

To: Members of the Standing Advisory
Council for Religious Education
(SACRE)

Date: 26 June 2018

Direct Dial: 01824 712568

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Dear Sir / Madam

You are invited to attend a meeting of the **STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)** to be held at **10.00 am** on **WEDNESDAY, 4 JULY 2018** in the **COUNCIL CHAMBER, RUSSELL HOUSE, CHURTON ROAD, RHYL LL18 3DP**.

Yours sincerely

G Williams
Head of Legal and Democratic Services

AGENDA

PART 1 - THE PRESS AND PUBLIC ARE INVITED TO ATTEND THIS PART OF THE MEETING

SILENT REFLECTION

1 APPOINTMENT OF CHAIR - FROM THE RELIGIOUS DENOMINATIONS

To appoint a Chair from the Religious Denominations Representatives for the remainder of the 2018/19 term.

2 APOLOGIES

3 DECLARATION OF INTERESTS

Members to declare any personal or prejudicial interests in any business identified to be considered at this meeting.

4 URGENT MATTERS AS AGREED BY THE CHAIR

Notice of items which, in the opinion of the Chair, should be considered at the meeting as a matter of urgency pursuant to Section 100B(4) of the Local Government Act 1972.

5 MINUTES OF LAST MEETING (Pages 7 - 10)

To approve and sign, as a correct record, minutes of the previous meeting held on 5 February 2018 (copy attached).

6 ANALYSIS OF INSPECTION REPORTS (Pages 11 - 14)

To receive the analysis of recent Estyn Inspection Reports for schools (copy enclosed).

7 ESTYN'S THEMATIC REVIEW OF RE IN KS2 AND 3 (Pages 15 - 54)

To receive Estyn's report (copy enclosed) on the review of RE in Key Stage 2 and Key Stage 3 and consider the recommendations.

8 CURRICULUM FOR WALES (Pages 55 - 66)

To receive a presentation on the developments regarding the Curriculum for Wales and consider the progression steps for the Humanities AoLE (copy enclosed).

9 WASACRE (Pages 67 - 88)

(a) to receive the minutes of the last meeting of the Association held on 9 March 2018 in Swansea (copy enclosed), and

(b) to agree attendance at the next WASACRE meeting to be held on 6 July 2018 in Llangefni, Anglesey

10 DATE OF NEXT MEETING

The next meeting will be held at 10.00 a.m. on Friday, 12 October 2018.

PART 2 - NO ITEMS

MEMBERSHIP

Councillors Representing Denbighshire County Council

Ellie Chard
Tony Flynn
Tony Thomas

Emrys Wynne
Barry Mellor

Representing Religious Denominations

Mr. Dominic Oakes
Rev. B H Jones
Rev. Martin Evans-Jones

Ms Mary Ludenbach
Mrs C Thomas
Lt. Sian Radford

Representing Teacher Associations

Mrs C Harmsworth

Ms. Ali Ballantyne

Co-opted Members

Ms. Tania Ap Siôn

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LOCAL GOVERNMENT ACT 2000

Code of Conduct for Members

DISCLOSURE AND REGISTRATION OF INTERESTS

I, *(name)*

a *member/co-opted member of
*(*please delete as appropriate)*

Denbighshire County Council

CONFIRM that I have declared a ***personal / personal and prejudicial** interest not previously declared in accordance with the provisions of Part III of the Council's Code of Conduct for Members, in respect of the following:-
*(*please delete as appropriate)*

Date of Disclosure:

Committee *(please specify)*:

Agenda Item No.

Subject Matter:

Nature of Interest:

*(See the note below)**

Signed

Date

*Note: Please provide sufficient detail e.g. 'I am the owner of land adjacent to the application for planning permission made by Mr Jones', or 'My husband / wife is an employee of the company which has made an application for financial assistance'.

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STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

Minutes of a meeting of the Standing Advisory Council for Religious Education (SACRE) held in Council Chamber, County Hall, Ruthin LL15 1YN on Monday, 5 February 2018 at 10.00 am.

PRESENT

Representing Denbighshire County Council:

Councillors Ellie Chard, Tony Flynn and Tony Thomas

Representing Religious Denominations:

Rev Brian H Jones, Rev Martin Evans-Jones and Dominic Oakes

ALSO PRESENT

Challenge Advisor GwE (PL) and Committee Administrator (SLW)

Also in attendance:

Nigel Worth (Society of Friends – Quaker)

The Committee's quorum requirements had not been met due to the fact there were no Education Members in attendance. The meeting proceeded but any decisions made would need to be formally ratified at the Committee's next quorate meeting.

The meeting began with a few minutes silent reflection.

1 APOLOGIES

Apologies for absence were received from Councillor Emrys Wynne

2 APPOINTMENT OF CHAIR

The Challenge Advisor for GwE informed the Committee that Simon Cameron had stepped down from his role with the Church in Wales and, therefore, was no longer a member of SACRE. Due to the resignation of Simon Cameron, a new Chair would need to be appointed.

As the meeting was not quorate, and there were no nominations put forward to be Chair, the Vice-Chair, Councillor Ellie Chard agreed to be Chair.

***Noted** that Councillor Ellie Chard take on the role of Chair for the meeting.*

3 APPOINTMENT OF VICE-CHAIR

The Challenge Advisor for GwE informed the Committee that due to the fact the Vice-Chair, Councillor Ellie Chard had taken on the role of Chair, a Vice-Chair would need to be appointed.

As the meeting was not quorate, and there were no nominations put forward to be Vice-Chair, Councillor Tony Thomas agreed to be Vice-Chair.

***Noted** that Councillor Tony Thomas take on the role of Vice-Chair for the meeting.*

4 DECLARATION OF INTERESTS

No declarations of interest.

5 URGENT MATTERS AS AGREED BY THE CHAIR

No urgent matters.

6 MINUTES OF LAST MEETING

The minutes of the Standing Advisory Council for Religious Education (SACRE) meeting held 13 October 2017 (previously circulated) were submitted.

Accuracy – page 7, Item 9 should read “The Chair thanked members” and not “The Cahir thanked members”

Matters Arising:

Page 8, Item 10 – Response from SACRE’s letters to Schools

The Challenge Advisor for GwE informed members that there were issues due to the changes in the GCSE curriculum. There were less pupils being entered for the short course and more for the full course. Reports across Wales suggest that some schools were struggling to attain the results they were expecting and some had started to remove GCSEs completely from KS4. The provision of RE within schools was mandatory but there was no requirement for pupils to gain a qualification.

Discussion took place and a suggestion put forward to work with the Head Teachers Federation as to how best RE could be delivered to pupils in Denbighshire.

***NOTED** that subject to the above, the minutes of the SACRE meeting held on 13 October 2017 proposed for approval as a correct record at the Committee’s next quorate meeting.*

7 ANALYSIS OF INSPECTION REPORTS

The Challenge Advisor for GwE introduced the report (previously circulated) which provided an analysis of Estyn Inspection reports published in the autumn term.

The inspections had taken place at three schools:

- Ysgol Y Faenol, Bodelwyddan
- Rhewl County Primary School, and
- Ysgol Bro Cinmeirch, Llanrhaeadr

Details relating to each of the respective schools had been included in the report and were summarised by the Challenge Advisor.

Noted that the report be received and its contents noted.

8 THE NEW ESTYN INSPECTION FRAMEWORK

The Challenge Advisor for GwE introduced a verbal report to inform members of the new inspection framework.

A short and concise You Tube video entitled “Estyn Inspection changes” was presented to highlight the changes.

Noted that members acknowledged the verbal report and accepted changes to the format SACRE receive Estyn report evaluations for schools in Denbighshire.

9 EXAMINATION RESULTS 2017

The Challenge Advisor for GwE introduced the summary of Examination Results 2017 report (previously circulated) for members to monitor provision for RE in schools and to be updated as to the results for the year.

It was highlighted that AS level data had been included within the report but there had been no national data for comparisons.

During discussion it was highlighted:

- There was a lot of work involved highlighting A*-C grades where in fact A*-G were all classed as a pass. It was felt that pupils should be made more aware of the pass grades.
- None specialist teachers were stated by Estyn as not to be detrimental to a pupils education.

NOTED that, subject to the above, the summary of the Examination Results 2017 Report be received and noted.

10 SACRE AND SCHOOL TO SCHOOL COLLABORATION

The Challenge Advisor GwE introduced the report (previously circulated) to provide an update on the training event which had taken place in June and July 2017.

It was summarised within a presentation and was agreed that the training had been a great success for pupils to analyse wider aspects of RE.

NOTED that the presentation be received and the contents noted.

11 WASACRE

- (i) The minutes of the meeting of the Wales Association of SACREs (WASACRE) held at Bridgend on 10 November 2017 (previously circulated) were submitted for Members’ information.

- (ii) Nominations had been requested for a new member of the WASACRE Executive Committee. Rev. Martin Evans-Jones put himself forward.
- (iii) The date of the next WASACRE meeting was 9 March 2018 and would be held in Swansea.

NOTED that the minutes of the WASACRE held on 10 November 2017 be received and noted.

12 DATE OF NEXT MEETING

The next meeting of the Denbighshire SACRE had been scheduled for 10.00 a.m. on 4 July 2018 – venue to be confirmed.

The meeting concluded at 11.20 a.m.

<p>Denbighshire County Council Standing Advisory Council for Religious Education (SACRE)</p>		
Date of Meeting:		4th July 2018
Agenda Item:	6	ANALYSIS OF INSPECTION REPORTS
<p style="text-align: center;"><u><i>Background to the Report:</i></u></p> <p>SACRE has a statutory duty to monitor the provision of RE and collective worship in the schools, and has a long standing practice of receiving and analysis of Estyn Inspection reports at each meeting.</p>		
<p style="text-align: center;"><u><i>Purpose of the Report:</i></u></p> <p>To inform members of the outcomes of recent Estyn Inspection Reports on schools.</p>		
<p style="text-align: center;"><u><i>Recommendations:</i></u></p> <ul style="list-style-type: none"> ▪ To receive the report ▪ A letter be sent to each of the schools informing them that their Inspection Report has been considered, congratulating them for good features identified, and reminding them of the services of the Senior Learning Adviser RE and School Improvement Officers in relation to any areas for development or key issues needing addressing. ▪ To request the LA to distribute the letters to the schools involved 		

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Analysis of Inspection Reports Denbighshire SACRE

Summer 2018

(Reports published in the Spring term)

1 school

School	Dates
Ysgol Tremeirchion	Jan 2018
<i>Ysgol Tremeirchion is situated in the village of Tremeirchion near St Asaph, Denbighshire. It is a voluntary controlled Church in Wales school. Welsh is the main medium of the school's life and work. There are 73 pupils between three and eleven years old on roll, including 12 part-time nursery age children. The school's numbers have increased significantly over recent years. Slightly over 3% of pupils are eligible for free school meals, which is significantly lower than the national percentage of 19%. Sixty-six per cent (66%) of pupils come from Welsh-speaking homes and very few are from ethnic minority backgrounds. The school has identified 26% of its pupils as having additional learning needs, which is higher than the national percentage of 21%. Very few have a statement of special educational needs. The headteacher was appointed to the post in January 2011 and the school was last inspected in November 2011.</i>	

Current Inspection Framework

Teaching

- The school has appropriate plans for developing pupils' skills. It provides rich experiences for them to develop their oral skills, for example when taking part in school assemblies at the local church.

Care, Support and Guidance

- The school is a caring and familial community that promotes diversity, anti-racism, fairness and equal opportunities successfully. Regular visits to the nearby church for assemblies and singing sessions make a beneficial contribution towards pupils' moral and spiritual development. All staff model tolerance and fairness effectively.

Leadership

- The headteacher has a robust vision that is based on developing pupils' wellbeing, and maintaining and raising standards. The school's leaders place a strong emphasis on developing the school as an effective learning community of 'one family together', in which all individuals are valued. Successful co-operation with the church and the wider community ensures all stakeholders' commitment to the vision.

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Denbighshire County Council Standing Advisory Council for Religious Education (SACRE)		
Date of Meeting:		4 th July 2018
Agenda Item:	7	ESTYN'S THEMATIC REVIEW OF RE IN KS2 AND 3
<i>Background to the Report:</i>		
Estyn have conducted a review of RE in KS2 and KS3.		
<i>Purpose of the Report:</i>		
A report was published June 2018 presenting the findings of the review. It provides recommendations for schools, LA's and Consortia.		
<i>Recommendations:</i>		
<ul style="list-style-type: none"> ▪ To approve the report ▪ To discuss recommendations for the LA 		

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Religious education at key stage 2 and key stage 3

June 2018



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

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

Estyn also:

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

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

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Contents	Page
Introduction	1
Background	1
Main findings	4
Recommendations	7
Standards	8
Skills, knowledge and understanding	8
Attitudes to learning	11
Provision	12
Curriculum Planning	12
Enrichment and experiences	14
Teaching	15
Assessment and feedback	16
Leadership	18
Subject leadership	18
Withdrawal	19
Improving quality	19
Transition	21
Prevent	21
External challenge and support	22
Appendix 1: Questions for schools to consider as part of their self-evaluation	24
Appendix 2: Evidence base	26
Appendix 3: Case studies	28
Case Study 1: Dŵr-y-Felin Comprehensive School	28
Case Study 2: Plasmarl Primary School	30
Glossary	32
References	34

Introduction

This report is written in response to a request for advice from the Welsh Government in the Minister's annual remit letter to Estyn for 2017-2018. The report evaluates standards, provision and leadership in religious education at key stage 2 and key stage 3. It does not cover religious education in denominational, independent or special schools.

This report covers standards in religious education at key stage 2 and key stage 3, and participation and engagement in learning. It also considers the factors that affect standards, including curriculum planning, teaching, assessment, leadership and improving quality.

The report is intended for the Welsh Government, headteachers and staff in schools, local authorities and regional consortia, and members of Standing Advisory Councils for Religious Education (SACREs)¹. The report's findings will also help to inform the development and implementation of the new Curriculum for Wales.

Background

Religious education is a compulsory part of the curriculum from foundation phase to key stage 4. Schools must also provide religious education post-16. (Great Britain, 1998). Religious education must follow the relevant local agreed syllabus for religious education². Parents have the legal right to withdraw their child from religious education, though in practice almost all pupils participate fully in religious education.

The Education Reform Act (Great Britain 1988) and the Welsh Office Circular (Welsh Office Education Department, 1994) set out the legal requirements for collective worship in schools in Wales. All schools must provide a daily act of collective worship for all pupils. The aim of collective worship is to develop pupils socially, morally, spiritually and culturally. Schools should not use collective worship to teach religious education. Religious education and worship are separate activities although they may reinforce each other.

The 'National exemplar framework for religious education for 3 to 19-year-olds in Wales' was developed by the Welsh Assembly Government in 2008 alongside its review of the National Curriculum (Welsh Assembly Government, 2008). The framework aimed to improve standards of religious education nationally by providing a coherent curriculum and assessment framework for Wales. It contains exemplar

¹ SACREs are responsible in law for advising local authorities on religious education and collective worship. Every local authority must have a SACRE.

² The local agreed syllabus for each local authority is available from the Welsh Association of Standing Advisory Councils on Religious Education: <http://www.wasacre.org.uk/publications/syllabi.html>

programmes of study for each key stage, together with level descriptions for pupil performance. All local authorities and SACREs amended their local agreed syllabuses to take account of the framework.

The framework states that religious education should encourage pupils to explore a range of questions in a reflective, analytical, balanced way. It also focuses on understanding humanity's quest for meaning, the positive aspects of multi-faith/multicultural understanding, and pupils' own understanding and responses to life and religion. At key stage 2, religious education should foster learners' interest and wonder in the world and human experience to stimulate them into raising and investigating questions. Pupils should develop skills and gather information that will help them think creatively and share ideas through discussion. They should develop knowledge of different religions and a recognition of the importance that religion plays in people's lives. This should help them develop tolerance and respect for others. Pupils should explore spiritual and moral dimensions in order to inform their own search for meaning and purpose. They should have opportunities to express their own feelings and opinions, identify how their actions may affect others, recognise that other people's viewpoints differ from their own and reflect on and revise their own perspectives on life. At key stage 3, religious education should stimulate pupils to think for themselves. They should have opportunities to apply and evaluate their insights of fundamental religious and moral questions and to think creatively. Their knowledge of religions should foster a greater understanding of the significance of religion and its importance in promoting social cohesion, stability, global citizenship and sustainability. Pupils should reflect on the spiritual and moral dimensions of life and should be given opportunities to express and justify their own feelings and opinions about their search for meaning.

Around 15% of maintained schools in Wales have a religious character and teach 'denominational education' as a particular form of religious education (Welsh Government, 2018). Denominational education does not follow the locally agreed syllabus, but instead follows a syllabus determined by the individual school or group of schools with a particular religious character. Estyn does not inspect denominational education as part of its usual inspections of school with a religious character as this aspect of provision is inspected under separate legislation by inspectors appointed by the governing body of the school. Schools having a religious character provide denominational religious education rather than religious education in line with the locally agreed syllabus. In these schools, Estyn does not inspect religious education. Instead, these schools have a separate 'Section 50' inspection conducted by a person chosen by the governors that considers their religious education. 'Section 50' refers to the section of the Education Act 2005 that sets out the additional inspection requirements for these schools (Great Britain, 2005). Schools that provide denominational education were therefore not included in the sample of schools visited for this survey.

There is no requirement for schools to make judgements on pupils' performance at the end of key stage 2 or 3 in religious education. However, the document 'National exemplar framework for religious education for 3 to 19-year-olds in Wales' (Welsh Assembly Government, 2008) recognises that knowledge of the characteristics of the level descriptions will help teachers to recognise learners' strengths, as well as areas for improvement, and to plan for progression.

In 2013, Estyn published a report on religious education in key stage 3 and key stage 4. The key messages in this survey led to the following recommendations:

‘Schools should:

- R1 Develop strategies to raise the attainment of boys at key stage 4
- R2 Improve standards at key stage 4 for pupils who are not entered for a qualification and consider giving all pupils the opportunity to gain an appropriate qualification
- R3 Improve the accuracy of teacher assessment of pupils’ levels at key stage 3
- R4 Ensure that tasks are challenging enough to enable more able pupils to reach higher levels at key stage 3
- R5 Ensure that the curriculum, staffing and timetabling arrangements enable all pupils to make good progress through key stages 3 and 4
- R6 Strengthen self-evaluation and use data in religious education departments to identify where and what to improve.

The Welsh Government should:

- R7 Collect, analyse and publish attainment data for religious education and religious studies in the same way as for non-core subjects
- R8 Work with local authorities and SACREs to improve the opportunities for professional development and support learning networks for teachers of religious education.’ (Estyn, 2013, p. 5)

In February 2015, the Welsh Government published Professor Donaldson’s findings in the document ‘Successful Futures, an Independent Review of Curriculum and Assessment Arrangements in Wales’ (Donaldson, 2015). Successful Futures proposes that the curriculum in Wales should ensure that children and young people develop as:

- ‘ambitious, capable learners, ready to learn throughout their lives
- enterprising, creative contributors, ready to play a full part in life and work
- ethical, informed citizens of Wales and the world
- healthy, confident individuals, ready to lead fulfilling lives as valued members of society’ (Donaldson, 2015, p. 29)

To facilitate this, the review recommends that a single organising structure for the curriculum should apply for the entire age range, from 3 to 16-year-olds. It proposes that this structure should comprise six ‘Areas of Learning and Experience’ (AOLEs) and that each of these Areas of Learning and Experience should make distinct and strong contributions to developing the four purposes of the curriculum.

Religious education sits within the ‘Humanities’ Area of Learning and Experience. Professor Donaldson (2015) writes that religious education should provide valuable experiences for pupils that contribute to each of the four purposes of the curriculum. He recognises that the role of religious education can be misunderstood as being about the promotion of a particular faith or belief rather than developing pupils’ respect and understanding of different forms of religion. He proposes that under the new curriculum the national expectations for religious education should remain a statutory curriculum requirement.

Main findings

Standards

- 1 In many schools surveyed, standards of religious education are good. In key stage 2, most pupils make good progress in developing their religious education skills and knowledge, although a minority of more able pupils do not make appropriate progress in line with their ability. In key stage 3, most pupils make good progress in lessons and achieve standards in line with their age and ability. However, a minority of schools often repeat work covered at key stage 2, and as a result pupils do not always make sufficient progress in improving their skills and knowledge.
- 2 In religious education lessons, most pupils engage well with a wide range of fundamental human and religious questions that focus on the search for meaning, significance and value in life. They discuss important questions with interest and enthusiasm. Many pupils offer considered reasons for their opinions and listen to the views of others respectfully. In the majority of schools, pupils express their personal responses confidently. They use their knowledge of different religions to make appropriate comparisons between their own lives and those of others. Most pupils respond positively to the opportunities that they have to take part in a wide range of interesting debates.
- 3 Many pupils have a secure understanding of the beliefs and practices of different religions. They have a sound knowledge of Christianity and Islam in particular along with a basic knowledge of at least two other religions.
- 4 Many pupils consolidate and extend their literacy and thinking and reasoning skills well in religious education lessons. Too few pupils, at key stage 3 in particular, apply their information and communication technology (ICT) skills effectively within religious education lessons.
- 5 Many pupils have a positive attitude towards religious education lessons and contribute with interest to group and class discussions. The majority of key stage 3 pupils understand how religious education supports them to become informed global citizens and feel that this helps them to contribute well in their local community. They are also aware of the issues facing many parts of the world today and feel that their religious education helps them to understand and respect the similarities and differences between people. As they mature, the majority of pupils recognise how this knowledge will benefit them in their adult life and that it will help them in their future careers. In many schools, religious education lessons help pupils to become ethical, informed citizens of Wales and the world.

