

**STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)**

Minutes of the meeting of the Standing Advisory Council for Religious Education (SACRE) held in the Council Chamber, Russell House, Churton Road, Rhyl on Wednesday, 6th July, 2005 at 10.00 a.m.

**PRESENT**

**Representing Denbighshire County Council**

Councillors M.M. Jones (Chair), R.E. Barton (observer), G.A. Jones and G.J. Pickering

**Representing the Denbighshire Teachers' Joint Negotiating Committee**

I. Barros-Curtis and M.B. Lloyd

**Representing Religious Denominations**

T. Bryer, H. Ellis, Major D. Evans, S. Harris, Rev. B.H. Jones and J. Kirkham

**ALSO PRESENT**

Inspector/Adviser R.E. (G. Craigen), Senior Education Officer - Primary (G.L. Jones) and Administrative Officer (K.E. Jones)

**APOLOGIES FOR ABSENCE WERE RECEIVED FROM**

M. Bradshaw, J. Buckley Jones, M. Colbert, M. Evans, P. Speirs, Rev. Prof L.J. Frances, Tania Ap Sion (substitute for Rev. Prof. L.J. Francis) and Councillors G.C. Evans, K.N. Hawkins, C.L. Hughes and D. Owens

Apologies for absence had also been received from Huw Griffiths, Corporate Director Lifelong Learning and Tony Jones, Education Officer

**SILENT REFLECTION**

The meeting began with a few minutes silent reflection.

**WELCOME**

The Chair took the opportunity to welcome members and officers to the meeting and a warm welcome was also extended to Mr. Wyn Hobson who was providing the simultaneous translation facilities. She also referred to the newly appointed Corporate Director Lifelong Learning, Mr. Huw Griffiths and looked forward to seeing him at future SACRE meetings. The Chair briefly referred to membership issues and the Inspector/Adviser RE advised that Mrs. Julia Buckley Jones had replaced Mrs. Jean Hannam as a representative of the National Association of Headteachers and confirmed that representatives were in the process of being sought for Junior Headteacher and Secondary Headteacher.

## 1. MINUTES

The minutes of the meeting held on 3rd February, 2005 (previously circulated), as approved by the County Council on 12th April, 2005 were submitted.

### **Accuracy -**

Page 3 - Minute No. 593 Minutes: Matters Arising - The Chair referred to the reference to Mr. B.H. Jones and confirmed the proper address to be Reverend B.H. Jones.

Pages 6 & 7 - Minute No. 597 Wales Association of SACREs - The Chair advised that 'SACRE' had been entered into the Welsh version of the minutes instead of 'CYSAG'. She felt that it was important that the correct translation be used and reminded members that this issue had been raised previously.

### **Matters Arising -**

There being no matters arising it was:-

***RESOLVED** that, subject to the above mentioned comments, the minutes be received.*

## 2. RELIGIOUS EDUCATION IN DENBIGH HIGH SCHOOL - PRESENTATION

The Chair introduced and welcomed to the meeting Mr. Karl Lawson, Head of RE at Denbigh High School who was in attendance to give a presentation on the provision and delivery of Religious Education within the school.

With reference to a paper (circulated at the meeting), Mr. Lawson delivered his presentation and provided an overview of the programme of studies taught to pupils at Denbigh High School from Year 7 to Year 13 together with details of associated matters including staffing arrangements; department location; link governor; primary school links, and other specific events. Particular emphasis was placed on the following areas:-

Key Stage 3 Levels (KS3) - This year saw the introduction of the advisory levels for KS3 RE at the school which were reported upon within each year group as well as the end of the Key Stage. Each year group had been given a target level at the beginning of the academic year and levels were awarded after the appropriate assessments leading to a full level award at the end of Year 9. The effect of having levels in their RE work had helped to raise the academic profile of the subject within both pupils' and parents' minds.

GCSE and Short Course - The RE department maintained a strong position within the school curriculum with take up numbers at GCSE having been favourable in comparison to Geography and better than History in the past few years. Results had been fair at GCSE and excellent in the Short Course. Current GCSE and Short Course followed Specification B Option A (and B for GCSE) papers. The change

back to Specification A, Christianity for the next academic year was partly due to some overlap that had been created by students following both the GCSE and statutory RE programmes.

A Level - Take up numbers for A Level had risen over the past three years. Current numbers at AS (Year 12) were a modest 8 and 7 in Year 13 (A2). The current take up projection for Religious Studies in September 2005 for the Year 12 group was a staggering 36. Although pleased by the enthusiasm shown for the subject there were concerns over the numbers in terms of teaching and resources. However, the school were determined to meet that challenge.

Primary School Links - links with Ysgol Gwaenynog and Ysgol Cefn Meiriadog had been forged and it was hoped that a link could also be established with Ysgol Heulfre (the junior section link to Gwaenynog); successful projects included a Divali project which would be repeated next year together with discussions concerning schemes of work and establishing a Year 6 transition project where Year 6 pupils could visit Denbigh High School's RE department for a day and work on a specific project thereby strengthening the KS2 and KS3 RE link.

Other Events during 2004/05 - events included an Open Evening including a multi media presentation of the teleological argument; Year 11 GCSE pupils producing a short film on the main features of a Place of Christian Worship during a visit to the Parish Church; School Eisteddfod which included three competitions for RE off stage, and Year 9 mock wedding ceremony at the Anglican Church of St. Mary's, Denbigh.

Members thoroughly enjoyed the presentation and took the opportunity to raise questions with Mr. Lawson regarding various aspects of RE provision in Denbigh High School, particularly referring to the success of pupil take up numbers for A Level and how the school would overcome the staffing and resources problems of teaching such a large number of pupils, and the interaction of pupils with the real world in current events such as the tsunami disaster and the Make Poverty History campaign.

Mrs. M.B. Lloyd congratulated Mr. Lawson on his presentation and the inspiring work undertaken within the school. She indicated that she was aware of a former pupil from Denbigh High School who had become a Minister. The Chair thanked Mr. Lawson for his interesting and informative presentation which had given an insight into the excellent work undertaken in Denbigh High School in delivering Religious Education. She asked Mr. Lawson to convey the Advisory Council's congratulations to other members of staff within the school on their valuable work.

***RESOLVED*** that the presentation by Mr. Karl Lawson on RE in Denbigh High School be received and noted.

### **3. ANALYSIS OF INSPECTION REPORTS ON SCHOOLS**

The Inspector/Adviser RE submitted a report (previously circulated) upon the positive and negative comments concerning Religious Education and the Spiritual, Moral, Social and Cultural Development (SMSC) inspected at two schools in October 2004

together with a brief background history of each school. Inspections had been carried out at Ysgol Emmanuel, Rhyl and Ysgol Bryn Clwyd, Llandyrnog. Members were advised that Religious Education had not been inspected at Ysgol Bryn Clwyd as it had not been one of the six designated subjects to be included within the report under the new inspection arrangements.

The Inspector/Adviser RE provided members with a brief resume of the findings relating to each school, explaining and clarifying specific issues in response to members questions thereon. Despite only two schools being inspected he was pleased to report upon the high number of commendations with 32 positive comments for SMSC. Although a key issue had been identified in one school to raise standards in subjects where shortcomings had been identified, this was generic in all subjects and not specific to RE. A negative comment had been made in one school that planning for the development of Y Cwricwlwm Cymreig was underdeveloped. However, the Inspector/Adviser RE felt that there was a failure to identify the planning for Cwricwlwm Cymreig rather than no planning being undertaken. Religious Education had only been inspected at Ysgol Emmanuel and there were 9 positive comments compared to only 3 negative comments, the first of which the school had been addressing prior to the inspection and the other issues would form part of the action plan.

Members were delighted with the positive findings contained within the report and in accordance with the usual practice, members asked that the Inspector/Adviser RE write to the schools inspected congratulating them on their reports and offering any services in terms of addressing any shortcomings.

Mrs. M.B. Lloyd expressed her disappointment regarding the changes to the inspection process which meant that RE would not be inspected at all schools and she advised members that she had raised this issue directly with ESTYN. She referred to the new monitoring and review arrangements implemented within the county and advised that other bodies, including the National RE Council, were very interested in the new system. The Inspector/Adviser RE advised that, when choosing subjects to inspect, as well as looking at the three strongest and three weakest subjects, ESTYN had a requirement to ensure sufficient coverage of each subject. He informed members that ACCAC were advocating the authority's new monitoring system as good practice and an effective response to the change in ESTYN's inspection process.

**RESOLVED** that:-

- (a) *the report be received and noted, and*
- (b) *the Inspector/Adviser RE write to the schools inspected congratulating them on their reports and offering any services in terms of addressing any shortcomings.*

#### **4. MONITORING AND SUPPORTIVE REVIEW REPORT - BRYNHYFRYD HIGH SCHOOL CONSORTIUM OF SCHOOLS**

The Inspector/Adviser RE submitted a report (previously circulated) on the provision of Religious Education in the Ruthin Consortium of Schools which covered Ysgol Brynhyfryd, Ruthin and the following feeder schools: Ysgol Bro Fammau, Llanmarmon yn Ial; Ysgol Clocaenog; Ysgol Gellifor; Ysgol Llanbedr; Ysgol Llanfair D.C.; Ysgol Penbaras; Ysgol Rhos Street; Ysgol Cyffylliog, and Ysgol Borthyn. A report on Ysgol Borthyn was circulated at the meeting.

The Inspector/Adviser RE indicated that it had not been possible to include two of the feeder schools to Ysgol Brynhyfryd within this report and he advised that those schools would be inspected at a later date and included within a future report on a neighbouring consortium. Mrs. M.B. Lloyd asked that it be made clear in future reports if schools from neighbouring consortiums had been included. The Inspector/Adviser RE reminded members of the new arrangements for monitoring the provision of Religious Education following the recent changes to the ESTYN inspection process. Following visits by the Inspector/Adviser RE to each of the schools during the spring term, a report of the visit and issues and outcomes had been agreed with the school. The report provided details of the good features, shortcomings and recommendations for each school together with a general summary of the whole consortium. Members were advised that there was much to celebrate in terms of the good features in the schools of the consortium, in particular:-

- the range of tasks and styles of teaching and learning
- the provision for and style of collective worship
- the scheme of work being detailed/useful/valuable
- the secure place of RE in the curriculum
- the amount of work produced in RE lessons
- the positive links with the faith community
- assessment/monitoring procedures in place

In considering the negative comments, members were advised that schools had now received guidance from SACRE and ACCAC materials which would help address the comments concerning areas for development and help progress the recommendations. It was not always possible to make or confirm the judgements on standards made by the school but overall it was a pleasing picture. Mrs. M.B. Lloyd felt it was important to encourage the schools in their good work and proposed that, as in the case of ESTYN inspections, a letter be sent to the schools congratulating them on their positive aspects and offering any services in terms of addressing any shortcomings.

During the ensuing discussion the Inspector/Adviser RE responded to members' questions regarding the inspection process and administration procedures arising therefrom and the implications of the current system of withdrawing pupils for a whole year of RE provision for SEN provision at Ysgol Brynhyfryd. He also advised that, in order for him to fulfil his other responsibilities, it had been necessary to reduce the number of school consortiums inspected during the year from three to two. The Chair referred to the hard work and dedication of the Inspector/Adviser RE

and members acknowledged the additional work pressures arising from the school visits. The Primary Education Officer echoed those sentiments on behalf of the council and paid tribute to the Inspector/Adviser RE's pioneering work in this regard.

**RESOLVED** that:-

- (a) *the report be received and noted, and*
- (b) *the Inspector/Adviser RE write to the schools inspected congratulating them on the positive features in their reports and offering any services in terms of addressing any shortcomings.*

## **5. 2004 EXAMINATION RESULTS**

The Inspector/Adviser RE submitted tables (circulated at the meeting) detailing examination results in Religious Studies for 2004 within Denbighshire's secondary schools for members' consideration and he apologised for the late arrival of the information due to difficulties in presenting the data in the appropriate format. The tables provided a breakdown of results for GCSE in Religious Studies; Religious Studies Short Course; GCE Advanced Level Religious Studies, and the Certificate of Educational Achievement (COEA) in Religious Studies.

The Inspector/Adviser RE proceeded to take members through the results in detail and verbally reported upon comparisons between the 2004 and 2003 examination results. He particularly referred to the following points:-

- GCSE Results All - Religious Studies 2004 - overall there was a small drop in performance of 1.7% but the results were 1.4% above the national average for those achieving A\* - C grades;
- GCSE Results Boys - Religious Studies - there was an increase in the number of candidates on the previous year with performance improving by 6.6% at A\* - C grade which was 4.2% above the national average compared to the previous year's performance which was below the national average;
- GCSE Results Girls - Religious Studies - there was an overall reduction of 13 candidates compared to the previous year with a small drop of 3.2% for those achieving A\* - C which was just above the national average by 1.2%;
- Religious Education All (Short Course) - it was now possible to take specification A and B as either a full or short course; the results were slightly disappointing with a 4.4% drop in performance for those achieving A\* - C which was 10.4% below the national average, the number of candidates also decreased by 25 pupils which was also contrary to the upward trend nationally;
- GCE Advanced Level All - Religious Studies - there was an increase of 4 candidates with 77.8% achieving A\* - C grade which was 8.9% above the national average and an improvement in performance on the previous year;

- Certificate of Educational Achievement - there was an increase of 50 candidates compared to the previous year with a pass rate of 86.4% which was 7.5% below the national average.

In conclusion the Inspector/Adviser RE indicated that, apart from the Religious Education Short Course results, the overall examination results were very pleasing and work was ongoing to encourage continual improvements in schools.

During consideration of the examination results specific concerns were raised that Glan Clwyd and Rhyl High School had not entered candidates for GCSE examinations and the Inspector/Adviser RE advised that Glan Clwyd had only 11 candidates the previous year and there was no pupil take up for 2004, although there would be a group of candidates this year. Rhyl High School had improved provision for RE and entered pupils for either the Religious Studies Short Course or the Certificate of Educational Achievement as opposed to GCSE.

Councillor R.E. Barton referred to the success of Prestatyn High School in achieving excellent results despite such a large cohort of pupils and he asked that schools showing such positive results be congratulated.

Members were pleased that, in general, the examination results reflected well on the county and congratulated the schools on their achievements.

**RESOLVED** that the examination results of Denbighshire's schools for 2004 be received and noted.

## **6. REVIEW OF THE NATIONAL CURRICULUM - DUE FOR SEPTEMBER 2006**

The Inspector/Adviser RE verbally reported upon a review of the National Curriculum commissioned by ACCAC for implementation from 2007 onwards. He was pleased to report that ACCAC had included Religious Education in that process from the beginning and that he was a member of the Review Panel representing the National Advisory Panel for Religious Education. The Inspector/Adviser RE indicated that it would not be appropriate to share the deliberations of the Review Panel with members but he was pleased to report that two very positive meetings had been held so far and he was very encouraged about the direction the discussions were taking. Being part of the Review Panel would enable the Inspector/Adviser RE to feed any changes into Denbighshire's system very quickly.

**RESOLVED** that the verbal report by the Inspector/Adviser RE on ACCAC's review of the National Curriculum be accepted.

## **7. WALES ASSOCIATION OF SACRES - 25TH FEBRUARY 2005**

The Inspector/Adviser RE submitted the minutes of the meeting of WASACRE held on 25th February, 2005 at Merthyr Tydfil (previously circulated).

