

# **Standing Advisory Council for Religious Education**

## **GWYNEDD ANNUAL REPORT**

**September 2017 - August 2018**

Head of the Education Department

Mr Garem Jackson

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**SECTION 1:  
EXECUTIVE SUMMARY**

**SACRE's function in relation to Religious Education**

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

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

**1.1 Introduction by the Chairman**

I am very pleased to present the Annual Report of the Gwynedd SACRE for the 2017-18 academic year. It describes how the SACRE has carried out its functions by scrutinising schools' self-evaluation reports and ESTYN reports, listening to presentations from teachers on religious education in their schools, attending collective worship in schools and discussing the developments in the new curriculum for Wales.

I am grateful to all the members of the Gwynedd SACRE, the representatives of Gwynedd Council, the teachers and the religious denominations, for their commitment during the year. Following a review by Gwynedd Council's Cabinet of the membership of the SACRE, I look forward to welcoming representatives of a wider range of beliefs in the future. I am also grateful to the officers for their valuable support. However, as is noted below, it is a matter of concern, in a period of financial cuts, that there is no longer a local advisory service that can offer support or training to teachers teaching religious education and it is an increasing challenge for SACREs to be able to advise and support schools.

It is also a pleasure to collaborate at the national level with the National Advisory Panel for Religious Education (NAPFRE) and the Wales Association of SACREs at a time of major change in the world of education in Wales and Gwynedd.

Councillor Paul Rowlinson  
Chairman, 2017-18

## SECTION 2: ADVICE to GWYNEDD EDUCATION DEPARTMENT

### 2.1 SACRE's function in relation to Religious Education

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

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

### 2.2 The Locally Agreed Syllabus

Gwynedd and Anglesey SACREs have adopted the 'National Exemplar Framework for Religious Education for 5-19 year old learners' as the Locally Agreed Syllabus for Gwynedd and Anglesey (2008).

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, and by,
- accepting schools' invitations to attend a collective worship session.

#### 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. 11 reports were submitted during 2017-18, representing 9.2% of Gwynedd schools.

	<b>2011-2012</b>	<b>2012-2013</b>	<b>2013-2014</b>	<b>2014-2015</b>	<b>2015-2016</b>	<b>2016-2017</b>	<b>2017-2018</b>
<b>Number of reports</b>	9 primary 0 secondary	16 primary 1 secondary	9 primary 3 secondary	14 primary 0 secondary	11 primary 2 secondary	13 primary 1 secondary	9 primary 2 secondary
<b>% of Gwynedd schools</b>				14.1%	13.4%	14.4%	9.2%

11 self-evaluation reports were submitted to Gwynedd SACRE during the year: Ysgol Abererch, Ysgol Abersoch, Ysgol Baladeulyn, Ysgol Cwm y Glo, Ysgol Felinwnda, Ysgol Friars, Ysgol O M Edwards, Ysgol Nebo, Ysgol Sarn bach, Ysgol y Gelli ac Ysgol y Moelwyn.

The self-evaluation guidance and templates provided by SACRE require schools to respond to the exemplar questions of ESTYN's Inspection Framework (See appendix 3.4). 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.

#### **Self-evaluation of religious education based on ESTYN's Inspection Framework (2012-17)**

Following the self-evaluation process, 7 schools awarded the following grades:

	<b>How good are outcomes in Religious Education?</b>				<b>How good is provision in Religious Education?</b>				<b>How good is the provision for collective worship?</b>			
	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory
<b>Primary</b>		6	1			6	1			7		
<b>Secondary</b>										0		
<b>Total</b>		6	1			6	1			7		

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

#### **Self-evaluation of religious education based on ESTYN's new Inspection Framework (September 2017)**

(See appendix 3.4)

Two primary schools, Ysgol Abererch ac Ysgol O M Edwards and two secondary religious education departments, Ysgol Friars and Ysgol y Moelwyn, submitted self-evaluation reports based on the guidance provided by ESTYN's new Inspection Framework. The secondary departments submitted their complete self-evaluation reports based on their schools' policies. One secondary department used ESTYN's composite judgements in self evaluating the inspection areas relevant to the religious education department.

These judgements refer solely to religious education and collective worship.		Excellent	Good	Adequate	Unsatisfactory
Inspection Area 1 <b>Standards</b>	Primary	1	1		
	Secondary		1	1	
Inspection Area 2 <b>Wellbeing and attitudes to learning</b>	Primary	1	1		
	Secondary		1		
Inspection Area 3 <b>Teaching and learning experiences</b>	Primary		2		
	Secondary		1	1	
Inspection Area 4 <b>Care, support and guidance</b>	Primary		2		
	Secondary		1	1	
Inspection Area 5 <b>Leadership and management</b>	Primary		2		
	Secondary		1	1	

Approximately half of the self-evaluation reports concisely noted the strengths and areas of improvement of each school. In the best examples, the commentary was quantitative and qualitative, based on evidence and referred to the requirements of the Locally Agreed Syllabus. However, approximately half of the reports were very superficial and made few specific references to religious education.