Provision

- 6 Many schools plan well for religious education at key stage 2. In schools where curriculum planning is weaker, schemes of work do not support staff to teach skills and knowledge progressively and ensure that they cover the full requirements of the locally agreed syllabus. In the majority of secondary schools, curriculum planning at

key stage 3 is good. In these schools, the curriculum provides pupils with a wide range of interesting and stimulating learning experiences that build successfully on their skills and knowledge as they move through the school. A lack of transition work means that in a minority of schools, topics and skills taught in key stage 2 are repeated in key stage 3.

- 7 Most teachers plan lessons that are stimulating and engage pupils in their learning successfully. However, in key stage 2 most teachers do not plan activities to challenge more able pupils to extend their skills further, or consider more complex religious ideas. In key stage 3, in a few schools, teaching does not engage pupils well enough as teachers do not use a wide enough range of stimulating activities and strategies. Additionally, where teaching is weaker, tasks are too difficult for less able pupils and do not stretch more able pupils well enough.
- 8 Most key stage 2 teachers have appropriate religious education subject knowledge. A minority of teachers are fearful that they might 'say the wrong thing' when teaching religions other than Christianity, particularly when their knowledge is less secure. Often, a combination of specialist and competent non-specialist teachers teach religious education lessons at key stage 3. In a few cases, the use of non-specialist teachers limits pupils' progress.
- 9 Nearly all primary schools have strong links with Christian organisations that enrich pupils' learning experiences. However, only a few schools have developed useful links with organisations relating to other faiths. For example, only a minority of pupils at key stage 2 visit a place of worship that is not Christian. Although most secondary schools have a few links with local Christian organisations, these tend to focus on giving pupils opportunities to perform concerts at local places of worship. Only a minority have developed strong and purposeful relationships that enhance learning through visits or visitors contributing to lessons.
- 10 The quality of teachers' feedback to pupils in key stage 2 and key stage 3 is variable. In lessons in both key stages, most teachers provide pupils with suitable oral feedback on their work. At key stage 3, many teachers' written feedback helps pupils' progress. Written feedback for pupils at key stage 2 is helpful in a few schools.
- 11 In key stage 2, only a very few teachers use any standardised material to assist them to make judgements on pupils' achievement in religious education. Staff in only a very few primary schools liaise with other schools to moderate their judgements or use Welsh Government exemplar material to assist them.

Leadership

- 12 Leadership of religious education from headteachers and subject leaders is good overall in the majority of schools. In many primary and nearly all secondary schools, subject leaders regularly monitor that teachers are covering the agreed syllabus. However, at key stage 2, they rarely evaluate the quality of pupils' learning in religious education and, as a result, leaders do not have a secure awareness of pupils' standards. Nearly all secondary schools undertake an annual self-evaluation for religious education. In a minority of these schools, leaders focus on a narrow range of evidence and do not consider standards of teaching and learning well enough.

- 13 In most schools, teachers have very limited access to professional learning for religious education. Local authorities and regional consortia offer very little specialist professional learning in religious education for teachers or subject leaders. Only a few primary schools and a minority of secondary schools receive support and challenge specifically for religious education from local authorities or regional consortia. Where there are regular meetings for secondary school subject leaders to share resources and develop schemes of work, teachers find that these help them to improve practice in their school. Most headteachers are aware of the local SACRE but are unsure of its role and purpose. A few SACREs provide schools with a list of approved places of worship to visit. In only a minority of secondary schools are religious education teachers involved in any recent or meaningful school-to-school working that support improvements in teaching and learning in the subject.
- 14 There is very little transition work between secondary schools and their partner primary schools relating to religious education. As a result, pupils often repeat religious education topics and skills in secondary schools.
- 15 In most schools, leaders have a secure understanding of their role and responsibilities under the Prevent duty (HM Government, 2015) relating to the Counter-Terrorism and Security Act 2015 (Great Britain, 2015). Many leaders recognise how important religious education is in contributing to this agenda. In a few schools, leaders do not fully understand these responsibilities. Many schools need advice on how to address sensitive issues with pupils and how to deal with parental concerns on visiting places of worship.
- 16 In most schools, leaders have considered changes to the teaching of religious education in light of Successful Futures (Donaldson, 2015), although only a minority have made changes to their curriculum so far.

Recommendations

Schools should:

- R1 Ensure that more able pupils achieve in line with their ability in religious education
- R2 Strengthen monitoring and self-evaluation arrangements in key stage 2 to focus on improving pupils' standards and skills in religious education
- R3 Strengthen transition arrangements so that learning experiences in key stage 3 build on those in key stage 2 and avoid repetition of work
- R4 Evaluate their curriculum for religious education to prepare for the development and implementation of the new Humanities Area of Learning and Experience

Local authorities and regional consortia should:

- R5 Work with SACREs to provide:
 - a. suitable professional learning opportunities for teachers of religious education
 - b. support for schools to evaluate their curriculum and plan for religious education as an integral part of the development of the humanities area of learning and experience
 - c. advice for schools on how to address sensitive issues with pupils and how to deal with parental concerns on visiting places of worship
- R6 Ensure that all leaders fulfil their responsibilities under the Counter-Terrorism and Security Act 2015
- R7 Provide schools with guidance on approved places of worship to visit

The Welsh Government should:

- R8 Work with local authorities, regional consortia and SACREs to ensure that there is clarity over the place of religious education within the Humanities Area of Learning and Experience

Standards

Skills, knowledge and understanding

Key stage 2

- 17 In many primary schools, standards of religious education in key stage 2 are good. In these schools, most pupils make good progress and achieve standards in religious education in line with their ability and those they achieve in other subjects. However, the majority of more able pupils do not make progress in line with their ability, as teachers do not plan enough activities that enable them to work at a higher level.
- 18 In many schools, pupils develop their thinking skills well by engaging with a wide range of fundamental human and religious questions that focus on the search for meaning, significance and value in life. They discuss important questions with interest and enthusiasm. Many pupils extend their answers to questions well, for example by giving reasons for their responses and at times other religious perspectives.

In one primary school, in all classes in key stage 2, pupils discuss and contribute to philosophical questions through a study of 'big questions'. These questions include, for example, 'Is stealing always wrong?', 'Is everyone capable of being a hero?' and 'Is it right for people to be richer than others?' Through this work, pupils of all ages develop a sound understanding of how to respond to these fundamental questions raised by their own experiences, the world around them and religious beliefs.

- 19 Many pupils have a secure understanding of different religions, their beliefs and practices. They have a sound knowledge of a range of world religions such as Christianity, Judaism, Islam and Hinduism in particular. For example, they understand the importance of Christ's resurrection to Christians and how the Qur'an influences the lives of Muslims. In most schools, pupils begin to compare different faiths using their knowledge of their practices and beliefs. In a few schools, pupils do not have a secure knowledge of different faiths beyond religious symbolism. Additionally, in a few rural schools, pupils do not have a strong understanding that Wales is a multi-cultural, multi-faith country and believe that people with different religions only live in other countries.
- 20 In the majority of schools, pupils express their personal responses confidently to religious or philosophical questions. They make appropriate comparisons between their own lives and those of others using their knowledge of different religions. Many pupils consider, appreciate, empathise with and respect the viewpoints of others. Many older pupils in particular use religious language appropriately when sharing their views. In many schools, religious education lessons are helping pupils to become ethical, informed citizens of Wales and the world.

In two primary schools in Cardiff, pupils have regular opportunities to share their faith with other pupils. For example, many Muslim pupils share their religious beliefs and customs with other pupils confidently. Older pupils, in particular, talk about their faith with a clear understanding of how this affects their daily life. They appreciate talking about how and why they pray, and are proud to explain why religious books hold so much importance to them. These arrangements enable pupils to gain a real-life and meaningful insight into the beliefs of others.

- 21 Many pupils consolidate their literacy skills in religious education lessons. Most pupils listen well to their teachers and to each other. They speak assuredly using religious terminology appropriately. They discuss their work and viewpoints confidently in small groups and in whole-class situations. They write short pieces of work for a range of different purposes. However, in many schools, pupils do not write creatively or at length often enough in religious education lessons. In a few schools, teachers' planning inhibits pupils' ability to write independently and at length as they provide them with unnecessary scaffolding for their responses. Many older pupils read aloud from different religious texts with confidence and understanding.
- 22 In the majority of schools, pupils use their ICT skills well to support their learning in religious education. For example, in one school, pupils use simulation software to create simple animations to show their understanding of the Christian story of Moses and, in another school, they use the internet and word processing programs to research and produce useful information sheets to develop and demonstrate their knowledge of the Sikh, Guru Nanak.
- 23 In most schools, pupils use their numeracy skills in religious education lessons when it is appropriate to do so.
- 24 In most English medium schools, pupils do not use their Welsh language skills well enough in religious education lessons because they are not encouraged to do so by their teacher.

Key stage 3

- 25 In many of the secondary schools visited, standards of religious education overall in key stage 3 are good. Most pupils make good progress throughout the key stage and achieve standards in line with their age and ability.
- 26 In most schools, pupils engage well with fundamental questions. For example, they discuss big questions such as 'Creation or evolution?' and 'What is the purpose of life?', drawing maturely upon their knowledge of different faiths and personal views. Many pupils offer considered reasons for their opinions and listen to the views of others respectfully. In many schools, religious education lessons help pupils to become ethical, informed citizens of Wales and the world.
- 27 In many schools, pupils explore a suitable range of different religious beliefs, teachings and practices at an appropriate level. In a minority of schools, the topics covered are often a repeat of those studied in primary schools. As a result, pupils in these schools do not build well enough on their skills or knowledge and understanding of different religions.

In one secondary school, pupils in Year 7 use the department's 'Progress Path' well as the basis of their religious education lessons. This is divided into the three religious education skills of 'engaging with fundamental questions', 'exploring beliefs, teachings and practices', and 'expressing personal responses'. Most pupils write accurate descriptions of the main features of Islam through their study of the life of Muslim Premier League football players. Many pupils debate confidently whether 'sawm' (fasting during Ramadan) is important or not and whether people in Wales should contribute part of their salary to 'zakah' (giving alms to poor and needy). Their work shows a good understanding of the five pillars of Islam and how they relate to daily life. They write appropriate menus for a Muslim feast based on their knowledge of the Qur'an as well as persuasive letters to a football manager noting what the club could learn from the life of a Muslim player.

- 28 In most schools, pupils express personal responses well. Most pupils respond positively to the opportunities that they have to take part in a wide range of oral debates. These include a wide range of topical discussions such as 'Was the Aberfan disaster a moral or natural one?' Many pupils articulate their views maturely, giving considered reasons for their answers. More able pupils make strong links with a range of religious teachings, when appropriate, to support their opinions.
- 29 In many schools, pupils develop their literacy skills well in religious education lessons. Many pupils listen attentively to each other and express their opinions using a suitable range of subject-specific vocabulary. More able pupils in particular use thoughtful, extended answers often using information from religious texts to support their responses. In a minority of Welsh-medium schools, pupils are over-reliant on using English terminology in their answers. In most schools, pupils write for a variety of purposes, generally at the same standard as in their Welsh and English lessons. In a minority of schools, pupils do not write at length often enough in religious education lessons. Many pupils read and interpret texts accurately and more able pupils in particular use skills such as inference and deduction to demonstrate a secure understanding of the meaning of a range of different written sources of evidence.
- 30 In most schools, pupils use their numeracy skills in religious education lessons when it is appropriate to do so. In a few schools, pupils use their numeracy skills to support their learning well. For example, they draw accurate graphs to present information on religions and populations, cost a trip to Mecca and create pie charts to display pupils' views on equality.
- 31 In most schools, pupils do not use their ICT skills regularly in religious education lessons. In schools where pupils use their ICT well to support their learning they develop their word processing skills to produce information leaflets on different religions and use tablet computers to research religious artefacts.
- 32 In many English-medium schools, pupils do not use their Welsh language skills well enough in religious education lessons.

Attitudes to learning

Key stage 2

- 33 Nearly all pupils have positive attitudes towards religious education and enjoy the subject. They behave well in lessons and co-operate with each other in group activities. Many pupils have a clear understanding of how religious education lessons are important and help them understand different people's beliefs. They enjoy learning about religious festivals, and how and why people pray. They recognise that it is important to be respectful and tolerant of others' beliefs. The majority of older pupils understand how religious education supports them to become an informed global citizen.

Key stage 3

- 34 In most schools, pupils have positive attitudes towards religious education lessons. In these schools, pupils engage well in lessons, and contribute with interest to class and group discussions. Most pupils work as hard in religious education lessons as in other subjects. They enjoy having opportunities to discuss real life issues that are relevant to their lives and the world today. In a very few schools, pupils do not take enough care with their writing in religious education lessons and produce work that is untidy and not of a high enough standard.
- 35 Many pupils have a secure understanding of the importance of learning about different religions and describe in detail the benefits of studying the subject. Through studying different religions, pupils value how this helps them to understand equality issues and avoid stereotyping groups and individuals. Many pupils feel that this will help them to become better citizens within their local community and the world.
- 36 The majority of pupils feel that religious education will help them in their future careers. In a few schools, pupils show a strong awareness of how communities are changing, as people are more mobile globally, and how religious education will help them to embrace change and celebrate diversity. They are also aware of the issues facing many parts of the world today, for example discrimination based on a person's religious beliefs. Many pupils feel that religious education helps them better to understand similarities and differences between people and to learn to respect this.

Provision

Curriculum planning

Key stage 2

- 37 In many primary schools, curriculum planning for religious education in key stage 2 is good. Nearly all primary schools teach pupils about Christianity and Islam with most covering at least two other religions from Judaism, Hinduism and Buddhism and Sikhism. In most primary schools, the curriculum meets the requirements of the locally agreed syllabus. In these schools, teachers provide pupils with a broad and balanced religious education curriculum that builds on their skills and experiences. In the few schools where curriculum planning is weaker, schemes of work do not guide staff to teach skills and knowledge progressively and do not cover the requirements of the locally agreed syllabus.
- 38 In most schools, teachers revise their religious education scheme of work regularly to reflect curriculum changes, for example to take account of the literacy and numeracy framework (Welsh Government, 2013).
- 39 In many schools, pupils have a weekly timetabled religious education lesson. In the majority of schools, teachers teach religious education as a stand-alone subject. In a minority of schools, teachers teach religious education as part of a topic. In one school, for example, when the pupils study the theme of India they learn about Hinduism, and they link Judaism to the Second World War theme.
- 40 In most schools, leaders have considered changes to the teaching of religious education in light of Successful Futures (Donaldson, 2015). However, only a minority have made changes so far. In these schools, staff have formed areas of learning and experience groups and have started to consider teaching religious education through a humanities-themed approach. Even in these schools, very little has changed to the learning experiences for pupils. In one primary school, teachers have looked in depth at changing the curriculum in line with the principles of Successful Futures. (See appendix 3)
- 41 In around half of schools, the usual class teacher does not teach religious education. Another member of staff (teacher or teaching assistant) who covers Planning, Preparation and Assessment (PPA) time teaches religious education on a weekly basis. In a few schools, teachers routinely leave religious education lessons for supply teachers to teach.
- 42 In multi-faith areas of Wales, school provision for religious education can play an important part in improving community cohesion. For example, in one Cardiff school, staff feel that the school's religious education work has helped the community to address issues of racism, with pupils educating other members of their family about rights and the need to respect different views.

Key stage 3

- 43 In the majority of secondary schools, curriculum planning for religious education in key stage 3 is good. In these schools, the curriculum provides pupils with a wide range of interesting and stimulating learning experiences that build on their skills and knowledge as they move through the school. Learning experiences focus appropriately on religious beliefs and practices as well as fundamental questions relating to moral, ethical and philosophical issues. Lessons provide pupils with a good understanding of the diversity of people within their own community, Wales and the wider world. Nearly all schools ensure that they meet the requirements of the locally agreed syllabus for religious education. In most schools, leaders revise their schemes of work regularly to reflect curriculum changes.
- 44 In most of the schools visited, staff have started to discuss the implications for the teaching of religious education in light of Successful Futures (Donaldson, 2015). A minority of these schools have started to change the key stage 3 curriculum and are currently developing plans to teach religious education within a humanities-themed approach. In a few schools, teachers have started to incorporate the four core purposes in their current religious education planning.
- 45 In most schools, the curriculum covers most or all of the six major world religions. In one school visited, leaders decided not to teach Islam because there are very few Muslims living in their local area. This is unacceptable and deprives pupils of the opportunity to learn about a major religion that influences views on significant global issues. In a very few schools, there is an overemphasis on Christianity.
- 46 In most schools, teachers have little information about what pupils have learnt and the levels that they have achieved in key stage 2. As a result, in a minority of schools, schemes of work repeat skills and activities that pupils have already learnt in their previous school.
- 47 In nearly all schools, pupils receive regular religious education lessons. In most schools, pupils receive the equivalent of one hour of religious education a week.
- 48 Schools are required to teach religious education in key stage 4, so many schools choose to accredit this learning by entering pupils for a GCSE qualification. In the schools visited where this is the case, arrangements for pupils to start their religious studies GCSE course vary. In around a third of schools, they begin the GCSE course at the start of Year 9, a third start in the third term of Year 9, while the other third start the GCSE course in Year 10. In nearly all schools where pupils start their GCSE course in Year 9, leaders ensure that the scheme of work for Year 9 also meets the statutory requirements for key stage 3.
- 49 In most schools, religious education helps schools to play a role in strengthening community cohesion. Most pupils have strong views on the importance of tolerance and respect and take these with them into their homes and wider communities. This is most noticeable in multi-faith parts of Wales. In a very few schools, leaders do not have a secure understanding of the opportunities that religious education provides to prepare pupils to live in a diverse society.

Enrichment and experiences

Key stage 2

- 50 Nearly all schools have strong links with Christian organisations. For example, in many schools, local Christian leaders regularly lead collective worship and discuss Christianity with pupils in religious education lessons. In many schools, pupils visit a range of different local churches to learn about Christian beliefs and practices. Pupils also take part in community activities at these places of worship, for example Christmas concerts and charity events.
- 51 Only a few schools engage well with other faith leaders and organisations to enrich the curriculum, and these tend to be schools serving multi-faith communities. For example, in one inner-city school, the local imam regularly talks to pupils in lessons, and members of a Muslim association organise Eid celebrations in the school. In a few schools, parents of different faiths help staff to organise and celebrate festivals such as the Chinese New Year and Diwali.
- 52 In a minority of schools, pupils make visits to places of worship other than Christian. When teachers arrange such visits, they are usually to mosques, temples and synagogues. In these schools, a very few parents do not allow their children to make the visit. However, in schools where visits do not take place, a minority of leaders perceive that, if they organised a visit to a mosque, parents would not support it.

Staff at a primary school in Merthyr recognise the value of making visits to places of worship to enhance religious education. As a result, they arrange for pupils in Years 3 and 4 to visit a synagogue in Cardiff and pupils in Years 5 and 6 to visit a mosque in Swansea. They also have strong links with churches within their local community. The opportunities that pupils have to engage experientially with different faiths and explore questions directly with faith leaders have a significant impact on their learning in religious education.

Key stage 3

- 53 Although most secondary schools have a few links with local Christian organisations, these tend to focus on giving pupils opportunities to perform concerts at local places of worship. Only a minority have developed strong relationships that enhance learning through educational visits or visitors contributing to lessons. Most schools do not use visits well to enrich their religious education curriculum. When visits do take place, they are generally to churches, cathedrals and synagogues. Only a few schools arrange visits to mosques. Most schools now make fewer visits to places of worship than in previous years. A few schools occasionally arrange for faith leaders to lead collective worship or to discuss their faith with pupils in religious education lessons. These visitors have included representatives from Hindu and Islamic centres. In many schools, there are missed opportunities to work with local Welsh-medium churches and chapels to help include an element of Welsh language in religious education lessons.

In one secondary school serving a diverse community, staff have developed links with faith leaders from various ethnic groups that represent the backgrounds of pupils at the school. For example, they work with members of the local Somali community, who visit the school to hold community days to raise the profile of this ethnic group. This support and advice help staff to support and understand the needs of pupils from different ethnic groups more effectively.