The Inspector/Adviser RE drew members' attention to an issue arising from the minutes regarding SACRE reviews of the Agreed Syllabus. In view of the review currently taking place by ACCAC to revise the existing guidelines, the Executive had

proposed that SACREs delay the preparation of new syllabuses and convene their Conference to re-adopt existing syllabuses until 2008 or as and when the new ACCAC guidelines were published, because of the changes necessitated by the Foundation Phase in the National Curriculum. Following consideration of that proposal it was:-

**RESOLVED** that:-

- (a) *the minutes of the meeting of WASACRE held on 25th February, 2005 be received and noted, and*
- (b) *a meeting of the Agreed Syllabus Conference be convened to follow the Advisory Council's next meeting to consider the Executive's proposal to delay the review of the Agreed Syllabus and re-adopt existing syllabuses pending publication of ACCAC's new guidelines.*

#### **8. WALES ASSOCIATION OF SACRES - 22ND JUNE 2005**

Mrs. M.B. Lloyd verbally reported upon the last meeting held on 22nd June, 2005 at Conwy Business Centre, Llandudno Junction which had proved extremely hospitable and a warm welcome had been extended to all. Mrs. Lloyd advised that a power point presentation had been received from the Rev. Prof. L.J. Francis, Welsh National Centre for RE on research he had undertaken with High School pupils across England and Wales. She provided some examples of the searching questions and advised that the responses had been divided into categories such as sex, age, home life, school and faith group with extremely interesting results. Mrs. Lloyd provided a copy of the presentation slides and it was agreed that copies be circulated to all SACRE members.

The Inspector/Adviser RE also reported that Vicky Thomas and the Reverend Eldon Phillips had been appointed to fill the two vacant places on the Executive.

The Chair thanked Mrs. Lloyd for her verbal report and paid tribute to her hard work on WASACRE.

**RESOLVED** that the verbal report be accepted.

#### **9. WALES ASSOCIATION OF SACRES - DELEGATION TO JANE DAVIDSON, MINISTER FOR EDUCATION AND LIFELONG LEARNING**

The Inspector/Adviser RE verbally reported upon the NAPfRE/WASACRE delegation to Jane Davidson AM, Minister for Education and Lifelong Learning on 16th May, 2005, details of which had been previously circulated with the agenda. A further report on the discussion was circulated at the meeting.

The Inspector/Adviser RE advised the meeting had proved extremely positive and a good professional debate had taken place. The Minister had been asked if she would consider being the Guest Speaker at the proposed Symposium in 2006 and she had confirmed that, providing she was available, she would be willing to attend. ACCAC had recently agreed to administer that conference. The Inspector/Adviser



RE provided members with an overview of the topics discussed which had focused on the following:-

- RE within Initial Teacher Training, including Welsh medium training
- RE within the 14 - 19 Learning Pathways and Education and Learning Wales (ELWa) funding of post 16 Statutory RE and Religious Studies Examination Courses
- Alternative Curriculum Pathways and statutory requirements and Inspection Framework Key question 3 implications, and
- Continuing Professional Development: subject based training for classroom excellence.

Members took the opportunity to raise questions with the Inspector/Adviser RE and Mrs. M.B. Lloyd on the presentations made to the Minister, particularly regarding the problem of managing the statutory requirements for RE when pupils were following an off-site alternative curriculum. Major D. Evans also raised concerns regarding the lack of facilities for Corporate Collective Worship.

The Chair thanked the Inspector/Adviser RE for his report and paid tribute to the hard work being done by WASACRE and NAPfRE in this regard.

***RESOLVED*** that the report by the Inspector/Adviser RE be received and noted.

At this juncture Mrs. M.B. Lloyd referred to an evening with the former hostage, Terry Waite, taking place at the John Ambrose Theatre, Ysgol Brynhyfryd School, Ruthin on 2nd September 2005. She asked that this information be circulated to all the High Schools within the county as she felt it would be extremely beneficial for those pupils taking A Levels to attend.

In closing the Chair noted the parking problems experienced for members' attending today's meeting and it was agreed to keep the issue of meeting venues under review. The Chair thanked the Inspector/Adviser RE, the committee's translator and Clerk to SACRE for their hard work.

**The meeting concluded at 11.50 a.m.**

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**The Annual Report  
of the  
Denbighshire Standing Advisory Council  
for Religious Education**

**2004 - 2005**

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**The Annual Report  
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**2004 - 2005**

**(a) The Agreed Syllabus**

The Agreed Syllabus would need to be amended to take account of the changes to Key Stage 1 and the creation of the Foundation Phase, although the date for Review stands as 2007. However, members agreed at the end of the year to postpone any review or amendment until after the National Curriculum Review currently being undertaken by ACCAC.

**(b) Standards in Religious Education**

**(i) Monitoring Reports for SACRE**

Following the changes to Estyn Inspections, and the potentially small number of Inspection Reports that will identify subjects, and RE in particular, the SACRE requested the LEA to consider a different pattern to enable SACRE to exercise its monitoring role. Accordingly, discussions with schools and between the LEA and the Inspector/Adviser for RE, led to the introduction of a Monitoring and Supportive Review programme (partly in common with other subjects on the curriculum) as referred to in last year's Annual Report. This programme focuses on a High school and its natural feeder primary schools each term, and a report on standards and provision for RE and SMSC will be made to SACRE. Over a five year period, all schools will be included in such a programme.

For this year, three High School Consortia were included, and some 28 schools have been reviewed through this process. Overall the procedure has been positive, and schools have welcomed the visits and reports, together with the advice and

support resulting from them. It has also been an opportunity to note and share good practice.

Analysing all the reports on these schools as presented to SACRE provides the following information as regards standards in Religious Education (\*):

Key Stage	Good with some Very Good	Good	Satisfactory	Improving	Declined since last Inspection	No Judgement Given
Key Stage 1	4	11	3	1	1	2
Key Stage 2	4	9	1	1	1	3
Key Stages 3 - 5	2	0	1	0	0	0

*(\*) One of the secondary schools was also included in the Inspection Process, although RE was not a designated subject in the standard inspection carried out.*

Members were very pleased that this demonstrated a high level of schools with Good and Very Good Standards in RE - some 71.4% of the schools/key stages reviewed. And in terms of being satisfactory or better, the figure rises to an impressive 92.9%.

Following the visit by the Inspector/Adviser RE, a draft report is forwarded to the school covering the following aspects: Commentary (which describes the activities and focus of the visit, including notes on any lesson observation or evaluation of pupil books/work), Standards, Good Features, Areas for Development and Recommendations. Given that SACRE and the LEA sees the Review as part of the school's own self evaluation process, the school are asked to agree to the report - and a few requested minor amendments. SACRE is then presented with the Good Features, Areas for Development and Recommendations for each individual school in the Consortium. An overall report on all the schools then covers the Standards, and analyses the comments in the three sections, drawing out common themes and aspects.

After the SACRE meeting, each schools is sent a letter congratulating them on the Good Features identified in the Review Report, together with a copy of the Whole

Consortium Report as presented to SACRE, with an encouragement to evaluate their report in the light of those on the other schools in the consortium. This has led to some good sharing of expertise and ideas between schools.

Across the three consortia covered in this year, the following points emerged in terms of **Good Features**:

Good schemes of work that were helpful and valuable	17 schools
A varied range of tasks and styles of teaching and learning	16 schools
Provision for and style of collective worship	13 schools
Positive links with the faith community	8 schools
Assessment/monitoring procedures in place and effective	7 schools
The status/secure place of the subject in the school curriculum	7 schools
The commitment and professionalism of the teachers	4 schools
Plans in place to address issues raised in Inspection	3 schools
Appropriate development plans in place and being delivered	3 schools
Good support and direction from Curriculum Coordinators	2 schools
The amount of work produced in RE lessons	2 schools
Contribution of RE to development of key skills well noted/provided	2 schools
The sense of occasion in acts of collective worship	2 schools

All other good features were for individual schools, and were as follows:

- Good self evaluation procedures in place.
- The general good ethos of the school.
- A vocabulary listing for RE.
- The good range of resources and artefacts and the excellent use of active learning and participatory activities.
- Ideas for ICT in RE and the structure for them in the scheme of work.
- Resources for collective worship/reflection for form tutors.
- Bilingual nature of acts of worship.
- Bilingual nature of teaching and the additional language support for KS 1 pupils.
- The family atmosphere on the two sites of the school.
- The plans for the re-drafting of the scheme and updating of approaches.
- The involvement of pupils in the acts of worship.
- The involvement of parents in acts of worship.
- Multicultural provision and consideration, and the links with other countries.

- Opportunities for pupils to record their own views and to write freely, especially in KS 1.
- The re-drafted scheme and the evaluation currently underway.
- The portfolio of work in RE.
- The excellent visual resource put together on local places of worship.
- Focus given for visitors invited into RE work in school.
- Cycle of seasonal themes, such as Christmas and Easter.
- Inclusion of specific RE content into Early Years work.
- Spiritual development well catered for.

Members of SACRE were reminded, that although some of the above comments were attributed to specific schools, it was not necessarily the case that the aspects were not present in other schools - merely that they were particularly noted in some schools where there was an impact or significant contribution.

Analysing the comments made in terms of **Areas for Development** in the schools in the three consortia, the following aspects were identified specifically:

Opportunities for pupils to offer personal responses to the work in RE and give their own ideas.	9 schools
No significant areas for development	7 schools
The need to enhance or develop recording of pupils' achievement	6 schools
A too limited range of types of activities and learning styles	5 schools
Potential repeats in the scheme of work, especially seasonal material	4 schools
Tasks and activities not developing RE learning sufficiently	3 schools
More resources needed to support the reviewed scheme	3 schools
Further developments needed to the scheme of work	2 schools

All other areas for development were for individual schools as follows:

- Discussion work to sometimes lead to recording and comment by pupils.
- Insufficient opportunities for pupils to participate in acts of collective worship.
- The spiritual element not adequately included in acts of collective worship.
- More opportunities needed for reflection in acts of collective worship.
- Implications of extracting pupils from RE for one year for SEN provision need to be considered more fully.
- Accommodation issues and the constraints arising.
- Need for a symbolic focal point for acts of collective worship.

- More written work on the religions other than Christianity needed.
- Coverage of the Agreed Syllabus requirements.
- Relationship between the scheme of work and the Agreed Syllabus Programmes of Study.
- Pace and challenge in lessons.
- Recoded work in KS 1.

Considering the large number of schools involved in the reviews, members were very satisfied that there were no large scale issues arising, and that those identified were being or already had been addressed by the schools.

In terms of the **Recommendations** made, these largely followed the Areas for Development, except where reference was made to continuing or maintaining the good practice identified. Over the three consortia, the following pattern of comments emerged:

Maintain the good practice identified in RE and/or collective worship	21 schools
Reviewing of the scheme of work (already identified by the school)	9 schools
Develop assessment and recording procedures for RE	8 schools
Continue to develop key skills in and through the RE work	7 schools
Include more tasks to engage pupils in learning from/or responding to religion/religious issues	6 schools
Check coverage of the Agreed Syllabus requirements	4 schools
Refine Early Years work to address the RE elements identified in the Foundation Phase Framework	2 schools
Review potential repeats in the scheme of work, especially for seasonal themes	2 schools
Review the policy for collective worship	2 schools
Continue the monitoring and evaluation procedures in place	2 schools
Maintain the good links with the local faith community	2 schools
Follow through the Action Plan for RE	2 schools

All other recommendations were for individual schools, as follows:

- Review the procedure of withdrawing pupils from RE for a year for SEN provision.
- Evaluate the resources for collective worship/reflection, and consider how they are used, and how pupils may be able to participate or respond more in year acts of collective worship.



- Reduce the number of religions studied in the key stage by at least one, to move towards the requirements of the Agreed Syllabus.
- Provide a symbolic focal point for acts of collective worship.
- Review the quality of work recorded in RE.
- Ensure more of the good discussion work is carried through into written work.
- Give more opportunities for free writing.
- Provide more resources to match the revised scheme of work.
- Ensure more written work is done on the religions other than Christianity introduced in the scheme of work.
- Maintain the very good range of teaching and learning strategies.
- Maximise the use of the excellent visual resources on local places of worship.
- Increase the time allocation in one of the key stages.
- Evaluate the worksheets used in the RE scheme.
- Evaluate tasks set in RE to ensure they lead to religious understanding and development.
- Include consideration of Christian and/or other religious teaching in moral issues.
- Increase pace and challenge in lessons.
- Ensure a greater spiritual element to acts of collective worship.
- Continue the excellent process of self evaluation in the school.
- Develop more written work in KS 1.
- Maintain the excellent links with the High School RE Department.
- The RE Coordinator to visit another school with good practice.
- A further visit by the Inspector/Adviser RE be scheduled to evaluate progress.

Members of SACRE have been delighted at the depth of information that the Monitoring and Review Process has presented; it has given a more informed picture of a family of schools, and potentially could enable SACRE to consider support and guidance for schools where particular issues may present themselves. However, the effect and implications of managing this level of review on the time of the Inspector/Adviser RE was recognised, and the SACRE and LEA agreed to reduce the number of High School Consortia covered in an academic year to two. It was still anticipated that all the schools in the LEA would be covered by such a review over a five year period.

## (ii) Inspection Reports

Thirteen inspection reports on schools were considered during the year, one infant school, nine primary schools, two secondary schools and one special school.

The standards in RE as reported in the ten schools inspected were as follows:

	Very Good	Good	Satisfactory	Unsatisfactory	Poor
Key Stage 1	2	7	2	0	0
Key Stage 2	0	6	3	0	0
Key Stage 3	1	1	0	0	0
Key Stage 4	0	2	0	0	0
GCSE RS	0	0	0	0	0
Post 16 RE	0	1	0	0	0
AS/A2 RS	0	1	0	0	0

The aspects in the reports which were **most frequently** highlighted as commendable or as good features in two or more schools were as follows:

Positive features identified in RE Section of Inspection Reports:	No of Schools:
Knowledge and understanding of religions other than Christianity	10
Standards of achievements	10
Knowledge and understanding of Christianity	9
Knowledge/understanding of the Bible/Bible stories	9
Knowledge of religious concepts and themes	7
No shortcomings	6
Opportunities for discussion of issues and feelings/moral issues	5
Opportunities/ability to express own ideas and views	5
Knowledge and awareness of famous lives	4
Visits to local churches/chapels/places of worship	3
Relationship of scheme of work to Agreed Syllabus	3
Opportunities for the development/expression of personal beliefs	3
Aware of the impact of belief on lifestyle	3
Opportunities/ability to meditate on affect of religion on their own lives	3
Understanding the need/showing sensitivity to others' beliefs/values	3
Use of artefacts to enhance teaching / learning	2
Contribution of RE to SMSC development	2
Understanding/Awareness of the need for caring/sharing	2

Other positive features referred to for **individual schools** only were as follows:

- Examples from Contemporary Wales / Cwricwlwm Cymreig and RE
- Contribution of collective worship to / Links between collective worship and the RE programme
- Composing of / Writing of own prayers
- Ability to ask questions to develop understanding
- Understanding of community and of responsibilities for members
- Comments on collective worship in RE section of report
- Use of co-operation / Group work in RE lessons / Work
- Opportunities to develop / Use of skills of investigation / research
- Familiarity with technical terms / Vocabulary
- KS4/Post 16 provision of examination classes in RS
- Awareness of questions arising from everyday experiences
- Development of key skills through RE work
- Pupils response / Reaction to RE provision
- Nature / Quality of tasks set in lessons
- Contribution of other subjects to RE learning

The areas of concern identified in reports for more than individual schools were as follows:

<b>Areas of concern in RE noted in Inspection Reports</b>	<b>No. of Schools</b>
Quality/variety/sufficiency of written work in RE	3
Knowledge & understanding/inclusion of religions other than Christianity	3
Use of artefacts to enhance teaching/learning	2

Other areas of concern identified in reports for **individual** school, were as follows:

- Development of key skills through RE work
- Opportunities to develop / Use of skills of investigation / research
- Aware of the impact of belief on lifestyle
- Knowledge / Understanding of religious concepts / themes
- Opportunities for discussion of issues / feelings / moral issues

- Opportunities / Ability to express own ideas / Views
- Nature / Quality of tasks set in lessons

Members were pleased that the number of negative comments for more than one school were relatively small, and were issues that could be easily dealt with by schools with the help of the Inspector/Adviser RE and officers of the LEA. Equally, members were delighted at the large number of positive comments across many schools, and that six of the ten schools had no shortcomings. It was also a matter for congratulating schools that some 80% of those inspected (in terms of key stages) were deemed to have good standards or better, and that none at all were found to be unsatisfactory or poor. It was once again disappointing to discover some comments to do with collective worship in the RE section of the Report, contrary to Estyn's guidance and good practice.

