

Standing Advisory Council for Religious Education

GWYNEDD ANNUAL REPORT

September 2019 - August 2020

Head of the Education Department

Mr Garem Jackson

CONTENT

SECTION 1: EXECUTIVE SUMMARY

1.1 Introduction by SACRE Chairman: Councillor Paul Rowlinson

SECTION 2: ADVICE TO GWYNEDD COUNCIL

2.1 SACRE's function in relation to Religious Education

2.2 The Locally Agreed Syllabus

2.3 How good are standards?

2.4 The response of Gwynedd Council

2.5 Religious Education and the Welsh Government

2.6 Religious Education and ESTYN

2.7 SACRE's function in relation to Collective Worship

SECTION 3: ANNEXES

3.1 General information about the composition of SACRE

3.2 Membership of Gwynedd SACRE 2019-20

3.3 SACRE meetings held during the reporting period

3.4 Guidance provided by Gwynedd SACRE to support the self-evaluation of standards in Religious Education and collective worship

3.5 Guidance provided by Gwynedd SACRE to members who attend collective worship in schools

3.6 Gwynedd SACRE action plan for 2017-20

**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

The Covid 19 pandemic struck in the middle of the 2019-20 academic year, forcing the schools to close to most pupils and devise new methods of providing education from afar. It also affected the work of the Gwynedd SACRE and only one meeting took place during the year. During the meeting we discussed the self-evaluations of six of our schools and it is good to note that they all achieved a standard of good or excellent in all of the inspection areas. We also responded to a Welsh Government consultation on ensuring that all learners have access to the full curriculum. During the lockdown we also managed to respond to another Government consultation document, Curriculum for Wales: Religion, values and ethics, with members conveying their views by email. I am grateful to all the members of the Gwynedd SACRE for their commitment throughout the year. It is worth noting, however, that the SACRE is trying to fulfill its duties without the professional support that GwE used to provide in the past and the Authority needs to ensure that appropriate support is provided in the future.

Following a decision by Gwynedd Council's Cabinet, the membership of the SACRE was expanded to include representatives of more religions and beliefs and I welcome the contributions of the new members. However, a number have not yet nominated representatives and I hope that it will be possible to welcome representatives from more faiths in the future.

Finally, I would like to thank our teachers for the way they have adapted and worked in new ways to support our pupils. One of the main priorities of our schools in this period is to promote the pupils' wellbeing, including their spiritual, social and emotional wellbeing. As well as providing lessons from afar, our schools have sought to devise new ways of holding acts of collective worship, which is a valuable part of the life of the school and promotes positive values. In these dark days, the need to develop a spirit of community and common values is greater than ever.

Councillor Paul Rowlinson
Chairman, 2019-20

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 3-19 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 3.4). 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. 6 reports were submitted during 2019-20, representing 6% of Gwynedd schools. Due to the COVID-19 pandemic ESTYN visits ceased during March 2020 and schools across Wales were temporarily repurposed from 20th March 2020 to 14th September 2020 suspending the expectation of statutory education provision during that period.

	2014-2015	2015-2016	2016-2017	2017-2018	2019-2020
Number of reports	14 primary 0 secondary	11 primary 2 secondary	13 primary 1 secondary	9 primary 2 secondary	6 primary 0 secondary
% of Gwynedd schools	14.1%	13.4%	14.4%	9.2%	6%

6 self-evaluation reports were submitted to Gwynedd SACRE during the year: Ysgol Llandygai; Ysgol Pentreuchaf; Ysgol Bethel; Ysgol y Garnedd; Ysgol Tudweiliog ac Ysgol Llandwrog

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 new Inspection Framework (See appendix 3.4)

The schools submitted self-evaluation reports based on the guidelines that respond to the new ESTYN Inspection Framework

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

Most self-evaluation reports identified improvement issues or matters that required further attention, but only a few noted the specific strengths of each school. In the best examples the comments were quantitative and measurable, evidence based and made reference to the requirements of the Agreed Syllabus. Unfortunately, 3 of the 6 reports were remarkably similar to each other and the specific references to religious education were relatively few. It is worth noting that 2 of the schools that reported comprehensively were church schools.