Most head teachers noted that their schools fulfilled the statutory requirements for collective worship.

### How good are outcomes in Religious Education?

The schools were able to identify good features such as that:

- the majority of pupils are well informed about Bible stories and Christian practices (Abersoch)
- the majority of pupils have good subject-based vocabulary (Abersoch)
- the majority of pupils have a good knowledge of the religious ceremonies that are important for Christians and Muslims (Sarn Bach)
- most pupils have a good understanding of other religions and other world cultures ( Y Gelli)
- many pupils can discuss religious and moral issues well (Sarn Bach)
- most pupils display consistently good literacy skills in their religious education work (Sarn Bach, Baladeulyn, Y Gelli)
- many Foundation Phase pupils use their numeracy skills well, *e.g. a Diwali mathematics mat (Nebo)*
- the ITC skills shown by the majority of pupils when searching for information during religious education lessons are good (Nebo, Sarn Bach) or when writing a personal e-mail to ask questions about Diwali celebrations (Abererch)
- nearly all pupils can successfully engage with fundamental questions and explore religious beliefs (Abererch)
- pupils make regular and good progress in their religious education lessons (Y Moelwyn)
- pupils' oracy, reading and writing skills in religious education is good (Y Moelwyn)

- many pupils are interested in religious education and learning about other religions and beliefs. They note, for example, that religious education teaches them how to live a life which is fair and how to respect other people in the world (Abererch)
- the levels of achievement attained by Y9 pupils at L5+, L6+ a L7+ have remained consistently in the high 90%, in the 80% and middle 20% during the last 3 years (Friars)
- 89.9% of Y11 (69 pupils) have attained A\*-C grades in Religious Studies and that this is 22.1% greater than the National average (Friars).

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

- Develop pupils' extended writing skills in religious education (Abersoch)
- Develop pupils numeracy skills in religious education (Y Gelli)

### How good is the provision for Religious Education?

Schools identified good practice such as:

- the good quality of the planning for Religious Education, building on pupils' previous knowledge, understanding and skills. (Abererch)
- that the school prepares valuable and practical religious education activities that successfully meet the requirements of the Locally Agreed Syllabus (Abersoch)
- the appropriate time, allocated weekly for all classes throughout the school, in order to deliver specific aspects of religious education to the pupils (Y Gelli)
- regular visitors, such as local religious leaders, who enrich and reinforce pupils' experiences well (Abererch, Abersoch)
- whole school projects, *e.g. arranging a mock wedding*, which effectively enrich and reinforce pupils' experiences (Abererch, Abersoch)
- the annual opportunities provided to pupils to visit religious sites such as the village church (Abererch)
- that studying the main Christian celebrations such as Easter, Whitsun and Christmas, pupils have opportunities to reflect on fundamental questions and their personal values, *e.g. 'How important is Easter for Christians?' or 'What's the significance of Christmas presents?'* (Abererch)
- writing to pen-pals in a London school has enhanced pupils' knowledge of Islam (Abererch)
- that the varied tasks outlined in the schemes of work are interesting, contemporary and engaging to learners (Y Moelwyn)
- the department provides specific, positive and high quality feedback for pupils on how to improve their work in religious education (Y Moelwyn)
- all Religious Studies teachers have the opportunity to review and update their resources and teaching materials in order to ensure that the planning is effective and that clear objectives can be provided in lessons. Consequently, the pupils understand the expectations of the department and can access challenging enrichment tasks which provide success criteria that enable them to perform on or above their personal targets. (Friars)

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

- develop pupils' understanding of another religion other than Christianity (Abererch, Abersoch)
- review the learning plans in response to the recommendations of 'Successful Futures' (Abererch)
- ensure that the children have more opportunities to visit religious places (Felinwnda)
- ensure that there are adequate religious education resources in the classrooms (Abererch, Felinwnda, Nebo)
- ensure that the pupils have greater opportunities to develop their religious education skills to the appropriate level, *e.g. expressing personal responses*, (Cwm y Glo) or *ensuring secure progression* (Sarn Bach)
- identify greater opportunities for pupils to apply their numeracy and ITC skills in religious education (Baladeulyn)
- ensure that pupils respond to the feedback provided by their teachers in order to correct their religious education work (Y Moelwyn)
- develop religious education tasks that provide opportunities for pupils to develop their digital competence (Y Moelwyn)
- support their pupils to achieve the assessment criteria outlined for the higher grades in their Religious Studies GCSE short course and their A level courses (Friars).

### How good is the provision of collective worship?

Many schools noted that they conform to the statutory requirements. Four schools failed to comment.

