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CYNGOR SIR
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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

RHYBUDD O GYFARFOD	NOTICE OF MEETING
CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL (CYSAG)	STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)
DYDD MAWRTH, 14 CHWEFROR 2017 am 2.00 o'r gloch	TUESDAY, 14 FEBRUARY 2017 at 2.00 pm
YSTAFELL BWYLLGOR 1 SWYDDFEYDD Y CYNGOR LLANGFNI	COMMITTEE ROOM 1 COUNCIL OFFICES LLANGFNI
Swyddog Pwyllgor	Shirley Cooke 01248 752514 Committee Officer

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), Parch./Rev.Kate McClelland (Yr Eglwys Fethodistaidd/ The Methodist Church), Sedd Wag/Vacant Seat (Yr Eglwys Bresbyteraidd/Presbyterian Church of Wales) (Is-Gadeirydd/Vice-Chair), Mrs Catherine Jones (Undeb y Bedyddwyr/The Baptist Union of Wales), Yr Athro/Professor 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), Heledd Hearn (Ysgol Uwchradd Bodedern)

Aelodau Cyfetholedig/Co-Opted Members

Mr Rheinallt Thomas

AGENDA

1 WELCOME AND DECLARATION OF INTEREST

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

2 PRESENTATION BY LLANFAWR SCHOOL

To receive a presentation by Llanfawr School on their work in the field of Religious Education.

3 MINUTES OF THE 11TH OCTOBER, 2016 MEETING (Pages 1 - 6)

To present the minutes of the previous meeting of the SACRE held on 11th October, 2016.

4 MATTERS ARISING

Representation on Sunday Schools' Council.

5 ESTYN REPORT - OCTOBER 2016 (Pages 7 - 8)

To present information from the Estyn inspection reports in October, 2016 in respect of the following schools:-

- Ysgol Gynradd Bodedern
- Ysgol Llanfawr

6 SCHOOL SELF-EVALUATIONS (Pages 9 - 36)

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

- Ysgol David Hughes
- Ysgol Llanfawr
- Ysgol Gymuned Rhosybol
- Ysgol Cylch y Garn
- Ysgol Caergeiliog

7 UPDATE BY THE GWE CHALLENGE ADVISOR

To receive an update by the GwE Challenge Advisor (Miss Bethan James) on the following:-

- Standards in Religious Education
- Resources in Religious Education
- Religious Education and the Lifelong Curriculum
- Religious Studies and GCSE/Higher Level
- Anglesey SACRE's Action Plan

8 THE COMMITTEE'S CONSTITUTION (Pages 37 - 104)

To receive the Committee's comments on Religious Education and Collective Worship in schools.

9 **WALES ASSOCIATION OF SACRES** (Pages 105 - 114)

- To present the draft minutes of the meeting of the WASACRE held in Carmarthenshire on 18th November, 2016.
- Election to the Executive.
- To note the appointment of Paula Webber as the new Secretary.
- To note that the next meeting will be held in Usk, Monmouthshire on 3rd March, 2017.

10 **NEXT MEETING**

To note that the next meeting of the SACRE will be held at 2.00 p.m. on Tuesday, 13th June, 2017.

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

Minutes of the meeting held on 11th October, 2016

PRESENT: Councillor Dylan Rees (Chair)

The Education Authority

Councillors Gwilym O Jones, Robert Llewelyn Jones,
Alun Mummery

The Religious Denominations

Mrs Catherine Jones (The Baptist Union of Wales)
Professor Euros Wyn Jones (Union of Welsh
Independents)
Mr Christopher Thomas (The Roman Catholic Church)

Teacher Representatives

Mrs Heledd Hearn (Ysgol Uwchradd Bodedern)
Mrs Alison Jones (Ysgol Parch Thomas Ellis)

IN ATTENDANCE: Mr D Gareth Jones (Primary Education Officer) (Clerk to the
SACRE)
Mrs Shirley Cooke (Committee Officer)

APOLOGIES: Mrs Mefys Edwards (Ysgol Syr Thomas Jones)
Mr Rheinallt Thomas (Presbyterian Church of Wales)
Kirsty Williams (The Church in Wales)
Mrs Manon Morris Williams (Ysgol Gynradd Llangaffo)

ALSO PRESENT: Miss Bethan James (Systems Leader - GwE)
Ms Sioned Parry (Canolfan Addysg Y Bont)

1. CANOLFAN ADDYSG Y BONT

Ms Sioned Parry, a teacher at Canolfan Addysg Y Bont, gave a presentation on the school's RE provision as part of the school's Religious Education Policy. She referred to the good practice methods used at the school for teaching children with special educational needs, and the RE experiences they receive, which focus on social skills, ethics, morals and teaching pupils respect.

The teaching methods at the school include the following:-

- creating a school prayer that is used in all classrooms and assemblies, which the children can join in and recite;
- adapting songs - making songs fun for the children;
- communicating with symbols and signs - Makaton;
- listening sessions eg 'Llond Llaw' - children sit quietly and listen to Bible stories;
- preparing Christmas shoe boxes for disadvantaged children abroad;
- International Week - looking at religions and lifestyles in other countries;
- visits to religious buildings eg St Asaph Cathedral - last year the children performed and sang in a concert for North Wales Special Schools; they also visited St Cyngar's Church, Llangefni and carried out a school project in the classroom on the Church's stained glass window;
- learning about religious symbols and festivals;
- guest speakers are invited to conduct services.

It was noted that the school does not teach meditation at present, but is looking at different ways of responding to sensibilities.

The SACRE thanked Ms Parry for her presentation and the excellent teaching practices demonstrated at the school.

Councillor Dylan Rees declared that he is a School Governor of Canolfan Addysg Y Bont.

2. DECLARATION OF INTEREST

None received.

3. MINUTES OF THE 12TH JULY, 2016 MEETING

The minutes of the previous meeting of the SACRE held on 12th July, 2016 were presented and confirmed as correct.

4. MATTERS ARISING

The Chair reported that Mr Rheinallt Thomas's period of service as a representative on this Committee has come to an end after many years. Mr Thomas has expressed that he wishes to stay in contact with the SACRE.

The Chair reminded the SACRE that there is a vacant seat on the Committee for a co-opted Member. A proposal was put forward to invite Mr Thomas to serve as a co-opted Member of the SACRE. The process would involve suggesting to the Officers of the Sunday Schools Council on Anglesey that they appoint Mr Thomas as their representative.

ACTION: Primary Education Officer to:-

- **write to Mr Rheinallt Thomas inviting him to serve as a co-opted Member of the SACRE; and if he and Officers of Anglesey's Sunday Schools agree to the proposal,**
- **invite Officers to formalise the appointment.**

The Primary Education Officer confirmed that a letter has been sent to the WJEC in July, raising the SACRE's concerns in relation to the cost of teacher training for the new RE "A" Level course syllabus, and the availability of Welsh medium materials for the course. The Officer reported that he has not received a reply to the letter to date.

Mrs Heledd Hearn, Ysgol Uwchradd Bodedern reported that training provision for the new GCSE course syllabus will be held in February, 2017 and will be free. She stated that the RE "A" Level curriculum is almost ready in English, and the Welsh will follow soon. It was noted that the WJEC have listened, even though they have not yet responded to the CYSAG.

Estyn Inspections – Spring 2016

The Systems Leader (GwE) provided an update on progress at Ysgol Pencarnisiog, which is currently monitored by Estyn. It was noted that following the Systems Leader's visit to the school, the school responded immediately to Estyn's comments, particularly the Foundation Phase. The Head Teacher was provided with exemplar materials to improve teaching practices at the school, and the school's Challenge Adviser (GwE) will report back on progress soon.

The Systems Leader reported that she is confident that the school is responding well to Estyn's recommendations, and will return to review RE provision at the school during the spring term, before Estyn's follow up visit.

Schools' Self-Evaluations

The Primary Education Officer reported that he contacted schools in September to ask them to consider inviting Members of the SACRE to observe collective worship periods. Although some schools responded positively to the request, it was noted that no further sessions had been attended by Members of the SACRE, and no invitations have been received for the coming term. Councillor Gwilym Jones offered to attend Ysgol Pencarnisiog to observe collective worship at the school.

Action: Primary Education Officer to contact the Head Teacher of Ysgol Pencarnisiog to arrange a visit for Councillor Gwilym Jones to observe collective worship at the school.

Mr Christopher Thomas referred to the word 'INCERTS' on the last bullet point on page 4 of the Minutes. He informed the SACRE that it is now referred to as 'The Assessment Foundation'.

Reference was made to the RE curriculum in Catholic schools, and it was noted that the National Board of Religious Inspectors and Advisers produce all materials for Roman Catholic schools.

Professor Euros W Jones sought clarity on Canon Robert Townsend's response as Director of Education for the Diocese of Bangor to the Church's use of terminology in RE. The matter was raised because Estyn, at times, describes 'collective worship' in schools as 'joint worship'. It was noted that Church schools use the term 'corporate worship', but 'collective worship' can also be used by the Church, as religious groups come together to worship.

5. SCHOOL SELF-EVALUATIONS

The Religious Education self-evaluation reports presented by Ysgol Beaumaris, Ysgol Brynsiencyn, Ysgol Parch Thomas Ellis and Ysgol Uwchradd Bodedern were presented for the SACRE's consideration.

The Systems Leader (GwE) reported that she would like more information on the substance of lessons; the kind of discussions held in schools; and the units of learning schools use. She stated that she has circulated new guidelines for schools, which suggest they give a more specific flavour of what is going on in RE lessons as part of their narrative.

The contents of the above were noted by the SACRE's Members.

6. ANGLESEY SACRE'S ANNUAL REPORT FOR 2015/16

Submitted - the draft Annual Report of the Anglesey SACRE for 2015/16.

The Systems Leader (GwE) reported that the SACRE's Annual Report is based on work undertaken during 2015/16. She referred to her update on GwE's work in item 7 of the minutes of the previous meeting. It was noted that unlike previous Annual Reports, this year the report included a number of schools' self-evaluation reports. In 2014, Anglesey County Council sought to encourage every school to present a self-evaluation report, and the SACRE Clerk circulated a letter to each primary and secondary school asking them to submit a self-evaluation report to the Anglesey SACRE. Twelve schools responded and submitted their reports for 2015/16. A number of SACRE's have adopted Anglesey SACRE's pattern, and more reports were scrutinised last year.

It was noted that progress is slow in increasing the number of schools who submit self-evaluation reports. Estyn have emphasised that Governing Bodies are not doing enough to challenge schools on performance in RE. The SACRE questioned whether it was time to communicate with the Chairs of the Governing Bodies.

The Primary Education Officer suggested that schools need reminding of the importance of completing self-evaluation reports. It was noted that over the

past three years, 26 self-evaluation reports have been received, and another 27 are still outstanding.

The Systems Leader referred to a section in the report that requires the Authority's response to the SACRE's work during the year. Last year an evaluation of SACRE's priorities was included in the Action Plan, and at the last meeting of the SACRE, a revised Action Plan was adopted. Members of the SACRE discussed whether they should evaluate a year's work, or leave more time to settle in and mature as a group.

The Systems Leader reported that schools were asked to address their strengths and weaknesses. Some schools have recognised that they have room for improvement. It was noted that these improvement matters are not currently re-visited by the SACRE to confirm that the improvement has taken place.

Action:

- **The SACRE agreed to accept the Annual Report;**
- **The SACRE agreed to review its Action Plan every two years, the next review will be in 2016/17.**
- **The Primary Education Officer to write to the 27 schools who have not yet submitted their schools' self-evaluation reports, asking them to complete them as soon as possible.**

7. UPDATE BY THE GWE CHALLENGE ADVISER

The Systems Leader (GwE) provided an update on her work in Gwynedd and Anglesey as a member of the National Advisory Panel for RE, which offers support to SACREs across Wales. The Panel has met to try to put together guidance for schools, and to help prepare schools for a curriculum that is a bit different. The document which is in draft form, is called "What makes good RE?", and is made up of 10 bullet points, is in simple form for non RE specialists, and it asks a series of questions that teachers can use when they meet to look at themes. It also looks at the contribution that RE can make to developing literacy, numeracy, reading and IT skills. The Panel spent some time in trying to envision what the guidance would look like if it was based on the theme of the Natural World, and was aimed at pupils in the Foundation Phase, and what activities would reflect the principles of RE. Some time was also spent on modelling guidance for CA2, but this has not been shared with the Panel's members. It must be borne in mind as well that Donaldson in his "Successful Futures" report has emphasised that the children themselves need to have a voice in how plans are developed.

In response to questions about the impact of Donaldson in respect of RE, and the continuity of arrangements from primary to secondary, the Systems Leader reported that the current arrangements regarding a locally determined RE syllabus remain effective. Professor Donaldson has made a strong statement that RE should be part of the curriculum and that has been welcomed, but any change in terms of the local administration of RE would

require a change of legislation. While continuity is reflected in local plans, they do not show adequately enough what contribution children have had in the making of those plans. It is perhaps timely for the SACRE to give some thought to how it might obtain the views of children and teachers about what they want from the SACRE as regards RE.

The contents of the above were noted by the SACRE's Members.

8. WALES ASSOCIATION OF SACRES

The draft minutes of the WASACRE held on 23rd June, 2016 in Rhyl, Denbighshire were presented to the SACRE and noted.

The Systems Leader (GwE) reported that there was poor attendance at the WASACRE meeting in Rhyl, with representations from small groups rather than a collective voice.

Reference was made to Gill Vaisey's 'Guidance on Managing the Right of Withdrawal from Religious Education'. It was noted that the guidance focuses on helping Head Teachers manage the withdrawal from RE, and will be available for schools.

The Committee noted the draft minutes of the WASACRE.

9. NEXT MEETING

It was noted that the next meeting of the SACRE is scheduled for 2.00 pm on Tuesday, 14th February, 2017.

The meeting concluded at 3.40 pm

**COUNCILLOR DYLAN REES
CHAIR**



CYNGOR SIR
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ISLE OF ANGLESEY
COUNTY COUNCIL

Adroddiadau Estyn Reports

HYDREF 2016 AUTUMN.

Ysgol Gynradd Bodedern.

Mae'r ysgol yn cynnig ystod o brofiadau buddiol drwy ddarparu cwricwlwm eang a chytbwys sy'n bodloni anghenion y disgyblion, gan gynnwys y rheini sydd ag anghenion dysgu ychwanegol. Mae'r profiadau gwerthfawr hyn yn cyflawni gofynion y Cyfnod Sylfaen, y Cwricwlwm Cenedlaethol ac addysg grefyddol yn effeithiol.

Mae gwasanaethau dosbarth pwrpasol yn rhoi cyfleoedd buddiol i ddisgyblion fyfyrion ar eu gwerthoedd eu hunain a meithrin gwerthoedd fel parch, tegwch a gonestrwydd.

Mae'r ysgol yn manteisio'n rheolaidd ar gyfleoedd i gymryd rhan mewn gweithgareddau yn y gymuned, er enghraifft y Gwasanaeth Diolchgarwch yn y capel lleol.

The school offers a range of beneficial experiences by providing a broad and balanced curriculum that meets pupils' needs, including those with additional learning needs. These valuable experiences fulfil the requirements of the Foundation Phase, the National Curriculum and religious education effectively.

Purposeful classroom assemblies provide pupils with beneficial opportunities to reflect on their own values and foster values such as respect, fairness and honesty.

The school takes regular advantage of opportunities to take part in activities in the community, for example the Thanksgiving Service in the local chapel.

Ysgol Llanfawr

Mae cyfleoedd gwerthfawr i alluogi'r rhan fwyaf o ddisgyblion i ddatblygu'n ddinasyddion gwybodus sydd â dealltwriaeth gadarn o foesau, credoau a chrefyddau gwahanol, er enghraifft wrth i ddisgyblion yn y Cyfnod Sylfaen greu patrymau Mendi tra'n astudio Diwali, ac wrth i ddisgyblion hŷn ystyried a oes angen arweinwyr ar gymdeithas.

There are valuable opportunities to enable most pupils to develop as well-informed citizens who have a sound understanding of different morals, beliefs and religions, for example when pupils in the Foundation Phase create Mendi patterns while studying Diwali, and when older pupils consider whether or not society needs leaders.

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COLLECTIVE WORSHIP

YSGOL DAVID HUGHES

How good is the provision for collective worship?							
Does the collective worship conform to the statutory requirements?				Yes ✓	No		
Good characteristics in relation to the quality of the Collective Worship							
<p>Ysgol David Hughes responds to the statutory requirements of the Education Act by ensuring daily opportunities for learners to worship collectively. The learners meet as a year once a week for collective worship. At these times, the worship is led by a Head of Year or a member of the Senior Leadership Team, or, increasingly, by the learners themselves. In the best practices, there is a rota where every registration class take their turn to lead the worship. Occasionally, a member of the community is invited in to lead the worship, especially at special times such as St David’s Day. The nature of the worship following the Christian tradition.</p> <p>Meditations are provided for the remainder of the week. These meditations are shared beforehand with the tutors and the tutors, or sometimes the class representative, is responsible for sharing these with every registration class. These meditations are based on the United Nations Children’s Rights Convention and they draw attention to each individual’s responsibility to ensure fairness and justice for every child. The meditations also refer to the Christian calendar through the medium of the rights (e.g. Christian Aid materials for Lent and Advent). They also draw attention to important dates in the calendar e.g. Fair Trade Fortnight.</p> <p>The aim of the collective worship and these meditations is to ensure that every learner has an opportunity to consider his/her role in the world and to develop morally, spiritually and socially. It is ensured that every learner:</p> <ul style="list-style-type: none"> • has time to think in silence • has a feeling of belonging to the school community • has various impetus that could be a story, a video clip, music, art • has an opportunity to develop spiritually by considering a deeper meaning of what is seen <p>Parents’ right to withdraw their children from the collective worship is respected and a safe place is provided for them to which to go if need be. The school takes pride in the fact that no learners are withdrawn from the worship at present and that every learner feels comfortable attending the service doing so despite the religious variety that we have here. It is felt that this inclusive aspect is a strength in school.</p>							
Matters that need attention							
<ul style="list-style-type: none"> • Increase the number of services held by learners across the years • Share the good practice that there is here 							
Excellent		Good	✓	Adequate		Unsatisfactory	

Religious Education

Key question 1: How good are the outcomes in Religious Education?

- The self-evaluation is based on lesson observations, evaluations of pupils' work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers' assessments and/or examination results.

References: ESTYN's Inspection Framework Section 1 and the Local Agreed Syllabus

Standards in Religious Education – progress in learning

Foundation Period

The learners are aware of some of the world's main religions. They are aware of the importance of religious leaders in the local community. Opportunities are given to the learners to discuss significant and relevant events in the services. By the end of year 2 all learners are aware of the old testament and the new testament. They can tell several of the stories. With assistance the majority can re-write some of these stories simply expressing opinion on the story's lesson/ message. The learners have opportunities to visit local places of worship e.g. St David's Church and the Reverend Kevin comes to school to hold lessons/services with the Foundation Period pupils and these are of good standard, and they add significantly towards ethos here in the school. An extensive part of the work has been based on direct experiences that are live to the pupils and the pupils have regular opportunities for acting and role-play. The pupils' skills are developing well and the majority are willing to offer their opinion in discussing 'big questions'. By the end of year 2, the majority of the pupils can describe the main characteristics of Chapel and Church. By the end of year 2, the majority of the pupils are aware of the main holidays and Christian celebrations and are able to discuss them simply. Strong cross-curricular attention is given to the area.

Key Stage 2

The majority of the learners recognize the main characteristics and objects of worship, the use made of them and the importance of pilgrimage places in many of the world's religions. The majority of the learners can describe the characteristics of religious celebrations and customs. The majority of the pupils know about the work of religious learners and about stories from holy books (several religions) and about stories of Jesus' life. A few of the pupils succeed in making links between different religions. They have a very good grasp of what is right and what is morally wrong. At the bottom of KS2 the majority of the learners are able to speak about their own feelings, actions and opinions. The majority of learners also are able to ask questions about their experiences with a minimum suggesting possible answers. All pupils understand the importance of belonging to their community and understand their part in the local community. The majority of pupils have a good awareness of respect towards others and their environment. Many are beginning to come to understand that there is not one answer only to life's big questions. The majority of the learners can present different ideas. Good use is made by the majority of pupils of ICT to gather together the practices of different religions. Many of the pupils are aware of the importance of many of the religions' main celebrations. The majority of the learners are aware of the main rules of Christianity and their effect on a way of life. The pupils have numerous opportunities to hear stories from the Bible and an opportunity to discuss them in the services. The learners are aware that they are, on the whole fortunate pupils. They like raising money for charities and realize the importance of contributing to people/movements that assist people less fortunate than themselves. The School Council have collected a sum of money for a number of local charities. By the upper end of the school the ability to deal with religious vocabulary and to identify some religious symbols are developing well.

Matters for attention

Foundation Period

A need to develop the work on the world's religions further. A need for the learners to be aware of some of the stories that belong to those religions and of the characteristics of the places of worship.

Key Stage 2

There is a need to add to the resources/artefacts to enrich the lessons

There is a need to arrange visits to other religious places e.g Bangor Mosque

There is a need to invite more speakers to school e.g. individuals from movements such as the Samaritans, NSPCC and people from other religions.

Excellent		Good	✓	Adequate		Unsatisfactory	
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Key Question 2: How good is the provision in Religious Education?

- Self-evaluation should consider the following indicators: the time given to the subject, subject information, the teachers' specialism and professional development, the study programme's suitability and the range of the learning resources used.
Evaluation of lesson observations and pupils' work allow headteachers and heads of department to form an opinion about the quality of teaching in Religious Education lessons in school, and the grades that pupils are induced and encouraged to reach high standards.
- Primary schools should refer to the 'People, Beliefs and Questions' provision for Foundation Period learners as well as Religious Education in KS2.
- Secondary Schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN's Inspection Framework Sections 2.1 and 2.2 and the Local Agreed Syllabus

The teaching: planning and range of strategies

Foundation Period

The Foundation Period's religious education activities match the requirements of the National Exemplary Framework for presenting Religious Education and the Local Agreed Syllabus. They have identified the specific skills that involve people, Beliefs and Questions through the areas of Knowledge and Understanding of the World and Personal and Social Development, Welfare and Cultural Diversity. The activities arise naturally from the theme studied by the pupils. The Welsh Curriculum has a prominent place in the activities and the pupils are aware of stories e.g. Mari Jones. Many of the Foundation Period activities build on their spiritual, moral and cultural experiences. The majority of pupils understand the significance of the word respect well and good work was achieved on rules, relating it to the pupils' lives.

Key Stage 2

All the pupils receive a Religious Education lesson weekly, in accordance with statutory requirements, not including services. The Junior Department's work plans match the requirements of the National Exemplary Framework for presenting Religious Education and the Local Agreed Syllabus.

The school's staff do not have a qualification e.g. A level, degree in Religious Education, but they have received training as part of their initial training courses. The staff will consult the secondary school staff at times. Staff will also read 'Religious Education News' as a source to get information on developments. Some artefacts are available in school, but there is a need to invest further or to borrow from the secondary to develop the lessons further.

The school uses 'Incerts' tracking system for every pupil. This enables teachers to look at pupils' attainments and the outcome requirements.

A wide range of materials are used to enrich the themes studied: story books, non-fiction books, ICT resources and artefacts.