Although three schools had RE mentioned as a key issue, they were in terms of "addressing shortcomings identified" or "raising standards of subjects deemed to be satisfactory".

The usual practice of writing to schools whose Inspection Reports were reviewed, to congratulate the staff on the good points raised in the report, and to remind them of the services of the Inspector/Adviser RE and Officers of the LEA in addressing any issues or shortcomings. The critical or negative comments appearing in the selection of reports was also referred to, with schools being asked to evaluate their own provision in regard to those issues.

### **(iii) Examination Results**

A detailed table of examination results (Appendix IV) was reviewed and discussed by SACRE. Although members were disappointed that some of the overall results were below the national average again, there had been further improvement in performance on the previous year, and it was felt important to congratulate the schools for such improvement. For GCSE Religious Studies (all specifications - full course) there was a slight drop (1.7%) in performance but the percentage A\* - C was still 1.4% above the national average (68.1%). The number and performance of boys had changed, with more candidates, and a result 4.2% above the national average - and improvement by some 6.6% on the previous year. Girls entry

numbers had reduced by 13 candidates, and a very slight decline in results to 1.2% above Wales.

In Short Course RS (all specifications), numbers had decreased again, by some 25 candidates, and the figures for A\* - C were 28.6%, which was well below the national average. Both the level of candidates and grades was not in accord with the national trend for this specification. There were significant changes in school's entry procedures, and this was affecting the results, as was the difficulty of separating out Specification A and B, as both were available as either a Full Course GCSE or a Short Course GCSE.

At A Level, the number of entries had risen by 4 candidates, and members were pleased that the percentage of A - C grades rose to an LEA result of 77.8%, which was 8.9% above the national average. Numbers of course were small, with a total entry of just 27 candidates, which gives rise to large fluctuations in percentage figures.

At Entry Level (formerly COEA), the results had improved, with an increase of some 50 candidates, and an 86.4% Pass Grades rate - just 7.5% below the national average.

Members felt that the results overall reflected well on the schools and the county, and wished to congratulate the particularly impressive work of Prestatyn High with so high a cohort entry at GCSE level. Some discussion also took place on the lack of Full GCSE entry in some schools, and of no-examination entry in others.

**(c) Collective Worship/SMSC Development**

As well as considering the RE section of the Inspection Reports, SACRE also considers the SMSC Development sections of the Reports. The results in terms of provision for SMSC (\*) for the year were as follows:

Very Good	Good	Very successful in promoting	Well/Effectively provided	Satisfactory	Unsatisfactory
3	5	3	1	1	0

*(\*) Judgement based on SMSC as a whole, or for spiritual development where identified separately.*

Analysing comments on collective worship and SMSC development as a whole, the **most frequently** identified positive features for two or more schools were as follows:

<b>Positive features identified in Inspection Reports (SMSC):</b>	<b><i>No of schools:</i></b>
Cwricwlwm Cymreig / The Welsh Awareness	11
Provision for SMSC development	11
Observance/promotion of values/good manners/respect	9
Extra-curricular activities / opportunities	9
Support for charities and good causes	8
Knowledge and understanding of right and wrong	8
Compliance with statutory requirements for collective worship	8
Opportunities for responsibility and initiative	8
Quality of relationships	7
Social development/interaction/interpersonal skills	7
Links with/involvement in the local community	7
Opportunities to reflect	7
Character of acts of collective worship	7
Knowledge and understanding of other cultures and traditions	6
Good aims/general ethos	6
Opportunities for collaboration/co-operation	6
Spiritual development	5
Quality of acts of collective worship	5
Cultural development well provided for	5
Global citizenship/World Education/International links	5
Programme for / Impact of PSE provision	5
Work of the School Council	5
Policy on racism/promoting racial harmony	4
Moral and social development/provision	4
Contribution of collective worship to SMSC provision/development	4
Pupils' contribution to acts of collective worship	4
Contribution of other subjects to SMSC development/provision	4
Pupils' response to SMSC provision	2
Staff/adults as good role models for pupils	2
Contribution of RE to SMSC development/provision	2
Visits to local places of worship	2

Other positive features referred to were for **individual** schools only, and were as follows:

- Policy on collective worship
- Consider / Relate issues to their own lives and those of others
- Healthy eating / Environmental issues / Sustainability
- Awe and wonder
- Pupil progress / Gaining in confidence skills
- Awareness / Promotion of sustainable development

The areas of concern were only for individual schools and were as follows:

- Knowledge / Understanding / Awareness of other cultures or traditions
- Programme for / Impact of PSE provision
- Cwricwlwm Cymreig / The Welsh Dimension
- Awe and wonder
- Contribution of collective worship to SMSC development
- Compliance with statutory requirements for collective worship
- Policy on collective worship

Only one school had collective worship or SMSC provision as a key issue in their Reports. Members were therefore delighted at the long list of very positive commendations from the schools - especially the number covering many schools, and equally pleased at their being just four negative comments in a few schools, and only eight for individual schools.

Nevertheless, the same level of follow up and support was offered to schools through the Inspector/Adviser RE and Officers of the LEA. The letter of congratulation from SACRE included reference to the SMSC comments above, and the negative issues in the selection of Reports shared with SACRE in that session, and schools invited to consider their own provision in relation to those issues.

#### **(d) INSET Provision**

Given the changes to funding for In-service Training by the Welsh Assembly Government, and the absence of National Curriculum subjects and RE from the criteria for the Better Schools Funding, it has not been possible to provide any courses for Religious Education in this academic year.

Some individual teachers may have had access to funding from the General Teaching Council for Wales, but as these applications are made by individual teachers and schools, it is not possible for the LEA or Inspector/Adviser RE to know of such developments, except as and when informed or invited to participate.

However, in response to discussions with the LEA, a day of training was provided for all secondary RE teachers in the authority on one of the designated Staff Training Days. The aspects covered included consideration of:

- Services offered to RE teachers from Christian Aid.
- Developments in RE and Prioritising of Needs.
- ACCAC's Optional Assessment Materials for RE.
- The New Estyn Framework and Self Evaluation.
- Denbighshire's Model for Self Evaluation.
- Sharing Good Practice

## **(e) Other Issues**

### **1. General Matters**

- (i) Membership vacancies had been pursued by the Clerk, and some new nominations were being received. Also some religious representatives were being changed. Those retiring or moving on were thanked for their contributions, including Sister Elizabeth Kelly, Jean Hannam, Rev John Owen and also the previous Director for Lifelong Learning, Mrs Sioned Bowen. Letters of thanks and appreciation were sent to these members.
- (ii) The considerations of a Youth Faith Forum had not materialised despite applications to many bodies for funding. It was clear that any such event would need teacher supply cover and transport costs to be reimbursed.
- (iii) The SACRE has continued the process of inviting teachers to describe and demonstrate how RE was delivered in their schools. During the year, a Secondary Head of RE, and two RE Co-ordinators - one from a Primary School and the other from an Infant School - had made presentations to SACRE. Members felt not only more fully informed, but grateful of the chance to hear things as they were in practice, and to ask questions and be encouraged by the dedication and professionalism of the staff delivering RE.



- (iv) A letter had been received from Rhyl Cytun concerning the absence of a Christian or other place of worship in the South of Rhyl. SACRE thanked Cytun for the letter, but considered the issue outside of the remit of SACRE, and wished them well in their endeavours.
- (v) The Presbyterian Church in Wales had also requested information as to how the SACRE was responding to the changes in Inspection arrangements, and ensuring their monitoring role was being maintained. A response was sent by the Inspector/Adviser RE detailing the new Monitoring and Supportive Review Arrangements.

## **2. ACCAC**

SACRE was delighted to send representatives to the official launch of the ACCAC Optional Assessment Materials for RE, and to recommend them to schools in the LEA. Members were also delighted that the Inspector/Adviser RE had taken part in the proceedings in offering the support of the National Advisory Panel for RE, in his role as Chairman, and also in his leading a workshop group on the day.

Members were also pleased to be informed that ACCAC were undertaking a review of the National Curriculum, and that RE was being included in the process at the same time and in the same manner as other subjects. In addition, the inclusion of the Inspector/Adviser RE as a member of the ACCAC RE Working Group was welcomed. Members looked forward to further information in the next academic year.

## **3. WASACRE**

The SACRE continued its membership of the Association and received papers and reports, as well as interim updates, at each meeting.

Again members were delighted that the Inspector/Adviser for RE had been nominated as Vice Chair of the Association.

Members also received the information about the delegation to the Minister for Education and Life Long Learning, and to the continuing process of dialogue and discussion.

Finally, the request from the Association to postpone any review of the Agreed Syllabus, pending the outcomes of the National Curriculum Review being undertaken by ACCAC, was met with approval, and a meeting of the Agreed Syllabus Conference was scheduled to take place at the end of the next meeting of SACRE to formally pass that resolution.

**(f) Appendices:**

Appendix I:            Dates of Meetings of SACRE

Appendix II:          Membership of SACRE

Appendix III:        List of Organisations receiving the report

Appendix IV:        Table of Examination Results (as presented to SACRE)

**Appendix 1: Dates of Meetings of SACRE**

**11<sup>th</sup> October 2004**

**3<sup>rd</sup> February 2005**

**6<sup>th</sup> July 2005**

## **Appendix II: Membership of SACRE**

### **Representing Religious Denominations:**

#### Church in Wales

Terry Bryer  
Sylvia Harris

#### Roman Catholic

Stephanie Flavell (Resigned 10/10/04)  
James Kirkham

#### Baptist Union

Dr C W Jones (Welsh)  
Nomination awaited (English)

#### Presbyterian

Rev. John Owen (Welsh) (Until Feb'05)  
Rev B. H. Jones (Welsh) (From Feb'05)  
Mary Colbert (English)

#### Methodist

Heulwen Ellis

#### United Reformed

Nomination awaited

#### Union of Welsh Independents

Mona Evans

#### Religious Society of Friends

Peter Speirs

#### Salvation Army

Major David Evans

#### Evangelical Movement Wales

Rev. Philip J Collinson

### **Representing Teacher Associations:**

#### Secondary Headteacher

Sister Elizabeth Kelly (Retired Feb'05)

#### Primary Headteacher

Nomination awaited

#### Secondary RE Specialists

Delyth Williams

#### Infant Headteacher

Mrs Jean Hannam (Until July'05)  
Julia Buckley-Jones (From Sept'05)

#### Special School Teachers

Isobel Barros-Curtis

#### Junior Classroom Teacher

Maxine Bradshaw

#### Infant Classroom Teacher

Mrs Mairwenna B. Lloyd

**Representing Denbighshire County Council**

Councillor K N Hawkins

Councillor M M Jones

Councillor C.L. Hughes

Councillor G.J. Pickering

Councillor N Hugh-Jones

Councillor D. Owens

Councillor G.C. Evans

Councillor G.A. Jones

**Co-opted Members**

Welsh National Centre for RE

Rev. Cannon Professor Leslie J Francis

Christian Education Movement

Wales

Rev Robert Townsend

(Resigned June'05)

**Appendix III:**

**List of Organisations Receiving Report:**

ACCAC

All schools and colleges of the LEA

The Welsh National Centre for RE

All LEAs in Wales

Diocese of St Asaph

Diocese of Bangor

Diocese of Wrexham

Trinity College Carmarthen

Evangelical Alliance

WASACRE

**Ysgolion Sir Ddinbych Tabl A CANLYNIADAU TAGAU 2004: PAWB – ASTUDIAETHAU CREFYDDOL**  
**Denbighshire Schools Table A GCSE RESULTS 2004: ALL – RELIGIOUS STUDIES**

<i>Ysgolion Schools</i>	<i>Cyfanswm /Totals</i>	<i>% Cydran Cohort</i>	<i>A*</i>	<i>%</i>	<i>A</i>	<i>%</i>	<i>B</i>	<i>%</i>	<i>C</i>	<i>%</i>	<i>D</i>	<i>%</i>	<i>E</i>	<i>%</i>	<i>F</i>	<i>%</i>	<i>G</i>	<i>%</i>	<i>U</i>	<i>%</i>	<i>% A* - C</i>	<i>% A* - G</i>
<i>Dinbych Denbigh</i>	20	12.7	1	5.0	2	10.0	4	20.0	3	15.0	2	10.0	4	20.0	3	15.0	0	0.0	1	5.0	<b>50.0</b>	95.0
<i>Glan Clwyd</i>																						
<i>Prestatyn</i>	154	59.2	10	6.5	33	21.4	41	26.6	31	20.1	9	5.8	18	11.7	6	3.9	4	2.6	2	1.3	<b>74.7</b>	98.7
<i>Dinas Bran</i>	11	5.6	1	9.1	2	18.2	1	9.1	3	27.3	1	9.1	0	0.0	0	0.0	2	18.2	1	9.1	<b>63.6</b>	90.9
<i>Brynhyfryd</i>	16	8.0	3	18.8	2	12.6	3	18.8	3	18.8	3	18.8	1	6.3	1	6.3	0	0.0	0	0.0	<b>68.8</b>	100
<i>Y Rhyl /Rhyl</i>																						
<i>Ben Ed Jones/Bl. Ed Jones</i>	49	59.8	3	6.1	1	2.0	7	14.3	11	22.4	8	16.3	8	16.3	5	10.2	2	4.1	4	8.2	<b>44.9</b>	91.8
<i>Santes Ffraid/ St Brigids</i>	52	98.1	12	23.1	14	26.9	16	30.8	3	5.8	2	3.8	3	5.8	1	1.9	1	1.9	0	0.0	<b>86.5</b>	100
<i>Cyfanswm AAL/ LEA Totals</i>	302		30	9.9	54	17.9	72	23.8	54	17.9	25	8.3	34	11.2	16	5.3	9	3.0	8	2.6	<b>68.5</b>	97.4
<i>Cronnol/ Cumulative</i>	302		30	9.9	84	27.8	156	51.6	210	69.5	235	77.8	269	89.1	285	94.3	294	97.3	302	100	<b>68.5</b>	97.4
<i>Holl Cymru All Wales</i>	5972		709	11.9	1742	29.2	2966	49.7	4064	68.1	4715	79.0	5239	87.7	5567	93.2	5780	96.8	5972	100	68.1	96.8