All Headteachers noted that the school meets statutory requirements for collective worship. 3 of the Heads detailed the Collective Worship procedure they were following.

Following is a taste of what was submitted by the schools:

Inspection 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?

Notes submitted by the schools included the following:

- Most pupils handle the basic questions skilfully and respond competently when discussing them. Most successfully recall religious practices from a range of religions by the top of the school comparing religions, their practices and teachings and discussing similarities.
- Specific Christian values are expressed clearly. The Christian character and values of the school contribute to learners' spiritual, moral, social and cultural development.
- Christian values are introduced in lessons, collective worship, periods of reflection and form the basis of the daily activities of the school.
- The school has introduced purple booklets for pupils to complete their Religious Education work. They contain a repository of standard cross-curricular evidence that reflects the four purposes and 6 areas of learning and experience.
- Appropriate areas to encourage meditation and prayer are evident around the school which provide opportunities for pupils and stakeholders to use them to meditate / pray.

Collective Worship

- We have integrated opportunities for learners to contribute to the worship (eg readings, drama, prayers, music), which in turn has fostered ownership over the periods by the pupils.
- A scheme of collective worship has been drawn up to ensure continuity, diversity and a clear focus on Christian beliefs and festivals. A variety of hymns are sung in our services.
- They are confident in discussing and responding to basic questions, as they have experiences to discuss in the morning assembly (class and whole school). There can be a positive attitude as they research different religious beliefs and teachings and practices. This has been seen through their recent research on Islam. The discussions in the weekly circle time are valuable as it offers opportunities to express opinions and inquire about their personal responses to beliefs and feelings.

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

What do you think our pupils gain from religious education?

Notes submitted by the schools included the following:

- Learners have some understanding of the Christian heritage of Wales and of Christianity as a multicultural religion throughout the world, and respect diversity and differences within the other faith communities.
- The school has also embedded a Family Values scheme which ties in with the Christian values of the Church. Work on these values is planned monthly within the classes.
- Pupils show interest and enthusiastic responses in the field. They have investigated and researched different beliefs thinking about their own questions before going on to find answers. Pupils are aware that different religions have their own beliefs and that it is important to respect all members of society.

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.

Notes submitted by the schools included the following:

- Planning for Religious Education is purposeful and responds to the requirements of the 'National Exemplar Framework'. Long-term plans for Religious Education were redesigned in September 2018 to ensure continuity of skills.
- Teachers arrange educational visits to the local Church, the Cathedral and the Mosque to familiarize pupils with places of worship and rituals.
- Tracking system results (teacher assessments, National and internal tests) show that each child is making progress against his / her prior attainment and personal targets. This is achieved through thorough knowledge and excellent relationships with the pupils. Lesson observations show that pupils have positive attitudes to learning.
- The school has a clear definition of spirituality that most adults understand. Experiences are identified in the curriculum, which provides opportunities for learners to explore their spirituality. Learners respond well and develop the ability to express their thoughts clearly and confidently.
- There are powerful examples of work such as Happiness is, Recognizing the fundamental questions of life, what the Bible says about love, Sikh beliefs about creation, Religion versus science, Hindu Creation History, St David, Lent, How people celebrating Easter, Holy Week, Message of Peace and Goodwill, using our voice as a tool, Children's rights and responsibility.
- Religious education has several layers. By following the 'National Exemplar Framework for delivering religious education to 3 to 19-year-olds in Wales' we can enrich the education of our pupils. With the advent of the New Curriculum, cross-curricular learning is a very strong element in education. The planning will be cross-curricular and will often build on previous knowledge. A variety of resources are used including books, items and visitors. It is important to keep the subject alive and relevant to the pupils and have valuable presentations; at times we use the 'expert's mantle' to present a situation or problem.

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

To what extent do religious education lessons / activities help pupils reflect on religious and non-religious responses to fundamental questions and reflect on their own beliefs or values? How does religious education help pupils to become active citizens? To what extent does the school provide effective opportunities for pupils to develop sound values and establish their spiritual and ethical beliefs?