Matters for attention Purchase more resources to develop the subject further. Develop self-assessment and reflection methods in order to ensure that it is a practice across the school.							
Excellent		Good	✓	Adequate		Unsatisfactory	

Collective Worship

Key Question 2: How good is the provision for collective worship?							
Does the collective worship conform to the statutory requirements ?					Yes ✓	No	
<p>References: ESTYN's Inspection Framework Section 2.3.1, 'Supplementary guidance on inspecting Collective Worship in non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)</p>							
<p>Good characteristics in relation to the quality of Collective Worship</p> <p>We provide a daily act of collective worship for all the learners, in accordance with the statutory requirements. Provision exists for pupils to be withdrawn from acts of collective worship, on parents' request.</p> <p>Collective worship is held on Key stage or whole-school level. The length of the whole-school services is around a quarter of an hour. There is a combination of services based on Bible stories and services with moral tales. Opportunities are given for discussion and for the pupils to ask questions in the services.</p> <p>We welcome the Reverend Kevin to school to hold services. In addition the pupils will hold special services – Remembrance and Thanksgiving Services.</p>							
<p>Matters for attention</p> <ul style="list-style-type: none"> There is a need to invest in more books/materials for preparing services, and perhaps bring ICT into the services through the use of Power Point. 							
Excellent		Good	✓	Adequate		Unsatisfactory	

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Religious Education

Key Question 1: How good are the outcomes in Religious Education

- The self-evaluation is based, following book scrutiny exercise, on evaluations of pupils' work and interviews and pupils' learning

References:

Standards in Religious Education- progress in

THE FOUNDATION PERIOD

The majority of pupils make expected progress in the area in accordance with the outcomes. Following book scrutiny many praiseworthy Religious Education activities were seen across the Foundation Period. Nearly every one of the books was very pleasing with consistently good presentations.

At the beginning of the FP the pupils' ability to speak about their own experiences and discuss the world around them develops satisfactorily and by the end of the FP the majority can discuss their own experiences. Few can discuss their feeling well and discuss other opinions and standpoints. Following polished work on Baptism the pupils' ability to use simple religious vocabulary across the FP has developed and the minority of pupils are beginning to come to acknowledge that there is a deeper meaning to religious symbols.

KEY STAGE 2

At the bottom of KS2 the majority can recall, respond and communicate simply to some of the religious beliefs and practices studied. About a half recognize what is similar and different in the religions. The majority are able to describe their feelings and opinions and offer simple observations on other viewpoints. The majority recognize symbols and can use simple religious vocabulary suitably. Nearly every pupil is able to speak and ask a question about their experiences, the world around them and aspects of religion and with encouragement they can offer their own opinion.

At the top end of KS2 a few of the pupils are able to describe some religious beliefs and practices and how they affect the life of believers. A minority of the pupils can make links between religious beliefs and practices describing the effect on the life of believers and noting what is similar and different. The majority are able to explain how their own feelings and opinions affect others and describe how people's viewpoints affect their lives. They use a range of religious vocabulary suitably. About half the pupils are able to discuss religion's basic questions sensibly.

Matters for attention

FOUNDATION PERIOD

- Develop vocabulary that will enable the pupils to express opinion at the top end of the FP.

KEY STAGE 2

- Ensure opportunities to discuss basic religious questions.

Excellent		Good		Adequate	/	Unsatisfactory
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Key Question 2: How good is the provision in Religious Education ?

References:

The teaching: planning and a range of strategies.

THE FOUNDATION PERIOD

- The activities have been planned carefully across the Foundation Period and show progression from year to year.

- A wide range of practical experiences are offered to give the pupils every opportunity to make progress
- Narrative resources, non-fiction, visitors, ICT resources enriching the provision in the area.

KEY STAGE 2

- The activities are interesting for the pupils with enough challenge in them.
- An hour a week is set aside for the weekly Religious Education lesson
- Advantage is taken of the opportunity to work together with visitors from the village who go on pilgrimages and carry out charitable work to support the teaching.
- ICT is used as a medium to investigate and film work to enrich the teaching.

Matters for attention

THE FOUNDATION PERIOD

- Continue to offer a wide range of interesting and valuable experiences
- Ensure more opportunities for Yr2 pupils to gather information independently

KEY STAGE 2

- Map activities across the key stage
- Ensure progression in the planning and use more big questions.

Excellent		Good		Adequate	/	Unsatisfactory	
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Collective Worship

How good is the provision for collective worship?

- Based on internal discussions

Does the collective worship conform to statutory requirements?

Yes

Collective worship

Collective worship is provided daily in school. Three sessions in the hall and two sessions in class.

There will be opportunities to develop moral, spiritual and belief aspects in the sessions as well as promote values and ethos. During the worship the pupils have an opportunity to listen to a story, a presentation by a member of staff or visitor, praying and singing.

Collective Worship makes a contribution to the pupils' spiritual, moral, social and cultural development. Advantage is taken of opportunity to develop aspects of PSE, the Welsh Curriculum and World-wide citizenship as part of the worship.

'Open the Book' Service is held weekly in school as well as special Thanksgiving and Christmas Services in the local Chapel.

Matters for attention

- Imitate good practice in every service
- Ensure opportunities for pupils to read in the service
- Invite a member of the Church every half term to hold a service

Excellent		Good		Adequate	/	Unsatisfactory	
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Religious Education

Key Question 1: How good are the outcomes in Religious Education?

- The self-evaluation is based on lesson observations, evaluation of pupils' work and interviews with pupils.
- 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.

References: [ESTYN's Inspection Framework Section 1](#) and the [Local Agreed Syllabus](#)

Standards in Religious Education—progress in learning

THE FOUNDATION PERIOD

The pupils' ability to discuss and recall is developing well at the beginning of the Foundation Period and by the top end of the Foundation Period nearly every one is able to discuss and ask questions. The majority can speak about their feelings, their actions and their opinions by the end of the Foundation Period and about a half are able to describe and offer simple observations on other people's viewpoints.

The pupils' ability to use simple religious vocabulary across the Foundation Period is developed and a minority of pupils begin to come to recognize that there is meaning to religious symbols.

KEY STAGE 2

The majority of yr 3 and 4 pupils can recall, respond and communicate simply some of the basic beliefs, teachings and religious practices that are investigated. Very few are beginning to note what is similar and different in religions.

In yr 5 and 6 some of the pupils can describe some beliefs, teachings and religious customs and how some of these aspects of religion affect believers' lives. A minority of the pupils can make links between beliefs, teachings and religious customs describing the effect on the lives of believers and noting what is similar and different in and across the religions.

In 3 and 4 the majority of pupils can describe their own feelings, actions and opinions and offer simple observations on other people's viewpoints and begin to acknowledge that there is meaning to religious symbols and they use simple religious vocabulary suitably.

In year 5 and 6 some of the pupils are able to explain how their own feelings, actions and opinions affect their lives, and describe how other people's viewpoints in the same way affect their lives.

They use a range of religious vocabulary suitably and show a basic understanding of symbolic language.

Nearly every pupil in 3 and 4 can ask questions about their own experiences, the world around them and aspects of religion. They can discuss the questions from their experiences offering their own opinion. Owing to the nature of the themes a small minority of the pupils begin to acknowledge that basic religious questions are often complex and that the answers are often partial and indefinite.

In 5 and 6 the pupils are able to discuss their own and others' responses to questions about life, the world around them and religion. A minority of the pupils are able to express and justify their ideas and opinions about basic questions. According to their own investigations and experiences due to the nature of the themes about half the pupils acknowledge that basic religious questions are often complex and the answers are often partial and indefinite.

There is evidence in the pupils' books and the monitoring findings of the teaching and learning show that standards are good across the school.

Matters for attention

FOUNDATION PERIOD

- Continue to develop the pupils' vocabulary and ability to question offering them opportunities to express opinion by the top end of the Foundation Period.
- Develop an understanding of the effect of religion on the life of believers by the end of the Foundation Period.

KEY STAGE 2

- Ensure that the tasks provided for the more able group are challenging in working through the basic questions, religious and human.

Excellent

Good

✓

Adequate

Unsatisfactory

Key Question 2: How good is the provision in Religious Education?

- Self-evaluation should consider the following indicators: the time given to the subject, subject information, the teachers' specialism and professional development, the study programme's suitability and the range of learning resources used.
- An evaluation of lesson observations and pupils' work allow headteachers and departmental heads to form an opinion about the quality of the teaching in Religious Education lessons in the school, and the degree to which pupils are induced and encouraged to reach high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation period learners as well as Religious Education in KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN's inspection framework Sections 2.1 and 2.2 and the Local Agreed Syllabus

The teaching: planning and a range of strategies

THE FOUNDATION PERIOD

- Foundation Period teachers are familiar with the National framework for presenting Religious Education. They have identified the specific skills that involve people, beliefs and questions through the areas of Knowledge and Understanding of the World and Personal and Social development Welfare and Cultural Variation.
- Foundation Period plans on the basis of the above awareness has incorporated people, beliefs and questions within these two areas and across the other learning areas. The teacher jointly plans with RhyLI teachers to ensure consistency.
- The activities have been carefully planned across the Foundation period and show progression from one class to the other as a result of joint planning and joint discussion.
- A wide range of experiences are offered to give the pupils every opportunity to make progress in knowledge and understanding and discussion and reasoning skills in the area.
- Narrative resources, non-fiction books, large books, artefacts, ICT resources, visits/visitors to the school all create interest and enrich the provision in the area.

The Religious aspects within the areas are well provided in the Foundation Period

KEY STAGE 2

- A session of at least an hour is set aside for Religious Education across Key Stage 2.
- As a result of wide training, ordering rich resources that further deepen the teacher's understanding of the area provision is good across the stage.
- The plans are detailed and ensure progression and development. Giving attention to big questions has been a medium to ensure profoundness and develop the pupils' enquiry skills. The teacher plans jointly with RhyLI teachers and scrutinizes books monthly.
- Detailed assessment methods are a valuable contribution in providing tasks for different abilities.
- Advantage is taken of the opportunities to take the pupils out on visits to places of worship and to invite visitors to discuss Religious Education matters with the pupils.

The quality of teaching and the provision in Key Stage 2 are good.

Matters for attention

THE FOUNDATION PERIOD

- Continue to offer a wide range of interesting and valuable experiences.
- Teachers to continue to discuss together and to be aware of new resources that are available e.g. in ICT.
- Continue to encourage the pupils to develop thinking skills.

KEY STAGE 2

- Continue to develop challenging and extending tasks for the more able pupils in every class.
- Continue to set SC and give the pupils an opportunity to meditate on the learning.
- Continue with the detailed and effective joint-planning.

Excellent		Good	✓	Adequate		Unsatisfactory	
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Collective Worship

How good is the provision for collective worship?

Does the collective worship conform to the statutory requirements?

Yes ✓

No

References: ESTYN's Inspection Framework Section 2.3.1, 'Supplementary guidance on inspecting Collective Worship in non-denominational Schools' (ESTYN), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good characteristics in relation to the quality of the Collective Worship

Collective Worship that follows the general tradition of the Christian belief is provided daily in school. The collective worship is held on class, stage and school level. Parents are given the right to excuse their children from the worship and their background is taken into consideration in providing for the worship.

Moral, spiritual and belief aspects are inspected whilst at the same time nurturing community spirit and promoting ethos and values.

The pupils will have an opportunity to do one or several of the following during the Worship:

- Meditation that includes listening, watching or meditating on motivation, presentation or talk from a member of staff or guest speaker.
- Praying
- Singing
- Reading

On the whole Collective Worship makes a significant contribution to the pupils' spiritual, moral, social and cultural development. Advantage is taken of opportunities to develop aspects of PSE, World-wide Citizenship and the Welsh Curriculum as part of the Worship. Creating ethos that is different to the school's everyday ethos takes place in the majority of the sessions.

On the whole provision is good with excellent aspects.

Matters for attention in relation to the quality of the Collective Worship

- **Imitate the good practices in every service**
- **Ensure that Collective Worship in both departments conform to regulations and requirements**
- **Further develop the ethos of the worship so that it reflects something that is separate to the school's usual activities on every occasion**
- **Ensure that responsibilities have been shared with all staff understanding their responsibilities in relation to Collective Worship**

Excellent

Good

✓

Adequate

Unsatisfactory

Signed: *Olwen Green* (Headteacher)

Date: 12.12.16

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YSGOL CAERGEILIOG FOUNDATION SCHOOL



A REPORT ON RELIGIOUS EDUCATION AT CAERGEILIOG FOUNDATION SCHOOL FOR THE ACADEMIC YEAR 2015-2016

Introduction:

Caergeiliog Foundation School is a multi-cultural School and has a commitment to 'Quality and Excellence in Education' and 'A Service of Care'. It strives daily to ensure that each child entrusted to its care is given the highest possible standard of education and one that will facilitate the best possible start in life. This involves the development of the whole child and is a process based on the philosophy of 'the child is father of the man' and one that sensitively prepares each pupil to face the challenge of taking on his or her responsibilities as tomorrow's citizen.

The School's Mission Policy aims at ensuring that as pupils grow physically and mentally, that they also grow socially and spiritually thus gaining real respect for themselves, for each other, and indeed, for the whole of this exciting world - God's world - in which we all live.

Over the past 5 years there has been a significant increase in the popularity of Religious Education at the School. The following Table shows the results of a Pupil Survey carried out as part of Year End Assessments to ascertain the popularity of Religious Education at Foundation Phase and Key Stage 2.

The pupils were asked whether they disliked the lessons, liked the lessons or liked the lessons a lot.

Stage	Disliked the lessons	Liked the lessons	Liked the lessons a lot
Foundation Phase	0%	26.8%	73.2%
Key Stage 2	9.7%	49.2%	41.1%

This Survey also established that girls preferred Religious Education lessons more than the boys.

Foundation Phase	Disliked the lessons	Liked the lessons	Liked the lessons a lot
Boys	0%	9.5%	32.3%
Girls	0%	17.3%	40.9%

Key Stage 2	Disliked the lessons	Liked the lessons	Liked the lessons a lot
Boys	4.2%	22.7%	16.6%
Girls	5.5%	26.5%	24.5%

STANDARDS in RELIGIOUS EDUCATION - FOUNDATION PHASE

The School's Self-Evaluation Report of Standards in Religious Education is the product of:

- Lesson Observations,
- Evaluation of Pupils' Work
- Continuous Assessment Procedures
- Responses/Comments from Parent Questionnaires
- Comments from Guests of the School, School Governors etc.
- Reports from External Audits e.g. Customer Service Excellence, Safeguarding Audits etc.

and

- Interviews with pupils

a. KEY QUESTION 1: How good are outcomes in Religious Education? Grade: Good

Nursery:

Good Features observed:

- Through engaging, practical and integrated activities the pupils talk freely about themselves, other people and the world around them.
- When expressing their own feelings and opinions many pupils were able to identify how their actions may affect others.
- Most pupils were able to recognise that other people's viewpoints may differ from their own and that this should be respected.
- Most pupils displayed an understanding of the need to have respect for the needs of others and to take responsibility for their own actions.
- The pupils asked questions about themselves, other people and living things, and listened attentively to the answers.
- The pupils showed curiosity and develop positive attitudes towards people from other religions and cultures.
- The pupils showed care, concern and respect for living things, the environment and the natural world

Areas for development:

Pupils need to further develop:

- an understanding of what is fair and unfair, while showing mutual respect.
- a greater awareness of their own feelings and opinions and develop the ability to express them in an appropriate balanced way.
- develop a growing interest in the world around them and develop understanding and responsibility for living things and the environment.
- an awareness of different cultures and the differing needs, views and beliefs of other people in their own and in other cultures

Reception and Year 1:

Good Features observed:

- Most pupils respond to their own ideas and the ideas of others, including their hopes, dreams, opinions, rules and ways in which they approach happy and sad times.
- Most pupils make comparisons and identify similarities and differences of identity, lifestyle and community.
- Most pupils respond to ideas and questions enthusiastically, sensitively, creatively, and intuitively
- Most pupils communicate what is good and bad, right and wrong, fair and unfair, caring and inconsiderate.
- Most pupils understand that other people have feelings and beliefs that affect the way they think and behave.
- Most pupils demonstrate care, respect and affection for other children, adults, other living things and their environment.

Areas for development:

Pupils need to further develop:

- an understanding of the relationship between feelings, beliefs and actions.
- an understanding of the diversity of roles that people play in different religious groups and communities

Year 2:

Good Features observed:

- The pupils ability to investigate sources and issues raised through stories, holy books, festivals and celebrations is good and at times outstanding.
- Pupils express their own opinions and feelings and make decisions while considering the viewpoints of others.
- Pupils benefit from the School's multi-cultural nature and treat people from all cultural backgrounds in a manner that shows respect and understanding and develop an understanding of the diversity of roles that people play in different religious groups and communities.
- Pupils communicate and reflect on the decisions made in stories and situations, or personally, suggesting alternative responses, including those from religious perspectives.
- Most pupils develop a growing interest in the world around them and develop understanding and responsibility for living things and the environment.
- The pupils display an understanding of the diversity of roles that people play in different religious groups and communities.

Areas for development:

Pupils need to further develop:

- the ability to use common words and phrases for their world and the ways in which people express ideas, beliefs and meaning.
- an awareness of different cultures and the differing needs, views and beliefs of other people in their own and in other cultures.

- the ability to be independent thinkers and learners by using well-considered ideas and strategies.

b. Standards in skills: Communication, Numeracy, Digital Competency and Thinking:

The following represents Data collected during Lesson Observation/Performance Management Sessions of Religious Education Lessons/ Cross-Curricular Work.

Communication:

- Foundation Phase pupils are given good opportunities to develop their skills in oracy, reading and writing.
- Pupils’ listening skills are outstanding. They listen carefully to religious stories.
- Pupils at the upper end of the Foundation Phase listen to their fellow pupils, and are able to note the strengths and weaknesses of viewpoints or lines of reasoning.
- Pupils’ self assessment skills are well developed across the Foundation Phase

Numeracy:

- Foundation Phase pupils are given good opportunities to develop develop skills in the application of number.
- The best examples of good practice were seen in the way number skills were applied naturally in cross-curricular work.
- Pupils at the upper end of the Foundation Phase generated graphical representations and interpreted numerical data effectively.

Digital Competency:

- Most pupils in the Foundation Phase use ICT confidently as part of the lessons.
- Some pupils at the upper end of the Foundation Phase use ICT to communicate and share information.

Thinking:

- Pupils across the age range are given good opportunities to develop thinking skills through a range of activities.
- Learners ask fundamental questions which are raised by human experiences.

c. Religious Education Assessment Results for 2015-2016:

The Tables below show the standard achieved by pupils in Reception, Year 1 and 2:

Age Range	Outcome 3	Outcome 4	Outcome 5	Outcome 6
Reception	7%	93%		
Year 1		12%	88%	
Year 2		4%	62%	34%

Key Question 2: How good is the provision for Religious Education in the Foundation Phase? Grade: Good.

Foundation Phase including Nursery.

- Pupils' spiritual, moral, cultural, mental and physical development is developed effectively across all the Areas of Learning including People, Beliefs and Questions.
- Stories and role-play contribute effectively to each pupil's ability to understand more about themselves and the viewpoints of others.
- Through educational play, the pupils are sensitively led to develop their ideas, opinions and feelings with imagination.
- The pupils are given well-planned and effectively taught, formal and practical, activities that help them to learn more about themselves, other people and the world around them.
- Quality teaching and a robust system of assessing pupil progress results in pupils developing an understanding of their rich cultural and religious heritage in Wales.
- Pupils are given opportunities to engage with resources from a variety of contexts including interactive forms.
- Pupils are encouraged to ask questions about their own and other people's beliefs, actions and viewpoints.
- Teachers arrange lessons that encourage the pupils to share their personal responses to important personal, spiritual and moral questions.
- Pupils are given opportunities to express personal responses to personal, religious and moral questions.
- Pupils are given opportunities to explore their responsibilities and the responsibility of religion for living things and for the natural world.
- At the end of the Foundation Phase, pupils are given opportunities to ask and explore more complex questions including personal, religious, spiritual and moral questions about the world, human experience, and aspects of religion.

Areas for development:

Pupils need to be given further opportunities to develop their:

- insight into religion and religious people.
- recognition of how religion has influenced and guided people's lives past and present.

STANDARDS in RELIGIOUS EDUCATION – KEY STAGE 2

The School's Self-Evaluation Report of Standards in Religious Education is the product of:

- Lesson Observations,
- Evaluation of Pupils' Work
- Continuous Assessment Procedures
- Responses/Comments from Parent Questionnaires
- Comments from Guests of the School, School Governors etc.
- Reports from External Audits e.g. Customer Service Excellence, Safeguarding Audits etc.

and

- Interviews with pupils

a. KEY QUESTION 1: How good are outcomes in Religious Education? Grade: Good

Good Features observed:

- Building on the skills, knowledge and understanding acquired during the Foundation Phase, most pupils are able to raise questions relating to personal experiences, religion and life in general.
- Pupils display a good level of knowledge and understanding of Christianity and the other principal religions.
- At the end of Key Stage 2, most pupils, across the age range, can recall, describe and explain religious beliefs and begin to explain the impact that religion has on the lives of believers
- Overall, pupils identify the similarities and differences within and across some religions.
- Most pupils use evidence from a range of sources effectively.
- Pupils describe their own feelings, actions and opinions, and in simple terms comment on the viewpoints of others.
- Most pupils develop alternative explanations and suggest new possibilities.
- At the end of Key Stage 2 pupils' ability to carry out an investigation in an open-minded way is outstanding.
- Some pupils at the end of Key Stage 2 display a keen understanding of how interpretations of the origins of the world and life influence people's views.
- Some pupils at the end of Key Stage 2 display a keen understanding how religious ideas, values and beliefs influence people's responses to life.
- Pupils use a limited range of religious language appropriately.
- Pupils use ICT and other means to gain access to information and to communicate religious concepts.
- Pupils express and justify ideas and opinions about fundamental questions in the light of their investigations and experiences.
- Pupils draw on a variety of informed sources and their own experiences in order

to present evidence and develop appropriate responses to fundamental questions.

- At the end of Key Stage 2 pupils' ability to explain the relationship between their own beliefs and actions is outstanding.

Areas for development:

Pupils need to further develop:

- the ability to make links between the religious beliefs, teachings and practices studied, describing the impact on believers' lives and identify the similarities and differences within and across religion.
- their ability to use a range of religious vocabulary appropriately and demonstrate an understanding of symbolism and symbolic language.
- the ability to analyse and interpret the layers of meaning/symbolism within religious stories, rituals, art, dance and music.
- the ability to use a range of critical and creative problem solving techniques in order to develop ideas and explore and challenge interpretations, preconceptions and possibilities.

b. Standards in skills: Communication, Numeracy, Digital Competency and Thinking:

The following represents Data collected during Lesson Observation/Performance Management Sessions of Religious Education Lessons/Cross-Curricular Work.

Communication:

- Pupils ask questions, communicate ideas and express their own feelings and opinions using different forms as appropriate to the audience and purpose of the activity.
- Pupils' ability to listen carefully to others, noting the strengths and weaknesses of viewpoints or lines of reasoning is outstanding.
- Pupils use different reading/writing strategies depending on the investigation or activity they are undertaking and show increasing understanding of religious/symbolic language with a growing awareness of the range of possible interpretation.

Numeracy:

- Pupils order events in time, by measuring time through the calendars of various religions, and by considering the significance of number within religions.
- Pupils interpret results/data and present findings from questionnaires, graphs and other forms of data in order to draw conclusions and ask further questions about issues relating to religion and the world.

Digital Competency:

- Pupils use ICT to communicate and share information (using, for example, e-mails and PowerPoint); to present information in a variety of formats using word processing and graphics.
- Most pupils at the end of Key Stage 2 find and develop information on the internet and other sources including CD-ROMs, etc.; to support oral presentations and the creation of ideas and strategies to improve the impact of their work.

Thinking:

- Pupils develop their thinking skills effectively through a range of activities.
- Pupils ask fundamental questions which are raised by human experience, the world and aspects of religion
- Pupils explore and make links between the religious beliefs, teachings and practices that they study.
- Pupils plan investigations by gathering and utilising a range of religious and non-religious sources and use these to evaluate and justify their personal responses.