**Ysgolion Sir Ddinbych – TABL B**  
**Denbighshire Schools – Table B**

**CANLYNIADAU TGAU 2004 BECHGYN – ASTUDIAETHAU CREFYDDOL**  
**GCSE RESULTS 2004 BOYS – RELIGIOUS STUDIES**

<b>Ysgolion/ Schools</b>	<b>Cyfanswm Totals</b>	<b>% Cydran/ Cohort</b>	<b>A*</b>	<b>%</b>	<b>A</b>	<b>%</b>	<b>B</b>	<b>%</b>	<b>C</b>	<b>%</b>	<b>D</b>	<b>%</b>	<b>E</b>	<b>%</b>	<b>F</b>	<b>%</b>	<b>G</b>	<b>%</b>	<b>U</b>	<b>%</b>	<b>% A*-C</b>	<b>% A*-G</b>
<i>Dinbych Denbigh</i>	4	4.6	0	0.0	0	0.0	1	25.0	1	25.0	1	25.0	0	0.0	1	25.0	0	0.0	0	0.0	<b>50.0</b>	100
<i>Glan Clwyd</i>																						
<i>Prestatyn</i>	90	60.1	3	3.3	17	18.9	24	26.7	23	25.6	7	7.8	11	12.2	1	1.1	3	3.3	1	1.1	<b>74.4</b>	98.9
<i>Dinas Bran</i>	4	4.2	0	0.0	0	0.0	0.0	0.0	0	0.0	1	25.0	1	25.0	0	0.0	0	0.0	0	0.0	<b>50.0</b>	100
<i>Brynhyfryd</i>	4	3.8	2																			
<i>Y Rhyl/Rhyl</i>																						
<i>Ben Ed Jones/Bl. Ed Jones</i>	22	57.9	1	4.5	0	0.0	2	9.1	3	13.6	3	13.6	5	22.7	2	9.1	2	9.1	4	18.2	<b>27.3</b>	81.8
<i>Santes Fraid St Brigids</i>																						
<i>Cyfanswm AALI/ LEA Totals</i>	124		6	4.8	17	13.7	28	22.6	27	21.8	13	10.5	17	13.7	4	3.2	7	5.7	5	4.0	<b>62.9</b>	96.0
<i>Cronnol/ Cumulative</i>	124		6	4.8	23	18.5	51	41.1	78	62.9	91	73.4	108	87.1	112	90.3	119	96.0	124	100	<b>62.9</b>	96.0
<i>Holl Cymru/ All Wales</i>	<b>2048</b>		<b>161</b>	<b>7.9</b>	<b>432</b>	<b>21.1</b>	<b>815</b>	<b>39.8</b>	<b>1203</b>	<b>58.7</b>	<b>1475</b>	<b>72.0</b>	<b>1695</b>	<b>82.8</b>	<b>1834</b>	<b>89.6</b>	<b>1944</b>	<b>94.9</b>	<b>2048</b>	<b>100</b>	<b>58.7</b>	<b>94.9</b>

*Ysgolion Sir Ddinbych* **TABL C**  
Denbighshire Schools **TABLE C**

**CANLYNIADAU TGAU 2004 MERCHED – ASTUDIAETHAU CREFYDDOL**  
**GCSE RESULTS 2004: GIRLS – RELIGIOUS STUDIES**

<i>Ysgolion/ Schools</i>	<i>Cyfanswm /Totals</i>	<i>% Cydran// Cohort</i>	<i>A*</i>	<i>%</i>	<i>A</i>	<i>%</i>	<i>B</i>	<i>%</i>	<i>C</i>	<i>%</i>	<i>D</i>	<i>%</i>	<i>E</i>	<i>%</i>	<i>F</i>	<i>%</i>	<i>G</i>	<i>%</i>	<i>U</i>	<i>%</i>	<i>% A* - C</i>	<i>% A* - G</i>
<i>Ddinbych Denbigh</i>	16	22.5	1	6.3	2	12.5	3	18.8	2	12.5	1	6.3	4	25.0	2	12.5	0	0.0	1	6.3	<b>50.0</b>	93.8
<i>Glan Clwyd</i>																						
<i>Prestatyn</i>	64	57.1	7	10.9	16	25.0	17	26.6	8	12.5	2	3.1	7	10.9	5	7.8	1	1.6	1	1.6	<b>75.0</b>	98.4
<i>Dinas Bran</i>	7	6.9	1	14.3	2	28.6	0	0.0	3	42.9	0	0.0	0	0.0	0	0.0	0	0.0	1	14.3	<b>85.7</b>	85.7
<i>Brynhyfryd</i>	12	12.6	1	8.3	2	16.6	3	24.9	3	24.9	2	16.6	0	0.0	1	8.3	0	0.0	0	0.0	<b>75.0</b>	100
<i>Y Rbyl/ Rhyl</i>																						
<i>Ben Ed Jones/Bl. Ed Jones</i>	27	61.4	2	7.4	1	3.7	5	18.5	8	29.6	5	18.5	3	11.1	3	11.1	0	0.0	0	0.0	<b>59.3</b>	100
<i>Santes Ffraid/ St Brigids</i>	52	98.1	12	23.1	14	26.9	16	30.8	3	5.8	2	3.8	3	5.8	1	1.9	1	1.9	0	0.0	<b>86.5</b>	100
<i>Cyfanswm AALL LEA Totals</i>	178		24	13.5	37	20.8	44	24.7	27	15.2	12	6.7	17	9.6	12	6.7	2	1.1	3	1.7	<b>74.2</b>	98.3
<i>Cronnol Cumulative</i>	178		24	13.5	61	34.3	105	59.0	132	74.2	144	80.9	161	90.5	173	97.2	175	98.3	178	100	<b>74.2</b>	98.3
<b>Holl Cymru All Wales</b>	<b>3924</b>		<b>548</b>	<b>14.0</b>	<b>1310</b>	<b>33.4</b>	<b>2151</b>	<b>54.8</b>	<b>2861</b>	<b>72.9</b>	<b>3240</b>	<b>82.6</b>	<b>3544</b>	<b>90.3</b>	<b>3733</b>	<b>95.1</b>	<b>3836</b>	<b>97.6</b>	<b>3924</b>	<b>100</b>	<b>72.9</b>	<b>97.8</b>

*Ysgolion Sir Ddinbych – Tabl CH*  
Denbighshire Schools – Table D

*CANLYDIADAU TGAU 2004 PAWB – ASTUDIAETHAU GREFYDDOL: CWRS BYR*  
GCSE RESULTS 2004: ALL – RELIGIOUS EDUCATION SHORT COURSE

<i>Ysgolion Schools</i>	<i>Cyfanswm/Total s</i>	<i>% Cydran Cohort</i>	<i>A*</i>	<i>%</i>	<i>A</i>	<i>%</i>	<i>B</i>	<i>%</i>	<i>C</i>	<i>%</i>	<i>D</i>	<i>%</i>	<i>E</i>	<i>%</i>	<i>F</i>	<i>%</i>	<i>G</i>	<i>%</i>	<i>U</i>	<i>%</i>	<i>% A* - C</i>	<i>% A* - G</i>
<i>Dinbych Denbigh</i>	48	30.4	2	4.2	2	4.2	8	16.7	19	39.6	8	16.7	7	14.6	1	2.1	0	0.0	1	2.1	<b>64.6</b>	97.6
<i>Glan Clwyd</i>	116	58.3	1	0.9	4	3.4	17	14.7	30	25.9	25	21.6	17	14.7	14	12.1	6	5.2	2	1.7	<b>44.8</b>	98.3
<i>Prestatyn</i>	7	2.7	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	14.3	6	85.7	<b>0.0</b>	14.3
<i>Dinas Bran</i>	67	34.0	3	4.5	2	3.0	10	14.9	17	25.4	8	11.9	10	14.9	8	11.9	4	6.0	5	7.5	<b>47.8</b>	92.5
<i>Brynhyfryd</i>																						
<i>Y Rhyl /Rhyl</i>																						
<i>Ben Ed Jones/Bl. Ed Jones</i>	7	8.5	0	0.0	0	0.0	1	14.3	1	14.3	2	28.6	2	28.6	1	14.3	0	0.0	0	0.0	<b>28.6</b>	100
<i>Santes Ffraid/ St Brigids</i>	1	1.9	0	0.0	0	0.0	1	100	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	<b>100</b>	100
<i>Cyfanswm AALL LEA Totals</i>	246		6	2.4	8	3.3	37	15.0	67	27.3	43	17.4	36	14.7	24	9.7	11	4.5	14	5.7	<b>48.0</b>	94.3
<i>Cronnol Cumulative</i>	246		6	2.4	14	5.7	51	20.7	118	48.0	161	65.4	197	80.1	221	89.8	232	94.3	246	100	<b>48.0</b>	94.3
<i>Holl Cymru All Wales</i>	<b>11767</b>		<b>806</b>	<b>6.8</b>	<b>2139</b>	<b>18.2</b>	<b>4321</b>	<b>36.7</b>	<b>6871</b>	<b>58.4</b>	<b>8506</b>	<b>72.3</b>	<b>9700</b>	<b>82.4</b>	<b>10596</b>	<b>90.0</b>	<b>11240</b>	<b>95.5</b>	<b>11767</b>	<b>100</b>	<b>58.4</b>	<b>95.5</b>



**Ysgolion Sir Ddinbych – Tabl D CANLYDIADAU TGAU 2004 BECHGYN – ASTUDIAETHAU GREFYDDOL: CWRS BYR**  
**Denbighshire Schools – Table E GCSE RESULTS 2004: BOYS RELIGIOUS EDUCATION SHORT COURSE**

<b>Ysgolion Schools</b>	<b>Cyfanswm Totals</b>	<b>% Cydran Cohort</b>	<b>A*</b>	<b>%</b>	<b>A</b>	<b>%</b>	<b>B</b>	<b>%</b>	<b>C</b>	<b>%</b>	<b>D</b>	<b>%</b>	<b>E</b>	<b>%</b>	<b>F</b>	<b>%</b>	<b>G</b>	<b>%</b>	<b>U</b>	<b>%</b>	<b>% A* - C</b>	<b>% A* - G</b>
<i>Dinbych Denbigh</i>	10	11.5	1	10.0	0	0.0	1	10.0	3	30.0	3	30.0	2	20.0	0	0.0	0	0.0	0	0.0	<b>50.0</b>	100
<i>Glan Clwyd</i>																						
<i>Prestatyn</i>	4	2.7	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	25.0	3	75.0	<b>0.00</b>	25.0
<i>Dinas Bran</i>	20	21.0	0	0.0	0	0.0	2	10.0	4	20.0	4	20.0	4	20.0	3	15.0	2	10.0	1	5.0	<b>30.0</b>	95.0
<i>Brynhyfryd</i>																						
<i>Y Rhyl/Rhyl</i>	47	43.5	1	2.1	1	2.1	6	12.8	12	25.5	10	21.3	6	12.8	7	14.9	4	8.5	0	0.0	<b>42.6</b>	100
<i>Ben Ed Jones/Bl. Ed Jones</i>	3	7.9	0	0.0	0	0.0	0	0.0	0	0.0	1	33.3	2	66.7	0	0.0	0	0.0	0	0.0	<b>0.0</b>	100
<i>Santes Ffraid/ St Brigids</i>																						
<i>Cyfanswm AALL LEA Totals</i>	84		2	2.4	1	1.2	9	10.7	19	22.6	18	21.4	14	16.7	10	11.9	7	8.3	4	4.8	<b>36.9</b>	95.2
<i>Cronnol Cumulative</i>	84		2	2.4	3	3.6	12	14.3	31	36.9	49	58.3	63	75.0	73	86.9	80	95.2	84	100	<b>36.9</b>	95.2
<i>Holl Cymru All Wales</i>	<b>5591</b>		<b>213</b>	<b>3.8</b>	<b>713</b>	<b>12.8</b>	<b>1613</b>	<b>28.8</b>	<b>2858</b>	<b>51.1</b>	<b>3686</b>	<b>65.9</b>	<b>4336</b>	<b>77.6</b>	<b>4853</b>	<b>86.8</b>	<b>5246</b>	<b>93.8</b>	<b>5591</b>	<b>100</b>	<b>51.1</b>	<b>93.8</b>

*Ysgolion Sir Ddinbych - Tabl DD*  
Denbighshire Schools – Table F

**CANLYNIADAU TGAU 2004: MERCHED – ADYSG GREFYDDOL: CWRS BYR**  
**GCSE RESULTS 2004: GIRLS – RELIGIOUS EDUCATION SHORT COURSE**

<i>Ysgolion Schools</i>	<i>Cyfanswm Totals</i>	<i>% Cydran Cohort</i>	A*	%	A	%	B	%	C	%	D	%	E	%	F	%	G	%	U	%	% A*-C	% A*-G
<i>Dinbych Denbigh</i>	38	53.5	1	2.6	2	5.3	7	18.4	16	42.1	5	13.2	5	13.2	1	2.6	0	0.0	1	2.6	68.4	97.4
<i>Glan Clwyd</i>																						
<i>Prestatyn</i>	3	2.7	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	3	100	0.0	0.0
<i>Dinas Bran</i>	47	46.1	3	6.4	2	4.3	8	17.0	13	27.7	4	8.5	6	12.8	5	10.6	2	4.3	4	8.5	55.3	91.5
<i>Brynhyfryd</i>																						
<i>Y Rhyl /Rhyl</i>	69	75.8	0	0.0	3	4.3	11	15.9	18	26.1	15	21.7	11	15.9	7	10.1	2	2.9	2	2.9	46.4	97.1
<i>Ben Ed Jones/Bl. Ed Jones</i>	4	9.1	0	0.0	0	0.0	1	25.0	1	25.0	1	25.0	0	0.0	1	25.0	0	0.0	0	0.0	50.0	100
<i>Santes Ffraid/ St Brigids</i>	1	1.9	0	0.0	0	0.0	1	100	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	100	100
<i>Cyfanswm AAL LEA Totals</i>	162		4	2.5	7	4.3	28	17.3	48	29.6	25	15.4	22	13.6	14	8.7	4	2.5	10	6.2	53.7	93.8
<i>Cronnol Cumulative</i>	162		4	2.5	11	6.8	39	24.1	87	53.7	112	69.1	134	82.7	148	91.4	152	93.8	162	100	53.7	93.8
<b><i>Holl Cymru All Wales</i></b>	<b>6176</b>		<b>593</b>	<b>9.6</b>	<b>1426</b>	<b>23.1</b>	<b>2708</b>	<b>43.8</b>	<b>4013</b>	<b>65.0</b>	<b>4820</b>	<b>78.0</b>	<b>5364</b>	<b>86.9</b>	<b>5743</b>	<b>93.0</b>	<b>5994</b>	<b>97.1</b>	<b>6176</b>	<b>100</b>	<b>65.0</b>	<b>97.1</b>

**Ysgolion Sir Ddinbych – Tabl E – CANLYNIADAU SAFON UWCH 2004 – PAWB ASTUDIAETHAU CREFYDDOL**  
**Denbighshire Schools – Table G GCE ADVANCED LEVEL RESULTS 2004: ALL – RELIGIOUS STUDIES**

<b>Ysgolion Schools</b>	<b>Cyfanswm Totals</b>	<b>A</b>	<b>%</b>	<b>B</b>	<b>%</b>	<b>C</b>	<b>%</b>	<b>D</b>	<b>%</b>	<b>E</b>	<b>%</b>	<b>U</b>	<b>%</b>	<b>% A - C</b>	<b>% A - E</b>
<i>Dinbych Denbigh</i>	2	0	0.0	1	50.0	1	50.0	0	0.0	0	0.0	0	0.0	100	100
Glan Clwyd															
Prestatyn	13	3	23.1	8	67.5	2	15.4	0	0.0	0	0.0	0	0.0	100	100
Dinas Bran	2	0	0.0	0	0.0	1	50.0	1	50.0	0	0.0	0	0.0	50.0	100
Brynhyfryd	1	1	100	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	100	100
<i>Y Rhyl/Rhyl</i>															
<i>Ben Ed Jones/Bl. Ed Jones</i>															
<i>Santes Ffraid St Brigids</i>	9	0	0.0	2	22.2	0	22.2	3	33.3	2	22.2	0	0.0	44.4	100
<i>Cyfanswm AALL LEA Totals</i>	27	4	14.8	11	40.8	6	22.2	4	14.8	2	7.4	0	0.0	77.8	100
<i>Cronnol Cumulative</i>	27	4	14.8	15	55.6	21	71.8	25	92.6	27	100	27	100	77.8	100
<b><i>Holl Cymru All Wales</i></b>	<b>747</b>	<b>124</b>	<b>16.6</b>	<b>323</b>	<b>43.2</b>	<b>515</b>	<b>68.9</b>	<b>668</b>	<b>89.4</b>	<b>731</b>	<b>97.9</b>	<b>747</b>	<b>100</b>	<b>68.9</b>	<b>97.9</b>