The schools identified good practices:

- the 'morning services' (sic) reinforce the school's values (Abersoch, Baladeulyn)
- the emphasis placed on the voice of the child during collective worship (Felinwnda, Cwm y Glo, Nebo)
- the collective worship, the Personal and Social Education programme lead to creating a tolerant ethos and an understanding of equality and diversity (Felinwnda) and encourage pupils to be active and conscientious citizens (Abererch)
- the enriching opportunities provided for pupils to meditate on moral themes and Bible stories (Nebo)
- the careful structure of the collective worship timetable has led to a shared understanding that the session is a special time of quiet reflection. (Y Gelli)
- the range of staff members, pupils and friends that lead the collective worship sessions (Cwm y Glo)
- the contribution made by local religious leaders to the collective worship sessions (Abererch, O M Edwards)
- the contribution made by the 'Open the Book' programme to raise pupils' awareness of Bible stories (Y Gelli)
- the whole school community is aware of the collective worship policy and that the policy is operational within the school (Y Gelli).

## How well does the school facilitate pupils' spiritual, moral, social and cultural development?

The schools identifies good practices:

- that visits such as the visits to Coleg y Bala and participating in mock marriage ceremonies made a valuable contribution to pupils' knowledge and spiritual development (Abersoch)
- pupils', parents' and local residents' contributions to local, national and International charities (Abersoch, Cwm y Glo)

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

- invite visitors to contribute to collective worship sessions (Felinwnda, Nebo)
- ensure that children have consistent opportunities to lead or contribute to the collective worship sessions (Sarn Bach, Y Gelli)

### **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

KS3 teacher assessments and KS4 and KS5 external examination results were not discussed during the SACRE meetings held in 2017-18.

### **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 4 primary schools and 2 secondary schools was presented during 2017-18.

There are few references to religious education in the ESTYN inspection reports, however one report notes:

- *“When reading, many pupils find information competently and come to sensible conclusions. In a few lessons, pupils interpret reading material creatively; for example, in Religious Education, they use the information that they gather from their reading tasks to create artwork.”* (Ysgol y Moelwyn, Hydref 2017)

All reports refer to pupils’ spiritual, moral, social and cultural development and specific references to collective worship are made in two of the inspection reports. The reports note that:

- All schools inspected during the year, promote pupils’ spiritual, moral, social and cultural development ‘effectively’ or ‘successfully’;
- the staff at Ysgol Nebo (October 2017) *“organise rich opportunities for...[pupils] to reflect in collective worship sessions, which are often based on stories from the Bible or moral themes, where they are given opportunities to appreciate and celebrate the differences between themselves and their peers”*.
- Ysgol Baladeulyn (November 2017) provides *“valuable collective worship periods create a Christian ethos and provide valuable opportunities for pupils to reflect on values such as friendship and kindness”*.

In reference to the Partnerships established between the schools and the local community, one report noted that,

- *“Regular visits from members of nearby churches to lead assemblies and singing sessions make a beneficial contribution towards pupils’ moral and spiritual development.”* (Ysgol Cwm y Glo, November 2017)

## 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.

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:

- Head of the Religious Education department from Ysgol y Moelwyn

An action plan for Gwynedd SACRE outlines the four priorities for 2017-20. The priorities were identified during the discussions held throughout the year and in the Annual SACRE report of 2016-17 and 2017-18. 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:** Curriculum for Wales, Humanities Area of Learning and Experience “What Matters’ statements

**Priority 2:** Promote good quality collective worship

**Priority 3:** Professional support for Gwynedd SACRE?

**Priority 4:** Rich learning experiences – the contribution that local partners can make in order to develop and understanding of religious education in the new curriculum

### 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 2018-19 action plan.

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

## 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>)

### Curriculum for Wales

- 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 (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.
- Members received an update from the GwE supporting Improvement adviser in the Autumn 2017 meeting and correspondence from Welsh Government's Curriculum, Assessment and Pedagogy Division in the Summer 2018 meeting. Members have received copies of the following documents:
  - 'Religious Education: supporting the early stages of the process of developing the Humanities Area of Learning and Experience', a paper produced by a WASACRE and NAPfRE working group for the group responsible for developing the Humanities' Areas of Learning and Experience (AoLE).
  - 'Humanities Area of Learning and Experience: submission to the Curriculum and Assessment Group (4 December 2017), a paper prepared by the teachers from the pioneer schools responsible for developing the curriculum.
- Two teachers, Heulwen Jones, Ysgol Bro Hedd Wyn and Miriam Amlyn, Ysgol Eifionydd agreed to represent Gwynedd SACRE in a meeting for stakeholders held in Llandudno (May 2019) to discuss the latest draft of the 'what matters' statements for the Humanities' Area of Learning and Experience.

#### **SACRE's recommendation to Gwynedd Council**

- Ensure that teachers are aware of the 'what matters' statements for the Humanities Area of Learning and Experience. 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](http://www.estyn.org.uk);
- Religious Education in Secondary Schools (ESTYN, June 2013);
- Supplementary Guidance: collective worship in non-denominational schools (ESTYN, October 2017);
- Religious Education in Key stage 2 and Key stage 3 (ESTYN, June 2018)

#### **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, October 2017);
  - Guidance on Collective Worship (WASACRE, June 2013).
- Gwynedd SACRE monitors standard of collective worship in schools by reviewing schools’ self-evaluation reports;
- 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 supporting improvement adviser has develop a pro-forma to help members to note their observations (Appendix 3.5).