Teaching

Key stage 2

- 54 In many schools, most teachers plan lessons well to meet the needs of most pupils and engage them in their learning successfully. They use a variety of effective teaching methods including group discussion, role-play and paired work. Many teachers use a wide range of stimulating and relevant resources to add interest and excitement to their lessons. For example, they use video clips of religious stories and festivals to provide an engaging introduction to a lesson and provide artefacts from different religions for pupils to explore to stimulate their curiosity. They provide pupils with opportunities to compare different religions, for example similarities between a Christian parable and the five pillars of Islam. Many teachers have high expectations of pupils. However, in many schools, teachers do not provide more able pupils with sufficient challenge. This is because they do not teach the higher level 5 skills often enough. As a result, more able pupils do not achieve as well as they could. In a few schools, teachers provide pupils with too much 'scaffolding' for responses, and this restricts their ability to choose how to set out their work and does not allow them to write at length.
- 55 Most teachers have appropriate religious education subject knowledge. However, a minority of teachers fear that they might 'say the wrong thing' when teaching religions other than Christianity, particularly when their knowledge is less secure. As a result, pupils' learning experiences about faiths other than Christianity are more restricted.
- 56 In most schools, teachers plan appropriately for the development of pupils' literacy, numeracy, ICT and thinking skills alongside their religious education skills. In a few schools, teachers' planning concentrates too much on developing pupils' literacy skills at the expense of religious education skills, and this limits pupils' progress in the subject.
- 57 A very few schools employ outside groups to teach religious education lessons. In one school, leaders use a local Christian organisation to teach part of their religious education scheme of work to older pupils. The headteacher has checked the content of the course and is happy that it is suitable. However, leaders do not monitor or challenge the quality of this provision or check that the provider has planned appropriate activities or assessed pupils' work. As a result, these pupils do not receive high-quality teaching that matches their ability well enough.

Key stage 3

- 58 Most teachers are enthusiastic about the subject. Many plan lessons that are stimulating and interesting for pupils. They use a range of different teaching approaches including multimedia presentations, group discussions and music to

motivate pupils. In a few schools, teaching does not engage pupils well enough as teachers do not use a wide enough range of stimulating activities and strategies. In most schools, teachers match work to meet the needs of pupils well. Where teaching is weaker, tasks are too difficult for less able pupils or do not stretch more able pupils.

- 59 In most schools, teachers have high expectations of pupils and expect them to work hard and progress well in religious education lessons. However, in a few schools teachers do not set high enough expectations for pupils and, as a result, many pupils do not work to a high enough standard or take enough pride in their work.
- 60 In most schools, a combination of specialist and competent non-specialist teachers teach religious education lessons. In only a few schools are all religious education lessons taught by specialist teachers. In most schools, the comprehensive scheme of work for religious education and ongoing support from the subject leader enable non-specialist teachers to teach the subject competently.
- 61 In many schools, teachers plan appropriately to develop pupils' literacy skills in religious education lessons. They provide pupils with regular opportunities to use their oracy and thinking skills through group and class discussions, for example when considering moral dilemmas and prejudice. In many schools, teachers plan a suitable range of opportunities for pupils to write for a range of purposes, including extended written work, within a religious or philosophical context. In most schools, teachers do not give pupils enough opportunities to redraft their work. In most schools, teachers ensure that pupils use their reading skills appropriately in religious education lessons. These include opportunities to read texts, including religious texts, from a range of different sources, including online.
- 62 In many schools, teachers do not provide pupils with appropriate opportunities to consolidate their ICT or numeracy skills in religious education lessons. Where teachers provide activities, they tend to be to make a presentation or to undertake research for ICT and to present data in graphs for numeracy. In a minority of schools where teachers plan well for pupils' ICT skills development, there are some strong examples of effective practice. For example in one secondary school, pupils have opportunities to use ICT to design their own lessons on Martin Luther King and to make presentations on Stanley Tookie Williams.

Assessment and feedback

Key stage 2

- 63 The quality of teachers' feedback to pupils is variable. In lessons, most teachers provide pupils with helpful oral feedback on their work that enables pupils to improve their skills, knowledge and understanding. In a few schools, this oral feedback enables more able pupils to extend their learning. Only in a few schools does teachers' written feedback help pupils to improve their religious education knowledge and skills well enough. In these schools, feedback is specific and diagnostic and tells pupils what they have done well and how to improve further. In many schools, written feedback only focuses on improving pupils' literacy skills.

- 64 Only a few schools use exemplar material to support teachers' judgements of pupil progress in religious education. A minority of schools keep portfolios of pupils' work. However, in most of these schools, portfolios only show coverage of the curriculum and teachers do not match work to levels in the subject. As a result, only a very few teachers use any standardised material to assist them to make judgements on pupils' achievement in religious education. Staff in only a very few schools liaise with other schools to moderate their judgements or use Welsh Government exemplar material to assist them.

Key stage 3

- 65 In nearly all schools, teachers track pupils' progress and attainment in religious education accurately. In most schools, pupils complete regular assessments, commonly half-termly or at the end of a topic. Teachers judge pupils' attainment using religious education level descriptors. In a few schools, teachers provide pupils with a valuable level descriptor sheet at the beginning of the year and the success criteria for assessment tasks relates directly to this. This ensures that pupils in these schools know exactly what teachers require of them.
- 66 Most schools have useful portfolios of pupils' work that have been assessed and standardised. Teachers use these portfolios well to assist them in making accurate judgements of pupils' work. Teachers in a few schools liaise well with other schools to moderate their judgements or use Welsh Government exemplar material to assist them.
- 67 The quality of teachers' verbal and written feedback to pupils about their work varies considerably. In the majority of schools, teachers provide pupils with helpful feedback on their religious education and literacy skills. Many teachers provide pupils with useful guidance on what they have done well and how they can improve their work further. In many schools, teachers' feedback relates appropriately to the success criteria for each task.
- 68 In a few schools, teachers' written feedback does not help pupils to improve their literacy skills well enough, with pupils often making and repeating mistakes in basic spelling and punctuation. In addition, in a few schools, there is little evidence of pupils reading and acting on teachers' feedback to improve their work further. In the majority of schools, pupils are not given useful opportunities to assess their own work and that of their peers.

Leadership

Subject leadership

Key stage 2

- 69 In most schools, there is appropriate leadership of religious education from headteachers and subject leaders. All leaders are aware of the locally agreed religious education syllabus and many ensure that their school meets the statutory requirements. They have a sound understanding of the provision for religious education in their school but are less secure about pupils' standards.
- 70 Most leaders have a clear view on the importance of religious education and understand what pupils gain from lessons. In nearly all schools, leaders recognise the importance that the whole-school ethos plays in supporting religious education teaching. They also see collective worship as playing an important role in reinforcing key religious and moral messages.
- 71 Leaders in only a few schools have a secure understanding of the standards that pupils achieve in religious education. In most schools, headteachers and subject leaders have a very positive opinion of standards of religious education in their schools. However, they do not base this view on a robust evaluation of pupils' standards. In the few schools where leaders have a secure understanding of standards, they observe learning and monitor pupils' work regularly and accurately to identify strengths and areas to improve.
- 72 Although only a few subject leaders have any formal religious education qualifications, in most schools the subject leader has developed the skills necessary to lead the subject appropriately. In a very few schools, the headteacher appointed the subject leader as it was the only position available to a new staff member at the time of appointment and not because of the teacher's strong interest in, or knowledge of, the subject.
- 73 In nearly all schools, leaders ensure that teachers have enough resources to teach religious education lessons successfully. Most schools have a comprehensive range of relevant books and artefacts that are high quality and support teaching effectively. Although, in most schools, leaders do not allocate financial resources for religious education annually, leaders make funds available if resources need updating or replacing. In a minority of schools, teachers also use library or local authority lending services to borrow additional books and resources to support their teaching well.

Key stage 3

- 74 In most schools, religious education subject leaders lead their subject well. They organise regular, helpful meetings to discuss the school's provision and monitor pupils' progress. They ensure that all staff, particularly non-specialists, receive appropriate support to enable them to teach the subject effectively.

- 75 In most schools, headteachers and subject leaders have a sound awareness of standards of religious education in their school. Subject leaders have a comprehensive understanding of the subject's strengths and areas that need to improve.
- 76 In nearly all schools, leaders ensure that religious education is resourced as well as other subjects outside of the core subjects. In most schools, the headteacher allocates a regular amount of money each year to the subject to purchase a range of useful resources. In a minority of schools, leaders base funding on the number of pupils taking the subject for GCSE and, as a result, the religious education department often gets additional funding for resources.

Withdrawal from religious education

- 77 In nearly all schools, leaders inform parents of their right to withdraw their child from religious education, usually by a statement in the school prospectus or on their website. In most schools, leaders arrange to talk to any parents who wish to withdraw their child from collective worship or religious education lessons. Following these meetings, most parents change their mind as the headteacher or subject leader addresses sensitively the parent's concerns about the subject and persuades them of its value for their child. As a result, in nearly all schools, very few pupils do not take part in religious education, and this has been the case for several years.

Improving quality

Key stage 2

- 78 In a few schools, leaders use the outcomes of robust monitoring activities to improve the quality of pupils' standards in religious education. In many schools, the religious education subject leader undertakes some form of regular monitoring in line with their school's policy. This is usually annually or part of a two- or three-year cycle. The headteacher usually allocates time for religious education monitoring in line with that given for other non-core subjects.
- 79 Monitoring activities generally include scrutinising pupils' work, looking at teachers' planning and, in a few schools, lesson observations. In a minority of schools, leaders also seek the views of pupils through questionnaires or meetings. Following these activities, many subject leaders produce useful monitoring reports, which they share with other members of staff. In a few schools, subject leaders write specific useful religious education self-evaluation reports and action plans.
- 80 In nearly all schools, subject leaders only evaluate the school's provision for religious education and skills. These include opportunities to develop the Literacy and Numeracy Framework (LNF: Welsh Government, 2013) and ICT in religious education lessons, standards of teaching, resources and opportunities to enhance the curriculum. Leaders do not evaluate the standards that pupils achieve in religious education or the progress that they are making. As a result, most leaders do not have any plans in place to improve pupils' outcomes in religious education and do not have any robust or verified evidence to support their judgements on pupils' standards.

In one primary school, leaders regularly monitor the standards that pupils achieve in religious education through the scrutiny of pupils' work, lesson observations and the analysis of internal data. Recent monitoring revealed that many older pupils were achieving a level 4, but there was no evidence of level 5 work. Leaders identified that pupils were not making links between different religious beliefs, teachings and practices or identifying similarities and differences within and across religions. As a result of this work, leaders included a target to address this as part of their school improvement plan.

- 81 There are limited professional learning opportunities for religious education teachers or subject leaders. Teachers have very few opportunities to work collaboratively and observe good practice in religious education in their own school or in other schools. Local authorities and regional consortia offer very few religious education specific professional learning opportunities for teachers or subject leaders. As a result, nearly all schools rely on organising their own religious education training internally for school staff. The quality of the training depends on the knowledge and skills of the subject leaders.
- 82 In most schools, the subject leader provides suitable support and challenge for colleagues teaching the subject. Most leaders are enthusiastic about the subject and work well with other staff to improve provision for religious education in their school. However, in the few schools where subject leaders do not have an extensive knowledge of a wide range of religions, their ability to support and challenge other staff is limited. In addition, subject leaders do not challenge staff well enough over the standards that pupils achieve, particularly the more able.

Key stage 3

- 83 In nearly all schools, subject leaders monitor standards and provision in religious education on an annual or biennial basis as part of a whole-school monitoring and evaluation cycle. Leaders undertake a range of suitable monitoring activities including scrutiny of pupils' work, lesson observations and learning walks. In the majority of schools, teachers talk to pupils as part of this process to gain their views on the subject. This includes finding out about what pupils would like to learn. Leaders also monitor the progress that pupils are making by analysing internal pupil tracking data. In the majority of schools, members of the school's senior leadership team also moderate the judgements that the subject teachers make by also scrutinising standards of teaching and learning. As a result, in these schools, judgements on pupils' standards are secure.
- 84 In nearly all schools, the subject leader for religious education, after consultation with subject teachers, produces an annual self-evaluation report and action plan. In most schools, there is a clear link between the outcomes of monitoring activities and priorities for improvement in the action plan. In a minority of schools, however, the quality of self-evaluation is not good enough. For example, leaders base their judgements on a narrow range of evidence, and do not focus on the impact of actions well enough.

- 85 WJEC offers training for Year 9 teachers who teach the GCSE syllabus. However, apart from these courses, there are very few subject-specific professional learning opportunities for teachers of religious education.
- 86 In only a minority of schools are religious education teachers involved in any recent or meaningful school-to-school working that supports improvements in teaching and learning in the subject. In these schools, religious education teachers are part of a regional consortium network of professional practice or regularly attend local authority religious education forum meetings. These gatherings provide teachers with opportunities to share best practice as well as offering them support and guidance.
- 87 In nearly all schools, the subject leader provides colleagues who teach religious education with a suitable level of support through formal meetings and informally, particularly for those who are not subject specialists. They also provide these teachers with a range of suitable resources to support their teaching.

Transition

- 88 There is very little transition work between primary and secondary schools that focuses on religious education. In addition, there is very little discussion about religious education between primary schools within their cluster, for example on which religions they will study. As is the case with other non-core subjects, very few primary and secondary schools work together to exchange performance information on pupils' achievement in religious education. They do not work together to share information on their religious education schemes of work or what religions have been taught. As a result, pupils often repeat religious education topics and skills in key stage 3 that they learnt in key stage 2.
- 89 In a few school clusters, specialist religious education teachers from secondary schools have supported primary colleagues in teaching aspects of religious education and have shared some resources. In a very few clusters, religious education teachers from secondary schools occasionally teach religious education lessons to primary pupils. In addition, when pupils visit secondary schools on transition days, in a few school clusters they occasionally have a religious education lesson. However, these arrangements are not a regular feature of transition work within these clusters of schools.

Prevent

- 90 In most schools, leaders have a secure understanding of their role and responsibilities set out in the Prevent duty (HM Government, 2015) under the Counter-Terrorism and Security Act 2015 (Great Britain, 2015). Many leaders recognise how important religious education lessons are in contributing to this agenda.
- 91 In larger urban areas, almost all teachers of religious education have attended local Prevent courses to give them very thorough training on how to recognise potential signs of radicalisation and extremism and deal with concerns. A few schools have referred concerns about individual pupils to the relevant local panel to consider. For

example, in one secondary school, a teacher of religious education had concerns over a comment that a pupil made in a lesson. Following further discussion with their designated child protection teacher, the school made a referral in line with their safeguarding policy.

- 92 In most parts of Wales, however, only senior leaders have received training about Prevent and it is their role to disseminate the information to other members of staff. In a very few schools, members of staff are unaware of Prevent.
- 93 In a few schools, leaders do not fully understand their role and do not perceive this as relevant or a threat to their school and surrounding area. This lack of attention to Prevent means that staff in these schools, including religious education teachers, may miss an opportunity to identify and address early concerns about a pupil or the behaviour of individuals outside of school that have contact with a pupil.
- 94 In nearly all schools, leaders have effective procedures in place to monitor external speakers. In most schools, leaders check speakers in advance of their visits and, in the best practice, visitors are required to discuss and agree the exact content of their talk with a senior member of staff. At least one member of staff usually stays in the room when visitors talk to classes or lead collective worship. In a few schools, subject leaders report a marked decrease in visitors to the school over recent years, as leaders are more mindful of possible risks.
- 95 Most schools provide pupils with appropriate opportunities to talk about terror-related incidents, usually in class. In many schools, leaders also reflect on such incidents in collective worship, when appropriate, which supports work within religious education. However, religious education teachers in a few schools lack confidence in handling class discussions about these sensitive issues. For example, in one primary school, during the period around the time of the Manchester bombing in 2017, teachers had planned to teach a unit of work on Islam. Most key stage 2 teachers decided to not teach the unit as planned as they were not sure how to deliver it sensitively and appropriately.
- 96 Most schools carry out appropriate risk assessments before taking pupils on visits to places of worship.

External challenge and support

- 97 Only a few primary schools receive support or challenge specifically for religious education from local authorities or regional consortia. In line with other non-core subjects, challenge advisers do not discuss systematically standards and provision for religious education and do not request any data.

Staff at one primary school received useful support from their regional consortium to help them revise their religious education scheme of work. Advisers from the consortium visited the school for two days to talk to staff and to review the current scheme of work. They then assisted the school's subject leader to develop a new scheme of work to reflect the context of the school, using the locally agreed syllabus as the starting point.

- 98 Most primary school headteachers are aware of the local SACRE but are unsure of its role and purpose. In a minority of schools, leaders receive useful guidance via emails from the local SACRE. In particular, a few SACREs provide schools with a list of approved places of worship to visit.
- 99 Only a minority of secondary schools receive any external support from the local authority or regional consortia. In consortia where there are regular meetings for subject leaders to share resources and develop schemes of work, teachers report that these meetings help them to improve practice in their school. In the few schools where teachers are part of the local SACRE, they receive the most up-to-date information on the work of the group. However, teachers in a minority of schools make very little use of the information provided by their local SACRE.
- 100 Nearly all SACREs offer support for schools to address recommendations relating to religious education following an Estyn inspection.

One SACRE offers telephone advice for teachers from their professional adviser for religious education. The SACRE provides a list of contacts for schools wishing to visit places of worship or invite members of faith communities into schools. Members of the SACRE have set up a website within the local authority website where schools can access statutory documents and information and guidance about religious education and collective worship. They work closely with the local authority's ethnic minority service who have created a 'faith trail' around the area to support schools with their school visits and resources that closely link their work and the work of SACRE. Members of the SACRE encourage schools to submit articles to the publication, 'RE News', to share good practice. Teacher and headteacher representatives on the SACRE also feed back to the staff in their school and bring to their attention any issues, concerns or points of interest.

Appendix 1: Questions for providers

As a starting point for reviewing current practice in religious education, schools can use the following questions as part of their self-evaluation:

Standards

- Do we know the standards that pupils are achieving in religious education?
- Do we know that more able pupils are achieving as well as they could?
- Do we know that pupils of all abilities achieve similar standards in religious education as in other subjects?

Provision

- Do we ensure that we do not repeat skills and topics in key stage 3 that pupils have already covered in key stage 2?
- Do we ensure that learning experiences challenge all pupils, including the more able?
- Do we plan meaningful opportunities for pupils to use their literacy, numeracy and ICT skills in religious education lessons?
- Do we use visits and visitors to enhance the curriculum well enough?
- Do we use a wide range of teaching methods that engage all pupils effectively?
- Do we have high expectations of all learners, particularly the more able?
- Do we give opportunities for pupils of different faiths to share their experiences with other pupils?
- Do we ensure that pupils know how religious education lessons will help them to become ethically informed citizens of Wales and the world?
- Do we provide pupils with effective oral and written feedback that addresses religious education and other skills?

Leadership

- Do we monitor the standards that pupils achieve in religious education as well as provision?
- Do we have processes in place to make secure judgements on the standards that pupils achieve?

- Do we base our judgements on a wide range of first-hand evidence?
- Do we listen to learners well enough?
- Do our self-evaluation report and action plan relate to improving pupils' standards as well as provision and leadership?
- Do we provide suitable professional learning opportunities to staff or opportunities for staff to collaborate with others?
- Do we discuss standards of and provision for religious education within our cluster of schools?
- Are we evaluating our curriculum to prepare for the development and implementation of the new humanities area of learning?
- Do we ensure that all members of staff, including supply and new members of staff, are fully aware of their responsibilities under the Prevent duty?

Appendix 2: Evidence base

The findings and recommendations in this report draws on direct evidence from 47 schools:

- visits to 12 primary schools and nine secondary schools
- telephone interviews with leaders in seven primary schools and five secondary schools
- information from 13 primary school inspections in autumn term 2017 where religious education was the additional thematic focus
- questionnaire responses from all 22 SACREs

The sample of schools visited or telephoned takes account of a range of geographical location, socio-economic background, size of school and linguistic contexts. The sample also includes a small number of pioneer schools.

The visits included:

- interviews with headteachers and subject leaders
- lesson observations and learning walks
- discussions with pupils with their work
- scrutiny of pupils' work
- scrutiny of school documents, including, for example, policies, schemes of work, self-evaluation reports and action plans, portfolios of pupils' work, training records and monitoring data

List of schools interviewed, visited or inspected

Schools visited

Albany Primary School, Cardiff
 Argoed High School, Flintshire
 Cathays High School, Cardiff
 Cowbridge Comprehensive School, Vale of Glamorgan
 Cwrt Rawlin Primary School, Caerphilly
 Dŵr-y-Felin Comprehensive School, Neath Port Talbot
 Llanfair Primary School, Denbighshire
 Llanidloes Primary School, Powys
 Moorland Primary School, Cardiff
 Palmerston Primary School, Vale of Glamorgan
 Pentrehafod School, Swansea
 Penygawsi Primary School, Rhondda Cynon Taf
 Plasmarl Primary School, Swansea
 Treorchy Comprehensive School, Rhondda Cynon Taf
 Victoria Primary School, Wrexham
 Ysgol Awel y Mynydd, Conwy
 Ysgol Bro Dinefwr, Carmarthenshire

Ysgol Dinas Bran, Denbighshire
 Ysgol Gynradd Parc Y Bont, Anglesey
 Ysgol Santes Tydfil, Merthyr Tydfil
 Ysgol Tryfan, Gwynedd

Schools telephoned

Blackwood Comprehensive School, Caerphilly
 Brynmawr Foundation School, Blaenau Gwent
 Cyfarthfa Park Primary School, Merthyr Tydfil
 Llangewydd Junior School, Bridgend
 Ringland Primary School, Newport
 Shirenewton Primary School, Monmouthshire
 Stanwell Comprehensive School, Vale of Glamorgan
 Ysgol Bod Alaw, Conwy
 Ysgol Brynrefail, Gwynedd
 Ysgol Bryn Gwalia, Flintshire
 Ysgol Gyfun Gwynllyw, Torfaen
 Ysgol Maenclochog, Pembrokeshire

Schools inspected

Darran Park Primary School, Rhondda Cynon Taf
 Ysgol Y Berllan Deg, Cardiff
 Rhosymedre Community Primary School, Wrexham
 St Illtyd's Primary School, Blaenau Gwent
 Ysgol y Faenol, Denbighshire
 Franksbridge Primary School, Powys
 Ysgol Sarn Bach, Gwynedd
 Ysgol Gynradd Penysarn, Anglesey
 Creunant Primary School, Neath Port Talbot
 Penrhys Primary School, Rhondda Cynon Taf
 Ysgol Bro Sion Cwllt, Ceredigion
 Ysgol Baladeulyn, Gwynedd
 Hendy Primary Mixed School, Carmarthenshire

Appendix 3: Case studies

Case study 1: Dŵr-y-Felin Comprehensive School: Developing ambitious, capable learners that are entrepreneurial and creative in their learning.