**Ysgolion Sir Ddinbych – Tabl F – CANLYNIADAU SAFON UWCH 2004 – BECHGYN ASTUDIAETHAU CREFYDDOL**  
**Denbighshire Schools – Table H GCE ADVANCED LEVEL RESULTS 2004: BOYS – RELIGIOUS STUDIES**

<i>Ysgolion Schools</i>	<i>Cyfanswm Totals</i>	<i>A</i>	<i>%</i>	<i>B</i>	<i>%</i>	<i>C</i>	<i>%</i>	<i>D</i>	<i>%</i>	<i>E</i>	<i>%</i>	<i>U</i>	<i>%</i>	<i>% A - C</i>	<i>% A - E</i>
<i>Dinbych Denbigh</i>															
<i>Glan Clwyd</i>															
<i>Prestatyn</i>	1	0	0.0	1	100	0	0.0	0	0.0	0	0.0	0	0.0	100	100
<i>Dinas Bran</i>															
<i>Brynhyfryd</i>	1	1	100	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	100	100
<i>Y Rhyl /Rhyl</i>															
<i>Ben Ed Jones Bl. Ed Jones</i>															
<i>Santes Ffraid St Brigids</i>															
<i>Cyfanswm AALL LEA Totals</i>	2	1	50.0	1	50.0	0	0.0	0	0.0	0	0.0	0	0.0	100	100
<i>Cronnol Cumulative</i>	2	1	50.0	2	100	2	100	2	100	2	100	2	100	100	100
<i>Holl Cymru All Wales</i>	143	24	16.8	57	39.9	93	65.0	122	85.3	138	96.5	143	100	65.0	96.5

***Ysgolion Sir Ddinbych Tabl FF CANLYNIADAU SAFON UWCH 2004 – MERCHED ASTUDIAETHAU CREFYDDOL***  
**Denbighshire Schools Table I GCE ADVANCED LEVEL RESULTS 2004: GIRLS – RELIGIOUS STUDIES**

<i>Ysgolion Schools</i>	<i>Cyfanswm Totals</i>	A	%	B	%	C	%	D	%	E	%	U	%	% A - C	% A - E
<i>Dinbych Denbigh</i>	2	0	0.0	1	50.0	1	50.0	0	0.0	0	0.0	0	0.0	100	100
<i>Glan Clwyd</i>															
<i>Prestatyn</i>	12	3	25.0	7	58.3	2	16.7	0	0.0	0	0.0	0	0.0	100	100
<i>Dinas Bran</i>	2	0	0.0	0	0.0	1	50.0	1	50.0	0	0.0	0	0.0	50.0	100
<i>Brynhyfryd</i>															
<i>Y Rhyl/Rhyl</i>															
<i>Ben Ed Jones/ Bl. Ed Jones</i>															
<i>Santes Ffraid/ St Brigids</i>	9	0	0.0	2	22.2	2	22.2	3	33.3	2	22.2	0	0.0	44.4	100
<i>Cyfanswm AAll</i>															
<i>LEA Totals</i>	25	3	12.0	10	40.0	6	24.0	4	16.0	2	8.0	0	0.0	76.0	100
<i>Cronnol Cumulative</i>	25	3	12.0	13	52.0	19	76.0	23	92.0	25	100	25	100	76.0	100
<i>Holl Cymru All Wales</i>	604	100	16.6	266	44.0	422	69.9	546	90.4	593	98.2	604	100	69.9	98.2

**Ysgolion Sir Ddinbych – Tabl G CANLYNIADAU TCA 2004 – ASTUDIAETHAU CREFYDDOL**  
**Denbighshire Schools - Table J COEA 2004 - RELIGIOUS STUDIES**

<b>Ysgolion Schools</b>	<b>Cyfanswm Totals</b>	<b>% Cydran Cohort</b>	<b>3</b>	<b>%</b>	<b>2</b>	<b>%</b>	<b>1</b>	<b>%</b>	<b>U</b>	<b>%</b>	<b>% Graddau Pasio % Pass Grades 3 - 1</b>	<b>% Graddau Gyd % All Grades</b>
<i>Dinbych/ Denbigh</i>												
<i>Glan Clwyd</i>												
<i>Prestatyn</i>												
<i>Dinas Bran</i>												
<i>Brynhyfryd</i>												
<i>Y Rhyl/ Rhyl</i>	46	23.1	2	43.0	11	23.9	27	58.7	6	13.0	<b>87.0</b>	100
<i>Ben Ed Jones/ Bl. Ed Jones</i>	20	24.4	10	50.0	4	20.0	3	15.0	3	15.0	<b>58.0</b>	100
<i>Santes Ffraid/ St Brigids</i>												
<i>Cyfanswm AAL/ LEA Totals</i>	66		12	18.2	15	22.7	30	45.5	9	13.6	<b>86.4</b>	100
<i>Cronnol/ Cumulative</i>	66		12	18.2	27	40.9	57	86.4	66	100	<b>86.4</b>	100
<i>Holl Cymru All Wales</i>	<b>458</b>		<b>160</b>	<b>34.9</b>	<b>322</b>	<b>70.3</b>	<b>430</b>	<b>93.9</b>	<b>458</b>	<b>100</b>	<b>93.9</b>	<b>100</b>

## Agenda Item No. 7

### Report on the Provision of Religious Education

#### in the Dinas Bran Consortium of Schools

*For SACRE - October 2005*

#### 1. Background:

Following the visits by the Inspector/Adviser RE to each of the school during the summer term, a report of the visit and issues and outcomes was agreed with the school. There follows the Good Features, Areas for Development and Recommendations for each school, and a general summary of the whole consortium.

#### 2. Excerpt from the School Visits:

##### a) Dinas Bran High School

##### Good features

- Relationships with pupils by teachers working in the Department, and between the staff themselves, are good and positive.
- Key words (bilingually) are well displayed throughout (although the Department reckon this could be extended further)
- Assessment papers and tasks focus clearly on the three attainment targets of the Agreed Syllabus.
- Lessons are well planned and clear in direction.

##### Areas for Development

- Some tasks do not lead to the best understanding and evaluation.
- Basic skills and depth of work (which the Department felt has occurred through reduction in time allocation)
- Pupil motivation in some year groups.
- ICT and RE Development Plan (required by the school)
- Post 16 provision for RE

##### Recommendations

- Develop ways to stimulate pupil motivation where needed.
- Implement the strategies for ICT development as discussed.

- Enhance further the key skills and concepts learning (perhaps through use of some of the ideas on the ICT and RE Disc from the SACRE/LEA)
- Review tasks in the scheme and audit the range within each year.
- Begin to record assessment in terms of Levels of the Agreed Syllabus, and consider use of the ACCAC Optional Assessment Materials for KS 3

## **b) Ysgol Maes Hyfryd**

### Good features

- Links with the community, for both RE and collective worship.
- The inclusion of regular visits as part of the work in school.
- The clear themes and structure of the scheme of work.
- The range of activities evident in pupils' work.

### Areas for Development

- Minor revisions to the policy for RE.
- Self evaluation.

### Recommendations

- Maintain the good practice in RE and collective worship.
- Maintain the links with the faith community and their involvement in school life and work.
- Carry out the revisions to the policy document, and the planned self evaluation procedures.

## **c) Ysgol Llantysilio**

### Good features

- The ethos of the school.
- Addressing of the key issues in the previous Inspection Report.
- Provision and recording of acts of collective worship.
- Process of self-evaluation - though refinements to be made to it.

### Shortcomings

- Uncertainty of basis for scheme of work - Agreed Syllabus or Church Syllabus.



### Recommendations

- Maintain the positive ethos of the school.
- Continue the plans and provision for collective worship, and the links with the faith community.
- Decide on the basis for the scheme of work, and clearly relate to the Agreed Syllabus.
- Further develop and enhance the commenced self evaluation process.
- Refine aspects of the policy for RE, as discussed.

### **d) Ysgol Landrillo, Corwen**

#### Good features

- The clear scheme of work.
- The use of artefacts and practical approaches in RE.
- The variety of tasks and activities in teaching and learning.
- Assessment procedures and recording of levels of achievement.

#### Shortcomings

- Lack of an act of worship on Thursdays, which contravenes statutory requirements.
- Identifying links with the Agreed Syllabus.

### Recommendations

- Maintain the very good practice evident in the RE and collective worship.
- The school have identified three areas for development within the subject, and these were also discussed during the visit:
  - ensuring some of the discussion and oral work feeds into written work
  - identifying Bible stories through the scheme and acts of worship
  - planning for more visits in RE
- Ensure that the circle time on Thursdays can lead to an act of worship, or include in the day a time for reflection (\*)
- Identify the links to the Agreed Syllabus in the scheme of work.

(\*) *The school acknowledged this and agreed to the recommendation.*

## e) Ysgol Glyndyfrdwy

### Good features

- Designation of RE as a subject for review in 2005 - progress does need to be made.
- Involvement of and in the local faith community.
- The family atmosphere of the school.

### Shortcomings

- Scheme of work for RE - needs developing and relating to the Agreed Syllabus.
- Assessment of pupil achievement.

### Recommendations

- Carry out the needed review of the RE scheme of work, clearly relating it to the Agreed Syllabus requirements.
- Include plans for assessing pupil achievement, possibly the use of the ACCAC Optional Assessment Materials and the SACRE/LEA Guidance Pack.
- Maintain the links with the local community.

## f) Ysgol Carrog

### Good features

- The overall scheme has appropriate topics for RE development.
- The pattern for collective worship allows for variety and progress.
- Annual Easter Visit to Coleg y Bala, and follow up from it

### Shortcomings

- Coverage of religions other than Christianity, both in the scheme and in written work by pupils.
- Opportunities for pupils to write about their own views and opinions.
- Some tasks/focus points in topics do not develop religious understanding and skills sufficiently.

### Recommendations

- Continue to review and amend the scheme, and especially to revise the coverage of religions other than Christianity.
- Extend opportunities for pupils to record their own ideas and responses to issues and topics.
- Evaluate tasks and learning experiences to ensure RE learning and understanding is being developed appropriately.

### **g) Ysgol Caer Drewyn**

#### Good features

- Provision for collective worship is clear, and the atmosphere and sense of occasion and reflection in the act of worship was good.
- The projected plans to revise and evaluate the new scheme of work.

#### Shortcomings

- The amount of work and range of activities in pupils' books (\*)
- Assessment of pupils' achievement in RE (\*)

(\*) These are acknowledged by the school and being addressed through the revisions to the scheme of work.

#### Recommendations

- Maintain the good provision and atmosphere in acts of collective worship.
- Implement the new revised scheme of work, and evaluate its effectiveness.
- Consider use of the ACCAC Optional Assessment Materials and the Proforma for recording as given in the Guidance Pack. (#)
- Carry out the minor amendments to the policies, as discussed with the Coordinator. (#)

*(#) These recommendations were carried out immediately by the Coordinator; the second recommendation is in place, and will be monitored as the new school year progresses.*

## h) Ysgol Bryn Collen

### Good features

- The revised scheme and attention given to RE over the last two or three years.
- The clear overview and structure to the RE programme.
- The self evaluation carried out on the subject area.
- The range of activities and approaches used in RE in the Language Centre.
- The trialling of the Assessment procedures in the Language Centre.

### Shortcomings

- Assessment of achievement and recording of information.

### Recommendations

- Maintain the good practice identified.
- Continue the developments to the scheme and evaluate its impact.
- Consider the procedures for assessment of achievement and recording pupil progress (\*)
- Further enhance the themes for collective worship (in the Welsh Medium Centre) (\*)

*(\*) as identified by the school and Centre in their own self evaluations*

## 3. Overall Comments

### Good features

There is much to celebrate in terms of the good features in the schools of the consortium, in particular the following in more than one school:

- Clear schemes of work for RE (3 schools)
- A good range of activities for teaching and learning in RE (3 schools)
- Provision for and recording of acts of collective worship (3 schools)
- Assessment procedures and recording arrangements (2 schools)
- Good links with the local faith community for RE and collective worship (2 schools)

- Good evidence of/process of self evaluation (2 schools)
- The good ethos/family atmosphere of the school (2 schools)

Plus all the other individual commendations:

- Good relationships between staff and pupils, and between staff
- Display of key words (bilingually)
- Lessons well planned and clear
- Inclusion of regular visits in RE
- Addressing of key issues in Inspection
- Use of artefacts and practical approaches to RE
- Designation of RE as a subject for Review
- Annual Easter visit to Coleg y Bala
- Revision of the scheme of work recently completed

### Areas for development

Only two topics were mentioned in more than one school:

- Assessment procedures and recording of achievement (3 schools)
- Some tasks not leading to the best RE understanding and evaluation (2 schools)

All others were individual to schools:

- Development of basic skills and the depth of work
- Pupil motivation in some year groups
- ICT and RE Development Plan
- Post 16 provision for RE
- Minor amendments to the Policy for RE
- Self evaluation process to be implemented
- Uncertainty of the basis for the scheme of work
- Lack of collective worship for all pupils every day
- Identifying links between the scheme and the Agreed Syllabus
- Scheme of work needs revising/review
- Coverage of religions other than Christianity in the scheme
- Opportunities for the expression of own views and ideas
- The amount and range of work in pupils' books

### Recommendations

Recommendations were usually linked to the areas for development, however the following pattern emerged:

- Carry out or implement the planned review to the scheme of work (4 schools)
- Begin or establish procedures for assessment and recording (4 schools)
- Carry out revisions to the policy for RE (3 schools)
- Identify links with the Agreed Syllabus (2 schools) Review tasks in the scheme and audit the range of experiences (2 schools)

Also significant was the fact that another aspect mentioned in more than one school's recommendations was as follows:

- Maintain the good practice in Collective Worship (4 schools)
- Maintain the good practice in RE and Collective Worship (2 schools)

All other recommendations were for individual schools:

- Devise ways to stimulate pupil motivation
- Implement the strategies for ICT development in the subject
- Enhance key skills and concepts through RE
- Maintain the good practice in RE
- Maintain the positive ethos of the school
- Decide on a basis for the scheme of work
- Develop and enhance self evaluation procedures
- Plan for discussion work to feed into to written work
- Identify Bible stories used in RE and collective worship
- Plan more visits within the RE scheme
- Extend opportunities for pupils to record/express their own ideas and views
- Further enhance the themes for collective worship

### Standards

It was not possible to make a judgement on standards in every school, however where this was the case the school was confident that the planned review of the scheme would assist in improving standards and allow pupils to achieve their highest levels.