Personal and Social Education:

- Religious Education forms the basis for developing pupils' spiritual, moral, social and cultural dimensions.
- The multi-cultural nature of the School effectively develops pupils' understanding of and respect for various world religions.
- Religious Education's focus on the desire of many religions to foster values and aspirations such as equality, justice, responsibility, peace and morality through such things as sustainability and global citizenship forms the cornerstone of Personal and Social Education. Pupils understanding of these values is outstanding.

The World of Work:

- Religious Education and the School's Entrepreneurship and World of Work Schemes of Work contribute effectively to pupils' insight into how religion influences believers in their choice of career and the standards expected of them in their working lives.

Cwricwlwm Cymreig:

- The School's Scheme of Work leads learners to appreciate the significance, value and impact of the rich Christian heritage and dynamic multi-faith

- composition of Wales, past and present.
- The School uses a range of stimulating resources from the locality that focus on the significance and impact of religion and religious thinking on twenty-first century society.

c. Key Stage 2 Religious Education Assessment Results for 2015-2016:

The Tables below show the standard achieved by pupils in Years 3 - 6:

Year	Level 2	Level 3	Level 4	Level 5
Yr.3	55%	45%		
Yr.4		67%	33%	
Yr.5		41%	55%	4%
Yr.6		2%	69%	29%

**Key Question 2: Key Stage 2: How good is the provision for Religious Education.
Grade: Good.**

- The School's Scheme of Work is comprehensive. It introduces pupils to all the main religions and encourages pupils to develop their own beliefs whilst having tolerance of other creeds and cultures and total reverence for life.
- The Religious Education Scheme of Work has a distinct focus on how religions, at their best, will emphasise concern and responsibility i.e. stewardship, sustainability etc.
- Pupils are given opportunities to recall, describe and explain religious beliefs, teachings and practices.
- Lesson Planning provides ample opportunities for pupils to identify the similarities and differences within and across religions.
- Lessons and Whole School Worship have a focus on the impact that religion has on the lives of believers.
- Lessons promote pupils' ability to identify the similarities and differences within and across religions.
- Pupils are encouraged to express and begin to justify their own feeling and opinions in different ways, e.g. orally, in writing, etc.
- At the end of Key Stage 2, pupils are given opportunities to demonstrate how what they have learned has impacted on their own views/ideas.
- Staff make good use of open discussions to allow pupils to consider, appreciate, empathise with and respect the viewpoints of others.
- Corporate Worship encourages pupils to recognise, explore and reflect on the spiritual side of life.
- All lessons observed promoted the use of a range of religious language appropriately
- Lessons promote the use of ICT to gain access to information and to communicate information.

Areas for development:

Pupils need to be given further opportunities to develop their ability to:

- understand how different forms of authority such as sacred texts, religious leaders and codes guide and influence people's lives, relationships and responsibility.
- interpret layers of meaning/symbolism within religious stories, rituals, art, dance and music.
- use a range of religious language appropriately.

A Self Assessment Report on Collective Worship at Ysgol Caergeiliog Foundation School

a. How good is provision? Grade: Good

- Collective Worship is arranged daily, when possible, and is child-centred. When it is not possible to have Collective Worship, each Year Group arranges a brief Service in Class.
- The School's Collective Worship Scheme plans for 38 weeks, each week having its own Theme. The Religious Education Co-ordinator arranges for Years 3 - 6 to present the Weekly Theme on Monday of each School week. This presentation begins with a Hymn, prayers and readings from the Holy Scriptures in both Welsh and English and related texts from historical or current affairs. All pupils participate in the Worship by singing hymns, prayers both in Welsh and English or by answering questions or expressing their own experiences.
- All themes are linked to the School Curriculum and Objectives.
- The Worship is planned, prepared and evaluated by Senior Staff to ensure that experiences are quality and relevant experiences.
- The Worship is conducted in a manner that separates it from the day's announcements.
- Guests from the local and broader community attend Collective Worship.

b. How good are outcomes? Grade: Good

- Collective Worship begins with music and the Cross being carried into the Hall by Senior Pupils. All pupils participate effectively in this time which is given to peacefully absorb the spirit of worship.
- The pupils enjoy background music at the beginning and end of the session. Pupils focus their attention on an Alter on the School stage. Items symbolic of other faiths are also visible on stage.
- The pupils respond effectively to the calm ethos created and visibly reflect in a quiet and peaceful atmosphere.
- Collective Worship contributes to the School's culture and community spirit. The manner in which the pupils respond clearly demonstrates an understanding of the School's ethos and values.
- The pupils readily participate in readings, prayers, responses and hymn singing.
- The answers given by pupils to questions relating to the Scriptures are at times outstanding.
- Each session ends with a celebration of attainments – curricular and extra curricular. The pupils actively involve themselves in this session and demonstrate positive attitudes.
- Pupil Committees also contribute effectively to Collective Worship sessions. For example members of the ECO Committee, Students Charity Committee, School Council etc. address the pupils with updates of how they care for people and the planet.

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Circular number 10/94

Religious Education and Collective Worship

Summary of contents

All maintained schools must provide religious education and daily collective worship for all registered pupils and promote their spiritual, moral and cultural development.

Local agreed RE syllabuses for county schools and equivalent grant-maintained schools must in future reflect the fact that religious traditions in the country are in the main Christian whilst taking account of the teaching and practices of other principal religion. Syllabuses must be reviewed periodically.

Collective worship in county schools and equivalent grant-maintained schools must be wholly or mainly of a broadly Christian character, though not distinctive of any particular Christian denomination.

The parental right of withdrawal from RE and collective worship and the safeguards for teachers are unchanged.

Local bodies advise on RE and collective worship and recommend new RE syllabuses. They represent faith groups, teachers, the LEA and grant-maintained schools.

Information and inspection requirements apply to RE and collective worship.

All enquiries about the Circular should be addressed to:

Graham Carter
Schools Curriculum Division 1
Welsh Office Education Department
Phase II
Government Buildings
Tŷ Glas Road
Llanishen
Cardiff CF4 5WE
Tel: 0222 761456 Ext: 5351
Fax: 0222 761249/761256

Subject area:

Religious education and collective worship in Wales.

Date of issue:

September 1994

Related documents:

Circular 26/89
WO letter 19/11/91
Circular 45/92
Circular 66/93
Circular 37/93
Circular 44/93
Circular 45/93
Circular 62/93

Superseded documents:

Circular 6/89
Any letters, advice or guidance issued between 3/89 and 6/94

Audience:

Local Education Authorities

SACREs

Head teachers and Governing Bodies of Maintained Schools

Teacher Training Institutions

Diocesan Bodies

Other bodies

This guidance does not constitute an authoritative legal interpretation of the provisions of the Education Acts or other enactment's and regulations; that is exclusively a matter for the courts.

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Action Points for Head Teachers of Maintained Schools (other than Maintained Special Schools)

Secure provision of RE and daily collective worship for all pupils (paragraphs 8; 16-23; 50-67; 141-146).

County and equivalent grant maintained¹ schools – arrange collective worship in consultation with governing body (paragraphs 50-67).

County schools – If appropriate, apply to Standing Advisory Council on RE (SACRE) for determination on collective worship (paragraphs 68-75).

Give effect to parent's request to withdraw child from RE or collective worship (paragraphs 82-87).

Make RE syllabus available on request (paragraph 124).

Report to parents on child's progress in RE (paragraphs 124-125).

Grant-maintained schools – consider curriculum complaints on RE and collective worship (paragraphs 133-139).

Education Act 1993 – New requirements

Grant-maintained schools equivalent to voluntary aided schools

Notify SACRE if using LEA syllabus at request of parents (paragraph 23).

Grant-maintained schools equivalent to county schools – If appropriate, apply to SACRE for determination on collective worship (paragraphs 70-75).

¹ There is no convenient phrase to describe the types of grant-maintained school to which the various requirements for RE and collective worship apply. Grant-maintained schools therefore described in this circular in relation to their LEA-maintained equivalents, county and voluntary aided schools. This is set out fully in Annex A.

Action points for Governors of Maintained Schools (other than Maintained Special Schools)

Carry out their functions to secure RE and daily collective worship for all pupils (paragraphs 8; 16-23; 50-67; 141-146).

Voluntary aided, and equivalent grant-maintained schools – Determine RE (paragraph 23).

Voluntary and equivalent grant-maintained schools – Arrange daily collective worship in consultation with head teacher (paragraph 81).

Include information on RE and collective worship in prospectus (paragraphs 122-123).

Respond to OHMCI inspection on RE in action plan (paragraphs 126-127).

Consider curriculum complaints on RE and collective worship (paragraphs 133-139).

Education Act 1993 – New requirements

Grant-maintained schools equivalent to county or voluntary controlled schools – Decide whether to continue using local LEA syllabus (paragraphs 22-23).

Grant-maintained schools equivalent to county or voluntary controlled schools – at certain point, nominate representatives to SACRE and syllabus conference (paragraphs 105-106; 113).

Grant-maintained schools equivalent to county or voluntary controlled schools –before that point, appoint single representatives of SACRE and comment on any syllabus review (paragraphs 105-106).

Voluntary and equivalent grant-maintained schools – secure inspection of RE and collective worship (paragraphs 128-132).

Action Points for LEAs

Carry out its functions to secure RE and daily collective worship for all pupils (paragraphs 8; 16-23; 50-55; 141-146).

Establish and fund Standing Advisory Council on Religious Education (SACRE) (paragraphs 88-96; 116).

Agree an agreed syllabus (paragraphs 24-43); and convene and fund occasional syllabus conference (paragraphs 88-96; 116).

Appoint members to SACRE and syllabus is agreed (paragraphs 102-106; 109-116).

Notify Secretary of State when new syllabus is agreed (paragraph 27).

Consider curriculum complaints on RE and collective worship (paragraphs 134-139).

Education Act 1993 – New requirements

Constitute by 1 October 1994 a new SACRE so that group A reflects broadly the proportionate strength of local religious groups (paragraphs 110-111).

Reconvene by 1 October 1994 any agreed syllabus conference which is working and has not by that time made a recommendation so that committee A reflects broadly the proportionate strength of local religious groups (paragraphs 110-111).

Ensure that from 1 May 1994 SACREs and agreed syllabus conferences observe the requirements that meetings shall be open to the public (paragraphs 117-118).

Convene by 1 April 1995, where a new agreed syllabus has not been adopted since 29 September 1988, an agreed syllabus conference for that purpose; and only effect the syllabus recommended by the conference if it complies with s 8(3) of the 1988 Act (paragraphs 26-28).

Convene an agreed syllabus conference to review agreed syllabus every five years after adoption (paragraph 29).

At certain point, establish new SACRE and reconvene any syllabus conference with an extra committee or group representing grant-maintained schools (paragraphs 105-106).

Before that point, where in the area there are grant-maintained schools, equivalent to County or Controlled Schools, appoint their nominee to SACRE (paragraphs 105-106).

Before that point, where in the area there are grant-maintained schools, equivalent to County or Controlled Schools, ensure that syllabus conference consults them on review of syllabus (paragraph 106).

Action Points for SACREs

Advise LEA on RE and collective worship (paragraphs 89; 92; 94).

In certain circumstances, ask LEA to review agreed syllabus (paragraph 89).

Make determinations on collective worship and review them after 5 years (paragraph 89).

Publish annual reports (paragraphs 97-99).

Education Act 1993 – New requirements

Send copy of advice to grant-maintained schools (paragraph 93).

Send copy of annual report to Awdurdod Cwricwlwm Ac Asesu Cymru/ the Curriculum and Assessment Authority for Wales (ACAC) (paragraph 98).

Introduction

1. This circular sets out the Government's policy on religious education and collective worship in schools, and gives guidance to those concerned with these matters at local level on the law and its implementation in schools. This guidance does not constitute an authoritative legal interpretation of the Education Acts; that is a matter for the courts.

Government Aims

2. The Education Reform Act 1988 sets out as the central aim for the school curriculum that it should promote the spiritual, moral, cultural, mental and physical development of pupils and of society, and prepare pupils for the opportunities, responsibilities and experiences of adult life. The Government is concerned that insufficient attention has been paid to the spiritual, moral and cultural aspects of pupils' development, and would encourage schools to address how the curriculum and other activities might best contribute to this crucial dimension of education.

3. The set of shared values which a school promotes through the curriculum, through expectations governing the behaviour of pupils and staff and through day to day contact between them will make an important contribution to pupils' spiritual, moral and cultural development and should be at the heart of every school's educational and pastoral policy and practice. Every attempt should be made to publicise the school's values to parents and the local community² and to win support for them. The great majority of schools pay considerable attention to this aspect of their role.

4. Schools will shortly be required to include in their prospectus a statement of their ethos or shared values. Such statements will not be new to many schools, and provide an opportunity for schools to set out their aims for this part of their work, and state how this will be achieved through the curriculum and other activities.

5. Religious education and collective worship make an important, although not exclusive, contribution to spiritual, moral and cultural development. These activities offer explicit opportunities for pupils to consider the response of religion to fundamental questions about the purpose of being, morality and ethical standards, and to develop their own response to such matters.

6. Every school must by law provide religious education and daily collective worship for all its pupils, with the exception of those pupils who are withdrawn from these activities by their parents. It is a matter of deep concern that in many schools these activities do not take place with frequency required or to the standard which pupils deserve. The Government's aim is therefore to improve the quality of the religious education curriculum for pupils in order to ensure that they have the best possible opportunity to develop through this area of the curriculum.

7. Detailed arrangements for the provision of religious education and collective worship are properly a matter of local responsibility. It is at local level that the syllabus for religious education is determined by an agreed syllabus conference, and at local level that arrangements are made for collective worship by a school's head teacher or governing body. Nevertheless, the Government seeks to encourage improved standards and secure comparable opportunities for all pupils in non-denominational schools.

² White paper: "Choice and Diversity: a new framework for schools", Cm 2021, HMSO.

8. The legislation governing religious education and worship in such schools is designated:
- in RE to ensure that pupils gain both a thorough knowledge of Christianity reflecting the Christian heritage of this country, and knowledge of the other principal religions represented in Great Britain; and
 - in collective worship, to ensure that pupils take part daily in an appropriate act of collective worship, the majority of which acts each term must be wholly or mainly of a broadly Christian character.
9. School governors, head teachers and local education authorities (LEAs) are expected by the Government to apply this legislation in full and in such a way as may lead to significant improvements to the quality of religious education and collective worship.
10. The Government also attaches great importance to the role of religious education and collective worship in helping to promote among pupils a clear set of personal values and beliefs. They have a role in promoting respect for and understanding of those with different beliefs and religious practices from their own, based on rigorous study of the different faiths. Wales has a long tradition of religious freedom which should be preserved.

Scope of circular

- | | |
|---|--|
| 11. The requirements set out in this circular apply to registered pupils ³ in maintained schools other than special maintained schools. They do not apply to the majority of colleges of further education, including tertiary colleges, or to nursery schools or to nursery classes in primary schools. | <i>Education Reform Act 1988</i>
<i>s.25(2)</i> |
| 12. The Education Act 1993 contains requirements for religious education and collective worship in special schools. Details of these arrangements are set out in Annex B. | <i>Education Act 1993</i>
<i>s.188(6)</i> |
| 13. The Education Reform Act 1988 provides for Secretary of State to lay down requirements for religious education and collective worship in city technology colleges and city colleges for the technology of the arts. Details of these arrangements are set out in Annex C. | <i>Education Reform Act 1988</i>
<i>s.105</i> |
| 14. The Further and Higher Education Act 1992 contains requirements for religious education and collective worship in sixth form colleges in | <i>Further and Higher Education Act 1992</i>
<i>s.44 & 45</i> |

³ "Pupil" refers to any person for whom education is being provided at a school; except any person aged nineteen or above for whom further education is being provided at a school; or any person over compulsory school age (5-16) who is receiving part-time education.

the further education sector. Details of these arrangements are set out in Annex D.

Commencement of Education Act 1993 provisions

15. With one exception, the provisions of the Education Act 1993 relating to religious education and collective worship came into force on 1 April 1994. The exception is section 259 on inspection of denominational religious education (paragraphs 128-132) which was commenced on 1 October 1993.

*Further and Higher
Education Act 1992
s.14*

Religious Education

Aims of RE

16. Religious education in schools should seek: to develop pupil's knowledge, understanding and awareness of Christianity, as the predominant religion in Great Britain, and the other principal religions represented in the country; to encourage respect for those holding different beliefs; and to help promote pupil's spiritual, moral, cultural and mental development.

Responsibility to provide RE

17. RE, as part of the basic curriculum, should be provided for all registered pupils attending a maintained school. *Education Reform Act 1988 s.2(1)(a)*
18. It is the head teacher's duty to secure this provision. The governing body or, for LEA-maintained schools, the governing body and the LEA, must also exercise their functions with a view to securing this provision. *Education Reform Act 1988 s.10(1)(b)*
19. The head teacher and governing body must ensure that sufficient time and resources are given to RE in school to meet the statutory requirements.

Status of RE

20. RE is required to be included, alongside the National Curriculum, in the basic curriculum which all maintained schools must provide for their registered pupils; this includes those in reception classes and sixth forms, and is not confined to pupils of compulsory school age. The special status of RE as a part of the basic but not the National Curriculum is important. It ensures that RE has equal standing in relation to National Curriculum subjects within a school's curriculum, but is not subject to statutorily prescribed national attainment targets, programmes of study and assessment arrangements, which would be compulsory for all pupils, without exception. *Education Reform Act 1988 S.2(1)*

RE requirements for different schools

21. The provisions of the Education Reform Act 1988 regarding the RE which LEA-maintained county and voluntary schools are required to provide are unchanged by the 1993 Act. It must be in accordance with the relevant requirements of the Education Act 1944, as amended by the Education Reform Act 1988. The amended sections are reproduced in full at Annex E. *Education Act 1944 s.26-29*
22. The requirements in respect of certain grant-maintained schools are changed by the 1993 Act to reflect the greater autonomy of these schools. Grant-maintained schools equivalent to county schools or which are former voluntary controlled schools may follow the locally agreed syllabus of any LEA in Wales, so long as that syllabus meets the 1988 Act's requirements. In deciding which syllabus to use, a governing body should consider the issue of continuity and progression for pupils, as well as the quality of the syllabus. *Education Act 1993 s.142*
23. In summary:
- For **county schools**, RE must be in accordance with the locally agreed syllabus of the LEA in whose area they are situated. *Education Act 1944 s.26(1)*
 - For **voluntary controlled schools**, the RE offered is to be in accordance with the LEA's locally agreed syllabus; *Education Act 1944 s.27(6)(b) s.27(1)*
 - However, if parents so request, arrangements should be made for RE to be provided for their children in accordance with any trust deed or the practice followed before the school became a voluntary school.
 - For **voluntary aided schools**, the RE offered is to be determined by the governors in accordance with the trust deed or (where such provision is not made by a trust deed) in line with practice before the school became a voluntary school. *Education Act 1944 s.28(1)(a)*

- But provision in accordance with the LEA's locally agreed syllabus may be made where parents request it and their children cannot conveniently attend a school where that syllabus is in use, unless the LEA is satisfied that it would be unreasonable to make such provision. *s.28(1)(b)*

- For **grant-maintained schools that were formerly voluntary aided schools or are new established under section 49 of the 1993 Act with provision for RE**, the RE offered is to be determined by the governors in accordance with the trust deed or (where such provision is not made by a trust deed) in line with practice before the school came grant-maintained or for a new school with the approved statement. *Education Act 1993
s.140(2)*

- But provision in accordance with the locally agreed syllabus of the LEA in whose area the school is situated (and no other) may be given where parents request it and their children cannot conveniently attend a school where that syllabus is in use, unless the governing body is satisfied that it would be unreasonable to make such provision. The 1993 Act requires the head teacher of such a school that is using the locally agreed syllabus to inform the local SACRE, in writing, of this (see paragraph 44.4). *s.140(3)*

- For **grant-maintained schools that were formerly voluntary controlled schools**, the RE offered is to be in accordance with the locally agreed syllabus of any LEA in Wales. *s.140(5)*

- However, if parents so request, arrangements should be made for RE to be provided for their children in accordance with any trust deed or the practice followed before the school became grant-maintained. *Education Act 1993
s.139(2)(b) & 142
s.139(2)(a) & (3)*

- For **grant-maintained schools that were formerly county schools or are newly established under section 48 of the 1993 Act or under section 49 of the 1993 Act without provision for RE**, the RE offered is to be in accordance with the locally agreed syllabus of any LEA in Wales. *Education Act 1993
s.138 & 142*

The locally agreed syllabus

24. Procedures for preparing and bringing into operation a locally agreed syllabus for RE, or for reconsidering an existing locally agreed syllabus, are set out in Schedule 5 to the Education Act 1944, as amended by the Education Reform Act 1988 and the Education Act 1993. Schedule 5 in its amended form is reproduced at Annex F. The key features of the agreed syllabus procedure are unchanged, although the constitution of a conference is changed by the 1993 Act to reflect the growth in numbers and greater autonomy of grant-maintained schools. Details of the composition of a conference are given at paragraph 102.
- Education Act 1993
Schedule 5*
- Education Act 1993
s.15*
25. It is for the LEA to convene an agreed syllabus conference for the purpose of reviewing a syllabus. As well as the LEA, a SACRE can also play a part in the process of deciding when and how to review a locally agreed syllabus. If the two groups on a SACRE other than those representing the LEA or, where relevant, grant-maintained schools, ask the LEA in writing to reconsider its agreed syllabus, it must convene a conference for that purpose. Any decision on whether to require the LEA to review the agreed syllabus continues, therefore, as at present, to be confined to a joint decision of the Christian denominations and other religions' and teachers' groups of SACRE.
- Education Reform Act 1988
s.11(1)
s.11(7)*

New requirement to review pre-1988 agreed syllabuses

26. The 1988 Act requires all syllabuses to “reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religious represented in Great Britain.” It did not, however, require any LEA to review its old syllabus. The 1993 Education Act amends Schedule 5 of the 1944 Act to:
- require any LEA that has not adopted a new syllabus since September 1988 to convene an agreed syllabus conference for that purpose within twelve months of the commencement of
- Education Reform Act 1988
S.8(3)*
- Education Act 1944
Schedule 5 paragraph 12
Education Act 1993
s.256*

section 256 of the Act – ie by 1 April 1995.

27. An LEA may give effect to a new locally agreed syllabus recommended by all 3, or 4, committees of a Conference only if it appears to the authority to comply with the requirement of section 8 (3) of the 1988 Act. *Education Act 1944
Schedule 5 paragraph 12
Education Act 1988
s.8(3)*

28. An LEA should notify the Secretary of State when a new syllabus is agreed.

Five yearly review of the RE syllabus

29. The 1993 Act also amends Schedule 5 of the 1944 Act to require that every LEA institute a review of its locally agreed syllabus within five years of the last review, and subsequently every five years after the completion of each further review. *Education Act 1944
Schedule 5 paragraphs 12 & 13*

Power of Secretary of State to intervene in review of RE syllabus

30. Under Schedule 5 of the 1944 Act the Secretary of State may intervene where an LEA: *Education Act 1944
Schedule 5 paragraphs 13(4), 10 & 11*
1. fails to give effect to a new agreed syllabus unanimously recommended by a Conference: or
 2. reports to him that a Conference has failed to reach unanimous agreement.