### 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);

## SECTION 3: ANNEXES

### 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*  
Elizabeth Roberts  
Dr. W Gwyn Lewis  
Anest Grey Frazer  
Cynrig Hughes  
Eirian Bradley Roberts

### Teachers' representatives

ASCL  
UCAC  
NASUWT  
NUT  
NAHT  
ATL

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

### Local Members

Councillor Paul Rowlinson  
Councillor Elin Walker  
Councillor Menna Baines  
Councillor Judith Humphreys  
Councillor Medwyn Hughes  
Councillor Dewi Wyn Roberts  
Councillor Mike Stevens

Plaid Cymru  
Plaid Cymru  
Plaid Cymru  
Plaid Cymru  
Independent  
Independent  
Independent

### Co-opted members (non voting)

Gwyn Rhydderch  
Rev Aled Davies

### Officers

Garem Jackson  
Mai Bere

Bethan James

Head of Education Department  
Assistant education improvement officer and  
SACRE clerk  
GwE supporting improvement adviser (until  
Spring 2018)

Glynda O'Brien

Members' support officer

### 3.3 SACRE meetings 2017-8

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2017-18, Gwynedd SACRE met on three occasions:

- 8 November 2017
- 7 February 2018 (cancelled)
- 20 June 2018

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

**a) Meeting held on 8 November 2017**

- Urgent item: ESTYN's questionnaire on Religious Education
- Gwynedd Annual SACRE draft report (2016-17)
- Collective worship
- Self-evaluation reports: Ysgol Abersoch, Ysgol Felinwnda
- Update from the GwE supporting improvement adviser:
  - ESTYN's new inspection framework and the implications for Gwynedd SACREs monitoring procedures
  - Curriculum for Wales
- Wales Association of SACREs: draft minutes of the meeting held at Wrexham on 7 July 2017.
- Correspondence: from the Humanists

**b) Meeting held on 7 February 2018 (cancelled due to lack of a quorum)**

**c) Meeting held on 20 June 2018**

- Correspondence: Minister of Education, the Humanists
- Implications of ESTYN's new inspection framework on SACRE's monitoring processes
- Self-evaluation reports: Y Moelwyn, Baladeulyn, Cwm y Glo, Nebo, Sarn Bach, Friars
- Up-date on the new Curriculum for Wales: Humanities' Area of Learning and Experience
- Collective worship: feedback by members
- Gwynedd SACRE annual report 2016-17 (final copy)
- Wales Association of SACREs: draft minutes of the meetings held in Bridgend on 10 November 2017.
- Managing the right of withdrawal from religious education – a guidance document published by Wales Association of SACREs.

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

The following representative attended WASACRE meeting during the autumn term:

- Miss Bethan James, GwE supporting improvement officer

**3.3.2** The following provide SACRE with professional support:

Arwyn Thomas                      Head of Education Department

Mai Bere  
Bethan James  
Glynda O'Brien

Assistant education improvement officer and SACRE clerk  
GwE supporting improvement adviser  
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
- Head of Gwynedd's Education Department
- Gwynedd Council Leader
- Wales Association of SACREs
- Gwynedd schools

#### **A copy was distributed to:**

- Members of Gwynedd SACRE

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

#### How can SACRE monitor standards?

##### Standing Advisory Council for Religious Education (SACRE)

SACRE's main function is to monitor religious education and collective worship and to advise the local authority on matters relating to religious education and collective worship. The Wales Association of SACREs believes that this advice should be based on current information. Many SACREs monitor standards by inviting schools to share their self-evaluation of Religious Education and collective worship with SACRE members.

##### Further Information:

- Wales Association of SACREs: [www.wasacre.org.uk](http://www.wasacre.org.uk)
- Religious Education and Collective Worship: Circular 10/94 (Welsh Office)
- So You're Joining Your Local SACRE: a handbook for SACRE members in Wales (WASACRE)
- Guidance on Collective Worship (WASACRE, 2012);
- Review of SACRE reports (Welsh Government, 2011 and 2013)

##### Department for Education and Skills Wales (DfES)

Most SACREs in Wales have adopted or adapted the 'National Exemplar Framework for Religious Education for 3 to 19 year olds in Wales' as their locally agreed syllabus. The Welsh Government has supported the teaching of religious education in schools by providing guidance documents to support teachers, head teachers and SACRE members. These provide useful information about teaching methods, resources and assessment. The 2010-12 national external verification process gave RE departments in secondary schools the opportunity to show their understanding of RE attainment levels.