In the remainder of the schools, the following pattern became evident:

- Very Good, or Good to Very Good ( 2 schools)
- Good, or moving towards Good (2 schools)

- Satisfactory and improving/moving towards *Good* (3 schools)

(In only 1 school was it not possible to make a judgement)

**CONTEXT COMMENTS: INSPECTION REPORTS**  
**DENBIGHSHIRE SACRE**  
**11/10/2005**

<b>School</b>	<b>Dates</b>	<b>Rg. Inspector</b>	<b>SMSC Ins.</b>	<b>RE Ins.</b>
<b>Ysgol Cyffylliog</b>	<b>25 – 27 January 2005</b>	<b>Mr D M Cray</b>	<b>Key Question 3 Mrs SA Taylor Mr W Owen</b>	<b>Not Inspected</b>
<p><i>Cyffylliog is a small, rural school, located four miles west of the town of Ruthin. It serves the village and its surrounding hinterland. It is not considered that the pupils come from privileged or disadvantaged backgrounds. Currently there are 29 pupils between 3 and 11 years of age on the school register. Over time, there has been a considerable reduction in pupil numbers. 8% of pupils are entitled to receive free school meals – a figure that is considerably below County (15.5%) and National (19%) averages. 10 pupils (34%) are designated as having SEN. 25% of pupils come from homes where Welsh is spoken as a first language. It is considered that approx. half the pupils speak Welsh to a standard that corresponds to 1<sup>st</sup> language standard. Both Welsh and English are used as a media for teaching and learning.</i></p>				
<b>Ysgol Twm o'r Nant</b>	<b>7-9 February 2005</b>	<b>Phillip Edwards</b>	<b>Key Question 3 Mrs M Meredith-Jones Mr W Owen</b>	<b>Mrs M Meredith- Jones</b>
<p><i>Ysgol Twm o'r Nant with 267 pupils aged 3 – 11 years of age is a Welsh medium primary school. Pupils attend school from the town of Denbigh and the surrounding area. 41% of pupils are from homes where Welsh is the main spoken language with 87% who speak Welsh as a 1<sup>st</sup> language or to an equivalent standard. The majority of pupils are drawn from relatively advantaged areas; around 2% are entitled to free meals, which is well below the national average of 19%. 11% of pupils have SEN including 5 pupils with statements of educational needs who attend the school's SEN unit. The school has achieved Investors in People status.</i></p>				
<b>Ysgol Melyd</b>	<b>7 – 9 February 2005</b>	<b>Merfyn Douglas Jones</b>	<b>Key Question 3 Mr Kerry Knapper</b>	<b>Mr Kerry Knapper</b>
<p><i>Ysgol Melyd is situated in the village of Meliden, near Prestatyn. Currently there are 114 full-time pupils, aged 4 – 11 and 11 part time nursery children on roll. Nearly all pupils come from homes where English is the main language. No pupil comes from a Welsh speaking home. The majority of pupils come from homes which the school describes as predominantly economically disadvantaged. 4 pupils are 'looked after' by the Local Authority. Approx. 35% of pupils are entitled to free school meals. 33% have SEN. 13 pupils have a statement of educational needs. 17 are on 'school action' and 24 on 'school action plus'. The school has a special language unit which caters for pupils with specific language difficulties each morning. They are integrated with their peers in the afternoons.</i></p>				
<b>Ysgol Rhewl</b>	<b>9 – 11 May 2005</b>	<b>Mr R Jones</b>	<b>Key Question 3 Mr R Jones Mr G Morris Mrs A Evans</b>	<b>Mrs A Evans</b>
<p><i>Rhewl Primary School is situated in the village of Rhewl which lies in the Vale of Clwyd and is about two miles from the town of Ruthin. The school has been designated a Category C Bilingual school by the LEA and serves the local community. Approx. 6% of pupils are entitled to free school meals, a figure which is lower than the LEA average and national average of 19%. The school caters for pupils between 3 – 11 years. There are 42 pupils on roll, including nine who are taught in the Nursery during mornings only. 3 pupils have SEN including 1 for whom a statement has been made. 7 pupils speak Welsh</i></p>				



<i>as a 1<sup>st</sup> language. Currently there are two teachers at the school, including the headteacher.</i>				
<b>Ysgol Pen Barras</b>	<b>16 – 18 May 2005</b>	<b>Mr B Jones</b>	<b>Key Question 3 Mr Dafydd Treharne Mr Gwilym Davies</b>	<b>Not Inspected</b>
<i>Ysgol Pen Barras is a designated Welsh-medium County Primary School which caters for children between the ages of 3 – 11. Children are received from the market town of Ruthin and the vicinity. The area is fairly prosperous and on the whole, the children come from comparatively privileged social backgrounds. Currently there are 204 full-time pupils on roll and 29 part-time nursery children. 30 pupils are on SEN register and 1 has a statement of SEN. 2% are entitled to free school meals. 60% of pupils come from homes where Welsh is spoken fluently. Less than 1% of pupils come from ethnic minority backgrounds. When children are accepted into the school, they are carefully nurtured linguistically in relation to the Welsh situation. The school Welsh is the official language of the school. The school shares a site with Ysgol Stryd y Rhos.</i>				

**Analysis of Inspection Reports  
Denbighshire SACRE  
11 October 2005**

**5 Schools**

<b>Name of School</b>	<b>Date of Inspection</b>	<b>Reg. Inspector</b>	<b>SMSC Inspector</b>	<b>RE Inspector</b>
Ysgol Cyffylliog	25 – 27 January '05	Mr D Cray	Key Question 3 Mrs SA Taylor Mr W Owen	Not Inspected
Ysgol Twm o'r Nant	7 – 9 February '05	Mr Phillip Edwards	Key Question 3 Mrs M Meredith Jones Mr W Owen	Mrs M Meredith Jones
Ysgol Melyd	7 – 9 February '05	Mr Merfyn Douglas Jones	Key Question 3 Mr Kerry Knapper Mrs Sue Sperring	Mr Kerry Knapper
Ysgol Rhewl	9 – 11 May '05	Mr R Jones	Key Question 3 Mr R Jones Mr G Morris Mrs A Evans	Mrs A Evans
Ysgol Pen Barras	16 – 18 May '05	Mr B Jones	Key Question 3 Mr Dafydd Treharne Mr Gwilym Davies	Not Inspected

**SPIRITUAL, MORAL, SOCIAL AND CULTURAL DEVELOPMENT**

*Key Issues:*

*2 Schools*

- *Further develop pupils' awareness and knowledge of the Cwricwlwm Cymreig. (Ysgol Melyd)*
- *Ensure that bilingualism is effectively promoted throughout the school and that the linguistic needs of all pupils are met effectively. (Ysgol Rhewl)*

**Extra-Curricular Activities / Opportunities**

**5 Schools**

- Pupils' development is promoted through their involvement with a range of extra-curricular activities such as the sports and gardening clubs. They compete regularly in Urdd activities. The local environment is used to promote pupils' curricular experiences, such as their visits to Llysfasi, Erddig, Bontuchel and local museums. *(Ysgol Cyffylliog)*
- The range of extra-curricular, cultural and sporting experiences offered by the school is an outstanding feature. Pupils' learning is enhanced by the many visits they make to places relevant to their work and by interesting people who come to the school. *(Ysgol Twm o'r Nant)*

- The range of extra-curricular, cultural and sporting experiences offered by the school is an outstanding feature. These include sport, information technology, choir, art and homework, cerdd dant, Welsh folk dancing and recitation clubs, the Urdd, charities, eisteddfodau, competitions and extended visits throughout the whole of Wales and beyond. These valuable links enrich their educational experiences and also their personal development. (*Ysgol Twm o'r Nant*)
- A broad range of extra-curricular activities, including clubs and sporting events, contribute strongly to the development of pupils' personal, social and education skills. All pupils are encouraged to take part and those who do, find the experiences pleasurable. (*Ysgol Melyd*)
- Pupils in KS2 have access to a wide range of extra curricular activities including a mathematics club, sports activities, Urdd eisteddfod competitions and visits to Glan-llyn, which add a valuable dimension to the pupils' learning experiences. (*Ysgol Rhewl*)
- The provision outside normal school hours is of a very good standard. There are sports clubs which are open to boys and girls alike, and the school wins great success in north-eastern region schools' games competitions. A very significant number of pupils compete in a wide range of Urdd competitions. Pupils' standards in singing, public speaking, performing in an action song and dancing, are very good, and the singing by the choir and the whole school during acts of collective worship is of a very high standard. (*Ysgol Pen Barras*)
- Many purposeful visits are arranged for every class to a large number of places, far and near, especially to places which are associated with their historical, geographical and religious studies. An important role is played by a number of visitors, including clerics, artists, musicians, bards and contemporary authors. The experiences provided in these contexts are outstanding features. (*Ysgol Pen Barras*)

### **Links with / Involvement in the Local Community**

**5 Schools**

- There are good links with the community, the local secondary school, and with those primary schools with whom it co-operates on curricular matters. (*Ysgol Cyffylliog*)
- The school has good links with the local community, for example with the local police officer. There is positive liaison with other similar schools and a sound transference policy and practice with the high school. (*Ysgol Twm o'r Nant*)
- Education visits enhance the quality of lessons. Links with the Welsh National Opera Company, visitors to the school, artists, authors and musicians in residence, all provide effective links with the community and contribute to great richness in pupils' learning experiences. (*Ysgol Melyd*)
- The quality of partnership with parents, the local community and other school and colleges is very good. (*Ysgol Melyd*)
- The school has good partnership links with two universities and with local schools with whom arts and sporting events are often shared. (*Ysgol Melyd*)
- The school works closely with three other schools which feed the secondary school. There are also links with other primary schools via the Urdd and sports activities. Transitional arrangements are made with the secondary school including visits by Y7 pupils to the school.

- The school accepts pupils on work experience from the secondary school and students from a local college are welcomed. (*Ysgol Rhewl*)
- The school provides a good range of experiences for pupils in order to ensure they possess an awareness of their community and of belonging to that community. (*Ysgol Rhewl*)
  - The school has received sponsorship from local companies. Members of the community have been into school to discuss their work with pupils. (*Ysgol Rhewl*)
  - The school operates a very good partnership with parents. (*Ysgol Rhewl*)
  - There are valuable contributions from clerics in the area through their visits to the school, and pupils' visits to places of worship. (*Ysgol Pen Barras*)
  - There is an effective partnership between the school and other primary schools and there are very strong links with the secondary school. Transfer arrangements are thorough, and a number of primary-secondary bridging meetings are held. To help the transfer process, there is work which is commenced by pupils in Y6 and completed in their first year of secondary education. Partnership with parents is very good and they are exceedingly supportive and contribute well to the life of the school. (*Ysgol Pen Barras*)
  - There are very good links with the community. Elements of the curriculum are based on a study of the local area and pupils contribute to the cultural life of their community. Pupils take part in community concerts and religious services in local places of worship. They compete in the eisteddfod and perform in the Ruthin festival. (*Ysgol Pen Barras*)

#### **Provision for SMSC Development**

**4 Schools**

- On the whole pupils' spiritual, moral, social and cultural development is promoted effectively. (*Ysgol Cyffylliog*)
- The school makes good provision for pupils' spiritual, moral, social and cultural development. (*Ysgol Twm o'r Nant*)
- Provision for pupils' spiritual, moral and social development is good, whilst that for cultural development is satisfactory. (*Ysgol Melyd*)
- The provision for pupils' spiritual and moral development is good. (*Ysgol Rhewl*)

#### **Cwricwlwm Cymreig / The Welsh Dimension**

**4 Schools**

- There is sound provision for promoting and developing pupils' bilingual skills, and appropriate emphasis is placed on the Welsh dimension within the curriculum. (*Ysgol Cyffylliog*)
- The quality of the cwricwlwm Cymreig is very good. (*Ysgol Twm o'r Nant*)
- Pupils' appreciation and familiarity with the past and the present culture of Wales is strong. (*Ysgol Twm o'r Nant*)
- Pupils' bilingual competence is average. Welsh speaking pupils are able to change from one language to another and they achieve a reasonable standard of bilingualism. (*Ysgol Rhewl*)
- KS2 pupils' standards of achievement in bilingualism is an outstanding feature. (*Ysgol Pen Barras*)

## **Policy on Racism / Promotion of Racial Harmony**

**4 Schools**

- Pupils are aware of the need to show respect for others, regardless of their racial background. (*Ysgol Cyffylliog*)
- The school has relevant policies for equal opportunities, anti-racism, social inclusion and diversity. (*Ysgol Twm o'r Nant*)
- Pupils have a clear understanding of the need for equal treatment for all, including those from ethnic minorities and those with disabilities. (*Ysgol Melyd*)
- Pupils have a good understanding of equal opportunities and they respect diversity. (*Ysgol Pen Barras*)

## **Global Citizenship / World Education / International Links**

**4 Schools**

- Their awareness of global citizenship and sustainable development is promoted effectively through their curricular work. (*Ysgol Cyffylliog*)
- The school succeeds in raising pupils' awareness of world-wide citizenship in the educational programme. (*Ysgol Twm o'r Nant*)
- Pupils empathise with communities where natural and man-made disasters have affected lives. (*Ysgol Melyd*)
- Provision for sustainable development and global citizenship is developing well. (*Ysgol Pen Barras*)

## **Awareness / Promotion of Sustainable Development**

**4 Schools**

- Their awareness of global citizenship and sustainable development is promoted effectively through their curricular work. (*Ysgol Cyffylliog*)
- Learning experiences dealing with sustainable development are effectively introduced within curriculum lessons. (*Ysgol Cyffylliog*)
- In addition, their perception of sustainable development is promoted well by means of educational activities and appropriate experiences. (*Ysgol Twm o'r Nant*)
- Pupils have a good understanding of sustainable development through the work of the school's ECO Council and through the recycling processes in place in the school. (*Ysgol Melyd*)
- Provision for sustainable development and global citizenship is developing well. (*Ysgol Pen Barras*)

## **Knowledge/Understanding/Awareness of Other Cultures or Traditions**

**3 Schools**

- A high sense of what is right and wrong permeates the whole of school life in addition to the topics studied in personal and social education (PSE) lessons. (*Ysgol Twm o'r Nant*)
- Their understanding of other cultures is fostered across the curriculum, but particularly in geography and religious education. Appropriate experiences of other western cultures are made in art and music. (*Ysgol Twm o'r Nant*)
- They study Jewish and Muslim beliefs and practices. (*Ysgol Melyd*)
- Pupils' cultural development is satisfactorily addressed in religious education lessons. (*Ysgol Rhewl*)

## **Observance / Promotion of Values / Good Manners / Respect**

**3 Schools**

- The behaviour of most pupils is good. Respect and courtesy are shown to adults and peers. (*Ysgol Melyd*)
- Throughout the inspection, the vast majority showed positive attitudes to their work. The school has established a culture of positive attitudes to learning and programmes that promote adaptability and flexibility in learning. (*Ysgol Melyd*)
- Pupils' behaviour is good. They are respectful and courteous and respond very positively to teachers and adults. From the early years pupils quickly learn how to interact socially with other pupils during classroom activities. No oppressive behaviour was witnessed during the inspection and pupils state that such behaviour is rare. (*Ysgol Rhewl*)
- Pupils acquire a good set of values, understand how to behave and know right from wrong, (*Ysgol Rhewl*)
- Procedures for pupils' moral and social development are also very good. Very successful emphasis is placed upon ensuring that pupils are polite to one another and to staff and visitors. Their attitudes to education are healthy and enthusiastic. There is strong emphasis and constant encouragement to help others within or without the classroom. (*Ysgol Pen Barras*)

## **Charities and Good Causes**

**3 Schools**

- Pupils are encouraged to play an active part in the school's fundraising efforts for a range of charities and good causes. (*Ysgol Cyffylliog*)
- Pupils help those less fortunate than themselves and regularly raise money for charities, for example the Tsunami relief fund. (*Ysgol Rhewl*)
- Pupils' awareness of those less fortunate is raised and they respond very effectively and make much effort in collecting money and contributing to good causes. (*Ysgol Pen Barras*)

## **Pupil Progress / Gaining in Confidence / Skills**

**3 Schools**

- Teachers plan well for the development of the key skills of literacy, numeracy and ICT. (*Ysgol Twm o'r Nant*)
- The many procedures the school holds to celebrate success, both in learning achievement and personal conduct, help pupils to build positive images of themselves. (*Ysgol Melyd*)
- Pupils in KS1 and KS2 are generally given appropriate opportunities to develop their basic and key skills. (*Ysgol Rhewl*)