Where the Secretary of State had any reason to believe that an LEA was behaving unreasonably with regard to the review of an agreed syllabus by a conference, his powers under sections 68 and 99 of the 1944 Act would apply. *s.68 & 99*

Content of RE

31. The Education Reform Act 1988 requires that all new syllabuses, ie those adopted on or after 29 September, must “reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain”. *Education Reform Act 1988
s.8(3)*

32. The law has always said that agreed syllabuses *Education Act 1944*

must be non-denominational. Accordingly, they must not require teaching by means of any catechism or formulary which is distinctive of any particular religious denomination. Teaching about a particular catechism or formulary, for example as part of a comparative study, is not prohibited. Syllabuses must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils. s.26(2)

33. A syllabus must be sufficiently detailed to ensure that it meets the requirements of section 8(3) of the 1988 Act given in paragraph 31. It is not sufficient for teaching which follows the syllabus to be capable of meeting the requirements of the Act – the syllabus must be written so as to ensure that teaching which follows the syllabus will be in accordance with the Act. A syllabus which does not on its own meet the legal requirements cannot be made to do so by the addition of a handbook which has not been agreed as part of that syllabus by the conference.

34. The effect of the provisions in the 1988 Act is that a syllabus must be based on Christianity and other principal religions represented in this country and on their religious traditions, practices and teaching. The syllabus should indicate the number of religions, in addition to Christianity, that should be referred to in each key stage, and should ensure that the programmes of study provide for progression and proper development of pupil's knowledge and understanding of those religions. This does not, however, mean that all religions have to be taught in equal depth or that all of them have to be taught at each key stage. *Education Reform Act 1988* s.8(3)

35. As a whole and at each key stage, the relative content devoted to Christianity in the syllabus should predominate. The syllabus as a whole must also include all of the principal religions represented in this country. In this context, the precise balance between Christianity and other religions should take account both of the national and the local position. In considering this, account should be taken of the local school population and the wishes of local parents, with a view to minimising the number who might

exercise the right of withdrawal from RE lessons.

36. In the Department's view the syllabus should not be confined to information about religions and religious traditions, practices and teaching, but extend in a religious context to wider areas of morality, including the way in which people's religious beliefs and practices affect their understanding of moral issues and the consequences their behaviour has upon the family and society.
37. Although, subject to statute, the content of RE is locally determined, and not subject to nationally prescribed attainment targets and programmes of study, an agreed syllabus Conference may recommend the inclusion of attainment targets, programmes of study and assessment arrangements in locally determined form in their proposals.⁴

Exemplary material

38. Some materials are available to help Agreed Syllabus Conferences in their work:

- Curriculum Council for Wales (CCW) Bulletin No 5 "Religious Education 5-16 in Wales" July 1991 available from ACAC

In addition, the following are available from the School Curriculum and Assessment Authority, Newcome House, 45 Notting Hill Gate, London W11 3JB.

- Model National Agreed Syllabuses
- An outline checklist for an agreed syllabus prepared by the National Curriculum Council, as part of an analysis of agreed syllabuses

Time for RE

39. When drawing up an agreed syllabus, a conference should assume that the head teacher and governing body will make a reasonable time

⁴ See the former CCW guidance "Curriculum Bulletin No. 5, Religious Education 5-16 in Wales", July 1991, available from the curriculum and Assessment Authority for Wales at Castle Buildings, Womanby Street, Cardiff.

available for the study of RE. Whilst taking into account the pressures on a school of other educational requirements, conferences should ensure the syllabus has sufficient rigour and depth. They may find it helpful to note the assumptions made in the CCW final report of the National Curriculum on the time to be allotted to RE. The report's recommendations assume that 36 hours per year should be allocated to RE at key stages 1-3; and approximately 5% of total curriculum time at key stage 4. The actual time allocated to RE is, of course, a matter for each school to decide.

GCSE and the Agreed Syllabuses

40. When a conference draws up an agreed syllabus, it should take into account the needs of pupil's at key stage 4 who want to take a GCSE in Religious Studies. Since all pupil's are required to follow the agreed syllabus at this stage, it will be helpful if agreed syllabuses are designed to be compatible, as far as possible, with GCSE courses. Otherwise, schools will have to provide religious education for such pupils in addition to the GCSE course. *Education Reform Act 1988 s.5*
41. All GCSE (and other external) qualifications, and the syllabuses associated with them, are subject to approval. The arrangements for the approval of qualifications are set out in Circular 37/93.⁵ The School Examinations and Assessment Council issued, in June 1993, revised criteria for the approval of GCSE courses in Religious Studies.⁵
42. It is open to conferences to devise and seek approval for their own syllabuses for GCSE, to encourage the development of such syllabuses or to invite GCSE examining groups to develop new syllabuses to meet specific requirements. Where a conference wishes to promote a new syllabus it should consult the School Curriculum and Assessment Authority (SCAA) or a GCSE Examining Group. Criteria and syllabuses for GCSE and other courses leading to

⁵ Circular 37/93 – The Education Reform Act 1988: Statutory Approval of Qualifications under Section 5 (which replaces Circular 26/92). Available from SCD3, Welsh Office, Education Department, Phase II, Government Buildings, Tŷ Glas Road, Llanishen, Cardiff CF4 5WE.

qualifications for pupils of compulsory school age are subject to review and approval by SCAA and may change from time to time.

RE Post-16, Examinations and the Agreed Syllabus

43. A locally agreed syllabus must cover all registered pupils in school sixth forms. Some of these pupils may wish to take examinations in Religious Studies and it will be helpful if agreed syllabuses are designed to be compatible, as far as possible, with A and AS level qualifications.
- Education Reform Act 1988*
s.2(1)(a)

Right of Withdrawal

44. Nothing in the Education Act 1993 affects parent's right, as established in the 1944 Act and re-enacted in the 1988 Act; to withdraw their children from RE if they wish. To summarise:
- Education Reform Act 1988*
s.9(3)

1. if the parent asks that a pupil should be wholly or partly excused from attending any RE at the school, then the school must comply;
- Education Reform 1988*
s.9(3)

2. a pupil may, if the parent requests this, be withdrawn from the school premises to receive RE elsewhere, so long as the LEA or in the case of a grant-maintained school, the governing body, is satisfied that this will not interfere with the child's attendance at school other than at the beginning or end of any school session;
- Education Reform 1988*
s.9(4)
- s.9(6)*

3. if the parent of a pupil attending an LEA-maintained county or equivalent grant-maintained school wishes him or her to receive RE according to the tenets of a particular religious denomination and this cannot conveniently be provided elsewhere, the LEA or governing body, in the case of a grant-maintained school, is required to allow such education within the school provided it does not consider that because of special circumstances it would be unreasonable to do so, and does not have to meet the cost;
- Education Act 1944*
s.26(3) & (4)

4. where the parent of a child attending an

LEA-maintained aided or equivalent grant-maintained school wishes that child to receive RE according to the agreed syllabus and the child cannot conveniently attend a school where that syllabus is in use, the governors (or if, in the case of LEA-maintained schools, they are unwilling to do so, the LEA) must make suitable arrangements unless they (or the LEA) considers that special circumstances would make it unreasonable to do so (see paragraph 23).

Education Act 1944
s.28 (1B) & (1C)

45. A school continues to be responsible for the supervision of any child withdrawn by its parent from RE, unless the child is lawfully receiving religious education elsewhere (paragraph 44.2).

Education Reform Act 1988
s.9(4).

Exercise of right of withdrawal

46. The parental right to withdraw a child from receiving RE should be freely exercisable and a school must give effect to any such request. Parents are not obliged to state their reasons for seeking withdrawal.

47. The law does not prescribe how religious education should be taught or organised in schools. LEAs and schools should bear in mind, however, that the way in which RE is organised must reflect the duty to teach the agreed syllabus or what is provided according to a trust deed, and that parents must be enabled to exercise their rights to request that their child should be excused from RE. This should not cause problems if RE is taught as a separate subject; but particular care will be needed to ensure that parents are able to exercise this right where schools, including primary schools, teach RE in an integrated form along with National Curriculum subjects (from which there is no right of withdrawal).

Education Reform Act 1988
s.9(3)

48. There will be occasions when spontaneous enquiries made by pupils on religious matters arise in other areas of the curriculum. Circumstances will vary, but responses to such enquiries are unlikely to constitute RE within the meaning of the legislation and a parent

would not be able to insist on a child being withdrawn every time issues relating to religion and spiritual values were raised.

49. Experiences suggests that, to avoid misunderstanding, a head teacher will find it helpful to establish with any parent wanting to exercise the right of withdrawal:
- the religious issues about which the parent would object to his or her child being taught;
 - the practical implications of withdrawal;
 - the circumstances in which the school can reasonably be expected to accommodate parental wishes (paragraph 48); and
 - whether the parent will require any advance notice of such RE, and, if so, how much.

Collective Worship

Aims

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

Responsibility to provide daily collective worship

51. All registered pupils (paragraph 11) attending a maintained school should take part in daily collective worship (see paragraph 82-87 for the parental right of withdrawal). The relevant legislation is reproduced at Annex G. *Education Reform Act 1988 s.6(1)*
52. It is the head teacher's duty to secure this. The governing body or, for LEA-maintained schools, the governing body and the LEA, must also exercise their functions with a view to securing this. *Education Reform Act 1988 s.10(1)(a)*
53. The responsibility for arranging collective worship rests:
- at a voluntary or equivalent grant-maintained school with the governing body after consultation with the head teacher.
 - at any other school with the head teacher after consultation with the governing body;

Organisation of collective worship

54. Collective worship, subject to the right of withdrawal (paragraph 82-87 below), is intended to be appropriate for and to include all pupils attending a school.
55. The timing and organisation of daily collective worship can be flexible. It need not be held at the start of the school day. There may be a *Education Reform Act 1988 s.6(2)*

single act of worship for all pupils or separate acts for pupils in different age groups or in different school groups. For this purpose, a “school group” means any group, or combination of groups in which pupils are taught to take part in other school activities; it does not mean a group reflecting particular religious beliefs, for which different provision may be made (paragraphs 68-74).

s.6(7)

56. As a rule, all acts of collective worship should take place on the school premises. However, the governing bodies of grant-maintained and aided schools have discretion to organise collective worship elsewhere on special occasions. county and controlled schools which also wish to hold acts of collective worship off the school premises may do so, provided these are in addition to the daily statutory act of collective worship which must still be held on school premises.

Education Reform Act 1988

s.6(4)

s.6(5) & (6)

Meaning of collective worship

57. “Worship” is not defined in the legislation and in the absence of any such definition it should be taken to have its natural and ordinary meaning. That is, it must in some sense reflect something special or separate from ordinary school activities and it should be concerned with reverence or veneration paid to a divine being or power. However, worship in schools will necessarily be of a different character from worship amongst a group with beliefs in common. The legislation reflects this difference in referring to “collective worship” rather than “corporate worship”.

Education Reform Act 1988

s.6(1)

58. Collective worship and assembly are distinctive activities. Although they may take place as part of the same gathering, the difference between the two should be clear. Collective worship can, never the less, be related to the day to day life, aspirations and concerns of the school.

59. “Taking part” in collective worship implies more than simply passive attendance. The act of worship provided must be one to which the pupils are capable of responding, according to family background, age and aptitude, even

Education Reform Act 1988

s.6(1)

though on a particular occasion some of the pupils may not feel able actively to identify with the act of worship.

Character of collective worship (other than at LEA-maintained voluntary and equivalent grant-maintained schools)

60. In the light of the Christian traditions of Great Britain, section 7(1) of the Education Reform Act 1988 (and the corresponding section of the Education Act 1993) says that the collective worship organised by a County or equivalent grant-maintained school is to be “wholly or mainly of a broadly Christian character”.
- Education Reform Act 1988 s.7(1) & Education Act 1993 s.138(2) s.138(3)*
61. The Act then further defines collective worship of a “broadly Christian character” as being worship which reflects the broad traditions of Christian belief. Any such worship should not, however, be distinctive of any particular Christian denomination.
- Education Reform Act 1988 s.7(2) & Education Act 1993 s.138(3)*
62. It is open to a school to have acts of worship that are wholly of a broadly Christian character, acts of worship that are broadly in the tradition of another religion, and acts of worship which contain elements drawn from a number of different faiths. Section 7(3) of the Act qualifies section 7(1) by providing that within each school term the majority of acts of worship must be wholly or mainly of a broadly Christian character, but it is not necessary for every act of worship to be so (see paragraph 123). Thus, whatever the decision on individual acts of worship, the majority of acts of worship over a term must be wholly or mainly of a broadly Christian character.
- Education Reform Act 1988 s.7(3) & (1) & Education Act 1993 s.138 (4)*
63. Provided that, taken as a whole, an act of worship which is broadly Christian reflects the traditions of Christian belief, it need not contain only Christian material. Section 7(1) is regarded as permitting some non-Christian elements in the collective worship without thus depriving it of its broadly Christian character. Nor would the inclusion of elements common to Christianity and one or more other religions deprive it of that character. It must, however, contain some elements which relate specifically
- Education Reform Act 1988 s.7(1) & Education Act 1993 s.138(2)*

to the traditions of Christian belief and which accord a special status to Jesus Christ.

64. The extent to which and the ways in which the broad traditions of Christian belief are to be reflected in such acts of collective worship should be appropriate to the family backgrounds of the pupils and their ages and aptitudes. It is for the head teacher to determine this after consultation with the governing body.

65. Pupils who do not come from Christian families should be able to join in the daily act of collective worship even though this would, in the main, reflect the broad traditions of Christian belief. The law intends that, subject to the exceptions provided by section 9 of the 1988 Act (paragraph 82 below), all pupils would take part in such collective worship.

66. In all these matters any departure from the broadly Christian requirement must be justified in terms of the family backgrounds, ages and aptitudes of the pupils concerned. These considerations should inform:

Education Reform Act 1988 s.7(5) & Education Act 1993 s.138(6)

1 the extent to which (if at all) any acts of collective worship in the school are not broadly Christian character;

Education Reform Act 1988 s.7(4)(a) & Education Act 1993 s.138(5)(b)

2 the extent to which the broad traditions of Christian belief are reflected in those acts of worship of a broadly Christian character; and

Education Reform Act 1988 s.7(4)(a) & Education Act 1993 s.138(5)(b)

3 the ways in which those traditions are reflected.

Education Reform Act 1988 s.7(4)(a) & Education Act 1993 s.138(5)(b)

67. It is suggested that the head teacher unsure that the school's plans for daily collective worship, or some other record, are kept in case of queries.

Exemption from Christian collective worship (“determinations”)

68. The requirements described above (paragraph 60-67), that collective worship should be wholly or mainly of a broadly Christian character, should be appropriate for most pupils across the country. The “determination” procedure, however, allows these requirements to be lifted

Education Reform Act 1988 s.7(1) s.7(6) & 12

in respect of some or all of the pupils in a school were they are inappropriate. In determining this, the Standing Advisory Council on Religious Education (SACRE) is to have regard to any circumstances relating to the faith backgrounds of the pupils which are relevant for deciding what character of collective worship is appropriate.

69. The 1993 Act allows any grant-maintained school equivalent to a county school (i.e. to which section 7(1) of the 1988 Act applies) to apply for a determination in similar circumstances to a county school. *Education Act 1993 s.148*

Applying for a determination

70. If the head teacher of a school considers that the requirements for collective worship in paragraph 59 could conflict with what is required by paragraph 60, he or she can apply to the local SACRE to lift or modify the requirements in paragraph 60. Before doing so the head teacher must consult the school's governing body who in turn may wish to seek the views of parents. *Education Reform Act 1988 s.12(1) s.12(1) s.12(9)*
71. The head teacher's application may relate either to a clearly described and defined group or to the whole school. Before considering to applying for a determination in relation to the whole school, however, care should be taken to safeguard the interests of any parents of children for whom broadly Christian collective worship would be appropriate. One factor which may inform a head teacher's decision to make an application to the SACRE is the extent of withdrawals from broadly Christian collective worship.
72. In considering whether to grant a head teacher's request, the SACRE must ensure that the proposed determination is justified by any relevant circumstances relating to the family background of the pupils concerned. When it has made a determination on the request – which can only take the form of acceptance or rejection without modification – it must communicate this in writing to the head teacher and state the date from which it should take effect. *Education Reform Act 1988 s.12(2) s.12(3) &)4)*

73. Any determination made under these arrangements ends after 5 years, unless renewed by the SACRE. There must be a review by the SACRE no later than 5 years after any determination was introduced; and subsequently within 5 years of each review. The head teacher may request an earlier review at any time, after consulting the governing body. The head teacher must be given an opportunity to make representations in any review and, in turn, is required to consult the governing body who may wish to seek the views of parents. *Education Reform Act 1988*
s.12(5)(b)
s.12(5)(a)
12(6)
74. It is for each SACRE to decide how applications should be made, and to make available any necessary guidance to schools. *Education Reform Act 1988*
s.12(10)

Information on determinations

75. It is desirable for a head teacher to keep sufficient records to enable him or her to reply to any parental enquiry about the reasons for applying, or not applying, for a determination for a group of pupils. SACREs are requested to inform the Secretary of State annually of determinations made by them in respect of Christian collective worship.

Character and organisation of alternative statutory collective worship

76. It is for the head teacher to decide what form the alternative worship will take, although SACRE should be informed of the proposed arrangements. The head teacher will wish to take appropriate steps to notify the governing body and parents of the new arrangements.
77. Where such a determination is made in respect of all or some of the pupils in school, daily collective worship must still be provided for them. Where a determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative collective worship may be provided for those pupils as a whole. It may not be distinctive of any particular denomination of any faith or religion, but may be distinctive of a particular faith or religion. Parents continue to have a right to withdraw their children for the collective *Education Reform Act 1988*
s.7(6)(b)

worship.

9(3)

78. Where a single determination has been granted for the whole school, it is not permissible for pupils to be divided into faith groups for worship. However, where a determination covers only part of the school, or where more than determination has been granted in respect of different groups of pupils at the school, a single act of worship may be provided for each group of pupils covered by a single determination. Where such a group has been defined in respect of the pupils' faith background, it follows that single faith worship may be provided for the pupils involved. Each group in respect of which a determination has been made may, of course, be further subdivided by school or age group, if that is felt to be appropriate (paragraph 60 above).
79. This should not be taken to imply that worship should or should not be provided by faith groups. The arrangements set out above are, however, permitted by the 1988 Act if this is deemed appropriate.

Power of Secretary of State to direct SACRE to revoke a determination or discharge duty

80. The Education Act 1993 amends the 1988 Act so that where the Secretary of State is satisfied, either on complaint by any person or otherwise, that any SACRE:
- 1 has acted, or is proposing to act, unreasonably in determining whether it is appropriate for the requirement for Christian collective worship to apply in the case of a school or group of pupils; or
 - 2 has failed to discharge its duty in this respect;

the Secretary of State has the power to direct the SACRE to revoke the determination, withdraw the proposed determination or, as the case may be, to discharge its duty.

Character of collective worship at LEA-maintained voluntary and equivalent grant-maintained schools

81. The character and content of collective worship in any LEA-maintained voluntary or equivalent grant-maintained school will continue to be determined by the governing body. *Education Reform Act 1988 s.6(3)(b)*

Right of withdrawal

82. Nothing in the Education Act 1993 affects parents’ rights, as established in the 1944 Act and re-enacted in the 1988 Act, to withdraw their children from collective worship if they wish. To summarise: *Education Reform Act 1988 s.9(3)*

- 1 it cannot be a condition of attendance at any maintained school that all pupil attend, or abstains from attending, any Sunday school or place of worship; *Education Reform Act 1988 s.9(1)*

- 2 if the parent asks that a pupil should be wholly or partly excused from attending any religious worship n school, then the school must comply. This includes alternative worship provided by a school as a result of a determination by a SACRE; *Education Reform Act 1988 s.9(3)*

- 3 where the parent of any pupil who is a boarder at a maintained school requests that the pupils be permitted to attend worship in accordance with the tenants of a particular religious denomination on Sundays or other holy days, or to receive religious education in accordance with such tenants outside school hours, the school’s governing body shall make arrangements to allow the pupil reasonable opportunities to do so. These arrangements may be provided for on school premises, but are not to entail expenditure by the LEA or, in the case of a grant-maintained school, its governing body; *Education Reform Act 1988 s.9(7) s.9(8)*

83. A school continues to be responsible for the supervision of any child withdrawn by its parent from collective worship.

Exercise of the right of withdrawal

84. The parental right to withdraw a child from attending collective worship should be freely

exercisable and a school must give effect to any such request. Parents are not obliged to state their reasons for seeking withdrawal.

85. The right of withdrawal from collective worship would normally be exercised through the physical withdrawal of the pupil from the place where the act of worship is taking place. Indeed the school could insist that this is the way the right is to be implemented. If however both the school and the parent agree that the pupil should be allowed to remain physically present during the collective worship but not take part in it, nothing in the law prevents this.
86. Experience suggests that, to avoid misunderstanding, a head teacher will find it helpful to establish with any parent wanting to exercise the right of withdrawal:
- the elements of worship in which the parent would object to the child taking part;
 - the practical implications of withdrawal; and
 - whether the parent will require any advanced notice of such RE and worship, and, if so, how much.

Alternative worship for pupils who have been withdrawn

87. Nothing in the legislation prevents any maintained school from allowing, at parents' request where they have withdrawn pupils from statutory provision, religious education to be provided or religious worship to take place according to a particular faith or denomination. Governing bodies and head teachers should seek to respond positively to such requests from parents:
- 1 unless the effect would be that denominational worship replaced the statutory non-denominational collective worship;

- 2 provided that such arrangements can be made at no additional cost to the school; and
- 3 provided that the alternative provision would be consistent with the overall purposes of the school curriculum set out in section 1 of the 1988 Act.

Local Bodies: Standing Advisory Councils on Religious Education (SACREs) and Agreed Syllabus Conferences

88. There are statutory duties on every LEA to establish:

- 1 a permanent body, called a Standing Advisory Council for Religious Education (SACRE), to advise the LEA on matters concerned with the provision of RE and collective worship; and *Education Reform Act 1988 s.11*
- 2 an occasional body which must be convened to produce and recommend an agreed syllabus for RE, called an agreed syllabus conference. *Education Act 1944 Schedule 5*

Function of SACRE

89. 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)*

Also it:

- can require the LEA to review its current agreed syllabus (paragraph 25); and *s.11(7)*
- must consider applications made by a head teacher, that the requirement for collective worship in county schools to be wholly or mainly of Broadly Christian character shall not apply to the collective worship provided for some or all of the pupils in a particular school (paragraphs 70-74).

90. The broad role of a SACRE is to support the effective provision of RE and collective worship in schools. Each LEA should work with its SACRE whether any changes need to be made in the agreed syllabus or in the support offered

to schools. Similarly, it should work with its SACRE to monitor the provision of daily collective worship and to consider with in any action which might be taken to improve such provision.

91. It is for an LEA to decide what matters it wishes to refer to its SACRE; but the 1988 Act says that these should include, in particular, methods of teaching, the choice of teaching material and the provision of teacher training. *Education Reform Act 1988 s.11(2)*

92. A SACRE is not confined to advising on matters referred to it by its LEA; it may offer advice on any matters related to its functions as it sees fit. It may offer advice to local grant-maintained schools or address such matters as they may refer to it. The advice offered by a SACRE carries no statutory force. However, the LEA or school should always give careful consideration to advice offered. *Education Reform Act 1988 s.11(1)(a)*

93. The Education Act 1993 amends the 1988 Act to require a SACRE to send a copy of any advice on RE to any grant-maintained school within its area which is required to use an agreed syllabus, including: *Education Reform Act 1988 s.11(12)*

- any grant-maintained school equivalent to a voluntary aided school where the agreed syllabus is being taught at the request of parents; and
- any grant-maintained school which has chosen to use an alternative agreed syllabus.

