

# Public Document Pack



CYNGOR SIR  
YNYS MÔN  
ISLE OF ANGLESEY  
COUNTY COUNCIL

Dr Gwynne Jones  
Prif Weithredwr – Chief Executive

CYNGOR SIR YNYS MÔN  
ISLE OF ANGLESEY COUNTY COUNCIL  
Swyddfeydd y Cyngor - Council Offices  
LLANGFNI  
Ynys Môn - Anglesey  
LL77 7TW

Ffôn / tel (01248) 752500  
Ffacs / fax (01248) 750839

<b>RHYBUDD O GYFARFOD</b>	<b>NOTICE OF MEETING</b>
<b>CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL (CYSAG)</b>	<b>STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)</b>
<b>DYDD MAWRTH, 6 HYDREF, 2015 am 2 o'r gloch y prynhawn</b>	<b>TUESDAY, 6 OCTOBER 2015 at 2.00 pm</b>
<b>YSTAFELL BWYLLGOR 1, SWYDDFEYDD Y CYNGOR, LLANGFNI</b>	<b>COMMITTEE ROOM 1, COUNCIL OFFICES, LLANGFNI</b>
<b>Swyddog Pwyllgor</b>	<b>Ann Holmes 01248 752 518 Committee Officer</b>

## **AELODAU/MEMBERS**

### **Cynghorwyr / Councillors:**

W.T. Hughes, Gwilym O. Jones, R. Llewelyn Jones, Alun Mummery, Dylan Rees  
(Cadeirydd /Chair), 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 OF THE 9 JUNE, 2015 MEETING (Pages 1 - 6)

To present the minutes of the previous meeting of the SACRE held on 9 June, 2015.

### 3 MATTERS ARISING

Primary Education Officer to report on the schools' response to the collective worship pro-forma.

### 4 ESTYN INSPECTIONS (Pages 7 - 14)

- To submit information regarding Estyn inspections undertaken.
- To submit the Section 50 inspection report regarding Ysgol Llangaffo

### 5 SCHOOL SELF-EVALUATIONS - YSGOL BRYNGWRAN (Pages 15 - 28)

To present the RE self-evaluation reports of the following schools:

- Ysgol Bryngwran,
- Ysgol y Fali,
- Ysgol Rhosybol and
- Ysgol Llanfechell.

*(Welsh versions attached)*

### 6 MAINTAINING AND RAISING GCSE STANDARDS

Mrs Mefys Edwards , Ysgol Syr Thomas Jones to give a presentation.

### 7 ANGLESEY SACRE'S ANNUAL REPORT FOR 2014/15 (Pages 29 - 50)

To present a draft of the Anglesey SACRE's Annual Report for 2014/15.

### 8 THE SACRE'S ACTION PLAN (Pages 51 - 52)

To consider performance against the Action Plan.

### 9 WELSH GOVERNMENT PLANS WITHIN RELIGIOUS EDUCATION (Pages 53 - 60)

The Vice-Chair to lead a discussion on the above.

*(Background information attached)*

**10**     **WALES ASSOCIATION OF SACRES (WASACRE)**

Representatives in attendance at the WASACRE meeting held in Mold, Flintshire on 25<sup>th</sup> June, 2015 to report back on any issues arising from the meeting.

**11**     **RELIGIOUS EDUCATION RESULTS 2015**

GwE Challenge Adviser to provide an update with regard to the availability of performance data.

**12**     **NEXT MEETING**

2:00 p.m. on Tuesday, 16 February, 2016.

This page is intentionally left blank

## STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

### Minutes of the meeting held on 9 June, 2015

- PRESENT:** Councillor Dylan Rees (Chair)
- The Education Authority**
- Councillor 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)  
Prof.Euros Wyn Jones (Union of Welsh Independents)
- Teacher Representatives**
- Mrs Alison Jones (Ysgol Parch.Thomas Ellis)  
Mrs Manon Morris Williams (Ysgol Gynradd Llangaffo)  
Mrs Heledd Hearn (Ysgol Bodedern)
- IN ATTENDANCE:** Mr D.Gareth Jones (Primary Education Officer) (Clerk to the SACRE)  
Ann Holmes (Committee Officer)
- APOLOGIES:** Councillor W.T.Hughes, Mr Christopher Thomas (Catholic Church)  
Mrs Mefys Edwards (Ysgol Syr Thomas Jones) Rev.Elwyn Jones (Co-optee)
- ALSO PRESENT:** Miss Bethan James (GwE Challenge Adviser), Mr Dafydd Griffiths (National Support Programme for Literacy and Numeracy) (Observer)
- 

#### 1. DECLARATION OF INTEREST

No declaration of interest was received.

#### 2. MINUTES 24<sup>TH</sup> FEBRUARY, 2015 MEETING

The minutes of the previous meeting of the SACRE held on 24 February, 2015 were presented and confirmed as correct subject to noting the following –

- That the Open Book project referred to under item 3.1 is called the Open the Book project and presents Bible stories through drama.
- That the Schools Officer also referred to under item 3.1 is engaged by Gobaith Môn.
- With regard to item 4, the Primary Education Officer informed the SACRE that he intended to invite expressions of interest from schools in hosting a collective worship visit by members of the SACRE in the new school year in September.
- With regard to item 7, the Primary Education Officer confirmed that he had brought the recommendations to the attention of the Island's schools.
- In accordance with the request made at the previous meeting, a copy of the correspondence distributed to schools by the Church in Wales seeking their views on how the Church could support them was presented for the SACRE's information. Miss Kirsty Williams confirmed that a bilingual version had been circulated to schools and said that although a few responses had already been received some of which were positive in confirming an existing connection with a

church or chapel and an interest in accessing Church in Wales sourced educational support and resources, they were not sufficient in number to be able to draw a general conclusion. She said that she would report in greater detail to the next meeting of the SACRE.

### 3. SCHOOL INSPECTIONS

The following information was presented for the SACRE's consideration –

- Extracts from Estyn inspection reports in relation to Canolfan Addysg y Bont, Ysgol Llangoed, Ysgol Kingsland and Ysgol Bodorgan. The Primary Education Officer confirmed that there were no issues arising from the reports which needed to be brought to the SACRE's attention.

The Vice-Chair referred to guidance issued by Estyn to its registered inspectors regarding the expectation that they include an evaluative comment in every school inspection report (including those on Church schools) to the quality of provision with regard to the spiritual, moral, social and cultural development of pupils as a statutory requirement. The Vice-Chair said that the matter had arisen as a result of concerns expressed that not all inspection reports covered this aspect. From the perspective of SACRE bodies, such a reference would be useful to the body in its monitoring role.

The GwE Challenge Adviser explained that one of the SACRE bodies had noticed the omission in some reports relating to schools in its local area and had subsequently highlighted with Estyn the need for the inspection reporting process to be consistent. Professionally, she did not believe the issue had arisen with regard to inspection reports in relation to schools locally in Anglesey.

- A Section 50 report in relation to Ysgol Parch. Thomas Ellis.

The Primary Education Officer confirmed that he had contacted the Island's three Church schools for their Section 50 inspection reports and that the report pertaining to Ysgol Parch. Thomas Ellis above had been received.

The SACRE noted the information and acknowledged the work of all the schools concerned to which the inspection reports testified.

**It was agreed to accept and to note the information.**

**ACTION ARISING: Primary Education Officer to send a letter of acknowledgement to the schools on behalf of the SACRE**

### 4. COLLECTIVE WORSHIP VISITS

Consideration was given by the SACRE to collective visits made by Members and to a proposed pro forma for recording those visits which the GwE Challenge Adviser presented in a visual presentation.

Councillor Gwilym O. Jones gave an informative account of his visits to Ysgol y Fali and to Ysgol y Tywyn to observe the collective worship practices at those two schools which on the occasion of his visits, had been based on the themes of giving thanks and the worldwide family, and on friendship respectively.

The GwE Challenge Adviser referred to the collective worship context and to the SACRE's duties as the responsible body to monitor collective worship in those schools in its area to ensure that schools conform to the statutory requirement to provide a daily act of collective worship for all learners. She said that members of the SACRE have indicated their willingness to fulfil that duty by scrutinising schools' RE self-evaluation reports which contain a section on collective worship and by undertaking visits to schools and that they have been provided with guidance by WASACRE and by Estyn to assist them in that task. The purpose of the pro forma is to provide a consistent and systematic way in which the SACRE's members can record their visits and provide observations thereon. She proposed that the pro forma include provision by way of a tick box for recording the following aspects –

- The type of collective worship session observed;
- Those contributing to and leading the session;

- The length of the session;
- The theme(s) on which the session was based;
- Whether religious persons from the local community were invited to contribute;
- Whether prayer formed part of the session or whether Biblical or moral stories were told or whether hymns were sung;
- What 3 statements in the observer's view best describe the collective worship session observed (a series of statements to be provided)

The SACRE welcomed the pro forma as a means of providing an uncomplicated framework within which its Members can provide feedback on their collective worship visits in a uniform and non-judgemental way with the proviso that a section be added for "any other comments," and it was agreed that it be trialled on that basis. It was also suggested that the matter be raised with schools and that that be done via the primary and secondary strategic groups to obtain their support for the proposed reporting process. The Teachers' representatives on the SACRE confirmed that they were comfortable with the proposal on the understanding that schools are informed of the pro forma's purpose and how it is to be used.

The SACRE considered how the information on the completed pro forma should be shared and, following discussion, it was agreed as follows –

- That the information be made available to schools and that it is the responsibility of the SACRE member who has made the collective worship visit to provide the school with a copy of the completed pro forma.
- That in forwarding the pro forma to the Primary Education Officer (for submission to the SACRE body) the SACRE member should indicate whether or not the school has been made party to the information or alternatively he/she should arrange for the Primary Education to forward the information to the school.

**It was agreed –**

- **To accept the proposed pro forma for recording collective worship visits to schools as presented by the GwE Challenge Adviser with the addition of a section for any other comments.**
- **That the information be shared on the lines proposed.**

**ACTIONS ARISING:**

- **GwE Challenge Adviser to circulate the pro forma to the SACRE's Members**
- **Primary Education Officer to make schools aware via the primary and secondary strategic groups, of the purpose of the pro forma and how it will be used**

## **5. SCHOOL SELF-EVALUATION REPORTS**

The RE self-evaluation reports of Ysgol Ffrwd Win, Ysgol Parc y Bont, Ysgol Henblas and Ysgol Carreglefn were presented for the SACRE's consideration.

The SACRE noted the information and expressed its appreciation of the fullness of the information provided.

**It was agreed to note the information.**

**ACTION ARISING: Primary Education to thank the schools on behalf of the SACRE.**

## **6. THE DONALDSON REVIEW OF THE CURRICULUM AND ASSESSMENT IN WALES**

The GwE Challenge Adviser reported on the response to the Donaldson review of the Curriculum and Assessment in Wales.

The GwE Challenge Adviser said that both the WASACRE and the NAPfRE had responded to the consultation on the review and that she too had provided a response on behalf of the SACRE. In so doing she had highlighted a number of points including the following –

- That the specific reference to RE within the review report is welcomed and that the Anglesey SACRE is agreed that the national curriculum along with Religious Education need to reflect the needs of children and young people in Wales in a digital age.
- That the SACRE endorses the view taken regarding the importance of RE within the 6 new areas of learning and experience which Professor Donaldson proposes but is concerned that RE could be “lost” or marginalised within the Humanities and the other areas of learning and experience.
- That the review advocates a process of assessment that supports improved learning and educational continuity from the Foundation Phase right through to when the child leaves school so that the child makes steady progress at his/her own pace across the continuum. The SACRE agrees that the purpose of assessment is to ensure that learners make good progress in their learning. However a new assessment process may pose challenges to the SACRE in terms of its fulfilling its statutory responsibility to monitor RE standards.
- That the review proposes that schools and teachers are given greater freedom to shape the curriculum. The SACRE is agreed that whilst teachers should provide RE experiences that are relevant and stimulating, children and young people should also learn about the local and national religious communities that contribute to life in Wales i.e. the “Cwricwlwm Cymreig.”
- That the SACRE is keen to continue to contribute to the process of developing a new national curriculum. Maintaining high standards of RE is a priority to the body. It is hoped that the Welsh Government recognises the experience, knowledge and leadership vested in WASACRE and the NAPfRE on which the SACRE is represented and the Wales RE Movement to whose work the SACRE contributes.

The Vice-Chair said that he had formulated a response to the Donaldson Review on behalf of the Free Churches and the Presbyterian Church of Wales in which he had expressed their concerns about the role of the education consortia which undermines the support for RE within schools and had put forward a request that on the basis that responsibility for RE sits locally with SACRE bodies, the support service to the SACRE be re-instated and local education authorities provided with the resources to enable that to happen.

**It was agreed to note the information.**

#### **NO FURTHER ACTION ARISING**

### **7. EXEMPLAR MATERIALS TO DEVELOP LITERACY AND NUMERACY IN KS3 RE**

The GwE Challenge Adviser gave a visual presentation on a module of work developed by the RE Adviser in Carmarthen which is specifically geared towards better engaging boys in Years 7 and 8 with RE. The module is based on the experiences of prominent Muslim footballers in the Premier League in actively maintaining and observing their religious faith within the context of their professional lives.

The GwE Challenge Adviser proceeded to show how the module promotes literacy skills as well as enhancing learners' knowledge and understanding of the Muslim faith by setting tasks that explore aspects of the faith as they relate to the footballers' professional lives and which require the learner to complete writing exercises. The module includes a unit on prayer, a unit on Ramadan, and a unit on food and drink and these look at the challenges facing Muslim footballers in the Premier League in incorporating observance of their faith within the requirements of their professional lives and then links those to specific writing tasks. The Officer said that CD copies of the module are available.

The SACRE welcomed the material as a creative and challenging resource which its members endorsed for circulation to the Island's secondary schools.

**It was agreed to support the distribution of the resource to the Island's secondary schools and to thank Mrs Mary Parry, RE Advisor in Carmarthen for her willingness to share the material.**

#### **ACTIONS ARISING:**

- **Mrs Heledd Hearn (Secondary Teacher Representative) and Mr Dafydd Griffiths (National Support Programme for Literacy and Numeracy) to distribute the resource to the Island's secondary schools, the former to Ysgol Uwchradd Bodedern and Ysgol David Hughes and the latter to Ysgol Syr Thomas Jones, Ysgol Gyfun Llangeferni and Holyhead High School.**
- **Primary Education Officer to thank Mrs Mary Parry by letter on behalf of the SACRE.**

#### **8. DEVELOPING THE WORK OF THE SACRE**

A copy of a presentation made at the WASACRE meeting in Torfaen in relation to SACREs and consortia arrangements on ways of facilitating the work of SACRE bodies in that context, was presented for the SACRE's information.