Information about the school

Dŵr-y-Felin Comprehensive School is a large English-medium 11-16 mixed comprehensive school in Neath Port Talbot. It has 1,134 pupils on roll. Around 14% of pupils live in the 20% most deprived areas of Wales and around 18% of pupils are eligible for free school meals. Most pupils are from white British backgrounds with very few from minority ethnic groups. The percentage of pupils with additional learning needs is around 26%, slightly above the national average.

The school is currently a 'professional learning pioneer school'. The school's mission statement is in line with the four purposes of the curriculum for Wales.

Context and background to the effective practice

The religious education department at Dŵr-y-Felin Comprehensive School is a progressive department that is constantly seeking to innovate in its teaching approaches in order to enhance the pupils' learning experiences. In the department's development plan, leaders identified the need to support the school's aim of developing ambitious, capable learners that are entrepreneurial and creative in their learning. Following consultation with all members of staff within the department, leaders took the decision to give autonomy to the pupils to plan and create a series of lessons on a specified theme. This approach was designed to allow the pupils' interests and ideas to be at the centre of their learning, giving them responsibility for driving forward their own progress and developing skills for lifelong learning.

Description of activity/strategy

Encouraging, motivating and engaging pupils through effective teaching and learning is at the centre of the school's curriculum planning. During the autumn term 2017, the key focus of the religious education department was to provide a balance where skills development is aided through subject content and supported by authentic, learning experiences.

To begin the project, teachers just gave pupils the title of the thematic focus based on 'Heroes and Villains' and the requirement for an assessed outcome at the end of the unit. Following on from this, teachers put pupils into mixed ability and mixed gender groups to decide on a vision for their outcome. The teacher selected the groups based on challenging pupils to

work with a range of different pupils. Within their groups, pupils discussed the skills that they would need to complete the task. They also agreed on success criteria for the assessment, to assist them in achieving their outcome. Through independent research, each group focused on a different aspect within the theme, looking at people who have a religious background and have done heroic things or who became more heroic due to religious conversion. This suited pupils' interest and kept them motivated to learn. Pupils chose to study Martin Luther King Jnr, Nicky Cruz and Stanley Williams. Furthermore, each group member chose their own roles of leader, researcher, organiser, ICT expert, resource developer and questioner. Each role was suited to the individual pupil's interests. Teachers gave pupils the opportunity to demonstrate their understanding by asking them to complete a balanced and evaluative answer that incorporated religious content as well as assessing their evaluative and analytic skills. Each lesson started with the teacher recapping on previous lessons through the use of probing questions. Pupils evaluated the previous skills that they had developed and then independently chose skills that they would focus on for that particular lesson that supported their success criteria.

Teachers facilitated learning by suggesting and discussing strategies amongst groups and through useful plenary sessions. Pupils worked collaboratively and groups were competitive amongst each other as they strived to achieve the best outcome.

Throughout the term the motivation, enthusiasm and engagement by all pupils were outstanding and pupil feedback suggested that this autonomous, independent approach is what pupils enjoyed most about the learning.

Impact on provision and standards

The biggest change that teachers witnessed was improved pupil engagement in religious education when compared to a more set approach to learning. Pupils also gained greater knowledge of religious beliefs, teachings and practices and the relationship between people's beliefs and their actions, than in previous years. Teachers gave pupils the opportunity to evaluate what they have gained from the experience. The main outcome was that they liked the opportunity to choose how they learn in religious education lessons and the greater opportunity to work independently, drawing on a variety of different informed sources in order to present their evidence.

Following this approach, teachers then gave pupils the opportunity to choose their topic for the next term and enabled them to suggest ideas for driving their learning forward further. The school plans to extend this approach to learning in the future.

Case study 2: Plasmarl Primary School: Developing religious education skills using real-life contexts

Information about the school

Plasmarl Primary School is in Swansea. The school has 164 pupils, including 29 part-time pupils in the nursery. Around 45% of pupils are eligible for free school meals. This is well above the national average. Around 17% of pupils have English as an additional language. The school identifies approximately 49% of pupils as having additional learning needs. This is higher than the national average.

Context and background to the interesting practice

Senior leaders wanted to ensure that the curriculum develops pupils' literacy and ICT skills across the humanities AOLE, and provide stimulating, real-life contexts in which pupils can develop and apply their learning. Teachers aim to apply the pedagogical principles identified in Successful Futures when planning their teaching and learning, to ensure that the activities relate directly to the four purposes of the new curriculum.

Description of activity/strategy

Teachers understand the importance of developing pupils' skills within the context of humanities subject content. As a result, the school values the need for relevant context in which to develop such skills, enabling pupils to make connections between their own learning and the real world.

This approach is based on the philosophy that pupils should receive a broad and creative curriculum that develops their skills (subject and cross-curricular), concepts, knowledge and understanding.

In their religious education lesson, pupils discussed issues in Myanmar using information they had heard in the news. The lesson raised many questions that encouraged pupils to think critically. Pupils were keen to learn more and wanted to share more information. The teacher and pupils decided to focus on the Myanmar crisis during philosophy and reflection time.

The teacher planned a range of literacy activities including writing peace contracts, comparing Islam and Buddhism and using thinking grids when looking at photographs. As a result of effective research opportunities, pupils independently combined a range of text, image, sound, animation and video to produce a collaborative multimedia presentation. They presented their work to other pupils in key stage 2. This activity provided a 'real audience' and purpose for pupils' learning.

The activities provided the pupils with access to high quality, authentic information from a range of sources to research Islam and Buddhism, giving them a greater understanding of the values and principles held by both religions. As a result, this influenced home learning, as pupils were motivated to watch the news and take an interest in current affairs, concerning developments in Myanmar.

Opportunities for pupils to express their viewpoints resulted from discussions about the politician Aung San Suu Kyi. The pupils debated the widespread concern about her lack of action in dealing with the suffering of the Muslim Rohingya population in Myanmar.

The school is now developing this approach across all AOLEs, and identifying learning opportunities between the different AOLEs.

Impact on provision and standards

As a result of this approach to learning, the school has noticed a rise in many pupils' confidence when working with their peers. Many pupils have improved their problem solving skills in religious education lessons through their discussion and reflection. Many pupils are making strong progress, recalling prior knowledge effectively and applying this knowledge to support their opinions and views. This approach to learning has helped to create inquisitive and enthusiastic pupils who take greater responsibility for their learning. In addition, many pupils have stronger knowledge about Islam and Buddhism and a better appreciation of how beliefs motivate behaviour.

Staff at Plasmarl Primary have shared this practice with several other schools. The headteacher and deputy headteacher have participated in INSET training and shared aspects of the work with a staff group from a school in a different cluster to their own.

Glossary

AOLE	Area of learning and experience. There are six AOLEs in the new Curriculum for Wales as set out in Successful Futures.
Four Core Purposes	<p>Successful Futures (Donaldson, 2015) sets out the need for common purposes that permeate the curriculum and promote high aspirations and a determination to achieve. These four core purposes are, that children and young people develop as:</p> <ul style="list-style-type: none"> • ambitious, capable learners, ready to learn throughout their lives • enterprising, creative contributors, ready to play a full part in life and work • ethical, informed citizens of Wales and the world • healthy, confident individuals, ready to lead fulfilling lives as valued members of society
Literacy and Numeracy framework (LNF)	This is a skills framework developed by the Welsh Government. It became statutory in schools from September 2013. It is designed to help teachers embed literacy and numeracy into all subject areas.
Pioneer schools	Schools that are currently working together with the Welsh Government to develop and pilot a new curriculum for Wales
PPA	Planning, preparation and assessment. Teachers' entitlement to non-contact time. Another person teaches his or her class at this time.
Prevent Duty	The Prevent duty is the duty in the Counter-Terrorism and Security Act 2015 on specified authorities, in the exercise of their functions, to have due regard to the need to prevent people from being drawn into terrorism.
SACRE	A Standing Advisory Council on Religious Education. SACREs are responsible in law for advising local authorities on religious education and collective worship. Every local authority must have a SACRE.

Numbers – quantities and proportions

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

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<p>Denbighshire County Council Standing Advisory Council for Religious Education (SACRE)</p>		
Date of Meeting:		4th July 2018
Agenda Item:	8	CURRICULUM FOR WALES
<p><u>Background</u></p> <p>The new curriculum continues to be developed, Pioneer schools have produced progression steps for the humanities AOLE to aid the identification of attainment in humanities.</p>		
<p><u>Purpose</u></p> <p>To discuss the positive elements and concerns relating to the progression steps.</p>		
<p><u>Recommendations:</u></p> <ul style="list-style-type: none"> • Provide feedback to the WG. 		

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Humanities AoLE proposals

Statement detailing how the AoLE supports the 4 purposes

Humanities is the study of the human experience in the past and present. It includes historical, geographical, religious, political, economic and societal factors and concepts.

Through exploring 'what matters' about the humanities, learners will study the past and present, imagine possible futures and learn about people, place, time and beliefs in order to become ambitious, capable learners. They will build, communicate and apply effectively a solid base of knowledge and understanding of historical, geographical, political, economic, religious and societal concepts.

Learners will develop a range of skills and dispositions to become enterprising, creative contributors and responsible citizens, improving the lives of people in their local community, Wales and the wider world. They will contribute positively to these and engage critically with local, national and global issues.

Through understanding and respecting different beliefs and understanding how to exercise their democratic rights and responsibilities, learners will become ethical, informed citizens. They will consider, explore and make informed choices about sustainability and the impact of their actions. They will learn about rights, values, ethics, beliefs and philosophy.

By developing their personal stances on matters of faith, spirituality, sustainability and social inclusion, they will become healthy, confident individuals, ready to lead fulfilling lives as valued members of society. Exploring their environment will help them to develop their well-being and their sense of place.

What Matters statements and their accompanying rationales

1. Our natural world is diverse and dynamic, influenced by physical processes and human actions.

Studying the humanities helps learners to identify, understand and analyse the dynamic nature of Wales and the world. Human responsibility for our natural world, can be influenced by diverse beliefs, practices, ethics and philosophies. Innovation, economic and technological developments have shaped and continue to shape our natural world. It is also important to understand how human actions can be influenced by, and affect, the natural environment. Physical processes have major impacts on places, environments, landscapes and the lives of people. Appreciating these complex patterns and connections between the past, present and future is important for the understanding of the cause and consequences of change.

2. Society has been shaped and influenced by human behaviour and beliefs

In the past, societies have been formed and influenced by individuals, communities, political and economic factors, cultural values and religious beliefs and practices. Societies have experienced continuity and change that affected people's lives, in Wales and the wider world. The causes and consequences of human interactions in the past have shaped the world and how it has developed in different times and places. Exploring past human interactions has intrinsic value.

3. Humanity faces many challenges and opportunities, that require informed and considered responses.

Understanding current local, national and global challenges and opportunities is essential to be an ethical and informed citizen. Learners should develop informed views about political, economic, technological, social, religious, cultural and environmental challenges and opportunities that people in Wales and the wider world face. Learners understand that beliefs, experiences and circumstances can influence the varied responses of themselves and others. By engaging with fundamental and philosophical questions about the challenges and opportunities that face humanity, learners will develop the knowledge and skills to form and justify opinions, and understand values, beliefs and viewpoints.

4. People view the experiences of humanity through a range of lenses.

Humanities provides learners with a variety of lenses through which they develop an understanding of the human experience. These lenses are drawn from a growing understanding of the disciplines that make up the Humanities, and the way in which they interconnect. They give learners an understanding of how others construct narratives to record and represent the human experience and how to understand, interpret, and represent the experience of humanity themselves. Learners appreciate how and why interpretations and representations are constructed in order to critically question and evaluate their validity.

5. The process of enquiry allows people to make sense of and engage with the world.

Studying the humanities develops the skills of disciplinary enquiry. Learners pose questions and develop hypothesis across the humanities. By gathering, evaluating and analysing evidence from a range sources, learners can interpret layers of meaning and connect information to attain relevant knowledge to inform their understanding. Through thinking critically and reflectively about the evidence they've analysed, they learn to make coherent, substantiated judgements and responses. Learners critically evaluate the effectiveness of the enquiry process followed and how well it has helped them to make sense of and engage with the world.

6. Citizens should be ethical, informed and engage in life and work

Humanities encourages learners to think critically about ethical, economic, entrepreneurial or social engagement in their communities. Learners will understand their rights and responsibilities as ethical citizens, and the importance of ensuring that they respect the rights of others. Learners understand individuals' legal and moral responsibilities and the consequences of failing to act accordingly. Learners will develop an understanding of identity and self-awareness and are conscious of their own role in society and of the religious, moral and ethical influences on people's lives.

***Please be aware that the Humanities AoLE group is currently working on outlining the key knowledge, skills and experiences essential to supporting the What Matters statements and rationales. A draft of this work will be shared with you in due course.**

Progression frameworks

1. Our natural world is diverse and dynamic, influenced by physical processes and human actions.

Studying the humanities helps learners to identify, understand and analyse the dynamic nature of Wales and the world. Human responsibility for our natural world, can be influenced by diverse beliefs, practices, ethics and philosophies. Innovation, economic and technological developments have shaped and continue to shape our natural world. It is also important to understand how human actions can be influenced by, and affect, the natural environment. Physical processes have major impacts on places, environments, landscapes and the lives of people. Appreciating these complex patterns and connections between the past, present and future is important for the understanding of the cause and consequences of change.

Progression Step 1	Progression Step 2	Progression Step 3	Progression Step 4	Progression Step 5
<p>Learners identify changes that occur over time within their local places, environments, landscapes and the lives of people around them.</p> <p>Learners can describe what has happened or is happening and what might happen next in their own immediate environment.</p> <p>Learners recognise their immediate environment.</p> <p>Learners describe location, weather and seasons.</p>	<p>Learners acknowledge that some aspects of places, environments, landscapes and the lives of people change over time and other aspects stay the same over time.</p> <p>Learners can identify the differences between a cause and a consequence within the natural world.</p> <p>Learners describe their local environment setting in the context of Wales and some of the physical features in Wales.</p> <p>Learners construct maps using a key and appropriate symbols.</p>	<p>Learners recognise and describe changes and continuity that occur in places, environments and the lives of people.</p> <p>Learners identify multiple causes and consequences relating to the natural world and begin to understand how these are linked to people's lives and actions.</p> <p>Learners understand how the world consists of varied environments.</p> <p>Learners identify the impact that human activity has on the environment on a national and international scale.</p> <p>Learners locate places on maps and construct more detailed traditional and digital maps using a key and appropriate symbols</p>	<p>Learners understand and explain that change and continuity can vary in terms of pace and scale and vary in the extent of which they contribute to trends.</p> <p>Learners explain and evaluate the causes and consequences of changes over time and sudden events within the natural world.</p> <p>Learners evaluate different perspectives about the cause of events in the natural world and predict possible consequences.</p> <p>Learners locate places and develop an understanding of place, environment and patterns at a range of scales.</p> <p>Learners understand a range of physical and human processes and their interactions. Learners describe and explain patterns and distributions on a range of scales.</p> <p>Learners describe the location of places and the implications of locations for human activity using traditional and digital cartographic techniques</p>	<p>Learners critically examine how change and continuity do not occur in isolation and are interdependent.</p> <p>Learners categorise multiple causes and consequences, and analyse how they interact.</p> <p>Learners identify and understand the intentional and unintentional consequences within the natural world.</p> <p>Learners understand the complexity and dynamism of the natural world and of the interdependence of people and the natural environment.</p> <p>Learners select and justify methods to represent places, environments and patterns cartographically.</p>

2. Society has been shaped and influenced by human behaviour and beliefs

In the past, societies have been formed and influenced by individuals, communities, political and economic factors, cultural values and religious beliefs and practices. Societies have experienced continuity and change that affected people's lives, in Wales and the wider world. The causes and consequences of human interactions in the past have shaped the world and how it has developed in different times and places. Exploring past human interactions has intrinsic value.

Progression Step 1	Progression Step 2	Progression Step 3	Progression Step 4	Progression Step 5
<p>Learners develop a sense of past culture including what it means to be Welsh. Learners develop an awareness and sense of time. Learners describe what has happened and the passage of time. Learners recognise and describe special times or events in their lives and for family or friends and can recognise changes in their own lives and abilities. Learners recognise that people may believe different things and practise their beliefs in different ways.</p>	<p>Learners identify past cultural practices within different communities within Wales and the wider world. Learners sequence events and understand that the past can be divided into broad periods. Learners acknowledge that societies are not fixed, that there are changes, which have occurred spanning centuries. They recognise that one way changes can be identified is by looking at developments over time. They identify similarities and differences between two time periods or in their immediate environment and give descriptions of the changes.</p> <p>Learners describe the differences between a cause and a consequence. They recognise the causes and consequences of past events and/ or human behaviours. Learners understand that society is made up of several groups of people who often believe different things and practise in different ways. These beliefs can influence the way they have lived.</p> <p>Learners understand that religious and non-religious worldviews change over time as a result of factors such as historical events, geographical and societal changes and technological developments.</p>	<p>Learners understand that different past cultural practices contribute to the diverse nature of societies. Learners make connections and comparisons about the change and continuity of societies at different points in time and understand how communities have changed.</p> <p>Learners identify the multiple short and long term causes and consequences of past change, including industrial and technological developments. They make links between them and understand how these changes have a positive or negative affect on people's lives and actions. They understand how people have made significant contributions to Welsh society.</p> <p>Learners understand that people share core beliefs and practices but that there can be many differences between them. They identify how these have impacted and influenced actions and decisions of people.</p> <p>Learners understand that religions do not stay the same; they change over time as a result of a number of factors, such as political and cultural differences and historical, geographical, societal and technological changes.</p>	<p>Learners understand how the causes and consequences of past events are significant to the formation and evolution of societies. They understand how systems of government in Wales have changed over time and how these compare with another system.</p> <p>Learners understand that past human behaviour and interactions influence cultural diversity.</p> <p>Learners give reasoned examples to show that change can be described as a flow over a longer period of time in terms of pace, extent, trends or specific turning points and that these flows might have greater importance than the changes individually.</p> <p>Learners analyse relationships across time, place and economy. They explain the positive or negative perspectives about the causes and consequences of past events.</p> <p>Learners understand that the views of people in Wales and the wider world are multi-dimensional and include a range of elements. Learners understand that diverse religious beliefs and practices have impacted on the lives of individuals and societies of Wales and the world. They understand the importance of valuing diversity and respecting each other's right to difference.</p>	<p>Learners can identify and explain the complex nature of past political, economic, social, technological, legal, environmental and religious communities, at different scales.</p> <p>Learners understand the democratic and legal developments in Wales. They understand the different structures and systems for governance in Wales and the wider world and the impact this has had upon societies. They understand how citizens have met their responsibilities and exercised their rights in local, national, and global contexts. Learners critically examine how change and continuity has not been a single process. They understand how cultures have adapted and changed and that this has had consequences for society. Learners analyse links between features of societies across periods of time, the significant changes and similarities over time and draw reasoned and justified conclusions.</p> <p>Learners categorise multiple causes and consequences and analyse how they have interacted. They understand that past causes, consequences and explanations of events significant to Wales and the Welsh people are complex and how and why they were contested.</p> <p>Learners evaluate how conflicts and opportunities arise from different cultural beliefs and practices, and how these have been addressed with differing outcomes.</p>

DRAFT

			<p>Learners understand that many issues such as progression in science, philosophy, history, sociology and the media, as well as such issues as gender, sexuality, marriage, the environment and the role of religion in education, have challenged peoples' views and beliefs and responses to these issues.</p> <p>Learners evaluate how differences in peoples' beliefs and practises, have allowed them to work and live together in mutual respect and tolerance or whether their differences have made such co-operation challenging</p>
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3. Humanity faces many challenges and opportunities, that require informed and considered responses.