A SACRE is also required to send a copy of any advice on religious worship to any grant-maintained school in the area equivalent to a county school. It must not charge a grant-maintained school for such advice. *s.11(11)*

94. LEAs are encouraged to keep their SACRE fully informed on all matters relating to RE and collective worship in their schools. This should include, where appropriate, information on individual schools following inspection by the Office of Her Majesty's Chief Inspector of Schools in Wales (OHMCI) (paragraph 126).

95. The local SACRE will not automatically receive a copy of an inspection report, although the LEA will receive a copy of the report for any LEA-maintained school. It will be for the SACRE to obtain a copy of any report it wishes to examine from its LEA. A copy of the inspection report of any grant-maintained school may be obtained from the school at cost. In order to assist any SACRE which wishes to monitor inspection reports, OHMCI will ask all LEAs to pass on inspection lists to their SACRE. OHMCI will expand its current provision of inspection lists to include grant-maintained schools in the SACRE's area. Current plans are for the lists to be sent to LEAs one year before the term of inspection.
96. Some LEAs have given their SACRE a role in the local statutory complaints procedures (paragraphs 133-138). *Education Reform Act 1988 s.23*

SACRE annual reports

97. Each SACRE must publish an annual report on its work. This should: *Education Reform Act 1988 s.11(9)*
- 1 specify any matters on which it has advised the LEA; *s.11(10)(a)*
 - 2 broadly describe the nature of that advice; and *s.11(10)(b)*
 - 3 set out its reasons for offering advice on any matters which were not referred to it in the first place by the LEA. *s.11(10)(c)*
98. The 1993 Act amends the 1988 Act to require a SACRE to send a copy of its annual report to ACAC. It would be helpful for reports to cover the academic year, and to be sent to the ACAC by 30 December each year. LEAs are encouraged to send copies of an annual report to schools, including grant-maintained schools, and to local teacher training institutions, particularly when a report makes reference to ITT or INSET, as well as making a copy available for public inspection. *Education Reform Act 1988 S.11(13)(a)*
99. Details of more general information requirements are given at paragraph 143

forward.

Role of agreed syllabus conference

100. For the purpose of preparing an agreed syllabus for religious education, an LEA must convene an agreed syllabus conference. A conference is a separate legal entity from a SACRE and, although common membership is permissible, it must be separately convened.

*Education Act 1944
schedule 5 paragraph 1*

101. The role of a conference is to produce and recommend an agreed syllabus for RE which meets fully the requirements of the 1988 Act and is educationally sound (paragraphs 31-37). The task of producing a syllabus cannot be delegated except to a sub-committee which must include at least one member of each of the committees constituting the conference. This does not prevent a conference receiving advice or comment from outside groups or individuals. Only an agreed syllabus conference may recommend an agreed syllabus and its recommendation must be unanimously agreed by the committees constituting the conference.

*Education Act 1944
schedule 5 paragraph 7

schedule 5 paragraph 5*

Composition of SACRE and conference

102. The 1993 Act, by amending the 1944 Act and the 1988 Act, alters the composition of both a SACRE and an agreed syllabus conference to include, in certain circumstances, a forth group or committee. A SACRE and a conference are each to comprise three or four groups or committees representing, respectively;

*Education Reform Act 1944
Schedule 5 paragraph 2 &
Education Act 1993 s.15 &
16 & Education Reform Act
1988 s.11(4)*

a Christian denominations and other religions and religious denominations,⁶ the number of whose representatives shall, “so far as consistent with the efficient discharge of the committee’s functions, reflect broadly the proportionate strength of that denomination or religion in the area”.

b such associations representing teachers as, in the opinion of the authority, ought to be represented, having regard to the circumstances of the area;

⁶ The 1993 Act amends references to “denominations” throughout the Education Acts to “religions” and “religious denominations” in order to clarify the term in line with references in the Further & Higher Education Act 1992.

- c the local education authority
- d under certain circumstances (paragraph 104), the governing bodies of those grant-maintained schools equivalent to county or voluntary controlled schools.

On a SACRE, until group D is formed, any such grant-maintained schools should appoint a person to represent them (paragraph 105-106). A SACRE may also include co-opted members, who are not members of any of the four groups. There is no provision for an agreed syllabus conference to include co-opted members.

Education Reform Act 1988
s.11(3)(b)
s.11(3)

Representation on committee or group A of groups other than religions or religious denominations

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

Education Act 1944
schedule 5 paragraph 2(a) &
Education Reform Act 1988
s.11(4)(a)

Reconstitution of SACRE and conference

104. Within six months of the date when responsibility for securing school places in either the primary or secondary phase in an area transfers to a funding authority, the local authority must reconstitute its SACRE and any agreed syllabus conference in existence at the time of the transfer. The reconstituted SACRE and conference will each include a fourth committee or group (paragraph 102) to represent relevant grant-maintained schools. This transfer will normally occur when at least 75% of the school places in an area in either the primary or the secondary sector are in grant-maintained schools, unless the Secretary of State has approved a request from an LEA that such a transfer should take place earlier.

Education Act 1993
s.12(1)(b)
s.16 & 15

Grant-maintained school representation and consultation

105. Prior to the reconstitution of a SACRE under the arrangements at paragraph 104, grant-maintained schools will be represented on a SACRE by a person appointed by them. Once a grant-maintained group has been set up, however, this no longer applies. *Education Reform Act 1988 s.11(3)(b)*
106. There is no provision for an agreed syllabus conference to include co-opted members or, prior to the reconstitution described at paragraph 104 above, to include a person representing grant-maintained schools. However, the 1993 Act requires that, prior to recommending the adoption of an agreed syllabus, a conference should consult with any grant-maintained schools in its area that are using the LEAs agreed syllabus. *Education Act 1993 s.146*

Decision making

107. On any question to be decided by a SACRE only the representative groups listed in paragraph 102 each have a single vote. The grant-maintained school representative (prior to the establishment of a grant-maintained schools group) and co-opted members do not have a vote. Decision within a group about how that vote is to be cast do not require unanimity. Each group is to regulate its own proceedings, including provision for resolving deadlock. *Education Reform Act 1988 s.11(6)*
108. This applies equally to agreed syllabus conferences or to any sub-committee it may appoint; although all committees of a conference must unanimously agree to recommend an agreed syllabus to the LEA (paragraph 27). *Education Act 1944 schedule 5 paragraph 8
schedule 5 paragraph 9*

Appointments to committee and group

109. It is the LEA who appoints the member of the four committees or groups described in paragraph 102. *Education Act 1944 schedule 5 paragraph 2 &
Education Reform Act 1988 s.11(4)*
110. The 1993 Act amends the 1944 and the 1988 Acts to require the LEA to ensure that the

composition of committee A of an agreed syllabus conference and group A of a SACRE (Christian denominations and other religions and denominations of such religions) should be representative of the local community. The numbers of representatives of each denomination and religion are required to reflect broadly the proportionate strength of that denomination or religion in the local area, so far as this is consistent with the efficient discharge of the functions of the committee or group. The statutory provisions therefore recognise that there will be occasions when the interests of efficiency override the requirement for directly proportionate representation.

*Education Act 1944
schedule 5 paragraph 2 &
Education Reform Act 1988
s.11(5)*

111. Each LEA reconstitute in this way, by 1 October 1994, any agreed syllabus conference that is convened and has yet to make a recommendation, and its SACRE. In determining the composition of committee or group A, an LEA may wish to take into account any records of the religious affiliation of members of the local community. Some national religious organisations may be able to assist by reference to their own records.
- Education Act 1993
s.254 &255*
112. In appointing the other committees or groups, the LEA must take all reasonable steps to assure itself that the person so appointed are representative of teacher associations or schools in question. The distinct legal identity of the SACRE and the conference means that appointments for the separate bodies will need to be canvassed separately. The LEA should consult locally before appointments are made; and there would be advantage in ensuring that members representing associations of teachers include teachers religious education.
- Education Act 1944
schedule 5 paragraph 3 &
Education Reform Act 1988
s.13(1)*
113. The group or committee representing relevant grant-maintained schools should be appointed by the LEA, where possible, from those jointly nominated by the governing bodies of the relevant schools themselves, including any which has chosen not to use the local syllabus. The LEA has the power to remove from the SACRE or conference any representative of relevant grant-maintained schools who, in the LEA's opinion ceases to be accepted to a
- Education Act 1993
s.16(5) & 15(5)
16(6) & 15(6)*

majority of the governing bodies of the relevant schools. Any replacement should be appointed in the same way as the original appointee.

Chairman of SACRE and conference

114. Legislation does not prescribe how the chairman of a SACRE or conference should be appointed. This is a matter for the LEA. It is open to an authority to appoint the chairman, or to allow a SACRE or conference to appoint its own chairman from amongst its members. In the absence of express provision to the contrary, however, the duty of the LEA to convene a conference or to constitute a SACRE should be taken as encompassing the right to appoint a chairman.

*Education Act 1993
Schedule 5 paragraph 1 &
Education Reform Act 1988
s.11(1)*

115. If a conference or SACRE is to function effectively it is important that as far as possible the appointed chairman has the confidence of all members. If the LEA chooses to appoint a chairman, it is exercising a public function and should be prepared to listen to any representations as to who should be appointed or as to why its nominee should be appointed.

Funding of SACRE and conference

116. The LEA's duty to convene a conference or to constitute a SACRE implies a duty to fund each of these bodies satisfactorily. That means each LEA should provide a clerk for each body and sufficient funds for it to perform its functions. The LEA should satisfy itself that such arrangements are adequate for the performance of each body's functions. No charges shall be made of grant-maintained schools for the services of a SACRE or conference. It is for an LEA to determine what advice and support to provide for its SACRE and conference.

*Education Act 1944
Schedule 5 paragraph 1 &
Education Reform Act 1988
s.11(1)*

Meeting the public

117. The 1993 Act provides for the Secretary of State to make regulations to require both a SACRE and an agreed syllabus conference to meet in public. Following consultation, the Secretary of State has made regulations which require both bodies to meet in public except in certain

*Education Act 1993 s.528

SI 1994/1304 reg 3*

circumstances where it seems to him to be more appropriate for the matters under discussion to be considered in private; to give notice of meetings; and to make relevant documents, such as agendas and reports, available to the public.

118. Schedule 5 of the 1944 Act (as amended) which details the procedure for bringing into operation an agreed syllabus for RE is at Annex F. The legal requirements for the constitution of a SACRE are given in full at Annex H.

Public Accountability

Aims

119. The Citizen’s Charter emphasises principles of accountability, availability of information and responsiveness to local needs. These principles are set out in “Education: A Charter for Parents in Wales” and they apply equally to the provision of RE and collective worship, which should meet the needs of local communities effectively.

Provision of information – general

120. LEAs, governing bodies and head teachers are required by regulations made under the 1988 Act to provide certain information to the Secretary of State, parents and other specified persons. Some of the general information which will be required – for example on the organisation of the curriculum – will automatically cover RE and collective worship. Full details of this general information are contained in circular 33/91.⁷
- Education Reform Act 1988*
s.22

Information available to the public at schools

121. The head teacher is required under the Education (School Curriculum and Related Information) (Wales) Regulations 1991 to make readily available to parents and others:
- SI 1658 / 1991 reg 11*
- in the case of any school required to use one, the appropriate LEA agreed syllabus for RE; or
 - in the case of an LEA-maintained voluntary or equivalent grant-maintained school, a copy of that part of the trust deed which governs the provision of RE and any other written statement which may have been prepared about arrangements for RE, including any syllabus in use in the school.

Information in the school prospectus

122. All maintained schools will be required under the Education (School Information) (Wales) Regulations 1994 to include in their annual prospectus:
- a statement on the ethos and values of the school;
 - particulars of the religious education provided at the school;

⁷ Circular 33.91 “Information to Parents”.

- arrangements for parents to withdraw their children from religious worship, either in whole or in part, and any alternative provision for pupils who are withdrawn;
- particulars of any determination that has been granted lifting the requirement for broadly Christian worship at a county school or former county grant-maintained school, either for specified groups of pupils or for the whole school;
- where relevant, the school's affiliations with a particular religion, or religious denomination.

Information to parents in reports

123. A head teacher is required under the Education (Individual Pupils' Achievements) (Information) (Wales) Regulations 1994 to send parents an annual written report on their child's progress. Unless a pupil has been withdrawn from RE, reports must contain details of the pupil's progress in RE. *SI 1994 / 959*
124. Guidance on the requirements of the reporting regulations is given in the Welsh Office Circular 66/93.

Inspection of schools

125. The Education (Schools) Act 1992 introduced a new system of independent five yearly school inspections starting, for secondary schools, in September 1993 and, for others, a year later. Inspections will, among other things, cover:
- the quality of education and standards achieved;
 - the ethos of the school;
 - the spiritual, moral, cultural and social development of its pupils; and
 - whether a school is meeting the law in providing RE and a daily act of collective worship.

An inspection report is published and the governing body, in most cases, must draw up an action plan setting out how it intends to follow up the inspection, including how it intends to address any difficulties in providing RE or daily collective worship. Full details of the new arrangements are given in Circular 44/93.⁸

⁸ Circular 44/93 "Inspection Schools: a guide to the inspection provisions of the Education (Schools) Act 1992".

126. Her Majesty's Chief Inspector, who heads a separate government department, the Office of Her Majesty's Chief Inspector of Schools in Wales (OHMCI), is responsible for arranging inspections (conducted by an inspector he has appointed) and maintaining standards. OHMCI's Framework of Inspection has been sent to all schools in Wales covered by the 1992 Schools Act.

*Education (Schools) Act
1992 s.9*

Inspection of denominational RE and collective worship

127. Denominational religious education and/or collective worship (given in certain voluntary and equivalent grant-maintained schools) has for many years been subject to different inspection arrangements under the control of governors, and the 1992 Schools Act preserved that position.

128. Denominational RE (newly defined in the 1992 Schools Act as amended by the 1993 Act) and collective worship must also be inspected at five yearly intervals, but the governors (the foundation governors in a controlled school) rather than OHMCI are responsible for arranging the inspection by an inspector of their choice. The Inspector need not be a Registered Inspector, but may be if governors wish.

*Education (Schools) Act
1992 s.12(3A)*

*Education (Schools) Act
1992 s.13(3) & (4)*

129. This 'section 13' inspection must cover:

- denominational RE in:
 - a voluntary aided or equivalent grant-maintained school (that is a school which is not legally obliged to teach RE in accordance with an agreed syllabus, even if it chooses to do so (paragraph 23));
 - a voluntary controlled or equivalent grant-maintained school where, at the request of a parent, RE is being provided in accordance with its trust deed or former practice (paragraph 23); and
- collective worship in a voluntary or equivalent grant-maintained school.

130. The Registered Inspector has the duty (paragraph 126) to report on the spiritual, moral, social and cultural development of pupils in all schools, but in those schools providing denominational RE and/or collective worship, that duty is limited to noting that the school meets the requirements of the law to provide RE and a daily act of collective worship. The Registered Inspector is not concerned with the content of such provision. The 'section 13' inspector may, however, also report on pupils' spiritual, moral, social and cultural

development, if governors wish.

*Education (Schools) Act
1992 s.13(7)*

131. The ‘section 13’ inspection report is also published and a summary sent to parents. The governing body must publish an additional action plan.

Local complaints procedure

132. Concerns expressed by parents and others about the school curriculum and related matters, including RE and collective worship, will normally be considered and, so far as is possible, dealt with in informal discussion with teachers and head teachers in the first instance. There will, however, be cases where such concerns cannot be resolved informally, and will fall to be considered as formal complaints.

133. Under the 1988 Act each LEA and grant-maintained school has a local complaints procedure for consideration of any formal complaint. The purpose of the procedure is to offer parents and others a readily accessible and clearly understood local route through which to pursue any complaint about the school curriculum, including RE and collective worship, and related matters, such as the establishment of a SACRE or review of an agreed syllabus. Full details for LEAs are set out in Circular 26/89.⁹

*Education Reform Act 1988
s.23 & 58*

134. Each LEA must have a contact officer to advise on the arrangements which apply to LEA-maintained schools. LEAs should publicise their arrangements widely and some LEAs have produced leaflets explaining how to make a complaint. In addition, a full copy of the local complaints procedure should be available in each school, including grant-maintained school, and the school prospectus must include a reference to it.
135. The stages of the procedure are generally as follows:

⁹ Circular 26/89 “Education Reform Act 1988: Local arrangements for the consideration of complaints”.

Complaint about LEA-maintained school's duties	Complaint about grant-maintained School's duties	Compliant about LEA's duties
LEA contact officer	Consideration by head teacher	LEA contact officer
Consideration by governing body	Consideration by governing body	-
Consideration by LEA	-	Consideration by LEA

136. The complaints procedure of an LEA should fully acknowledge the rights of the governing bodies of voluntary aided schools in respect of their responsibility for RE and religious worship.

137. Concern has been expressed that the current arrangements for handling complaints may inhibit parents and others in resolving satisfactorily their concerns about this aspect of school provision. LEAs and grant-maintained schools should ensure that:

- local arrangements are straightforward and not daunting to those who wish to make a complaint; and
- decisions are reached as quickly as is consistent with the proper consideration of the complaint.

A complaint may make a complaint through a third party and be accompanied by that party when representations are made at each stage.

Complaints to the Secretary of State

138. A complaint who remains dissatisfied after the complaint has been fully considered under the arrangements described above will still be able to make a complaint to the Secretary of State under section 68 or 99 of the Education Act 1944. However, the Secretary of State will not be able to entertain any such complaint unless it has first been through all the stages of approved local arrangements.

Education Act 1944 s.68 & 99

Education Reform Act 1988 s.23(2)

Teachers

Aims

139. Teachers play a crucial part in the moral and spiritual development of pupils and make a vital contribution to the ethos of the school. Some teachers, in addition to RE specialists, will also contribute to these aims by teaching RE and leading worship, but teachers cannot be required to teach RE or lead or attend worship except where legislation provides otherwise in relation to some teachers in voluntary and equivalent grant-maintained schools.

Duties

140. The Education Act 1944, with certain specific exceptions in the case of teachers in voluntary aided schools and reserved teachers in voluntary controlled schools, provides that teachers should not be disqualified from employment or discriminated against in terms of pay or promotion on the grounds of their religious opinions or practice in participating or not participating in acts of worship or religious education. The Education Act 1993 applies these provisions to grant-maintained schools. When a school becomes grant-maintained, the provisions of section 30 of the Education Act 1944 applying to a teacher under the former status of the school continue to apply as long as he or she is employed as a teacher at the school. *Education Act 1944 s.30*
Education Act 1993 s.143-145
s.144(4)
141. One of the duties incorporated into the contracts of all teachers by the School Teachers' Pay and Conditions Document is attending assemblies. This duty is subject to teachers' freedom under the 1944 Act not to attend collective worship. So a head teacher may require any teacher to attend parts of a school assembly when collective worship is not taking place – for examples the giving out of notices – but could only require a teacher to attend collective worship if that teacher was in one of the expected categories noted in the preceding paragraph. *Education Act 1944 s.30*
142. The safeguards noted above apply to head teachers as to all other teachers. Head teachers have a duty under the 1988 Act to see that the law on collective worship and RE is complied with in their school, but except in the cases specified in the 1944 Act they cannot be penalised for not taking part in the provision of either. *Education Act 1988 s.10(1)*
Education Act 1944 s.30
143. In planning staffing and staff development, the governing body must take account of its duty under the 1988 Act to exercise its functions with a view to securing that all pupils take a part in *Education Reform Act 1988 s.10(1)*

daily collective worship and that RE is taught. The provisions described above (paragraphs 141-143) do not prevent the governing body from taking account of a candidate's willingness to teach RE or lead collective worship in drawing up job descriptions for particular posts, and in recommending and appointing teachers. Willingness to teach RE or lead collective worship should not, however, be a requirement of a post, although willingness to teach RE must obviously be a requirement when advertising for specialist RE teaching posts.

144. It is for the head teacher, where there are insufficient teachers in a school who are prepared to teach RE or lead an act of collective worship, to ensure that the requirements for these activities are nevertheless met. In these circumstances, head teachers might wish to seek advice from their LEA or SACRE.
145. As regards collective worship, in such circumstances all reasonable steps should be taken by the head teacher to find appropriate people from the local community who would be willing and able to lead collective worship. Account should be taken, however, not only of the willingness of such persons to lead collective worship, but also of:
 - a person's ability to conduct such an act of worship for pupils of the family backgrounds, ages and aptitudes concerned; and
 - the extent to which any costs would fall to the LEA or school.
146. Senior pupils may also lead acts of collective worship where that seems appropriate.
147. Whatever arrangements are made, however, nothing overrides the school's responsibility in relation to the health and safety of pupils. Head teachers will wish, for example, to consider the need for the presence of a member of staff at acts of collective worship being led by individuals from outside the school.

Initial Teacher Training and the Professional Development of Teachers

Aims

148. The Government wants to ensure that teachers who teach RE and lead collective worship are equipped to do so effectively and well.

Initial teacher training

149. Circular 62/93¹⁰ sets out new criteria for courses of primary initial teacher training (ITT) and specifies the competencies expected of all newly-qualified teachers (NQTs), including acquisition of “the necessary foundation to develop a readiness to promote the spiritual, moral, social and cultural development of pupils”. The Circular also encourages the development of varied training routes, including courses giving a substantial grounding in six subjects at undergraduate level, which may include RE; and more specialist courses for those who aspire to a role as RE co-ordinator or specialist RE teacher.

SI 543/93

150. Those training for secondary school teacher training may specialise in RE. ITT should prepare such students to teach RE in accordance with statutory requirements and syllabuses in schools. Circular 35/92¹¹ on secondary ITT sets out the competencies expected of NQTs. It specifies that all NQTs should have acquired in initial training “the necessary foundation to develop a readiness to promote the moral and spiritual well-being of pupils”.

Professional development of teachers

151. School development plans should identify staff development needs related to RE and collective worship. Depending on their status, schools may receive advice on staff development issues from the SACRE, LEA advisory staff and various denominational sources. The same bodies may offer training courses for serving teachers and other opportunities for professional development, as will a range of other providers. Before investing in staff development, schools should make sure that it will meet the needs they have identified.

Grants for Education Support and Training programme

152. Support is available for teachers’ further professional

¹⁰ Circular 62/93 “The Initial Training of Primary School Teachers: New Criteria for Courses”.

¹¹ Circular 35/92 “Initial Teacher Training (Secondary Phase)”.

development through the Grant for Education Support and Training (GEST) specific grants programme. The programme includes:

- in 1993-94, in the Curriculum 5-19 Activity adapting teaching practices to meet the requirements of the Religious Education.
- in 1994-95, again in the Curriculum 5-19 Activity to help introduce new agreed syllabuses in the 1994-95 school year.

It is open to schools and LEAs to make additional support available for professional development. Full details are to found in Circular 45/92 and draft Circular 45/93.¹²

Grant-maintained schools: Special Purpose Grant

153. Grant-maintained schools receive support for professional development through a different specific grant called Special Purpose Grant (Development). All GM schools are eligible for SPG(D). It is for individual schools to determine what to spend on professional development for RE, but they are encouraged to have regard to the priorities identified in the current GEST programme.

¹² Circular 45/92 “Grants for Education Support and Training 1993-94”; Circular 45/93 “Grants for Education Support and Training 1994-95”.

