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CYNGOR SIR
YNYS MÔN
ISLE OF ANGLESEY
COUNTY COUNCIL

Dr Gwynne Jones
Prif weithredwr – Chief Executive

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RHYBUDD O GYFARFOD	NOTICE OF MEETING
CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL (CYSAG)	STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)
DYDD MAWRTH, 9 MEHEFIN, 2015 am 2 o'r gloch y prynhawn	TUESDAY, 9 JUNE 2015 at 2.00 pm
SIAMBR Y CYNGOR, SWYDDFEYDD Y CYNGOR, LLANGFNI	COUNCIL CHAMBER, COUNCIL OFFICES, LLANGFNI
Swyddog Pwyllgor	Ann Holmes 01248 752 518
	Committee Officer

AELODAU/MEMBERS

Cynghorwyr / Councillors:

W.T. Hughes, Gwilym O. Jones, R. Llewelyn Jones, Alun Mummery, Dylan Rees,
Alwyn Rowlands

Yr Enwau Crefyddol / Religious Denominations

Kirsty Williams (Yr Eglwys yng Nghymru/The Church in Wales), Christopher Thomas (Yr Eglwys Babyddol/The Catholic Church), Stephen Francis Roe (Yr Eglwys Fethodistaidd/The Methodist Church), Mr Rheinallt Thomas (Yr Eglwys Bresbyteraidd/Presbyterian Church of Wales), Mrs Catherine Jones (Undeb y Bedyddwyr/The Baptist Union of Wales), Yr Athro Euros Wyn Jones (Undeb yr Annibynwyr Cymraeg/Union of Welsh Independents)

Athrawon/Teachers

Mefys Edwards (Ysgol Syr Thomas Jones), Alison Jones (Ysgol Parch.Thomas Ellis), Manon Morris Williams (Ysgol Gynradd Llangaffo), Gwag/Vacant (Sector Uwchradd / Secondary Sector)

Aelodau Cyfetholedig/Co-Opted Members

Y Parch./Rev. Elwyn Jones (Cyngor yr Ysgolion Sul/Sunday Schools Council)

AGENDA

1 DECLARATION OF INTEREST

To receive any declaration of interest by any Member or Officer in respect of any item of business.

2 MINUTES 24 FEBRUARY, 2015 MEETING (Pages 1 - 6)

To present the minutes of the previous meeting of the SACRE held on 24th February, 2015.

3 MATTERS ARISING (Pages 7 - 10)

To submit for information as per the request at the previous meeting. correspondence sent to schools by the Church in Wales.

4 SCHOOL INSPECTIONS (Pages 11 - 18)

- To submit information regarding Estyn inspections, Spring 2015.
- To submit the Section 50 report in relation to Ysgol Parch. Thomas Ellis

5 COLLECTIVE WORSHIP VISITS (Pages 19 - 32)

To discuss visits made and the pro forma.

(Guidance documentation by WASACRE and by Estyn with regard to non-denominational schools attached)

6 SCHOOL SELF-EVALUATION - YSGOL FFRWD WIN (Pages 33 - 54)

To present the RE self-evaluation reports of Ysgol Ffrwd Win, Ysgol Parc y Bont, Ysgol Henblas and Ysgol Garreglefn.

(Welsh versions attached)

7 THE DONALDSON REVIEW OF CURRICULUM AND ASSESSMENT IN WALES

GwE Challenge Advisor to update.

8 EXEMPLAR MATERIALS TO DEVELOP LITERACY AND NUMERACY IN KS3 RE

GwE Challenge Advisor to give a presentation on "Muslim Footballers in the Premier League" to show how exemplar materials can be used to develop literacy and numeracy in RE KS3.

9 DEVELOPING THE WORK OF SACRES (Pages 55 - 60)

GwE Challenge Advisor to report.

10 **WASACRE**

To consider/receive update on the following –

- Nominations for the Executive Committee
- Meeting of the Association to be held on 25 June, 2015 in Mold, Flintshire.

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

Minutes of the meeting held on 24 February, 2015

PRESENT: Councillor Dylan Rees (Chair)

The Education Authority

Councillors W. T. Hughes, G. O. Jones, R. Llewelyn Jones, Alun Mummery

The Religious Denominations

Mr Rheinallt Thomas (The Presbyterian Church in Wales)

Kirsty Williams (The Church in Wales)

Mrs Catherine Jones (The Baptist Union of Wales)

Teacher Representatives

Mrs Manon Morris Williams (Ysgol Llangaffo)

IN ATTENDANCE: Mr D. Gareth Jones (Primary Education Officer) (Clerk to the SACRE)
Ann Holmes (Committee Officer)

APOLOGIES: Mr Christopher Thomas (The Catholic Church), Mrs Mefys Edwards (Ysgol Syr Thomas Jones)

ALSO PRESENT: Miss Bethan James (GwE Challenge Advisor)

The Chair welcomed all those present to this meeting of the SACRE and he gave a particular welcome to Mrs Manon Morris Williams who was present in her first meeting as a Member of the SACRE.

The Chair referred with great sadness to the bereavement experienced recently by Professor Euros Wyn Jones in the loss of his wife. He extended his, and all the SACRE's Members' sincerest condolences to Professor Jones and his family in their loss. All Members and Officers stood in silence as a mark of sympathy and respect.

1 DECLARATION OF INTEREST

No declaration of interest was received.

2 MINUTES 7TH OCTOBER, 2014 MEETING

The minutes of the previous meeting of the SACRE held on 7th October, 2014 were presented and confirmed as correct.

3 MATTERS ARISING

3.1 Kirsty Williams, the Church in Wales provided the SACRE with further information regarding the Church's intentions in respect of offering Religious Education related support for schools following a proposal made originally to the SACRE's meeting in July, 2014.

Miss Williams referred to a letter which it was proposed would be sent to the Island's secondary schools to ask them what support with Religious Education teaching they are receiving and what they would find helpful. She said that the Church does have an officer who visits secondary schools to provide some RE of a Christian denomination but that he combines that role with sports education as a Christian as well. There are projects ongoing in the primary sector including the Open Book project which presents Religious Education through drama. Miss Williams explained that the Church in Wales has more of a one to one relationship with primary schools and although it is intended that the letter should also go to the primary schools she would prefer because of the existing relationship, that they be contacted on a one to one basis to try to establish what further support they would like to have. She referred to two other projects in which the Church was currently engaged with Year 6 pupils – the one involving a roadshow where Year 6 pupils can come with Year 7 link tutors to help them with the transition to secondary school and the other a project in collaboration with other organisations to write a year-long curriculum on moving on as an RE theme in primary schools.

The SACRE whilst welcoming the availability to schools of the Church in Wales resource, emphasised that it is a matter for schools locally to decide whether or not to avail themselves of the Church's offer of support. It was suggested and agreed that the correspondence to schools referred to by Miss Williams be included as an item for information purposes on the agenda of the SACRE's next meeting.

It was agreed to note the information.

ACTION ARISING: Committee Officer to include the Church in Wales's correspondence to schools on the issue of support as an item of information on the agenda for the SACRE's next meeting.

3.2 Miss Bethan James, GwE Challenge Advisor reported as follows with regard to the review of the Curriculum –

- That the Statement made by the Welsh Government's Minister for Education on the theme of developing a new curriculum for Wales, a copy of which was provided to the SACRE's members, refers to overhauling professional development to facilitate delivery of the new curriculum and higher standards within the classroom. However, the Welsh Government will not necessarily provide training for RE Teachers as it is not a national curriculum subject area, and therefore consideration might need to be given to alternative ways of providing support to teachers in RE locally. NAPFfRE has already discussed a number of models that could be adopted and that work is ongoing.
- That the Statement mentions that it is timely for another "great debate" in Welsh education on the subject of curriculum change. The National Exemplar Framework for Religious Education post-dates the National Curriculum for other subjects by some time and is therefore more current. The professional view is that a review of the curriculum is advisable every 5 years so that it is reflective of developments and the society in which pupils live. The current National Exemplar Framework does place an emphasis on RE skills and an understanding of concepts and themes – compared to other curriculum subjects, the RE Framework is a first draft and more work is required in terms of defining RE skills. It is hoped that in Anglesey a Local Agreed Syllabus can be developed which reflects the Curriculum and is responsive to the needs of pupils.
- The Statement says that international evidence is clear that higher standards are not necessarily achieved by spending more, meaning that greater expectations will be placed on teachers and schools to adapt the Curriculum on the basis of skills, teaching and pedagogy rather than through additional resources.
- Professor Graham Donaldson's Review of the National Curriculum and assessment arrangements in Wales to be published on the 25th February has generated many responses some of which will be supportive of RE on the school Curriculum and some of which will not. A further round of consultation will be held on the published report.

The SACRE considered the information and considered also, depending on the length of time accorded to the latest consultation, whether it might be necessary to convene an extraordinary meeting of the SACRE to respond to the Donaldson Review report given that there is no scheduled meeting of the committee until June. It was agreed to do so if that is found to be necessary.

It was agreed to note the information and that if necessary, an extraordinary meeting of the SACRE be convened to respond to the Donaldson report.

NO FURTHER ACTION ARISING

3.3 The Primary Education Officer confirmed that in accordance with the SACRE's wishes, he had written to the schools whose self-evaluation reports were the subject of consideration at the previous meeting to acknowledge, and to thank them for the information.

3.4 The Primary Education Officer confirmed that the Local Education Authority had renewed the SACRE'S subscription to WASACRE for 2014/15 at a fee of £422.

4 ANGLESEY SACRE ANNUAL REPORT 2013/14

The definitive version of the Annual Report for 2013/14 was presented for the SACRE's information. It was noted that the draft version was discussed at the SACRE's previous meeting in October, 2014.

The GwE Challenge Advisor said that the format of the report has changed to reflect Welsh Government guidance from its review of SACRE bodies' annual reports, and the need for SACREs to evaluate their own effectiveness as advisory bodies with oversight for Religious Education and collective worship matters in schools. The Officer said that it has become more difficult for the SACRE due to pressures on local authorities and the demise of the RE Advisor to be assured that its input is put into practice. Consequently, the SACRE has given thought to how it can extend its responsibility by incorporating recommendations for the LEA at the end of each section of the Annual Report. These in turn have been translated into an Action Plan containing four priorities which are accompanied by actions points, supporting evidence and an outline of the outcomes which implementing the priorities are expected to achieve.

The SACRE considered the Action Plan and particular attention was given in the ensuing discussion to how under the fourth priority in respect of promoting good quality collective worship, the SACRE's members would report back on their visits to schools to observe collective worship practices and whether the feedback should be provided through oral or written reports.

The GwE Challenge Advisor said that Members' understanding of what constitutes good quality collective worship might need to be refreshed by referring to the WASACRE guidance on Collective Worship, and could be enhanced by Members sharing their experiences within the SACRE. A draft pro-forma would also be useful to record that a collective worship visit has been undertaken but not necessarily to reflect judgement.

The Chair invited Members to undertake further collective worship visits to schools before the SACRE's next meeting; the Primary Education Officer confirmed that that would be on a voluntary basis i.e. schools would be invited to express an interest in hosting a visit unless there are circumstances where a SACRE member has an established connection with a school e.g. as a school governor.

It was agreed to note the definitive Annual Report and Action Plan for 2013/14.

ACTIONS ARISING:

- **Primary Education Officer/Committee Officer to circulate the WASACRE Guidance on Collective Worship to schools and the SACRE's members respectively.**
- **Primary Education Officer to invite expressions of interest from schools in hosting a collective worship observation visit by a member of the SACRE in the period from now until June, 2015.**
- **GwE Challenge Advisor to draft a pro-forma for recording collective worship visits by members of the SACRE.**
- **Committee Officer to include an agenda item on collective worship for the SACRE's next meeting.**

5 SCHOOL INSPECTIONS AUTUMN 2014

The report of the Primary Education Officer summarising the relevant findings from Estyn inspection reports in relation to Ysgol Parch. Thomas Ellis, Ysgol Parc y Bont and Ysgol Uwchradd Bodedern was presented for the SACRE's consideration.

The Primary Education Officer confirmed that there were no issues arising from the reports presented.

Mrs Manon Williams reminded the SACRE that church schools are also subject to separate inspections under Section 50 of the 2005 Education Act and that three Church schools have received those inspections.

It was suggested that it would be informative for the SACRE to be provided with copies of Section 50 inspection reports.

It was agreed to note the report.

ACTION ARISING: Primary Education Officer to make available to the SACRE copies of Section 50 inspection reports where those have been undertaken.

6 SCHOOL SELF-EVALUATIONS

The Religious Education self-evaluation reports of Ysgol Gynradd Llangoed and Ysgol Santes Gwenfaen, Rhoscolyn were presented for the SACRE's consideration.

The GwE Challenge Advisor reminded the SACRE by means of a visual presentation of the need for school self-evaluation reports to mirror the terminology used by Estyn to evaluate school performance in its inspection reports, and she sought to show how well the self-evaluation reports presented drew on the repository of qualitative and evaluative terms used by Estyn and where they could further improve.

The SACRE noted the information and acknowledged the schools' candour in recognising areas for improvements. It was agreed that it was appropriate that as part of her role, the GwE Challenge Advisor rather than the SACRE, should provide schools with feedback on where further improvements can be made to RE self-evaluation reports where that applies.

It was agreed to accept the self-evaluation reports and to note their contents, and to also thank the schools concerned for making them available to the SACRE.

NO FURTHER ACTION ARISING

7 RELIGIOUS EDUCATION RESULTS 2014

A report by the GwE Challenge Advisor which provided an analysis of Religious Education attainment and external examination results for Summer, 2014 was presented for the SACRE's consideration.

The GwE Challenge Advisor reported that the results reflect a generally healthy situation as regards Religious Education in schools in Anglesey. She referred to the recommendations for the Local Authority at the end of the report which have been formulated as part of the SACRE's advisory role and to support and enable teachers to continue to deliver good Religious Education in the county's schools.

It was agreed to accept the report and to note its contents.

ACTION ARISING: Primary Education Officer to ensure that schools are made aware of the recommendations.

8 WASACRE

8.1 Information relating to WASACRE meetings, activities and financial position was presented for the SACRE's information.

The Vice-Chair highlighted matters of interest from the WASACRE's July, 2014 meeting in Powys including the NAPfRE presentation on current Consortia arrangements for supporting SACRE bodies and the variations therein. At the Torfaen meeting of the WASACRE on 26 November,

2014, the Association was provided with an update on changes in RS examinations as well as a presentation on RE data and what can be learnt from it.

With reference to the Curriculum review, the GwE Challenge Advisor said that the SACRE has a responsibility to develop a Religious Education curriculum for Anglesey's schools and that in the past this has been undertaken jointly with Gwynedd. The current Local Agreed Syllabus is based on the National Exemplar Framework and there is a wish at professional level to see the continuation of a national framework that is adopted locally and serves as a local syllabus. The Officer said that in the interests of national consistency and the development of resources, she did not believe teachers would want to see a variation on Anglesey. In light of the fact that there may be changes to subjects as a result of the curriculum review, RE teachers might wish that RE reflects the other subjects. Consequently, pressure will be brought to bear on the Welsh Government to include Religious Education in any forthcoming discussions so that if any of the curriculum subjects are discussed in national groups, then arrangements should be made for a national forum on RE as well.

8.2 Consideration was given to providing nominations for the WASACRE Executive Committee and the position of Vice-Chair.

The Vice-Chair informed the SACRE that whilst he would continue to attend meetings of the WASACRE, he now intended to stand down as a member of the Executive Committee thus allowing the Anglesey SACRE to nominate another person to undertake that role.

It was agreed to nominate Miss Bethan James for the position of WASACRE Vice-Chair and also to serve on the WASACRE Executive Committee.

ACTION ARISING: Primary Education Officer to forward the nomination form to the WASACRE.

9 ANY OTHER BUSINESS

No other business was discussed.

10 NEXT MEETING

It was agreed that the date of the next meeting should be brought forward from 16th June to Tuesday, 9th June, 2015.