The GwE Challenge Adviser said that many of the suggestions made in the presentation have already been adopted by the SACRE in its Action Plan.

**It was agreed to note the information.**

**ACTION ARISING: Committee Officer to include the SACRE's Action Plan on the agenda for the next meeting.**

#### **9. WASACRE**

The minutes of the meeting of the WASACRE held in Neath and Port Talbot on 6 March, 2015 were tabled at the meeting and were noted.

The SACRE considered its representation at the upcoming WASACRE meeting in Mold, Flintshire on 25<sup>th</sup> June. The Vice-Chair and the GwE Challenge Adviser confirmed their intention to attend the meeting and it was noted that an invitation to attend also remained open for any of the SACRE's members as a third representative.

With regard to nominations for the WASACRE Executive Committee it was noted that Councillor Michael Gray of Caerphilly had withdrawn following his retirement, and that Phil Lord had been nominated for the position of WASACRE Vice-Chair.

**Councillor Dylan Rees  
Chair**

This page is intentionally left blank



CYNGOR SIR  
YNYS MÔN  
ISLE OF ANGLESEY  
COUNTY COUNCIL

## **Adroddiadau Estyn Reports**

### **HAF 2015 SUMMER.**

#### **Ysgol Gymraeg Morswyn.**

Mae'r ysgol yn darparu cwricwlwm eang a chytbwys sy'n bodloni gofynion y Cyfnod Sylfaen, y Cwricwlwm Cenedlaethol ac addysg grefyddol.

Mae gweithdrefnau a pholisïau'r ysgol yn sicrhau bod y ddarpariaeth ar gyfer datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol yn dda. Mae sesiynau addoli ar y cyd yn gosod naws Gristnogol a moesol gan roi cyfle i greu ethos myfyrgar.

Mae cyfleoedd gwerthfawr i ymweld â chartrefi'r henoed a chynnal gwasanaethau amrywiol yn y capeli.

*The school provides a wide and balanced curriculum that meets the requirements of the Foundation Phase, the National Curriculum and religious education.*

*The school's procedures and policies ensure that provision for spiritual, moral, social and cultural development is good. Collective worship sessions create a Christian and moral atmosphere and provide an opportunity to create a reflective ethos.*

*There are valuable opportunities to visit old people's homes and hold various services in the chapels.*

#### **Ysgol Bodffordd.**

Mae'r ysgol yn darparu ystod o brofiadau dysgu symbylus ac yn cynllunio ar y cyd gydag ysgolion lleol er mwyn darparu cwricwlwm sy'n bodloni'r gofynion statudol yn briodol.

Llwydda'r ysgol i hyrwyddo datblygiad ysbrydol, moesol a chymdeithasol disgyblion yn llwyddiannus drwy gyfrwng gwasanaethau, codi arian at elusennau, arddangosfeydd pwrpasol ac wrth gynnwys barn y disgyblion am werthoedd ac ymddygiad drwy'r 'Rheolau Aur'.

*The school provides a stimulating range of learning experiences and plans jointly with local schools in order to provide a curriculum that meets statutory requirements appropriately.*

*The school promotes pupils' spiritual, moral and social development successfully through the medium of assemblies, raising money for charities, purposeful displays and including pupils' views on values and behaviour through the 'Golden Rules'.*

# ***Gwella Inspection Report (under Section 50 of the Education Act 2005)***

## **Ysgol Llangaffo** **A Church in Wales Voluntary Controlled Primary School** Llangaffo, Gaerwen, Ynys Môn, LL60 6LT

*Diocese* : **Bangor**  
*Local Authority*: **Gwynedd**  
*Head* : Mrs. Manon Morris Williams

*Date of Inspection*: **Mehefin 16, 2014**  
*School's unique number*: **661-3035**  
*Gwella Inspector*: **Canon Robert Townsend**

### **1 School Context**

Ysgol Llangaffo is located in the village of Llangaffo which is around six miles from the town of Llangefni in Anglesey.

There are 52 pupils between 3 and 11 on the school register including 7 part-time nursery pupils. They have been arranged into two classes, one for the Foundation Phase and the other for Key Stage 2. The school admits pupils to the school full-time in the September following their 4<sup>th</sup> birthday.

Two thirds of the pupils come from outside the school's catchment area.

Around 46.15% of the pupils are from homes where Welsh is spoken as first language.

There are no pupils from a minority ethnic background. 15.56% of the pupils have additional learning needs (school action plus to provision – percentage based on full-time pupils), which is far higher than the national percentage. A few pupils (4.44%) have a statutory statement of special educational needs. 2.22% of the pupils are eligible to receive free school meals, which is far lower than the national figure.

The head teacher was appointed to the post in September 2006.

### **2.1 The school's distinctive Christian character and effectiveness as a Church in Wales school is excellent**

### **2.2 The school's prospects for improvement as a Church school is excellent.**

Ysgol Llangaffo is succeeding in serving its community by providing education of the highest quality in the context of Christian belief and practice. The school is a happy, caring and safe establishment where learners have the opportunity to experience a curriculum that is rooted in Christian values. Learners are aware that these values derive from the Gospel and Jesus' example.

### **3 Established strengths**

1. The school Head Teacher's vision for the school as a Church in Wales school
2. Partnerships that promote extensive and varied contributions from people of the local faith community people for the pupils' benefit
3. The local clergy's contributions to school leadership as well as worship and learners' development
4. Planning for worship
5. The contribution of religious education to the Christian character of the school
6. A school curriculum that is based on Christian values

Every issue from the former Section 50 inspection has been addressed.

### **4 Focus for development**

- 1 Implement the development points that have already been identified in the school's self-evaluation document
- 2 Find good practice in other church schools in Wales and discover whether their good practice can contribute to Ysgol Llangaffo's future development as a church school.

## 5 The school, through its outstanding Christian character, is excellent at meeting every learner's needs

The School's vision is to provide an atmosphere and conditions where every pupil can flourish, and the school's ethos statement reflects this - *Ffynnw yn Ngholeuni Crist (We flourish in the Light of Christ)*. This is confirmed by the colourful wall-hanging in the hall. In talking about this ethos statement, learners easily explain of values on which the school concentrates, namely hope, peace, perseverance, wisdom, friendship, thankfulness and respect, and go further to root their response in Biblical examples of the values. In talking about perseverance, one pupil spoke about Jesus' difficult journey to the Cross, and in talking about hope another pupil mentioned a period in the Old Testament, when the Jews were refugees and longing to go back to their own country.

There is a very homely atmosphere and feeling in Ysgol Llangaffo and visitors regularly refer to this feeling. There is a caring attitude throughout the school with the oldest pupils often assisting the youngest pupils.

The feeling of working together to succeed is prominent in the school. 100% of the pupils noted in the Summer 2013 questionnaire that everyone respected each other and that the School's teachers and staff listened to them and helped them. The last school year's attendance was 96.3% for pupils of compulsory attendance age. The school has a close relationship with parents, and if any problems arise the majority of parents noted (Summer 2013 questionnaire) that somebody from school would be available to listen to them. During the meeting with the parents, their opinion about the positive effect of the school's Christian character on their children was strongly expressed, although they were not regular attenders of houses of worship.

The tracking system's results (teacher assessments, National and internal tests) show that every pupil is making progress against his/her prior attainment and against his/her personal targets. This succeeds thanks to a thorough knowledge of the pupils and an excellent relationship with them. Lesson observations show that the pupils have positive attitudes to learning.

The school's distinctive Christian character is enhanced by volunteers who assist in School. Individuals assist in developing the school Garden and other volunteers read with groups of pupils and individuals in School. The volunteers work with a group of (MA) pupils, a group of pupils and individuals who are targeted and individuals who receive early intervention. A number of Church volunteers also supported the school on a pilgrimage to Llanddwyn Church – support that was essential in order to ensure pupils' safety but it was also a way of strengthening the partnership.

The same good partnership exists with the local clergy, who are an integral part of life at the school. They have led 'Big Questions' sessions where the pupils feel completely free to ask deep questions e.g. "do we have to die?" Confirmation classes are offered in school to those who wish. The Ministry Area curate holds *Godly Play* sessions with FP pupils that have encouraged the pupils' curiosity and encouraged them to think.

Religious education contributes greatly towards the school's distinctive Christian character. Pupils are challenged to think deeply, and then to refer their thoughts back to the foundation of the school's values, namely Jesus.

Christian values have a very positive effect on learners' development and these values have been deeply rooted in the school's daily life. All members of the school community express the particular Christian characteristics of school values and the considerable effect that they have on pupils' daily lives and achievements. Ysgol Llangaffo's notable Christian character is excellent in meeting learners' needs

## **6 The effect of collective worship on the school community is excellent**

Collective worship includes a wide range of Christian themes with a strong emphasis on the School's Christian values and Christian festivals. This ensures that the pupils have a good understanding of the nature of worship, faith, Christian traditions and practices. A collective worship plan, with a two year cycle, has been created to ensure continuation, variety and a clear focus on Christian beliefs and festivals. Collective worship has a strong focus on the person of Jesus Christ and learners understand the central situation that He has in the Christian faith. A variety of hymns are sung, and full use is made of resources.

Each week different groups of KS2 pupils prepare worship. There is a variety of items in these services from dramas to quizzes. KS2 pupils were seen leading worship and presenting drama based on the story of Elias. This deepens KS2 pupils' understanding of themes and stories, encourages them to think of effective methods of presenting the story or theme and offering a variety of collective worship experiences for FP pupils. Collective worship regularly includes Biblical material and learners can relate this to the school's key values and their own lives.

Another objective of worship is to ensure that pupils understand the nature and purpose of prayer. During the services the pupils have an opportunity to reflect and an opportunity to say a personal prayer. The pupils are encouraged to write prayers for specific occasions e.g. harvest, or to respond to critical situations, such as the war in Syria. As of this ensures that collective worship is a spiritual time.

Another element of close and effective co-operation between the school and lay people of their Ministry Area who contribute to worship in the school is *Open the Book (Agor y Llyfr)*. A group of adults from every part of the Ministry Area have set up a group which prepares stories and props. This is done in detail and very creatively once a fortnight. Pupils take part in every story, whether as part of the story-telling or on the 'technical' side with the props. The effect on the pupils is considerable, because they were repeating stories, and describing the props - with everybody telling me about the walls of Jericho. Seeing a big fish 'swimming' across the hall and 'swallowing' Jonah was priceless! Although the group's language was English, it added to the education value of the presentation when the worship leader went over the values of the story in Welsh, and extended the pupils' bilingual vocabulary and promoting their cross-linguistic skills.

Collective worship is inspirational and inclusive. It engages every learner and its effect can be found clearly in every part of the school's community life. In a questionnaire 100% of parents noted that the school's values and attitude has a positive effect on their child, that reflects the fact that the effect of collective worship on the school community was excellent.

## **7 The effectiveness of the religious education is good**

*Not relevant for a controlled school*

**8 The effectiveness of the school's leadership and management as a church school, is excellent**

The Head Teacher has a clear Christian vision, that has been communicated effectively and incorporated by the remainder of the staff and the School's wider community. The vision was created and discussed jointly with all stakeholders. The school ensures that the whole curriculum is steered by a particular Christian vision that contributes well to pupils' behaviour and attitudes as well as their spiritual, moral, social and cultural development.

In self-evaluating the School's Christian character, a priority was added to the SDP that includes a specific plan to develop the School's Christian character. The plan includes positive action steps and sets a definite timetable to be followed. The governors are monitoring the progress in their meetings.

The Ministry Area's Team Leader is an effective critical friend for the school as a church school, and is very willing to contribute for the sake of developing the pupils in any way. His extensive input is appreciated.

The Head Teacher and staff model and promote behaviour and values that contribute positively to creating a school ethos where pupils and staff feel that they are respected and appreciated

The school takes advantage of training offered by the Diocese, as well as its days in the Cathedral for Year 6, which the school considers as training days for the staff, due to the new ideas and experiences that are to be seen on such occasions.

In summer 2011 year 5 pupils won a competition creating a banner for celebrating the bicentenary of the National Society. In October 2011 three of the School's pupils represented the Diocese in a special service in Westminster Abbey in London. The experience was genuinely one to remember, not only for the pupils but for their parents also. It was good to witness the friendliness and closeness between the pupils, the Diocesan director and the Bishop on that day.

<b><i>The school meets the statutory requirement for collective acts of worship</i></b>	<b>YES</b>
<b><i>The school meets the statutory requirement for religious education</i></b>	<b>YES</b>
<b><i>The school has acted upon recommendations from the previous inspection report</i></b>	<b>YES</b>
<b><i>The school's Admission's Policy meets statutory requirements (VA only)</i></b>	<b>n/a</b>

*The content of this report should be considered alongside the Estyn team's Section 28 report.  
I would like to thank the Headteacher, Staff, Governors and Pupils of Ysgol Llangaffo,  
for their welcome and cooperation. God's blessing for the future.*

**Canon Robert Townsend June 2014**

## 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 Bryngwran

**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**

Mewn arsylwadau ac wrth drafod gyda disgyblion, bernir fod y gwersi gyflwynir, y dysgu a'r addysgu yn dda. Mae'r mwyafrif garfan y Cyfnod Sylfaen yn llwyddo i gyflawni ar Lefel 2+, a'r lleiafrif da yn llwyddo ar lefel 3. Mae gallu'r plant i drafod a dwyn i gôf yn cael ei ddatblygu trwy'r ysgol ar lefelau gwahanol sy'n oed briodol. Mae'r rhan fwyaf o'r plant yn dangos cynnydd da yn eu gallu i ymdrin a chwestiynau sylfaenol. Defnyddiant eirfa grefyddol briodol sy'n dwysau wrth i'r plant ddatblygu trwy'r ysgol.

Mae'r mwyafrif ar draws yr ysgol yn barod i sgwrsio a thrafod gan rannu eu syniadau, eu canfyddiadau a'u teimladau. Gydag aeddfedrydd maent yn llwyddo'n gynnyddol i lunio barn eu hunain ac erbyn brig yr ysgol yn esbonio sut mae eu teimladau eu gweithrediadau a'u barnau eu hunain yn effeithio ar eu bywydau.

Mae'r plant yn datblygu yn eu gallu i adnabod nodweddion tebyg a gwahanol o fewn ac ar draws crefyddau ac yn datblygu ymhellach eu hymwybyddiaeth o grefyddau eraill astudir trwy gyfrwng themau sy'n cylchdroi.

Mae llawer o'r plant yn frwdfrydig wrth ymdrin â'u gweithgareddau ac yn mwynhau profiadau amrywiol. Gwelir tystiolaeth fod llawer y cyflawni'n gadarn ar lefel 4 ac ychydig iawn o'r plant yn cyflawni ar Lefel 5 erbyn brig CA2.