##### Further information

- <http://wales.gov.uk> > search for Religious Education
- Locally Agreed Syllabus (or National Exemplar Framework for Religious education in Wales)
- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplifying Learner Profiles at KS2 and KS3 in Religious Education: Additional Guidance (2011)
- Religious Education: Guidance 14-19 year olds (2009)
- People, Questions and Beliefs in the Foundation Phase (2013)
- Religious Education: Chief Moderator's Report 2012 (<http://wjec.co.uk>)

##### ESTYN

The new ESTYN inspection framework identifies five inspection areas or reporting requirements:

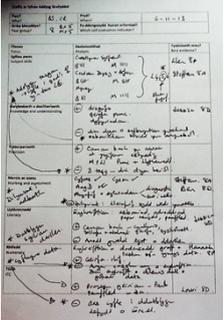
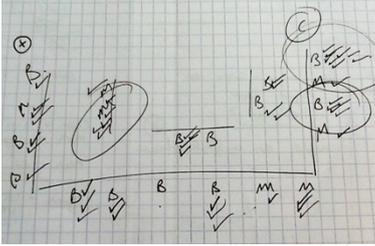
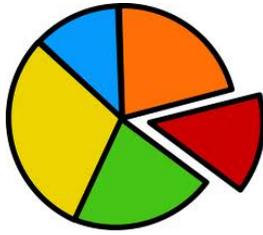
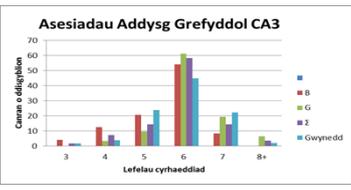
1. Standards
2. Wellbeing and attitudes to learning
3. Teaching and learning experience
4. Care, support and guidance
5. Leadership and management

Few school inspection reports include references to the standard and quality of Religious Education and collective worship.

##### Further information:

- [www.estyn.org.uk](http://www.estyn.org.uk)
- Religious Education in Secondary Schools (ESTYN, June 2013)
- Religious and moral education in key stage 2 and key stage 3 (ESTYN, Summer 2018)
- Supplementary guidance : collective worship in non-denominational schools (ESTYN, Autumn 2017)

# What evidence do schools use in order to make judgements?

<p><b>Book Review</b></p> 	<p>Teachers will collect a sample of pupils' work (e.g. range of abilities, ages, boys and girls) and will help the curriculum leader to answer questions such as:</p> <ul style="list-style-type: none"> <li>• What progress are pupils making in their RE skills? Are there groups of pupils who are underachieving?</li> <li>• To what extent does pupils' work reflect the requirements of the Locally Agreed Syllabus?</li> <li>• To what extent does pupils' work develop the skills identified by the National Literacy, Numeracy and Digital Competence frameworks?</li> <li>• What improvements do we need to make to our planning, provision and assessment of religious education?</li> </ul>
<p><b>Lesson Observation</b></p> 	<p>Teachers and school leaders will observe lessons and will help the curriculum leader to answer questions such as:</p> <ul style="list-style-type: none"> <li>• What progress are pupils making in their RE skills? Are there groups of pupils who are underachieving?</li> <li>• Are the pupils well motivated? Are they contributing to their own learning?</li> <li>• Does the work reflect the requirements of the Locally Agreed Syllabus?</li> <li>• Does the work develop the skills identified by National Literacy, Numeracy Digital Competence framework?</li> <li>• What improvements do we need to make to our planning, provision and assessment?</li> </ul>
<p><b>Questionnaires and interviews</b></p> 	<p>Schools can analyse the results of questionnaires used with pupils, teachers and parents to answer questions such as:</p> <ul style="list-style-type: none"> <li>• What do they think about the content of the RE lessons? Are there significant groups who are offering different opinions?</li> <li>• What progress are they making in their RE skills?</li> <li>• What are their perceptions/attitudes/opinions?</li> <li>• What improvements do we need to make to our planning, provision and assessment of religious education?</li> </ul>
<p><b>Data</b></p> 	<p>Schools can use teacher assessment data or external examination results (secondary schools only) in order to identify trends or patterns.</p> <ul style="list-style-type: none"> <li>• How well are boys/girls/groups performing over time? (all schools)</li> <li>• How well are our pupils performing in comparison with other departments/other schools? (secondary schools only)</li> <li>• Are there any groups of pupils who are underachieving? (all schools)</li> <li>• What improvements do we need to make to our planning, provision and assessment of religious education?</li> </ul>
<p><b>Other</b></p> 	<p>Schools can also base their judgements on other evidence such as,</p> <ul style="list-style-type: none"> <li>• Success in local or national RE competitions;</li> <li>• Participation in local or national RE events/conferences/projects/publications;</li> <li>• Monitoring reports by other members of staff, e.g. school literacy, numeracy or ICT co-ordinators;</li> <li>• Minutes of meetings held with teachers, school governors or SACRE visitors.</li> <li>• Action research undertaken by a member of a Professional Learning Community;</li> <li>• External accreditation, e.g. RE Quality Mark</li> </ul>

## SACRE Guidance

### To what extent does the school's provision promote pupils' personal development? (Inspection area 4.2)

Evaluating the standards and provision of religious education will help schools evaluate inspection area 4.2, 'Personal development (including spiritual, moral, social and cultural development).'