**Councillor Dylan Rees
Chair**

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PLANT CHILDREN
IEUENCTID YOUTH
TEULUOEDD FAMILIES

Kirsty Williams - Children's Youth and Family Ministry Enabler
Bangor Diocesan Centre, Cathedral Close, Bangor, LL57 1RL
kirstywilliams@churchinwales.org.uk / 07971 790669

How Can the Church Support Your School?

The church have previously enjoyed significant relationships with schools across Wales, where support was given through morning services, education on Christian beliefs and general support for the staff and students alike. During recent years this relationship has dwindled, and some schools don't have any contact with a Church. Although we appreciate that some school structures don't require this, we would like to give each school the opportunity to build those relationships in a way that would benefit them.

I would like to provide a brief description on how the Church in Wales is changing.

"In 2012 Lord Harris presented a report stating that the church is insignificant to young people. This statement stirred the church, to the answer of employing four full time experienced people to work with children, young people, and families. Each one works across the Diocese as well as having an area in which they are dedicated to. These areas are Anglesey, Bangor and surrounding area, LLyn Peninsula and North Merionydd, and South Merionydd. Within their roles they explore new and possible ways to engage the church with the community, through support, training, networking, and resourcing."

(Church in Wales, 2012)

The Bishops commissioned a team of advisers in 2011 to conduct a root-and-branch review of the Church.

The three members of the team were:

- Lord Richard Harries, the former Bishop of Oxford, who chaired the group;
- Professor Charles Handy, former professor at the London Business School;
- Professor Patricia Peattie, former Chair of the Episcopal Church in Scotland's Standing Committee.

The 2012 a report was presented, making 50 recommendations which has been adopted by the Church in Wales. One of the many areas identified by the review was the present work with children, young people and families. Recommendation XII states:

"At least two trained full time workers, clergy or lay, should be appointed to work with young people in each of the present archdeaconries." (Church in Wales, 2012)

Bangor Diocese have now employed 4 members of staff whose role is to enable the local churches to reach out and work with children, young people and families. As the four Children's, Youth and Family Ministry Enablers (CYFME's) have begun to work alongside the Churches they have identified, in many places, a significant lack of work alongside the local schools, particularly secondary schools.

They are, therefore, seeking ways in which the school would like support from the church. This may not be in the form of a vicar providing collective worship, but in many other ways such as educational visits, training for teachers, resources, chaplaincy and much more.

In order for the Churches to understand the needs of your school and meet these effectively we are asking if you could complete a short 10 minute questionnaire and to return it to Kirsty Williams, Diocesan Centre, Cathedral Close, Bangor, Gwynedd, LL57 1RL.

Thank you for your time and I hope to hear from you in the near future.

How Can the Church Support Your School?

1) Does your school have contact with or a relationship with the Church in Wales?

Yes No *(Please circle)*

If yes please describe what this looks like?

2) Are you aware of any resources that the Church could provide for schools e.g. educational packs, prayers spaces, Gsus bus?

3) Would your RE staff be interested in attending training sessions that would enable them to teach modules effectively any of the following (Please tick?)

Christian Belief?

The Meaning of Easter?

The Reason for Christmas?

Why do we believe what we believe?

Is there any other training that they might find useful?

4) Do you use resource boxes for your themes?

If no would you find them useful? Yes No *(Please circle)*

If yes, from where do you source them?

5) Which of the following areas would you consider involving the Church to support you in, after further conversations between us. *(Please circle)*

Christian Union Prayer Spaces Voluntary work placements

Moving on day for: Year 6 Year 11 Year 13

Providing space for students to perform/exhibit

Mentoring

6) If you were to arrange an educational visit to one of our many historic churches, which elements would you want in the tour/session e.g. interaction, activities, mock services?

7) Is there anything else with which your school would like support?

If you would like to discuss the church supporting your school please don't hesitate to contact your Children Youth and Family Ministry Enabler; Kirsty Williams.
07971790669/kirstywilliams@churchinwales.org.uk

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CYNGOR SIR
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Adroddiadau Estyn Reports

GWANWYN 2015 SPRING.

Canolfan Addysg Y Bont. (Autumn 2014)

Mae'r ysgol yn hyrwyddo datblygiad cymdeithasol, moesol, ysbrydol a diwylliannol disgyblion yn effeithiol. Mae ganddi raglen addysg bersonol a chymdeithasol bwrpasol, sy'n rhoi pwyslais priodol ar gydbertynas a chadw'n ddiogel yn y gymuned. Mae'n darparu cyfleoedd symbylol yn rheolaidd ar gyfer myfyrio mewn gwasanaethau ysgol-gyfan. Er enghraifft, mae disgyblion yn myfyrio ar bwysigrwydd peidio â phoeni am bethau o'r gorffennol na allant eu newid.

The school promotes pupils' social, moral, spiritual and cultural development effectively. It has a purposeful personal and social education programme, that places appropriate emphasis on relationships and keeping safe in the community. It provides stimulating opportunities regularly for reflection in whole-school assemblies. For example, pupils reflect on the importance of not worrying about things from the past that they cannot change.

Ysgol Llangoed

Mae'r ysgol yn darparu ystod eang o brofiadau dysgu addas a diddorol i'r disgyblion. Caiff y gweithgareddau dysgu eu cyfoethogi trwy ymweliadau preswyl a gweithgareddau allgyrsiol. Mae'r ddarpariaeth yn cwrdd â gofynion y Cyfnod Sylfaen, y Cwricwlwm Cenedlaethol ac addysg grefyddol.

Mae sesiynau addoli ar y cyd, sesiynau amser cylch a gweithgareddau ar draws y cwricwlwm yn hyrwyddo ac yn cyfrannu'n dda at ddatblygu ymwybyddiaeth ysbrydol, foesol, gymdeithasol a diwylliannol y disgyblion.

The school provides a wide range of suitable and interesting learning experiences for pupils. Learning activities are enriched through residential visits and extra-curricular activities. Provision meets the requirements of the Foundation Phase, the National Curriculum and religious education.

Collective worship sessions, circle time sessions and activities across the curriculum promote and contribute well to developing pupils' spiritual, moral, social and cultural awareness.

Ysgol Kingsland.

Mae athrawon a chynorthwyr cymorth dysgu yn cydweithio'n dda i gynllunio rhaglenni diddorol sy'n bodloni anghenion pob disgybl yn llwyddiannus. Mae'r cwricwlwm yn bodloni gofynion y Cyfnod Sylfaen, y Cwricwlwm Cenedlaethol ac addysg grefyddol.

Mae cyfleoedd da i ddisgyblion ysgwyddo cyfrifoldeb a datblygu dealltwriaeth glir o fyw a gweithio gyda'i gilydd mewn cymuned. Mae hyrwyddo datblygiad ysbrydol, moesol a chymdeithasol disgyblion yn llwyddiannus yn rhan annatod o gwricwlwm yr ysgol, gan gynnwys ei darpariaeth allgyrsiol da.

Teachers and learning support assistants collaborate well to plan interesting programmes that meet the needs of all pupils successfully. The curriculum meets the requirements of the Foundation Phase, the National Curriculum and religious education

There are good opportunities for pupils to take on responsibility and to develop a clear understanding of living and working together in a community. The successful promotion of pupils' spiritual, moral and social development is an integral part of the school curriculum, including its good extra-curricular provision.

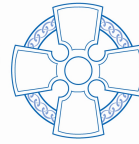
Ysgol Bodorgan

Mae'r ysgol yn cynllunio er mwyn darparu cwricwlwm sy'n bodloni'r gofynion statudol yn briodol.

Mae'r ysgol yn gymuned gyfeillgar a gofalgwr lle mae'r staff yn hyrwyddo gwerthoedd uchel o ran moesoldeb a gofal. Mae'r ddarpariaeth ar gyfer datblygiad ysbrydol, moesol, cymdeithasol, a diwylliannol yn gadarn. Mae gan staff yr ysgol berthynas gadarnhaol â'r disgyblion, sy'n seiliedig ar barch ac ymddiriedaeth gytûn.

The school plans for providing a curriculum that meets statutory requirements appropriately.

The school is a friendly and caring community in which staff promote high values in terms of morality and care. Provision for spiritual, moral, social and cultural development is sound. Staff at the school have a positive relationship with pupils, based on mutual respect and trust.



Adroddiad Arolygiad Gwella Ysgolion yr Eglwys yng Nghymru

YSGOL Y PARCHEDIG THOMAS ELLIS

Ffordd Tresefion, Caerdybi, Ynys Môn, LL65 2AP

Esgobaeth: Bangor **Awdurdod Lleol:** Ynys Môn

Dyddiadau'r Arolygiad: 16 a 23 Hydref 2014 **Dyddiad yr arolygiad diwethaf:** Hydref 2008

Rhif cyfeirnod unigryw'r Ysgol: 660-3033 **Pennaeth:** Mrs. Alison Moncur-Jones

Enw'r Arolygydd: Y Parchedig Ganon Robert Townsend

Cyd-destun yr ysgol

Ysgol gynradd yr Eglwys yng Nghymru dan reolaeth wirfoddol yw Ysgol y Parchedig Thomas Ellis, sydd wedi darparu addysg grefyddol enwadol ers nifer sylweddol o flynyddoedd. Mae'n darparu addysg ar gyfer disgyblion rhwng tair ac 11 oed. Ceir 107 o ddisgyblion ar y gofrestr, yn cynnwys 15 o oed meithrin. Ar hyn o bryd, ni cheir unrhyw ddisgyblion o gartrefi lle mae'r Gymraeg yn brif iaith cyfathrebu. Ychydig iawn o ddisgyblion sydd o gefndir lleifrifol ethnig. Mae oddeutu 42% o'r disgyblion yn gymwys ar gyfer ysgol, sy'n uwch na'r sir a'r cyfartaledd cenedlaethol ar gyfer Cymru. Mae pymtheg ar hugain y cant o'r disgyblion ar gofrestr anghenion dysgu ychwanegol yr ysgol. Mae'r ysgol hefyd yn ganolfan ar gyfer Uned Cybi – adnodd sy'n darparu ar gyfer grŵp o ddisgyblion cyfnod allweddol 2sydd ag anghenion dysgu cymedrol – sy'n gwasanaethu ysgolion cynradd eraill yn nhref Caerdybi a thu draw.

Mae arbenigrwydd ac effeithiolrwydd Ysgol y Parchedig Thomas Ellis fel ysgol yr Eglwys yng Nghymru yn ardderchog

Gweledigaeth yr ysgol yw darparu amgylchedd seiliedig ar werthoedd Cristnogol sy'n sicrhau bod pob disgybl yn ffynnu. Mae'n gwneud hyn, a mwy. Mae addoli'n gwneud cyfraniad sylweddol i'r disgyblion, y staff a'r gymuned ehangach, gan eu datblygu'n ysbrydol, yn foisol, yn gymdeithasol ac yn ddiwylliannol.

Mae'r cysylltiadau agos â'r Eglwys leol, a feithrinwyd dros nifer o flynyddoedd, yn ychwanegu at arbenigrwydd ac effeithiolrwydd yr ysgol.

Mae staff yr ysgol yn dîm diffuant, a arweinir gan Bennaeth sy'n arwain ac yn cyfathrebu'n rymus, yn ogystal ag annog aelodau eraill o'r staff i dderbyn cyfrifoldeb a bod yn arweinwyr eu hunain.

Cryfderau Sefydledig

- Cymeriad Cristnogol nodedig yr ysgol
- Datblygiad ac effaith 'Godly Play'
- Lle canolog addoli ym mywyd yr ysgol, a'i gyfraniad at ddeilliannau'r disgyblion
- Darpariaeth Addysg Grefyddol yr ysgol
- Ethig tîm sy'n bodoli ymhysg aelodau o staff yr ysgol
- Yr arweinyddiaeth sydd wedi ei dosrannu o fewn y staff addysgu
- Arweinyddiaeth yr ysgol fel ysgol eglwysig

Ffocws ar gyfer Datblygu

- Datblygu ffyrdd o gofnodi tystiolaeth lafar o gyrhaeddiad disgyblion mewn Addysg Grefyddol
- Ysgrifennu estynedig o fewn Addysg Grefyddol
- Sicrhau mwy o gysylltiadau gydag ysgolion Eglwys yng Nghymru eraill i drafod a lledaenu'r arfer da.

Mae'r ysgol, drwy ei chymeriad Cristnogol arbennig, yn ardderchog am gyfarfod ag anghenion pob dysgwr

Mae hon yn ysgol gynhwysol lle mae pob aelod o'r gymuned yn aelod gwerthfawr o dîm yr ysgol. Mae rhieni'n siarad yn uchel am yr ysgol lle maent yn teimlo y gwrandewir arnynt ac y cymerir eu pryderon o ddifrif.

Mae ethos Cristnogol yr ysgol yn amlwg i bawb ei ddirnad ac mae'n garreg sylfaen bywyd yr ysgol. Mae'r ysgol yn gwerthfawrogi ac yn cymryd o ddifrif ei statws ysgol eglwysig ac mae ei hethos Cristnogol yn amlwg ym mhob rhan o'r ysgol. Arddangosir saith o werthoedd allweddol yr ysgol mewn manau dysgu yn ogystal ag yn y coridorau a hyd yn oed ar glustogau ym mynedfa'r ysgol! Mae hyn yn cael effaith gref ar ddysgwyr fel y gwelir drwy'r ffordd y mae'r dysgwyr yn siarad am y gwerthoedd Cristnogol hyn ac yn eu mynegi, yn ogystal â'r ffordd y maent yn gofalu am ei gilydd ac yn foesgar a chroesawus tuag at ymwelwyr.

Mae'r dysgwyr yn hapus yn yr ysgol ac yn mwynhau mynychu ysgol y maent yn ymfalchïo ynddi. Maent yn gwrtais, yn hyderus ac yn frwdfrydig a cheir ymddygiad da a pharchus o amgylch yr ysgol. Mae cyngor yr ysgol wedi ei ffurfio o ddysgwyr o bob grŵp blwyddyn, ac yn cael ei fentora gan aelod o'r staff. Mae'n cyfarfod yn rheolaidd i drafod materion sy'n effeithio arnynt hwy a'u hysgol. Mae'n ddiweddar wedi dyfeisio ei holiadur ei hun ar gyfer cyd-ddisgyblion. Mae hefyd yn ystyried anghenion pobl yn y byd ehangach a sut y gallent eu cefnogi drwy eu gweithgareddau elusennol. Mae cysylltiad cryf yr ysgol ag Uganda yn cael effaith gadarnhaol ar y disgyblion a'u dealltwriaeth o ddinasyddiaeth fyd-eang.

Mae'r ysgol yn darparu gofal bugeiliol ardderchog ac mae ddarpariaeth yr ysgol ar gyfer y rhai sydd angen cefnogaeth ychwanegol yn eu dysgu gydag nodweddion ardderchog. Mae Uned Cybi yn adnodd amhrisiadwy ar gyfer deilliannau'r disgyblion a'r ysgol.

Mae canlyniadau o gyfundrefn olrhain integredig yr ysgol - yn seiliedig ar asesiadau athro, INCERTS, profion cenedlaethol a phrofion mewnol - yn dangos bod y disgyblion i gyd yn gwneud cynnydd da yn eu targedau personol ac yn adeiladu ar gyraeddiad blaenorol. Cyflawnir hyn drwy wybodaeth glir o'r disgyblion a'u hanghenion yn ogystal â'r berthynas ddisgybl-staff ardderchog.

Mae adeilad a thir yr ysgol yn cynnig seintwar a thawelwch lle gall pawb ddatblygu'n ysbrydol. Mae manau tawel a myfyriol wedi eu creu yn yr awyr agored a than do a pharheir i ddatblygu'r rhain.

Mae gwerthoedd yr ysgol o ofalu, gonestrwydd, cydweithredu, parch, tegwch ac ymroddiad i gyflawni'n cael eu byw drwy gydol bywyd yr ysgol. Maent yn cyfrannu at wneud yr ysgol yn noddfa i bawb mewn ardal o amddifadedd a heriau cymdeithasol.