Annex A

Types of Grant-maintained School

1. For the purposes of the requirements for RE and collective worship described in this circular, there are five types of grant-maintained school:
 - 1 a grant-maintained school which was formerly an LEA-maintained county school;
 - 2 a grant-maintained school which was formerly voluntary controlled;
 - 3 a grant-maintained school which was formerly voluntary aided;
 - 4 a new grant-maintained school established under section 48 of the Education Act 1993 or under section 49 of that Act where no provision is made for the religious education for pupils at the school either in the trust deed or any statement; such a school is described in this circular as 'equivalent to a county school'; and
 - 5 a new grant-maintained school established under section 49 of the Education Act 1993 where either the trust deed or any statement makes provision for the religious education for pupils at the school; such a school is described in this circular as 'equivalent to a voluntary aided school'.
2. From 1 April 1994 the statutory requirement for grant-maintained schools to publish proposals for a significant change of character falls under section 96 of the Education Act 1993. The Secretary of State considers that a change in the religious character of a school is a significant change of character and that where a school has trustees, their written permission must be given before proposals are published for such a change. Governing bodies must also consult such persons as appear to them to be appropriate before publishing proposals. It is recommended that Diocesan authorities be consulted at an early stage on any proposals which could have implications for voluntary schools in the area.
3. When established, the Schools Funding Council for Wales (SFCW) will, under section 92 of the Education Act 1993, have the power to publish proposals for a significant change of character in grant-maintained schools in those LEA areas where the SFCW is either sharing responsibility for primary or secondary school provision with the LEA or has overall responsibility for such provision. The SFCW will not, however, be able to publish proposals to make a significant change in the religious character of a school.
4. The effect of section 141 of the Education Act 1993 is that, if a change in the religious character of a school is approved by the Secretary of State, the RE provisions of the Act will apply in accordance with its new character. Thus, for example, if the governing body:
 - 1 of a former county or controlled school have proposals approved that RE shall be in accordance with the tenets of a particular religious denomination, the RE at the school is to be in accordance with section 140 of the 1993 Act;
 - 2 of a former aided school have proposals approved that RE shall not be in accordance with the tenets of a particular religious denomination, the RE at the school is to be in accordance with section 138 of the 1993 Act.

Annex B

Special Schools

Religious education and collective worship

1. The Education Act 1993 states that regulations shall provide that, so far as practicable, every pupil should receive religious education and attend religious worship; or will be withdrawn from attendance at such worship or from receiving such education, in accordance with the wishes of the pupil's parent.
2. The current regulations are in Schedule 2 to the Education (Approval of Special Schools) Regulations 1983. From 1 April 1994, these will be replaced by the Education (Special Schools) Regulations 1994 which will contain identical requirements. The Regulations apply to all maintained, grant-maintained and non-maintained special schools.
3. Similar provisions will be contained in the Education (Special Educational Needs) (Approval of Independent Schools) Regulations 1994 from 1 April 1994 in respect of independent schools approved to cater for children with statements of special educational needs. *Annex C*

Annex C

City Technology Colleges

Religious education and collective worship

1. The provisions of the Education Acts relating to religious education and collective worship do not apply to city technology colleges and city colleges for the technology of the arts. These schools are independent schools but, as a condition of grant, they are required to make provision for religious education and collective worship which is broadly in line with that in maintained schools. The requirements are set down in the funding agreements which, under section 105 of the Education Reform Act 1988, the Secretary of State enters into with those establishing and running such colleges. There are currently no such colleges in Wales.

Annex D

Sixth Form Colleges in the Further Education Sector

Religious education

1. Section 45 of the Further and Higher Education Act 1992 requires the governing body of every further education institution, except an institution which on 30 September 1992 was a college of further education, to ensure that religious education is provided at the institution for all students who wish to receive it. Section 45(3) says that the governing body will be deemed to be fulfilling its duty if RE is provided at a time or times at which it is convenient for the majority of full-time students to attend.
2. For the purposes of section 45 RE may take the form of lectures or classes or of single lectures or classes provided on a regular basis and may include a course of study leading to an examination or the award of a qualification.
3. The Act requires the governing body of each institution to determine from time to time the form and content of RE provided.
 - In the case of a former voluntary sixth form college or a former grant-maintained school which was a voluntary school before it became grant-maintained the form and content must be in accordance with the provisions of any trust deed affecting the institution and must not be contrary to the religious traditions of the institution before it became a further education institution.
 - In the case of all further education institutions to which section 45 applies, the form and content of religious education provided must reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.

Collective worship

4. Section 44 of the Further and Higher Education Act 1992 requires the governing body of every further education institution, except an institution which on 30 September 1992 was a college of further education, to ensure that, at an appropriate time on at least one day in each week during which the institution is open, an act of collective worship, which students may attend, is held at the institution.
5. In a former voluntary sixth form college or a former grant-maintained school which was a voluntary school before it became grant-maintained the act of collective worship must be in a form which complies with the provisions of any trust deed affecting the institution and reflect the religious traditions and practices of the institution before it became a further education institution. In all other further education institutions to which section 44 applies, the act of collective worship must be wholly or mainly of a broadly Christian character in that it shall reflect the broad traditions of Christian belief but need not be distinctive of any particular Christian denomination.
6. If the governing body of a further education institution consider it appropriate it may, in addition to the acts of collective worship referred to in paragraph 5, provide for acts of

worship which reflect the practices of some or all of the other religious traditions represented in Great Britain.

Inspection

7. The Inspectorate of the further education funding council will:
 - confirm the arrangements made by colleges in response to Sections 44 and 45 of the Further and Higher Education Act 1992; and
 - comment on the quality of Religious Education and acts of worship seen during full college inspections.

Annex E

Section 26-29 of the Education Act 1944 as amended by the Education Reform Act 1988

26. – (1) In the case of a county school the provision for religious education for pupils at the school which is required by section 2(1)(a) of the Education Reform Act 1988 to be included in the school's basic curriculum shall be provision for religious education in accordance with an agreed syllabus adopted for the school or for those pupils.
- (2) No such syllabus shall provide for religious education to be given to pupils at such a school by means of any catechism or formulary which is distinctive of any particular religious denomination; but this provision is not to be taken as prohibiting provision in such a syllabus for the study of such catechisms or formularies.
- (3) Subsection (4) below applies where a county secondary school is so situated that arrangements cannot conveniently be made for the withdrawal of pupils from the school in accordance with section 9 of that Act to receive religious education elsewhere.
- (4) If in any such case the local education authority are satisfied-
- (a) that the parents of pupils in attendance at the school desire them to receive religious education in the school in accordance with the tenets of a particular religious denomination; and
- (b) that satisfactory arrangements have been made for the provision of such education to those pupils in the school, and for securing that the cost of providing such education to those pupils in the school will not fall upon the authority;

the authority shall, unless they are satisfied that owing to any special circumstances it would be unreasonable to do so, provide facilities for the carrying out of those arrangements.

27. - (1) Where the parents of any pupils in attendance at a controlled school request that they may receive religious education in accordance with the provisions of the trust deed relating to the school, or where provision for that purpose is not made by such a deed in accordance with the practice observed in the school before it became a controlled school, the foundation governors shall, unless they are satisfied that owing to special circumstances it would be unreasonable so to do, make arrangements for securing that such religious education is given to pupils at the school during not more than two periods in each week.
- (2) Without prejudice to the duty to make such arrangements as aforesaid whatever the number of the teaching staff of the school, where the number of the teaching staff of a controlled school exceeds two the teaching staff shall include persons (hereinafter referred to as 'reserved teachers') selected for their fitness and competence to give such religious education as is required to be given under such arrangements and specifically appointed to do so. Provided that the number of reserved teachers in any controlled school shall not exceed one-fifth of the number of the teaching staff of the school including the head teacher, so, however, that where the number of the teaching staff is not a multiple of five it shall be treated for the purposes of this subsection as if it were the next higher multiple thereof.

- (3) The head teacher of a controlled school shall not, while holding that position, be a reserved teacher, [but before appointing any person to be the head teacher of such a school the local education authority shall inform the governors of the school as to the person whom they propose to appoint and shall consider any representations made by the governors with respect to the proposed appointment].
- (4) Where the local education authority propose to appoint any person to be a reserved teacher in a controlled school, the authority shall consult the foundation governors of the school, and, unless the said governors are satisfied as to the person's fitness and competence to give such religious education as is required in pursuance of such arrangements as aforesaid the authority shall not appoint that person to be a reserved teacher.
- (5) If the foundation governors of a controlled school are of the opinion that any reserved teacher has failed to give such religious education as aforesaid efficiently and suitably, they may require the authority to dismiss him from employment as a reserved teacher in the school.
- (6) In the case of a controlled school the provision for religious education for pupils at the school which is required by section 2(1)(a) of the Education Reform Act 1988 to be included in the school's basic curriculum shall be provision for religious education-
 - (a) in accordance with any arrangements made under subsection (1) of this section; or
 - (b) subject to any such arrangements, in accordance with an syllabus adopted for the school or for those pupils.

[Note : the words in square brackets in subsection (3) are prospectively repealed by the Education (No 2) Act 1986, and do not apply to controlled schools which have adopted new instruments and articles of government under the Act].

28. - (1) In the case of an aided or special agreement school the provision for religious education for pupils at the school which is required by section 2(1)(a) of the Education Reform Act 1988 to be included in the school's basic curriculum shall be provision for religious education-
- (a) in accordance with any provision of the trust deed relating to the school or, where provision for that purpose is not made by such a deed, in accordance with the practice observed in the school before it became a voluntary school; or
 - (b) in accordance with any arrangements under this section.
- (1A) Subject to subsection (1 C) of this section, the religious education given to pupils at such a school shall be under the control of the governors of the school.
- (1B) Where the parents of pupils in attendance at such a school-
- (a) desire them to receive religious education in accordance with any agreed syllabus adopted by the local education authority; and

- (b) cannot with reasonable convenience cause those pupils to attend any school at which that syllabus is in use;

then, unless the authority are satisfied that owing to any special circumstances it would be unreasonable to do so, arrangements shall be made for the religious education in accordance with that religious education in the school in accordance with the provision for that purpose included in the school's basic curriculum by virtue of section 2(1)(a) of that Act.

- (1 C) Those arrangements shall be made by the governors of the school, unless the local education authority are satisfied that the governors are unwilling to make the arrangements, in which case they shall be made by the authority.
- (2) If a teacher appointed to give in an aided school religious education, other than education in accordance with an agreed syllabus, fails to give such education efficiently and suitably, he may be dismissed on that ground by the governors of the school without the consent of the local education authority.
- (3) Where the special agreement made with respect to any special agreement school provides for the employment of reserved teachers, the local education authority shall, when they propose to appoint any person to be such a teacher in the school, consult the foundation governors of the school, and unless the said governors are satisfied as to that person's fitness and competence to give such religious education as aforesaid, the authority shall not appoint that person to be such a teacher.
- (4) If the foundation governors of a special agreement school are of the opinion that any such reserved teacher as aforesaid has failed to give, efficiently and suitably, such religious education as he was appointed to give, they may require the authority to dismiss him from employment as a reserved teacher in the school.

29. - (1) The provisions of the Fifth Schedule to this Act shall have effect with respect to the preparation, adoption, and reconsideration, of an agreed syllabus of religious education.

Annex F

Schedule 5 of the Education Act 1944 as amended by the Education Reform Act 1988 and Education Act 1993 ¹³

1. For the purpose of preparing any syllabus of religious education to be adopted by a local education authority, the authority shall cause to be convened a conference constituted in accordance with the provisions of this Schedule.
2. For the purpose of constituting such a conference as aforesaid, the local education authority shall appoint constituent bodies (hereinafter referred to as 'committees') consisting of persons representing respectively-
 - (a) such Christian **denominations and other religions and denominations** of such religions as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area;
 - (b) such associations representing teachers as, in the opinion of the authority, ought, having regard to the circumstances of the area, to be represented; and
 - (c) the authority;
3. Before appointing a person to represent any **religion**, denomination or associations as a member of any such committee, a local education authority shall take all reasonable steps to assure themselves that he is representative thereof, but no proceedings under this Schedule shall be invalidated on the ground that a member of such a committee did not represent the denominations or associations which he was appointed to represent unless it is shown that the local education authority failed to take such steps as aforesaid.
4. A person so appointed may resign his membership of any such committee or may be withdrawn therefrom by the local education authority if in the opinion of the authority he ceases to be representative of the **religion**, denomination or associations which he was appointed to represent, or of the authority, as the case may be; and where a **person resigns or is withdrawn from the committee the authority shall appoint someone in his place in the same manner as that in which they made the original appointment.**
5. The conference shall consist of the committees aforesaid and it shall be the duty of the conference to seek unanimous agreement upon a syllabus of religious education to be recommended for adoption by the local education authority.
6. Where the local education authority propose to adopt more than one syllabus of religious education for use in schools maintained by them, the authority shall inform the conference as to the schools in which, or in the case of a syllabus intended to be used for certain pupils only, the class or description of pupils for which, the syllabus to be prepared by the conference is to be used.
7. Any sub-committees appointed by the conference shall include at least one member of each of the committees constituting the conference.

¹³ 1993 Act amendments in bold print.

8. Upon any question to be decided by the conference or by any subcommittee thereof one vote only shall be given for each of the committees constituting the conference.
9. If the conference unanimously recommend any syllabus of religious education, the authority may adopt it for use in the schools for which, or for the class or description of pupils for which, it was prepared.
10. If the authority report to the Secretary of State that the conference are unable to reach unanimous agreement as aforesaid, or if it appears to the Secretary of State that an authority have failed to adopt any syllabus unanimously recommended to them by the conference, the Secretary of State shall appoint to prepare a syllabus of religious education a body of persons having experience in religious education which shall, so far as is practicable, be of the like representative character as is required by paragraph 2 of this Schedule in the case of a conference.
11. The body of persons so appointed:
 - (a) shall give to the authority, the conference, and every committee constituting the conference, an opportunity of making representations to it, but, save as aforesaid, may conduct the proceedings in such a manner as it thinks fit;
 - (b) shall, after considering any such representations made to it, prepare a syllabus of religious education;
 - (c) shall transmit a copy of the said syllabus to the authority and to the Secretary of State;

and as from such date as the Secretary of State may direct, the syllabus so prepared shall be deemed to be the agreed syllabus adopted for use in the schools for which, or for the class or description of pupils for which, it was prepared until a further syllabus is prepared for use in those schools, or for pupils of that class or description, in accordance with the provisions of this Schedule.

12. **(1) A local education authority shall cause a conference to be convened at any time required by sub-paragraph (2) or (3) of this paragraph for the purpose of reconsidering any agreed syllabus for the time being adopted by them which was adopted before the appointed day.**
 - (2) Where they adopted the syllabus before 29th September 1988, they shall convene a conference within the period of one year beginning with the appointed day.**
 - (3) Where they adopted the syllabus on or after 29th September 1988, they shall convene a conference-**
 - (a) within the period of five years beginning with the date on which they adopted it, or**
 - (b) within the period of one year beginning with the appointed day,****whichever is the later.**

(4) A local education authority shall from time to time cause further conferences to be convened for the purpose of reconsidering any agreed syllabus for the time being adopted by them (whether adopted before, on or after the appointed day); and no such conference shall be convened later than the expiry of the period of five years beginning with the date on or after the appointed day on which-

(a) the authority adopted the syllabus, or

(b) the authority gave effect to a recommendation under paragraph 13 of this Schedule that the syllabus should continue to be the agreed syllabus.

(5) In this paragraph -

(a) "appointed day" means the day appointed for the commencement of section 256 of the Education Act 1993, and

(b) references to the date on which a local education authority adopt a syllabus include a reference to the date which the Secretary of State directs is to be the date from which a syllabus prepared under paragraph 11 of this Schedule is to be deemed to be the agreed syllabus.

13. (1) The following provisions of this paragraph apply where a local education authority cause such a conference to be convened for the purpose of reconsidering any agreed syllabus, whether under paragraph 12 of this Schedule or under section 11(8) of the Education Reform Act 1988 (obligation of authority to cause such a conference to be convened if required to do so by representative groups on standing advisory council for religious education).

(2) If the conference unanimously recommend that the existing syllabus should continue to be the agreed syllabus **and it appears to the local education authority that the syllabus reflects the fact that the religious traditions in Great Britain are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain**, the authority may give effect to the recommendation.

(3) If -

(a) the conference unanimously recommend a new syllabus to be adopted in substitution for the existing syllabus; and

(b) it appears to the authority that the new syllabus complies with section 8(3) of that Act (new agreed syllabus to reflect mainly Christian religious traditions);

the authority may give effect to the recommendation.

(4) If -

(a) the authority report to the Secretary of State that the conference are unable to reach unanimous agreement

(aa) the conference unanimously recommend that the existing syllabus should continue to be the agreed syllabus but the local education authority consider that sub-paragraph (2) of this paragraph prevents them from giving effect to the recommendation; or

- (b) it appears to the Secretary of State that the authority have failed to exercise their power under sub-paragraph (2) or (3) above to give effect to the unanimous recommendation of the conference;

the Secretary of State shall proceed in accordance with the provisions of paragraph 10 of this Schedule, and paragraph 11 of this Schedule shall apply accordingly.

Provisions in section 15 of the Education Act 1993 for re-convening of conference

14. - (1) This section has effect in respect of the area of a local education authority if an order under section 12(1)(b) of this Act applies to the area.
- (2) Within six months of the date of the first such order the local education authority shall reconvene any conference-
- (a) which they have convened for the purpose set out in paragraph 1 or 12 of the Fifth Schedule to the Education Act 1944 (procedure for preparing and bringing into operation an agreed syllabus of religious education) or section 11(8) of the Education Reform Act (standing advisory councils on religious education), and
- (b) to which subsection (3) below applies.
- (3) This subsection applies to any conference-
- (a) which has not made a recommendation under paragraph 9 or 13(2) of that Schedule, and
- (b) in respect of which the authority have not made a report under paragraph 10 or 13(4) of that Schedule.
- (4) Where a conference is convened (or reconvened) after the date of the order-
- (a) paragraph 2 of that Schedule shall have effect as if it required the appointment of a committee, in addition to those listed in sub-paragraphs (a) to (d) of that paragraph, consisting of persons representing relevant grant-maintained schools, and
- (b) section 146 of this Act shall have effect only in relation to grant-maintained schools, or pupils at such schools, at which the syllabus is in use in accordance with section 140(3) of this Act.
- (5) Before appointing a person to represent relevant grant-maintained schools in accordance with subsection (4)(a) above, the local education authority shall take all reasonable steps to assure themselves that he is acceptable as such to the governing bodies of the majority of such schools; but no proceeding under that Schedule shall be invalidated on

the ground that the person was not so acceptable unless it is shown that the local education authority failed to take such steps.

- (6) A person so appointed may resign his membership of the committee or may, if in the opinion of the local education authority he ceases to be acceptable as a representative of relevant grant-maintained schools to the governing bodies of the majority of such schools, be withdrawn from the committee by the authority; and where a person resigns or is withdrawn from the committee the authority shall appoint someone in his place in the same manner as that in which they made the original appointment.
- (7) For the purposes of this section, "relevant grant-maintained schools" means those grant-maintained schools within the area of the local education authority to which section 138 or 139 of this Act applies.

Annex G

Collective Worship Requirements

Education Reform Act 1988, as amended by the Education Act 1993 ¹⁴

6. -(1) Subject to section 9 of this Act, all pupils in attendance at a maintained school shall on each school day take part in an act of collective worship.
- (2) The arrangements for the collective worship in a school required by this section may, in respect of each school day, provide for a single act of worship for all pupils or for separate acts of worship for pupils in different age groups or in different school groups.
- (3) The arrangements for the collective worship in a county or voluntary school required by this section shall be made -
- (a) in the case of a county school, by the head teacher after consultation with the governing body; and
- (b) in the case of a voluntary school, by the governing body after consultation with the head teacher.
- (4) Subject to subsection (5) below, the collective worship in every maintained school required by this section shall take place on the school premises.
- (5) If the governing body of -
- (a) an aided school; or
- (b) a grant-maintained school;
- are of the opinion that it is desirable that any act of collective worship in the school required by this section should, on a special occasion, take place elsewhere than on the school premises, they may make such arrangements for that purpose as they think appropriate.
- (6) The powers of a governing body under subsection (5) above shall not be so exercised as to derogate from the rule that, in every such school as is there mentioned, the collective worship required by this section must normally take place on the school premises.
- (7) For the purpose of this section -
- "maintained school" does not include a maintained special school; and
- "school group" means any group in which pupils are taught or take part in other school activities.

¹⁴ Amendments are in bold print

7. - (1) Subject to the following provisions of this section, in the case of a county school the collective worship required in the school by section 6 of this Act shall be wholly or mainly of a broadly Christian character.
- (2) For the purposes of subsection (1) above, collective worship is of a broadly Christian character if it reflects the broad traditions of Christian belief without being distinctive of any particular Christian denomination.
- (3) Every act of collective worship required by section 6 of this Act in the case of a county school need not comply with subsection (1) above provided that, taking any school term as a whole, most such acts which take place in the school do comply with that subsection.
- (4) Subject to subsections (1) and (3) above -
- (a) the extent to which (if at all) any acts of collective worship required by section 6 of this Act which do not comply with subsection (1) above take place in a county school;
 - (b) the extent to which any act of collective worship in a county school which complies with subsection (1) above reflects the broad traditions of Christian belief; and
 - (c) the ways in which those traditions are reflected in any such act of collective worship;
- shall be such as may be appropriate having regard to any relevant considerations relating to the pupils concerned which fail to be taken into account in accordance with subsection (5) below.
- (5) Those considerations are -
- (a) any circumstances relating to the family backgrounds of the pupils concerned which are relevant for determining the character of the collective worship which is appropriate in their case; and
 - (b) their ages and aptitudes.
- (6) Where under section 12 of this Act a standing advisory council on religious education determine that it is not appropriate for subsection (1) above to apply in the case of any county school, or in the case of any class or description of pupils at such a school, then, so long as that determination has effect -
- (a) that subsection shall not apply in relation to that school or (as the case may be) in relation to those pupils; and
 - (b) the collective worship required by section 6 of this Act in the case of that school or those pupils shall not be distinctive of any particular Christian or other religious denomination (but this shall not be taken as preventing that worship from being distinctive of any particular faith).

12. - (1) It shall be the duty of the council on an application made by:

- (a) **the head teacher of any county school; or**
- (b) **the head teacher of any grant-maintained school to which section 138 of the Education Act 1993 applies and which is in the area of the local education authority which constituted the council,**

after consultation with the governing body, to consider whether it is appropriate for the requirement for Christian collective worship to apply in the case of that school, or in the case of any class or description of pupils at that school.

References in this section to the requirement for Christian collective worship are references to the requirement imposed by section 7(1) **of this Act or, as the case may be, section 138(2) of the Education Act 1993.**

- (2) In determining whether it is appropriate for that requirement to apply in the case of any such school or in the case of any class or description of pupils at such a school, the council shall have regard to any circumstances relating to the family backgrounds of the pupils at the school or of the pupils of the particular class or description in question which are relevant for determining the character of the collective worship appropriate in their case.
- (3) The council shall give any head teacher who has made an application to them under this section written notification of their decision on the application.
- (4) Where the council determine on any application under this section that it is not appropriate for the requirement for Christian collective worship to apply in the case of the school or any class or description of pupils at the school concerned, that determination shall take effect for the purposes of section 7 **of this Act or, as the case may be, section 138 of the Education Act 1993** on such date as may be specified in the notification of their decision under subsection (3) above.
- (5) Any determination of the council under this section by virtue of which the requirement for Christian collective worship does not for the time being apply in the case of any school or any class or description of pupils at any school shall be reviewed by the council-
 - (a) at any time on an application made by the head teacher of the school after consultation with the governing body; and
 - (b) in any event not later than the end of the period of five years beginning with the date on which the determination first took effect or (where it has since been reviewed under this subsection) with the effective date of the decision on the last such review.
- (6) On any review under subsection (5)(b) above the council shall afford the head teacher an opportunity of making representations with respect to the determination under review; and the head teacher shall consult the governing body before making any such representations.