Understanding current local, national and global challenges and opportunities is essential to be an ethical and informed citizen. Learners should develop informed views about political, economic, technological, social, religious, cultural and environmental challenges and opportunities that people in Wales and the wider world face. Learners understand that beliefs, experiences and circumstances can influence the varied responses of themselves and others. By engaging with fundamental and philosophical questions about the challenges and opportunities that face humanity, learners will develop the knowledge and skills to form and justify opinions, and understand values, beliefs and viewpoints.

Progression Step 1	Progression Step 2	Progression Step 3	Progression Step 4	Progression Step 5
<p>Learners explore challenges and opportunities that people in Wales and the wider world face.</p> <p>Learners explore and communicate their own experiences about challenges and opportunities explored and how these affect their lives.</p>	<p>Learners identify and explore challenges and opportunities that people in Wales and the wider world face.</p> <p>Learners respond to questions about challenges and opportunities explored.</p> <p>Learners communicate their own opinions about challenges and opportunities explored and recognise that others may think differently.</p>	<p>Learners examine a range of challenges and opportunities that people in Wales and the wider world face are interconnected.</p> <p>Learners formulate questions about and give possible responses to, challenges and opportunities faced.</p> <p>Learners form their own opinion about challenges and opportunities explored, giving justification.</p> <p>Learners understand that beliefs, experiences and circumstances can influence their responses and the varied responses of others.</p>	<p>Learners analyse interconnected and complex challenges and opportunities that people in Wales and the wider world face.</p> <p>Learners investigate and evaluate the responses to fundamental and philosophical questions about the challenges and opportunities that face humanity.</p> <p>Learners develop informed views on challenges and opportunities that people in Wales and the wider world face and are open to having their opinions changed.</p> <p>Learners independently communicate an organised account of a range of opinions about challenges and opportunities explored influenced by beliefs, experiences and circumstances, resulting in a justified conclusion</p>	<p>Learners critically analyse the interdependent nature of challenges and opportunities that people in Wales and the wider world face, and the impact of responses to them.</p> <p>Learners critically analyse the responses to fundamental and philosophical questions about the challenges and opportunities faced.</p> <p>Learners analyse a range of evidence to form an independent and coherent account of their own and other's views resulting in a substantiated and well-balanced conclusion.</p>

4. People view the experiences of humanity through a range of lenses.

Humanities provides learners with a variety of lenses through which they develop an understanding of the human experience. These lenses are drawn from a growing understanding of the disciplines that make up the Humanities, and the way in which they interconnect. They give learners an understanding of how others construct narratives to record and represent the human experience and how to understand, interpret, and represent the experience of humanity themselves. Learners appreciate how and why interpretations and representations are constructed in order to critically question and evaluate their validity.

Progression Step 1	Progression Step 2	Progression Step 3	Progression Step 4	Progression Step 5
<p>Learners recognise the difference between true and false.</p> <p>Learners recognise different viewpoints in familiar experiences.</p>	<p>Learners recognise that some things are 'facts' and some are opinions.</p> <p>Learners identify that human experiences have been viewed and represented in different ways.</p> <p>Learners describe what simple pieces of evidence show them about human experiences.</p>	<p>Learners distinguish between 'fact' and 'opinion' and give reasons for this.</p> <p>Learners recognise that there are different perspectives and ways of viewing human experiences.</p> <p>Learners understand how and why human experiences can be viewed in different ways by different people based on evidence</p> <p>Learners acknowledge the explicit nature of the individual disciplines within Humanities (geography, history, R.E, economics).</p>	<p>Learners consider and justify different viewpoints on human experiences. They identify and understand bias.</p> <p>Learners understand and analyse why human experiences have been interpreted in different ways, all based on the same evidence.</p> <p>Learners evaluate different interpretations that are offered in evidence.</p> <p>Learners understand that there are many ways of interpreting the past and that it is impossible to discover 'what really happened'.</p> <p>Learners recognise that interpretations are narratives of human experiences and not necessarily the reality.</p> <p>Learners identify the similarities/commonalities and differences between the disciplines.</p>	<p>Learners evaluate the credibility, validity and bias in viewpoints and perspectives.</p> <p>Learners critically question why contrasting narratives and interpretations have been constructed from the same evidence.</p> <p>Through the varying disciplines of Humanities, learners apply their knowledge to critically analyse and evaluate interpretations of human experiences using a variety of sources.</p> <p>Learners understand the interconnectedness of the disciplines to allow for a holistic appreciation of human experiences whilst also appreciating that disciplines offer an individual view of these experiences.</p>

5. The process of enquiry allows people to make sense of and engage with the world.

Studying the humanities develops the skills of disciplinary enquiry. Learners pose questions and develop hypothesis across the humanities. By gathering, evaluating and analysing evidence from a range sources, learners can interpret layers of meaning and connect information to attain relevant knowledge to inform their understanding. Through thinking critically and reflectively about the evidence they've analysed, they learn to make coherent, substantiated judgements and responses. Learners critically evaluate the effectiveness of the enquiry process followed and how well it has helped them to make sense of and engage with the world.

Progression Step 1	Progression Step 2	Progression Step 3	Progression Step 4	Progression Step 5
<p>Learners draw on their own personal experiences to respond to physical objects and real events.</p> <p>Learners collect, sort and group physical objects.</p> <p>Learners make and record observations about physical objects and real events.</p>	<p>Learners ask and respond to factual questions about physical objects and real events.</p> <p>Learners choose from evidence provided to gather information and gain ideas to answer specific questions.</p> <p>Learners are aware of the difference between 'facts' and opinions.</p> <p>Learners make judgements about the usefulness of evidence based on the relevance of its content.</p> <p>Learners deduce connections between information gathered from evidence to inform their understanding.</p> <p>Learners communicate their findings, justifying the reasons for their conclusions.</p> <p>Learners identify what did and did not work during their enquiry. Learners make initial connections between the elements of the enquiry process.</p>	<p>Learners use knowledge and experiences to formulate questions in order to begin a line of enquiry or solve a problem.</p> <p>Learners suggest where they might find evidence for themselves.</p> <p>Learners distinguish between 'facts', beliefs and opinions and give reasons for this.</p> <p>Learners identify that there are different interpretations.</p> <p>Learners draw conclusions about the intended purpose of the evidence.</p> <p>Learners consider the validity and reliability of a range of evidence.</p> <p>Learners infer meaning from evidence</p> <p>Learners presents conclusions for their findings and can describe an evidence-supported decision or conclusion based on their enquiry process.</p> <p>When evaluating the enquiry, learners explain the process, giving reasons to support its success. Learners understands that each of these elements work together as part of a larger process of enquiry, and that this process can be used across a variety of questions in the classroom, both ones that are presented in school as well as questions initiated by the learner.</p>	<p>Learners make connections with their knowledge and experiences to formulate a line of enquiry, independently</p> <p>Learners identify and select a variety of evidence independently within Humanities disciplines.</p> <p>Learners identify bias and consider it when evaluating evidence.</p> <p>Learners know the difference between qualitative and quantitative data.</p> <p>Learners evaluate the usefulness and analyse the reliability of evidence based on its content, authorship and purpose.</p> <p>Learners understands the significance of sources of authority and are beginning to assess the impact of them.</p> <p>Learners interpret layers of meaning and connect information to attain relevant knowledge to inform their understanding.</p> <p>When presenting conclusions for their findings, they describe the decision or conclusion they have taken, and understand that it is possible for different people to come to different</p>	<p>Learners identify and develop a comprehensive line of enquiry to develop hypotheses about the context of study.</p> <p>Learners understand and independently apply/follow the different enquiry methods of humanities disciplines.</p> <p>Learners gather a variety of relevant evidence independently, including quantitative and qualitative data.</p> <p>Learners interpret evidence and infer meaning, and draw conclusions, synthesising a range of evidence.</p> <p>Learners also evaluate the usefulness of the evidence and analyse its reliability based on content, origins, purpose and context.</p> <p>Learners identify weaknesses in selective statistical presentation of data.</p> <p>Learners assess the impact of sources of authority.</p> <p>Learners make coherent, substantiated judgements and responses which are balanced and take into consideration a range of viewpoints.</p> <p>Learners understand that all the elements are critical to enquiry, both within Humanities and more broadly across domains, that the overall integrity of the process depends upon how well each element was carried out, and that the enquiry process can</p>

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			<p>conclusions even if they use the same evidence.</p> <p>When evaluating the process, learners describe the steps that were taken, what worked and did not work, and suggest how the process or method could be improved, with some reference to success criteria. Learners understand that each of these elements form part of a process of enquiry, that the process requires each of these elements, and that this enquiry process can be applied to answer a variety of questions related to Humanities.</p>	<p>be used to help understand and solve a variety of questions and problems in Wales and the larger world.</p>
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6. Citizens should be ethical, informed and engage in life and work

Humanities encourages learners to think critically about ethical, economic, entrepreneurial or social engagement in their communities. Learners will understand their rights and responsibilities as ethical citizens, and the importance of ensuring that they respect the rights of others. Learners understand individuals' legal and moral responsibilities and the consequences of failing to act accordingly. Learners will develop an understanding of identity and self-awareness and are conscious of their own role in society and of the religious, moral and ethical influences on people's lives.

Progression Step 1	Progression Step 2	Progression Step 3	Progression Step 4	Progression Step 5
<p>Learners understand that they have an identity, and that they belong to their immediate communities and that a sense of belonging is important to people. They recognise that they and others have different roles and responsibilities within their communities.</p> <p>Learners communicate their feelings and demonstrate responsibility for themselves and their immediate surroundings.</p> <p>Learners understand that people have different types of jobs and do different types of work. They recognise what is right or wrong. Learners are aware that there are different religions and people are diverse.</p>	<p>Learners develop a sense of identity and that they engage with a range of communities. They understand the importance of roles and responsibilities within those communities.</p> <p>Learners explore the concept of self-realisation and can appreciate alternative views. They demonstrate responsibility and their immediate and wider environment, giving reasons why this is important,</p> <p>Learners understand the consequences of their actions and can recognise that they have to take responsibility for decisions that they make.</p> <p>Learners understand that beliefs impact practices and what is acceptable behaviour (religious and non-religious).</p> <p>Learners will describe the differences between peoples' jobs and work and understand that there are different roles in society. Learners will be given the opportunity to be enterprising and understand what a business is.</p> <p>Learners are aware of ethical issues, e.g. how resources are obtained / created.</p>	<p>Learners understand their own multiple identities and can reflect upon other peoples' identities.</p> <p>They have opportunities to take an active role as a responsible citizen within their local and wider community. Learners give examples of social justice and moral responsibility and make links with how their own choices and behaviour affects local, national and global issues.</p> <p>Learners acknowledge that people have different preferences, views and beliefs and can explain how this can impact and influence their actions and decisions.</p> <p>They explain the concept of a democratic community, including the implementation of rules and laws. They describe a range of jobs and roles that exist within different sectors of the economy.</p> <p>Learners develop entrepreneurial skills through a range of experiences. They identify ethical issues and explore a range of responses.</p>	<p>Learners understand the varying identities of others and the ways in which communities interact. They identify and take an active role as a responsible citizens within their local and wider community. They understand the rights and responsibilities of citizens in Wales and the wider world.</p> <p>Learners compare a range of preferences, views and beliefs. They critically analyse how beliefs impact moral and ethical decision making and contribute to self-realisation. They can identify, plan and implement action recognising the level of effective decisions to maximize impact.</p> <p>Learners can evaluate the process identifying the success of the outcome of their decisions and formulate conclusions.</p> <p>They recognise the impacts of government, democracy, rights and responsibilities within Wales and the wider world and how changes can impact decisions made.</p> <p>They understand the range and importance/hierarchy of jobs and roles within various sectors of the economy. They understand the different roles and functions within businesses and organisations. They will be independent when acting in enterprising and entrepreneurial ways.</p>	<p>Learners describe how communities interact and explain how and why these interactions have evolved. They independently plan and action an active role as responsible and ethical citizens within their local and wider community. They critically analyse and evaluate varying citizenship issues.</p> <p>Learners compare and contrast differing beliefs and practices (religious and non-religious). They develop and support their own ideas and engage with moral and ethical issues in Wales and the wider world.</p> <p>Learners independently identify and implement effective action and critically evaluate the impact and process, reaching substantiated conclusions.</p> <p>Learners have an understanding of the varied range of economic roles in a variety of sectors. They understand the business processes. They develop skills to be able to plan an enterprise activity independently.</p> <p>Learners combine their understanding of ethics, beliefs and values to make reasoned choices and empathise with choices made by others. They have the skills to engage confidently and competently as informed, empathetic, self-aware citizens.</p>

<p>Denbighshire County Council Standing Advisory Council for Religious Education (SACRE)</p>		
Date of Meeting:	4th July 2018	
Agenda Item:	9	WASACRE
<p style="text-align: center;"><u><i>Background to the Report:</i></u></p> <p>SACRE continues to be a member of the Wales Association of SACREs, and receives reports on meetings from members attending, copies of minutes of meetings and any other reports from the Association.</p>		
<p style="text-align: center;"><u><i>Purpose of the Report:</i></u></p> <p>For members to be informed as to the focus and main outcomes of the previous meeting.</p>		
<p style="text-align: center;"><u><i>Recommendations:</i></u></p> <ul style="list-style-type: none"> ▪ To receive the minutes of the last meeting of the Association in Swansea 9th March 2018 ▪ Receive the recommendation from Kirsty Williams AM regarding Humanist representation on SACRE ▪ To agree attendance to the next WASACRE, Llangefni, Anglesey 6th July 2018 		

Presenoldeb/Attendance

<p>Ynys Môn / Anglesey</p>	<p>Sir y Fflint / Flintshire Phil Lord (PL)</p>	<p>Abertawe / Swansea Alison Lewis (AL) Vicky Thomas (VT) Rachel Bendall (RB) John Meredith (JT) Norma Glass (NG) Claire Foley (CF) Brian Cainen (BC)</p>
<p>Blaenau Gwent Paula Webber (PW) Kathy Riddick (KR)</p>	<p>Gwynedd</p>	<p>Torfaen Paula Webber (PW)</p>
<p>Pen-y-bont ar Ogwr / Bridgend Edward J. Evans (EE) Vicky Thomas (VT) Alice Parry (AP)</p>	<p>Merthyr Tudful / Merthyr Tydfil Paula Webber (PW)</p>	<p>Bro Morgannwg / Vale of Glamorgan Paula Webber (PW) Dafydd Trehearn (DT)</p>
<p>Caerffili/ Caerphilly Vicky Thomas (VT) Rev. Emyr Williams</p>	<p>Sir Fynwy / Monmouthshire Sir Gill Vaisey (GV) Cllr Dr. Louise Brown (LB)</p>	<p>Wrecsam / Wrexham Tania ap Siôn (TaS) Libby Jones (LJ)</p>
<p>Caerdydd / Cardiff Gill Vaisey (GV)</p>	<p>Castell-nedd Port Talbot /Neath and Port Talbot Rachel Samuel (RS)</p>	<p>Sylwedyddion / Observers Manon Jones (MJ), Llywodraeth Cymru Rachel Bendall (RB) Drindod Dewi Sant</p>
<p>Sir Gaerfyrddin / Carmarthenshire Helen Gibbon (HG) Christine J. Rees</p>	<p>Casnewydd / Newport Vicky Thomas (VT) Huw Stephens (HS) Sally Northcott (SN)</p>	<p>Cyflwynwyr/Presenters Rachel Bendall (RB) Drindod Dewi Sant Manon Jones (MJ), Llywodraeth Cymru</p>
<p>Ceredigion Lyndon Lloyd MBE (LL)</p>	<p>Sir Benfro / Pembrokeshire</p>	
<p>Conwy Phil Lord (PL)</p>	<p>Powys John Mitson (JM)</p>	
<p>Sir Ddinbych / Denbighshire Phil Lord (PL)</p>	<p>Rhondda Cynon Taf Paula Webber (PW) Mathew Maidment (MM)</p>	

Cofnodion	Minutes
<p>1. Cyflwyniad a chroeso</p> <p>Cyn y cyfarfod bu'r aelodau'n mwynhau perfformiad corawl gan ddisgyblion o Ysgol Gatholig Esgob Vaughan. Diolchodd EE i'r côr gan gydnabod y gwaith caled oedd wedi cael ei wneud i greu perfformiad o safon uchel gan y disgyblion a'r hyfforddwr a oedd wedi'u hysbrydoli.</p> <p>Croesawyd yr aelodau i siambr y cyngor gan y Maer, y Cyngorydd Phil Downing. Dywedodd fod Abertawe yn ddinas o groeso a noddfa lle mae ffoaduriaid yn cael cynnig cartref. Mae'n dathlu amrywiaeth. Yn y flwyddyn ddiwethaf roedd ef fel Maer wedi mynychu amryw o ddigwyddiadau yn cynnwys dathlu'r Flwyddyn Newydd Tsieineaidd ac agor mosg newydd yn Abertawe. Adroddodd y Cyng. Downing fod y mosg yn agored i bawb a bod y diwrnod agored wedi cael presenoldeb da. Mae Abertawe yn ddinas lle mae pawb yn teimlo'n ddiogel ac yn cael croeso, waeth beth fo'u crefydd, tarddiad ethnig neu ddiwylliant. Siarodd y Maer yn gadarnhaol am rôl CCYSAGauC mewn cefnogi athrawon. Dywedodd fod AG yn galluogi dysgu agored, gwrthrychol ac ymchwilol sy'n helpu dealltwriaeth mewn byd sy'n newid yn gyflym iawn. Roedd y Maer yn ymwybodol o'r newidiadau mawr mewn AG yn cynnwys y meysydd llafur newydd i'r arholiadau a'r cwricwlwm newydd a dywedodd fod gan CCYSAGauC swyddogaeth bwysig yn gwneud synnwyr o'r newidiadau hyn.</p> <p>Diolchodd EE i'r Cyng. Downing ac agorodd y cyfarfod.</p> <p>2. Adfyfrio tawel</p> <p>Darllenodd EE gerdd gan Pastor Niermoller, a ddiodeffodd mewn gwerysll crynhoi, ac yna myfyriodd ar ba mor bwysig y mae pob unigolyn a sut mae gan bob unigolyn ran i'w chwarae yn y gymuned.</p> <p>3. Ymddiheuriadau</p> <p>Derbyniwyd ymddiheuriadau gan Chris Abbas, Tudor Thomas, Susan Cave, Rheinallt Thomas, Mary Parry, Marilyn Frazer, Alwen Roberts, Bethan James, Nicholas Richter, Sharon Perry-Phillips, Neeta Baicher a Meinir Wyn Loader.</p>	<p>1. Introduction and welcome</p> <p>Prior to the meeting members enjoyed a choir performance by pupils from Bishop Vaughan RC Comprehensive School. EE thanked the choir acknowledging the significant amount of work put into creating a high standard performance by both the pupils and the teacher who had inspired them.</p> <p>Mayor Cllr. Phil Downing welcomed members to the council chamber. He reported that Swansea is a city of welcome and sanctuary where refugees are offered a home. It celebrates diversity. In the past year the Mayor has attended a variety of events including the celebration of Chinese New Year and the opening of a new mosque in Swansea. Cllr. Downing reported that the mosque was open to everyone and that the open event was well attended. Swansea is a place where people feel safe and welcome regardless of religion, ethnicity or culture. The Mayor spoke positively about the role of WASACRE in supporting teachers. He said RE enables open, objective and exploratory learning that helps understanding in a rapidly changing world. The Mayor acknowledged the major changes in RE including the new examination syllabuses and the new curriculum and that WASACRE has the important role of making sense of these changes.</p> <p>EE thanked Cllr. Downing and opened the meeting.</p> <p>2. Quiet reflection</p> <p>EE read a poem by Pastor Niermoller, a victim of a concentration camp, and then reflected upon how important each person is and how each individual has a part to play in the community.</p> <p>3. Apologies</p> <p>Apologies were received from Chris Abbas, Tudor Thomas, Susan Cave, Rheinallt Thomas, Mary Parry, Marilyn Frazer, Alwen Roberts, Bethan James, Nicholas Richter, Sharon Perry-Phillips, Neeta Baicher and Meinir Wyn Loader.</p>

4. Cofnodion y cyfarfod a gynhaliwyd ym Mhen-y-bont ar Ogwr, Dydd Gwener, 10 Tachwedd, 2017

Gofynnodd yr aelodau i newidiadau gael eu gwneud ar dudalen 8 o gofnodion drafft y cyfarfod blaenorol. Wedi cywiro hyn ac ambell i wall teipio derbyniwyd fod y cofnodion yn gofnod cywir o'r cyfarfod.

Gweithredu: PW i gysylltu â VT i newid cofnodion Tymor yr Hydref

5. Materion yn codi

i. Rheoli'r Hawl i Dynnu Disgyblion yn Ôl o AG

Dywedodd EE wrth yr aelodau fod y ddogfen wedi cael ei chyhoeddi a'i bod ar gael i'w phrynu. Cadarnhaodd y byddai'r ddogfen hon yn cael ei gwerthfawrogi'n fawr gan y rheiny sy'n gwneud penderfyniadau mewn ysgolion. Hysbysodd GV yr aelodau fod un copi ar gael i bob ysgol yng Nghymru. Dosbarthwyd copiâu caled oedd dros ben i aelodau CYSAG. Mae PDF ar gael i aelodau CYSAG a chopi caled i Gyfarwyddwyr Addysg Esgobaethol. Atgoffodd GV aelodau CCYSAGauC fod hawlfraint ar y ddogfen a'i bod ar werth drwy Amazon neu Books@Press. Dywedodd Gill wrth yr aelodau ei bod wedi cael llawer o adborth cadarnhaol am y ddogfen. Diolchodd LJ eto i Gill Vaisey am ei gwaith ar y ddogfen a dywedodd ei bod hi wedi'i defnyddio'n barod i gefnogi ysgol yn Wrecsam.