Notes submitted by the schools included the following:

- Through whole-school and class assemblies, pupils have time to develop and reflect, develop moral values such as respect, honesty and fairness and develop the understanding and ability to distinguish what is and is not acceptable. Most pupils demonstrate those values.
- Members of the school community understand the importance of collective worship in school life and can express what it means to them personally.
- Reflections lead to mature discussions among pupils - pupils can be further guided and supported following a period of discussion.
- The various praying / reflection areas within the school give a special opportunity for pupils to reflect/ pray independently, which is an outstanding element in Llandygai.
- When undertaking the theme 'Dreams' in KS2, the children diligently created a play on the story of Martin Luther King, where equality and human rights came alive to them. We held an assembly for the rest of the school when we acted out the play. Likewise there was a short film about the story of Rosa Parks on the bus, where the children produced, filmed and acted and this was shown to the rest of the school in a service that brought bravery in the face of racism alive.

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?

Notes submitted by the schools included the following:

- The leadership from the coordinator is good and sets high expectations for the subject. He has the knowledge and understanding to lead effectively.
- Leaders communicate and promote a vision based on defined Christian values. The vision was drawn up and discussed with all stakeholders. Specific services and lessons are held on the Christian values that underpin the vision. It is trusted that this can provide opportunities for pupils to discuss, extend understanding and express the values in a variety of ways.
- Leaders ensure that collective worship, RE and aspects of the curriculum are informed by specific Christian values that contribute to learners' good behaviour and attitudes as well as their spiritual, moral, social and cultural development.
- The school has a strong strategic direction with the Christian Values, the welfare and emotional intelligence of pupils together with the development of progressive learning and teaching at the centre of its operations.
- The Headteacher has introduced teams of pupils to nurture the Voice of the Child in the school. The 'Spiritual Crew' was introduced at the school last year and since then they have been working hard on exciting and interesting ideas to develop the religious ethos of the school. This is undoubtedly an outstanding element to the work of the school.
- Parents are informed of the right to withdraw children from Religious Education lessons or Services through the school handbook which is distributed at the beginning of the educational year. To date no one has applied to exclude their children.

Some particular strengths were identified within the Inspection Areas together with some issues that would need to be addressed.

The schools took pride in some aspects such as:

- The school's family atmosphere promotes a homely and safe environment for pupils to thrive and develop to their full potential.
- A special link between the school, the rector and the local church. The effect of this is that the pupils develop a sense of being not only a member of the church family but also the wider community and which gives pupils a strong Christian sense.

Issues that would need to be addressed in the following two years would include:

- Develop the school to school collaboration element to strengthen the activities and values already offered at the school.
- Pupils take a greater role in the organisation of school assemblies and contribute effectively by arranging contributions in advance, sharing feelings at the time and reflecting on what has been discussed.
- Develop opportunities to reflect on their own and others' lives, consider life's fundamental questions and reflect on their own beliefs or values.
- Develop staff and governors as leaders in church schools. To provide good support for worship and RE leaders to fulfill their roles to enable them to achieve improvements or to maintain previous good practice.
- Review and refresh the Collective Worship policy
- Become familiar with the new curriculum and begin refining plans

- Continue to develop cross-curricular resources to complement the Religious Education Lessons
- Continue to plan collective worship for the whole school
- Consider the use of the Religious Education Syllabus within the school.
- Develop the role of the school's stakeholders in planning periods of collective worship in the school.
- Continue to develop the Professional Learning Community with Neighbouring Church Schools.
- We believe that life's difficult questions about life and death need to be addressed.
- Attention needs to be paid to arguments and justification of views recognising that conclusions are only partial, inconclusive and open to different interpretations.
- A trip to a synagogue would be very interesting for them to expand their knowledge of Jewish spiritual life. This could be undertaken perhaps when we work on the second world war theme.

SACRE's Recommendations to Gwynedd Council

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 2019-20.

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 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 6 primary schools was presented during 2019-20.