ESTYN's inspection guidance (September 2017) for social and moral development notes:

*"Inspectors should consider the extent to which the school provides effective opportunities for pupils to develop secure values and to establish their spiritual and ethical beliefs. They should consider how well the school develops pupils' ability to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs or values. They should consider how well the school promotes principles that help pupils to distinguish between right and wrong. They should consider how far the school fosters shared values, such as honesty, fairness, justice and sustainability, and helps pupils to understand the needs and rights of others, both locally and as members of a diverse global world."*

Within the school's self-evaluation cycle or calendar, school leaders will need to consider what evidence is available to them in order to make an evaluative judgment on Inspection Areas 4.2. Religious Education and collective worship can make important contributions to pupils' personal development.

The following exemplar questions are based on ESTYN's Common Inspection Framework (September 2017) and the questions used by ESTYN during the thematic review of religious education during the autumn term of 2017. Using these prompt questions with staff, governors, pupils and their Supporting Improvement Adviser, will enable schools to identify strengths and weaknesses to help them to plan improvements. There is no need to answer every question.

### Inspection Area 1: Standards

**Remember to use qualitative and evaluative language and include 'real' examples of pupils' work!**

- What is our view on standards of religious education in our school? (FP, KS2, KS3, KS4, KS5 pupils)
- How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions?
- How well do groups of pupils make progress in religious education? What have we identified in their work that shows their progress?
- How well do our pupils use their speaking and listening, reading and writing skills, their numeracy and ICT skills appropriately in religious education?
- Give examples of how our pupils have developed their thinking skills, their creativity and physical skill in religious education activities in the classroom and outside the classroom.
- **What do we need to do differently in order to improve?**

### Inspection Area 2: Wellbeing and attitudes to learning

**Remember to use qualitative and evaluative language and include 'real' examples of pupils' work!**

- Do our pupils show an interest in religious education?
- What do you think our pupils gain from religious education?
- **What do we need to do differently in order to improve?**

### Inspection Area 3: Teaching and learning experience

**Remember to use qualitative and evaluative language and include 'real' examples of the provision. Time allocated to religious education? % of pupils that choose Religious Studies as an option? % of pupils who attain an accreditation for their statutory religious education.**

- How do we know that our school meets the statutory requirements for religious education?
- How does our school teach religious education?
- Does religious education succeed to engage our pupils' interest? Are they stimulated and challenged in their religious education lessons?

- How well do the lessons/activities develop pupils' knowledge and understanding of religious beliefs, teachings and practices as well as their subject skills and cross-curricular skills?
- How good is our planning for religious education? (building on previous knowledge, understanding and skills? clear objectives? teaching methods? resources?)
- To what extent does the feedback in religious education help our pupils to know what they have achieved and what they need to do to improve?
- How do we assess and track the progress of pupils in religious education?
- How does our planning for religious education help pupils to become ambitious, confident, aspirational and knowledgeable individuals? How are we responding to the recommendations of 'Successful Futures'?
- To what extent does our school provide a range of appropriate learning experiences, within the classroom and outside, in order to develop pupils' interest and skills in religious education?
- Have we organised any trips or visits linked to religious education? Which year groups, how often, and how do these trips enhance the curriculum?
- Does the religious education reflect the nature of our school's context? Does it reflect the cultural, linguistic and ethnic diversity of Wales and the local area?
- To what extent do the religious education activities provide purposeful opportunities for pupils to practise and develop their RE skills and their literacy, numeracy and ICT skills?
- **What do we need to do differently in order to improve?**

#### Inspection Area 4: Care, support and guidance

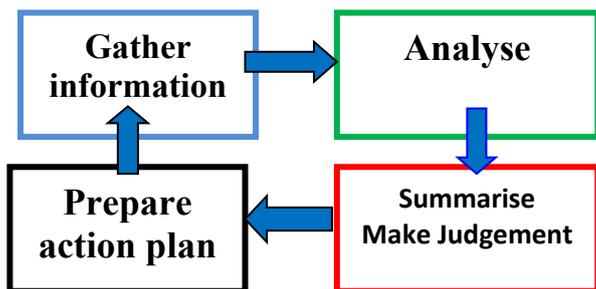
Remember to use qualitative and evaluative language and include 'real' examples of the provision.