Cafwyd trafodaeth am dynnu'n ôl o AG. Codwyd pryder gan LJ fod cais wedi dod i dynnu disgybl yn ôl yn rhannol o AG ac yn benodol o astudio Islam yn unig. Roedd LJ a'r ysgol dan sylw yn poeni y gallai hyn gael ei gyfrif fel achos seiliedig ar hunaniaeth a cheisiwyd cyngor pellach gan Gydlynnydd Cydlyniant Cymunedol yr ALL au cyswllt atal yn yr heddlu lleol. Penderfynwyd nad oedd hwn yn achos seiliedig ar hunaniaeth gan nad oedd wedi'i gyfeirio yn erbyn unigolyn. Fodd bynnag, penderfynwyd ei fod yn dal i achosi pryder ac y dylai'r ysgol gadw llygad ar y sefyllfa. Dywedodd GV fod y ddogfen tynnu'n ôl yn argymhell y dylai'r awdurdod lleol gael polisi a gweithdrefn i ddelio â'r math hwn o achos.

Awgrymodd LB y dylai fod ymgynghori ar y ddogfen.

4. Minutes of meeting held in Bridgend Friday, 10th November, 2017

Members requested amendments to be made on p8 of the draft minutes from the previous meeting. With the rectification of this issue and the correction of some typos the minutes were accepted as a true record of the meeting.

Action: PW to liaise with VT to amend the Autumn Term minutes

5. Matters arising

i. Managing the Right of Withdrawal from RE

EE informed members that the document has been published and is available for purchase. He confirmed this document would be much appreciated by those who make decisions in schools. GV informed members that one copy has been made available to every school in Wales. Spare hardcopies have also been distributed to SACRE members. A PDF has been made available to SACRE members and a hard copy to Diocesan Directors of Education. GV reminded WASACRE members that the document is subject to copyright and is for sale via Amazon or Books@Press. GV informed members that there has been a lot of positive feedback on the document. LJ reiterated thanks to Gill Vaisey for the work she had done on the document and said that she had already made use of it to support a school in Wrexham.

A discussion took place on the withdrawal from RE. A concern was raised by LJ that there had been a request to partially withdraw a pupil from RE and explicitly from the study of Islam only. Both LJ and the school in question were concerned that this might be classed as an identity based incident and sought further advice from the LA Community Cohesion Co-ordinator and their local police prevent contact. It had been decided that this was not an identity based incident as it was not directed against an individual. However, it was decided that it did still raise concern and the school should keep an eye on the situation. GV said that the withdrawal document recommends that a local authority has a policy and procedure to deal with this type of incident.

LB suggested that the document should be

Cadarnhaodd GV ei bod wedi cael ymgynghoriad eang. Cadarnhaodd GV hefyd fod copïau o'r ddogfen wedi cael eu hanfon at bawb a oedd wedi cyfrannu ati.

ii. Dyneiddwyr ar GYSAGau a llythyr i Lywodraeth Cymru ar Gylchlythyr 10/94

Adroddodd EE ei fod ef, fel Cadeirydd CCYSAGauC, wedi anfon llythyr i Ysgrifennydd y Cabinet dros Addysg, Kirsty Williams, yn gofyn i Lywodraeth Cymru ddatrys amryfusedd Cylchlythyr 10/94. Darllenodd ateb a dderbyniodd gan Ysgrifennydd y Cabinet, Kirsty Williams, yn cydnabod 'bu sylw cynyddol ar ofynion a llywodraethiant Addoli ar y Cyd, ar rôl ac aelodaeth CYSAGau, ac a yw'r arferion a'r trefniadau presennol yn cydymffurfio â'r Confensiwn Ewropeaidd ar Hawliau Dynol a Deddf Cydraddoldeb 2010'. Tynnodd Kirsty Williams sylw at y ffaith fod Cylchlythyr 10/94 yn 'ddogfen anstatudol a fwriadwyd i roi canllawiau ar addysgu addysg grefyddol ac addoli ar y cyd mewn ysgolion a gynhelir ac ysgolion arbennig'. Fodd bynnag, mae hi wedi cyfarwyddo'i swyddogion i adolygu'r maes hwn 'yn cynnwys sylw i'r materion penodol ynghlwm â'r ddeddfwriaeth a pha mor gydnaws y mae'r gofynion presennol â'r ddeddf hawliau dynol'.

Cadarnhawyd yn y cyfarfod y bydd Peter Kennedy yn arwain ar yr adolygiad hwn a bod cyngor cyfreithiol yn cael ei geisio. Bydd Llywodraeth Cymru'n edrych ar hyn yng ngoleuni'r Cwricwlwm Newydd a bydd yn ymgynghori â rhanddeiliaid.

Gofynnodd VT i gopi o'r llythyr gael ei anfon at bob Clerc CYSAG. Awgrymodd hefyd fod angen cael terfyn amser i'r adolygiad. Adroddodd fod cydweithwyr PYCAG wedi trafod hyn ac wedi gofyn i CCYSAGauC ysgrifennu at Lywodraeth Cymru i ofyn am i'r cais penodol am gynrychiolaeth o'r Dyneiddwyr ar y Pwyllgor cael ymdriniaeth ar wahân yn hytrach na chael ei glymu i mewn yn yr adolygiad cwricwlwm.

Gweithredu: EE – i ymateb i'r llythyr gan Kirsty Williams yn codi'r mater for angen i'r pwnc penodol o ran cynrychiolaeth Dyneiddwyr ar GYSAGau gael ymdriniaeth ar wahân i'r adolygid cwricwlwm a bod angen gosod terfyn amser

consulted on. GV confirmed that it had been widely consulted on. GV also confirmed that copies of the document had been sent to all who had contributed towards it.

ii. Humanists on SACREs and letter to Welsh Government on Circular 10/94

EE reported that as Chair of WASACRE, he had sent a letter to the Cabinet Secretary for Education, Kirsty Williams, asking Welsh Government to resolve the anomalies of Circular 10/94. He read a response he received from the Cabinet Secretary, Kirsty Williams acknowledging that 'there has been an increased focus on the requirements and governance of Collective Worship, and the role and membership of SACRES, and whether current practices and arrangements comply with the European Convention on Human Rights (ECHR) and the Equality Act 2010.' Kirsty Williams pointed out that Circular 10/94 is 'a non-statutory document which is intended to provide guidance on both the teaching of religious education and collective worship in maintained and special schools.' She has, however, instructed her officials to review this area 'including a focus on the specific issues around legislation and the compatibility of the current requirements with human rights law.'

It was confirmed in the meeting that Peter Kennedy will be taking a lead in this review and that legal advice is being sought. Welsh Government will be looking at this in light of the New Curriculum and will consult stakeholders.

VT requested that a copy of the letter from the Cabinet Secretary go to all SACRE Clerks. She also suggested that it was necessary to have a timescale for the review. She reported that NAPfRE colleagues had discussed this and requested that WASACRE write to Welsh Government to ask that the specific request for Humanists representation on Committee A be dealt with separately and not be tied up with the curriculum review.

Action: EE - to respond to the letter from Kirsty Williams raising the issue that the specific issue surrounding Humanist representation on SACREs be dealt with separate to curriculum review and

cynharach.

iii. Clerc Cofnodion

Cadarnhaodd EE fod hysbyseb wedi'i anfon i GYSAGau am swydd Clerc Cofnodion. Roedd gohebiaeth arall yn rhoi dyddiad cau o 31 Mawrth wedi'i hanfon hefyd.

Cafwyd trafodaeth am y broses ymgeisio a gwnaed yr awgrym fod y clerc yn cael ei benodi am gyfnod prawf. Dywedodd JM nad swydd yw hon ac na fyddai cytundeb. Cadarnhaodd y byddai'r trefniant yn cael ei wneud yn dra thebyg i'r trefniant cyfieithu. Byddai cydnabyddiaeth yn cael ei thalu. Trafodwyd hefyd a ddylai Clerc y Cofnodion fod yn ddwyieithog. Dywedodd PW, hyd yn oed os yw'r clerc newydd yn ddwyieithog, mae cyfieithu yn waith ar wahân gan y byddai'n cymryd mwy o amser. Tynnwyd sylw at y ffaith y gallai Comisiynydd y Gymraeg ysgrifennu i wrthwynebu gan y dylai unrhyw sefydliad yng Nghymru fod yn darparu gwasanaeth dwyieithog. Cadarnhaodd LJ fod dwyieithrwydd yn bwysig a'n bod yn cyfathrebu yn y ddwy iaith.

6. Cyflwyniad PYCAG: Rachel Bendall – Adroddiad Furlong: Beth mae hyn yn golygu i Addysg Gychwynnol Athrawon (AGA) ac AG?

Adroddodd RB ar y cwrs AGA ym Mhrifysgol y Drindod Dewi Sant ac effaith y newidiadau ar y cwricwlwm newydd. Adroddodd fod Adroddiad Furlong yn ymwneud â hyfforddi athrawon yfory. Mae'r meini prawf achredu yn datgan yn glir fod yn rhaid i ddarpariaeth AGA yng Nghymru yn y dyfodol fynnu:

- mwy o rôl i ysgolion (cyfrifoldeb ac atebolrwydd ar ysgolion i chwarae rôl fwy pwysig mewn hyfforddiant)
- rôl fwy eglur i brifysgolion
- cydberchnogaeth o'r rhaglen AGA rhwng ysgolion a phrifysgolion (bydd ysgolion yn asesu myfyrwyr)
- cyfleoedd strwythuredig i gysylltu dysgu yn yr ysgol ac yn y brifysgol (bydd tiwtoriaid yn gweithio mewn ysgolion ac ysgolion yn mynd i mewn i brifysgolion)
- canoli ymchwil.

that an earlier time scale be set.

iii. Minutes Clerk

EE confirmed that an advertisement had been sent to SACREs for the role of Minutes Clerk. A further communication giving a deadline for 31st March was also communicated.

A discussion pursued on the application process and a suggestion was made that the clerk be appointed on a trial basis. JM pointed out that this is not a job and that there would be no contract. He confirmed that the arrangement would be made along the same lines as the translation arrangement. An honorarium would be paid. The question of whether the Minutes Clerk should be bilingual was also discussed. PW pointed out that, even if the new clerk is bilingual, to translate is a separate job as it would be more time consuming. It was pointed out that the Welsh Language Commissioner might write to object as any institution in Wales should be providing a bilingual service. LJ confirmed that bilingualism is important and that we are communicating bilingually.

6. NAPfRE presentation: Rachel Bendall Furlong's Report: What does it mean for ITE and RE?

RB reported on the ITE course at Trinity St David (TSD) and the impact of the changes on the new curriculum. She reported that the Furlong Report is about training tomorrow's teachers. The accreditation criteria make clear future ITE provision in Wales must have:

- an increased role for schools (the responsibility and accountability for schools playing a more important role in training)
- a clearer role for universities
- joint ownership of the ITE programme between schools and universities (schools will assess students)
- structured opportunities to link school and university learning (tutors will work in schools and schools will go into universities)
- centrality of research.

<http://learning.gov.wales/docs/learningwales/publ>

<http://learning.gov.wales/docs/learningwales/publications/170310-accreditation-criteria-for-initial-teacher-education-en-v4.pdf>

Adroddodd RB fod angen i sefydliadau gyflwyno ceisiadau am achrediad erbyn 1 Rhagfyr 2017. Roedd pum sefydliad wedi gwneud cais i gyflwyno'r cyrsiau. Gwnaed ymweliadau safle i asesu'r adnoddau. Adroddodd RB y bydd y Drindod Dewi Sant yn gwybod y canlyniad erbyn diwedd Mehefin. Os yw'n llwyddiannus, bydd ganddo fyfyrwr, os na, bydd yn symud i ganolfan arall. Dywedodd RB fod gan y Drindod Dewi Sant 21 o lefydd i fyfyrwyr AG a bod Bangor yn hyfforddi wyth, sy'n gwneud uchafswm o 29 bob blwyddyn. Holodd RB a fydd y nifer hwn yn newid wrth i'r cwricwlwm newydd ddod i mewn.

Cafwyd trafodaeth am y trafferthion i recriwtio. Holwyd a fydd yr hyfforddiant yn newid yng ngoleuni'r Cwricwlwm Newydd ac a fydd Dyniaethau'n cael ei ddysgu neu a fydd AG yn dal i fod yn bwnc ar ei ben ei hun.

Dywedodd RB mai'r ddarpariaeth bresennol i AG yw pedair awr y flwyddyn yn unig. Mae hyn yn codi cwestiwn am ddatblygiad proffesiynol i'r sector cynradd ac yn tynnu sylw at y ddarpariaeth sydd ei hangen ar gyfer hyfforddiant ychwanegol i AG yn y sector cynradd. Adroddodd RB fod myfyrwyr wedi bod ar ymweliadau lleoliad â'r Ganolfan Fwdhaidd yn Abertawe. Edrychodd aelodau CCYSAGauC ar glipiau fideo o Kirsty Williams yn siarad â myfyrwr am y Cwricwlwm Newydd. Clywyd y Gweinidog yn dweud y byddai'r newid i'r Cwricwlwm Newydd yn fwy o her i'r sector uwchradd ac mai dyna pam bydd y rhaglen yn cael ei chyflwyno'n raddol dros nifer o flynyddoedd. Holodd myfyrwr sut byddai'r TGAU yn edrych a dywedodd Ysgrifennydd y Cabinet fod Cymwysterau Cymru o amgylch y bwrdd ar bob cam o'r ffordd wrth i'r Cwricwlwm Newydd gael ei ddatblygu gan y byddai'n rhaid i'r arholiadau gyd-fynd ag ef.

Soniodd RB am pam mae'r myfyrwyr presennol eisiau bod yn athrawon AG. Roedd y rhesymau'n cynnwys dylanwadu ar fywydau plant; cofio cael eu dysgu gan athrawon a'u hysbrydolodd; mae AG bob amser yn agored a pherthnasol; mae'r pwnc yn ffurfio hunaniaeth; mae'n annog pobl i archwilio'u credoau; mae'n datblygu dinasyddion

[ications/170310-accreditation-criteria-for-initial-teacher-education-en-v4.pdf](http://learning.gov.wales/docs/learningwales/publications/170310-accreditation-criteria-for-initial-teacher-education-en-v4.pdf)

RB reported that institutions needed to submit bids for accreditation by 1st December 2017. Five institutions applied to deliver the courses. Site visits have taken place to assess resources. RB reported that TSD will know the outcome by the end of June. If TSD is successful it will have students, if not, it will move to another hub. RB reported that TSD have twenty one student places for RE and Bangor train eight, making a maximum of twenty nine every year. RB queried whether this tally will change as the new curriculum is brought into place.

Discussion took place on problems with recruitment. A query was raised as to whether training will change in light of the New Curriculum and whether Humanities will be taught or RE will still be taught as a subject on its own.

RB reported that the current provision for RE is just four hours per year. This raises the question about professional development for the primary sector and highlights the provision needed for additional training for RE in the primary sector. RB reported that students have been out on placement visits to the Buddhist Centre in Swansea. WASACRE members viewed video clips of Kirsty Williams talking with students about the New Curriculum. The Minister was heard speaking about the New Curriculum change being more challenging for the secondary sector and that is why they will be rolling out the programme over a number of years. A student asked about what GCSEs would look like and the Cabinet Secretary said that Qualifications Wales were around the table every step of the way as the New Curriculum is being developed as examinations would have to be compatible.

RB reported on why current students wanted to be RE teachers. Reasons included influencing the lives of children; having been taught by inspirational teachers; RE is always open and relevant; the subject shapes identity; it encourages people to explore their beliefs; it develops good, moral, open-minded citizens and it teaches tolerance and

da, moesol, gyda meddwl agored ac mae'n dysgu goddefgarwch a pharch at eich gilydd.

Cadarnhaodd RB fod cydweithio wedi bod yn digwydd rhwng ysgolion a sefydliadau Addysg Uwch. Ceir cydweithio ar brosiectau peilot, rhwydweithiau a gweithgorau. Dywedodd hefyd fod disgwyl i'r myfyrwyr ddysgu pynciau eraill megis Bagloriaeth Cymru.

Mynegodd VT bryder am nifer yr oriau o hyfforddiant mewn addysg gynradd. Dywedodd fod gan AG le unigryw ar y cwricwlwm ac, felly mae pedair awr o hyfforddiant yn annigonol. Dywedodd y gall camgymeriadau gael eu gwneud wrth ddelio â phynciau sensitif mewn AG. Dywedodd RB fod y pedair awr yn cael eu treulio'n mynd â myfyrwyr drwy'r gofynion cyfreithiol a'r Fframwaith Enghreifftiol Cenedlaethol ac nad oes amser i waith cyfoethogi.

Dywedodd VT fod DPP yn broblem enfawr ac mae hi wedi gofyn i hyn gael ei gynnwys yn agenda'r Cyfarfod Cynllunio Dyniaethau nesaf gyda Llywodraeth Cymru. Dywedodd y byddai hyn yn hanfodol i lwyddiant y Cwricwlwm Newydd y mae gan AG le unigryw ynddo.

Dywedodd RB fod ochr bedagogaid AG yn cael ei dysgu yn y brifysgol, ond y dylai'r arbenigedd ddod oddi wrth yr ysgolion.

Yn ôl LJ, mae'r Comisiwn ar Addysg Grefyddol yn Lloegr yn adrodd mai 3 awr o hyfforddiant a roddir yn Lloegr. Fodd bynnag, un o argymhellion y Comisiwn yw bod isafswm o 12 awr yn cael ei neilltuo i AG.

Holodd HS a oedd mewnbyn y darlithydd yn lleihau. Esboniodd RB fod y symudiad sydd wedi digwydd wedi codi pont rhwng yr hyn sy'n digwydd yn yr ysgol, a'r brifysgol. Dywedodd fod myfyrwyr yn gweld tiwtoriaid yn llai aml a bod mwy o bwysau ar athrawon mewn ysgolion, sydd eisoes yn brysur iawn. Dywedodd HS ei fod ef wedi hyfforddi am 3 blynedd ac roedd yn pryderu fod disgwyl i hyn ddigwydd mewn blwyddyn. Cadarnhaodd RB fod BEd yn dal i fodoli.

Cododd un aelod y pryder mai ychydig iawn o athrawon sydd â chefnid ffydd ac y gallai hyn arwain at gysyniad dryslyd o beth yw Cristnogaeth. Gofynnodd a ddylai fod mwy o gyfle i gael

respect for one another.

RB confirmed that collaboration between schools and HE institutions has been developing. Pilot projects, networks and working parties are collaborating. RB also confirmed that there is an expectation upon students to teach other subjects such as the Welsh Baccalaureate.

VT expressed concern about the number of hours training in primary education. She stated that RE has a unique place on the curriculum and, therefore, four hours training is insufficient. She stated that mistakes can be made when you are dealing with the sensitivities brought up in RE. RB said that the four hours are spent navigating students through the legal requirements and the National Exemplar Framework and that there is no time for enrichment.

VT said that CPD is a huge issue and that she has asked that this be included in the agenda of the next Humanities Planning Meeting with Welsh Government. She stated that this would be crucial to the success of the New Curriculum in which RE has a unique place.

RB pointed out that in university the pedagogical side of RE is taught, but the expertise should come from the schools.

LJ pointed out that the Commission on Religious Education in England reports that in England 3 hours of training is given. However, one of the recommendations of the CoRE is that a minimum of 12 hours should be given to RE.

HS queried whether the input of the lecturer is decreasing. RB explained the shift that has taken place has built a bridge between what happens in school and in university. She said that students are seeing tutors less often and that there is more pressure on teachers in schools, who are already very busy. HS said that he had trained for 3 years and raised the concern that this is now expected in a year. RB confirmed that BEds still exist.

A member raised the concern that very few teachers have faith backgrounds and that this means that this may lead to a confused concept of what Christianity is. She asked whether there

arweinwyr ffydd i gymryd rhan yn yr hyfforddiant. Cadarnhaodd RB fod y Drindod Dewi Sant yn croesawu partneriaethau gyda chymunedau ffydd. Mae'r mewnbwn gan bobl sy'n siarad â myfyrwyr yn dda.

Holodd aelod a ellid gwneud pethau'n fwy unffurf o ran cyflwyno Addysg Grefyddol. Cadarnhaodd LJ fod gennym y Fframwaith Enghreifftiol Cenedlaethol yn barod, ond nad yw hwn yn seiliedig ar gynnwys a'i fod yn cael ei bennu'n lleol. Ailadroddodd y ffaith fod dull Donaldson yn golygu gwneud partneriaethau a bod mwy o bwyslais ar gredoau craidd Cristnogaeth mewn TGAU. Dywedodd MM yr hoffai ef, fel athro, weld y cymunedau ffydd yn cyfrannu'n fwy. Cadarnhaodd RB fod gan fwyafrif y myfyrwyr ôl-radd radd Astudiaethau Crefyddol neu eu bod wedi gwneud modiwlau ar ryw adeg yn eu gradd. Mae gan rai radd mewn pwnc perthnasol arall. Felly, byddai ganddyn nhw gefndir perthnasol. Atgoffodd PW yr aelodau fod adroddiad interim CoRE yn datgan y dylai CYSAGau gael rôl gynyddol ac awgrymodd y gallai hon gynnwys partneriaeth gryfach rhwng ysgolion a'r cynrychiolwyr ffydd sy'n eistedd ar GYSAGau. Cafwyd y cwestiwn a ddylai AG aros fel pwnc ar wahân oherwydd pe na byddai, roedd yn pryderu y byddai athrawon yn colli eu harbenigedd. Mynegodd un aelod bryder am y plant sy'n cael eu heffeithio gan yr 'arbrawf addysgol' hwn, gan ddweud ei bod yn bosibl nad oedd ganddynt gefndir yn y pwnc neu'n teimlo'n ddigon hyderus i gymryd pynciau arbenigol yn y TGAU. Mynegwyd pryder fod perygl o golli hanfod y pwnc. Dywedodd aelod arall fod disgwyl i athrawon erbyn hyn ddysgu unrhyw bynciau eraill ac y gallai hyn effeithio ar y system addysg drwyddi draw.

Awgrymodd un aelod fod y syniad o gydberchnogaeth yn ardderchog gan yr hoffai'r ysgolion gael cyfrannu at yr hyn sy'n digwydd mewn ymarfer. Dywedodd un aelod fod angen dyddiau hyfforddi mentoriaid ar y cwrs AGA. Cadarnhaodd RB fod dau yn cael eu cynnal bob blwyddyn a'u bod yn rhedeg rhaglen hyfforddi mentoriaid ym Mhen-y-bont ar Ogwr.

should be more opportunity to have faith leaders involved with training. RB confirmed that TSD welcomes partnerships with faith communities. Input from people speaking to students is good.

A member asked whether things could be made more uniform in terms of delivering Religious Education. LJ confirmed that we already have the National Exemplar Framework, but that this is not content based and is locally determined. She also reiterated that the Donaldson approach is about making partnerships and that there is more emphasis upon the core beliefs of Christianity at GCSE. MM confirmed that, as a teacher, he would like more involvement of faith communities. RB confirmed that the majority of PG students have a Religious Studies degree or have done modules at some point in their degree. Some have a degree in another relevant subject. Therefore, they would have a relevant background. PW reminded members that the CoRE interim report stated that there should be an increased role for SACREs and suggested that this might include a stronger partnership between schools and faith representatives sitting on SACREs. A member raised a query about whether RE should be kept as a distinct subject and raised the concern that if it was not, teachers might lose their specialism. A member expressed concern for the children who are affected by this 'educational experiment,' stating that they might not have the background in the subject or feel confident enough to take specialist subjects at GCSE. A concern was expressed that there might be a danger of losing the essence of what the subject is. A member expressed concern that teachers are now expected to pick up and teach any other subject and that this could impact upon the education system as a whole.

A member suggested the idea of joint ownership is brilliant as schools would like to have a say in what happens in practice. A member expressed concern about the need for mentor training days on the ITE course. RB confirmed that two are held every year and that they are running mentor training programme in Bridgend.

7. Cyflwyniad CCYSAGau Cymru: Dyniaethau yn y Cwricwlwm Newydd i Gymru - Manon Jones

Dyweddodd MJ wrth CCYSAGauC fod ei swyddogaeth yn Llywodraeth Cymru wedi newid a'i bod hi bellach yn gyfrifol am gysondeb dros y chwe Maes Dysgu a Phrofiad.

Cadarnhaodd MJ fod Newyddlen Llywodraeth Cymru wedi cael ei hanfon i bob CYSAG a bod yr adborth wedi bod yn ddefnyddiol iawn ac mai da fyddai derbyn mwy o sylwadau.

Rhododd MJ ddiweddariad ar y cynnydd a wnaed ym Maes Dysgu a Phrofiad y Dyniaethau yn y Cwricwlwm Newydd. Cadarnhaodd y dylai AG fod yn rhan o MDaPh y Dyniaethau ac y bydd yn aros yn ofyniad statudol ar y cwricwlwm o'r dosbarth derbyn. Cadarnhaodd MJ fod Dyniaethau wedi dilyn dull 'Beth sy'n Bwysig' ac mae pwrpas y datganiadau oedd darparu'r cysyniadau allweddol i'w harchwilio yn ystod addysg y dysgwr.

Rhannodd enghraifft o un o'r datganiadau a'r rhesymeg y tu ôl iddo. Cadarnhaodd MJ fod Llywodraeth Cymru wedi comisiynu gwaith yn y pynciau cysylltiedig a bod CCYSAGauC wedi cyflwyno papur trafod fel rhan o'r broses hon. Roedd cynrychiolwyr CCYSAGauC wedi mynychu gweithdy MDaPh yn Abertawe i gyflwyno'r papur i'r athrawon. Dywedodd MJ y byddai'r Pedwar Diben Craidd wrth wraidd y Cwricwlwm Newydd ac y byddai MDaPh Dyniaethau yn cyfrannu at y rhain. Rhannodd MJ y strwythur a fyddai'n ffurfio MDaPh y Dyniaethau. Bydd hyn yn cynnwys datganiad yn manylu ar sut y mae'r Maes yn cefnogi'r Pedwar Diben; datganiadau 'Beth sy'n Bwysig' a'r rhesymeg y tu ôl iddynt; cyfeiriad at y prif Wybodaeth, Sgiliau a Phrofiadau pwnc a fyddai'n ategu datblygu cwricwlwm ar lefel ysgol; Pynciau, Meysydd a Threfniadau penodol; Cyfrifoldebau Trawsgwricwlaidd a Sgiliau Ehangach. Mae'r strwythur yn manylu ar y Fframwaith Cynnydd; Deilliannau Cyflawniad; Elfennau Trawsgwricwlaidd ac Egwyddorion Arweiniol i helpu i roi Beth sy'n Bwysig ar waith.

Cadarnhaodd MJ nad yw'r Cwricwlwm Newydd yn colli golwg ar y pynciau ond yn ceisio cael agwedd fwy holistig.

Dyweddodd MJ y gall fod angen canllawiau pellach ar AG gan ei fod yn ofyniad statudol yn CA4 ac

7. WASACRE presentation: Humanities in the New Curriculum for Wales – Manon Jones

MJ informed WASACRE that her role in Welsh Government has changed and that she is now responsible for consistency over the six AoLE.

MJ confirmed that the Welsh Government Newsletter had been sent to every SACRE and that feedback had been very useful and that it would be good to receive more comments.

MJ gave an update on progress made within the Humanities AoLE in the New Curriculum. She confirmed that RE should form part of the Humanities Area of Learning and Experience and will remain a statutory curriculum requirement from reception. MJ confirmed that Humanities had taken a 'What Matters' approach and that the purpose of the statements was to provide the key concepts to be explored during a learner's education. She shared an example of one of the statements and the rationale behind it. MJ confirmed that Welsh Government had commissioned work in the related disciplines and WASACRE provided a discussion paper as part of this process. WASACRE representatives had attended a Humanities AoLE workshop in Swansea to present the paper to the teachers. MJ said that the Four Core Purposes would be at the heart of the New Curriculum and that the Humanities AoLE would contribute to these. MJ shared the structure that would shape the Humanities AoLE. This will include a statement detailing how the AoLE supports the Four Purposes; 'What Matters' statements and their accompanying rationales; reference to key subject Knowledge, Skills & Experiences which would support the development of school level curriculum development; specific Disciplines, Domains & Dispositions; Cross-Curricular & Wider-Skill Responsibilities. The structure details the Progression Framework; Achievement Outcomes; Cross – Curriculum Elements and Guiding Principles to help turn What Matters into practice.

MJ confirmed that the New Curriculum is not losing sight of the disciplines but is seeking a more holistic approach.

MJ confirmed that further guidance on RE might be necessary as it is a statutory requirement at KS4

oherwydd lefel leol y pwnc. Felly gallai hyn olygu ystyried darparu Fframwaith Enghreifftiol Cenedlaethol.

Holodd VT a yw'r datganiadau 'Beth sy'n Bwysig' wedi newid o'r rheiny sy'n destun ymgynghoriad ar hyn o bryd. Dywedodd MJ ei bod yn dal i weithio arnynt a'u bod wedi cael eu diweddarau. Dywedodd y byddant yn cael eu diffinio ymhellach yn y dyfodol oherwydd ei bod yn bwysig dod yn ôl atynt i wneud yn siŵr nad oes dim byd ar goll. Dywedodd LJ fod ymatebion yn dal i gael eu hysgrifennu a gofynnodd a yw gweithgor y dyniaethau'n ystyried yr adborth. Cadarnhaodd MJ fod sylwadau'n bwydo i mewn i'r ffordd y mae'r gweithdai'n cael eu trefnu a bod adborth yn werthfawr gan ei fod yn ffordd o wirio'r hyn sy'n cael ei ddatblygu.

Mynegodd un aelod bryder fod y datganiadau'n glastwreiddio crefydd ac ysbrydolrwydd. Gofynnodd pa ymgynghoriad a fu gyda'r cymunedau ffydd. Pwysleisiodd MJ eto nad yw Llywodraeth Cymru'n dymuno colli dim o ran y pwnc a'r arbenigedd. Hysbysodd Manon Jones CCYSAGauC fod cyfarfod cynllunio i'w gynnal o fewn pythefnos ac y byddai adborth gan GYSAG ar yr agenda. Yn ystod y cyfarfod cynllunio y gobaith oedd y byddent mewn sefyllfa i rannu'r datblygiadau hyd yma. Mae Llywodraeth Cymru yn ystyried ffyrdd o ymgysylltu â ChYSAGau a byddant yn gofyn am farn cynrychiolwyr CCYSAGauC/PYAG yn y cyfarfod cynllunio. Gofynnodd MJ beth oedd y ffordd orau i Lywodraeth Cymru ymgysylltu â ChYSAGau gyda'r datblygiadau ar y cwricwlwm yn symud mor gyflym.

Roedd GV yn pryderu fod MDaPh Dyniaethau wedi symud ymlaen mor gyflym a bod CYSAGau'n cael cais i ymgynghori ar rywbeth sydd wedi newid yn barod. Adroddodd fod hon yn dasg fawr i GYSAGau; maent yn treulio llawer o amser arni ddim ond i weld fod datblygiadau wedi newid. Dywedodd ei fod yn destun pryder gweld newid mawr yn y cwricwlwm yng Nghymru yn cael ei drefnu fel hyn.

Gofynnodd aelod a fyddai adnoddau ar gyfer y cwricwlwm ar gael cyn i'r cwrs newydd ddechrau. Cafwyd trafodaeth wedyn am sut y byddai'r

and because of the local level of the subject. Therefore this could mean looking at providing a National Exemplar Framework.

VT queried whether the 'What Matters' statements have changed from those being consulted upon at the moment. MJ confirmed that they are a work in progress and that they have been updated. She said that they will be defined further in the future because it is important to keep coming back to them to make sure nothing is missing. LJ stated that responses are still being written and queried whether the humanities working group consider feedback. MJ confirmed that comments feed into the way the workshops are organised and that feedback is valuable because it provides a check for what is being developed.

A member raised a concern that the statements were diluting religion and spirituality. She asked what consultation there had been with faith communities. MJ reiterated that Welsh Government do not want to lose anything in terms of the discipline and expertise. MJ informed WASACRE that a planning meeting was to be held within two weeks and that feedback from SACREs would be on the agenda. During the planning meeting it was hoped that they would be in the position to share the development to date. Welsh Government are looking at ways of engaging with SACREs and will be seeking the views of WASACRE/NAPfRE representatives at the planning meeting. MJ raised the question about how Welsh Government might best engage with SACREs when the curriculum development is moving so quickly.

GV expressed concern that the Humanities AoLE had moved on so quickly and that SACREs are being asked to consult on something that has already changed. She reported that this is a big job for SACREs; they are spending a lot of time on it only to find out that the development has moved on. She said it is concerning that we are seeing a major change of the curriculum in Wales conducted in this way.

A member asked whether resources for the curriculum would be made available before the new course starts. Discussion ensued about how

cwricwlwm newydd yn cael ei ariannu gan fod problemau gydag ariannu'r fanyleb TGAU newydd ar hyn o bryd, yn enwedig adnoddau Cymraeg. Cadarnhaodd MJ y byddai tîm penodol yn edrych ar sut bydd adnoddau'n cael eu darparu i'r cwricwlwm newydd.

Gofynnodd VT a fyddai Llywodraeth Cymru yn cylchredeg y papurau diwygiedig newydd. Dywedodd MJ y byddai hyn yn digwydd. Awgrymodd VT y byddai'n ddefnyddiol cynnwys aelod o CCYSAGauC yng nghyfarfodydd MDAph y Dyniaethau. Roedd MJ yn meddwl fod hwn yn syniad gwerth chweil.

Barn MM oedd bod hyder, arbenigedd a brwdfrydedd yn arwain at addysgu da a'i bryder ef oedd nad yw dysgu y tu allan i'ch arbenigedd yn ysgogi hynny. Ateggodd y farn ei bod yn bwysig peidio â cholli'r pynciau unigol. Dywedodd MJ y byddai hi'n ystyried y pwynt hwn, ond ailadroddodd mai'r ysgol fyddai'n penderfynu sut i gyflwyno'r cwricwlwm.

Awgrymodd PJ mai un ffordd y gallai Llywodraeth Cymru ymgynghori â ChYSAGau fyddai drwy gael cyfarfod arbennig ychwanegol o CCYSAGauC. Cadarnhaodd EE y byddai hawl i wneud hyn pe bai angen.

Atgoffwyd MJ gan GV fod arbenigedd proffesiynol ar gael os nad oedd digon o bobl ag arbenigedd mewn AG ar weithgor y Dyniaethau ac y gallai CCYSAGauC helpu.

Gweithredu: MJ to i anfon y fersiwn ddiweddaraf o ddatganiadau Maes Dysgu a Phrofiad y Dyniaethau i PW i'w dosbarthu.

Ar ôl cinio adroddodd LJ ar ohebiaeth a dderbyniwyd ganddi

Soniodd LJ am ohebiaeth a gafodd gan y Rhwydwaith Rhyng-ffydd yn hysbysu CCYSAGauC am gyfarfod ar 28 Mawrth a'r cyfarfod i bobl ifanc oedd ar fin digwydd. Mae dogfen canllaw cynhadledd Amrywiaeth Crefydd a Chred y Rhwydwaith i ysgolion yn cael ei ymgynghori arni ac mae'r Rhwydwaith yn gofyn am gyngor ac adborth erbyn 13 Ebrill. Bydd pecyn adnoddau yn mynd allan am ddim i ysgolion.

the new curriculum would be resourced as there are problems with the resourcing of the new GCSE specification at the moment, particularly Welsh resources. MJ confirmed that there would be a specific team looking at how the new curriculum will be resourced.

VT asked whether Welsh Government would be circulating the new revised papers. MJ confirmed that this would happen. VT suggested it would be helpful for a member of WASACRE to be included in the Humanities AoLE meetings. MJ confirmed that this was a really helpful idea.

MM expressed the opinion that confidence, expertise and passion lead to good teaching and raised his concern that teaching outside one's specialism does not lead to that. He reiterated that it is important not to lose the disciplines. MJ said that she would take the point on board, but reiterated that it would be up to the school to decide how the curriculum will be delivered.

PW suggested that one way in which Welsh Government might consult with SACREs could be to have an additional extraordinary WASACRE meeting. EE confirmed that this would be permissible should it be necessary.

GV reminded MJ that professional expertise is available if there weren't enough people with RE expertise in the Humanities working group and that WASACRE could help.

Action: MJ to send the newest version of the Humanities AoLE statements to PW to be circulated.

Following lunch LJ reported on correspondence she had received

LJ informed WASACRE members of communications she had received from the Inter Faith Network advising WASACRE of a meeting on 28th March and the upcoming meeting for young people. The IFN Diversity of Religion and belief conference guidance document for schools is out for consultation and the IFN are asking for advice and feedback by the 13th April. A resource pack will go out free to schools.

<p>Gweithredoedd:</p> <p><i>i. Y rheiny sydd â diddordeb mewn mynd i gyfarfodydd y Rhwydwaith Rhyng-ffydd i gysylltu â LJ i gael gwybodaeth.</i></p> <p><i>ii. LJ i gysylltu â PW ynglŷn â dosbarthu gwybodaeth gan y Rhwydwaith.</i></p> <p>8. Cyfansoddiad Cymdeithas CYSAGau Cymru Mae cyfansoddiad CCYSAGauC wedi cael ei ddiwygio. Mae'r Pwyllgor Gwaith yn ymgynghori ar hwn ar hyn o bryd. Bydd addasiadau i'r cyfansoddiad yn mynd allan i'r CYSAGau wedyn a bydd pleidlais ar fabwysiadu'r cyfansoddiad yn y cyfarfod blynyddol ar Ynys Môn yn Nhyrnor yr Haf. Gweithredu: rhoi pleidlais ar fabwysiadu'r cyfansoddiad diwygiedig yn y Cyfarfod Blynyddol ar yr agenda</p> <p>9. Diweddariadau:</p> <p><i>i. Diweddariad y Cyngor Addysg Grefyddol: Y Comisiwn Addysg Grefyddol yn Lloegr (CoRE)</i> Cyflwynwyd papur gan LJ a PW: <i>CoRE a'i berthnasedd i Gymru: Papur trafod.</i></p> <p>Roedd y Comisiwn wedi gwneud argymhellion cychwynnol ar</p> <ol style="list-style-type: none"> 1. Hawl cenedlaethol i AG 2. Galw ysgolion i gyfrif am y ddarpariaeth ac ansawdd AG 3. Cynllun cenedlaethol i wella addysgu a dysgu mewn AG 4. Rôl newydd ac estynedig i'r CYSAGau <p>Awgrymodd LJ a PW y dylai Cymru ystyried y cwestiynau canlynol</p> <ol style="list-style-type: none"> 1. A yw deilliannau'r adroddiad interim yn berthnasol i Gymru? 2. A yw'r aelodau'n cytuno â'r argymhellion yn yr adroddiad? 3. Beth mae'r aelodau eisiau i Lywodraeth Cymru ei wneud? 4. Pa gamau, os o gwbl, ddylai CCYSAGauC eu cymryd nawr? 5. A ddylai Cymru ddechrau ei chomisiwn ei hun ar AG? <p>Gofynnodd MJ am gopi digidol o'r papur. Gweithredu: PW i anfon copi digidol o'r papur i</p>	<p>Actions:</p> <p><i>iii. Those interested in attending the Inter Faith Network meetings to contact LJ for information.</i></p> <p><i>iv. LJ to liaise with PW on circulating information from IFN.</i></p> <p>8. Wales Association of SACREs Constitution The WASACRE constitution has been revised. The Executive Committee are currently consulting on this. Adjustments to the constitution will then go out to SACREs and there will be a vote to adopt the constitution at the AGM meeting in Anglesey in the Summer Term. Action: to agenda a vote on adopting the reviewed constitution at the AGM</p> <p>9. Up-dates:</p> <p><i>i. REC update: The Commission of Religious Education in England (CoRE)</i> LJ and PW presented a paper: <i>CoRE and its relevance to Wales: A paper for discussion.</i></p> <p>The Commission made initial recommendations on</p> <ol style="list-style-type: none"> 1. A national entitlement for RE 2. Holding schools to account for the provision and quality of RE 3. A national plan to improve teaching and learning in RE 4. A renewed and expanded role for standing advisory councils on religious education (SACREs) <p>LJ and PW suggested that Wales consider the following questions</p> <ol style="list-style-type: none"> 1. Are the outcomes of the interim report relevant to Wales? 2. Do members agree with the recommendations in the report? 3. What do members want Welsh Government to do? 4. What action, if any, should WASACRE take now? 5. Should Wales initiate its own commission on RE? <p>MJ requested a digital copy of the paper. Action: PW to send a digital copy of the paper to</p>
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Manon Jones

ii. Estyn – Michelle Gosney

Cyflwynodd Michelle Gosney ei hun i'r aelodau. Ym mis Ionawr daeth yn brif swyddog Estyn i ysgolion ffydd. Bydd MG yn mynychu CCYSAGauC a Chyfarfodydd Cynllunio Dyniaethau ar ran Estyn. Adroddodd MG fod y cylch gwaith oedd yn edrych ar Hanes a Daearyddiaeth wedi argymhell fod angen gwella DPP. Nid oedd MG yn rhan o dîm Estyn sy'n gweithio ar Adolygiad Thematis AG. Dywedodd y byddai Mark Champion yn mynychu cyfarfod haf CCYSAGauC i adrodd yn ôl ar adolygiad thematis AG.

Dywedodd un o'r aelodau nad yw'r consortia'n darparu hyfforddiant DPP yn dilyn yr adroddiad ar y Dyniaethau ac awgrymodd nad yw'r argymelliadau gan Estyn yn cael eu cefnogi gan weithredu pellach.