**Materion i gael sylw**

- Hyrwyddo ysgrifennu estynedig wrth gofnodi.
- Sicrhau cyfleoedd rheolaidd i ymdrin â'r maes
- Dwysau sgiliau holi a thrafod ychydig o'r plant

<b>Rhagorol</b>		<b>Da</b>	√	<b>Digonol</b>		<b>Anfoddhaol</b>	
-----------------	--	-----------	---	----------------	--	-------------------	--

**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**

Mae ansawdd y ddarpariaeth ar draws yr ysgol yn gyffredinol dda. Yn y Cyfnod Sylfaen hyrwyddir sgiliau penodol sy'n ymwneud â 'Pobl, Credoau a Chwestiynau' drwy ddarpariaeth benodol ym meysydd Personol, Cymdeithasol a Lles a Gwybodaeth a Dealltwriaeth o'r Byd. Cynllunir yn fwriadus ac ystyrir agweddau yn draws-gwricwlaidd yn ogystal. Hyrwyddir ysgrifennu estynedig trwy gyfrwng tasgau penodol.

Mae'r ddarpariaeth yn CA2 yn cynnwys cynllunio manwl mewn cylch o 4 mlynedd a gwelir datblygiad yn yr agweddau gyflwynir trwy gyfrwng themau amrywiol.

Darperir cwricwlwm cytbwys ac eang trwy gynnig profiadau sydd yn cwrdd â gofynion y Maes Llafur Cytun. Cynllunir yn bwrpasol i ddiwallu gofynion y fframwaith. Medda'r ysgol gyfoeth o adnoddau priodol, perthnasol i gefnogi'r dysgu a'r addysgu. Manteisir ar rannu adnoddau wrth gyflwyno rhai agweddau a cheir arteffactau penodol i gyfoethogi'r ddarpariaeth. Mae plant ar draws yr ysgol yn cael mynediad at brofiadau eang ac amrywiol. Cyfoethogir profiadau'r plant trwy gyfuniad da o waith ar ac oddiar y safle trwy ymweliadau amrywiol i gefnogi ac atgyfnerthu'r dysgu. Mae ymweld â sefydliadau crefyddol yn y pentref a thu hwnt yn hyrwyddo ac atgyfnerthu ymwybyddiaeth y plant o nodweddion yr adeiladau a beth sy'n digwydd ynddynt.

Dengys cofnodion o arsylwadau gwersi addysg grefyddol fod yr addysgu yn gyson dda a'r plant yn elwa o brofiadau eang ac amrywiol.

Amlygir cryfderau'r addysgu mewn –

- cynllunio effeithiol
- athrawon yn meddu ar wybodaeth bynciol dda
- amcanion clir yn cael eu pennu
- plant yn pennu MPLI
- technegau medrau meddwl amrywiol yn cael eu hyrwyddo
- dulliau tracio ac asesu effeithiol

**Materion i gael sylw**

- Datblygu ymhellach ymwybyddiaeth ac ymdriniaeth y plant o gwestiynau mawr y byd
- Sicrhau fod amser dyladwy yn cael ei neilltuo ar gyfer y maes.

Rhagorol		Da	√	Digonol		Anfoddhaol	
----------	--	----	---	---------	--	------------	--

**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
--	-------	---------

**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**

Mae'r ysgol yn cyflawni ei dyletswydd i hybu datblygiad ysbrydol dysgwyr trwy gydymffurfio â gofynion canllawiau Addoli ar y cyd CYSAG.

Mae naws priodol yr addoli yn rhoi pwyslais ar werthoedd moesol, ysbrydol ac egwyddorol. Plethir agweddau AbaCh mewn sesiynau Amser Cylch sydd hefyd yn cyfateb â gofynion y Maes Llafur Cytun

Mae cyfnodau Addoli ar y cyd yn hybu datblygiad ysbrydol y plant trwy gynnig amser arbennig ar wahan i weithgareddau cyffredin yr ysgol. Yn ystod sesiynau Addoli ar y cyd caiff y plant gyfle i fyfyrion ar eu teimladau eu hunain.

Mae cyfnodau Addoli ar y cyd yn cyfrannu at ddatblygiad personol y plant trwy roi sylw i ddeallusrwydd emosiynol, hybu myfyrion mewnol a hybu dealltwriaeth o greddoau a gwerthoedd pobl eraill. Mae'n rhoi cyfle hefyd i feithrin y gallu i wneud dewisiadau moesol a datblygu deallusrwydd o dda a drwg.

Mae cyfnodau Addoli ar y cyd yn fuddiol i gymuned yr ysgol gyfan a'r gymuned ehangach ac mae'n gwella ymwybyddiaeth y plant o ddinasyddiaeth fyd-eang. Mae'n hybu gwerthoedd ac yn cyfrannu at y profiad o berthyn i gymuned. Dethlir llwyddiannau unigolion, ysgol gyfan a thu hwnt yn ystod gwasanaethau, gwerthfawrogir cyfraniadau unigolion tuag at y llwyddiant hwnnw. Cynhelir gwasanaethau misol dan arweiniad Rheithor y plwyf sy'n ddolen gyswllt werthfawr â'r Eglwys ac yn rhoi ymdeimlad a naws o berthyn i'r plant. Mae'r ysgol yn cefnogi achosion da lleol a chenedlaethol yn gyson trwy gyflwyno rhoddion – rhydd hyn ymdeimlad o falchder a bodlonrwydd o allu cynorthwyo eraill mewn cymuned ehangach.

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

- Plant i gael cyfle i fod yn gyfrifol am arwain y gwasanaeth a chymryd rhan mwy blaenllaw.
- Dirprwyo a rhannu cyfrifoldebau a sicrhau atebolrwydd holl staff mewn perthynas ag addoli ar y cyd

Rhagorol		Da	√	Digonol		Anfoddhaol	
----------	--	----	---	---------	--	------------	--

Llofnod: *Dwynwen Llwyd Powell*

Dyddiad: Mai 22ain 2015

This page is intentionally left blank

## 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. 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.

### Manylion cyswllt:

**Enw (Clerc CYSAG): Gareth Jones**

**Cyfeiriad: Adran Dysgu Gydol Oes, 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 Y Fali, Ynys Mon.

### 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

##### Y CYFNOD SYLFAEN

Mae'r rhan fwyaf o'r plant yn dechrau dod yn hyderus wrth drafod amrywiol faterion ar ddechrau'r Cyfnod Sylfaen ac maent yn dechrau galw i gof storïau a ffeithiau. Erbyn diwedd y Cyfnod Sylfaen, mae llawer ohonynt yn gallu cymryd rhan mewn trafodaethau mewn parau, grwpiau bach a dosbarth cyfan gan ofyn cwestiynau synhwyrol.

Gall y rhan fwyaf siarad am eu teimladau eu gweithrediadau a'u barnau erbyn diwedd y Cyfnod Sylfaen ac y mae tua hanner yn disgrifio a chynnig sylwadau syml ar safbwyntiau pobl eraill.

Mae'r rhan fwyaf o'r plant yn dechrau defnyddio geirfa grefyddol syml gyda hyder cynyddol.

##### CYFNOD ALLWEDDOL 2

Mae'r rhan fwyaf o blant 3 / 4 yn gallu galw i gof, ymateb a chyfathrebu'n syml rai o'r credoau, dysgeidiaethau ac arferion crefyddol sylfaenol yr ymchwilir iddyn nhw. Mae ychydig iawn yn dechrau nodi'r hyn sy'n debyg ac yn wahanol mewn crefyddau. Erbyn bl 5 / 6 mae ychydig o'r disgyblion yn gallu disgrifio rhai arferion crefyddol a chredodau. Maent yn dechrau sylweddoli fod grefyddol a chredodau yn effeithio ar fywydau credinwyr.

Mae'r rhan fwyaf o'r disgyblion yn bl 3 / 4 yn gallu disgrifio a trafod eu teimladau. Maent yn dechrau cymryd cyfrifoldeb dros eu gweithredoedd. Mae'r rhan fwyaf ohonynt yn parchu safbwyntiau eraill Mae y rhan fwyaf yn dechrau cydnabod bod ystyr i symbolau crefyddol a byddant yn defnyddio geirfa crefyddol syml yn addas.

Erbyn bl 5 a 6, mae llawer o'r disgyblion yn gallu esbonio sut mae eu teimladau, eu gweithrediadau a'u barnau eu hunain yn effeithio ar eu bywydau. Mae llawer ohonynt yn gallu trafod sut mae eu penderfyniadau yn effeithio ar eu bywydau eu hunain a bywydau eraill.. Mae llawer ohonynt yn defnyddio geiriau addas.

#### Materion i gael sylw

**CYFNOD SYLFAEN** Mwy o gyfle am drafodaethau. Datblygu cwestiynu ymhellach.

**CYFNOD ALLWEDDOL 2.** Seilio mwy o'r gwaith ar y cwestiynau mawr

- 

**Rhagorol**

**Da**

**Digonol**

**Anfoddhaol**

#### 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

##### Y CYFNOD SYLFAEN

- Mae athrawon y Cyfnod Sylfaen yn gyfarwydd â'r fframwaith ar gyfer cyflwyno Addysg Grefyddol

- Mae cynlluniau y Cyfnod Sylfaen yn sicrhau fod gofynion y fframwaith yn cael ei ddiwallu.
- Mae'r gweithgareddau wedi eu cynllunio ar draws y cyfnod Sylfaen ac yn dangos dilyniant o un dosbarth i'r llall o ganlyniad i gyd gynllunio a chyd drafod .
- Mae adnoddau storïol, llyfrau gwybodaeth, llyfrau gwybodaeth, llyfrau mawr, arteffactau, adnoddau TGCh, ymweliadau/ymwelwyr i'r ysgol i gyd yn creu diddordeb ac yn cyfoethogi'r ddarpariaeth yn y maes.
- Bydd y ficer lleol yn dod i weithio gyda'r plant unwaith pob mis.

#### CYFNOD ALLWEDDOL 2

- Yn ystod y cyfnodau Addysg Grefyddol, pwysleisir ar y cwestiynau mawr. Mae sgiliau'r plant i drafod a chwestiynu yn datblygu'n dda.
- Bydd y plant yn cael gwrandao ar storïau a thrafod agweddau ohonynt.
  - Defnyddir technoleg gwybodaeth i gyflwyno agweddau o'r maes llafur ac mae hyn yn sbardun i waith trafod.
  - Mae adnoddau a llyfrau addas ar gael yn yr ysgol ac mae'r rhain o safon uchel ac maent yn gyfredol. Defnyddir clipiau fideo i gyflwyno agweddau o'r gwaith.
- Mae cynlluniau ar gael yn yr ysgol ond mae angen ail edrych ar y rhain yn sgil ail drefnu dosbarthiadau'r ysgol.

#### Materion i gael sylw

**Y CYFNOD SYLFAEN** Ail edrych ar y cynlluniau

**CYFNOD ALLWEDDOL 2.** Ail edrych ar y cynlluniau yn sgil ail drefnu dosbarthiadau a phersonél.

Rhagorol

Da

Digonol

Anfoddhaol

### Addoli ar y Cyd

#### 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

**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

Mae cyfnod o addoli ar y cyd yn cael ei gynnal yn ddyddiol boed hynny fel ysgol gyfan, Cyfnod Allweddol neu ddsbarth Unigol. Bydd y gwasanaethau wedi eu selio ar Gristnogaeth. Mae hawl gan rieni i neilltuo eu plant o'r cyfnodau Addoli ond ar hyn o bryd, does neb yn dewis gwneud hyn.

Yn ystod y cyfnod o addoliad bydd y plant yn cael cyfle i weddio, canu, myfyrio, trafod, gwrandao ar storïau, actio, darllen ayyb. Bydd y ficer lleol yn arwain un gwasanaeth pob mis.

Defnyddir y cyfnodau yma i drafod cwestiynau mawr ac i gyflwyno gwaith y dosbarth i weddill yr ysgol. Byddant yn cael eu defnyddio fel arf ar gyfer datblygu cwestiynau moesol, agweddau o ddinasyddiaeth byd eang a datblygiad personol a chymdeithasol. Byddwn yn pwysleisio fod angen dathlu tebygrwydd a gwahaniaethau.

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

Trafod y sesiynau addoli ar y cyd gyda'r holl staff gan drefnu cyfnodau ar gyfer creu cynlluniau ar gyfer y sesiynau yma . Gosod themâu yn eu lle ar gyfer y cyfnodau gan sicrhau fod y cynlluniau yn efelychu gwaith / themâu y dosbarthiadau.

<b>Rhagorol</b>		<b>Da</b>	v	<b>Digonol</b>		<b>Anfoddhaol</b>	
-----------------	--	-----------	---	----------------	--	-------------------	--

Llofnod (Pennaeth)

Dyddiad:

**Enw'r Ysgol: YSGOL GYMUNED RHOSYBOL**

**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**

**Y CYFNOD SYLFAEN**

Ar ddechrau'r CS mae gallu y disgyblion i siarad am eu profiadau eu hunain a thrafod y byd o'u cwmpas yn datblygu'n foddhaol ac erbyn diwedd y CS mae lleiafrif o'r disgyblion yn trafod cwestiynau sy'n codi o'u profiadau eu hunain.

Erbyn diwedd CS mae lleiafrif yn gallu trafod eu teimladau yn dda a gweithredu barnau eu hunain a chynnig sylwadau ar safbwyntiau pobl eraill.

Datblygir gallu y plant i ddefnyddio geirfa grefyddol syml ar draws y CS a bydd lleiafrif o blant yn dechrau dod i gydnod fod ystyr ddyfnach i symbolau crefyddol.

**CYFNOD ALLWEDDOL 2**

Yng ngwaelod Cyfnod Allweddol 2 mae rhan fwyaf yn gallu galw i gof, ymateb a chyfathrebu'n syml rai o'r credoau, dysgeidiaethau ac arferion crefyddol sylfaenol yr ymchwilir iddyn nhw. Mae tua hanner yn dechrau nodi'r hyn sy'n debyg ac yn wahanol mewn crefyddau.

Ym mrig Cyfnod Allweddol 2 mae ychydig o'r disgyblion yn gallu disgrifio rhai credoau, dysgeidiaethau ac arferion crefyddol a sut mae rhai o'r agweddau hyn ar grefydd yn effeithio ar fywydau credinwyr. Gall lleiafrif o'r disgyblion wneud cysylltiadau rhwng credoau, dysgeidiaethau ac arferion crefyddol gan ddisgrifio'r effaith ar fywydau credinwyr ac yn nodi'r hyn sy'n debyg ac yn wahanol o fewn ac ar draws y crefyddau.