- (7) On any review under subsection (5) above the council may confirm (with or without variation) or revoke the determination under review (without prejudice, in a case where they revoke the determination, to any further determination under this section); and they shall give the head teacher of the school written notification of their decision specifying the effective date of that decision for the purposes of subsection (5)(b) above.
 - (8) Any determination of the council which is required to be reviewed under subsection (5)(b) above shall cease to have effect, if not confirmed on such a review, at the end of the period there mentioned.
 - (9) The governing body of any county school **or of any grant-maintained school to which subsection (1) above applies**, on being consulted by the head teacher under this section if they think fit take such steps as they consider appropriate for consulting all persons appearing to them to be parents of registered pupils at the school.
 - (10) Any application made to the council under this section shall be made in such manner and form as the council may require.
 - (11) Where an application is made under subsection (1)(a) above in respect of a school which becomes a grant-maintained school before the application is determined, it shall, unless withdrawn by the head teacher, continue to be considered as if made under subsection (1)(b) above.**
- 12A. -(1) Where the Secretary of State is satisfied, either on complaint by any person or otherwise, that any standing advisory council on religious education -**
- (a) have acted, or are proposing to act, unreasonably in determining for the purposes of subsection (1) or (5) of section 12 of this Act whether it is appropriate for the requirement for Christian collective worship to apply in the case of any school or any class or description of pupils at a school, or**
 - (b) have failed to discharge any duty imposed under that section,**
- he may give the council such directions as to the revocation of the determination or the withdrawal of the proposed determination or (as the case may be) the discharge of the duty as appear to him to be expedient; and the council shall comply with the directions.**
- (2) Directions under subsection (1) above may provide for the making by the council of a new determination to take effect in place of the determination or proposed determination to be revoked or withdrawn by them.**
 - (3) In this section, "requirement for Christian collective worship" means the requirement imposed by section 7(1) of this Act or, as the case may be, section 138(2) of the Education Act 1993.**

Annex H

Standing Advisory Councils on Religious Education: Constitution and Voting Arrangements

Subsections from Section 11 of the Education Reform Act 1988, as amended by the Education Act 1993¹⁵

- (3) The council shall consist of:
- (a) the representative members required by subsection (4) below;
and
 - (b) a person appointed by the governing bodies of the grant-maintained schools within the area of the local education authority to which section 138 or 139 of the Education Act 1993 applies.**

And may also include co-opted members.

- (4) Subject to subsection (5) below, the representative members required by this subsection are persons appointed by the authority to represent respectively –
- (a) such Christian **denominations and other religions and denominations of such religions** as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area;
 - (b) except in the case of an area in Wales, the Church of England;
 - (c) such associations representing teachers, as in the opinion of the authority, ought having regard to the circumstances of the area, to be represented; and
 - (d) the authority;

and the references below in this section to representative groups on the council are references to the members appointed by virtue of paragraphs (a), (c) and (d) above respectively and, where members are required to be appointed by virtue of paragraph (b) above, the members so appointed **and the number of members appointed to any representative group under paragraph (a) of that subsection to represent each denomination or religion required to be represented shall, so far as is consistent with the efficient discharge of the group's functions, reflect broadly the proportionate strength of that denomination or religion in the area.**

- (5) Where members are required to be appointed by virtue of paragraph (b) of subsection (4) above, the representative members required by paragraph (a) of that subsection shall not include persons appointed to represent the Church of England.
- (6) On any question to be decided by the council only the representative groups on the council shall be entitled to vote, and each group shall have a single vote.

¹⁵ **Amendments are in bold print**

- (7) The representative groups on the council, other than that consisting of persons appointed to represent the authority, may at any time require a review of any agreed syllabus for the time being adopted by the authority.

Each representative group concerned shall have a single vote on the question of whether to require such a review.

Supplementary provisions in Section 13 of the 1988 Act

- (1) Before appointing a person to represent any **religion**, denomination or associations as a member of the council the local education authority concerned shall take all reasonable steps to assure themselves that he is representative of the **religion**, denomination or associations in question.
- (2) A member of the council appointed by the authority may be removed from membership by the authority in the opinion of the authority he ceases to be representative of the **religion**, denomination or associations which he was appointed to represent or (as the case may be) of the authority.
- (3) Any member of the council required by section (11)(3)(b) of this Act may at any time be removed from membership by the governing body or (as the case may be) by the governing bodies of the grant-maintained school or schools concerned.
- (4) In subsection (3) of that section “co-opted member” means a person co-opted as a member of the council by members of the council who have not themselves been so co-opted, and a person so co-opted shall hold office on such terms as may be determined by the members co-opting him.
- (5) Any member of the council may at any time resign his office.
- (6) Subject to subsection (6) of that section, the council and, in relation to any question falling to be decided by members of the council of any particular category, the members of that category may regulate their own proceedings.
- (7) The validity of proceedings of the council or of the members of the council of any particular category shall not be affected –
- (a) by a vacancy in the office of any member of the council required by subsection (3) of that section; or
 - (b) on the ground that a member of the council appointed to represent any **religion**, denomination or associations does not at the time of the proceedings represent the denomination or associations in question.

Provisions in Section 16 of the Education Act 1993 for re-constitution of SACRE

16. – (1) This section has effect in respect of the area of a local education authority if an order under section 12(1)(b) of this Act applies to the area.

- (2) Within six months of the date of the first such order the local education authority shall constitute a new council under section 11 of the Education Reform Act 1988 (standing advisory councils on religious education).
- (3) For the purposes of the constitution required by subsection (2) above (and of any subsequent constitution) that section shall have effect as if –
 - (a) subsection (3)(b) were omitted,
 - (b) subsection (4) required the appointment of a representative group, in addition to those listed in paragraphs (a) to (d) of that subsection, comprising persons representing relevant grant-maintained schools, and
 - (c) in subsection (7) –
 - (i) for “that” there were substituted “those”, and
 - (ii) after “to represent the authority” there were inserted “or relevant grant-maintained schools”.
- (4) For the purposes of subsection (3) above, “relevant grant-maintained schools” means those grant-maintained schools within the area of the local education authority to which 138 or 139 of this Act applied.
- (5) Before appointing a person to represent relevant grant-maintained schools in accordance with subsection (3) above the local education authority shall take all reasonable steps to assure themselves that he is acceptable as such to the governing bodies of the majority of such schools; but the validity of proceeding shall not be affected because the person was not so acceptable unless it is shown that the local education authority failed to take such steps.
- (6) A person appointed to represent relevant grant-maintained schools in accordance with subsection (3) above may be removed from membership of the council if in the opinion of the local education authority he ceases to be acceptable as such to the governing bodies of the majority of such schools.

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Cyfarfod Cymdeithas CYSAGau Cymru, Siambr y Cyngor Sir
Caerfyrddin, Sir Gaerfyrddin, 18 Tachwedd 2016 (10.30am – 3pm)

Wales Association of SACREs meeting, Carmarthenshire Council
Chamber, Carmarthen, 18 November 2016 (10.30am – 3pm)

Yn bresennol

<p>Ynys Môn / Anglesey Bethan James Rheinallt A. Thomas</p> <p>Blaenau Gwent Gill Vaisey</p> <p>Pen-y-bontar Ogwr / Bridgend Edward Evans Vicky Thomas</p> <p>Caerffili/ Caerphilly Vicky Thomas John Taylor Enfys Hawthorn Janet Jones</p> <p>Caerdydd / Cardiff Gill Vaisey Janet Jones</p> <p>Sir Gaerfyrddin / Carmarthenshire Cyng Emlyn Dole Cyng Gwyneth Thomas Cyng Jean Lewis Helen Gibbon Meinir Loader Jane Thomas Christine Rees Mary Parry</p> <p>Ceredigion Alwen Roberts</p> <p>Conwy Phil Lord Nicholas Richter</p>	<p>Sir Ddinbych / Denbighshire Phil Lord</p> <p>Sir y Fflint / Flintshire Phil Lord</p> <p>Gwynedd Bethan James</p> <p>Merthyr Tudful / Merthyr Tydfil Vicky Thomas</p> <p>Sir Fynwy / Monmouthshire Gill Vaisey</p> <p>Castell-nedd Port Talbot / Neath and Port Talbot</p> <p>Casnewydd / Newport Vicky Thomas Huw Stephens</p> <p>Sir Benfro / Pembrokeshire Mary Parry</p>	<p>Powys John Mitson Margaret Evitts</p> <p>Rhondda Cynon Taf Paula Webber Mathew Maidment</p> <p>Abertawe / Swansea Vicky Thomas Brinley Jones Alison Lewis</p> <p>Torfaen / Torfaen Vicky Thomas Daniel Foster</p> <p>Bro Morgannwg / Vale of Glamorgan Paula Webber Dafydd Treharne</p> <p>Wrecsam / Wrexham Samantha Jesson Ruth Holden</p> <p>Sylwedyddion / Observers Emlyn Dole (Cyngor Sir Gâr) Tudor Thomas (Mudiad Addysg Grefyddol Cymru (MAGC)) Kathy Riddick (Dyneiddwyr Cymru) Vaughan Salisbury (CYSAG Ceredigion) Jean Lewis (Cyngor Sir Gâr CYSAG CAERFYRDDIN) Gwyneth Thomas (Cyngor Sir Gâr CYSAG CAERFYRDDIN)</p>
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Cofnodion / Minutes

1. Cyflwyniad a Chroeso

Croesawyd yr aelodau i Sir Gaerfyrddin gan Gadeirydd CCYSAGauC, Phil Lord. Croesawodd Arweinydd y Cyngor, Emlyn Dole, CCYSAGauC i Siambr y Cyngor. Mwynhawyd perfformiad gan gôr Ysgol Gynradd Llangennech. Dywedodd Emlyn Dole ei fod yn gefnogol i GYSAGau ac yn sylweddoli pwysigrwydd CCYSAGauC ac Addysg Grefyddol yng Nghymru mewn amser o newid addysgol. Dywedodd fod Sir Gaerfyrddin yn cymryd AG o ddifrif ac yn sicrhau addysg holistig, oedd â'r nod o ddatblygu empathi, goddefgarwch a pharch. Gan hynny mae'n cyflogi Ymgynghorydd Her i ddarparu hyfforddiant a chymorth ymarferol i weithredu AG yn effeithiol.

2. Myfyrdod Tawel

Arweiniodd PL yr aelodau mewn myfyrdod, a gofyn iddynt ystyried yr angen i weithio tuag at undod mewn cymunedau. Mae AG mewn sefyllfa i atgoffa pobl am y cyfrifoldeb hwn.

How

3. Ymddiheuriadau

Libby Jones, Jen Malcom, Tania ap Sion, Leslie Francis, Ernie Galsworthy, Sally Northcott

4. Cyflwyniad PYCAG

Rhoddodd Dr Llinos Jones, Pennaeth, Ysgol Gymraeg Bro Myrddin gyflwyniad ar addoli ar y cyd yn yr ysgol uwchradd. Mae gwasanaethau'n cael eu trefnu fel bod pob disgybl yn cael cyfle i gymryd rhan a chyflwyno gweithred ddyddiol o addoli ar y cyd. Maent yn rhannu syniadau ac yn dathlu llwyddiant yn ogystal â myfyrio. Yn ystod y cwestiynau, diolchwyd i'r Pennaeth gan aelod o CCYSAGauC a fu'n dysgu yn yr ysgol. Diolchodd PL ar ran CCYSAGauC a dywedodd nad oes gan ysgolion uwchradd newydd ddigon o ofod cymunedol ac y byddai'n anodd felly datblygu ymdeimlad o gymuned drwy ddod â'r holl ddisgyblion mewn ysgol at ei gilydd.

Cafwyd sylwadau a oedd yn sôn am y cyfraniad cadarnhaol y gall Addoli ar y Cyd ei wneud i brofiad disgybl mewn ysgol uwchradd a'r arfer da y gellid ei rannu o'r cyflwyniad a roddwyd gan Ysgol Bro Myrddin.

5. Cofnodion y cyfarfod a gynhaliwyd yn Y Rhyl, 23 Mehefin 2016

Derbyniwyd y cofnodion fel adroddiad cywir o'r cyfarfod. Cynigiwyd gan Huw Stephens ac eiliwyd gan Edward Evans.

6. Materion yn Codi.

Dywedodd VT fod y TGAU newydd wedi cael ei gymeradwyo a'i fod ar wefan CBAC. Dywedodd wrth CCYSAGauC fod pryderon wedi'u codi mewn CYSAGau

1. Introduction and welcome

Chair of WASACRE, Phil Lord, welcomed members to Carmarthenshire. The Leader of the Council, Emlyn Dole, welcomed WASACRE to the Council Chamber. Members enjoyed the performance of the choir from Ysgol Gynradd Llangennech. Emlyn Dole shared his support for SACREs and recognised the importance of WASACRE and of RE in Wales in a climate of educational change. He acknowledged that Carmarthenshire takes RE seriously and ensures a holistic education, which aims to develop empathy, tolerance and respect. As such it employs a Challenge Advisor to provide training and practical help to implement effective RE.

2. Quiet reflection

PL led a reflection, asking members to consider the need to work towards unity within communities. RE is in a position to remind people of this responsibility.

3. Apologies

Libby Jones, Jen Malcom, Tania ap Sion, Leslie Francis, Ernie Galsworthy, Sally Northcott

4. NAPfRE presentation

Dr. Llinos Jones, Headteacher, Ysgol Gymraeg Bro Myrddin presented on collective worship in the secondary school. Assemblies are organised so that all pupils have the opportunity to participate in and deliver a daily act of collective worship. They share ideas and celebrate success as well as reflect. During questions the Headteacher was thanked by a WASACRE member who had previously been a teacher at the school. PL expressed WASACRE's thanks and reflected that newly built secondary schools have no communal space and would, therefore, find it difficult to develop a sense of community via bringing all pupils in a school together. Comments included the positive contribution collective worship could make to a pupil's experience in a secondary school and the good practice that could be shared from the presentation provided by Bro Myrddin.

5. Minutes of meeting held in Rhyl, 23 June 2016

The minutes were accepted as a true record of the meeting. Proposed by Huw Stephens and seconded by Edward Evans.

6. Matters Arising.

VT said the new GCSE had been approved and was on WJEC website. She informed WASACRE that concerns had been raised at SACREs that there were training

fod angen mwy o hyfforddiant gan fod cynnydd yn y cynnwys a mwy o bwyslais ar gysyniadau testunol. Yn ôl Dan Foster – Pennaeth oedd yn cynrychioli CYSAG Torfaen, mae costau hyfforddiant gan CBAC wedi codi'n sylweddol. Mae'n anodd ar ysgolion oherwydd y cyfyngiadau ariannol. Roedd Tudor Thomas yn cytuno ond dywedodd fod hyfforddiant ar gyfer y manylebau newydd am ddim. Gan fod cyllidebau ysgolion yn dynn, awgrymodd fod angen mynd at CBAC a dweud wrtho fod ganddo gyfrifoldeb dros ysgolion yng Nghymru yn arbennig gan mai dyma'r unig Fwrdd Arholi yng Nghymru. Mae CBAC yn cynnig un lle hyfforddiant am ddim i bob ysgol ar bedwar dyddiad yn ystod y flwyddyn academaidd hon.

GWEITHREDU: Cytunodd PL i ddod o hyd i'r ddolen i Syniadau AG ar wefan Peniarth. Mae copïau sy'n mynd yn ôl cyn belled â 2000 wedi cael eu rhoi ar gael gan MAGC. Dylai fod gan bob Clerc CYSAG gopi o'r rhestr o gyhoeddiadau Syniadau AG i'w rhannu â'r CYSAG.

T 4. Eitem 4. Anfonwyd y llythyr at Lynda a bu LJ yn cysylltu drwy e-bost â CBAC am y mater hwn. Ond, ni anfonwyd y llythyr at QW gan fod y Fanyleb yn cael ei hachredu yn ystod tymor yr Hydref.

T4. Eitem 5 Dyneiddwyr ar CYSAG – Gwahoddwyd Kathy Riddick o Ddyneiddwyr Cymru i fynychu cyfarfod Sir Gaerfyrddin yn dilyn llythyr a anfonwyd ganddi i CCYSAGauC yn tynnu sylw at hyn.

T5: Eitem 5 - Incerts: Hysbysodd GV yr aelodau fod LJ wedi gofyn am ddatganiad gan Lywodraeth Cymru y gallem ei ddefnyddio i ddweud wrth Incerts fod y disgrifiyddion lefel o fewn y meysydd llafur cytûn yn statudol. Fodd bynnag, nid oedd yr ateb gan Lywodraeth Cymru yn mynd i'r afael â'r cwestiwn gwreiddiol. Awgrymodd PYCAG y dylem fynd yn ôl at y ddeddfwriaeth wreiddiol sy'n datgan fod y Meysydd Llafur Cytûn yn statudol, ac felly bod y Lefelau oddi mewn iddynt yn statudol. Dywedodd Rheinallt Thomas fod swyddogion yn y Cynulliad yn ymwybodol fod gan bob CYSAG hawl i fabwysiadu'r Fframwaith Cenedlaethol, ond dim ond ar lefel leol gan GYSAGau unigol y gellir gwneud hyn yn lleol, nid yn genedlaethol. Dywedodd hefyd fod yn rhaid i Lywodraeth Cymru symud ymlaen yn ofalus os yw AG am gael ei osod yn y dyniaethau gan fod yn rhaid i AG gael ei benderfynu'n lleol. Cynigiodd GV fod CCYSAGauC yn gwneud ail gais i LIC am ddatganiad ar statws maes llafur cytûn. Bydd y swyddogion yn mynd ar drywydd hyn.

T6. Bagloriaeth Cymru - Cafwyd trafodaeth am ganlyniadau peidio â chyflwyno AG statudol, sydd yn broblem fwy eang nag yng Nghyfnod Allweddol 4 yn unig. Mae yna gyfrifoldeb lleol i sicrhau fod y Maes Llafur Cytûn yn cael ei weithredu. Nodwyd fod rhai Ysgolion Arloesi yn ansicr am statws y Maes Llafur Cytûn. Dywedwyd wrth CCYSAGauC fod hyn wedi cael ei drafod yng nghyfarfod PYCAG. Mae rhai CYSAGau

issues as there was an increase in content and more emphasis on textual concepts. Dan Foster – Head teacher representing Torfaen SACRE expressed concern that the cost of training by the WJEC has risen rapidly. Schools are finding this difficult because of financial constraints. Tudor Thomas agreed but said that training for new specifications was free. He said schools are on tight budgets and that representation is needed to WJEC suggesting that it carries a responsibility for schools in Wales in particular as it is the sole Examination Board in Wales. The WJEC are offering one free training place for all schools on four dates during this academic year.

ACTION: PL agreed to find the link to RE Ideas on the Peniarth website. Copies going back as far as 2000 have been made available by REMW. Every SACRE Clerk should have a copy of the list of RE Ideas publications to share with SACREs.

P 4. Item 4. The reply was sent to Lynda and LJ maintained email contact with WJEC regarding this issue. However, the letter to QW was not sent due to the Specification being accredited during the Autumn term.

P4. Item 5 Humanists on SACRE – Kathy Riddick from Wales Humanists has been invited to attend the Carmarthenshire meeting following a letter she sent to WASACRE highlighting this issue.

P5: Item 5 – Incerts: GV informed members that LJ had requested a statement from Welsh Government that we could use to inform Incerts that the level descriptions contained within agreed syllabuses are statutory. However, the response from Welsh Government did not address the original question. NAPfRE suggest we should go back to the original legislation which states that the Agreed Syllabuses are statutory and, therefore, the Levels within them are statutory. Rheinallt Thomas said officers in the Assembly are aware that it is the right of every SACRE to adopt the National Framework, but that this can only be done legally at a local level by individual SACREs, not at a national level. He also said Welsh Government must go forward carefully if RE is placed within humanities as RE has to be determined locally. GV proposed that WASACRE should make a second request to WG for a statement on the status of an agreed syllabus. This will be followed up by officers.

P6. Welsh Baccalaureate – A discussion was held on the consequences of not delivering statutory RE, which isn't just an issue at Key Stage 4. There is a local responsibility to ensure the Agreed Syllabus is being implemented. It was noted that some Pioneer Schools are confused as to the status of the Agreed Syllabus. WASACRE were told that this was discussed at the NAPfRE meeting. Some SACREs intend to write to

yn bwriadu ysgrifennu at ysgolion i'w hatgoffa am y rhwymedigaeth i ddilyn y Maes Llafur Cytûn. Teimlwyd y dylai neges gyson gael ei hanfon gan bob CYSAG yng Nghymru.

GWEITHREDU: Mae VT wedi ysgrifennu llythyr gan ei ChYSAG hi i ysgolion yn eu hatgoffa am eu gofynion statudol ac wedi cytuno i rannu hwn ag aelodau PYCAG fel y gallan nhw a'u CYSAGau ystyried a ddylent ysgrifennu rhywbeth tebyg at eu hysgolion.

Dywedodd GV mai dim ond 70 o ymatebion a gafwyd i'r Arolwg am Fagloriaeth Cymru a gofynnodd a fyddai CCYSAGauC yn mynd ar ôl hyn er mwyn cael darlun llawnach. Roedd CYSAG Sir Fynwy yn teimlo y byddai'n werth cael darlun ehangach o'r hyn sy'n digwydd ledled Cymru, gan fynegi pryderon am yr ysgolion nad oedd wedi ymateb i'r arolwg. Holodd Dan Foster a allai camddealltwriaeth o natur statudol maes llafur cytûn olygu y byddai'r Ysgolion Arloesi yn gweithredu'n anghyfreithlon. Byddai'r llythyr gan GYSAGau yn helpu i'w hatgoffa am natur statudol y Maes Llafur Cytûn. Mae Swyddogion Awdurdod Lleol yn eistedd ar GYSAGau a nhw ddylai fod y cyswllt â'r ysgolion. Dywedodd un athro gynrychiolydd ei fod yn ymwybodol nad yw un ysgol yn ei ALI yn cydymffurfio â'r rhwymedigaeth statudol i AG oherwydd y Fagloriaeth. Gallai hwn fod yn llwybr llithrig ac mae angen i GYSAGau weithredu arno. Atgoffodd PL yr aelodau eu bod wedi cael eu cynghori gan Lywodraeth Cymru ynghylch y broses ar gyfer delio ag ysgolion nad ydynt yn cydymffurfio ac y dylai CYSAGau fod yn dilyn honno. Pryder Tudor Thomas oedd, oherwydd y newidiadau ym manylebau TGAU, fod y cynnwys wedi mynd yn drymach a bod hynny'n pryderu'r gymuned AG yng Nghymru gan mai dim ond AG arwynebol iawn y gall rhai ysgolion fod yn ei chynnig bellach.

Cytunwyd na fyddai CCYSAGauC yn ail-anfon yr arolwgi ysgolion ond y dylai pob CYSAG ddilyn hyn gyda'u hysgolion eu hunain ac adrodd yn ôl i CCYSAGauC. Awgrymodd MM y dylai CYSAGau geisio sicrhau fod yr arolwg yn mynd yn syth at y pennaeth adran ac nid at ysgrifenyddes yr ysgol neu'r pennaeth.

7. Cyflwyniad - Cefnogaeth i ysgolion i gyflwyno'r manylebau TGAU Astudiaethau Crefyddol newydd a rôl Ymarferwyr Arweiniol

Cyflwynwyd gan Tonia Antinarzi sydd ar secondiad i ERW fel Arweinydd Dysgu pynciau Di-Graidd. Cyfrifoldeb Tonia yw gweithio gydag ymarferwyr arweiniol i sefydlu rhwydweithiau a sefydlu cefnogaeth i'r pynciau di-graidd. Sefydlwyd ymarferwyr arweiniol i AG ym mhob un o'r rhanbarthau. Maen nhw'n gweithio i greu adnoddau i gefnogi gweithredu TGAU newydd

schools reminding them of the obligation to follow the Agreed Syllabus. It was felt that there should be a consistent message sent out by SACREs across Wales.