Adroddodd MG nad oes system ar hyn o bryd ar gyfer dilyn argymhellion. Holwyd lle dylai'r swyddogaeth honno fod. Cadarnhawyd mai cyfrifoldeb yr awdurdod lleol ydyw ond gofynnwyd o ble byddai'r arian yn dod.

Adroddodd MG fod Fframwaith newydd Estyn yn edrych ar baratoi, cynllunio a gweithredu Addoli ar y Cyd. Os nad oes sylw mewn adroddiad, yna nid oes pryderon a byddai hynny'n golygu ei fod yn ganolig o ran ansawdd. Gofynnwyd i Estyn ddefnyddio enghreifftiau mewn adroddiadau, felly os yw AG yn cael ei gweld fel cryfder mewn ysgol, bydd enghreifftiau o hynny i'w gweld. O ran Ysbrydol, Moesol, Cymdeithasol a Diwylliannol bydd Estyn yn sôn am gryfderau ac agweddau o bryder a byddant yn edrych ar ddatblygiad ysbrydol ysgolion. Adroddodd GV y bu trafodaeth yn PYCAG nad yw rhai adroddiadau o dan y fframwaith newydd yn dweud unrhyw beth am Ysbrydol, Moesol, Cymdeithasol a Diwylliannol. Bydd MG yn adrodd hyn yn ôl i Estyn. Holodd KR pa ddiffiniad o ysbrydolrwydd fyddai Estyn yn ei ddefnyddio. Cadarnhaodd MG y byddai Estyn yn edrych ar y cyd-destun ehangach, e.e. gallwch gael profiad ysbrydol mewn gwrs gelf. Bydd Estyn yn dangos lle mae cyfleoedd am ddatblygiad ysbrydol yn dda a lle mae yna bryderon.

iii. EFTRE – Phil Lord

Manon Jones

ii. Estyn – Michelle Gosney

Michele Gosney introduced herself to members. In January she became the lead Estyn officer for faith schools. MG will be attending WASACRE and the Humanities Planning Meetings on behalf of Estyn. MG reported that the Humanities remit looking at History and Geography had recommended that CPD be improved. MG was not involved with the Estyn team working on the Thematic Review of RE. She said that Mark Champion would be attending the summer WASACRE meeting to feedback on the thematic review of RE.

A member commented that the consortia are not providing CPD training following the Humanities report and suggested that the recommendations from Estyn are not being backed up by further action.

MG reported that there isn't currently a system for following recommendations up. She raised the query as to where that role lies. She confirmed that it lies with the local authority but asked where the funding would come from.

MG reported that the new Estyn Framework looks at the preparation, planning and execution of Collective Worship. She reported that where there is no comment in a report then there are no concerns and that it would then be middle of the road in terms of the quality. Estyn have been asked to use exemplification in reports, so if RE is seen as a strength within the school, then you will see that in the exemplification. In terms of SMSC Estyn will be talking about strengths and areas of concern and they will be looking at the spiritual development of schools. GV reported that there had been discussion in NAPFRE that some reports under the new framework say nothing about SMSC. MG will take this back to Estyn.

KR queried what definition of spirituality Estyn would be using. MG confirmed that Estyn would be looking at the broader context, e.g. you can have a spiritual experience in an art lesson. Estyn will be reporting on where opportunity for spiritual development is good and where there are concerns.

iii. EFTRE – Phil Lord

Adroddodd PL wrth CCYSAGauC fod EFTRE yn paratoi at gynhadledd yn Nulyn yn 2019. Y thema fydd *Reconciling Realities in Religious Education*. Yn ôl PL, mae gwledydd eraill yn ymgodymu â phethau y bu'n cwricwlwm ni'n ymgodymu â nhw nifer o flynyddoedd yn ôl ac mae Cymru ar y blaen o ran Addysg Grefyddol. Dywedodd wrth CCYSAGauC fod gan 47 o wledydd Ewropeaidd hael i fod yn aelodau o EFTRE ac mai 25 o wledydd sy'n cael eu cynrychioli ar y Bwrdd ar hyn o bryd. Mae EFTRE wrthi'n chwilio am gynrychiolwyr o Ddwyrain Ewrop. Dywedodd PL ei bod yn ddiddorol gweld yr amrywiaeth ar draws Ewrop. Mae'r adroddiadau o'r 25 gwlad ar gael ar wefan EFTRE <http://www.eftre.net/> Bu PL ei hun yn gyfrifol am y wefan. Hysbysodd PL CCYSAGauC y byddai'n ymddiswyddo o'i rôl fel cynrychiolydd EFTRE. Cafwyd trafodaeth ynghylch pwy fyddai'n ei olynu fel cynrychiolydd. Pleidleisiwyd dros GV a hi fydd cynrychiolydd EFTRE.

iv. AREIAC – Gill Vaisey

Adroddodd GV y bydd cynhadledd AREIAC yn cael ei chynnal ym Mryste ar 2 a 3 Gorffennaf. Mae croeso i bawb sydd â diddordeb mewn hyrwyddo rhagoriaeth mewn AG i'w mynychu. Mae ffurflenni archebu ar gael gan Gill Vaisey neu gellir eu cael ar wefan AREIAC. Gall unrhyw un sydd â chyfrifoldeb dros gefnogi athrawon ddod yn aelod o AREIAC. Mae gostyngiad o £30 o bris y gynhadledd i aelodau AREIAC. Thema'r gynhadledd eleni yw Adlewyrchu Lluosogrwydd mewn AG a bydd yn para dau ddiwrnod. Bydd yno gydbwysedd rhwng gweithdai a phrif siaradwyr. Mae GV yn mynychu AREIAC fel cynrychiolydd Cymru ac mae PW hefyd newydd ddod yn aelod o AREIAC.

Yng nghyfarfod PYCAG bu'r aelodau'n trafod yr angen am gefnogaeth i athrawon a'r cyfleoedd a allai fod ar gael drwy *Learn Teach Lead RE*. Mae yna bosibilrwydd fod cyfle i gael cyllid sydd ar gael i sefydlu rhwydweithiau AG. Bydd GV a PYCAG yn ymchwilio i hyn ymhellach.

Gweithredu: *PW i ddsbarthu gohebiaeth am gynhadledd AREIAC i Glercod CYSAG i'w anfon ymlaen i ysgolion.*

PL informed WASACRE that EFTRE are working towards a conference in Dublin in 2019. The theme will be *Reconciling Realities in Religious Education*. PL pointed out that other countries are grappling with things that our curriculum grappled with a number of years ago and that Wales are ahead of the game in Religious Education. He informed WASACRE that 47 European countries are entitled to become members of EFTRE and that there are currently 25 countries represented on the Board. EFTRE are presently looking for reps from Eastern Europe. PL expressed that it is interesting to see the diversity right across Europe. The reports from 25 countries are on the EFTRE website <http://www.eftre.net/> PL informed WASACRE that he had held responsibility for the Website. PL informed WASACRE that he would be stepping down from the role of EFTRE representative. Discussion pursued upon who would replace PL as EFTRE representative. GV was subsequently voted EFTRE representative.

iv. AREIAC – Gill Vaisey

GV reported that the AREIAC conference will be taking place in Bristol on 2nd and 3rd July. Everyone interested in promoting excellence in RE is welcome to attend. Booking forms are available from Gill Vaisey or can be accessed via the AREIAC website. Anyone who has responsibility for supporting teachers is able to become a member of AREIAC. There is a £30 discount off the conference for AREIAC members. This year's conference is on *Reflecting Plurality in RE*. It will run over two days. There will be a balance between workshops and key note speakers. GV attends AREIAC as a Wales representative. PW has also recently become a member of AREIAC. At the NAPfRE meeting members discussed the need for support for teachers and opportunities that might be available via *Learn Teach Lead RE*. There is potentially an opportunity to secure funding that is available to set up RE networks. GV and NAPfRE will be investigating this further.

Action: *PW to circulate correspondence about the AREIAC conference to SACRE Clerks to pass on to schools.*

v. *MAGC - Dafydd Trehearne*

Ar ran MAGC, adroddodd DT fod pot bach o arian ar gael ac nad oes mwy o arian yn dod i mewn oherwydd toriadau'r llywodraeth. Mae MAGC wedi rhoi cymorth ariannol i gyfieithu dogfennau i'r Gymraeg. Fodd bynnag, byddai MAGC yn hoffi cynnig cymorth ehangach na hynny. Cadarnhaodd DT fod y llyfr *Encouraging Religion* wedi cael ei gyhoeddi bellach. Dywedodd nad oedd MAGC am roi'r gorau iddi eto ond bod eu rôl wedi lleihau oherwydd diffyg cyllid.

10. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 13 Medi 2017

Dosbarthwyd adroddiad o gyfarfod y Pwyllgor Gwaith. Dywedodd EE wrth CCYSAGauC na fyddai cofnodion y cyfarfod yn cael eu hanfon nes iddynt gael eu cadarnhau gan y Pwyllgor Gwaith. Gwnaed y penderfyniad hwn oherwydd y bu anghywirdeb yng nghynnwys y cyfarfod a oedd angen ei gywiro cyn i'r cofnodion gael eu gwneud yn gyhoeddus. Gwnaed newidiadau i nodiadau'r Pwyllgor Gwaith a hysbysodd EE CCYSAGauC fod aelodau etholedig yn gallu mynychu CCYSAGauC mewn gwirionedd.

11. Dangos a dweud

Adroddodd Phil Lord wrth CCYSAGauC fod MAGC wedi rhoi cyllid i gyfieithu adnoddau y mae ef wedi'u datblygu, sef Cynllun Gwaith pedair blynedd ar gyfer Addoli ar y Cyd. Mae un o'r blynyddoedd ar gael yn Gymraeg erbyn hyn. Bydd y lleill yn cael eu cyfieithu wrth i'r cyllid gael ei sicrhau. Enwau'r adnoddau yw *Simply Collective Worship*. Mae'r Cynllun Gwaith yn cynnwys cwestiynau a syniadau i fyfyrion arnynt, themâu byrrach a Munud i Feddwl. Mae adnodd 6 wythnos am ddim ar gael ar y wefan <https://simplycollectiveworship.co.uk/>

12. Gohebiaeth

- i. Adroddodd GV ar ohebiaeth a dderbyniwyd gan ohebydd o BBC ar-lein. Roedd y gohebydd wedi darllen, ym mhapurau CYSAG Casnewydd a phapurau CCYSAGauC, am gynrychiolaeth Dyneiddwyr ar GYSAGau. Gofynnodd am ymateb gan CCYSAGauC a rhoddodd GV ymateb iddi. Dilynydd hyn gan erthygl ar BBC ar-lein. Cadarnhaodd EE ei fod wedi darllen yr erthygl a'i fod yn ei hystyried yn un deg a chytbwys. Roedd

v. *REMW - Dafydd Trehearne*

DT reported on behalf of REMW that there is a limited pot of money available and that there is no further money coming in because of government cuts. REMW have provided financial help to translate documents into Welsh. However, REMW would prefer to offer wider support than that. DT confirmed that the *Encouraging Religion* book had now been published. He said that REMW were not giving up yet but that their role had been reduced because of lack of finance.

10. Report from the Executive Committee held on 13 September 2017

A report from the Executive Committee was circulated. EE informed WASACRE that minutes from the meeting would not be circulated until they had been ratified by the Executive Committee. This decision had been made as there had been an inaccuracy in the content of the meeting which required rectification before they the minutes were made public. Changes were made to the Executive meeting notes and EE informed WASACRE members that co opted members are in fact able to attend WASACRE.

11. Dangos a dweud/ Show and tell

Phil Lord reported to WASACRE that the REMW had provided funding for translation of resources he has been developing which is a four year Scheme of Work for Collective Worship. One of the years is now available in Welsh. The others will be translated as funding is gained. The resources are called *Simply Collective Worship*. The Scheme of Work includes reflective questions and thoughts, shorter themes and Thoughts for the Day. A free 6 week resource is available on the site <https://simplycollectiveworship.co.uk/>

12. Gohebiaeth /Correspondence

- i. GV reported on correspondence received from a reporter from BBC online. The reporter had read, in Newport SACRE papers and WASACRE papers, about Humanist representation on SACREs. She had requested a response from WASACRE which was then given by GV. An article was subsequently published by BBC Online. EE confirmed that he had read the article and considered it to be a fair and balanced report. This view was supported by both

<p>GV yn cytuno â hyn ynghyd â KR a gafodd ei holi hefyd.</p> <p>ii. Derbyniwyd gohebiaeth gan Christine Abbas o Bahá'í Cymru gyda dymuniadau gorau i'r aelodau ar achlysur y Flwyddyn Newydd Bahá'í. Adroddodd PW ei bod wedi mynychu dathliad Deucanmlwyddiant y Bahá'í yn y Senedd ar ran CCYSAGauC. Roedd Rheinallt Thomas a Kathy Riddick yn bresennol yno hefyd. Roedd y digwyddiad wedi'i gynllunio'n dda ac yn cynnig gwybodaeth ac roedd hefyd yn ddathliad ardderchog.</p> <p>13. U.F.A.</p> <p>i. Ar ran PYCAG, dywedodd GV fod swyddogaethau'r gweithwyr a'r swyddogion yn newid a bod PYCAG wedi trafod y mater hwn ac yn poeni fod gwahaniaeth mawr yn yr amser a neilltuir i swyddogion proffesiynol i GYSAGau. Gofynnodd PYCAG i CCYSAGauC a fyddent yn ystyried ysgrifennu at Awdurdodau Lleol i godi'r mater hwn. Mynegwyd hefyd yr angen i GYSAGau gael cefnogaeth gyson gan swyddog ALL penodol a Chlerc CYSAG. Ategodd HS ei bod yn bwysig sicrhau arfer da a dywedodd fod CCYSAGauC yn ddiolchgar i'r awdurdodau hynny sydd eisoes yn dilyn arfer da. Cadarnhaodd aelod o CCYSGAauC ei bod yn bwysig bod athrawon yn mynychu cyfarfodydd CYSAG a CCYSAGauC. Cytunwyd i ysgrifennu llythyr at bob Cyfarwyddwr ALL / Addysg.</p> <p>ii. Holodd LB a oedd dogfen CCYASGauC 'Beth sy'n Bwysig mewn AG' a gomisiynwyd gan Lywodraeth Cymru yn mynd i gael ei hymgyngori arni. Cadarnhaodd PW mai dogfen drafod oedd hon a fwriadwyd yn unig ar gyfer athrawon sy'n gweithio ar Faes Dysgu a Phrofiad y Dyniaethau, ac nid dogfen ganllaw. Felly, ni fyddai ymgynghoriad ac mae'n dal i fod yn bapur trafod. Cadarnhaodd MJ y byddai ymgynghori'n digwydd ar ddogfen MdaPh y Dyniaethau a fyddai'n cael ei hysgrifennu o ganlyniad i'r broses.</p> <p>14. Dyddiad y cyfarfodydd nesaf:</p> <p>i. Haf 2018 – Ynys Môn 06/07/2018 ii. Hydref 2019 – Bro Morgannwg (l'w gadarnhau)</p>	<p>GV and KR who had been questioned by the reporter.</p> <p>ii. WASACRE received correspondence from Christine Abbas from Wales Bahá'í's with best wishes for members on the occasion of the Bahá'í New Year. PW reported that she had attended the Bahá'í Bicentenary celebration at the Senedd on behalf of WASACRE. Rheinallt Thomas and Kathy Riddick were also in attendance. The event was very well planned and informative and a good celebratory occasion.</p> <p>13. U.F.A. / A.O.B.</p> <p>i. GV, on behalf of NAPfRE stated that roles of employees and officers are changing and NAPfRE had discussed this issue and were concerned that there was a great disparity in the amount of time that is allocated to professional officers to SACREs. NAPfRE asked WASACRE whether they would consider writing to Local Authorities to raise this issue. They also expressed the need for SACREs to be consistently supported by a dedicated LA officer and SACRE Clerk. HS reiterated the importance of ensuring good practice and said that WASACRE are grateful to those authorities who are already following good practice. A WASACRE member confirmed the importance of teacher attendance at SACRE meetings and WASACRE. It was agreed that a letter would be written to all LA Directors / Heads of Education.</p> <p>ii. LB queried whether the WASACRE document 'What Matters in RE' that had been commissioned by Welsh Government would be going out for consultation. PW confirmed that this was a discussion document solely intended for the teachers working on the Humanities AoLE, and not a guidance document. Therefore, it would not be consulted upon. It remains a discussion paper. MJ confirmed that consultation would be on the Humanities AoLE document that was written as a result of the process.</p> <p>14. Dyddiad y cyfarfod nesaf / Date for next meeting:</p> <p>i. Summer 2018 – Ynys Môn / Anglesey 06/07/2018 ii. Autumn 2019 – Bro Morgannwg /Vale of Glamorgan (TBC)</p>
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Gofynnodd VT a fyddai modd cynnal y cyfarfod ar ryw ddiwrnod heblaw dydd Gwener. Cadarnhawyd y bydd CCYSAGau yn amrywio'r dyddiau er mwyn annog gwell cynrychiolaeth gan athrawon.

Diolchodd EE i bawb am ddod i'r cyfarfod. Diolchwyd hefyd i'r Cyng. Phil Downing, James Craven – Clerc CYSAG Abertawe, Kate Phillips, cynrychiolydd yr ALL ar CYSAG, Vicky Thomas, ymgynghorydd AG i GYSAG Abertawe, aelodau CYSAG o Abertawe a ddaeth i gefnogi, côr Ysgol Gatholig yr Esgob Vaughan a'u hathrawon ynghyd â Gwasanaeth Cerdd Abertawe, a Sarah Gray, a fu'n cyfieithu yn y cyfarfod.

VT raised the issue of holding the meeting on days other than a Friday. It was confirmed that WASACRE will be rotating the days to encourage greater representation from teachers.

EE thanked everyone for attending the meeting. Thanks were also expressed to Cllr. Phil Downing, James Craven - Clerk to Swansea SACRE, Kate Phillips the LA representative on SACRE, Vicky Thomas RE consultant to Swansea SACRE, SACRE members from Swansea in attendance today to support the hosting SACRE, Bishop Vaughan RC Comprehensive School choir and teachers along with Swansea Music Service and Sarah Gray, who provided the translation for the meeting.

DRAFT

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Revd Canon Edward J Evans
Chair
WASACRE
15 St. Andrews Road
Bridgend
CF311RX

3 May 2018

Dear Revd Canon Edward J Evans

I am writing to update you on the position in relation to the governance and membership on Standing Advisory Councils on Religious Education ("SACREs") and Agreed Syllabus Conferences ("ASCs").

As you are aware, the guidance relating to SACRE membership is laid out in Circular 10/94 (published by the former Welsh Office in 1994). Whilst the circular itself is non-statutory, and is neither binding nor authoritative, it seeks to provide guidance to local authorities and SACREs in the way they carry out their functions in respect of religious education and collective worship. The circular states at paragraph 103:

"The inclusion of representatives of belief systems such as humanism, which do not amount to a religion or religious denomination, on Committee A of an agreed syllabus conference or Group A of a SACRE would be contrary to the legal provisions referred to at paragraph 102".

You will be aware that there have been a number of queries recently on the issue of membership to Group A of a SACRE. Specifically, on whether persons who hold non-religious beliefs (such as Humanists) should be permitted full membership on Group A in light of the Human Rights Act 1998.

The appointment of persons to a SACRE remains a matter for local authorities and the SACREs. However, taking legal advice into consideration, I am of the opinion that representatives from non-religious belief systems may be appointed to Group A of a SACRE, to ensure that SACREs fully reflect the beliefs of the communities that they are representing and to comply with current legislation.

It is the view of the Welsh Government that:

- a) to ensure compatibility with the Human Rights Act 1998 the provisions relating to the constitution of SACRES and ASCs in the 1996 Act are to be interpreted

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as permitting the appointment of persons who represent holders of non-religious beliefs in the same way as they permit the appointment of persons who represent holders of religious beliefs; (section 390(4)(a) of, and paragraph 4(2)(1) of Schedule 31 to, the 1996 Act). However, we consider the non-religious beliefs adhered to by the person to be appointed must be analogous to a religious belief, such as humanism. To be “analogous” we consider the non-religious beliefs must in accordance with case law under the European Convention of Human Rights and the Human Rights Act 1998 attain the necessary level of cogency, seriousness, cohesion and importance to attract protection under the Convention Rights.

- b) an appointment is dependent on the relevant local authority’s opinion as to whether such a representative would help ensure that the relevant traditions in the local authority’s area are appropriately reflected in Group A. The final decision of an appointment rests with the local authority, and they are best placed to assess whether a SACRE has the necessary expertise and experience to properly discharge its function.

The same principle applies in relation to appointments to Agreed Syllabus Conferences (ASCs).

For the avoidance of doubt, the guidance set out in this letter supersedes paragraph 103 of Circular 10/94. With regards to an update to the circular, I am aware that this is a priority and that there are other areas of contention within the document that need to be addressed. As there are some complex issues, consideration of those matters is still on-going and therefore a review of the guidance will be considered once all information has been received.

I hope this provides clarification on these matters.

Yours sincerely



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