Yng ngwaelod Cyfnod Allweddol 2 mae y rhan fwyaf o'r disgyblion yn gallu disgrifio eu teimladau, eu gweithrediadau a'u barnau eu hunain ac yn cynnig sylwadau syml ar safbwyntiau pobl eraill. Mae y rhan fwyaf yn dechrau cydnabod bod ystyr i symbolau crefyddol a byddan nhw'n defnyddio geirfa crefyddol syml yn addas.

Ym mrig Cyfnod Allweddol 2 mae rhan fwyaf o'r disgyblion yn gallu 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. Maent yn defnyddio ystod o eirfa grefyddol yn addas ac yn dangos dealltwriaeth sylfaenol o iaith symbolaidd.

Yng ngwaelod Cyfnod Allweddol 2 mae bron pob un disgybl yn gallu siarad a gofyn cwestiynau am eu profiadau eu hunain, y byd o'u cwmpas ac agweddau ar grefydd maent yn gallu trafod y cwestiynau sy'n codi o'u profiadau hwy gan gynnig, gydag annogaeth, eu barn eu hunain.

Ym mrig Cyfnod Allweddol 2 mae llawer o'r disgyblion yn gallu trafod eu hymatebion hwy ac eraill i gwestiynau am fywyd, y byd o'u cwmpas a chrefydd. Mae tua hanner o'r disgyblion yn gallu mynegi a chyfiawnhau eu syniadau a barnau am gwestiynau sylfaenol.

Mae tystiolaeth yn llyfrau'r plant a chanfyddiadau monitro y dysgu a'r addysgu yn dangos fod safonau yn dda ar draws yr ysgol.

**Materion i gael sylw**

**CYFNOD SYLFAEN**

- Parhau i ddatblygu geirfa a gallu'r disgyblion i gwestiynu gan gynnig cyfleoedd iddynt fynegi barn erbyn brig y Cyfnod Sylfaen.
- Datblygu dealltwriaeth o effaith crefydd ar fywydau credinwyr erbyn diwedd y Cyfnod Sylfaen.

**CYFNOD ALLWEDDOL 2**

- Sicrhau fod y tasgau a ddarperir ar gyfer y grŵp mwy galluog yn heriol wrth weithio drwy'r cwestiynau sylfaenol, crefyddol a dynol.

<b>Rhagorol</b>		<b>Da</b>	v	<b>Digonol</b>		<b>Anfoddhaol</b>	
-----------------	--	-----------	---	----------------	--	-------------------	--

**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**

**Y CYFNOD SYLFAEN**

- Mae athrawes y Cyfnod Sylfaen yn gyfarwydd â'r fframwaith enghreifftiol cenedlaethol ar gyfer cyflwyno Addysg Grefyddol. Maent wedi adnabod y sgiliau penodol sy'n ymwneud â phobl, credoau a chwestiynau drwy'r meysydd Gwybodaeth a Dealltwriaeth o'r Byd a datblygiad Personol a Chymdeithasol Lles ac Amrywiaeth Ddiwylliannol.
- Mae cynlluniau y Cyfnod Sylfaen ar sail yr ymwybyddiaeth uchod wedi ymgorffori pobl, credoau a chwestiynau o fewn y ddau faes yma ac ar draws y meysydd dysgu eraill.
- Mae'r gweithgareddau wedi eu cynllunio'n ofalus ar draws y cyfnod Sylfaen ac yn dangos dilyniant o un dosbarth i'r llall o ganlyniad i gyd gynllunio a chyd drafod .
- Mae ystod eang o brofiadau yn cael eu cynnig i roi bob cyfle i'r disgyblion wneud cynnydd mewn gwybodaeth a dealltwriaeth a sgiliau trafod a rhesymu yn y maes.
- Mae adnoddau storïol, llyfrau gwybodaeth, llyfrau gwybodaeth, llyfrau mawr, arteffactau, adnoddau TGCh, ymweliadau/ymwelwyr i'r ysgol i gyd yn creu diddordeb ac yn cyfoethogi'r ddarpariaeth yn y maes.

Mae'r agweddau Crefyddol o fewn y meysydd yn cael eu darparu yn dda yn y Cyfnod Sylfaen

**CYFNOD ALLWEDDOL 2**

- Neilltuir sesiwn o o leiaf awr ar gyfer Addysg Grefyddol ar draws Cyfnod Allweddol 2. Addysgir y maes gan uwch gymhorthydd CPA o flwyddyn 3 i 6. (sesiwn i flwyddyn 3 a 4, a sesiwn i flwyddyn 5 a 6 )
- Manteisr ar y cyfle o gael ymwelwyr i ddod i'r ysgol i sgwrsio a rhannu ei profiadau am bererindodau a gwaith elusol mewn gwledydd dramor.

**Materion i gael sylw**

**Y CYFNOD SYLFAEN**

- Parhau i gynnig ystod eang o brofiadau diddorol a gwerthfawr.
- Athrawon i barhau i gyd-drafod a bod yn ymwybodol o adnoddau newydd sydd ar gael e.e. mewn TGCh
- Parhau i annog y lant i ddatblygu sgiliau meddwl.

**CYFNOD ALLWEDDOL 2**

- Parhau i ddatblygu tasgau heriol ac ymestynnol ar gyfer y disgyblion mwy galluog ymhob dosbarth.
- Parhau i osod MPLI a rhoddi cyfle i'r plant fyfyrion ar y dysgu.
- Defnyddio adnoddau o'r llyfrgell
- Sicrhau dilyniant yn y cynlluniau a defnyddio mwy o gwestiynau mawr.

<b>Rhagorol</b>		<b>Da</b>		<b>Digonol</b>		<b>Anfoddhaol</b>	
-----------------	--	-----------	--	----------------	--	-------------------	--

**Addoli ar y Cyd**

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	
<p><b>Cyfeiriadau:</b> 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)</p> <p><b>Nodweddion da mewn perthynas ag ansawdd yr Addoli ar y Cyd</b></p> <p>Darperir Addoli ar y Cyd sydd yn dilyn traddodiad cyffredin y gred <b>Gristnogol 3 bore ac un yn y dosbarth un prynhawn</b> yn yr ysgol. Cynhelir yr Addoliad ar y cyd ar lefel dosbarth, cyfnod ac ysgol. Rhoddir yr hawl i rieni esgusodi eu plant o'r addoliad a cymerir i ystyriaeth eu cefndir wrth ddarparu ar gyfer yr addoliad.</p> <p>Fe archwilir agweddau moesol, ysbrydol a chred tra ar yr un pryd yn meithrin ysbryd cymunedol a hyrwyddo ethos a gwerthoedd.</p> <p>Bydd y plant yn cael cyfle i wneud un neu sawl un o'r canlynol yn ystod yr Addoliad:</p> <ul style="list-style-type: none"> <li>• Myfyrio sy'n cynnwys gwrando, gwyllo neu fyfyrto ar ysgogiad, cyflwyniad neu sgwrs gan aelod o'r staff neu siaradwr gwadd.</li> <li>• <b>Unwaith yr wythnos cynnal gwasanaeth Agor y Llyfr.</b></li> <li>• Gweddïo</li> <li>• Canu</li> <li>• <b>Darllen</b></li> </ul> <p>Ar y cyfan mae Addoli ar y Cyd yn gwneud cyfraniad arwyddocaol at ddatblygiad ysbrydol, moesol, cymdeithasol a diwylliannol y plant. Manteisir ar gyfleoedd i ddatblygu agweddau ar ABaCh, Dinasyddiaeth Fyd Eang a'r Cwricwlwm Cymreig fel rhan o'r Addoliad. Mae creu ethos sydd yn wahanol i ethos pob dydd yr ysgol yn digwydd mewn mwyafrif o'r sesiynau.</p> <p><b>???</b> <b>Gwasanaeth Diolchgarwch / Gwasanaeth Coffa Cymunedol</b></p> <p>Ar y cyfan mae'r ddarpariaeth yn dda gydag <b>agweddau rhagorol</b>.</p> <p><b>Materion i gael sylw mewn perthynas ag ansawdd yr Addoli ar y Cyd</b></p> <ul style="list-style-type: none"> <li>• Efelychu yr arferion <b>da</b> ymhob gwasanaeth</li> <li>• <b>Sicrhau fod A ar y C dosbarth/adran(CS) yn cydymffurfio a rheoliadau a gofynion</b></li> <li>• Datblygu ymhellach ethos yr addoliad er mwyn iddo adlewyrchu rhywbeth sydd ar wahân i weithgareddau arferol yr ysgol ar bob achlysur</li> <li>• Sicrhau fod cyfrifoldebau wedi eu rhannu a'r holl staff yn deall eu cyfrifoldebau mewn perthynas ag A ar y C</li> <li>• <b>Sicrhau cyfleodd i bob plentyn ddarllen yn y gwasanaeth.</b></li> <li>• <b>Cydweithio gyda'r Cyngor Cymuned i geisio cael taflunydd i'r neuadd.</b></li> </ul>							
<b>Rhagorol</b>		<b>Da</b>	√	<b>Digonol</b>		<b>Anfoddhaol</b>	

Llofnod: M. Hughes (Pennaeth)

Dyddiad: 1/10/12

This page is intentionally left blank

## Hunan Arfarnu Addoliad ar y Cyd ysgol Gymuned Llanfechell 2014 - 2015

Canllawiau ynglŷn ag Addoli ar y Cyd (CYSAG)	Cryfderau	Camau Gwelliant
Mae addoli ar y cyd yn hybu datblygiad ysbrydol.	<ul style="list-style-type: none"> <li>- Cynhelir cyfnod o addoliad ar y cyd yn ddyddiol. Mae holl ddisgyblion yr ysgol yn rhan o'r addoliad, er bod polisi'r ysgol yn nodi fod gan rhiant hawl i eithrio ei phlentyn/plant o'r gwasanaeth. Yn ystod 2013/14 cafodd 1 plentyn ei eithrio ar gais y rhiant. Yn ystod 2014/15 nid oes unrhyw blentyn wedi ei eithrio o'r addoliad.</li> <li>- Mae'r neuadd yn cael ei baratoi'n benodol ar gyfer addoliad. Llwyddai'r ysgol i greu ethos fyfrgar drwy dywyllu'r neuadd, gosod kannwyll a chroes ar fwrdd sydd wedi ei orchuddio â llian gwyn, chwarae cerddoriaeth dawel tra fo'r plant yn cerdded i fewn i'r neuadd. O ganlyniad mae bron bob plentyn yn sylweddoli fod hwn yn amser penodol ar gyfer myfyrio a addoli.</li> <li>- Defnyddir amrywiol adnoddau er mwyn dal sylw a sbarduno trafodaethau crefyddol / ysbrydol. Mae rhai gwasanaethau yn fwy crefyddol a Christnogol eu naws. Yn ystod y gwasanaethau hyn cyflwynir storeon Beiblaidd neu alegoriau. Ar adegau eraill rhoddir sylw i gyflwyno negesuon moesol. Ar ddiwedd pob cyflwyniad rhoddir cyfle i'r holl blant gyfrannu yn ystod trafodaethau, neu sesiwn rhannu profiadau. Rhoddir amser penodol mewn llawer o'r addoliadau i blant fyfyrio ar neges y bore. Mae hyn yn sicrhau bod athrawon yn hyrwyddo ddatblygiad ysbrydol holl blant yr ysgol.</li> </ul>	Sicrhau fod cyfnod o fyfrio yn digwydd bron ym mhob addoliad.
Mae addoli ar y cyd yn cyfrannu at ddatblygiad personol.	<ul style="list-style-type: none"> <li>- Mae'r ymagweddau moesol yn elfen amlwg a chryf yn aml o fewn yr addoliad. Yn ystod y flwyddyn mae'r holl blant wedi cael cyfle i fyfrio a thrafod materion megis brawdgarwch, maddeuant, helpu a gofal am eraill, cariad, hunanoldeb, bwlio. Mae'r plant wedi myfyrio ynglŷn â chwestiynau tebyg i – beth sy'n fy ngwneud yn ffrind da? Yn ystod ychydig iawn o addoliad rhoddir sylw i gredoau eraill. Mae'r pwylais yn ystod yr addoliad ar y grefydd Gristnogol. Rhoddir sylw i gredoau eraill yn ystod gwersi Addysg Grefyddol.</li> </ul>	Ail edrych ar gynllun AAYC er mwyn sicrhau cydbwysedd rhwng storeon moesol a Beiblaidd.
Mae addoli ar y cyd yn fuddiol i gymuned yr ysgol gyfan	<ul style="list-style-type: none"> <li>- Mae'r cyfnod o addoli ar y cyd yn werthfawr gan ei fod wedi cadarnhau yr ethos o gymdeithas agos sy'n bodoli o fewn yr ysgol ac yn hyrwyddo'r ymdeimlad o fod pawb yn y sefydliad hwn yn perthyn i 'deulu'r' ysgol. Yn ystod arolwg Estyn Mehefin 2014 nodwyd fod yr ymdeimlad hon yn gref drwy'r ysgol. Mae holl ddisgyblion yr ysgol yn cael eu hannog i gyfrannu yn ystod yr addoliad – boed hynny drwy rannu syniadau neu cyflwyno gweddi o'r fron ar derfyn yr addoliad. Dangosir parch tuag at pob unigolyn sy'n cyfrannu. Yn ystod yr addoliad rhoddir cyfle i unigolion cael eu</li> </ul>	

	<p>llongyfarch ar eu llwyddiannau – boed hynny yn gysylltiedig â'r ysgol neu yn weithgarwch buont yn rhan ohono tu allan i'r ysgol. Mae hyn hefyd wedi sicrhau fod llawer iawn o ddisgyblion yr ysgol yn datblygu ymdeimlad o hunan werth a pharch at eu hunain ac eraill.</p>	
<p>Mae addoli ar y cyd yn cysylltu cymuned yr ysgol a'r gymuned leol ehangach.</p>	<ul style="list-style-type: none"> <li>- Daw rheithor y pentref i'r ysgol unwaith y mis i arwain addoliad.</li> <li>- Gwahoddir Merched y Wawr a'r Clwb Pensiynwyr i gyd addoli gyda rhieni yn ystod ein Gwasanaeth Diolchgarwch blynyddol. Yn ystod y gwasanaeth hwn mae'r holl blant yn cynnig cyfranniad. Caiff bwyd ffres ei gyflwyno i elusen 'Lighthouse' tra bo cynnyrch megis tuniau, bwyd cwpwrdd, clytiau babi, nwyddau molchi ac ati eu rhoi i banc Bwyd Ynys Môn. Drwy wneud hyn mae'r plant yn dysgu am yr anghenus sy'n byw'n lleol i ni.</li> <li>- Cynhelir Gwasanaeth Nadolig draddodiadol bob yn ail blwyddyn. Caiff ei gynnal unai mewn capel lleol neu yn yr ysgol. Gwneir casgliad at elusen yn ystod y gwasanaeth hwn. Unwaith eto mae hyn yn rhoi cyfle i ni addysgu'r plant am rai llai ffodus na ni.</li> </ul>	
<p>Mae addoli ar y cyd yn gwella ymwybyddiaeth o ddinasyddiaeth fyd-eang</p>	<ul style="list-style-type: none"> <li>- Rhoddir ychydig o gyfleoedd i hyrwyddo ymwybyddiaeth o ddinasyddiaeth fyd-eang yn ystod yr addoliad.</li> <li>- Rhoddir wahoddiad i aelod gweithgar o elusen Omwabini i ddod i roi cyflwyniad i'r plant ar ei waith yn Kenya. Caiff y plant weld sut mae'r arian maent wedi godi yn cael ei wario er mwyn gwella bywyd plant yn Omwabini.</li> <li>- Rhennir neges Ewyllys Da yr Urdd gyda'r holl ddisgyblion yn ystod gwasanaeth arbennig. Disgyblion blwyddyn 5 a 6 sydd fel rheol yn gyfrifol am gyflwyno'r gwasanaeth hwn. Mae'r neges o heddwch byd eang yn amlwg iawn yn ystod yr addoliad hwn.</li> </ul>	<p>Ailedrych ar gynlluniau AAYC yr ysgol er mwyn sicrhau bod rhagor o sylw'n cael ei roi i ddatblygu'r agwedd hwn.</p>

**Standing Advisory Council for Religious Education**

**ANGLESEY  
ANNUAL REPORT**

**September 2014 - August 2015**

Head of Learning

Mrs Delyth Molyneux

# CONTENT

## **SECTION 1: EXECUTIVE SUMMARY**

1.1 Introduction by SACRE Chairman: Councillor Dylan Rees

## **SECTION 2: ADVICE TO ANGLESEY COUNCIL**

2.1 SACRE's function in relation to Religious Education

2.2 The Locally Agreed Syllabus

2.3 How good are standards?

2.4 The response of Anglesey Council

2.5 Religious Education and the Welsh Government

2.6 Religious Education and ESTYN

2.7 SACRE's function in relation to Collective Worship

## **SECTION 3: ANNEXES**

3.1 General information about the composition of SACRE

3.2 Membership of Anglesey SACRE 2014-15

3.3 SACRE meetings held during the reporting period

3.4 A list of organisations to which the SACRE report was sent

3.5 Template provided by Anglesey SACRE for schools as they self-evaluate standards in Religious Education.

3.6 Guidance for analysing external examination

**SECTION 1:  
EXECUTIVE SUMMARY**

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

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

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

**1.1 Chairman's summary**

Dylan Rees  
Chairman, 2014-15

## SECTION 2: ADVICE TO ANGLESEY EDUCATION DEPARTMENT

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

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

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

### 2.2 The Locally Agreed Syllabus

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

A SACRE's main function is '*...to advise the authority upon such matters connected with religious worship in county schools and the religious education to be given in accordance with an agreed syllabus as the authority may refer to the council or as the council may see fit.*'

Education Reform Act 1988 s.11 (1) (a)

### 2.3 How good are standards?

Anglesey SACRE monitors religious education and collective worship by:

- receiving a summary of a school's self-evaluation report in response to the key questions of ESTYN's Inspection Framework;
- analysing the Local Authority's teacher assessments and secondary examination results;
- reviewing ESTYN inspection reports for references to 'religious education' or 'collective worship';
- inviting teachers and head teachers to share their good practices with members in the termly meetings, and by
- accepting schools' invitations to attend a collective worship session.

#### 2.3.1 Schools' self-evaluation reports

SACRE members resolved at their meeting on 14 February 2011, to continue to receive copies of schools' self-evaluation of religious education and collective worship and asked head teachers to use a revised template. Anglesey SACRE, Anglesey head teachers and members of the National Advisory Panel for Religious Education (NAPfRE) have approved the new template which was redrafted in response to the new ESTYN Inspection Framework (Appendix 3.5). The SACRE clerk, who is an Education Officer for Anglesey Council is responsible for distributing and collating the self-evaluation reports. **A letter was circulated (11.06.14) to all primary and secondary schools to submit their self evaluation reports to Anglesey SACRE by 22 May 2015. 8 reports were submitted during 2014-15, representing 15% of Anglesey schools.**

Before 2013, CYNNAL developed guidance and an online template for primary and secondary schools to support teachers and head teachers in their self-evaluation. The supplementary materials included success criteria, lesson observation, book review guidance, data analysis, making judgements on standards and cross curricular skills as well as exemplar questions which could be used when interviewing pupils.

Eight self-evaluation reports were submitted to Anglesey SACRE during the year. Reports were received from Carreglefn, Ffrwd Win, Henblas, Llangoed, Llangaffo, Parc y Bont, Santes Gwenfaen (Rhoscolyn) during the year and on secondary school evaluation from Ysgol Gyfun Llangejni.

The self-evaluation report is a record of the school's response to key questions 1 and 2 of the inspection framework. Schools submit their concise judgement on the main strengths of learners' achievements in religious education and note the aspects which will be addressed in the following two years in order to raise standards. They also present a concise judgement on the quality of the provision of religious education and collective worship. Following the self-evaluation process, schools awarded the following grades\*:

	How good are outcomes in Religious Education?				How good is provision in Religious Education?				How good is the provision for collective worship?			
	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory
<b>Primary</b>	1	5*			1	4*			1	4*		
<b>Secondary</b>		1				1				1		
<b>Total</b>		6				5				3		

\*Not all schools submitted a concise judgement.

The self-evaluation reports reflect the requirements of Gwynedd and Anglesey SACREs by submitting evaluative comments based on specific evidence. In the best examples, the commentary was measurable and quantitative and made references to the Locally Agreed Syllabus.

### How good are outcomes in Religious Education?

The schools were able to identify good features such as the ability of:

- most Foundation Phase (FP) pupils to simply discuss the main Christian holidays and celebrations;
- about half of the FP pupils to effectively recall and simply communicate some of the religious beliefs, teachings and practices studied. They can suggest why these aspects of religion are important to some people, (Ysgol Ffrwd Win);
- FP pupils to understand why Bible is important to Christians, (Ysgol Henblas) and recall stories from the Old and New Testaments, (Ysgol Henblas);
- most FP pupils to understand the meaning of religious symbols, (Ysgol Llangaffo);
- most FP pupils to understand the main messages of religious stories, with a few able to explain the effect of the messages/lesson on individuals, (Ysgol Llangoed);
- nearly all FP pupils to express an opinion, recall their personal experience and show an awareness and understanding of other people's faith and ways of worship, (Ysgol Santes Gwenfaen, Rhoscolyn);
- most Key Stage 2 (KS2) pupils to identify the main features of religious worship, the use made of religious artefacts during worship, (Ysgol Garreglefn);

- most KS2 to understand the importance of pilgrimage sites for many of the world religions, (Ysgol Garreglefn);
- many KS2 pupils to successfully describe and begin to explain the faiths, teachings and practices studied. They can give specific examples of the ways these aspect affect the lives of believers. They begin to effectively identify the similarities and differences between religions, (Ysgol Ffrwd Win);
- KS2 pupils to question and reflect on increasingly challenging matters, and the ability of some pupils to discuss matters such as the meaning of life and the creation, (Ysgol Henblas);
- KS2 pupils to apply their religious education knowledge and skills to their personal questions on meaning and purpose, (Ysgol Llangaffo);  
the confidence of KS2 pupils, as they explore religious sources, (Llangoed);
- of the majority of pupils to express an opinion, to verify, justify or explain personal religious practices and respect the religious practices of others, (Santes Gwenfaen, Rhoscolyn);
- the increase since 2013, (+10.7%) in the percentage of KS3 pupils that showed features of L7+ in their religious education work, (Ysgol Gyfun Llangefni);
- the increase since 2013, (+12.7%) in the percentage of boys that attained A\* to C grades in GCSE Religious Studies, (Ysgol Gyfun Llangefni);

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

- develop pupils' ability to be more objective as they dealt with religious matters, (Ysgol Henblas);
- improve pupils knowledge and understanding of the stories and ways of worship of world religion, (Ysgol Garreglefn);
- continue to try to close the gap between the performance of boys and girls within the A\*/A and A/B range at GCSE, (Ysgol Gyfun Llangefni).

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

The schools identified good practices such as:

- the good use made of stories, books, IT equipment by Foundation Phase teachers, (Ysgol Llangoed);
- the rich opportunities provided for FP pupils to explore a range of topics relevant to people and their beliefs through the medium of story, drama, exercises, role play, free play and puppets, (Ysgol Henblas);
- a wide ranging and rich religious education curriculum and learning activities that encourage pupils to gather information and understanding, (Ysgol Llangaffo);
- the opportunities provided for pupils to explore religious matters and to use the information gathered to develop their own judgements. In the best instances, the teaching is lively and ensures that pupils are active and participate fully in discussions. They are able to develop and consider their own opinions based on knowledge, understanding and experience. In these instances, the tasks challenge all pupils, (Ysgol Henblas);
- the good quality of the teaching, (Ysgol Llangaffo, Ysgol Rhoscolyn);

- carefully planned activities which provide the best possible opportunities for pupils to develop and build upon their previous skills, knowledge and understanding, (Ysgol Gyfun Llangefni);
- polished lessons that ensure that the pupils fully understand the texts and requirements of the GCSE course, (Ysgol Gyfun Llangefni);
- detailed and contemporary A Level lessons that inspire learners' interest and encourage independent study, (Ysgol Gyfun Llangefni).

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

- revise the religious education programmes of study, (Ysgol Llangaffo ac Ysgol Parc y Bont);
- develop teachers' and learners' questioning, (Ysgol Henblas, Ysgol Llangoed);
- provide more opportunities for KS2 pupils to explain and justify their ideas, (Ysgol Llangoed) and to explore religious topics objectively, (Ysgol Henblas);
- develop a portfolio of pupils' work in religious education (Ysgol Gwenfaen, Rhoscolyn, Ysgol Gyfun Llangefni);
- provide more opportunities for pupils to explore religious symbols, (Ysgol Ffrwd Win);
- provide more opportunities for pupils to study religion around them by organising visits and by inviting guest speakers to the school, (Ysgol Garreglefn);
- develop activities that help pupils to respond to specific questions of the external examination papers, (Ysgol Gyfun Llangefni);
- differentiating more effectively by developing and creating resources or by providing additional support or by preparing individual extended tasks, (Ysgol Gyfun Llangefni).

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

All schools conform to the statutory requirements.

The schools identified good practices such as:

- the notable spiritual character of the collective worship session, (Ysgol Llangaffo, Ysgol Parc y Bont);
- the careful planning that ensures variety and balance, (Ysgol Llangoed);
- effective use of appropriate stimulus material which includes music, literature, PowerPoint presentations and video clips that provoke interest and response, (Ysgol Llangoed);
- the opportunities to explore moral and spiritual topics and the links made with aspects of PSE, Global Citizenship and the Cwricwlwm Cymreig, (Ysgol Henblas);
- significant contribution made by the collection worship sessions to learners' spiritual, moral, social and cultural development, (Ysgol Gyfun Llangefni).

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

- create a more worshipful atmosphere in all collective worship sessions, (Ysgol Henblas);
- develop more opportunities for pupils to prepare and present collective worship sessions, (Ysgol Garreglefn, Ysgol Parc y Bont).

In response to the recommendations made by Anglesey SACRE, the Education Authority has corresponded with all schools (11.06.14) asking them to invite SACRE members to attend a collective worship session. Six schools have responded to the request and four SACRE members have attended good quality collective worship sessions at Kingsland, Parc y Bont, Parch Thomas Ellis, Y Fali, Y Tywyn and Ysgol Uwchradd Bodedern.

#### SACREs Recommendations to Anglesey Council

- Develop co-ordinators' and subject leaders' knowledge and understanding of RE and their management skills;
- Ensure that schools receive copies of 'Supplementary guidance: collective worship at non denominational schools' (ESTYN) and 'Collective Worship Guidance' (WASACRE);
- Ensure that schools present their self evaluation reports to SACRE.

### 2.3.2 Teacher assessment and external examination results in the secondary sector

#### Teacher assessments: Religious Education KS3

Departments judge pupils' attainment on the basis of the year's work, specific assessment tasks and tests and use the findings of the national moderation programme (2013-12) and Welsh Government guidance to verify their judgements:

- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplar Pupils Profiles at KS2 an KS3 in Religious Education: Supplementary Guidance (2011)

The Welsh Government does not collect KS3 Religious Education data, so it is inappropriate to compare the performance of Gwynedd schools with schools across Wales. However, CYNNAL does collect KS3 data on behalf of Anglesey (A), Gwynedd (G)\*.

Year	Schools A+G+C*	Pupils		%L5+		%L6+		%L7+	
		Anglesey	A+G+C	Anglesey	A+G+C	Anglesey	A+G+C	Anglesey	A+G+C
2014	5(5)+11(14)+0(0)	611	1,659	87.7	91.7	44.4	55.3	17.2	19.6
2013	5(5)+5(14)+1(7)	675	1,242	86.4	88.7	68.5	52.3	13.8	18.2
2012°	5(5)+13(14)+4(7)	657	2,577	74.0	82.7	51.4	43.2	6.8	12.5
2011	3(5)+11(14)+2(7)	378	1,773	76.7		40.9		10.1	

\* By the end of the Summer term 2014, every secondary school in Anglesey had submitted KS3 performance data, 11 out of 14 secondary schools in Gwynedd. Conwy schools and special schools did not submit teacher assessments for religious education.

° The moderation of religious education portfolios was completed in Summer 2012. This suggests therefore that there is a consistency in schools' understanding of the attainment levels.

- All schools submitted end of KS3 teacher assessment data for Religious Education. The special schools (Yr Hafan acnd Ysgol y Bont) did not submit assessment data for Religious Education;
- 611 KS3 pupils were assessed in the summer term of 2014;

- Level 5+ Good. 87.7% of Anglesey KS3 pupils attained Level 5+ in religious education. This represents an increase of 1.3% since 2013. The percentage of pupils attaining L5+ varied from 81.6% to 94.2%;
- Level 6+ Adequate. 44.4% of Anglesey KS3 pupils attained Level 6+ in religious education. This represents a fall of 24.1% since 2013. The percentage of pupils attaining L6+ varied from 35% to 51.8%;
- Level 7+ Good. 17.2% of Anglesey KS3 pupils attained Level 7+ in religious education. This represents an increase of 2.4% since 2013. Level 7 was awarded to pupils in all schools and the percentage of pupils attaining L7+ varied from 10.6% to 26.2%;
- Learners have attained L3 or below in 2 schools.
- Pupils were awarded L8 in religious education in two schools.
- The performance of pupils receiving Free School Meals (FSM) is lower than that of pupils not receiving Free School Meals (non FSM) for all indicators, (L5+ -13.8%, L6+ -16.7%, L7+ -13.4%).