There were no specific references to religious education in the ESTYN inspection reports, however all reports refer to the spiritual, moral, social and cultural development of the pupils and two of the inspection reports refer to collective worship:

The reports note:

- *“The school has procedures and policies that ensure that provision for pupils spiritual and moral development is good. There are valuable opportunities for pupils to contribute purposefully during assemblies, by leading prayers or playing the piano”. (Ysgol y Garnedd)*
- *“The school promotes pupils' spiritual, moral, social and cultural development effectively. By reflecting in collective worship sessions and learning about the principles of various religions, staff provide pupils with purposeful opportunities to experience spiritual and moral elements. This is well supported by arranging for pupils to visit a mosque and the cathedral as part of their lessons. The local church and chapel are valuable resources for the school when planning for Christmas and harvest services. As a result, most pupils develop into moral and knowledgeable individuals. (Ysgol Tudweiliog)*

DRAFT

2.4 Response of Local Authority

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

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 an understanding of religious education in the new curriculum

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.

SACRE’s recommendations to Gwynedd Council

- Ensure that Gwynedd SACRE receives appropriate support and strategic leadership to discharge its duties as a statutory committee
- Respond to the priorities of the 2019-20 action plan.

2.5 Religious Education and the Welsh Government

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

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

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 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.
- Gwynedd SACRE responded to the Welsh Government Consultation on: “Proposals to ensure that all learners have access to the full curriculum” during the Autumn Term 2019 and then on the “Curriculum for Wales: Religion, values and ethics” consultation document during the Summer Term 2020.

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;
- 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 standards 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 worship and provide quality collective worship sessions;
- Encourage schools to invite members of Gwynedd SACRE to attend collective worship sessions;

DRAFT

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

In 2019 the composition of the SACRE was reviewed by the Gwynedd Council Cabinet and it was decided to add one representative from the following beliefs:

- Buddhism
- Islam
- Hinduism
- Judaism
- Sikhism
- Humanism

3.2 SACRE membership of Gwynedd 2019-20

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

Awaiting nomination
Elizabeth Roberts
Dr. W Gwyn Lewis
Anest Grey Frazer
Cynrig Hughes
Eirian Bradley Roberts
Dashu (Scott Smith)
Edward Parri-Jones

Teachers' representatives

ASCL
UCAC
NASUWT
NUT
ATL

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

Local Authority Members

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

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

Co-opted members (non voting)

Gwyn Rhydderch
Rev Aled Davies

Officers

Garem Jackson
Mair Huws

Head of Education Department
Assistant education resources officer and
SACRE clerk

Einir Davies

Democratic Services officer

3.3 SACRE meetings 2017-8

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2019-, Gwynedd SACRE met once only:

- 6 November 2019
- 5 February 2020 (postponed)
- *June 2020 (cancelled)

*Due to the COVID-19 crisis that began in March 2020 the Gwynedd Council Business Group decided to prioritise committees for hosting and webcasting. The Business Group took the decision to place SACRE along with a number of other Committees in Priority 3 category and therefore it was not possible to meet until the Autumn Term of 2020.

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

a) Meeting held on 6 November 2019

- Welsh Government Consultation Document: Consultation on proposals to ensure that all learners have access to the full curriculum
- School self-evaluations: Tudweiliog, Llandygai, Llandwrog, Garnedd, Pentreuchaf, Bethel
- Audit of Religious Education lesson hours in Secondary Schools
- Minutes of WASACRE Meeting 28/06/19

b) Meeting held on 5 February 2018 (adjourned for a meeting to discuss the consultation document Curriculum for Wales: Religion, values and ethics due to be published at the beginning of March 2020)

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

3.3.2 The following provide SACRE with professional support:

Garem Jackson	Head of Education Department
Mair Huws	Assistant Education Improvement Officer and SACRE clerk
Einir Davies	Democratic Services 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
- 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:

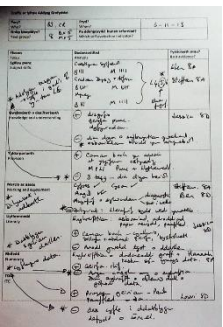
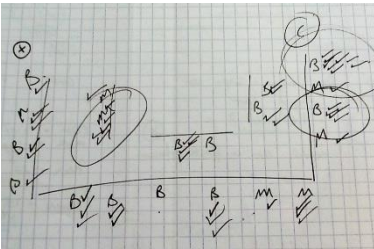
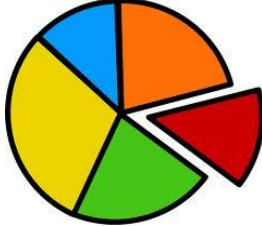
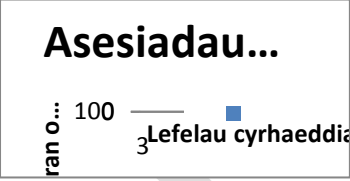

1. Standards
2. Wellbeing and attitudes to learning
3. Teaching and learning experience
4. Care, support and guidance
5. Leadership and management

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

Further information:

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

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

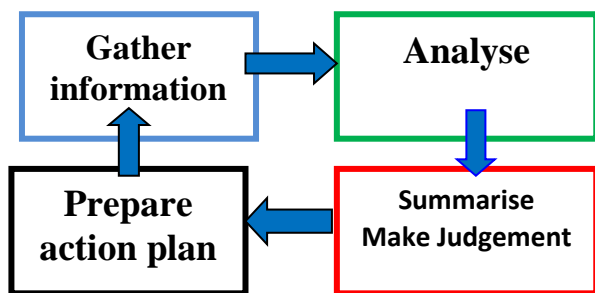
Remember to use qualitative and evaluative language and include 'real' examples of the provision.

- 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

<p>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,</p>	<p>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</p>
<p>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</p>	<p>Unsatisfactory and needs urgent improvement Important weaknesses outweigh strengths insufficient, inefficient, none, no, inappropriate, ineffective, unsuitable, unable, weak, poor, not fit for purpose, restricted</p>

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

I observed a collective worship session attended by: the whole school
 a class
 a key stage/section of the school

Contributing to the collective worship were the : head teacher
 pupils
 teachers
 a local religious leader
 parents
 governors

The collective worship session lasted: less than 5 minutes
 between 5-10 minutes
 between 10-15 minutes
 over 15 minutes.

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 :

DRAFT

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"> Ensure that head teachers, teachers, governors and SACRE meetings are aware of the requirements of the Curriculum for Wales (PS – Subject Advisor) 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) Represent Gwynedd in and National discussions relevant to developing the new curriculum and assessment arrangements) (LA+PS+SM) Develop a locally Agreed Syllabus for Gwynedd schools that reflects the principles of the Curriculum for Wales Keep a note of hours of Religious Education lessons in Secondary Schools. 	<ul style="list-style-type: none"> Minutes of SACRE meetings Minutes of WASACRE meetings Gwynedd SACRE correspondence and guidance to schools Gwynedd Locally Agreed Syllabus Examples of good practice 	<ul style="list-style-type: none"> A locally Agreed Syllabus which reflects the principles of the Curriculum for Wales Religious Education given due consideration as schools revise the curriculum and assessment arrangements. The provision of religious education in all schools is good or very good. Standard of religious education in all schools is good or very good. Ensure that Religious Education is fairly represented within the Humanities Area of Learning and Experience. 	  
Promote good quality collective worship	<ul style="list-style-type: none"> Ensure that schools conform to the statutory requirements and provide good quality collective worship. (LA+SM) Encourage schools to invite Gwynedd SACRE members o attend collective worship sessions. (SM) 	<ul style="list-style-type: none"> Correspondence to schools Oral reports of SACRE members References to collective worship in ESTYN reports. 	<ul style="list-style-type: none"> ESTYN reports note that collective worship is good. All schools conform to the statutory requirements Improved understanding to collective worship in schools. 	  
Professional support for Gwynedd SACRE	<ul style="list-style-type: none"> Contact GwE to highlight the need for professional support by a subject advisor for Gwynedd SACRE. 	<ul style="list-style-type: none"> Correspond Gwynedd SACRE minutes 	<ul style="list-style-type: none"> Subject Advisor who is well-informed on the new CfW and all that is current within Religious Education in the primary and secondary sector; in order that standards can be maintained and improved in Gwynedd. 	