Mae'r eglwys leol a'i chymuned yn rhan gyfunol o fywyd dyddiol yr ysgol.

Mae effaith cydaddoli ar y gymuned ysgol yn ardderchog

Mae cydaddoli dyddiol yn bwysig ym mywyd yr ysgol yn darparu profiad cadarnhaol i ddisgyblion, staff ac ymwelwyr, gan ei fod wrth galon bywyd yr ysgol ac wedi ei wreiddio yng ngwerthoedd Cristnogol yr ysgol.

Mae'r disgyblion, ynghyd â staff a chlerigion lleol yn cynllunio ac yn cyflwyno addoli. Mae'r disgyblion yn barod i wirfoddoli i gymryd rhan mewn addoli.

Mae arfarnu rheolaidd yn digwydd ac mae'r ysgol yn adnabod yr angen i'r gymuned ysgol gyfan arfarnu addoli.

Mae rhieni'n adnabod bod gan addoli effaith gadarnhaol ac ysbrydoledig ar ddatblygiad ysbrydol a moesol y disgyblion, gan adnabod adegau myfyriol sy'n effeithio ar feddwl a gweithredu dydd i ddydd y disgyblion. Mae'r materion moesol a godir mewn cydaddoli yn sicrhau bod gan y disgyblion werthfawrogiad cryf o'r gwahaniaeth rhwng da a drwg ac yn cymryd cyfrifoldeb am eu gweithredoedd.

Rhennir gweddïau dosbarth cyn cinio ac ar ddiwedd pob dydd. Gwelir gwerth uchel mewn pwysigrwydd gweddi gan y disgyblion a'r rhieni, ac mae'r disgyblion yn hyderus wrth fynegi eu credoau ysbrydol. Pan ofynnir iddynt am yr Iesu, mae'r disgyblion yn siarad amdano'n glir, ac mae'r disgyblion hyn yn gallu dweud wrthyched beth y mae'n ei olygu iddynt.

Mae addoli ysgol-gyfan bob amser yn dechrau gyda litwrgi ymatebol ac mae'r allor yn bwynt ffocws hanfodol, nid yn unig ar gyfer addoli, ond ar gyfer y gymuned ysgol gyfan. Mae'r disgyblion yn adnabod symbolau Cristnogol ac yn parchu traddodiadau'r Eglwys.

Mae'r cyswllt ardderchog rhwng yr eglwys a'r ysgol yn sicrhau y cedwir lle pwysig gweddi gan y gymuned ysgol gyfan.

Mae Staff yr ysgol yn adnabod pwysigrwydd addoli a'i effaith gadarnhaol ar eu lles. Mae'r Staff yn gyson yn gwneud y sylw bod profiad cyffredin addoli yn cyfrannu at amgylchedd gwaith tîm cynhyrchiol y maent yn rhan ohono, a bod hynny yn ei dro'n cael effaith gadarnhaol ar ddisgyblion a'u deilliannau.

Mae effeithiolrwydd yr addysg grefyddol yn dda

Mae Ysgol y Parchedig Thomas Ellis wedi addysgu Addysg Grefyddol yn defnyddio maes llafur yr Eglwys yng Nghymru ers llawer o flynyddoedd ac mae hyn yn ychwanegu at gymeriad Cristnogol yr ysgol.

Mae i Addysg Grefyddol le o bwysigrwydd uchel fel pwnc craidd yng nghwricwlwm yr ysgol. Mae'n cael ei harwain ar y cyd gan 3 athro/athrawes, sy'n gweithio fel tîm i sicrhau dilyniant drwy'r ysgol, mewn meysydd megis sgiliau er enghraifft. Mae tystiolaeth o gofnodion asesu'r ysgol yn dangos bod y safonau cyffredinol a gyflawnir gan y plant yn y pwnc hwn yn dda. Mae hyn yn ganlyniad cynllunio cadarn a gweithdrefnau asesu.

Mae'r Staff wedi cydio'n gadarn yn yr hyn sydd ei angen i sicrhau datblygiad da parhaus mewn AG. Gallant arddangos yn glir sut y maent yn defnyddio'r gyfundrefn o olrhain cynnydd disgyblion i lywio camau nesaf y cynllunio.

Mae'r Staff hefyd yn ymwybodol – yn arbennig gyda disgyblion gydag anghenion dysgu ychwanegol – nad yw tystiolaeth lafar bwysig o gyrhaeddiad disgyblion yn cael ei dal yn briodol. Mae tystiolaeth yn awgrymu bod disgyblion gydag anghenion dysgu ychwanegol yn cyflawni'n well mewn AG o'u cymharu â phynciau eraill.

Yn ystod yr arolygiad arsylwyd ar bedair gwers. Roedd pob un o leiaf yn dda gyda rhai elfennau da iawn.

Mae'r ysgol wedi gweithio'n galed i ddatblygu 'Godly Play', ac mae ardderchowgrwydd i'w weld pan fo'r cwricwlwm AG yn defnyddio 'Godly Play'. Nid yn unig y mae disgyblion yn ennill gwybodaeth ffeithiol dda o storïau Beiblaidd, ond mae ganddynt le i fyfyrion arnynt ac ar y gwerthoedd y maent yn eu cynnig ac yna'n ymateb iddynt mewn amrywiol ffyrdd. Roedd peth o fyfyrddod tawel y dysgwyr cyn iddynt rannu'r 'pryd' yn deimladwy amlwg, a hyd yn oed yn fwy felly oherwydd pan ofynnir i ddisgyblion amdano, gallant fynegi'r hyn yr oeddent yn ei feddwl, yr hyn y mae'n ei olygu iddynt a pham y mae'n bwysig.

Mae cynllun datblygu'r ysgol yn amlygu meysydd AG y mae'n ceisio eu gwella, megis ysgrifennu estynedig ac yn sicrhau dull trawsgwricwlaidd tuag at AG.

Mae effeithiolrwydd yr arweinyddiaeth a rheolaeth yr ysgol fel ysgol eglwysig yn ardderchog

Mae ymroddiad y Pennaeth a'i dealltwriaeth ardderchog o arbenigwrydd ysgol eglwysig a'i chymuned ysgol yn golygu bod yr ysgol wedi cynnal ei chymeriad Cristnogol arbennig ac mae gan hyn ystyr a phwrpas i bob aelod o gymuned yr ysgol.

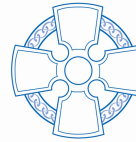
Mae arweinyddiaeth ddosbarthedig yn nodwedd o'r ysgol – gyda staff yn cael eu cefnogi a'u hannog i ddatblygu eu sgiliau. Mae hyn yn golygu, er enghraifft, y gofynnwyd i'r ysgol arddangos a datblygu'r defnydd o 'Godly Play' mewn ysgolion lleol eraill.

Mae gan yr ysgol brosesau cadarn yn eu lle mewn meysydd megis diogelu ac adnabod angenion dysgu ychwanegol a chefnogaeth angenrheidiol.

Mae Llywodraethwyr yn gallu rhoi llais i'r cymeriad Cristnogol arbennig ac maent yn effeithiol fel cyfeillion beirniadol yr ysgol fel ysgol Eglwysig. Bu'r gymuned ysgol gyfan yn ymwneud â'r broses o hunan-arfarnu'r ysgol fel ysgol Eglwysig. Mae hyn yn bwydo i mewn i hunan-arfarniad yr ysgol a datblygu dogfennau.

Mae gan yr ysgol gysylltiadau agos iawn gyda'i Hardal Weinidogaethol newydd, yn ogystal â'r Esgobaeth. Mae clerigion yn ogystal ag aelodau o gymuned yr ysgol yn adnabyddus yn yr ysgol ac yn gwneud cyfraniad pwysig i fywyd yr ysgol.

Mae'r ysgol yn cyfarfod â'r gofynion statudol ar gyfer gweithredoedd o gydaddoli	Ydyw
Mae'r ysgol yn cyfarfod â'r gofynion statudol ar gyfer addysg grefyddol	Ydyw



Gwella Inspection of Church in Wales Schools Report

YSGOL Y PARCHEDIG THOMAS ELLIS

Ffordd Tresefion, Holyhead, Isle of Anglesey, LL65 2AP

Diocese: Bangor **Local authority:** Isle of Anglesey

Dates of inspection: 16 and 23 October 2014 **Date of last inspection:** Hydref 2008

School's unique reference number: 660-3033 **Headteacher:** Mrs. Alison Moncur-Jones

Inspector's name: The Rev'd Canon Robert Townsend

School context

Ysgol y Parchedig Thomas Ellis, is a Church in Wales voluntary controlled primary school, which has taught denominational religious education for a significant number of years. It provides education for pupils aged between three and 11. There are 107 pupils on roll, including 15 of nursery age. At present, there are no pupils from homes where Welsh is the main language of communication. Very few pupils are from an ethnic minority background. About 42% of pupils are eligible for free school meals, which is higher than the county and national average for Wales. Thirty-five per cent of pupils are on the school's additional learning needs register. The school is also the base for Uned Cybi - a resource that provides for a group of key stage 2 pupils who have moderate learning needs - which serves other primary schools in the town of Holyhead and beyond.

The distinctiveness and effectiveness of Ysgol y Parchedig Thomas Ellis as a Church in Wales school are excellent

The School's vision is to provide an environment based on Christian values which ensures that each pupil thrives. It does this, and more. Worship makes a significant contribution to the pupils, staff and the wider community, developing them spirituality, morally, socially and culturally.

The close links with the local Church, built up over many years, enhance the distinctiveness and effectiveness of the school.

The school's staff are a genuine team, lead by a Headteacher who leads and communicates with vigour, as well as encouraging other staff members to take responsibility and become leaders themselves.

Established strengths

- The distinctive Christian character of the school
- The development and impact of Godly Play
- The central place of worship in the school's life, and its contribution to pupils' outcomes
- The schools' Religious Education provision
- The team ethic that exists with all members of the school's staff
- The distributed leadership within the teaching staff
- The leadership of the school as a Church school

Focus for development

- Develop ways of recording verbal evidence of pupils' attainment in RE
- Extended writing within Religious Education
- Ensure more links with other Church in Wales schools to discuss and disseminate good practice.

The school, through its distinctive Christian character, is excellent at meeting the needs of all learners

This is an inclusive school where every member of the community is a valued member of the school team. Parents speak highly of the school where they feel that they are listened to and their concerns are taken seriously.

The Christian ethos of the school is obvious for all to discern and is the foundation stone of school life. The school values and takes seriously its church school status and its Christian ethos is evident in every part of the school. The school's seven key values are displayed in learning spaces as well as in the corridors and even on cushions in the school's entrance hall! This has a strong impact on learners as seen through the way learners talk about and express these Christian values, as well as the way in which they care for each other and are polite and welcoming to visitors.

Learners are happy at school and enjoy attending a school of which they are proud. They are courteous, confident and enthusiastic and there is good and respectful behaviour around the school. The school council is made up of learners from every year group, is mentored by a member of staff. It meets regularly to discuss issues which affect them and their school. It has recently devised its own questionnaire for fellow pupils. It also considers the needs of people in the wider world and how they might support them through their charitable activities. The school's strong link with Uganda has a positive impact on the pupils and their understanding of global citizenship.

The school provides excellent pastoral care and the school's provision for those who need additional support in their learning has excellent features. Uned Cybi is an invaluable resource for the school and pupils outcomes.

Results from the school's integrated tracking system - based on teacher assessment, INCERTS, national tests and internal tests - shows that all pupils make good progress in their personal targets and build upon previous attainment. This is achieved through a clear knowledge of the pupils and their needs as well as the excellent pupil-staff relationships.

The school building and grounds offer a place of sanctuary and calm where all can develop spiritually. Quiet and reflective areas have been created outdoors and indoors and these continue to be developed.

The school's values of caring, honesty, cooperation, respect, fairness and commitment to achieve are lived throughout the life of the school. They contribute to making the school a haven for all in an area of social deprivation and challenges.

The local church and its community is an integral part of the daily life of the school.

The impact of collective worship on the school community is excellent

Daily collective worship is important in the life of the school providing an affirming experience for pupils, staff and visitors, being at the heart of school life and grounded in the school's Christian values.

Pupils, along with staff and local clergy plan and deliver worship. Pupils willingly volunteer to take part in worship.

Regular evaluation takes place and the school recognises the need for the whole school community to evaluate worship.

Parents recognise worship has a positive and inspiring effect on the spiritual and moral development of pupils, identifying reflective times impacting on the day to day thinking and action of pupils. The moral issues raised in collective worship ensure pupils have a strong appreciation of the difference between right and wrong and take responsibility for their actions.

Class prayers are shared before lunch and at the conclusion of each day. The importance of prayer is highly valued by pupils and parents, and pupils are confident when expressing their spiritual beliefs. When asked about Jesus, pupils talk about him clearly, and older pupils are able to tell you what he means to them.

Whole school worship always begins with a responsive liturgy and the altar is an essential focal point, not only for worship, but for the whole school community. Pupils recognise Christian symbols and respect the traditions of the Church.

The excellent link between church and school ensures that the important place of prayer is maintained

by the whole school community.

The school's Staff recognise the importance of worship and its positive effect on their wellbeing. Staff consistently remark that the common experience of worship contributes to the productive teamwork environment of which they are a part, and that this in turn has a positive effect on pupils and their outcomes.

The effectiveness of the religious education is good

Ysgol y Parchedig Thomas Ellis has taught Religious Education using the Church in Wales syllabus for many years and this enhances the Christian character of the school.

Religious Education occupies a place of high importance as a core subject in the school's curriculum. It is lead jointly by 3 teachers, who work as a team to ensure progression throughout the school, in areas such as skills for example. Evidence from the school's assessment records shows that overall standards achieved by the children in this subject are good. This is the result of sound planning and assessment procedures.

Staff have firmly grasped what is needed to ensure continued good development in RE. They can clearly demonstrate how they are using the system of tracking the progress of individual pupils to inform the next stages of planning.

Staff are also aware that – particularly with pupils with additional learning needs – important verbal evidence of pupils' attainment is not being captured properly. Evidence suggests that pupils with additional learning needs achieve better in RE when compared to other subjects.

During the inspection four lessons were observed. All were at least good with some very good elements.

The school has worked hard to develop Godly Play, and excellence is to be seen when the RE curriculum uses Godly Play. Not only do pupils gain a good factual knowledge of Bible stories, but they have space to reflect on them and the values they offer and then respond to them in a variety of ways. Some of the learners' silent reflection before they shared the 'meal' was palpably moving, and even more so because when learners are asked about it, they can express what they we thinking, what it means to them and why it is important.

The schools' development plan highlights areas of RE which it seeks to improve, such as extended writing and ensuring a cross-curricular approach to RE.

The effectiveness of the leadership and management of the school as a church school is excellent

The headteacher's commitment and excellent understanding of church school distinctiveness and her school community means that the school has maintained its distinctive Christian character and this has meaning and purpose for all members of the school community.

Distributed leadership is a feature of the school – with staff being supported and encouraged to develop their skills. This means, for example, that the school has been asked to demonstrate and develop the use of Godly Play in other local schools

The school has robust processes in place in areas such as safeguarding and identifying additional learning needs and necessary support.

Governors are able to articulate this distinctive Christian character and are effective as critical friends of the school as a Church school. The whole school community has been involved in the process of self-evaluation of the school as a Church school. This feeds in to the school's self-evaluation and developemnt documentation.

The school has very close links with its new Ministry Area, as well as the Diocese. Clergy as well as members of the church community are well known in the school and make an important contribution to school life.

The school meets the statutory requirement for collective acts of worship	Yes
The school meets the statutory requirement for religious education	Yes



GUIDANCE ON COLLECTIVE WORSHIP WALES ASSOCIATION OF SACRES

June 2012

INTRODUCTION

School acts of collective worship are educationally meaningful when they provide opportunities to engage with the needs of all learners, whatever their faith or belief background. Good collective worship promotes spiritual development, contributes to personal development, benefits the whole school community, links the school community and the wider local community, and enhances awareness of global citizenship.

Some factors underpinning effective collective worship include:

- developing a coherent school policy and approach to collective worship, with active engagement from senior management;
- creating collective ‘ownership’ of the school’s programme of collective worship on the part of staff, learners and governors;
- ensuring that there are clear expectations among staff concerning their contributions to collective worship;
- offering opportunities for learners to actively engage in collective worship;
- making collective worship an integral part of the school day by reflecting in planning its relevance to and connections with all aspects of school life;
- providing continuing professional development opportunities for staff which will allow critical reflection on and enhancement of collective worship provision in the school.

In order to develop educationally meaningful and effective collective worship, it is important to appreciate the benefits of collective worship and to be familiar with the legal requirements relating to collective worship.

APPRECIATING THE BENEFITS OF COLLECTIVE WORSHIP

It would be useful for schools to discuss how collective worship promotes spiritual development, contributes to personal development, benefits the whole school community, links the school community and the wider local community, and enhances awareness of global citizenship.

(a) Collective worship promotes spiritual development

Schools have a duty to promote the spiritual development of learners.¹ Effective collective worship enables a school to contribute to this statutory requirement. It is important to understand that spiritual development or spirituality is **not** the same as being religious, but it is about the process of developing learners’ appreciation of the spiritual dimensions of life and the wider issues of meaning, purpose and fulfilment. Staff and learners should appreciate that acts of collective worship:

- provide a special time separate from ordinary school activities;
- support learner-centred experiences, and enable learners to develop a sense of their position within the universal picture;
- develop learners’ ability to reflect on their own feelings, values and attitudes;
- develop learners’ awareness of the inner life and the spiritual dimension of each person;

¹ Education Reform Act 1988, Part 1 (2)(a)(b)); Education Reform Act 2002, Section 99 (1)(a)(b))

- explore and encourage responses to fundamental questions about the meaning of life, change and death.

(b) Collective worship contributes to personal development

Schools have a duty to promote the personal development of learners.² Effective collective worship enables a school to contribute to this statutory requirement. Staff and learners should appreciate that acts of collective worship:

- contribute to health and wholeness, and emotional intelligence;
- encourage reflection on inner feelings and beliefs;
- develop beliefs and values, both personal and communal;
- encourage an understanding of the beliefs and values of others;
- increase self esteem and purpose in life;
- nurture the human ability to make moral choices for good or evil, through thinking about ‘moral codes, relationships, responsibility, respect for diversity, temptation, the power of self, sacrifice and love’.³

(c) Collective worship benefits the whole school community

Effective collective worship provides benefits for the whole school community. Staff and learners should appreciate that acts of collective worship:

- encourage shared values, meaning and purpose;
- contribute to the experience of belonging to a community;
- provide opportunities to celebrate the school’s achievements and the contribution of individuals to those achievements;
- develop understanding and appreciation of the beliefs and values of others within the school community;
- provide opportunities to reflect on and to share in the ‘happy’ and ‘sad’ events and experiences which effect the school community;
- contribute to a school ethos which supports the educational attainment of all learners, regardless of background, through developing self esteem and a sense of purpose in life.

(d) Collective worship links the school community and the wider local community

Schools are expected to consider how they support and promote community cohesion, and it should be recognised that collective worship offers a valuable contribution at both school level and wider community level. Effective collective worship makes links between the school community and the wider local community. Staff and learners should appreciate that acts of collective worship:

- draw on a range of carefully selected and appropriate representatives within the local community to contribute to collective worship;
- contribute to the experience of belonging to a wider local community;
- provide opportunities to celebrate the local community’s achievements and the contribution of groups and individuals to those achievements;
- develop understanding and appreciation of the beliefs and values of others within the local community;
- support shared understanding of how individual learners and a school may contribute positively to the wider community;
- provide opportunities to reflect on and to share in the ‘happy’ and ‘sad’ events and experiences which effect the local community.

² Education Reform Act 1988, Part 1 (2)(a)(b)); Education Reform Act 2002, Section 99 (1)(a)(b))

³ National Exemplar Framework for religious education for 3 to 19-year-olds in Wales 2008, p. 10

(e) Collective worship enhances awareness of global citizenship

Effective collective worship enhances awareness of global citizenship. Staff and learners should appreciate that acts of collective worship:

- draw on a range of carefully selected material to promote global awareness;
- contribute to the experience of belonging to a global community;
- provide opportunities to celebrate global events and human achievements;
- develop an understanding of global diversity and inequality;
- offer opportunities to reflect on and share in global crises and human suffering.

The whole school has much to gain from educationally meaningful and effective acts of collective worship, and members of the school (and local community) have much to offer through presentations and contributions to acts of collective worship. In practice, schools should consider how these benefits may be incorporated into their programme for collective worship and be collectively 'owned' by the whole school community.

COLLECTIVE WORSHIP AND THE LAW

The law distinguishes between 'schools with a religious character' and other schools which do not have a religious character (School Standards and Framework Act 1998). 'Schools with a religious character' are those linked with one or more Christian denominations or a major world faith by virtue of their foundation or by a specific legally binding decision to become such a school. The DfES maintains a list of such schools in Wales.

(a) What the law really says about worship in state-maintained schools WITHOUT a religious character

- There is a statutory requirement for schools to provide a **daily** act of collective worship for all learners;
- This requirement is for **every learner** to have opportunity to participate in an act of collective worship **every day**;
- There is provision for learners to be withdrawn from acts of collective worship, at the request of parents;
- There is also provision for teachers to withdraw from conducting acts of collective worship;
- The majority of acts of collective worship in a school term and year should be 'wholly, mainly of a broadly Christian character', and in maintained schools, not solely of any one denomination;
- The majority of acts of collective worship should have elements in them which relate to traditions of Christian belief;
- Worship in a school context should be 'collective' rather than 'corporate';⁴
- Acts of collective worship should not be passively received – a response is required;
- For maintained schools, acts of collective worship must take place on the school premises;
- Schools have the right to a 'Determination' – that is, to be released from the requirements for acts of worship to be wholly, mainly of a broadly Christian character, if the school composition might require this (applications are to be made to the local SACRE);
- Acts of worship are distinct from an 'assembly' – which, in law, is actually any gathering of the school **apart from** collective worship;
- Since January 2009, post-16 learners may request withdrawal from collective worship for themselves.⁵

⁴ 'Collective worship' implies bringing together people of differing views and understandings, while 'corporate worship' implies bringing together those who share in a single view or understanding.

⁵ WASACRE in association with DCELLS sent guidance on this change in legislation to all schools in 2009.

(b) What the law really says about state-maintained schools WITH a religious character

- There is a statutory requirement for schools to provide a **daily** act of collective worship for all learners;
- This requirement is for **every learner** to have opportunity to participate in an act of collective worship **every day**;
- There is provision for learners to be withdrawn from acts of collective worship, at the request of parents;
- There is also provision for teachers to withdraw from conducting acts of collective worship, however, there are some limitations to this right in Voluntary Aided schools;
- The acts of worship will reflect the religious character of the school;
- The acts of worship are likely to include material drawn from the worshipping practice and traditions of the specific faith or denomination with which the school is associated;
- Worship should be ‘collective’ not ‘corporate’;
- Acts of worship should not be passively received – a response is required;
- Schools may use a local place of worship for some of its acts of worship where this is appropriate;
- Schools do not have the right to a determination;
- Acts of worship are distinct from an ‘assembly’ – which, in law, is actually any gathering of the school **apart from** collective worship;
- Since January 2009, post 16 learners may request withdrawal from collective worship for themselves.⁶

(c) What the law does not say

There is often confusion about collective worship, and it is important to know that the law does **not** require:

- the **whole school** to be together for collective worship
[The requirement is for any gathering of learners the school chooses, other than groupings based on religious affiliation]
- acts of collective worship to be **at the start of school** in the morning
[The timing of collective worship in the school day is for each school to determine]
- a stated **length of time** for acts of collective worship
[The length of acts of collective worship is a school matter, but should not reduce the expected hours of the curriculum day].

POTENTIAL ACTIONS

Schools which are serious about providing educationally meaningful and effective collective worship will:

- establish clear principles, policies and programmes to underpin acts of collective worship;
- create a collective sense of ‘ownership’ of collective worship;
- identify funding to provide training for staff or establish a professional learning community perhaps through a local consortium.

Case studies exemplifying good practice and additional useful resources are being made available on the WASACRE website: www.wasacre.org.uk

⁶ WASACRE in association with DCELLS sent guidance on this change in legislation to all schools in 2009.



Rhagoriaeth i bawb – Excellence for all

Arolygiaeth Ei Mawrhydi dros Addysg
a Hyfforddiant yng Nghymru

Her Majesty's Inspectorate
for Education and Training in Wales

Supplementary guidance: collective worship in non-denominational schools

September 2013



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;
- ▲ independent schools;
- ▲ further education;
- ▲ adult community learning;
- ▲ youth and community work training;
- ▲ local authority education services for children and young people;
- ▲ teacher education and training;
- ▲ work-based learning;
- ▲ careers companies;
- ▲ offender learning.

Estyn also:

- ▲ provides advice on quality and standards in education and training in Wales to the Welsh Government and others; and
- ▲ makes public good practice based on inspection evidence.

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What is the purpose of this supplementary guidance?

To provide updated guidance for inspectors on evaluating collective worship when it is a line of enquiry.

For whom is it intended?

All inspectors of maintained schools.

From when should it be used?

September 2010.

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What are the legal requirements for collective worship?

The Education Reform Act 1988 and the Welsh Office Circular 10/94 set out the legal requirements for collective worship in schools in Wales. These requirements apply to pupils in maintained schools other than special schools. The requirements do not apply to colleges of further education or to nursery schools or nursery classes in infant or primary schools.

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

The Education (Special Educational Needs) (Approval of Independent Schools) Regulations 1994 set out the requirements for collective worship in independent (usually special) schools for pupils who have been placed there by a local education authority.

The requirements are:

- schools must provide collective worship daily for all registered pupils,
- most acts of collective worship in each term should be wholly or mainly of a broadly Christian character. This means that they should reflect the broad traditions of Christian belief without being distinctive of any particular Christian denomination,
- collective worship can take place at any time during the school day,
- collective worship can be provided to pupils in any sized group, for example, as a class, a year group, a phase group or a whole-school community, and
- collective worship should take account of the family backgrounds, ages and aptitudes of the pupils involved.

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

A parent can request that their child is excused from collective worship and schools must agree to such requests. Parents do not have to give reasons. Pupils who are excused must be supervised by the school. The school may, in agreement with parents, provide alternative arrangements for worship for one or more pupils that are excused, but is not obliged to do so. The school prospectus should refer to parents' right to request that their child is excused from collective worship and outline the arrangements for pupils who are excused.

The Education and Inspections Bill 2006 gives pupils in sixth forms the right to excuse themselves from collective worship. This legislation was brought into force in Wales in February 2009.

Teachers have the right to withdraw from collective worship. However, the school must ensure that collective worship is still provided daily for all pupils.

What is collective worship?

Worship is not defined in legislation. The guidance to schools in Welsh Office Circular 10/94 includes the following definition:

It must in some sense reflect something special or separate from ordinary school activities and it should be concerned with reverence or veneration paid to a divine being or power.

Worship in schools will be different from worship amongst a group of people with beliefs in common. This is acknowledged in legislation through the reference to 'collective' worship rather than 'corporate' worship.

The aim of collective worship in schools is described in Welsh Office Circular 10/94:

Collective worship in schools should aim to provide the opportunity for pupils to worship God, to consider the spiritual and moral issues and to explore their own beliefs; to encourage participation and response, whether through active involvement in the presentation of worship or through listening to, watching and joining in the worship offered; and to develop community spirit, promote a common ethos and shared values, and reinforce positive attitudes.

An act of collective worship is distinct from an assembly. Although they often take place during the same gathering, the difference between the two should be clear.

Collective worship in schools can take a number of forms. Pupils may take some or all of the lead. Some of the appropriate components of collective worship are outlined in the box below, but this should not be regarded as an exhaustive list. An act of collective worship may incorporate one or more of these components.

- **Reflection** – pupils may be encouraged to listen to, watch or reflect on an appropriate stimulus, such as a reading from the Bible or other religious writing, a drama sketch, a dance, a video, a song, a piece of music, an artefact, a poem, a story, a news article, a photograph, a picture, a prayer, a question, a ritual or a presentation or a talk from a member of staff or visiting speaker.
- **Prayer** – pupils may be encouraged to say a prayer aloud together or to pray individually in silence.
- **Song** – pupils may be encouraged to sing a hymn or other worship song together.
- **Reading** – pupils may be encouraged to read an extract from the Bible or other religious writing, or a 'thought for the day'.

Pupils may discuss a stimulus during collective worship, but discussion on its own must not be considered as worship. Equally, collective worship does not have to include the opportunity for discussion.

How do we inspect and report on collective worship?

Inspectors should inspect acts of collective worship in all schools that do not provide denominational education. They should consider acts of collective worship in their own right and in the context of planning over a period of time. In relation to statutory requirements for collective worship, they should only report on instances where the school does **not** comply with these.

In judging the quality indicator 2.3 ('Care, support and guidance'), inspectors will consider the quality of collective worship and whether a school meets the relevant legal requirements. Inspectors should consider the spirit of the law when inspecting collective worship as well as the letter of the law. Minor or occasional breaches should not lead to an overall judgement that a school does not comply with the legal requirements.

Although collective worship in a school may not comply with legal requirements, it may still make a significant contribution to pupils' spiritual, moral, social and cultural development. Conversely, collective worship may satisfy legal requirements yet make a limited contribution to pupils' spiritual, moral, social and cultural development.

It is not sufficient for pupils to simply be present during collective worship. Inspectors must ensure that the person leading the worship at least prepares pupils appropriately and encourages them to listen to, watch or reflect on the worship offered. It can be difficult to judge whether or not pupils are listening to, watching or reflecting on worship and so inspectors may need to satisfy themselves that a reasonable attempt was made by the school to provide the opportunity for collective worship.

Inspectors:

- should not take notes during collective worship;
- should not time the length of collective worship – no minimum length is set in legislation or guidance;
- should not allow their personal views on collective worship or religion to affect their judgements; and
- are observers during collective worship and should not feel obliged to take part.

Frequently asked questions

1 Should pupils bow their heads and close their eyes during prayer?

It is their personal choice whether or not to bow their heads and close their eyes during prayer. If pupils choose not to, inspectors should not assume that they are being irreverent or disrespectful and nor should they conclude that the act of collective worship fails to meet the legal requirements because of this.

2 Should pupils say 'amen' at the end of a prayer?

It is their personal choice whether or not to agree with the prayer and whether or not to say 'amen' aloud. If pupils choose not to, inspectors should not assume that they are being irreverent or disrespectful and nor should they conclude that the act of collective worship fails to meet the legal requirements because of this.

3 Should pupils be made to sing hymns or worship songs?

It is their personal choice whether or not to sing hymns or worship songs. The law requires schools to provide the opportunity for pupils to worship. The law does not require schools to make pupils worship.

4 A whole-school act of collective worship observed during an inspection did not make any reference to the Christian faith – is this acceptable?

The law states that most acts of collective worship in each term should be 'wholly or mainly of a broadly Christian nature'. Therefore it is acceptable if occasionally an act of collective worship is not clearly linked to the Christian faith. Inspectors should check the school's record of recent themes for collective worship to ascertain whether or not the school complies with the law.

5 A primary school says it cannot provide collective worship on two days of the week as the only hall is not available. Is this acceptable?

No, this is not acceptable as the pupils do not have to congregate in a hall for collective worship. If the hall is not available on two days of the week then the school should make arrangements for collective worship to be provided in smaller groups in other rooms.

6 A teacher read a 'thought for the day' to a secondary school form group and asked the pupils to quietly reflect on it for a minute. A few pupils were playing cards whilst this was going on – is this acceptable?

No, it is not acceptable as the teacher should take reasonable action to ensure that the pupils are actively listening to the 'thought for the day' and that they are quiet and still during the time for reflection. However, inspectors would need to consider whether or not this is an isolated incident before determining whether or not the school, overall, meets the legal requirements.

7 An inspector is unsure whether the collective worship in a secondary school form group meets the legal requirements – what should the judgement be?

Unless an inspector is confident that the school is not providing pupils with the opportunity to worship then the judgement should be that the school meets the legal requirements.

8 The teacher of a form group in a secondary school does not agree with collective worship and does not give the pupils an opportunity to worship when they are not in a year or whole-school assembly. Does this mean that the school fails to meet the legal requirements?

Although teachers have the right to withdraw from collective worship, the school must still provide collective worship for pupils in this class. If the school does not usually make alternative arrangements for this class, then this would lead to a judgement that the school fails to meet the legal requirements.

9 During a secondary school inspection, a supply teacher for a form group does not provide pupils with an act of collective worship. Does this mean that the school fails to meet the legal requirements?

It may not always be possible for schools to provide a daily act of collective worship due to constraints on staff or for other reasons such as the availability of large rooms. Inspectors should therefore consider the provision over the year, not just on the day of the observation. The lack of provision for collective worship on one day should not on its own lead to a judgement that the school fails to meet the legal requirements.

10 Do schools have to provide collective worship for sixth-form pupils?

Schools do not have to as the Education and Inspections Bill 2006 allows sixth-form pupils to excuse themselves from collective worship. This legislation came into force in Wales in February 2009.

11 How can collective worship be 'broadly Christian' in a school that has a high proportion of Muslims?

The school should take account of the fact that it has a high proportion of Muslims. Those leading collective worship should be sensitive to the range of beliefs held by pupils in the school. Collective worship should give pupils the opportunity to worship without encouraging them to do something that is against the teachings of their religion. For example, times of prayer may be left open-ended for pupils to say their own prayers silently.

12 A school complies with the legal requirements for collective worship. Does this need to be noted in the inspection report?

No. Inspectors should only report on statutory requirements for collective worship where the school does **not** comply with these.

13 Is an assembly an act of collective worship?

The two terms are not interchangeable and mean different things. An assembly is often used to reinforce values and expectations, share news, celebrate achievement, and receive presentations from visitors, for example. An act of collective worship is a statutory requirement and may form a distinctive part of an assembly. However, a school could provide an act of collective worship separately from an assembly. When writing reports, inspectors should ensure that judgements refer appropriately to collective worship, assemblies, or both. For example, any of the judgements below could be appropriate:

- (i) 'acts of collective worship promote pupils' spiritual and moral development successfully';
- (ii) 'assemblies promote pupils' spiritual and moral development successfully';
- (iii) 'assemblies, including acts of collective worship, promote pupils' spiritual and moral development successfully'; or
- (iv) 'assemblies and acts of collective worship promote pupils' spiritual and moral development successfully'.

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Ysgol Ffrwd Win

Hunan Arfarnu Addysg Grefyddol Tymor yr Haf 2013

Cyfnod Sylfaen - Da

CA 2 – Da

Cyfnod Sylfaen

Meithrin a Derbyn

Gall y rhan fwyaf o'r digybllion ymateb i gwestiynau penagored am eu teimladau a'u profiadau ('beth?', 'ble?') yn dda. [D2]

Gall y rhan fwyaf gynnig eu syniadau eu hunain, gan wneud cysylltiadau/rhagfynegiadau ar adegau yn dda. [D2]

Gall y rhan fwyaf o'r disgybllion drin ac archwilio arteffactau a dangos peth wybodaeth o bobl arbennig, llyfrau a mannau addoli yn dda. [D2]

Gall y rhan fwyaf ymateb i storïau a digwyddiadau, yn y gorffennol a'r presennol yn dda. [D2]

Gall y rhan fwyaf ddechrau uniaethu â theimladau pobl eraill fel y cânt eu portreadu mewn storïau a digwyddiadau crefyddol yn y gorffennol a'r presennol yn dda. [D2]

Gall llawer o'r disgybllion gofio digwyddiadau o bwys yn y gorffennol yn da. [D3]

Gall y rhan fwyaf o'r disgybllion gynnig syniadau ac arsylwadau annibynnol ynghylch pethau sy'n eu poeni yn eu bywydau yn dda. [D3]

Gall llawer o'r disgybllion gyfleu eu gwybodaeth gynyddol o storïau, digwyddiadau a gwrthrychau crefyddol ac yn dangos peth gwerthfawrogiad bod y rhain yn arbennig yn dda. [D3]

Bydd llawer o'r disgybllion yn fwyfwy ymwybodol a sensitif i anghenion eraill ac yn deall y dylai pethau byw gael eu trin gyda pharch a consyrn yn dda. [D3]

Gall tua hanner siarad am eu profiadau eu hunain, y byd o'u cwmpas ac agweddau ar grefydd yn dda. [D4]

Gall llawer alw i gof ac yn ymateb i rai credoau, dysgeidiaethau ac ymarferion crefyddol sylfaenol a ymchwilir iddynt yn dda. [D4]

Mae lleiafrif yn ymwybodol i raddau fod yr agweddau hyn ar grefydd yn arbennig yn ddigonol. [D4]

Gall lleiafrif gydnabod bod eu teimladau, eu gweithrediadau a'u barnau yn gallu bod yn debyg neu'n wahanol i rai pobl eraill yn ddigonol. [D4]

Gall lleiafrif ddefnyddio geirfa grefyddol syml mewn modd addas i fynegi eu syniadau ar adegau yn dda. [D4]

Blwyddyn 1 a 2

Gall y rhan fwyaf siarad am eu profiadau eu hunain, y byd o'u cwmpas ac agweddau ar grefydd yn dda. [D4]

Gall llawer alw i gof ac yn ymateb i rai credoau, dysgeidiaethau ac ymarferion crefyddol sylfaenol a ymchwilir iddynt yn dda. [D4]

Mae y mwyafrif yn ymwybodol i raddau fod yr agweddau hyn ar grefydd yn arbennig.[D4]

Gall y mwyafrif gydnabod bod eu teimladau, eu gweithrediadau a'u barnau yn gallu bod yn debyg neu'n wahanol i rai pobl eraill.[D4]

Gall bob un ddefnyddio geirfa grefyddol syml mewn modd addas i fynegi eu syniadau ar adegau yn dda. [D4]

Gall hanner ofyn cwestiynau am eu profiadau eu hunain, y byd o'u cwmpas ac agweddau ar grefydd, ac awgrymu rhai atebion yn dda. [L2]

Gall hanner alw i gof a chyfathrebu'n syml rai o'r credoau, dysgeidiaethau ac arferion crefyddol syfaenol a ymchwilir iddynt yn dda. [L2]

Gall hanner awgrymu mewn termau syml, pam y mae'r agweddau hyn ar grefydd yn bwysig i rai pobl yn dda. [L2]

Gall hanner siarad mewn termau syml am eu teimladau, eu gweithrediadau a'u barnau eu hunain a rhai pobl eraill yn dda. [L2]

Gall y rhan fwyaf ddefnyddio geirfa grefyddol syml yn dda. [L2]

CA 2

Blwyddyn 3 a 4

Gall pob un plentyn ofyn cwestiynau am eu profiadau eu hunain, y byd o'u cwmpas ac agweddau ar grefydd, ac awgrymu rhai atebion yn dda. [L2]

Gall pob un plentyn alw i gof a chyfathrebu'n syml rai o'r credoau, dysgeidiaethau ac arferion crefyddol syfaenol a ymchwilir iddynt yn dda. [L2]

Gall pob un plentyn awgrymu mewn termau syml, pam y mae'r agweddau hyn ar grefydd yn bwysig i rai pobl yn dda. [L2]

Gall pob un plentyn siarad mewn termau syml am eu teimladau, eu gweithrediadau a'u barnau eu hunain a rhai pobl eraill yn dda. [L2]

Gall pob un plentyn ddefnyddio gerifa grefyddol syml yn dda. [L2]

Gall llawer drafod cwestiynau sydd yn codi o'u profiadau eu hunain, y byd o'u cwmpas, ac agweddau ar grefydd gan gynnig eu barn eu hunain yn dda [L3]

Gall llawer ddisgrifio rhai o'r credoau, dysgeidiaethau ac arferion crefyddol sylfaenol a ymchwilir iddynt yn dda [L3]

Gall llawer ddisgrifio sut mae rhai o'r agweddau hyn yn effeithio ar fywyd credinwyr yn dda [L3]

Gall llawer ddisgrifio eu teimladau, eu gweithrediadau a'u barnau eu hunain, cynnig sylwadau syml ar safbwyntiau pobl eraill yn dda. [L3]

Gall llawer ddefnyddio geirfa crefyddol addas yn dda. [L3]

Gall lleiafrif drafod eu hymatebion hwy ac eraill i gwestiynau am fywyd, yn byd o'u cwmpas a chrefydd yn dda. [L4]

Gall lleiafrif ddisgrifio a dechrau esbonio'r credoau, dysgeidiaethau ac arferion crefyddol a ymchwilir iddynt yn dda. [L4]

Blwyddyn 5 a 6

Gall bron pob un drafod cwestiynau sydd yn codi o'u profiadau eu hunain, y byd o'u cwmpas, ac agweddau ar grefydd gan gynnig eu barn eu hunain yn dda iawn. [L3]

Gall bron pob un ddisgrifio rhai o'r credoau, dysgeidiaethau ac arferion crefyddol sylfaenol a ymchwilir iddynt yn dda. [L3]

Gall bron pob un plentyn ddisgrifio sut mae rhai o'r agweddau hyn yn effeithio ar fywyd credinwyr yn dda. [L3]

Gall bron pob un ddisgrifio eu teimladau, eu gweithrediadau a'u barnau eu hunain, cynnig sylwadau syml ar safbwyntiau pobl eraill yn dda iawn [L3]

Gall bron pob un ddefnyddio geirfa crefyddol addas yn dda. [L3]

Gall bron pob un drafod eu hymatebion hwy ac eraill i gwestiynau am fywyd, y byd o'u cwmpas a chrefydd yn dda. [L4]

Gall llawer ddisgrifio a dechrau esbonio'r credoau, dysgeidiaethau ac arferion crefyddol a ymchwilir iddynt yn dda [L4]

Gall llawer roi enghreifftiau penodol o'r ffyrdd yn bydd yr agweddau yma yn effeithio ar fywydau credinwyr ac yn dechrau nodi yr hyn sydd yn debyg ac yn wahanol mewn crefyddau yn dda [L4]

Gall y rhan fwyaf esbonio mewn termau syml sut mae eu teimladau, eu gweithrediadau a'u barnau eu hunain yn wahanol i rai pobl eraill yn dda. [L4]

Gall llawer ddefnyddio ystod o eirfa crefyddol yn addas yn dda. [L4]

Gall rai o'r disgyblion wneud cysylltiadau rhwng y credoau, dysgeidiaethau ac arferion a astudir, gan ddisgrifio'r effaith ar fywyd credinwyr ac yn nodi'r hyn sy'n debyg ac yn wahanol ar draws y crefyddau yn dda. [L5]

Gall rhai esbonio sut mae eu teimladau, eu gweithrediadau a'u barnau eu hunain yn effeithio ar eu bywydau, ac yn disgrifio sut mae safbwyntiau pobl eraill yn yr un modd yn effeithio ar eu bywydau nhw yn dda. [L5]

Gall rhai ddefnyddio ystod o eirfa crefyddol yn addas ond mae angen datblygu dealltwriaeth sylfaenol o iaith symbolaidd. [L5]

Meysydd angen sylw

Angen gwneud mwy o waith ar **symbolau** crefyddol.

Wedi ei baratoi gan Mrs Nia Lloyd Thomas, Cydlynnydd Addysg Grefyddol, Mehefin 2013.



Arolygiad Statudol
Ysgolion yr Eglwys yng Nghymru
dan Adran 50
Deddf Addysg 2005
(a adnabyddir hefyd fel Arolygiad Gwella)

Dogfen Model Hunan-Arfarnu



Fersiwn ddiwygiedig Medi 2013

Erys hunan-arfarnu arbenigrwydd ysgol eglwysig cyn bwysiced ag erioed ac anogir ysgolion i fod yn greadigol wrth iddynt geisio arddangos effaith eu cymeriad Cristnogol ar fywyd dyddiol yr ysgol. Gall cwblhau dogfen hunan-arfarnu fod o gymorth i athrawon, llywodraethwyr ac, wrth gwrs arolygwyr ysgolion

Mae ysgolion yn dod yn gynyddol greadigol yn eu defnydd o hunan-arfarnu yn defnyddio, er enghraifft, ffotograffau, mapiau meddwl a gwerthoedd Cristnogol, yn ychwanegol at ffurfiau mwy traddodiadol o arfarnu, i asesu effaith eu cymeriad ysgol. Mae'r ddogfen hon yn ceisio caniatáu i'r creadigrwydd hwnnw ffynnu drwy beidio â bod yn rhy ragnodol gan adael llawer i broffesiynolrwydd y pennaeth a'r staff.

Dylai prif ffocws arfarniad llwyddiannus fod bob amser ar effaith. Tra bo ysgolion yn gyfiawn falch a'r pethau y maent wedi eu darparu ar gyfer eu plant y gwahaniaeth a wneir gan y ddarpariaeth hon sydd o bwys mewn gwirionedd.

Ni fydd arolygwyr ysgolion eglwysig yn disgwyl i'r ddogfen hon tddweud holl hanes yr ysgol ac ni ddylai ysgolion deimlo dan bwysau i wneud hynny. Bydd yr arolygwr yn casglu ystod o dystiolaeth hyunan-arfarnu ar y safle a all gynnwys casgliadau neu ffotograffau gyda nodiadau; mapiau meddwl; llyfrau myfyrio dosbarth ayyb. Bydd hyn, ynghyd â thrafodaethau, arsylwadau a dogfennaeth arall yn galluogi i arolygwyr asesu cywirdeb arfarniadau'r ysgol ei hun.

Mae rhyddid i ysgolion ddyfeisio eu ffyrdd eu hunasn o grynhoi arfarnu arbenigrwydd yr ysgol. Cynigir y ddogfen hon gan y Gymdeithas Genedlaethol fel model y gellir ei defnyddio mewn cydweithrediad â Rhaglen Arfarnu Arolygiadau Gwella (Tachwedd 2013). Mae wedi ei threialu gan ysgolion a chafodd llawer o ysgolion hi'n ddefnyddiol

Enw'r Ysgol: Ysgol Parc y Bont

URN: 6603034

Dyddiad yr arolygiad Adran 50 diwethaf:

CYD-DESTUN YR YSGOL

Mae hwn yn gyfle i chi ddarparu ychydig o bwyntiau bwled i esbonio cyd-destun eich ysgol.

[Gallech ddymuno gwneud sylwadau ar: Statws yr ysgol (yn cynnwys unrhyw newid diweddar mewn statws a chytundeb ariannu) NOR; amgylchiadau cymdeithasol ac economaidd; newidiadau staffio; disgyblion gydag anabledau/anawsterau dysgu ayyb]

Mae Ysgol Gynradd Parc y Bont wedi ei lleoli yng nghanol pentref Llanddaniel Fab ar Ynys Môn. Mae'n gwasanaethu pentref Llanddaniel, plwyf Llanedwen, a'r ardaloedd gwledig o'u hamgylch. Mae'n ysgol sydd o dan reolaeth wirfoddol yr Eglwys yng Nghymru ac mae'n cael ei chynnal gan awdurdod lleol Ynys Môn.

Mae 14 o ddisgyblion meithrin rhan-amser a 90 o ddisgyblion amser llawn ar gofrestr yr ysgol. Derbynnir plant i'r ysgol yn rhan-amser yn y mis Medi yn dilyn eu pen blwydd yn dair oed, ac yn llawn amser yn y mis Medi yn dilyn eu pen blwydd yn bedair oed. Mae pedair dosbarth, sy'n cynnwys disgyblion o oedrannau cymysg.

Daw tua 39% y disgyblion o'r tu allan i ddalgylch yr ysgol.

Daw 48% o ddisgyblion o gartrefi lle siaredir Cymraeg. Mae rhan fwyaf y disgyblion yn dod o gefndir gwyn Prydeinig, gyda thua 6% yn dod o gefndiroedd ethnig gwahanol. Mae bron i 9% o ddisgyblion â hawl i dderbyn cinio ysgol am ddim, sy'n is na'r canrannau sirol a chenedlaethol. Mae ychydig dros 20% o ddisgyblion ag anghenion dysgu ychwanegol, sy'n agos i'r cyfartaledd cenedlaethol. Ychydig iawn o ddisgyblion sydd â datganiad o anghenion addysgol arbennig.

Arolygwyd yr ysgol ddiwethaf yn Nhachwedd 2008. Mae pennaeth mewn gofal yn yr ysgol ers Medi 2013.

Y gyllideb ysgol unigol fesul disgybl ar gyfer Ysgol Parc Y Bont yn 2014-2015 yw £4,019. Yr uchafswm fesul disgybl yn ysgolion cynradd yn Ynys Môn yw £9,552 a'r lleiafswm yw £2,870. Mae Ysgol Parc Y Bont yn y 27ain safle o'r 48 ysgol gynradd ar Ynys Môn o safbwynt y gyllideb ysgol fesul disgybl.

GWELEDIGAETH A GWERTHOEDD YR YSGOL

[Gallech ddymuno tynnu ar neu gynnwys datganiad o genhadaeth yr ysgol, datganiad o werthoedd neu amcanion yr ysgol fel y cytunwyd gan gymuned yr ysgol.]

Ffynwn yng Ngoleuni Crist

"Rhoi'r cyfle gorau i bob disgybl lwyddo"

Y mae gweledigaeth yr ysgol wedi ei selio ar saith gwerth Cristnogol.

Gobaith, heddwch, dycnwch, doethineb, cyfeillgarwch, diolchgarwch, parch

- Pwysleisiwn bwysigrwydd y bartneriaeth driphlyg- disgybl, ysgol, cartref.
- Darparwn awyrgylch hapus, ysgogol lle caiff yr holl ddisgyblion, beth bynnag fo'u gallu a'u cefndir, y cyfle i ddatblygu i'w llawn botensial.
- Paratwn ein disgyblion i fod yn ddinasyddion cyfrifol sy'n cymryd rhan weithredol o fewn eu cymuned ddwyieithog.

ETHOS YR YSGOL

Creu awyrgylch gorau posib o fewn yr adeilad i'w ddatblygu yn weithdy addysgol. Anelir at greu awyrgylch dawel, esthetig a gweithgar, gan ennyn parch ymhob aelod o'r sefydliad at eu lle gwaith. Sicrhau fod pob disgybl yn teimlo'n rhan o'r gymdeithas ddisgybledig sy'n rhoi bri yn ei bywyd a'i gwaith ac ar werthoedd moesol, ysbrydol a dyngarol.

Mae'r ysgol yn gwasanaethu cymuned eang ag iddi amrywiaeth ieithyddol a chymdeithasol. Gwneir y gorau bob amser i sicrhau bod pob disgybl yn teimlo yn rhan o deulu'r ysgol. Ymfalchiwn yn y ffaith bod bron pob ymwelydd â'r ysgol yn cydnabod yr ymdeimlad o gyfeillgarwch a disgyblaeth sy'n bodoli yn yr ysgol a'r modd y bydd disgyblion newydd yn ymgartrefu yn fodlon a buan.

Ceir awyrgylch ddiwyd yn y dosbarthiadau a atgyfnerthir gan arddangosfeydd o waith y plant. Bydd hyn yn dangos parch at waith ac ymdrechion y disgyblion ac yn sicrhau amgylchedd symbylus a deniadol.

Mae athrawon yr ysgol yn ymroddedig i ddatblygiad ein disgyblion. Disgwylir safon uchel o ymddygiad ac ymroddiad ar bob achlysur.

Mae'r Cwricwlwm a gweithgareddau perthnasol eraill yn gymorth i ddatblygu dealltwriaeth ysbrydol foesol, diwylliannol a chymdeithasol.

CRYNODEB

Mewn oddeutu 50 gair crynhowch arbenigrwydd ac effeithiolrwydd eich ysgol fel ysgol eglwysig.

Y mae Ysgol Parc y Bont yn gwasanaethu ei chymuned trwy ddarparu addysg o'r ansawdd uchaf o fewn cyd-destun cred ac ymarfer Cristnogol.
Mae ysgol Parc y Bont yn sefydliad hapus, gofalgar a diogel lle caiff Efengyl Iesu Grist ei feithrin a'i ddatblygu.

Dyddiad: 27/11/14

CYNNYDD MEWN MYND I'R AFAEL Â'R FFOCWS AR GYFER DATBLYGU YN YR AROLYGIAD	
BLAENOROL	
Gall ysgolion ddymuno ychwanegu pwyntiau pellach os bydd yn ofynnol	
Ffocws ar gyfer datblygu 1: Datblygu ffyrdd I ddynodi amser sanctaidd yn yr addoliad dosbarth	
Gweithredu a wnaed	Effaith
Addoliad dosbarth ddwy waith yr wythnos – cyfleoedd i fyfyrion Gweddio yn reolaidd ar ddiwedd pob diwrnod ysgol	Plant yn gallu myfyrion'n effeithiol a thrafod cwestiynau mawr erbyn diwedd CA2. Pob yn disgybl yn gallu adrodd gweddiau megis Gweddi'r Arglwydd a'r Gras.
Ffocws ar gyfer datblygu 2: Datblygu ymhellach mynegiant cymeriad Christnogol nodedig yr ysgol yn enwedig yn y dosbarthiadau.	
Gweithredu a wnaed	Effaith
Arddangosfeydd Christnogol i'w gweld yn yr ysgol ac o fewn dosbarthiadau. Salmau o amgylch yr ysgol Arddangosfa Beiblaidd yn y neuadd. Ymwelwyr i gefnogi a chynnal gweithgareddau Christnogol yn y dosbarthiadau e.e gwersi Conformasw'n, Gwasanaeth Cristingl, Godly Play ac Agor y Llyfr	Plant hefo gwell ymwybyddiaeth o Gristnogaeth ac yn mwynhau sesiynau ymarferol.
Ffocws ar gyfer datblygu 3: Cwblhau gwelliannau a awgrymwyd yn nogfennaeth yr ysgol	
Gweithredu a wnaed	Effaith
Gwnaethpwyd y newidiadau i'r llawlyfr a rhannwyd copi newydd ymysg y rhieni.	Gwybodaeth gywir gyfredol gan rieni.

CWESTIWN ALLWEDDOL 1 Pa mor dda y mae'r ysgol, drwy ei chymeriad Cristnogol arbennig, yn cyfarfod ag anghenion yr holl ddysgwyr?

HUNAN-ARFARNU'R YSGOL: Da

Tystiolaeth ysgol sy'n seiliedig ar ddeilliannau disgyblion

Gwnewch sylwadau ar:

- • Cyflawniad Dysgwyr
- • Gwerthoedd Cristnogol
- • Datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol
- • Perthnasoedd
- • Dealltwriaeth o gymunedau amrywiol a pharch tuag atynt
- • Addysg Grefyddol

Cymerir yr awgrymiadau hyn o Raglen Arfarnu Gwella lle deuir o hyd i fanylion pellach

Rhesymau dros y radd (effaith a darpariaeth)

Gweledigaeth yr Ysgol yw ein bod yn darparu awyrgylch ac amodau lle y gall pob plentyn datblygu I'w llawn botensial. Mae canlyniadau system dracio (asesiadau athro, profion Cenedlaethol a mewanol) yn dangos fod pob plentyn yn gwneud cynnydd yn erbyn ei gyrhaeddiad blaenorol ac yn erbyn ei dargedau personol. Llwyddir i wneud hyn drwy adnabyddiaeth drylwyr a pherthynas ragorol gyda'r disgyblion. Y mae arsylwadau gwersi yn dangos fod gan y disgyblion agweddau positif at ddysgu.

Roedd presenoldeb y flwyddyn ysgol 2013-2014 yn 95% ar gyfer disgyblion o oed mynychu gorfodol. Mae pob disgybl yn cyrraedd yr Ysgol yn brydlon. Ni fu unrhyw waharddiadau ers blynyddoedd. Y mae'r rhieni yn ymrwymedig i gadw'r lefel presenoldeb yma. Pe cyfyd unrhyw broblemau nododd y rhan fwyaf o rieni y byddai rhywun o fewn yr ysgol ar gael i wrando arny'n nhw.

Ni fu unrhyw achos o ymateb hiliol nac o fwlio. Mae polisi cynnal ymddygiad a holl ethos yr Ysgol yn hyrwyddo brawdgarwch a chyd-fyw. Hyrwyddir parch at wahaniaethau a chydaddoldeb hiliol trwy ein gwaith ABCh a'n gwasanaethau.

Casglwyd arian tuag at Uganda fel rhan o apêl yr Esgobaeth. Daeth yr Esgob Andrew i gynnal gwasanaeth ar sut i fod yn aelod o dim Duw. Cafwyd cyflwyniad powerpoint ar sut y byddai'r arian yn cael ei wario yn Uganda.

Mae gan yr ysgol berthynas dda yr gyda'r Eglwys a allai gael ei gryfau gyda ymweliadau fwy cyson gan aelodau o'r Eglwys boed yn weinyddwyr neu'n wirfoddolwyr.

Rydym yn cefnogi elusen 'Teams 4 U' a rhagor o elusenau o leiaf dair gwaith y flwyddyn. Bydd cyfran o arian ein gwasanaeth Nadolig yn mynd at elusen o ddewis y Cyngor Ysgol. Yn ystod tymor y gwanwyn/haf byddwn yn cynnal un gweithgaredd "egniol" lle mae'r plant yn cael eu noddi i godi arian. Drwy annog y disgyblion i gymryd rhan weithredol yn y broses o ddewis elusen a chodi nawdd y mae'n rhoi synnwyr iddynt o bwysigrwydd cefnogi a gofalu am eu cyd-ddyn, yn ogystal â datblygu synnwyr o empathi a brawdgarwch.

Mae'r Ysgol yn ailgylchu dillad drwy gynllun Mencap - "Tyddyn Môn." Y mae pwrpas deublyg i'r cynllun

hwn rydym yn ailgylchu deunyddiau ac yn cefnogi elusen sy'n rhoi gwaith i oedolion ag anableddau ym Môn.

Mae'r ddarpariaeth ABaCh yn ogystal ag arferion beunyddiol yr ysgol yn hyrwyddo gwerthoedd megis gonestrwydd, goddefgarwch tegwch a pharch yn dda.

Rhoddir pwyslais ar Gristnogaeth yn ein gwersi Addysg Grefyddol. Y mae'r disgyblion yn meddu ar wybodaeth o straeon o'r Beibl ac o neges Efengyl Iesu Grist. Cawn gymorth gan y Rheithor gyda rhai elfennau o'r gwaith e.e. bydd y Rheithor yn cynnal sesiynau "cwestiynau mawr" lle mae'r disgyblion yn teimlo'n gwbl rydd i ofyn cwestiynau dwys e.e. "a oes rhaid marw?" Bydd ciwrad y plwyf hefyd yn cynnal sesiynnau Goodly Play gyda disgyblion y CS y mae'r dull yma yn ennyn chwilfrydedd y disgyblion ac yn annog iddynt feddwl.

Mae'r Ysgol yn cynnwys elfennau trawsgwricwlaidd yn eu gwersi Addysg Grefyddol yn unol a gofynnion y Fframwaith Llythrennedd a Rhifedd.

Cryfderau Allweddol

Mae'r ddarpariaeth ABaCh yn ogystal ag arferion beunyddiol yr ysgol yn hyrwyddo gwerthoedd megis gonestrwydd, goddefgarwch tegwch a pharch yn rhagorol.

Nododd bron pob rhiant yn yr holiadur Haf 2013 fod awyrgylch hapus yn yr Ysgol a bod gwerthoedd ac agwedd yr Ysgol yn cael effaith gadarnhaol ar eu plentyn.

Dangosodd holiadur PASS 2014 fod bron pawb yn parchu ei gilydd yn Ysgol Parc y Bont. Dywedodd 100% o'r disgyblion fod athrawon a staff yr Ysgol yn gwranddo arnynt ac yn eu helpu.

Y mae awyrgylch ac ymdeimlad cartrefol iawn yn Ysgol Parc y Bont ac mae ymwelwyr yn gyson yn cyfeirio at yr ymdeimlad yma. Mae agwedd ofalgar drwy'r ysgol gyda'r plant hynaf yn aml yn cynorthwyo'r plant ieuengaf ac ati. Mae'r ymdeimlad o gyd-weithio i lwyddo yn gryf yma.

Pwyntiau Datblygu

Fel rhan o adolygiad Cwricwlaidd 2014/2015 – rydym yn adolygu cwricwlwm addysg Grefyddol yr Ysgol.

HUNAN-ARFARNU'R YSGOL: Da

Tystiolaeth ysgol sy'n seiliedig ar ddeilliannau disgyblion:

Gwnewch sylwadau ar:

- • Effaith cydaddoli
- • Nodweddion canolog cydaddoli
- • Natur ganolog addoli a myfyrio
- • Sail ddiwinyddol cydaddoli
- • Arweinyddiaeth a rheolaeth cydaddoli

Cymerir yr awgrymiadau hyn o Raglen Arfarnu Gwella lle deuir o hyd i fanylion pellach

Rhesymau dros y radd (effaith a darpariaeth)

Sicrheir fod y cyfnod o gyd-addoliad yn cwmpasu amrediad eang o themâu Cristnogol gyda phwyslais cryf ar werthoedd Cristnogol yr Ysgol a dathliadau Cristnogol. Y mae hyn yn sicrhau fod gan y disgyblion ddealltwriaeth dda o natur addoli, y ffydd, y traddodiadau ac arferion Cristnogol.

Mae cynllun cyd-addoli, wedi ei lunio i sicrhau parhad, amrywiaeth a ffocws clir ar gredoau a gwyliau Cristnogol. Ceir cyfle yn y gwasanaethau i fyfyrion, holi a thrafod materion sy'n codi yn yr ysgol neu y tu allan. Mae'r cyfnodau yma yn rhoi cyfle i'r plant drafod eu teimladau, gwrandao ar eraill ac i barchu amrywiaeth barn.

Drwy ein gwasanaethau, ein cynllun gwaith Addysg Grefyddol a'n cynllun AbaCh mae'r disgyblion yn cyfrannu'n effeithiol drwy drefnu cyfraniadau ymlaen llaw, rannu teimladau ar y pryd a thrwy fyfyrion ar yr hyn a drafodwyd. Cant gyfle hefyd i fyfyrion ar eu bywydau eu hunain a bywydau pobl eraill, ystyried cwestiynau sylfaenol bywyd a myfyrio ar eu credoau neu eu gwerthoedd eu hunain.

Bydd y plant o Flwyddyn 1 hyd at Flwyddyn 6 yn cael cyfle i gymryd rhan mewn gwasanaethau yn achlysurol.

Y mae dealltwriaeth y disgyblion o'r straeon ac o'u neges wedi cynyddu yn fawr yn sgil hyn.

Mae disgyblion yr Ysgol yn cyd-adrodd Gweddi'r Arglwydd yn y gwasanaeth boreol, yn cyd-adrodd gweddi cyn cinio a gweddi/ gras ar ddiwedd y dydd. Cynhelir gwasanaethau a gwersi i sicrhau fod disgyblion yn deall natur a phwrpas gweddi. Yn ystod y gwasanaethau caiff y disgyblion gyfle i fyfyrion a chyfle i ddweud gweddi bersonol. Y mae'r disgyblion yn cael cyfle i ysgrifennu gweddiâu ar gyfer achlysuron penodol e.e. diolchgarwch, ac yn eu gwaith thematic yny dosbarthiadau. Drwy gyfrwng hyn oll sicrheir fod y cyfnod y gyd-addoliad yn gyfnod ysbrydol nodedig.