### GCSE Results: Religious Studies (full course)

The data represents the candidates who were 15 years old or older in January 2014

Anglesey Secondary Schools	Number of schools	Number of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2014	5	27	110	137	40.7	55.5	52.6	81.5	87.3	86.1	100	100	100	44	48	47
2013	5	32	108	140	28.1	46.3	42.1	81.3	82.4	82.1	100	100	100	44	46	46
2012	4	46	110	156	43.5	65.5	59.0	76.1	94.5	89.1	100	100	100	44	50	49
2011	5	46	100	146	21.7	58.0	46.6	67.4	92.0	84.2	100	100	100	41	49	47

The data does not allow Anglesey SACRE to compare the performance of those pupils studying GCSE religious education with their performance in other subjects. Consequently it is inappropriate to compare performances of schools. However, RE departments will be able to access data to show how their candidates performed in other subjects and are advised to use this information in their self-evaluation.

### Good results

- 137 candidates from 5 schools in Anglesey. The average subject score of 47 shows an increase of one point since 2013.
- The number of candidates varies from 11 pupils in one school to 51 in another.
- 52.6% of the candidates were awarded A\*/A (excellence). The percentage has significantly improved since 2013 (+10.5%).
- 86.1% of the candidates were awarded a Level 2+ qualification (A\*- C) which is greater (+4%) than the percentage of candidates awarded L2+ in 2013. All candidates have attained a Level 1 qualification.
- More girls than boys choose Religious Studies as a GCSE optional subject (B 27 : G 110).
- The results achieved by the girls are better than those achieved by the boys. The average score achieved by the girls is 48 in comparison with the average score of 44 achieved by the boys, the difference 2+ points greater than 2013. 8+ represents a GCSE grade. However this year's L2 results suggest that the gap between boys and girls has increased

(+4.7) but remains lower than the results of 2012 and 2011. The gap between the percentage of boys and girls attaining A\*/A is 14.8% which is less than the gap observed in 2013 (18.1%). This is the fourth consecutive year for the gap to close since 2011 when there was a 36.3 difference between the average score achieved by the girls in comparison with that achieved by the boys.

### GCSE Results: Religious Studies (short course)

This data represents the pupils who were 15 years old or older on January 2010. These pupils have chosen to claim their points on the completion of their GCSE short course instead of continuing their studies for a second year. Very few schools offer the GCSE Religious Studies short course as an accreditation for the statutory KS4 Religious Education course.

Anglesey Secondary Schools	Number of schools	Number of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2014	1	6	28	34	50.0	71.4	67.6	0.0	0.0	0.0	0.0	0.0	0.0	23	26	25
2013	2	11	32	43				72.7	84.4	81.4	100	100	100	21	25	24
2012	3	4	3	7				50.0	66.7	57.1	100	100	100	19	21	20
2011	2	32	37	69	0.0	0.0	0.0	65.6	86.5	76.8	100	100	100	20	24	22

#### What are SACRE's recommendations to Anglesey Council?

- Encourage secondary departments to respond to any messages identified as a result of analysing schools' internal and external performance data;
- Ensure that religious education teachers are able to access the subject guidance of the WJEC examination board.
- Facilitate professional learning communities for religious education teachers in order to share good practice.

### 2.3.3 ESTYN Inspection Reports

7 primary schools, 1 special school and 1 secondary school in Anglesey were inspected by ESTYN during 2014-15:

School	Date	Care, support and guidance (2.3) <i>Is there a reference to spiritual, moral, social and cultural development?</i>	Care, support and guidance (2.3) <i>Is there a reference to collective worship?</i>	Learning experiences (2.1) <i>Is there a reference to Religious Education?</i>	Working with partnership (3.3) <i>Is there a reference to local religious communities?</i>
Y Bont	October	✓	✓	✗	✗

Bodedern	October	✓	✓ <sub>1</sub>	✗ <sub>2</sub>	✗
Parc y Bont	October	✓	✗	✓	✗
Parch T Ellis	October	✓	✗	✓	✓
Llangoed	January	✓	✓	✓	✓
Bodorgan	February	✓	✗	✗ <sub>2</sub>	✓
Kingsland	March	✓	✗	✓	✓
Morswyn	April	✓	✓	✓	✓
Bodffordd	June	✓	✓ <sub>1</sub>	✓ <sub>2</sub>	✗

1. The report refers to 'services' not collective worship sessions.
2. The report notes that the schools provide a curriculum which fulfils the statutory requirements.

The reports note that:

- nearly all schools promote pupils' social, moral, spiritual and cultural development effectively;
- Ysgol Gymraeg Morswyn provide a collective worship session that sets a 'Christian and moral atmosphere' and 'creates a an ethos of reflection';
- nearly all schools provide a curriculum that fulfils the statutory requirements of religious education;
- some schools have established strong Partnerships between the school and local religious communities, (Llangoed, Bodorgan, Kingsland a Morswyn);

## 2.4 Response of Local Authority

Mr. Gareth Jones, education officer for Anglesey Council ensures that any guidance or recommendations made by Anglesey SACRE is communicated directly to the primary and secondary head teachers. Anglesey Council has commissioned GwE (School Effectiveness and Improvement Service) to support Anglesey SACRE meetings and to represent SACRE in regional and national meetings.

## 2.5 Religious Education and the Welsh Government

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

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

During 2014-15, Professor Graham Donaldson was commissioned to undertake an independent review of the curriculum and assessment arrangements in Wales. Anglesey SACRE has contributed to the consultation process of the 'Great Debate' and has discussed the recommendations of the report, 'Successful Futures' published in February 2015.

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

- Ensure that RE teachers are aware of the guidance documents available and act on the guidance.
- Encourage Anglesey religious education teachers and SACRE members to contribute fully to any review of the curriculum and assessment arrangements.

## **2.6 Religious Education and ESTYN**

Gwynedd SACRE recommends the following resources to RE teachers and head teachers:

- [www.estyn.org.uk](http://www.estyn.org.uk);
- Religious Education in Secondary Schools (ESTYN, June 2013), and,
- Supplementary Guidance: collective worship in non-denominational schools (2011).

### **SACRE's recommendations to Anglesey Council**

- Ensure that schools and secondary RE teachers are aware of the findings of the ESTYN report and act on the recommendations.

## **2.7 SACRE's function in relation to collective worship**

Welsh Office Circular 10/94 notes that the LEA should work with SACRE to keep an eye on the daily collective worship provision, and should consider with it any steps which may be taken to improve such provision.

The collective worship must be "of a broadly Christian character". The "determination" procedure permits the suspension of these requirements in relation to some or all of the pupils in a school where they are deemed inappropriate. .

- SACRE members and Anglesey schools have received collective worship guidance documents:
  - 'Supplementary guidance for inspecting collective worship in non-denominational schools' (ESTYN, June 2013);
  - Guidance on Collective Worship (WASACRE, June 2012).
- Anglesey SACRE monitors standard of collective worship in schools by reviewing schools' self-evaluation reports;
- Anglesey SACRE recommends that schools use a range of resources in order to provide meaningful collective worship sessions for their pupils:
  - CYNNAL's Moodle site: guidance, exemplar timetables, a list of useful books and websites, exemplar materials provided by local primary schools;

- Christian Aid's monthly collective worship resources are distributed in the e-bulletin to every primary, secondary and special school in Anglesey.

Since the end of the provision of advisory support for religious education in March 2013 Gwynedd and Anglesey SACRE members have considered alternative methods of fulfilling their duties to monitor standards and advise the education authority. Ten members responded to a questionnaire circulated to Anglesey SACRE members (28.06.14). An analysis of the responses shows that:

- all Anglesey SACRE members feel confident in their understanding of the statutory requirements for collective worship in schools;
- many members are prepared to attend collective worship sessions in a sample of schools every term.

In response to the recommendations made by Anglesey SACRE, the Education Authority has corresponded with all schools (11.06.14) asking them to invite SACRE members to attend a collective worship session. Six schools have responded to the request and four SACRE members have attended good quality collective worship sessions at Kingsland, Parc y Bont, Parch Thomas Ellis, Y Fali, Y Tywyn, and Ysgol Uwchradd Bodedern.

## **Determinations**

There was no request from any school for a determination in relation to collective worship

### **SACRE's Recommendations to Anglesey Council**

- Ensure that schools conform to the statutory requirement for collective worship and provide quality collective worship sessions;
- Encourage schools to invite members of Anglesey SACRE to attend collective worship sessions in the county's schools;
- Ensure that schools receive copies of 'Supplementary guidance: collective worship at non denominational schools' (ESTYN) and 'Collective Worship Guidance' (WASACRE);
- Develop a form to help SACRE members to record their impressions following attending collective worship sessions in school.

## SECTION 3: ANNEXES

### 3.1 Administrative matters in relation to SACRE

**SACRE was established** by Anglesey Education Committee in 1996 to include:

**Christians and Other Faiths, namely,**

- The Methodist Church
- The Union of Welsh Baptists
- The Presbyterian Church of Wales
- The Church in Wales
- Union of Welsh Independents
- The Catholic Church

**Teachers, namely;**

- The Association of School and College Leaders (ASCL)
- National Union of Teachers in Wales (UCAC)
- National Association of Schoolmasters and Union of Women Teachers (NASUWT)
- National Union of Teachers (NUT)
- Association of Teachers and Lecturers (ATL)
- National Association of Head Teachers (NAHT)

**Elected members**

.

### 3.2 SACRE membership of Anglesey 2013-14

#### Christians and Other Religions

The Methodist Church

Union of Welsh Baptists

Presbyterian Church of Wales

Church in Wales

Union of Welsh Independents

The Catholic Church

Deacon Stephen Francis Roe

Mrs Catherine Jones

Mr Rheinallt Thomas

Ms Kirsty Williams

Prof. Euros Wyn Jones

Mr Christopher Thomas

#### Teachers' Unions' representatives

Association of School and College Leaders (ASCL)

Welsh National Union of Teachers (UCAC)

National Association of Schoolmasters and Union of Women Teachers (NASUWT)

National Union of Teachers (NUT )

Association of Teachers and Lecturers

National Association of Head teachers (NAHT)

Co-opted

~~Ms Alison Williams~~

~~Ms Nerys Edwards~~ (Ysgol Syr Thomas Jones)

~~Ms Miriam Armitage~~

~~Ms Eirion Haf Jones~~

~~Ms Ailwyn Griffiths~~

~~Ms Eirion Williams~~

Alison Jones (Ysgol Parch T Ellis)

Bethan Ll Jones (Ysgol y Graig)

Manon Morris Williams (Ysgol Llangaffo)

#### Local Members

Councillor W T Hughes

Councillor Gwilym O Jones

Councillor R Llewelyn Jones

Councillor Alun Mummery

Councillor Dylan Rees (Chairman)

Councillor Dylan Rees

Councillor Alwyn Rowlands

#### Co-opted members (non voting)

Rev. Elwyn Jones

Sunday School Council

#### Officers

Dr Gwynne Jones

Mr Gareth Jones

Miss Bethan James

Director of Lifelong Learning

Education officer and SACRE clerk

Humanities Adviser CYNNAL

Mrs Ann Holmes

Committee officer

### 3.3 SACRE meetings 2014-15

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2014-15, Anglesey SACRE met on three occasions:

07 October 2014  
24 February 2015  
09 June 2015

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

- a) **Meeting held on 7 October 2014**
- Anglesey SACREs action plan
  - Collective worship: presentation by Ysgol Llangaffo, responses following school visits
  - Anglesey SACRE's Annual Report (draft) 2013/2014
  - ESTYN inspection reports – references to religious education, collective worship and pupils' moral and spiritual development: Llanfechell, Llangaffo, Esceifiog, Gyfun Llangefni
  - Self evaluation reports: Llangaffo, Gyfun Llangefni.
  - Wales Association of SACREs: submit a report for the meeting held at Llandrindod, Powys on 2 July 2014.
- b) **Meeting held on 24 February 2014**
- Anglesey SACREs Annual Report (final) 2013/14
  - ESTYN inspection reports – references to religious education, collective worship and pupils' moral and spiritual development: Parch Thomas Ellis, Parc y Bont, Uwchradd Bodedern.
  - Self evaluation reports: Llangoed, Santes Gwenfaen, Rhoscolyn.
  - External religious education examination results Summer 2014
  - Wales Association of SACREs: submit papers for the meeting held in Pontypool, Torfaen on 26 November 2014.
- c) **Meeting held on 9 June 2015**
- ESTYN inspection reports – references to religious education, collective worship and pupils' moral and spiritual development: Bodorgan, Henblas, Kingsland, Y Bont
  - Collective worship visits
  - Self evaluation reports: Carreglefn, Ffrwd Win, Henblas, Parc y Bont
  - The Great Debate': the Donaldson review of the curriculum and assessment arrangements in Wales
  - Developing Literacy and Numeracy in KS3 religious education: exemplar materials on 'Muslim footballers in the Premier League'.
  - A review of SACRE's work.

- Wales Association of SACREs: submit papers for the meeting to be held at Mold, Flintshire on 25 June 2015.

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

The following representatives attended WASACRE meetings during the year:

- Mr Rheinalt Thomas (a member of WASACRE executive committee)

The following representative attended WASACRE meetings as an observer during the year:

- Miss Bethan James, GwE challenge adviser

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

Dr Gwynne Jones, Director of Lifelong Learning

Mr Gareth Jones, Education Officer and SACRE clerk

Miss Bethan James, system leader (GwE)

Mrs Ann Holmes, Committee Officer who minutes and administers SACRE on behalf of Anglesey Council.

Enquiries should be sent to the SACRE Clerk at the Education and Leisure Department, Ffordd Glanhwfa, Llangefni. LL77 7EY

**3.3.3 The SACRE report was sent to the following organisations:**

Electronic copies of the annual report were distributed to the following:

- Department for Education and Skills, Welsh Government
- Council website for Anglesey schools
- Wales Association of SACREs

**A printed copy was distributed to:**

- Members of Anglesey SACRE

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

#### Rationale

Religious Education is locally controlled by a Standing Advisory Council on Religious Education (SACRE). It is made up of three committees: representatives of the principal religious traditions of the area, teacher representatives and local authority representatives. SACRE's main function is, "to advise the authority upon such matters connected with religious worship in county schools and the religious education to be given in accordance with an agreed syllabus as the authority may refer to the council or as the council may see fit." (Education Reform Act 1988 s.11(1)(a))

Anglesey SACRE believes that this advice should be based on current information and hopes that the following guidelines will enable headteachers to support SACRE in its duties.