## **Programme for / Impact of PSE Provision**

**3 Schools**

- The school has a policy for personal and social education and it holds Circle Time sessions. (*Ysgol Cyffylliog*)
- The school takes full account of the Personal and Social Education Framework and has devised an effective PSE scheme of work that, amongst other things, successfully promotes pupils' understanding of

substance misuse and personal responsibility. The North Wales Police Liaison Officer works with pupils throughout the school on PSE issues, and the school nurse delivers a sex education programme for both boys and girls collectively. (*Ysgol Melyd*)

- The guidelines in the ACCAC framework are followed for personal and social education and health education, and the provision is very good. There is a clear and comprehensive scheme of work. Very effective use if made of 'circle time' sessions. The school is part of the local schools' healthy-eating project. (*Ysgol Pen Barras*)

### **Work of School Council**

**3 Schools**

- The School Council gives pupils the opportunity to take a fuller part in the life of the school. (*Ysgol Melyd*)
- The School Council gives good opportunities for pupils to develop problem solving and decision-making skills. Pupils on the school council see themselves as making a difference to their school community, such as their plan to support younger pupils at playtime. Other pupils, not on the school council are aware of the function of the school council and are therefore also developing the notion of good citizenship vicariously. (*Ysgol Melyd*)
- The development of pupils' personal and social education is reinforced through an effective school council. Pupils are encouraged and supported in making choices and decisions as active learners. (*Ysgol Rhewl*)
- Through the School Council, which was established fairly recently, pupils have the opportunity to shoulder responsibilities for maintaining and improving high standards of behaviour as well as for the school's environment. (*Ysgol Pen Barras*)

### **Health Awareness / Healthy Schools Initiatives**

**3 Schools**

- The school has recently joined the Denbighshire Healthy Schools Initiative. (*Ysgol Cyffylliog*)
- Pupils are knowledgeable about what is meant by a healthy lifestyle. They point to the healthy eating tuck shop at their school and the clubs that provide healthy exercise as means by which they can keep fit. (*Ysgol Melyd*)
- Health education is an integral part of the curriculum, and sex education is provided in accordance with school policy. (*Ysgol Rhewl*)

### **Compliance with statutory requirements for collective worship**

**2 Schools**

- The morning assemblies provided conform to statutory requirements. (*Ysgol Cyffylliog*)
- Collective worship meets statutory requirements. (*Ysgol Rhewl*)

### **Social Development / Interaction / Interpersonal Skills**

**2 Schools**

- In both key stages pupils' personal and social skills are good. Pupils are interested in their work and demonstrate positive attitudes towards learning. Their learning skills are generally good, they are well

motivated, persevere with their tasks and give of their best. (*Ysgol Rhewl*)

- Pupils develop very well in relation to their personal and social skills. (*Ysgol Pen Barras*)
- Pupils' social development is very good. (*Ysgol Pen Barras*)

### **Aims / General Ethos**

**1 School**

- The behaviour of the vast majority of pupils in the classrooms and around the school is very good. (*Ysgol Pen Barras*)
- Procedures for pupils' moral and social development are also very good. Very successful emphasis is placed upon ensuring that pupils are polite to one another and to staff and visitors. Their attitudes to education are healthy and enthusiastic. There is strong emphasis and constant encouragement to help others within or without the classroom. (*Ysgol Pen Barras*)

### **Quality of Acts of Collective Worship**

**1 School**

- Pupils' spiritual development is very well promoted and they have experiences of an exceedingly high standard in the whole school and classroom acts of collective worship. (*Ysgol Pen Barras*)

### **Opportunities to Reflect**

**1 School**

- Pupils have opportunities to offer opinions to meditate on the themes in the assemblies. (*Ysgol Pen Barras*)

### **Knowledge and Understanding of Right and Wrong**

**1 School**

- Pupils acquire a good set of values, understand how to behave and know right from wrong. (*Ysgol Rhewl*)

### **Opportunities for Responsibility and Initiative**

**1 School**

- Older pupils accept responsibilities to look after younger pupils. Several Y5 pupils, for example, help with children in the nursery class. (*Ysgol Pen Barras*)

### **Contribution of collective worship to SMSC development**

**1 School**

- The periods of collective worship contribute effectively to pupils' moral development, and to a lesser extent to their spiritual development. (*Ysgol Cyffylliog*)

### **Opportunities for Collaboration / Co-operation**

**1 School**

- There are very good opportunities for very effective co-operation within groups in the classroom. By competing together in eisteddfodau, in Urdd activities and going on a wide variety of educational visits, as well as attending residential courses, they succeed in developing their social talents very well. (*Ysgol Pen Barras*)



<b>Spiritual Development</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>• Pupils’ spiritual development is very well promoted and they have experiences of an exceedingly high standard in the whole-school and classroom acts of collective worship. (<i>Ysgol Pen Barras</i>)</li> </ul>	
<b>Opportunities for / Quality of Discussions</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>▪ Pupils have opportunities to offer opinions to meditate on the themes in the assemblies. (<i>Ysgol Pen Barras</i>)</li> </ul>	
<b>Independent Learning Skills</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>• There are a number of learning experiences which enable pupils to develop a range of skills relating to independent work. (<i>Ysgol Pen Barras</i>)</li> </ul>	
<b>Cultural Development</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>• Pupils’ cultural development is satisfactorily addressed in religious education lessons. (<i>Ysgol Rhewl</i>)</li> </ul>	
<b>Contribution of RE to SMSC Development</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>▪ Religious education lessons also contribute well to their spiritual development. (<i>Ysgol Pen Barras</i>)</li> </ul>	
<b>Contribution of Other Subjects to SMSC Development</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>• The learning experiences make a considerable contribution to extending and enhancing pupils’ understanding of moral issues. (<i>Ysgol Cyffylliog</i>)</li> </ul>	
<b>Staff / Adults as Role Models</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>• Teachers are good role models and through them, pupils progressively understand concepts such as truth and justice, self-discipline and initiative. (<i>Ysgol Melyd</i>)</li> </ul>	
<b>Displays/Artefacts Used To Promote Interest / Enhance Teachings / Learning</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>• Pupils work independently, co-operate well on tasks and support one another. (<i>Ysgol Rhewl</i>)</li> </ul>	
<b>Responsibility for Own Learning</b>	<b>1 School</b>
<ul style="list-style-type: none"> <li>• Pupils have a good understanding of how well they are doing in their work and what they need to do to improve. They are involved in setting personal targets and in evaluating their own progress. (<i>Ysgol Melyd</i>)</li> </ul>	

- As they progress through the school, pupils learn to take responsibility for their work and for their own actions. Through personal and social education (PSE) lessons, they learn to develop strategies that help them to become effective and independent learners. (*Ysgol Melyd*)

**Raising of Moral Issues for Discussion/Study/Consideration** **1 School**

- Pupils have a firm grasp of both social and moral issues encountered in their studies, for example in the religious education lessons observed during the inspection. (*Ysgol Twm o'r Nant*)

**NEGATIVE COMMENTS**

**Opportunities to Reflect** **3 Schools**

- Not all assemblies provide sufficient opportunities for reflection. (*Ysgol Cyffylliog*)
- Acts of collective worship lack a spiritual element; pupils are not always given time to reflect on the messages they hear. (*Ysgol Twm o'r Nant*)
- There are, however, insufficient opportunities for reflection during assemblies and acts of collective worship. (*Ysgol Melyd*)

**Cwricwlwm Cymreig / The Welsh Dimension** **2 Schools**

- Bilingualism is not well integrated into the life of the school and pupils' bilingual competence is underdeveloped. The Cwricwlwm Cymreig is not well promoted through different areas of the curriculum and pupils have limited knowledge of the heritage and culture of Wales. (*Ysgol Melyd*)
- Provision for Cwricwlwm Cymreig is under developed and therefore does not afford pupils sufficient access to the culture of Wales. (*Ysgol Melyd*)
- Opportunities to develop pupils' bilingual skills are often missed in different aspects of school life. The use of incidental Welsh is inconsistent. (*Ysgol Melyd*)
- Their understanding of the Welsh culture is relatively underdeveloped. (*Ysgol Melyd*)
- Provision for Y Cwricwlwm Cymreig is underdeveloped. (*Ysgol Rhewl*)
- Pupils whose first language is English have an adequate knowledge of Welsh but they lack the fluency to enable them to use the language confidently. (*Ysgol Rhewl*)

**Quality of Acts of Collective Worship** **2 Schools**

- Not all assemblies succeed in creating a sufficiently devotional atmosphere. (*Ysgol Cyffylliog*)
- Acts of collective worship lack a spiritual element; pupils are not always given time to reflect on the messages they hear. (*Ysgol Twm o'r Nant*)

**Pupil Progress/ Gaining in Confidence / Skills** **2 Schools**

- Problem solving, independent learning and creative skills have not, as yet, been fully integrated into subject planning. (*Ysgol Twm o'r Nant*)
- The provision for writing across the curriculum and the development of bilingual skills is less effective. (*Ysgol Rhewl*)

**Knowledge/Understanding/Awareness of Other Cultures/Traditions** **1 School**

- The good practice of inviting to school members of different cultures to talk about their lives is not always developed fully. (*Ysgol Twm o'r Nant*)

**Programme for / Impact of PSE Provision** **1 School**

- There is room to build further on this initial work. (*Ysgol Cyffylliog*)

**Awareness / Promotion of Sustainable Development** **1 School**

- Opportunities for pupils to develop a practical awareness of sustainable development are underdeveloped. (*Ysgol Rhewl*)

## **RELIGIOUS EDUCATION**

*Key Issues:* **2 Schools**

- *Improve standards in subjects judged Grade 2. (Ysgol Twm o'r Nant)*
- *Raise standards in subjects judged to have shortcomings and address other shortcomings in the report. (Ysgol Rhewl)*

**Standards of Achievement** **3 Schools**

- Good features with no important shortcomings. KS1 Grade 2 (*Ysgol Twm o'r Nant*)
- Good features with no important shortcomings. KS2 Grade 2 (*Ysgol Twm o'r Nant*)
- Good features with no important shortcomings KS1 Grade 2 (*Ysgol Melyd*)
- Good features with no important shortcomings KS2 Grade 2 (*Ysgol Melyd*)
- Good features outweigh shortcomings KS1 Grade 3 (*Ysgol Rhewl*)
- Good features outweigh shortcomings KS2 Grade 3 (*Ysgol Rhewl*)

**Knowledge/ Understanding of Christianity** **3 Schools**

- In both key stages, pupils develop a sound knowledge and understanding of the beliefs and practices of Christianity, particularly major celebrations and festivals. (*Ysgol Twm o'r Nant*)
- Pupils know the story of the birth of Jesus well. The talk knowledgably about the key people in the story, for example, they

know that the Angel Gabriel appeared to Mary before Jesus was born and know that wise men brought him gifts. (*Ysgol Melyd*)

- The Easter story perplexes them, particularly the resurrection. This leads them to ask searching questions and to reflect in their own ways about the mysteries of religious beliefs. (*Ysgol Melyd*)
- Pupils understand the significance of the Christian celebrations of Christmas and Easter and speak about their own involvement in the celebration of Christmas in church, with great feeling. (*Ysgol Melyd*)
- In both key stages, pupils demonstrate a good knowledge and understanding of Christian festivals and Celebrations. (*Ysgol Rhewl*)
- KS1 pupils understand how Christian families celebrate weddings, christenings and Christmas. (*Ysgol Rhewl*)

### **Knowledge / Understanding / Inclusion of Religions Other Than Christianity**

**3 Schools**

- Pupils have a good knowledge and understanding of the work of Jesus, the stories he told and the role of parables in his teaching. They role-play and write descriptions of events in his life and illustrate their work with appropriate pictures. (*Ysgol Twm o'r Nant*)
- In KS1, pupils are very familiar with various aspects of Judaism. They describe the symbolism attached to Hanukkah and place the events in a historical context. (*Ysgol Twm o'r Nant*)
- In KS2, pupils develop a good awareness of Hindu and Islamic celebrations of the rites of passage. (*Ysgol Twm o'r Nant*)
- Pupils in KS2 have a good understanding of the similarities and differences between the beliefs and practices of Muslims and Christians. They recognise that such beliefs affect the life styles of committed believers. They know that Muslims consider Jesus to be a prophet and that stories in Islam all teach a lesson. (*Ysgol Melyd*)
- KS1 pupils also understand the customs associated with Jewish weddings. (*Ysgol Rhewl*)
- Pupils in KS2 extend their understanding of the Hindu religion through studying the story of Rama and Sita. They have a sound knowledge of Diwali and can explain why light is symbolic in religions, and the significance of light in people's lives. (*Ysgol Rhewl*)

### **Knowledge / Understanding of the Bible / Bible Stories**

**3 Schools**

- Pupils have good knowledge and understanding of the work of Jesus, the stories he told and the role of parables in his teaching. They role play and write descriptions of events in his life and illustrate their work with appropriate pictures. (*Ysgol Twm o'r Nant*)
- Younger pupils in KS1 appreciate the importance of the translation of the Bible into Welsh and the role of William Morgan in doing so. (*Ysgol Twm o'r Nant*)
- In KS1, pupils clearly remember the Bible stories they have been taught. They recount the story of Abraham preparing his son Isaac for sacrifice with incredulity. They apply the notion of sacrifice in simple terms to their lives. (*Ysgol Melyd*)
- They know the story of the birth of Jesus well. They talk knowledgeably about the key people in the story, for example, they

know that the Angel Gabriel appeared to Mary before Jesus was born and know that wise men brought him gifts. (*Ysgol Melyd*)

- Pupils have a good understanding of parables and illustrate that understanding through recounting the story of the Good Samaritan. (*Ysgol Melyd*)
- In KS1, pupils learn about key characters in the bible through Bible stories. They know a number of parables and study Aesop's fables to help them understand the moral of a story. (*Ysgol Rhewl*)

### **Knowledge/Understanding of Religious Concepts / Themes**

**2 Schools**

- Pupils learn about contemporary movements such as the Red Cross. (*Ysgol Twm o'r Nant*)
- Many demonstrate a very good understanding of the problems faced by a number of people in our society. (*Ysgol Twm o'r Nant*)
- In both key stages pupils understand the value of friendship, caring for others and caring for the environment. They are encouraged to reflect upon these aspects in relation to their home and school life. (*Ysgol Rhewl*)
- Pupils in KS1 are aware of the importance of rules and note the effects of breaking them at home and in school. (*Ysgol Rhewl*)

### **No Shortcomings**

**2 Schools**

- There are no major shortcomings. (*Ysgol Twm o'r Nant*)
- There are no important shortcomings. (*Ysgol Melyd*)

### **Knowledge/ Awareness of Famous Lives**

**2 Schools**

- Pupils learn about various historical social reformers. (*Ysgol Twm o'r Nant*)
- Pupils know the story of Julian of Norwich and can empathise with her life of isolation, indicating what they might miss in their lives, were they to live on their own. (*Ysgol Melyd*)

### **Understanding / Awareness of the Need for Caring / Sharing**

**2 Schools**

- Many pupils demonstrate a very good understanding of the problems faced by a number of people in our society. (*Ysgol Twm o'r Nant*)
- In both key stages pupils understand the value of friendship, caring for others and caring for the environment. They are encouraged to reflect upon these aspects in relation to their home and school life. (*Ysgol Rhewl*)

### **Pupil Progress / Gaining in Confidence / Skills**

**2 Schools**

- They know the story of the birth of Jesus well. They talk knowledgeably about the key people in the story, for example, they know that the Angel Gabriel appeared to Mary before Jesus was born and know that wise men brought him gifts. (*Ysgol Melyd*)
- Pupils are encouraged to reflect upon these aspects in relation to their home and school life. (*Ysgol Rhewl*)

**Use of Poetry / Drama / Varied Activities in RE** **1 School**

- Pupils role-play and write descriptions of events in Jesus' life and illustrate their work with appropriate pictures. (*Ysgol Twm o'r Nant*)

**Opportunities for Collaboration / Co-operation** **1 School**

- They know the story of the birth of Jesus well. They talk knowledgeably about the key people in the story, for example, they know that the Angel Gabriel appeared to Mary before Jesus was born and know that wise men brought him gifts. (*Ysgol Melyd*)

**Aware of the Impact of Belief on Lifestyle** **1 School**

- Some more-able older pupils in KS2 are beginning to appreciate similarities and differences in beliefs and practices which influence the lives of diverse peoples in Britain. (*Ysgol Twm o'r Nant*)

**NEGATIVE COMMENTS**

**Knowledge / Understanding of Christianity** **1 School**

- In both key stages pupils' knowledge of the significance of key points in the Christian calendar is insecure. (*Ysgol Rhewl*)

**Knowledge / Understanding of Religious Concepts / Beliefs** **1 School**

- In both key stages some pupils do not have a secure knowledge the topics they have studied and cannot recall them in detail. (*Ysgol Rhewl*)

**Quality / Variety /Sufficiency of Written Work** **1 School**

- There are no major shortcomings, but pupils in both key stages do not record their work sufficiently, consequently they seldom consolidate their thinking and reflection. (*Ysgol Twm o'r Nant*)

**Opportunities for / Ability to Reflect on Aspects of Work** **1 School**

- There are no major shortcomings, but pupils in both key stages do not record their work sufficiently, consequently they seldom consolidate their thinking and reflection. (*Ysgol Twm o'r Nant*)



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The Chief Education Officer

Eich Cyf/Your Ref:

Agenda Item No. 9

ALL LEAs in Wales

Ein Cyf/Our Ref:

Dyddiad/Date:

July 27<sup>th</sup> 2005

Dear Colleague

At the annual meeting the General Assembly of the Presbyterian Church of Wales, held last week it was resolved that I should write to inform you of a resolution which related to your LEA.

You are probably aware that we wrote to the Association of Directors of Education in Wales last year asking for their response to the idea of appointing chaplains in community schools. The matter was discussed at both the autumn and spring meeting of the Association and we received a positive response. It was with that information to hand that the following resolution was passed.

That we, as a denomination, write to the Association of Directors of Education in Wales to thank them for their positive response to the idea of Christian chaplains in community schools and on the basis of their response that we write directly to each Chief Education Officer with a copy to each SACRE Clerk and to the Welsh Association of Governors commending the idea to them and asking them to consider ways of implementing such professionally paid positions within their schools. That we send a copy of Ms Kathleen Wood's paper to assist in the deliberations.

We look forward to your co-operation and response and would suggest that any communication or correspondence be addressed directly to our Education Secretary. (Mr. Rheinalt Thomas, JP, BA, MEd, Heulfryn, 33 Ty Mawr, MENAI BRIDGE, Anglesey, LL59 5LJ. [e-mail: rheinalt@heulfryn.fsbusiness.co.uk]).

Yours sincerely,

*Ifan Rh. Roberts.*

**IFAN RHISIART ROBERTS**  
**GENERAL SECRETARY**

~~cc - SACRE Clerks~~  
*Welsh Association of Governors*

*Encs: 1 Kathleen Wood document.*

## Christian Chaplains in Non-Church Schools

### Background

In the past 50 years there has been no better time than now for Christians to influence the children and young people of this country. True, they are not, many of them, in our Junior Church departments or our uniformed organisations or youth clubs, but we have unprecedented access to the places where they are, and where they are a captive audience. In school!

This is not a reference to church schools, necessarily, nor is it a suggestion that there are opportunities for evangelistic crusades in schools, but Christians are welcome in schools in these first years of the twenty-first century as they have not been since it became acceptable to acknowledge that in terms of worshipping members Britain could no longer be called a 'Christian country'. Free Church Federal Council research in 1999 suggested that 72% of non-conformist ministers had a regular relationship with one or more schools. Anglican and Catholic colleagues confirm that the figures are similar for their priests. Every Local Authority Agreed Syllabus for Religious Education in this country requires school-age children to learn about Christianity. There appears to be no likelihood of withdrawal of the legislation requiring every school to provide a daily act of Collective Worship for all pupils not withdrawn from the experience by their parents.

In the fifties and sixties a sizeable proportion of English and Welsh children and young people went to Sunday School, were in uniformed organisations or went to Church youth clubs. Neither clergy nor lay Christian leaders looked for additional opportunities to speak to them in schools. Most teachers considered themselves sufficiently knowledgeable to lead daily worship in the Christian tradition of communal hymn-singing, formal prayers, a Bible reading and a homily, regardless of whether they regularly attended church, or even believed in God.

Gradually, this situation changed as more people recognised and repudiated the hypocrisy of what was going on. Parents no longer forced on their children the church attendance they were unwilling to commit themselves to, and a growing number of teachers refused to attend, let alone lead, school worship.

During the seventies and eighties, this trend gathered pace, accompanied by a tendency for teachers to act as though those untrained in education had nothing to offer schools, and indeed had the capacity to undermine the good that teachers were doing to their pupils. Parallel with this, particularly in the inner cities, came the arrival of growing numbers of pupils whose faith background was not Christianity. 'Equal opportunities', which for many teachers had become synonymous with comprehensivisation, now demanded that care be taken not to offend the cultural or religious traditions of pupils or their parents.

Suddenly, Christian clergy became 'persona non grata' in schools; there was a terrible fear that their presence alone would offend those of other faiths, and an assumption that these Christians only had to speak once to children for them to give up the faith of their parents and convert to Christianity, a confidence in the power of the Gospel that very few Christians would have claimed. Teachers of Muslim, Sikh or Hindu faith found their colleagues either politely nervous of offending them, or as confidence grew, genuinely welcoming and eager to learn from them. Meanwhile Christian teachers often found themselves isolated and friendless, and attempts on their part to enter dialogue with those of other faiths were viewed with suspicion, not by their Muslim, Sikh or Hindu colleagues, but by those of no faith who were increasingly hostile towards the many privileges enjoyed by the Christian Church in British society. Many of these teachers, like others outside the profession, also assumed that peoples of different faiths were constantly at war with each other, a misunderstanding not helped by the 'troubles' in Northern Ireland. This ignorance was widely displayed in the media during the 'church schools debate' in 2001/02, and it has taken



considerable effort to convince some so-called experts in education of the true state of inter-faith relationships in Britain.

During the 1990s, the situation changed again, assisted by a growing belief, not least amongst Government ministers, that the moral and spiritual development of children and young people was vital to the well-being of society. Schools failing to comply with the statutory requirements for Religious Education and Collective Worship were identified through the Ofsted inspection procedures, and by 2001, when short inspections were introduced, SMSC (Spiritual, Moral, Social and Cultural Development) joined Literacy and Numeracy as one of the three aspects of school life which were always to be reported on. Fast-growing cults and new-age religions were offered as evidence of 'spiritual hunger' amongst young and old, and the language of religion found its way into general practice. 'Mission' statements and a high premium on 'vision' became commonplace, 'Synoptic' papers at A Level became compulsory and the first adverts appeared for 'Chaplains' in non-church schools.

The situation in Scotland had always been different. Church schools exist only in the independent sector, but state schools have always had a 'Minister' and, since the 1940s, such a person has normally been called the school 'Chaplain'. The role is recognised in the Secretary of State's Guidance for Schools and in the inspection procedures.

"The main involvement of chaplains should be in the planning and conduct of Religious Observance, in pastoral duties with staff and pupils and, on occasions, as contributors to the school's religious education programme." (SOED Circular 6/91)

Increasingly, however, the practice in English and Welsh schools has extended first as far as, and later beyond, that in Scotland. Christians, both lay and clergy, are now very commonly involved in leading Collective Worship and resourcing Religious Education lessons, but the pastoral role is in many places of at least equal value, and chaplaincy programmes are developing in quite sophisticated and innovative patterns in some places.

### **The First Steps**

There are almost as many ways in to the school chaplaincy role as there are schools to invite them. For some chaplaincy 'grows' out of a minister's regular involvement in Collective Worship, for others it begins in the tragic circumstances of the death of a pupil or member of staff. Some Chaplains begin their service to the school as parent governors or PTA members, others as members of the staff or volunteer helpers. Others have very specific expertise, as story-tellers, poets, artists, musicians or qualified counsellors, which make them particularly welcome to the school, and their role as chaplain develops almost imperceptibly from the relationships they build up while undertaking these tasks. One minister in East Anglia, having taken his rod into school as a visual aid for Collective Worship, now offers pupils a five-day fishing experience during the school's Activities Week that has had a major impact on a number of hyperactive or dysfunctional youngsters, including the suggestion this year from one youngster trying to untangle his line that the best way forward was for the minister to 'pray about the mess I'm in'.

Some invitations to chaplaincy are more direct. A minister in local appointment about to retire from her secondary school teaching post was asked by the Head to return as the school's Chaplain. Asked what he had in mind, he said, 'I want you to be here, amongst the children, wearing your dog-collar, that's all.' A year on, the minister holds a weekly 'surgery' for children referred by Year-heads, because no-one else, at school or at home, has the time to give them the one-to-one attention they desperately need; is 'available' for staff one lunch-hour a week; is exercised as to whether time spent just walking about the school counts as 'work'; but is rarely asked to lead worship. In 2001 a few advertisements appeared in the national press for the paid post of Chaplain to English non-Church schools. A cluster of schools in East Sussex is considering trialling a scheme now common in parts of the USA, in which schools with serious weaknesses of order and

discipline are provided with a counsellor, a psychotherapist and a chaplain to support measures for improvement.

### **A Range of Challenges**

It is perhaps not surprising that many of the challenges identified by those undertaking school chaplaincy roles are those associated with workplace, hospital and other chaplaincies. Ministering to a community largely - if not wholly - non-Christian, inter-denominational and inter-faith relationships, being 'just' a presence, and maintaining continuity when ministers move on, all exercise the mind. School chaplains are not helped by the lack of acknowledgement of the role in pre- or post-ordination training or support, and the informal, ad-hoc arrangements between a single minister and a school, which characterise the experience. Posts are rarely subject to a contract or written agreement, and accountability for ministers is usually only within the Accompanied Self-Appraisal scheme. Of course, the relationship is always subject to the consent of the Head Teacher, and can be swiftly terminated, but there is not the control or supervision of work common to higher education, workplace or forces' chaplaincies.

On the other hand, most lay people exercising this role are authorised Lay Workers, Training and Development Officers or paid Schools Workers. They have usually had some, and often significant, training and experience in schools work, and account for their activities to a management committee.

There are additional factors involved in school situations because chaplains are relating to children and young people under the age of 18. Not least is the need for the church to ensure that all its representatives are subject to proper safeguarding procedures, but issues of confidentiality are different in the case of young people, and there is the added dimension of the need for parental consent for some aspects of the work.

A Methodist minister in Lincolnshire acts as Chaplain in a school, where 'Tony Time' is a weekly session when any child may talk to him confidentially (within the School's written Confidentiality Policy). The Methodist Church has developed other strong links with this school; the minister is a governor, the church acts as a drop-in centre for vulnerable teenagers, especially those involved in substance abuse or truancy; a number of lay people have undergone specialist training to support this work; and the school pays £3,000 per year towards the minister's stipend. But, the project is not part of the Circuit mission plan, the minister had no specialist training or advice from the Methodist Church until four years into the scheme, pastoral care for lay volunteers is entirely in the hands of the minister, and no arrangements are deliberately made to ensure that he is supported at times of crisis. The project is heavily dependent on the personal relationships between the individual minister, the head teacher and the chair of governors, and implications for stationing when this minister moves on have not been addressed.

### **Models of Chaplaincy**

The paper produced by the Connexional HE Committee, "Higher Education Chaplaincy: Vocation or Vacation", identified four models of mission. The 'Student Model', focused on the pastoral oversight of Christian students, still has a resonance in the work in church schools, and in the leadership of student Christian groups which are also found in some non-church schools. Pastoral care of Christian staff is an area of growing need, again particularly in non-church schools,

Increasingly, aspects of the 'Active Presence', 'Welfare' and 'Prophetic/Apologetic' models are also available to Christian volunteers, sometimes alone but sometimes in inter-faith partnerships.

### **Other Christian Ministry to Schools**

The new climate of acceptance of religious witnesses in schools has, of course, opened up many other opportunities for laity and clergy to minister to pupils, staff and parents in our schools. Teachers, particularly in the primary and special sectors, value the contribution that volunteers can make and there is something for everyone to do.

Hearing children read, accompanying school trips, helping with art or cooking (or clearing up afterwards) are commonly practised. Decorating, sewing, mounting displays – the list is endless – are all opportunities to exercise the active presence model of mission. Assisting with fund-raising is always welcome; one doesn't even have to go into school to collect 'Computers for Schools' vouchers. Nor, of course, to pray for the school, though informed prayer needs some level of communication between the two institutions.

Inviting schools to use church premises provides an opportunity to overcome the ignorance and fear about what goes on inside. Whether it is an RE visit as part of a lesson on places of worship, an attractive space to hold a concert or a leaving ceremony, or a special worship occasion at harvest-time, Christmas or Education Sunday, schools will often be grateful for an invitation. Welcoming a new head teacher into the community, commissioning Christian teachers, or marking Junior Church members' first day at school or transfer to college or university, are all examples of means by which Methodist churches might express their support for schools. Challenging people, young or older, to a vocation to teach is needed more at this time than for many years.

Contributing to Collective Worship or Religious Education is a more specialist task. Training and experience are valuable, and aptitude is essential. Those not gifted in these tasks can do incalculable damage to their own, and the Church's reputation. But all children are expected to be introduced at school to what it is like to be a person of faith and the contribution that faith has made to social development and culture. Many Christian clergy find themselves the nearest their locality has to an 'expert' on faiths other than their own, and all but the poorest teacher acknowledges gaps in his or her knowledge and experience, and welcomes the informed contribution of the non-professional.

In the London Borough of Redbridge, a Methodist minister was welcomed by the school which his children attend first to lead Collective Worship, then to train staff in doing the same. Gradually his reputation spread, other schools offered similar invitations, and eventually the LEA paid for his time as a trainer. With this funding, and a grant from London Committee, the Circuit has been able to release him for a schools ministry for 50% of the week. As well as training sessions for teachers he conducts sessions in citizenship and PSHE, particularly for sixth-formers. His parallel circuit ministry is, for him, the essential first-hand experience from which he can talk confidently and effectively about issues of marriage, family relationships, terminal illness and death.

### **Conclusion**

It has become obvious that the opportunities for Christians to exercise their ministry to children and young people through schools are more varied and more available than for many, many years. Care needs to be taken over the initial approach, and in clarifying the scope of the contribution, but the welcome is almost universal.

The most significant factor common to all successful partnerships, whether of chaplaincy or of more practical tasks, is the willingness of the church or the individual Christian to become involved and their alertness to take up the invitations offered to them. Unless they are actively seeking openings for service to the community, the needs and opportunities of local schools will pass them by, and the children, their teachers and their staff, will embark on another week when, perhaps, Christian influence and example will be absent from their lives.

### **Resources**

The Essence of Education MPH 1999 (Methodist Conference Report)

Playing to Learn MPH 2001 (Churches and Pre-Schools)

Generation to Generation Scripture Union 2000 (Building bridges between church & school)