- To what extent do our religious education lessons/activities help our pupils to be active citizens?
- How do our pupils influence what and how they learn in religious education?
- Do we participate in any community activities or have links with any faith leaders or organisations?
- How does religious education contribute to our pupils' understanding of the culture of Wales, the local community and the wider world?
- How has religious education helped our pupils to understand equality and diversity? Stereotypes, religious extremism, human rights?
- Which effective opportunities do the school offer pupils to develop certain values and establish their spiritual and ethical beliefs?
- How effective is our school at developing the pupils' ability to reflect on (extensive) fundamental questions from a religious or non-religious perspective? Their own beliefs or values?
- Does our school meet the statutory requirements regarding collective worship?
- How good is the collective worship? How well do we plan the collective worship over time?
- How do we keep our pupils safe from the dangers of radicalisation, *e.g. extremist material, either through visiting speakers or through speakers on site visits?*
- How do we respond to any concerns that arise about comments made by pupils during religious education lessons?
- **What do we need to do differently in order to improve?**

#### Inspection Area 5: Leadership and management

- Has the RE subject leader the necessary skills and understanding to lead the religious education effectively?
- Are teachers able to access professional development in religious education?
- How do we allocate resources to support the teaching of religious education?
- How are parents informed of their right to withdraw pupils from RE? How many pupils are withdrawn from RE by their parents and does the school have good arrangements for their provision during RE lessons? Has this number increased/decreased/remained the same over the last 5 years? From what groups do these pupils come? Do you have a conversation with parents around their decision is taken?
- In what ways does our school's provision for RE help promote better community cohesion?
- How often do we monitor religious education? How do we share this information with staff?
- Do we consider the views of pupils in the self-evaluation report and improvement plans?
- Do we work with RE teachers from other schools? What has been the impact of this?
- What is the 'best example of religious education' that we can share with our local SACRE or with other teachers?
- **What do we need to do differently in order to improve?**

## How can SACREs monitor standards?



## How can SACRE gather information?

- By asking schools to submit information and self evaluation.
- By commissioning an 'expert' to visit a sample of schools and provide a termly report;
- By visiting schools themselves;
- By asking pupils, staff, governors in a sample of schools to complete an online questionnaire;
- By studying external examination results and KS3 teacher assessments, (secondary schools only)

## What sources are available in your area?

- An evaluation of schools' self evaluation reports;
- An evaluation of schools' policies, schemes of work, development or improvement plans;
- Performance data: KS3 teacher assessments, GCSE, AS and A level results;
- Reports submitted by SACRE members following school visits;
- An evaluation of questionnaires submitted by learners, staff, governors, SACRE/WASACRE members or governors;
- Presentations by learners, teachers, co-ordinators, headteachers;
- Success in competitions or external accreditation schemes.

## Numbers - quantities and proportions

nearly all	= with very few exceptions
most	= 90% or more
many	= 70% or more
a majority	= over 60%
half	= 50%
around half	= close to 50%
a minority	= below 40%
few	= below 20%
very few	= less than 10%

## Who contributes to the monitoring?

- Teachers and members of schools' SM Teams
- SACRE members
- Local Authority / Consortia officers
- Teachers identified as lead practitioners
- Pupils
- Governors
- Parents

### Excellent

#### Very strong, sustained performance and practice

outstanding, very good, very strong, exceptional, superior, exemplary, superb, very high standard, very high quality, extensive, highly effective, highly creative, well above expectations, expertly done,

### Adequate and needs improvement

#### Strengths outweigh weaknesses, but important aspects require improvement

satisfactory, appropriate, suitable, efficient, competent, relevant, sufficient, enough, valid, solid, sound, average mediocre, limited, inconsistent

### Good

#### Strong features, although minor aspects may require improvement

successful, strong, skilful, worthwhile, beneficial, valuable, positive, thorough, useful, powerful, comprehensive, purposeful, used well, consistently good, effective

### Unsatisfactory and needs urgent improvement

#### Important weaknesses outweigh strengths

insufficient, inefficient, none, no, inappropriate, ineffective, unsuitable, unable, weak, poor, not fit for purpose, restricted

## Useful words and phrases

Xxx has led to...

As a result of xxx standards of xxx have increased xx% since xxx ....

Following the introduction of xxx, xxx has improved, as shown by...

xxx shows that standards of xxx have ...

The effect of xxx can be seen in xxx which shows that...

An improvement in xxxx can be seen in...

The influence of XXX can be seen in the improvement/progress.....

XXXXX shows that x% of the pupils can/have...

XXX shows that x% of the parents/staff/governors are/have... .

## What should be included?

- **The effect of an intervention** on (standards, welfare, attitudes, provision).
- **Trends** over time
- **Comparison** with other schools (?)
- **Judgement** - using evaluative terms.
- **Quantify** whenever possible

Name of the school:

**Religious Education**

**Improvement area 1: Standards in religious education**

*How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions? What have we identified in their work that shows their progress over time?*

- Use pupils' work, teacher assessment, learning walks, lesson observations to make a judgement.
- Refer to: groups of pupils
- For further guidance, refer to the Locally Agreed Syllabus (National Exemplar Framework), Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, Examiners' reports.

Notes:

The standard attained by our pupils in religious education is **JUDGEMENT**

**Inspection Area 2: Wellbeing and attitudes towards learning about religious education**

**• What do you think our pupils gain from religious education?**

- Use pupils' work, an analysis of a RE questionnaire, minutes of meetings held by focus groups/School Council meeting.
- For further guidance, refer to the Supplementary Guidance: listening to learners (ESTYN, September 2017)

Notes:

Our pupils have a **JUDGEMENT** attitude towards religious education in our school.