Action: VT has written letters from her SACREs to schools reminding them of their statutory requirements and has agreed to share this with NAPfRE members so that they and their SACREs can consider whether to they should write something similar to their schools.

GV raised the issue that only 70 responses were received to the Welsh Bacc Survey and asked whether WASACRE would follow this up to get a fuller picture. Monmouthshire SACRE felt it worthwhile to get broader picture of what is happening across Wales, expressing concern about schools that had not responded to the survey. Dan Foster asked whether a misunderstanding of the statutory nature of an agreed syllabus could mean that Pioneer Schools could be acting illegally. The letters from SACREs would help in reminding them of the statutory nature of the Agreed Syllabus. Local Authority Officers sit on SACRE and they should be the link to schools. A teacher representative said that he is aware that one school in his LA is not complying with its statutory obligation for RE because of the Welsh Baccalaureate. This could be a slippery slope and SACREs have to act on it. PL reminded members that they have been advised by Welsh Government of the process for dealing with schools that are not complying and that SACREs should be following that. Tudor Thomas raised concern that due to the changes in GCSE specifications, the content has become heavier and that is worrying for the RE community in Wales as schools may now only deliver token RE.

It was agreed that WASACRE would not re-send the survey to schools but that each SACRE should follow-up with their own schools and feedback to WASACRE. MM suggested that SACREs should try to ensure that the survey goes directly to heads of department and not the school secretary or the headteacher.

7. Presentation - Support for schools in delivering the new GCSE specification for Religious Studies and the role of Lead Practitioners

Presented by Tonia Antinarzi who is seconded to ERW as Leader of Learning of Non-Core subjects. Tonia's responsibility is to work with lead practitioners to establish networks and to establish support for the non core subjects. Lead practitioners for RE have set up in each of the regions. They are working to create resources to support the implementation of the new

CBAC ac yn dechrau rhannu gwybodaeth ac adnoddau drwy Hwb. Bydd yr adnoddau'n cael eu cyfieithu i'r Gymraeg ac yn cael Sicrhad Ansawdd. Mae'r ymarferwyr arweiniol yn awyddus i glywed gan athrawon dosbarth a hoffai weithio gyda'i gilydd i greu adnoddau. Roedd gan un cynrychiolydd CYSAG bryderon fod cynnwys trymach y fanyleb newydd yn golygu ei bod yn bosibl na fyddai'r graddau mor uwch os oes disgwyl iddynt gyflwyno TGAU Astudiaethau Crefyddol mewn un awr yr wythnos. Gofynnodd VT a oedd bwriad i rannu adnoddau yn ehangach i gonsortia eraill. Cadarnhawyd hyn gan Tonia a dywedodd fod cysylltiadau eisoes yn cael eu gwneud gydag EAS yng Nghasnewydd. Yn ôl Alison Lewis, roedd hi'n anodd cael ysgolion i ddefnyddio Hwb ond dywedodd fod yr adnoddau yno iddyn nhw. Dywedodd Tonia fod lansio'r Ymarferwyr Arweiniol yn digwydd ar 21 Hydref a'u bod eisoes wedi gwneud tipyn o gynnydd. Holodd aelod a gafodd y CYSGau ran yn y broses. Dywedodd Tonia eu bod, a bod ganddi ddi-ddordeb mewn clywed gan ysgolion sydd ag adrannau AG cryf, yn enwedig rhai cyfrwng Cymraeg. Bydd Tonia'n rhannu manylion yr ymarferwyr arweiniol dros AG gyda CYSGauC. Mae'r ymarferwyr arweiniol wedi ysgrifennu at bob un o'r ysgolion yn yr ardal i dynnu sylw at eu gwaith. Maen nhw'n cynnal arolwg i fapio cryfderau.

Dywedodd BJ fod ymarferwyr arweiniol yng Ngogledd Cymru wedi bod yn trefnu eu hunain a pharatoi adnoddau. Gofynnodd a oeddent o bosibl yn dyblu'r gwaith yng Nghymru ac a fyddent yn elwa ar weithio gyda chydweithwyr ar draws Cymru. Dywedodd Tonia mai rhan o'i gwaith hi fyddai cydlynw cysylltiadau â chonsortia eraill. Holodd un aelod pwy fyddai'n Sicrhau Ansawdd. Atebodd Tonia, er na allai CBAC gadarnhau'r gwaith, byddent yn gallu gwirio eu bod ar y trywydd iawn. Dywedodd y bydden nhw hefyd yn defnyddio athrawon yn yr ardal ynghyd â Mary Parry, yr Ymgynghorydd. Dylai popeth fod yn barod erbyn diwedd Mehefin. Bydd Tonia'n mynd ar ôl y rheiny nad ydynt yn cymryd rhan. Holodd MM pryd fyddai'r llyfrau TGAU ar gael. Dywedodd mai'r broblem oedd mai â thair crefydd yn unig yr oedd y llyfrau'n ymdrin, sef Cristnogaeth, Iddewiaeth ac Islam. Cytunodd VT fod hyn yn broblem ac nad oes adnoddau i'r Crefyddau Dwyreiniol. Dywedodd Tonia fod y cwrs cyfan yn cael ei fapio allan ac y byddai'n ymdrin â phob crefydd. Cadarnhaodd PL y byddai cyflwyniad gan ymarferwr arweiniol yng nghyfarfod haf CCYSGauC ac y gallai pawb edrych ymlaen at gael diweddariad ar ddiwedd y broses.

8. Diweddariadau:

Diweddariad: Adolygiad Cwricwlwm - Adroddodd BJ fod nifer o ysgolion yn ceisio dychmygu sut bydd Cwricwlwm Donaldson yn edrych. Mae'r ysgolion arloesi'n gobeithio y bydd Cam 2 yn dechrau ym mis

WJEC GCSE and are beginning to share information and resources via Hwb. Resources will be translated into Welsh and Quality Assured. Lead practitioners are keen to hear from classroom teachers who would like to work together to create resources. A SACRE rep raised concerns that increased content of the new specification could mean that that grades may not be as high if they are expected to deliver GCSE Religious Studies in an hour a week. VT asked whether there was an intention to share resources wider to other consortia. Tonia affirmed this and said that links are already being made with EAS in Newport. Alison Lewis, a Lead Practitioner, highlighted the difficulty in getting schools to use Hwb but said that the resources are there if they want access to them. Tonia said that the launch of Lead Practitioners was on 21st Oct and they have already made a lot of progress. A member asked if there had been involvement from SACREs in this process. Tonia confirmed this and is interested in hearing from schools with strong RE departments, especially Welsh language schools. Tonia will share the details of the lead practitioners for RE with WASACRE. Lead practitioners have written to all schools in the area to draw attention to the work they are doing. They are conducting a survey to map strengths.

BJ said that lead practitioners in North Wales have been getting organised and preparing resources. She asked whether they are doubling up on the work in Wales and whether they would benefit from working with colleagues across Wales. Tonia said that she sees her job as coordinating links with other consortia. A member asked who would be Quality Assuring. Tonia advised us that, whilst the WJEC can't endorse the work, they were able to check that they were on the right track. She also reported to WASACRE that they would also be using teachers in the area and Mary Parry, the Advisor. Everything should be ready by the end of June. Tonia will follow up those who aren't involved. MM asked when the GCSE books would be made available. He highlighted the issue that the books only cover 3 religions Christianity, Judaism and Islam. VT agreed that there was an issue that there are no resources for Eastern Religions. Tonia said that the whole course was being mapped out and that it has covered all religions. PL said that there will be a presentation from a lead practitioner in summer WASACRE meeting and we look forward to an update at the end of the process.

8. Updates:

Update: Curriculum Review – BJ said that many of the schools are trying to imagine what the Donaldson Curriculum will look like. Pioneer schools are hoping that by January Step 2 will begin and they will develop

Ionawr ac y byddant yn datblygu modelau ar gyfer eu Meysydd Dysgu a Phrofiad ar draws Cymru. Hysbysodd BJ CCYSAGauC fod Phil Lord, Libby Jones a Gill Vaisey wedi cynrychioli CCYSAGauC mewn cyfarfodydd Rhanddeiliaid rheolaidd gyda Llywodraeth Cymru i drafod y cwricwlwm newydd. Bydd hefyd cyfarfod gyda swyddogion Llywodraeth Cymru ar 14 Rhagfyr. Bydd rôl CCYSAGauC yn y broses o adolygu'r cwricwlwm yn cael ei drafod.

Roedd gan un o'r aelodau bryder am y cynnydd araf o ran datblygu'r cwricwlwm newydd a dywedodd nad oedd Llywodraeth Cymru wedi rhoi awgrym am sut bydd y cwricwlwm newydd yn edrych. Tynnwyd sylw at y ffaith fod rhai ysgolion o dan yr argraff nad oes raid iddynt ddilyn y Maes Llafur Cytûn. Dywedodd BJ mai problem arall oedd diffyg amser i hyfforddi athrawon ar beth sy'n gwneud AG dda. Mae hyn yn arbennig o bwysig i'r rhai nad ydynt yn arbenigwyr. Awgrymodd BJ fod angen craffu ar gyfraniad yr ysgolion arloesi ac y byddai'n croesawu cael mewnbwn i hynny. Mae PYCAG yn paratoi dogfen o'r enw "Beth yw AG dda?" i rannu gydag ysgolion ac maent yn cyfarfod cyn diwedd y tymor i'w gorffen. Mae aelodau CCYSAGauC yn cael gwybod am gynnydd y cwricwlwm newydd ac yn adrodd yn ôl yn rheolaidd i'r aelodau.

Roedd gan CCYSAGauC gyfarfod â'r Ysgrifennydd Addysg ar 2 Mawrth 2017 a bydd yn gofyn cwestiwn am statws y Maes Llafur Cytûn.

Derbyniodd CCYSAGauC lythyr gan GYSAG Sir Gaerfyrddin yn mynegi pryderon am le AG yn y cwricwlwm newydd a beth fydd rôl CYSAG.

Soniodd aelod am bryderon yr Eglwys Bresbyteriaidd ynglŷn â'r ansicrwydd. Maent wedi anfon llythyr at GYSAG Sir Gaerfyrddin a CCYSAGauC yn ogystal ag i Kirsty Williams oherwydd eu bod yn poeni am sut bydd Cristnogaeth yn cael ei dysgu yn y cwricwlwm newydd. Awgrymodd RT y gallai Ysgolion Eglwys ei chael yn anodd bod yn rhan o'r cwricwlwm hwn ac y dylai'r Eglwys yng Nghymru a'r Eglwys Gatholig ddefnyddio'u cysylltiadau â Llywodraeth Cymru i drafod hyn.

Gofynnodd PL sut byddai AG yn gweithio os yw'n cael ei osod yn y maes llafur dyniaethau ac awgrymodd ei bod yn bwysig cadw llygad ar hyn.

Diweddariad: Canllawiau ar Reoli'r Hawl i Dynnu Disgyblion o Addysg Grefyddol. Dywedodd GV fod y ddogfen bellach yn destun ymgynghoriad gan amryw o sefydliadau, cynrychiolwyr ffydd ac addysgwyr. Mae hi wrth ei bodd â'r gefnogaeth a'r ymateb cadarnhaol i'r ddogfen. Cynhyrwyd y ddogfen i ddechrau mewn ymateb i gais am ganllawiau yn y maes hwn gan bennaeth, ond mae'r ddogfen wedi esblygu ac mae bellach ar gyfer rhieni, athrawon a phawb sydd â diddordeb. Rhannodd GV y ddogfen gyda chydweithwyr

models for their Areas of Learning and Experience across Wales. BJ informed WASACRE that Phil Lord, Libby Jones and Gill Vaisey had represented WASACRE at regular Stakeholders' meetings with Welsh Government to discuss the new curriculum. There is also a meeting to be held with officers of the Welsh Government on 14th December. The role of WASACRE in the curriculum review process will be discussed.

A member highlighted a concern about the slow progress in the development of the new curriculum and said that Welsh Government has not given any suggestion of what the curriculum will look like. It was brought to the attention of WASACRE that some schools are under impression they don't have to follow the Agreed Syllabus. BJ also raised the issue of lack of time for teacher training on what good RE is. This is especially important to non-specialists. BJ suggested that we need to scrutinise the contribution of the pioneer schools and would welcome having an input into that. NAPfRE are preparing a document entitled "What is Good RE" to share with schools and are meeting before the end of term to finish this. Members of WASACRE are informed of the progress of the new curriculum and regularly feed back to members.

WASACRE have a meeting with The Minister for Education on 2nd March 2017 and will pose a question around the status of the Agreed Syllabus.

WASACRE have had correspondence from Carmarthenshire SACRE raising concerns about what RE will look like in the new curriculum and what the role of SACRE will be.

A member spoke about the concerns of the Presbyterian Church about the uncertainty of what is happening. They have sent a letter to Carmarthenshire SACRE and WASACRE as well as to Kirsty Williams because they are concerned about how Christianity will be taught in the new curriculum. RT suggested that Church Schools might find it difficult to become part of this curriculum and that the Church in Wales and the Roman Catholic Church should use its links to the Welsh Government to discuss this.

PL asked how RE would work if it is based in the humanities curriculum and suggested that it is important to keep a watching brief on that.

Update: Guidance on Managing the Right of Withdrawal from Religious Education. GV said that the document is now out for consultation with a variety of organisations, faith representatives and educationalists. She is delighted with the support and positive tone in which the document is being received. The document was initially produced in response to a request for guidance in this area from a headteacher, but the document has evolved and is now for parents, teachers and all parties. GV shared the document with

yn Lloegr yng Nghynhadledd REC a gwelwyd cryn dipyn o ddiddordeb. Bydd y ddogfen yn mynd at ddylunydd graffig i gael ei dylunio a'i hargraffu'n broffesiynol. Bydd angen ei chyfieithu ond dylai fod ar gael yn Nhyrnor yn Haf.

Diweddariad ar y Cyngor Addysg Grefyddol

Dyweddodd GV fod Rudi Lockhart, Prif Swyddog Gweithredol y Cyngor Addysg Grefyddol, wedi bod yn siarad ag Aelodau Seneddol i sicrhau eu bod yn deall beth yw AG. Bu cynrychiolwyr y Cyngor yng Nghynadleddau'r Blaid Lafur a'r Blaid Geidwadol yn codi proffil AG ac yn adeiladu perthynas dda gydag ASau. Awgrymwyd y dylai CYSAGau lleol fod yn hysbysu eu gwleidyddion lleol am y safonau a gafwyd yn TGAU yn lleol gan y bydd hyn yn rhywbeth y byddant yn poeni amdano.

Mae gan REQM reolwr newydd, sef Linda Rudge.

Mae yna isafswm tanysgrifiad i'r Cyngor Addysg Grefyddol ond y swm sy'n cael ei roi ar gyfartaledd yw £370.

Cafwyd cyflwyniad ar adnoddau newydd yn y gynhadledd.

1. Prosiect Deall Cristnogaeth: Nod y Gymdeithas Genedlaethol yw codi safonau mewn dysgu am Gristnogaeth yn dilyn arolwg lle daeth diffygion i'r amlwg. Crëwyd adnodd a phecyn hyfforddiant dau ddiwrnod ar gyfer athrawon a fydd yn cael y pecyn adnoddau ar ddiwedd y cwrs. Maen nhw'n hyfforddi pobl i gynnal y cyrsiau a bydd GV yn mynychu.
2. Deall Dyneiddiaeth: Mae'r Gymdeithas Ddyneiddwyr wedi creu gwefan sydd ag adnoddau ardderchog ar gyfer addysg foisol a chymdeithasol yn ogystal ag AG. Maent yn gobeithio cyfieithu'r adnoddau i gyd i'r Gymraeg.
3. Mae Bwrdd Dirprwyon Iddewon Prydain wedi cynhyrchu llyfr i gyd-fynd ag Iddewiaeth yn y TGAU Astudiaethau Crefyddol: *The Definitive Resource* gan Clive Lawton i helpu athrawon i godi safon addysg ar Iddewiaeth.

Diweddariad: EFTRE – Bu PL yn y gynhadledd ym mis Awst. Bu'r gynhadledd yn trafod sut mae AG yn edrych ar draws Ewrop ac mae'r rhan fwyaf o wledydd yn dilyn ymagwedd enwadol. Cafwyd trafodaeth ynghylch sut mae myfyrwyr yn tueddu i gael eu gweld fel nwyddau ar gyfer twf economaidd ac roedd dogfennau o systemau ar draws Ewrop yn dangos symudiad i ffwrdd o'r ymagweddau holistig ac ysbrydol.

Bydd PL yn mynd i gyfarfod Pwyllgor Gwaith EFTRE yn y Ffindir.

Diweddariad: cyfarfod cyswllt Llywodraeth Cymru– Mae CCYSAGauC yn cadw mewn cysylltiad â LIC drwy gyfarfodydd rheolaidd. Bydd y cyfarfod nesaf ym mis Rhagfyr. Mae'r trafodaethau wedi cynnwys 10/94 a'r Maes Llafur Cytûn. Cafwyd trafodaeth hefyd am

colleagues in England at the REC Conference and there had been lots of interest. The document will go to a graphic designer for professional design and printing. Translation is needed but it should be available in the Summer Term.

Update on REC

GV said that Rudi Lockhart, CEO of REC, has been actively talking to MPs to ensure they understand what RE is. REC reps attended Party Political Conferences for the Labour and Conservative Parties to raise the profile of RE and to build good relationships with MPs. It was suggested that local SACREs should be informing their local politicians about standards achieved in GCSE locally as this is something they will care about.

REQM have a new manager, Linda Rudge.

There is a minimum subscription for REC of £250 but the average being given is £370.

There was a presentation on new resources at the conference.

1. Understanding Christianity Project: The National Society aim to raise standards in the teaching of Christianity following a survey which highlighted inadequacies. A resource and two day training package has been created for teachers who will be provided the pack of resources at the end of the course. They are training people to deliver the courses and GV will be attending.
2. Understanding Humanism: The Humanist Association has created a website with excellent resources for moral and social education as well as RE. They are hoping to translate all resources into Welsh.
3. The Board of Deputies of British Jews has produced a book to support Judaism GCSE Religious Studies: *The Definitive Resource* by Clive Lawton to help teachers with the quality of education on Judaism.

Update: EFTRE – PL attended the conference in August. The conference discussed what RE looks like across Europe and most countries take a confessional approach. There was discussion about how students are seen as commodities for economic growth with documentation from systems across Europe showing a move away from wellbeing and holistic and spiritual approaches.

PL will attend the Exec meeting of EFTRE next week in Finland.

Update: Welsh Government contact meeting - WASACRE are keeping in contact with WG via regular meetings. The next meeting is in December. Discussions have included 10/94 and the Agreed Syllabus. There has also been discussion on the Welsh Bacc and the new

Fagloriaeth Cymru a'r cwricwlwm newydd.

Problem adroddiadau blynyddol - Nid yw'r problem hon fyth wedi cael ei datrys a bydd CCYSAGauC yn gwthio LIC i gadw ei chyfrifoldeb presennol i goladu'r adroddiadau fel yn ôl 10/94. Byddant yn hysbysu CCYSAGauC am eu cynnydd.

9. Adroddiad o'r Pwyllgor Gwaith

Cofnodion o'r cyfarfod –

T1 GWEITHREDU 1 –Llythyr i Kirsty Williams.

Mae Edward Evans wedi ysgrifennu at Lywodraeth Cymru i ofyn a fyddai newid y gyfraith o ran Addysg Grefyddol yn Lloegr yn cael effaith yng Nghymru - Beth yw pwerau gweddilliol San Steffan? Nid oedd yr ateb a gafwyd yn mynd i'r afael â'r cwestiwn yn ddigonol ac felly byddai'n ysgrifennu eto, y tro hwn at Kirsty Williams yn uniongyrchol.

Tanysgrifiad y Cyngor Addysg Grefyddol – Dywedodd PL fod gan CCYSAGauC yr hawl i danysgrifiad gostyngol i'r Cyngor gan ei bod yn gymdeithas fach, sef £99.

Ymarferwyr Arweiniol–Ceir cyflwyniad yn rhoi diweddariad am eu gwaith yng nghyfarfod yr Haf. Dywedodd PL ei fod yn falch i weld fod John Mitson yn dal yn gallu bod yn bresennol ac y byddai CCYSAGauC yn sicr yn manteisio ar ei sgiliau.

Bydd cyfarfod nesaf y Pwyllgor Gwaith ar**1 Chwefror.**

10. Gohebiaeth

1. Llythyr gan Neeter Baicher - am y llyfr *Unsung* gan Dr Darminder Singh Chada sydd yn codi ymwybyddiaeth ac yn talu teyrnged i'r milwyr Sicaidd yn yr Ymerodraeth Brydeinig.
2. Cytunodd Kirsty Williams, Ysgrifennydd y Cabinet ar Addysg i gyfarfod â CCYSAGauC ddydd Iau, 2 Mawrth, 2017 yn dilyn y cais am gyfarfod a anfonwyd gan LJ.
3. Ysgrifennodd Pam Evans, Prif Swyddog Gweithredol Peace Mala, yn hysbysu CCYSAGauC am y Peace Mala yn Eglwys Gadeiriol Llandaf ddydd Iau 20 Gorffennaf 2017.
4. Gohebiaeth gyda Kathy Riddick, Swyddog Datblygu, Dyneiddwyr Cymru yn trafod lle'r Dyneiddwyr ar CYSAG. Gwahoddwyd Kathy Riddick i fynychu CCYSAGauC fel sylwedydd er mwyn dechrau sgwrs gadarnhaol rhwng y ddwy gymdeithas. Roedd Kathy'n bresennol yn y cyfarfod ac eglurodd fod y Gymdeithas Ddyneiddwyr eisiau cael safbwyntiau anghrefyddol yn cael eu cynrychioli yn ogystal â pherthynas gadarnhaol gyda CYSAGau. Hysbysodd Kathy CCYSAGauC fod gan y Gymdeithas Ddyneiddwyr siaradwyr ar gael i fynd i ysgolion ar draws Cymru. Dywedodd Edward Evans fod Dyneiddwyr wedi bod yn mynychu CYSAG Pen-y-bont ar Ogwr yn ffyddlon ac wedi gwneud cyfraniad gwerthfawr iddo. Fodd bynnag, atgoffodd

curriculum.

Annual reports issue – This issue is still unresolved and WASACRE will be pushing for WG to maintain its current responsibility to collate the reports as per 10/94. WASACRE will be kept up-dated on progress.

9. Report from the Executive Committee

Minutes from meeting –

P1 Action 1 - Letter to Kirsty Williams.

Edward Evans has written to Welsh Government to ask whether changing the law with regards to Religious Education in England would have an impact in Wales. – What are the residual powers of Westminster? The response received did not adequately address the question and he would therefore write again, this time directly to Kirsty Williams.

REC subscription – PL advised that as a small organisation WASACRE was entitled to pay a reduced subscription to REC and this would be £99.

Lead Practitioners - There will be a presentation updating us on the work done in the Summer meeting. PL said that WASACRE is pleased to see John Mitson is still able to attend and that WASACRE will still draw upon his skills.

The next Executive is meeting next on the **1st Feb.**

10. Correspondence

1. Letter from Neeter Baicher – about the book *Unsung* by Dr Darminder Singh Chada raising awareness and paying tribute to the Sikh soldiers to the British Empire.
2. Kirsty Williams, Cabinet Secretary of Education agreed to a meeting with WASACRE on Thursday 2nd March, 2017 as a result of the request for a meeting LJ sent.
3. Pam Evans, CEO of Peace Mala, wrote informing WASACRE about the Peace Mala at Llandaff Cathedral on Thursday 20th July, 2017.
4. Correspondence with Kathy Riddick, