofyniad statudol sy'n nodi bod rhaid i'w sesiynau Addoli ar y Cyd fod yn gyfan
- gwbl neu'n bennaf o natur gyffredinol Gristnogol (gelwir y fath geisiadau'n 'Ddyfarniadau').
- Gofyn i Awdurdod Lleol adolygu ei Faes Llafur Cytunedig.
- Monitro a chefnogi darpariaeth AG, Crefydd, Gwerthoedd a Moeseg, addoli ar y cyd a datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol yn
- ysgolion yr Awdurdod Lleol.
- Rhoi cyngor ar y maes llafur AG a Chrefydd, Gwerthoedd a Moeseg y cytunwyd arno gydag athrawon, gan gynnwys y dewis o ddeunyddiau
- athrawon.
- Cynghori'r Awdurdod Lleol ar ddarparu hyfforddiant i athrawon (mewn AG a Chrefydd, Gwerthoedd a Moeseg).
- Ystyried cwynion am ddarpariaeth AG, Crefydd, Gwerthoedd a Moeseg ac addoli ar y cyd a wneir i'r Awdurdod Lleol.
- Cyhoeddi Adroddiad Blynyddol ar ei waith.

### Cyfansoddiad y CYS(AG):

Mae gofynion statudol sefydlu CYS(AG) yn gofyn am lunio tri phwyllgor o aelodau:

- Grŵp A - Cynrychiolwyr byd-olygon crefyddol ac anghrefyddol
- Grŵp B - Cynrychiolwyr yr athrawon
- Grŵp C - Cynrychiolwyr y Cyngor Sir
- Mae hawl hefyd i gyfethol aelodau.

### Blaenoriaethau ar gyfer 2025-26

Blaenoriaeth 1: Datblygu effeithiolrwydd CYS(AG)

Blaenoriaeth 2: Monitro a chefnogi darpariaeth AG a Chrefydd, Gwerthoedd a Moeseg yn ysgolion yr Awdurdod Lleol

Blaenoriaeth 3: Monitro a chefnogi darpariaeth addoli ar y cyd a datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol yn ysgolion yr Awdurdod Lleol

## **Gwynedd SAC(RE) – Development Plan (2025-26)**

### **The Role of the Standing Advisory Council (for Religious Education):**

The principal roles of SAC(RE) are:

- Advise the Local Authority on matters to do with Religious Education, Religion, Values and Ethics and collective worship, or Spiritual and Moral Development.
- Consider applications from Headteachers that their school be released from the statutory requirements for Collective Worship to be wholly or mainly of a broadly Christian character (such applications are known as 'Determinations').
- Require a Local Authority to review its Agreed Syllabus.
- Monitor and support the provision of RE, RVE, collective worship and spiritual, moral, social and cultural development in the schools of the Local Authority.
- Give advice on teacher agreed syllabus RE and RVE including the choice of teacher materials.
- Advise the Local Authority on the provision of training for teachers (in RE and RVE).
- Considering complaints about the provision and delivery of RE, RVE and collective worship made to the Local Authority.
- To publish an Annual Report on its work.

### **The Composition of SAC(RE):**

The statutory requirements for the setting up of SAC(RE)s require three committees of members:

- Group A - Representatives of religious and non-religious worldviews.
- Group B - Teacher representatives.
- Group C - County Council representatives.
- There is also the right to co-opt members.

### **Priorities for 2025-26**

Priority 1: To develop the effectiveness of SAC(RE)

Priority 2: Monitor and support the provision of RE, RVE, in the schools of the Local Authority.

Priority 3: Monitor and support the provision of collective worship and spiritual, moral, social and cultural development in the schools of the Local Authority.



**Blaenoriaeth 1: Datblygu effeithiolrwydd CYS(AG)/*****Priority 1: To develop the effectiveness of SAC(RE)*****Rheswm am y Flaenoriaeth/*Reason for Priority***

- Mae CYS(AG) Gwynedd yn cynnig cymorth i ysgolion, ond faint mae'r ysgolion yn gwybod am ein gwaith? Sut wyddom ni hyn?
- *Gwynedd SAC(RE) provide support for schools, but how much do schools know about our work? How do we know?*

**Meysydd i'w Datblygu/*Areas to Develop***

- 1) Sicrhau aelodaeth lawn ar dri phwyllgor CYS(AG).
- 2) 2) Codi proffil CYS(AG) yn yr Awdurdod Lleol.  
*1) To ensure a full complement of members on all three SAC(RE) Committees.*  
*2) To raise the profile of SAC(RE) amongst the Local Authority*

Gweithgaredd Activity	Unigolyn Arweiniol Lead person	Amserlen Timescale	Datblygu staff Staff development	Cost	Monitro Monitoring	Meini Prawf Llwyddiant Success Criteria	Dyddiad Cwblhau Date Completed
Specific Action to be taken Camau penodol i'w cymryd							
•							

## Blaenoriaeth 2: Monitro a chefnogi darpariaeth AG a Chrefydd, Gwerthoedd a Moeseg yn ysgolion yr Awdurdod Lleol

*Priority 2: Monitor and support the provision of RE, RVE, in the schools of the Local Authority.*

### Rheswm am y Flaenoriaeth/*Reason for Priority*

- Gweler 'Rôl y Cyngor Ymgynghorol Sefydlog (ar Addysg Grefyddol)'.
- Helpu ysgolion i fodloni gofynion statudol.
- *See 'The Role of the Standing Advisory Council (for Religious Education)'.*
- *To support schools to meet statutory requirements*

### Areas to Develop

- 1) Cael dealltwriaeth o ymwybyddiaeth ysgolion o ofynion Cwricwlwm Cytûn Gwynedd.
  - 2) Cynorthwyo ysgolion i wella eu darpariaeth Crefydd, Gwerthoedd a Moeseg.
  - 3) Cefnogi ysgolion wrth iddynt werthuso eu darpariaeth Crefydd, Gwerthoedd a Moeseg eu hunain.
- 1) *Gain an understanding of schools' awareness of the requirements of the Gwynedd Agreed Syllabus.*
  - 2) *To help schools improve their RVE provision.*
  - 3) *To support schools as they evaluate their own RVE provision.*

Gweithgaredd Activity	Unigolyn Arweiniol Lead person	Amserle n Timescale	Datblygu staff Staff development	Cost	Monitro Monitoring	Meini Prawf Llwyddiant Success Criteria	Dyddiad Cwblhau Date Completed
Specific Action to be taken Camau penodol i'w cymryd							
•							

**Blaenoriaeth 3: Monitro a chefnogi darpariaeth addoli ar y cyd a datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol yn ysgolion yr Awdurdod Lleol**  
**Priority 3: Monitor and support the provision of collective worship and spiritual, moral, social and cultural development in the schools of the Local Authority.**

**Rheswm am y Flaenoriaeth/Reason for Priority**

- Gweler 'Rôl y Cyngor Ymgynghorol Sefydlog (ar Addysg Grefyddol)'.
- Mae gofyn i ysgolion ddarparu Gweithred Ddyddiol o Addoli ar y Cyd.
- *See 'The Role of the Standing Advisory Council (for Religious Education)'.*
- *There is a requirement on schools to provide a Daily Act of Collective Worship.*

**Meysydd i'w Datblygu/Areas to Develop**

- 1) Cael dealltwriaeth o ymwybyddiaeth yr ysgolion o'r disgwyliadau mewn perthynas ag Addoli ar y Cyd.
  - 2) Helpu ysgolion i wella eu darpariaeth Addoli ar y Cyd.
  - 3) Helpu ysgolion i werthuso eu darpariaeth Addoli ar y Cyd eu hunain.
- 1) Gain an understanding of schools' awareness of the expectations regarding Collective Worship.*  
*2) To help schools improve their Collective Worship provision.*  
*3) To support schools as they evaluate their own Daily Act of Collective Worship.*

Gweithgaredd Activity	Unigolyn Arweiniol Lead person	Amserle n Timescale	Datblygu staff Staff development	Cost	Monitro Monitoring	Meini Prawf Llwyddiant Success Criteria	Dyddiad Cwblhau Date Completed
Specific Action to be taken Cymau penodol i'w cymryd							
•							

## Draft Religion, Values and Ethics

Religion Values and Ethics in Wales is the right of every learner from 3 to 16 years of age. The provision for Religion Values and Ethics in our school has been designed having regard to the Insert LA Agreed Syllabus and accords with curriculum design requirements of the Curriculum for Wales Framework. This policy meets the requirements of the Curriculum and Assessment Act (Wales) 2021.

Include reference to your own school vision and values and how RELIGION, VALUES AND ETHICS may contribute to this.

Religion, Values and Ethics within the Curriculum for Wales will offer our learners a distinctive contribution to the realisation of the [four purposes](#). Religion, Values and Ethics prepares our learners in Wales for life and work in a fast-changing and diverse world, as responsible and informed citizens. Religion, Values and Ethics is a mandatory element of our curriculum provided for all our learners as a basic entitlement.

Religion, Values and Ethics sits within the Humanities Area and incorporates a range of disciplinary approaches that will be used by our learners to engage **critically** with a broad range of religious and non-religious concepts. We will draw on a variety of approaches such as:

- religious studies
- philosophy
- theology
- sociology
- psychology
- anthropology

Our school will provide strong relationships between Religion, Values and Ethics and the other disciplines within Humanities as well as with other Areas.

Religion, Values and Ethics will be **objective, critical and pluralistic**, both in content and pedagogy, in line with the European Conventions of Human Rights.

Religion, Values and Ethics in our school will:

- reflect the fact that the religious traditions in Wales are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Wales
- also reflect the fact that a range of non-religious philosophical convictions are held in Wales.

*Schedule 2 Curriculum and Assessment Act (Wales) 2021.*

All our learners will be offered opportunities through Religion, Values and Ethics to engage with different religions and non-religious philosophical convictions in their own locality and in Wales, as well as in the wider world.

Religion, Values and Ethics contributes to the spiritual development of learners in our school. We will provide opportunities for learners to:

- have an awareness of themselves in relation to others
- make connections to the wider and the natural world
- develop creativity, experience awe and wonder and foster curiosity
- to explore ultimate questions and contemplate of meaning and purpose of life.

We will also provide opportunities for spiritual development as we engage with our 'cynefin' and experiences that occur in everyday life within our local, national and global communities.

We define Cynefin as *'The place where we feel we belong, where the people and landscape around us are familiar, and the sights and sounds are reassuringly recognisable. Though often translates as 'habitat' cynefin is not just a place in a physical or geographical sense: it is the historic, cultural and social place which has shaped and continues to shape the community which inhabits it.'*

To ensure that our curriculum provides a broad understanding of Religion, Values and Ethics, we have designed our provision around the five [Humanities: Statements of what matters - Hwb \(gov.wales\)](#). Our provision has also been designed using the 7 RVE sub lenses included in our Agreed Syllabus and the statutory Religion, Values and Ethics guidance on Hwb. These sub lenses help us to provide appropriate breadth and depth in Religion, Values and Ethics, and it is through these sub lenses that concepts can be viewed and explored.

The sub lenses are:

- **Search for meaning and purpose.** How people respond to the deeper questions of life in order to understand the human condition.
- **The natural world and living things.** How and why people show concern and responsibility for the world and experience awe and wonder in nature.
- **Identity and belonging.** What makes us who we are as people, communities and citizens living in a diverse world.
- **Authority and influence.** How and why different types of authority influence people's lives.
- **Relationships and responsibility.** How people live together and why developing healthy relationships is important.
- **Values and ethics.** How and why people make moral choices and how this influences their actions.
- **The journey of life.** What people experience as part of the journey of life and how these experiences are acknowledged.

These sub lenses help us to provide appropriate breadth and depth in Religion, Values and Ethics, and it is through these sub lenses that concepts can be viewed and explored. At **Insert school name** we aim to ensure that over a learner's journey from age **delete as appropriate** 3 to 11/11 to 16, a wide variety of concepts will have been explored through these different lenses as part of our RVE provision.

Our curriculum is supported by effective teaching and learning that enables learners to make meaningful progress in Religion Values and Ethics. We implement the five [principles of progression](#) from the curriculum for Wales to do this.

The five principles of progression are:

- Increasing effectiveness as a learner

- Increasing breadth and depth of knowledge
- Deepening understanding of the ideas and disciplines within Areas
- Refinement and growing sophistication in the use and application of skills
- Making connections and transferring learning into new contexts

You may want to include:

- Your approach to curriculum design – disciplinary, multidisciplinary, integrated etc...
- Pedagogical approaches to Religion Values and Ethics in your school context
- Specific knowledge, skills and experiences including visits and visitors and outdoor learning etc...
- Assessment arrangements effecting RVE

## **Draft Collective Worship Policy**

*This policy relates to community/county schools but may also be useful for Voluntary Aided or Voluntary Controlled Schools.*

### **Contents:**

#### **1) Aims and benefits of Collective Worship**

- i. Collective worship promotes spiritual development
- ii. Collective worship contributes to personal development
- iii. Collective worship benefits the whole school community
- iv. Collective worship links the school community and the wider local community
- v. Collective worship enhances awareness of global citizenship

#### **2) What is collective worship?**

- i. Our Working definition

#### **3) What are the legal requirements for collective worship?**

#### **4) Right of Withdrawal from Collective Worship**

#### **5) How we provide Collective Worship**

#### **6) Possible Appendices**

- i. Organisation
- ii. Planning / Themes

#### **7) References**

### **1) Aims and benefits of Collective Worship**

#### **i. Collective worship promotes spiritual development by:**

- providing a special time separate from ordinary school activities;
- supporting learner-centred experiences, and enable learners to develop a sense of their position within the universal picture;
- developing learners' ability to reflect on their own feelings, values and attitudes;
- developing learners' awareness of the inner life and the spiritual dimension of each person;
- exploring and encouraging responses to fundamental questions about the meaning of life, change and death.

#### **ii. Collective worship contributes to personal development by:**

- contributing to health and wholeness, and emotional intelligence;
- encouraging reflection on inner feelings and beliefs;
- developing beliefs and values, both personal and communal;
- encouraging an understanding of the beliefs and values of others;
- increasing self-esteem and purpose in life;
- nurturing the human ability to make moral choices for right and wrong, through thinking about 'moral codes, relationships, responsibility, respect for diversity, temptation, the power of self, sacrifice and love'.

#### **iii. Collective worship benefits the whole school community by:**

- encouraging shared values, meaning and purpose;
- contributing to the experience of belonging to a community;
- providing opportunities to celebrate the school's achievements and the contribution of individuals to those achievements;

- developing understanding and appreciation of the beliefs and values of others within the school community;
  - providing opportunities to reflect on and to share in the 'happy' and 'sad' events and experiences which effect the school community;
  - contributing 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.
- iv. Collective worship links the school community and the wider local community by:**
- drawing on a range of carefully selected and appropriate representatives within the local community to contribute to collective worship;
  - contributing to the experience of belonging to a wider local community;
  - providing opportunities to celebrate the local community's achievements and the contribution of groups and individuals to those achievements;
  - developing 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.
  - *See appendix – code of conduct for visitors and visit.*
- v. Collective worship enhances awareness of global citizenship by:**
- drawing on a range of carefully selected material to promote global awareness;
  - contributing to the experience of belonging to a global community;
  - providing opportunities to celebrate global events and human achievements;
  - developing an understanding of global diversity and inequality;
  - offering opportunities to reflect on and share in global crises and human suffering.

## **2) What is collective worship?**

Worship is not defined in legislation. 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. It must in some sense reflect something special or separate from ordinary school activities.

### **i. Our working definition:**

*A time for the school body (as a whole or in smaller groups) to meet and reflect on the values that the school considers important. Many of these values will be based on (but not exclusively) the Christian tradition.*

## **3) 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.

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



The requirements are:

- schools must provide collective worship daily for all registered pupils,
- the majority 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, and
- collective worship be inclusive. It should take account of the beliefs, family backgrounds, ages and aptitudes of the pupils involved.

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

#### **4) Right of Withdrawal from Collective Worship**

A parent can request that their child is excused from collective worship. 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 the school is not obliged to do so.

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 will ensure that collective worship is still provided daily for all pupils.

In cases where a parent requests that their child is excused from collective worship, the school will encourage the parents to not withdraw the child from all assemblies. The school will invite the parents to discuss their specific concerns and share the long term themes and planning.

#### **5) How we provide Collective Worship**

There is no time requirement for CW.

An act of collective worship is distinct from an assembly. For example, a visitor may be invited to explore the dangers of bullying in an whole school gathering (assembly), this would not be considered as act of collective worship. 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. 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.

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, other religious or culturally significant 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 (see below), a question, a ritual or a presentation or a talk from a member of staff or visiting speaker.
- **Prayer** – pupils may be offered the opportunity to say a prayer aloud together or to pray individually in silence. This should be offered on a voluntary basis. Learners will be offered the opportunity to take part or abstain from participating in prayer.
- **Song** – pupils may be offered the opportunity to sing a hymn or other worship song together.
- **Reading** – pupils may be encouraged to read an extract from the Bible other religious or culturally significant writing, or a ‘thought for the day’.

## 6) Possible Appendices

### i. Organisation (Example)

	Organisation
<b>Monday</b>	Whole school (20 mins)
<b>Tuesday</b>	Individual class thoughts for the day
<b>Wednesday</b>	Year group / Lower school / upper school / infants / juniors
<b>Thursday</b>	Individual class thoughts for the day
<b>Friday</b>	Celebration assembly / Visiting speaker / Open the book

### ii. Planning / Themes

List of the weekly themes including reference to religious festivals, cultural celebrations, national observances and United Nations International Days.

### iii. Protocol for Visits and Visitors – [Click for external link](#)

## 7) References:

- School Standards Framework 1998, section 70.
- Religious Education and Collective Worship (Circular 10/94).
- WASACRE GUIDANCE ON THE WITHDRAWAL OF PUPILS FROM COLLECTIVE WORSHIP, October 2021.
- The Education and Inspections Bill, 2006.
- WASACRE Guidance on Collective Worship, June 2012.
- Estyn Supplementary Guidance on Collective Worship, 2017.