**Inspection Area 3: Teaching and learning experience in Religious Education**

*How good is the planning and teaching of religious education in our school? Give examples of rich learning experiences in religious education.*

- Use learning walks, lesson observation, pupils' work, interviews with pupils.
- For further guidance, refer to the Locally Agreed Syllabus (National Exemplar Framework); Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, Examiners' reports, Religious Education in secondary schools (ESTYN, Summer 2013), Religious and moral education in KS2 and KS3 (ESTYN, Summer 2018).

Notes:

The standard of teaching of religious education in our school is **JUDGEMENT**

**Inspection Area 4: Care, support and guidance in Religious Education**

*To what extent do religious education lessons and activities help our pupils to become active citizens?*

- Use learning walks, interviews with pupils, collective worship programme, school newsletter, records of any hate crime/bullying.
- For further guidance refer to SACRE Guidance, Guidance on collective worship (WASACRE), Supplementary guidance: collective worship in non-denominational schools (ESTYN, September 2017), Supplementary guidance: listening to learners (ESTYN, September 2017).

Notes:

Does the school meet the statutory requirements for collective worship?

Yes

No

The contribution of religious education towards our pupils' personal development and community cohesion is **JUDGEMENT**.

**Inspection area 5: Leadership and management in religious education**

*Does the subject leader for religious education have the necessary skills and understanding to lead the subject area effectively?*

- Use schemes of work, monitoring and self-evaluation reports, data analysis, interviews with the co-ordinator/link governor/SACRE representative, minutes of staff meetings, improvement plans, an evaluation of progress, case study following a school-to-school project.
- For further guidance, refer to SACRE guidance

Notes:

Leadership and management of religious education in our school is **JUDGEMENT**

Improvement matters	Actions to be taken	Who is responsible?	By when?
		These details need not be shared with SACRE but the school needs to ensure that accountability is clear to staff and governors.	

A concise evaluation that will contribute towards the school's evaluation of Personal Development (4.2)

Concise! Approximately 50 words.

Head teacher:

Signature:

Date:

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

#### Standing Advisory Council for Religious Education.

A questionnaire for Anglesey 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 :

### 3.6: Gwynedd SACRE Action Plan 2017-20

Gwynedd SACRE Annual Report 2017-18 and the discussions held during 2018-19	Action points 2017-18 LA (Local authority) PS (Professional support – Subject Advisor) SM (SACRE members)	Evidence	Outcomes	
Curriculum for Wales Humanities Area of Learning and Experience “What Matters’ statements	<ul style="list-style-type: none"> <li>Ensure that head teachers, teachers, governors and SACRE meetings are aware of the requirements of the Curriculum for Wales (PS – Subject Advisor)</li> <li>Contribute to local discussions to plan learning experiences that reflect the ‘what matters’ statements of the Humanities Area of Learning and Experience (LA+PS+SM)</li> <li>Represent Gwynedd in and National discussions relevant to developing the new curriculum and assessment arrangements) (LA+PS+SM)</li> <li>Develop a locally Agreed Syllabus for Gwynedd schools that reflects the principles of the Curriculum for Wales</li> </ul>	<ul style="list-style-type: none"> <li>Minutes of SACRE meetings</li> <li>Minutes of WASACRE meetings</li> <li>Gwynedd SACRE correspondence and guidance to schools</li> <li>Gwynedd Locally Agreed Syllabus</li> <li>Examples of good practice</li> </ul>	<ul style="list-style-type: none"> <li>A locally Agreed Syllabus which reflects the principles of the Curriculum for Wales</li> <li>Religious Education given due consideration as schools revise the curriculum and assessment arrangements.</li> <li>The provision of religious education in all schools is good or very good.</li> <li>Standard of religious education in all schools is good or very good.</li> </ul>	
Promote good quality collective worship	<ul style="list-style-type: none"> <li>Ensure that schools conform to the statutory requirements and provide good quality collective worship. (LA+SM)</li> <li>Encourage schools to invite Gwynedd SACRE to attend collective worship sessions. (SM)</li> </ul>	<ul style="list-style-type: none"> <li>Correspondence to schools</li> <li>Oral reports of SACRE members</li> <li>References to collective worship in ESTYN reports.</li> </ul>	<ul style="list-style-type: none"> <li>ESTYN reports note that collective worship is good.</li> <li>All schools conform to the statutory requirements</li> <li>Improved understanding to collective worship in schools.</li> </ul>	
<i>Professional support for Gwynedd SACRE?</i>	<ul style="list-style-type: none"> <li></li> </ul>	<ul style="list-style-type: none"> <li></li> </ul>	<ul style="list-style-type: none"> <li></li> </ul>	
<i>Rich learning experiences – contribution that local partners can make in order to develop an understanding of religious education in the new curriculum.</i>	<ul style="list-style-type: none"> <li></li> </ul>	<ul style="list-style-type: none"> <li></li> </ul>	<ul style="list-style-type: none"> <li></li> </ul>	