Cryfderau Allweddol

Gwerthoedd y plentyn wrth iddynt ymateb i gwestiynau (yn enwedig wrth iddynt ystyried safbwyntiau eraill, boed o'n crefydd, lliw croen, sefyllfaoedd, tlodi)

Pwyntiau datblygu

Disgyblion CA2 I gael cyfleon i baratoi a chyflwyno gwasanaethau eu hunain.

CWESTIWN ALLWEDDOL 4

Pa mor effeithiol yw arweinyddiaeth a rheolaeth yr ysgol fel ysgol eglwysig?

HUNAN-ARFARNU'R YSGOL: Da

Tystiolaeth ysgol sy'n seiliedig ar ddeilliannau disgyblion:

Gwnewch sylwadau ar:

- Gweledigaeth Gristnogol
- Arfarnu a chynllunio strategol
- Arweinyddiaeth bellach ysgolion eglwysig
- Partneriaeth gyda chydranddalwyr allweddol

Cymerir yr awgrymiadau hyn o Raglen Hunan-Arfarnu Gwella lle deuir o hyd i fanylion pellach

Rhesymau dros y radd (effaith a darpariaeth)

Y mae gweledigaeth Gristnogol glir gan yr Ysgol. Lluniwyd a thrafodwyd y weledigaeth ar y cyd gyda'r holl randdeiliaid. Cenhelir gwasanaethau a gwersi penodol ar y gwerthoedd Cristnogol sydd yn sail i'r weledigaeth. Rhydd hyn gyfleoedd i'r disgyblion i drafod, i ymestyn dealltwriaeth ac i fynegi'r gwerthoedd mewn amrywiol dulliau.

Y mae staff yr Ysgol a'r llywodraethwyr yn ymateb yn llawn i anghenion addysgol pob plentyn gan gynnwys y rhai sydd ar gofrestr ADY. Drwy wneud hyn sicrhawn ein bod yn cydnabod cymeriad Cristnogol yr Ysgol drwy greu ethos sydd yn cefnogi dysgu effeithiol.

Mae gan yr ysgol gysylltiadau cadarn gyda'r Eglwys a'r gymuned ehangach.

Cawsom ymweliadau gan yr Esgob Andy a gan yr Arch Ddiakon Paul Davies. Y mae hyn yn meithrin ymdeimlad o berthyn ymysg y disgyblion.

Y mae cyswllt agos rhwng yr Ysgol a'r Rheithor a'r ciwrad. Maent wedi gwasanaethau yn achlysurol yn yr Ysgol ac yn yr Eglwys. Cafwyd gwasanaeth priodas ffug yn yr Eglwys gyda disgyblion Blwyddyn 1 a 2 yn cymryd rhan. Cawsom gwasanaeth Nadolig yr Adran Iau yn y Gadeirlan ym Mangor.

Bob dwy flynedd cynhelir gwersi conffyrmasiwn yn yr ysgol ar gyfer disgyblion bl 5 a 6. Y mae pob disgybl yn dilyn y gwersi yn yr Ysgol. Canmolwyd y disgyblion gan y Rheithor a'r Ciwrad am eu haeddfedrwydd wrth drafod, ateb a chwestiynu.

Yn flynyddol bydd disgyblion blwyddyn 6 yn treulio'r diwrnod yn y Gadeirlan ym Mangor. Diwrnod i ddatlu diwedd eu cyfnod yn yr ysgol gynradd ac i edrych ymlaen at eu cam nesaf yw'r diwrnod. Y mae nifer o staff wedi cael cyfle i fynd gyda'r disgyblion i'r digwyddiad ac mae hyn wedi bod yn hyfforddiant ac yn ddatblygiad proffesiynol iddynt hwythau.

Y mae cyflenwad da a digonol o adnoddau Addysg grefyddol ar gael yn yr Ysgol. Pan fydd angen adnodd arbennig arnom y mae'r Rheithor/ aelodau o'r Eglwys yn cynorthwyo. E.e - Cynheliwyd gwasanaeth ysgol am y Beibl

Cryfderau Allweddol

Mae'r Pennaeth a'r staff yn modelu ac yn hyrwyddo ymddygiad a gwerthoedd sy'n cyfrannu'n gadarnhaol at greu ethos ysgol lle mae disgyblion a staff yn teimlo'u bod yn cael eu parchu a'u gwerthfawrogi.

Pwyntiau datblygu

Ymweld ag Ysgolion Eglwysig eraill i drafod arfer dda a chymau gweithredu/ datblygu pellach.

Prif ddigwyddiadau'r ysgol/Eglwys:

Gwaith elusenau – Teams 4 u, Plant Mewn Angen, Casglu arian i blant Uganda, Achub y Plant.

Cymunedol – Gwasanaeth Diolchgarwch, Cinio Nadolig i henoed y pentref, Canu carolau o amgylch y pentref, Côr yn canu (Cadeirlan, Canolfan garddio, Eglwys Clynnog Fawr)

Eraill – Ffug Briodas Bl1a2, Adran Iau yn cynnal Gwasanaeth Nadolig yn y Gadeirlan, Gersi Confirmasiwn, Gwersi/Gwasanaeth Cristingl, Open the book – Nativity, Ymweliad gan yr Arch Ddeacon, Ymweliad gan yr Esgob, Gwasanaeth ffarwelio Bl6 yn yr ysgol, Godly Play, Cwestiynau Mawr, Gwasanaeth a chinio Santes Dwynwen, Ysgol Masnach Deg.

Arfarniad: Addysg Grefyddol
Enw'r ysgol: Ysgol Henblas
Cwestiwn Allweddol 1: Pa mor dda yw'r deilliannau mewn Addysg Grefyddol?
Cyfeiriadau: Fframwaith ESTYN
<p>Safonau</p> <p>Cyfnod Sylfaen Ar draws y Cyfnod Sylfaen mae'r disgyblion yn datblygu'n dda o ran eu gallu i holi cwestiynau a thrafod pobl a chredoau. Gallant fynegi barn ar destunau yn ymwneud â'r hunan ac â phobl eraill megis tegwch ac annhegwch, parch a chyfrifoldeb. Fel rhan o'u hystadiaethau myfyriant ar drysorau personol a thrysorau bywyd a deallant eu cyfrifoldeb tuag at yr amgylchedd. Trwy gysylltiadau yr ysgol â theulu yng ngwlad Kenya dysgant yn dda am ddiwylliant gwahanol ac am anghenion gwahanol gymdeithasau. Deallant trwy straeon am gymeriadau megis Mari Jones fel ag y mae crefydd yn gallu cael dylanwad ar fywydau. Erbyn diwedd y CS maent yn gwybod am bwysigrwydd y Beibl i Gristnogion a gallant ddwyn i gof straeon o'r Hen Destament a'r Testament Newydd.</p> <p>Cyfnod Allweddol 2 Ar draws Cyfnod Allweddol 2 mae'r disgyblion yn datblygu yn dda o ran eu gallu i gwestiynu ac i fyfyrion ar faterion mwy-fwy heriol ac erbyn diwedd y CA gall rhai plant drin a thrafod materion megis ystyr bywyd a'r cread. Gall y plant mwyaf aeddfed fynegi barn ar agweddau ar grefydd gan gydnabod fod rhai cwestiynau na fedrwn eu hateb gyda phendrantrwydd. Datblygant yn dda o ran eu gwybodaeth a'u dealltwriaeth o arferion crefyddol megis bedydd a phriodas. Maent yn gwybod yn dda am y defnydd symbolaidd o ddŵr a goleuni o fewn crefydd ac erbyn diwedd y Cyfnod Allweddol, gall y rhan fwyaf esbonio'r symboliaeth. Gallant gynnal ymholiadau i faterion yn ymwneud â chrefydd megis ympryd a phererindod a dangosant werthfawrogiad o bwysigrwydd y rhain i gredinwyr. Dysgant yn dda bod gan pobl gredoau gwahanol a deallant yr angen i barchu safbwyntiau gwahanol.</p>
<p>Materion i gael sylw:</p> <p>Cyfnod Sylfaen Cynyddu'r cyfleoedd i blant ofyn ac archwilio cwestiynau mwy cymhleth Cynllunio cyfleoedd i blant ddechrau cwestiynu stereoteipiau</p> <p>Cyfnod Allweddol 2 Datblygu gallu plant i fod yn wrthrychol wrth ymdrin â materion crefyddol Rhoi ystyriaeth pellach i ansawdd y cwestiynu ar draws y Cyfnod Allweddol i sicrhau fod y plant yn cael eu herio i feddwl a myfyrion</p>
Barn Cyffredinol: Da

Cwestiwn Allweddol 2: Pa mor dda yw'r ddarpariaeth mewn Addysg Grefyddol?

Cyfeiriadau: Fframwaith ESTYN

Y ddarpariaeth

Cyfnod Sylfaen

Mae'r athrawon yn brofiadol ac yn meddu ar ddealltwriaeth dda o ofynion y maes. Cynllunir cyfleoedd i'r dysgwyr ddatblygu'r sgiliau a nodir yn y Fframwaith Enghreifftol o fewn astudiaethau thematig. Rhoddir cyfleoedd cyfoethog i'r disgyblion archwilio ystod o faterion sy'n ymwneud â phobl a chredoau trwy gyfrwng stori, drama, ymarferion chwarae rôl, chwarae rhydd a defnydd o bypedau.

Mae'r dysgwyr yn cael cyfleoedd i ddathlu trwy gerdd a chân a thrwy greu arteffactau megis dreidel a thrwy goginio bwydydd megis crempogau a latkes.

Cyfoethogir y ddarpariaeth trwy wahodd ymwelwyr i'r ysgol i siarad gyda'r plant e.e. rheithor i ddangos ei gwisg, chwirydd yr Eglwys leol i wneud Christingle gyda'r plant.

Cyfnod Allweddol 2

Dros gyfnod y flwyddyn ysgol, neilltuir o leiaf awr yr wythnos i Addysg Grefyddol. Mae'r rhaglenni gwaith yn darparu cyfleoedd i'r disgyblion ddatblygu ac adeiladu ar eu profiadau yn y Cyfnod Sylfaen gan sicrhau cydbwysedd rhwng amrywiol ofynion y Fframwaith. Cyfoethogir y ddarpariaeth trwy drefnu ymweliadau ag addoldai a thrwy wahodd siaradwyr i mewn i'r ysgol. Gwneir defnydd effeithiol o gyfeirlyfrau, o lyfrau stori, Cd Romau, y We ac arteffactau i gyfoethogi profiadau'r disgyblion. Cynllunir cyfleoedd i ddisgyblion gynnal ymholiadau ar faterion crefyddol ac i ddod i farn ar sail y wybodaeth a gesglir. Yn yr achosion gorau mae'r addysgu yn fywiog gyda'r dysgwyr yn weithredol, yn cyd-drafod, yn ystyried ac yn mynegi barn ar sail gwybodaeth, dealltwriaeth a phrofiad. Yn yr achosion hyn mae'r tasgau a osodir yn herio pob plentyn.

Materion i gael sylw:

Cyfnod Sylfaen

Ychwanegu at y casglaid o arteffactau

Gwneud mwy o ddefnydd o wefanau / CDRomau i gefnogi'r dysgu

Cyfnod Allweddol 2

Rhannu'r arferion gorau o ran addysgu a dysgu yn y maes.

Cynllunio cyfleoedd pellach ar draws y Cyfnod Allweddol i'r plant drafod materion moesol a chrefyddolymysg ei gilydd a chyda phobl eraill.

Barn Cyffredinol: Da

Addoli ar y Cyd
Ydy'r addoli ar y cyd yn cydymffurfio â'r gofynion statudol? Ydy
Cyfeiriadau: Fframwaith ESTYN
Nodweddion y cyfnodau addoli
<p>Cynhelir cyfnodau o Addoli ar y Cyd yn ddyddiol ar lefel dosbarth neu ysgol gyfan. Rhoddir yr hawl i rieni esgusodi eu plant o'r addoliad.</p> <p>Yn ystod cyfnod o addoliad mae cyfle:</p> <ul style="list-style-type: none"> • I ystyried, myfyrio ac ymateb i gyflwyniad gan aelod o staff neu siaradwr arall • I gyd-ganu • I weddio – yn dawel neu trwy adrodd • I ddarllen • I rannu profiad <p>Mae'r cynnwys yn amrywiol ac yn gallu cynnwys stori, sgwrs, symybliad gweledol neu gerddorol. Archwilir materion moesol ac ysbrydol a manteisir ar gyfleoedd i gefnogi agweddau ar ABaCh, Dinasyddiaeth Fyd Eang a'r Cwricwlwm Cymreig.</p>
Materion I gael sylw:
<ul style="list-style-type: none"> • Creu naws mwy addolgar ym mhob gwasanaeth • Monitro fod gwasanaethau dosbarth yn cydymffurfio â'r rheoliadau
Barn Cyffredinol: Da

Janette Pritchard

10.2.15

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Rhesymeg

Rheolir Addysg Grefyddol yn lleol gan Gyngor Ymgynghorol Sefydlog ar gyfer Addysg Grefyddol (CYSAG). Mae'n cynnwys tri phwyllgor: cynrychiolwyr prif draddodiadau crefyddol yr ardal, cynrychiolwyr athrawon a chynrychiolwyr yr awdurdod lleol. Prif swyddogaeth CYSAG yw, 'cynghori'r awdurdod ar y cyfryw faterion sy'n gysylltiedig ag addoli crefyddol mewn ysgolion sirol ac â'r addysg grefyddol sydd i'w rhoi yn unol â maes llafur cytûn ag y bydd yr awdurdod yn eu cyfeirio at y cyngor neu ag y gwêl y cyngor yn dda'. (Deddf Diwygio Addysg 1988 a.11(1)(a))

Cred CYSAG Môn y dylai'r cyngor hwn fod yn seiliedig ar wybodaeth gyfredol gan obeithio y bydd y canllawiau sy'n dilyn yn galluogi penaethiaid i gefnogi CYSAG yn ei dyletswyddau.

Yn y gorffennol, mae CYSAG Môn wedi monitro addysg grefyddol ac addoli ar y cyd trwy:

- adolygu adroddiadau arolygu ESTYN;
- dadansoddi asesiadau athrawon a chanlyniadau arholiadau ysgolion uwchradd yr Awdurdod Lleol;
- cael adroddiadau rheolaidd gan gynrychiolwyr y gwasanaeth ysgolion/ymgynghorol lleol;
- gwahodd athrawon a phenaethiaid i rannu enghreifftiau o arferion da gydag aelodau CYSAG.

Ni fydd Fframwaith Arolygu newydd ESTYN bellach yn cyfeirio'n benodol at Addysg Grefyddol ac addoli ar y cyd. Mae CYSAG Môn felly yn awyddus i fanteisio ar y cyfundrefnau a'r arferion a ddefnyddir ar hyn o bryd gan benaethiaid ac athrawon wrth iddynt baratoi at y Fframwaith Arolygu newydd. Yng nghyfarfod CYSAG Môn ar Chwefror 14eg 2011, penderfynwyd y byddai CYSAG yn cyflawni ei chyfrifoldebau statudol trwy wahodd ysgolion i rannu eu hunan arfarniad o Addysg Grefyddol, addoli ar y cyd a datblygiad ysbrydol a moesol disgyblion gyda'r aelodau.

Gofynnir yn garedig i ysgolion cynradd ac uwchradd gyflwyno crynodeb o hunan arfarniad yr ysgol i sylw clerc CYSAG Môn yn ystod y flwyddyn pan fydd ESTYN yn arolygu'r ysgol.

Manylion cyswllt:

Enw (Clerc CYSAG): Jane Marr

Cyfeiriad: Addysg a Hamdden, Ffordd Glanhwfa, Llangefni.

Ers 2008, mae CYSAGau ar draws Cymru wedi mabwysiadu neu addasu'r Fframwaith Enghreifftiol Cenedlaethol ar gyfer Addysg Grefyddol (APADGOS, 2008) fel eu maes llafur cytûn lleol. Mae aelodau'r Panel Ymgynghorol Cenedlaethol Addysg Grefyddol wedi croesawu'r cysondeb hwn ar draws Cymru gan eu bod wedi gallu cydweithio i baratoi canllawiau cyffredin i ysgolion a ChYSAGau. Mae amryw o GYSAGau yng Nghymru wedi mabwysiadu cyfundrefn neu broses debyg i'r un a amlinellir yn y ddogfen hon.

Enw'r Ysgol: Ysgol Gymuned Carreglefn

Addysg Grefyddol

Cwestiwn Allweddol 1: Pa mor dda yw'r deilliannau mewn Addysg Grefyddol?

- Seilir yr hunan arfarniad ar arsylwadau gwersi, arfarniadau o waith disgyblion a chyfweliadau â disgyblion.
- Dylai ysgolion uwchradd gyfeirio at CA3, CA4 a CA5 (Astudiaethau Crefyddol ac Addysg Grefyddol) a chynnwys arfarniad o asesiadau athrawon ac/neu ganlyniadau arholiad.

Cyfeiriadau: Fframwaith Arolygu ESTYN Adran 1 a'r Maes Llafur Cytûn Lleol

Safonau mewn Addysg Grefyddol – cynnydd mewn dysgu

Cyfnod Sylfaen

Mae'r dysgwyr yn ymwybodol o rai o brif grefyddau'r byd. Maent yn ymwybodol o bwysigrwydd arweinwyr crefyddol yn y gymdeithas leol. Rhoddir cyfleoedd i'r dysgwyr drafod digwyddiadau arwyddocaol a pherthnasol yn y gwasanaethau. Erbyn diwedd blwyddyn 2 mae'r rhan fwyaf o'r dysgwyr yn ymwybodol o'r hen destament a'r testament newydd. Gallant adrodd sawl un o'r straeon. Gall y rhan fwyaf ail ysgrifennu rhai o'r straeon hyn yn syml gan fynegi barn ar wers/neges y stori/ddameg. Mae'r dysgwyr yn cael cyfleoedd i ymweld â mannau addoli lleol yn rheolaidd e.e Capel Bethlehem, Carreglefn. Erbyn diwedd blwyddyn 2, mae'r rhan fwyaf o'r dysgwyr yn medru disgrifio prif nodweddion capel ac eglwys. Erbyn diwedd blwyddyn 2, mae'r rhan fwyaf o'r dysgwyr yn ymwybodol o brif wyliau a dathliadau Cristnogol ac yn gallu eu trafod yn syml.

Cyfnod Allweddol 2

Mae'r rhan fwyaf o'r dysgwyr yn adnabod prif nodweddion a gwrthrychau addoli, y defnydd a wneir ohonynt a phwysigrwydd mannau pererindod o fewn amryw o grefyddau'r byd. Mae'r rhan fwyaf o'r dysgwyr yn medru disgrifio nodweddion dathliadau a defodau crefyddol. Mae'r rhan fwyaf o'r disgyblion yn gwybod am waith arweinwyr crefyddol ac am straeon o lyfrau sanctaidd (amryw o grefyddau) ac am hanesion am fywyd Iesu. Mae'r rhan fwyaf o'r disgyblion yn ymwybodol o reolau Cristnogaeth. Mae ganddynt afael dda iawn o'r hyn sydd yn iawn ac yr hyn sydd yn foesol anghywir. Mae'r holl ddisgyblion yn deall pwysigrwydd o berthyn i'w cymuned ac yn deall eu rhan yn y gymuned leol. Mae gan y rhan fwyaf o'r disgyblion ymwybyddiaeth dda o barch tuag at eraill a'u hamgylchedd. Mae llawer yn dechrau dod i ddeall nad oes un ateb yn unig i gwestiynau mawr bywyd. Gwneir defnydd dda gan y rhan fwyaf o'r disgyblion o TGCh a llyfrau gwybodaeth i gywain am arferion gwahanol grefyddau. Mae llawer o'r disgyblion yn ymwybodol o bwysigrwydd prif dathliadau llawer o'r crefyddau. Mae'r rhan fwyaf o'r dysgwyr yn ymwybodol o brif reolau Cristnogaeth a'u heffaith ar ffordd o fyw. Mae'r disgyblion yn cael cyfleoedd niferus i glywed straeon o'r Beibl a chyfle i'w trafod yn y gwasanaethau. Mae llawer o'r dysgwyr yn sylweddoli effaith y capel ar y gymuned leol. Mae'r Parchedig Emlyn Richards yn ymweld yn achlysurol i drafod ei waith ac i siarad gyda'r plant. Mae'r dysgwyr yn ymwybodol eu bod nhw, ar y cyfan yn blant ffodus. Maent yn hoff o godi arian ar gyfer elusennau ac yn sylweddoli pwysigrwydd cyfrannu i bobl/mudiadau sy'n helpu pobl llai ffodus na nhw eu hunain. Mae'r Cyngor Ysgol yn noddi plentyn yn Sankwia, Y Gambia i dderbyn addysg yn yr ysgol.

Materion i gael sylw

Cyfnod Sylfaen

Angen datblygu'r gwaith ar grefyddau'r byd ymhellach. Angen i'r dysgwyr fod yn ymwybodol o rhai o'r straeon sy'n perthyn i'r crefyddau hynny ac o nodweddion y mannau addoli.

Cyfnod Allweddol 2

Mae angen ychwanegu at yr adnoddau/artefactau i gyfoethogi'r gwersi

Mae angen trefnu ymweliadau i fannau addoli crefyddau eraill e.e Mosg Bangor

Mae angen gwahodd mwy o siaradwyr i'r ysgol e.e unigolion o fudiadau fel Y Samariaid, pobl o grefyddau eraill etc

Rhagorol		Da	✓	Digonol		Anfoddhaol	
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Cwestiwn Allweddol 2: Pa mor dda yw'r ddarpariaeth mewn Addysg Grefyddol?

- Dylai hunan arfarniad ystyried y dangosyddion canlynol: yr amser a roddir i'r pwnc, gwybodaeth bynciol, arbenigedd a datblygiad proffesiynol yr athrawon, addasrwydd y rhaglen astudio ac amrediad yr adnoddau dysgu a ddefnyddir.
- Mae arfarniad o arsylwadau gwersi a gwaith disgyblion yn caniatáu i benaethiaid a phenaethiaid adran i ddod i farn am ansawdd yr addysgu mewn gwersi Addysg Grefyddol o fewn yr ysgol, a'r graddau y mae disgyblion yn cael eu cymell a'u hannog i gyrraedd safonau uchel.
- Dylai ysgolion cynradd gyfeirio at y ddarpariaeth 'Pobl, Credoau a Chwestiynau' ar gyfer dysgwyr y Cyfnod Sylfaen yn ogystal ag Addysg Grefyddol yn CA2.
- Dylai ysgolion uwchradd gyfeirio at CA3, CA4 a CA5 (Astudiaethau Crefyddol ac Addysg Grefyddol).

Cyfeiriadau: Fframwaith Arolygu ESTYN Adrannau 2.1 ac 2.2 a'r Maes Llafur Cytûn Lleol

Yr addysgu: cynllunio ac amrediad o strategaethau

Cyfnod Sylfaen

Mae gweithgareddau Addysg Grefyddol y Cyfnod Sylfaen yn cyd-fynd a gofynion y Fframwaith Enghreifftiol Celedlaethol ar gyfer cyflwyno Addysg Grefyddol a'r Maes Llafur Cytun Lleol. Mae'r cynlluniau gwaith yn datblygu fesul tymor oherwydd natur y Cyfnod Sylfaen, ac mae'r gweithgareddau yn codi'n naturiol o'r thema a ddewisir gan y plant e.e crefydd yn China pan yn gwneud thema Y Flwyddyn Newydd Chiniaidd, seintiau ac arweinwyr crefyddol pan yn gwneud thema Dwynwen a Chariad, gwaith ar Melangell, Santes Anifeiliaid pan yn gwneud thema Anifeiliaid, y capel lleol, bedydd a phriodas pan yn gwneud thema Yr Ardal leol a.y.y.b. Bydd llawer o weithgareddau y Cyfnod Sylfaen yn adeiladu ar eu profiadau ysbrydol, moesol a diwylliannol.

Cyfnod Allweddol 2

Mae cynlluniau gwaith y dosbarth lau yn cyd-fynd â gofynion y Fframwaith Enghreifftiol Cenedlaethol ar gyfer cyflwyno Addysg Grefyddol a'r Maes Llafur Cytun Lleol. Rhoddir awr yr wythnos i wersi Addysg Grefyddol yn y dosbarth lau, hynny ddim yn cynnwys gwasanaethau.

Nid oes gan staff yr ysgol gymhwyster e.e lefel A, gradd mewn Addysg Grefyddol, ond maent wedi derbyn hyfforddiant fel rhan o'u cyrsiau hyfforddiant cychwynol. Mae cyd-lynydd i'r pwnc yn yr ysgol sydd yn gyfrifol am H/A. Bydd y staff yn mynychu hyfforddiant sirol er mwyn cael gwybodaeth am y datblygiadau diweddaraf ym myd Addysg Grefyddol, ac hefyd yn ymgynghori gyda staff yr ysgol uwchradd ar brydiau. Bydd staff hefyd yn darllen 'Newyddion Addysg Grefyddol' fel ffynhonnell i gael gwybodaeth am ddatblygiadau. Mae rhai arteffactau ar gael yn yr ysgol, ond mae angen pwrcasu ymhellach neu gael benthgyn gyda staff yr uwchradd i ddatblygu'r gwersi ymhellach.

Materion i gael sylw

Pwrcasu mwy o adnoddau i ddatblygu'r pwnc ymhellach.

Rhagorol		Da	✓	Digonol		Anfoddhaol	
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Addoli ar y Cyd

Cwestiwn Allweddol 2: Pa mor dda yw'r ddarpariaeth ar gyfer addoli ar y cyd?

Ydy'r addoli ar y cyd yn cydymffurfio â'r gofynion statudol?	Ydy	✓	Nac ydy
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Cyfeiriadau: Fframwaith Arolygu ESTYN Adran 2.3.1, 'Arweiniad atodol ar arolygu Addoli ar y Cyd mewn ysgolion anenwadol' (ESTYN, Medi 2010), 'Addysg Grefyddol ac Addoli ar y Cyd' (Cylchlythyr y Swyddfa Gymreig 10/94)

Nodweddion da mewn perthynas ag ansawdd yr Addoli ar y Cyd

- Cynhelir 3 gwasanaeth ysgol gyfan yr wythnos ac addoliad byr yn y dosbarthiadau 2 ddiwrnod. Hyd y gwasanaethau ysgol gyfan yw tua chwarter awr.
- Ceir cyfuniad o wasanaethau yn seiliedig ar straeon beiblaidd a gwasanaethau gyda straeon moesol
- Rhoddir cyfleoedd i drafod ac i'r plant ofyn cwestiynau yn y gwasanaethau
- Bydd y plant yn mynychu ac yn cymryd rhan yn flynyddol yng ngwasanaeth cofio y gymuned.

Materion i gael sylw mewn perthynas ag ansawdd yr Addoli ar y Cyd

- Mae angen pwrcasu mwy o lyfrau/deunydd ar gyfer paratoi gwasanaethau, ac efallai dod a TGCh i fewn i'r gwasanaethau drwy ddefnydd o Power Point etc
- Er bod plant yn cymryd rhan yn y gwasanaethau yn achlysurol, mae angen rhoi cyfle iddynt wneud hyn yn amlach.

Rhagorol		Da	✓	Digonol		Anfoddhaol	
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Llofnod: *A. Rhys Hearn*

(Pennaeth) Arwel Rhys Hearn

Dyddiad: 22/5/15

1. How can members contribute to the work of SACREs?

Sut all aelodau gyfrannu at waith y CYSAGau?

- ☞ Share good practice
- ☞ Visit school
- ☞ Teach others about your faith
- ☞ Look for funding
- ☞ Respond to reports
- ☞ Promote dialogue
- ☞ Encourage other

- ☞ *Rhannu arferion da*
- ☞ *Ymweld ag ysgolion*
- ☞ *Addysgu eraill am eich ffydd*
- ☞ *Chwilio am gyllid*
- ☞ *Ymateb i adroddiadau*
- ☞ *Hybu deialog*
- ☞ *Denu eraill*



2. How can we ensure regular attendance from all groups?

Sut allwn ni sicrhau presenoldeb rheolaidd gan bob

- ☞ Variety of presentations
- ☞ Variety of venues and times
- ☞ Feedback from representatives, “what is your school, faith group, community doing?”

- ☞ *Amrywiaeth o gyflwyniadau*
- ☞ *Amrywiaeth o leoliadau ac amseroedd*
- ☞ *Mewnbwn gan gynrychiolwyr, “beth mae eich ysgol, grwp ffydd, cymuned yn ei wneud?”*



3. How could you persuade people to become a SACRE member?

Sut allech chi berswadio pobl i ddod yn aelod o

GYSAG?

- ☞ Presentations to faith groups
- ☞ Presentations to councillors
- ☞ Newsletters
- ☞ Opportunities: professional development, contribute to the Agreed Syllabus or support materials
- ☞ Supply cover

- ☞ *Cyflwyniadau i grwpiau ffydd*
- ☞ *Cyflwyniadau i gynghorwyr*
- ☞ *Cylchlythyron*
- ☞ *Cyfleoedd: datblygiad proffesiynol, cyfrannu at y Maes Llafur Cytun neu'r adnoddau cefnogol*
- ☞ *Arian llanw*



4. How can we monitor RE and collective worship?

Sut allwn ni fonitro Addysg Grefyddol ac addoli ar y cyd?

- ☞ Visits to schools
- ☞ Scrutinising self-evaluation reports
- ☞ Scrutinising ESTYN reports
- ☞ Review results
- ☞ Presentations by RE departments
- ☞ Questionnaires
- ☞ Training for members (REQM) materials
- ☞ Submit questions to primary and secondary heads meetings
- ☞ *Ymweld ag ysgolion*
- ☞ *Craffu ar adroddiadau hunan-arfarnu*
- ☞ *Craffu ar adroddiadau ESTYN*
- ☞ *Craffu ar ganlyniadau*
- ☞ *Cyflwyniadau gan adrannau AG*
- ☞ *Holiaduron*
- ☞ *Hyfforddiant i aelodau i ddefnyddio deunyddiau'r Marc Ansawdd AG*
- ☞ *Cyflwyno cwestiynau i gyfarfodydd penaethol cynradd ac uwchradd*



5. How can we support schools to deliver good RE and CW?

Sut allwn ni roi cymorth i ysgolion gyflwyno AG ac

AyCStia? Sharing good practice:

- ☞ newsletter, website
- ☞ Youth SACRE's
- ☞ Meetings held in schools
- ☞ Minutes support excellent practice
- ☞ Advice materials
- ☞ Forums
- ☞ Share support offered by partners

- ☞ *Rhannu arferion da: cylchlythyr, gwefan*
- ☞ *CYSAG leuenctid*
- ☞ *Cyfarfod mewn ysgol*
- ☞ *Cofnodion yn nodi arferion rhagorol*
- ☞ *Canllawiau*
- ☞ *Fforymau*
- ☞ *Rhannu'r gefnogaeth a gynigir gan bartneriaid*



6. How can we ensure that LAs support SACREs

Sut allwn ni sicrhau bod ALI yn cefnogi

CYSAgau?

- ☞ Meetings with directors
- ☞ Reminding LA of statutory Circular 10/94
- ☞ Squeaky wheel gets the oil
- ☞ Councillors on board

- ☞ *Cyfarfod gyda'r cyfarwyddwyr*
- ☞ *Atgoffa'r ALI o Gylchlythyr statudol 10/94*
- ☞ *Codi twrw*
- ☞ *Sicrhau cefnogaeth cynghorywr*