In the past Anglesey SACRE has monitored religious education and collective worship by:

- reviewing ESTYN inspection reports;
- analysing the assessment and examination results within the secondary schools of the Local Authority;
- receiving regular reports from the representatives of the local school advisory service;
- inviting teachers and headteachers to share examples of good practice with SACRE members.

The new ESTYN Inspection Framework will no longer make specific references to Religious Education and collective worship. Anglesey SACRE would therefore like to take advantage of the procedures and practices that are currently used by headteacher and teachers as they prepare for the new Inspection Framework. It was resolved at the Anglesey SACRE meeting on 14 February 2011 that it would fulfil its statutory responsibilities by inviting schools to share their self evaluation of Religious Education, collective worship and pupils' spiritual and moral development with SACRE members.

Primary and secondary schools are kindly asked to submit a summary of the school's self evaluation to the clerk of Anglesey SACRE during the year when they are inspected by ESTYN.

**Contact details:****Name (SACRE Clerk): Gareth Jones****Address:** Education and Leisure Department, Ffordd Glanhwfa, Llangefni. LL77 7EY

Since 2008 the SACREs of Wales have adopted or adapted the National Exemplar Framework for Religious Education (DCELLS 2008) as their locally agreed syllabus. Members of the National Advisory Panel for RE have welcomed this consistency across Wales since it has allowed them to work together to prepare generic guidelines for schools and SACREs. Many SACREs in Wales have adopted a monitoring procedure/process similar to the one noted in this document.

Name of School:

<b>Religious Education</b>							
<b>Key Question 1: How good are outcomes in Religious Education?</b>							
<ul style="list-style-type: none"> <li>• Self-evaluation is based on lesson observations, evaluation of pupils' work and interviews with pupils.</li> <li>• Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teacher assessments and/or examination results.</li> </ul>							
<b>References:</b> ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus for Religious Education, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Guidance and Exemplar Profiles (2011), 14-19 year old Learners (2009), Religious Education: Report of the Chief Moderator (WJEC).							
<b>Standards in Religious Education – progress in learning</b>							
<b>Standards in skills: literacy, numeracy, ICT and thinking</b>							
<b>Areas for Development</b>							
<b>Excellent</b>		<b>Good</b>		<b>Adequate</b>		<b>Unsatisfactory</b>	

<b>Key Question 2: How good is provision in Religious Education?</b>							
<ul style="list-style-type: none"> <li>• A self-evaluation should consider the following indicators: the time allocated to the subject, the subject knowledge, expertise and professional development of the teaching staff, the appropriateness of the programme of study and the range of learning resources used.</li> <li>• An evaluation of lesson observations and pupils' work will allow schools to make a judgement on the quality of the teaching of Religious Education, and the extent to which pupils are motivated and challenged to achieve highly.</li> <li>• In primary schools references should be made to the provision of 'People, Beliefs and Questions' for Foundation Phase learners as well as Religious Education at KS2.</li> <li>• In secondary schools reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).</li> </ul>							
<b>References:</b> ESTYN Inspection Framework 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Guidance and Exemplar Profiles (2011), 14-19 year old Learners (2009), Religious Education: Report of the Chief Moderator (WJEC).							
<b>The teaching: planning and range of strategies</b>							
<b>Provision of skills: literacy, numeracy, ICT and thinking</b>							
<b>Areas for Development</b>							
<b>Excellent</b>		<b>Good</b>		<b>Adequate</b>		<b>Unsatisfactory</b>	

<b>Collective Worship</b>							
<b>Key Question 2: How good is provision in Collective Worship?</b>							
<b>Does Collective Worship meet the statutory requirements?</b>					<b>Yes</b>	<b>No</b>	
<b>References:</b> ESTYN Inspection Framework 2.3.1, Supplementary Guidance on inspecting collective worship in non-denominational schools' (September 2013), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94), Guidance on Collective Worship (WASACRE 2012)							
<b>Good features in relation to the quality of Collective Worship</b>							
<b>Areas for Development in relation to the quality of Collective Worship</b>							
<b>Excellent</b>		<b>Good</b>		<b>Adequate</b>		<b>Unsatisfactory</b>	

Signed:

(Head teacher)

Date:

### 3.6 Guidance for interpreting external examination data

#### What does the GCSE (full course) table show?

<table border="1"> <tr><td colspan="3">Number of candidates</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Number of candidates			B	G	Σ	This column shows the number of boys (B) and girls (G) who have followed a full GCSE course in Religious Studies and who have sat the examination this year. The Σ symbol shows the total number of candidates.
Number of candidates							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% Excellence</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% Excellence			B	G	Σ	This column shows the percentage (%) of boys (B) and girls (G) who have gained an A* or A in Religious Studies this year. The Σ symbol shows the total number of candidates.
% Excellence							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L2</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L2			B	G	Σ	The range of qualifications available to candidates has led to a revised method of comparing the standards of the various qualifications. The Level 2 qualification represents A* to C grades in GCSE courses. This column represents the percentage of boys (B) and girls (G) that have achieved an A* to C grade in Religious Studies this year. The Σ shows the total number of candidates.
% L2							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L1</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L1			B	G	Σ	The range of qualifications available to candidates has led to a revised method of comparing the standards of the various qualifications. The Level 1 qualification represents A* to G grades in GCSE courses. This column represents the percentage (%) of boys (B) and girls (G) that have achieved an A* to C grade in Religious Studies this year. The Σ shows the total number of candidates.
% L1							
B	G	Σ					
<table border="1"> <tr><td colspan="3">Average subject score</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Average subject score			B	G	Σ	Each grade is worth 6 points. Therefore an A* grade is equivalent to 58 points and a C grade is worth 40 points. The average score of all the subjects shows how this group of pupils (those who have sat Religious Studies in the school) have performed in all their subjects. . The total number of points gained by the pupils is divided by the number of pupils who have sat the examination n the school. This column therefore represents the average score of boys and girls in Religious Studies in the school and in the local authority. The Σ symbol represents the total number of candidates.
Average subject score							
B	G	Σ					

#### What does the GCSE (short course) table show?

<table border="1"> <tr><td colspan="3">Number of candidates</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Number of candidates			B	G	Σ	This column shows the number of boys (B) and girls (G) who have followed a short GCSE course in Religious Studies and who have sat the examination this year. The Σ symbol shows the total number of candidates.
Number of candidates							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% Excellence</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% Excellence			B	G	Σ	The range of qualifications available to pupils has led to a revised way of comparing qualification standards. Short courses contribute 10% to the Level 1 and Level 2 threshold. An A* for the short course is worth 29 points.
% Excellence							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L2</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L2			B	G	Σ	
% L2							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L1</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L1			B	G	Σ	
% L1							
B	G	Σ					
<table border="1"> <tr><td colspan="3">Average subject score</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Average subject score			B	G	Σ	Each grade is worth 6 points. Therefore an A* grade (short course) is equivalent to 29 points and a C grade is worth 11 points. The total number of points gained by the pupils is divided by the number of pupils who have sat the examination in the school. This column therefore represents the average score of boys and girls in Religious Studies in the school and in the local authority. The Σ symbol represents the total number of candidates.
Average subject score							
B	G	Σ					

This page is intentionally left blank

ANGLESEY SACRE Action Plan 2013-15 DRAFT

Anglesey SACRE Annual Report 2012-13	Action points 2014-15	Evidence	Outcomes	
Develop good leadership in religious education and collective worship  Page 7	<ul style="list-style-type: none"> <li>Ensure that all schools receive guidance on self evaluation of religious education and collective worship.</li> <li>Establish a self evaluation timetable, process and procedures.</li> <li>Share good practice in SACRE meetings.</li> <li>Facilitate good practice</li> </ul>	<ul style="list-style-type: none"> <li>Self evaluation guidance</li> <li>Self evaluation timetable and procedures</li> <li>Schools' self evaluation reports</li> <li>Minutes of SACRE meetings</li> <li>Minutes of teachers' meetings</li> </ul>	<ul style="list-style-type: none"> <li>Nearly all schools will have submitted a self evaluation report on standards of religious education and collective worship by Summer 2015.</li> <li>SACRE will have prepared a termly and annual summative report on the standards of RE and collective worship by Summer 2015.</li> <li>Invite schools to share their best practices at SACRE meetings.</li> </ul>	☺
				☹
				☹
Close the gap between standards attained by boys and girls at GCSE.  Page 10	<ul style="list-style-type: none"> <li>SACRE to urge secondary headteachers to ensure that teachers have access to WJEC support and that they are aware of ESTYN's Thematic Report</li> <li>Encourage GCSE teachers to share good practice at network/PLC meetings.</li> </ul>	<ul style="list-style-type: none"> <li>Letters to headteachers</li> <li>Minutes of network/PLC meetings</li> <li>Chief Examiner's report/newsletter</li> </ul>	<ul style="list-style-type: none"> <li>More boys choosing Religious Studies as a GCSE option.</li> <li>The gap between results attained by boys and girls at GCSE continuing to close.</li> </ul>	☺
				☹
				☹
Update teachers' knowledge e.g. Welsh Government guidance documents and ESTYN thematic report.  Page 12-13	<ul style="list-style-type: none"> <li>SACRE to circulate an updated list of guidance documents.</li> </ul>	<ul style="list-style-type: none"> <li>Letter/newsletter</li> <li>Update CYNNAL's Moodle website.</li> </ul>	<ul style="list-style-type: none"> <li>Schools' self evaluation reports show that teachers plan lessons that respond to Welsh Government guidance (primary and secondary) and reflect the good practice identified in the ESTYN Thematic Report (secondary)</li> </ul>	☺
				☹
				☹
Promote good quality collective worship  Page 14	<ul style="list-style-type: none"> <li>SACRE to ensure that teachers are aware of the recent materials available for collective worship</li> <li>Raise awareness of SACRE members of the nature of collective worship in schools.</li> </ul>	<ul style="list-style-type: none"> <li>Letter/newsletter</li> <li>Oral reports by SACRE members</li> <li>References to collective worship in ESTYN reports</li> </ul>	<ul style="list-style-type: none"> <li>ESTYN reports refer to good quality collective worship</li> <li>All schools conform to statutory requirements</li> <li>SACRE members will have an improved understanding of collective worship</li> </ul>	☺
				☹
				☹

Page 51

Agenda Item 8

This page is intentionally left blank

## Concerns over the future of Religious Education in Wales

### Welsh Religious Education shake-up 'may appal some'

By Max Evans Reporter, BBC Wales News 5 August 2015

#### Proposals to "rename" Religious Education in Wales have raised concerns from faith groups.

Education and Skills Minister Huw Lewis told the Senedd he would support plans to rebrand the subject as "religion, philosophy and ethics" last month.

The Welsh government said a new curriculum could help "develop respect and understanding for other cultures".

But what difference would the potential shake-up make to how Religious Education (RE) is taught in schools?

The government is **looking at a revamp** of the curriculum for all subjects, in line with recommendations made by **Professor Graham Donaldson in his Successful Futures report**.

Mr Lewis said the potential changes to RE could encourage pupils to also consider "ethics and citizenship" and "what it means to be a citizen of a free country".

The move has been welcomed by the Humanist Society, which represents non-religious people. But faith groups have criticised the proposal with Rheinallt Thomas, former head of the National Religious Education Centre, claiming there will be a campaign against it.

Former Cardiff head teacher and Methodist lay preacher, David Kitchen, told BBC Radio Wales: "Some people will be appalled because they will see it as dilution".

However, he said the repositioning of RE could be "interesting", pointing to the clear link between the big questions in philosophy and religion.

"The problem will be there is an enormous territory," he added. "You could have something that's woolly and flaccid and, frankly, a bit dull."

#### Challenge

The education minister said schools needed to "rise to the challenge" of improving community cohesion, when outlining his vision to the Senedd in mid July.

In response to a question about tackling extremism, Mr Lewis said: "My proposal...my contention would be that we rename the RE curriculum and transform it into the religion, philosophy and ethics element of the curriculum".

He said there would be an "an explicit commitment to allowing children to ponder ideas around ethics and citizenship and what it means to be a citizen of a free country".

But Saleem Kidwai, secretary general of the Muslim Council of Wales, said only effective RE teaching could create a "better understanding" of the "similarities and values" of different faiths.

He said positioning RE alongside the other suggested subjects would not be helpful.

"Ethics and philosophy are part of my religion. So, if religion is taught properly then it will encompass all of those things," he added.

"The same goes for the Jewish and Christian community and other faith communities."

The teaching of RE is currently a statutory curriculum requirement for pupils from reception onwards, as part of humanities. It would remain so under the recommendations.

The Welsh government has invited schools to apply to become "pioneer" institutions, which will help to shape the "detailed design and the development of the new inclusive curriculum" across all subjects.

"These schools will draw in experts to help them shape all aspects of the new curriculum, including statutory Religious Education, philosophy and ethics within the humanities area of learning and experience," a spokesman said.

It is expected the new curriculum will be in place in seven to eight years.

Taking questions in the Senedd, the Welsh Minister for Education and Skills, Huw Lewis, has announced that he wants to see a transformation of the way in which Religious Education is taught in Wales. Under the new proposals, and in a significant break from the current system, the subject would be renamed and incorporated into a new 'Religion, Philosophy and Ethics' syllabus. The British Humanist Association (BHA), who called for a broadening of the subject in its response to the Welsh curriculum review last year, has welcomed the announcement and looks forward to seeing further details as they are released.

In his independent review of the Welsh curriculum published earlier this year, Professor Graham Donaldson claimed that producing 'ethical, informed citizens of Wales and the world' should be one of the curriculum's primary purposes, an assertion which the Education Minister echoed in his comments in the Senedd.

Responding to a question on the need to tackle extremism in schools, the Education Minister stated that schools in Wales needed to 'rise to the challenge of community cohesion', and the transformation of Religious Education (RE) was an important means of achieving this. Outlining his proposals, Mr Lewis stated that he wants to 'rename the RE curriculum and transform it into a religion, philosophy and ethics element of the curriculum', which would contain 'an explicit commitment to allow children to ponder ideas around ethics and citizenship and what it means to be a citizen of a free country'.

Whilst further details are yet to be released, the proposed change represents a significant shift in the way RE is administered in Wales, and could signal a move towards the more thematic and values-led approach that the BHA has long campaigned for.

Reacting to the news, Chair of the Wales Humanists Ben Morris, said 'Whilst it's too early to tell what exactly a "Religion, Philosophy and Ethics" subject would look like, we certainly welcome the Welsh Government's intent. Religious education that's inclusive and focuses on shared values and common answers to difficult moral questions would be a powerful driver of community cohesion in Wales, so we hope the Government follows through on its intent in whatever changes it chooses to introduce.'

BHA Education Campaigner Jay Harman added, 'In our response to Professor Donaldson's review of the curriculum earlier this year, we wrote that "young people have the right to form their own opinions about the bigger questions in life and so should receive impartial education about religious and non-religious beliefs". Philosophy and ethics have long been neglected in schools, and it's tremendously encouraging to know that the Welsh Government is of exactly the same opinion. We're glad that they have chosen to take these comments on board.'

'With so little detail available, we must avoid too much speculation about what these changes may mean in practical terms. What we don't want to see, of course, is any kind of dilution in how thoroughly children are taught about the beliefs, religious or otherwise, of others, since such education plays a vital role in contributing to community cohesion and to literary, historical, and cultural education. But there is no indication that this will be the case, and the indication that the changes will further encourage pupils to personally grapple with important ethical and philosophical issues can only be welcomed.'

## **Wales is poised to scrap Religious Education lessons in its schools, it has been revealed. *Independent***

Instead, the Welsh Government's Minister for Education and Skills Huw Lewis, argued it should be renamed to focus on the teaching of "religion, philosophy and ethics".

Mr Lewis told Senedd, the Welsh Parliament, that he wanted to see a transformation of the current religious education curriculum to help combat extremism.

"My contention would be that we rename the RE curriculum and transform it into the religion, philosophy and ethics element of the curriculum - where there is an explicit commitment to allowing children to ponder ideas around ethics and citizenship and what it means to be a citizen of a free country," he added.

It follows a Government commissioned review of the curriculum in Welsh schools by Professor Graham Donaldson, a former chief inspector of schools in the principality, who urged that pupils in Welsh schools should be "ethical, informed citizens of the world".

It also comes after a major report on the English education system - compiled jointly by former Education Secretary Charles Clarke and religious education experts Professor Linda Woodhead from Lancaster University - urged a radical overhaul of religious education in English schools.

The report recommended that religious instruction should be banned from schools and become the preserve of Sunday schools, madrassas and the home - and that legislation compelling schools to hold a daily act of "predominantly Christian" worship should be scrapped.

Instead, the duo argue that the emphasis should shift away from merely religious education with pupils being taught religious and moral education as well.

The move in Wales emerges from a desire to combat extremism and radicalisation in schools with Mr Lewis arguing that they must "rise to the challenge of community cohesion" through reforming religious education.

The Welsh move has been welcomed by Accord, the campaigning group which aims to end religious discrimination in schools. Rabbi Dr Jonathan Romain, its chairman, said: "This is a welcome development. Challenging young minds to explore ethical options is an important educational role.

"The Minister should not stop there, though, but ensure that all state schools pursue a broad RE syllabus and that faith schools in particular should ensure their pupils are informed about a broad range of religions and beliefs in society at large, not just their own one."

The British Humanist Association also gave a guarded welcome to the Minister's statement. BHA education campaigner Jay Harman said: "Philosophy and ethics have long been neglected in schools and it's tremendously encouraging to know that the Welsh Government is of the same opinion.

"With so little detail available, we must avoid too much speculation about what these changes may mean in practical terms. What we don't want to see, of course, is any kind of dilution in how thoroughly children are taught about the beliefs - religious or otherwise - of others since such

education plays a vital role in contributing to community cohesion and to literary, historical and cultural education.”

## **RE will be renamed, with a minister saying there should be a commitment to allowing children to consider ideas around ethics and citizenship. *BBC online***

Religious education is set for a revamp in Wales in a bid to help tackle extremism.

**Education Minister Huw Lewis** says religious education will be renamed “religion, philosophy and ethics”, with an explicit commitment to allow children to consider ideas around ethics, citizenship and what it means to be a citizen of a free country.

Mr Lewis said young people need space and time within the school curriculum to consider the issues of faith and citizenship – and the meaning of freedom.

It follows a review of the curriculum in Welsh schools by Professor Graham Donaldson, a former chief inspector of schools, who urged pupils to be “ethical, informed citizens of the world”.

“We need to transform our current religious education curriculum,” said Mr Lewis.

“My contention would be that we rename the RE curriculum and transform it into the religion, philosophy and ethics element of the curriculum, where there is an explicit commitment to allowing children to ponder ideas around ethics and citizenship and what it means to be a citizen of a free country.

“I think to be reactive is not enough. We really need to allow young people the space and the time, within the school curriculum, to consider fundamental issues of faith and of citizenship and of the meaning of freedom.

“That is why, I think, we do need to consider change, through Donaldson, in the current religious education curriculum.”

### **'Dilute religious education'**

Mr Lewis made the comments in the Assembly earlier this year. Darren Millar, Tory AM for Clwyd West and the chairman of the Assembly’s Cross Party Group on Faith, said he was “alarmed” to learn of the plans.

He said: “I am concerned that these proposals are likely to result in a much diluted religious education curriculum which fails to recognise the increasingly important contribution RE makes to addressing challenges around citizenship, extremism and intolerance in 21st century society in Wales.”

**Plaid Cymru AM Simon Thomas** said: “We know that pupils educated through the system in Wales have ended up radicalised and as terrorists with ISIS.HS

“I am pleased the Minister has responded to me with some urgency, but we cannot wait for the Donaldson curriculum reforms and we must support teachers now to recognise and be confident in dealing with the signs of radicalisation and extremism among pupils”.

A spokesperson for the Welsh Government said: “On June 30, the Minister for Education and Skills announced his support for the development of a new curriculum by accepting, in full, the recommendations contained with the Successful Futures report by Professor Graham Donaldson.

“In his report Professor Donaldson recognised the integral role that religious education plays in enabling learners to develop respect and understanding for other cultures by recommending it

remain a statutory curriculum requirement from reception onwards as part of the humanities area of learning and experience.

“The Welsh Government has invited consortia to work with their schools across Wales – primary, secondary and special – to apply to be Pioneer Schools, leading and shaping the detailed design and the development of the new inclusive curriculum for Wales.

“The Minister will be looking to them, along with Welsh Government to draw in experts to work with them to shape all aspects of the new curriculum, including statutory religious education, philosophy and ethics within the humanities area of learning and experience.

“These Pioneer Schools will be identified over the summer and they will come together during the autumn to agree their programme of work.”

### **Gethin Rhys – Swyddog Polisi CYTUN / CYTUN Policy Officer**

Digwyddais fod yn y Cynulliad heddiw pan gyhoeddodd Huw Lewis y bydd Addysg Grefyddol yn y Cwricwlwm Cenedlaethol yn cael ei "drawsffurfio" i fod yn Grefydd, Athroniaeth a Moeseg. Fe wnaed y cyhoeddiad ar ganol amser cwestiynau ac nid oes manylion pellach ar gael hyd yma. Rwy wedi ysgrifennu heno at Huw Lewis yn gofyn am gael gwybod mwy.

Gallwch weld y cyhoeddiad yma - <http://www.senedd.tv/Meeting/Archive/e6e9b0f9-1230-424b-b6db-cdcb67af7da5?autostart=True> trowch i 01:08:55 am ryw funud

Mae'n werth gwyllo os dim ond i weld Darren Millar, sy'n eistedd y tu ol i Huw Lewis wrth iddo gyhoeddi. Mae ei wyneb yn bictiwr!

I happened to be in the Assembly today, and while I was there Huw Lewis announced that RE in the National Curriculum is to be "transformed" into Religion, Philosophy and Ethics. This announcement was made in the middle of question time and there are no further details currently available. I have written tonight to Huw Lewis asking to know more.

You can see the announcement here - <http://www.senedd.tv/Meeting/Archive/99fa0969-0150-4a5b-ad13-386f590b5fb8?autostart=True> at 01:08:55 for about 1 minute

It's worth watching if only to see Darren Millar, sitting behind Huw Lewis as he announces this. His face is a picture!

### **Clwyd West AM Darren Millar, Chair of the Assembly's Cross Party Group on Faith**

Clwyd West AM Darren Millar is urging the Welsh Government to scrap its plans to abolish Religious Education as a stand alone subject in schools.

During questions in the Senedd earlier this month, the Education Minister announced the abolition of Religious Education as a stand alone subject and the development of a wider subject curriculum which will now include philosophy and ethics.

Darren, who is also Chair of the Assembly's Cross Party Group on Faith, said:

“I was alarmed to learn of plans by the Welsh Education Minister to change the way in which Religious Education will be delivered as part of the National Curriculum in Wales.

“I am concerned that these proposals are likely to result in a much diluted religious education curriculum which fails to recognise the increasingly important contribution which RE makes to addressing challenges around citizenship, extremism and intolerance in 21st century society in Wales.”

In response to the announcement Darren sought to determine what engagement there had been with faith communities in relation to the proposals.

He added:

“It is extremely disappointing that the Welsh Government has failed to engage or consult with faith communities about the proposed changes to the RE curriculum. It is important that such stakeholders have a say when changes like these are proposed.

“I urge the Minister to rethink these plans, go back to the drawing board and listen carefully to the views of faith groups before imposing any changes on what is an increasingly popular and important part of the national curriculum.”

### **Jim Stewart**

Public Affairs and Advocacy Officer / Swyddfa Materion Cyhoeddus ac Eiriolaeth

Huw Lewis AM, Welsh Government Minister for Education and Skills, made a sudden announcement during questions in the Senedd on 15 July 2015 that he would be radically changing the way in which Religious Education will be delivered in Wales as part of the National Curriculum.

RE will be abolished as a stand-alone subject and will instead develop into a wider RE curriculum that will include philosophy and ethics.

There had been no consultation with faith groups prior to this announcement and there are real concerns that the plans, once implemented, will result in a much diluted RE curriculum which fails to recognise the increasingly important contribution that RE makes in addressing issues (e.g. citizenship, intolerance, extremism) in 21<sup>st</sup> century Wales.

As people of faith (and others who support the positive contribution of faith) we also need to guard against the erosion of faith in public life in principle.

In the first instance, please write to the Minister asking for consultation with faith groups on this issue, highlighting the increasing importance and relevance of RE as a stand-alone subject. Our hope is that he will abandon his plans and that RE will continue to be a stand-alone subject as part of the National Curriculum.

Yn dilyn erthygl eang ei gorwelion ar faterion Addysg Grefyddol ac Addysg Gristnogol gan Carys Moseley (yn rhifyn 4ydd 0 Fedi o'r 4 *Tudalen*), hoffwn fanteisio ar y cyfle i ganolbwyntio yn fyr yma ar y drafodaeth benodol y dyddiau hyn ar ddyfodol Addysg Grefyddol yn ein hysgolion.

Does dim dwywaith i ddatganiad Huw Lewis, Gweinidog Addysg a Sgiliau L1ywodraeth Cymru, dros yr haf gynhyrfu'r dyfroedd pan ddywedodd yn y Senedd yr hoffai newid teitl pwnc Addysg Grefyddol i 'Grefydd, Athroniaeth a Moeseg', Beth yn union mae hyn yn ei olygu?

Llai o amser i addysgu am grefyddau a'r grefydd Gristnogol yn benodol? Agenda mwy seciwlar yn ein hysgolion? Pa athroniaeth a moeseg fydd yn cael ei addysgu a chan bwy? **Dileu CYSAGau sirol** os bydd 'Ysgolion Arloesi' yn penderfynu'r cwricwlwm?

Mae Huw Lewis wedi derbyn yn llawn argymhellion yr adroddiad *Dyfodol Llwyddiannus* gan yr Athro Graham Donaldson. Mae'r adroddiad hwn yn un cadarnhaol a phellgyrhaeddol ac am sicrhau agenda heriol a chyffrous i'r sefydliad addysg yng Nghymru yn ystod y blynyddoedd nesaf. Darllenais gyda chryn foddhad am y rôl gadarnhaol y gall Addysg Grefyddol ei chynnig i'r cwricwlwm ysgol o ran sicrhau bod disgyblion yn datblygu'n wybodus am ddadleuon crefyddol a moesol mewn cymdeithas a'r cyfraniad y gall y pwnc hwn ei gynnig i hyrwyddo cydlyniad cymunedol. Braff yw nodi'r datganiadau hyn am werth Addysg Grefyddol fel pwnc. Ond yn dilyn ei ddatganiad, mae dehongliad Huw Lewis o gynnwys Addysg Grefyddol yn codi consyrn gwirioneddol.

Mewn ymateb i lythyr a anfonais at Huw Lewis yn dilyn ei ddatganiad, braff oedd darllen fod Mr Lewis, *'yn cydnabod y rôl hanfodol sydd gan Addysg Grefyddol i'w chwarae wrth alluogi dysgwyr i feithrin parch a dealltwriaeth at ddiwy/liannau eraill ac yn 'argymell y dylai barhau'n un o'r gofynion cwricwlaidd statudol o'r dosbarth derbyn ymlaen yn rhan o'r Maes Dysgu a Phrofiad Dyniaethau'*. Hefyd, *'bydd gan grwpiau ffydd, enwadol a grwpiau eraill diddordebau ehangach swyddogaeth bwysig yn rhan o bartneriaeth Cymru gyfan a fydd yn cefnogi ac yn sail i'r broses o gynllunio a datblygu y cwricwlwm newydd*. Braff gweld felly y bydd rôl hanfodol gan randdeiliaid wrth i'r broses hon fynd rhagddi.

Wedi dweud hyn, mae ein consarn ynghylch y cynllunio manwl y bydd angen ei wneud o hyn ymlaen a bydd cael atebion j'r cwestiynau a nodwyd uchod yn sylfaenol bwysig er mwyn i ni ddeall bwriadau Huw Lewis ar gyfer y pwnc.

I'r perwyl hwn, anfonais aillythyr ate yn ddiweddar yn gofyn am atebion i'r cwestiynau hyn ac edrychaf ymlaen at dderbyn ei atebion.

Yn y cyfamser, rwy'n deall y bydd swyddogion CYSAGau Cymru yn cyfarfod Huw Lewis ar ddiwedd mis Medi i drafod lie Addysg Grefyddol yn y cwricwlwm newydd. Rydym ar ddeall hefyd fod Huw Lewis am fanylu ar ei syniadau a'i fwriadau yn ei ddatganiad yn yr hydref, Gyda hyn mewn golwg **mae'n bwysig fod pob CYSAG sirol ac aelodau'r Cynghorau hynny** ledled Cymru yn ogystal ag aelodau'r enwad yn trafod ac yn dilyn yn fanwl y datblygiadau hyn ac yn ymateb yn ofalus ac yn ddiffuant yn ôl y gofyn.

Vaughan Salisbury,  
Swyddog Addysg, Adran Eglwys a Chymdeithas, EBC.

This page is intentionally left blank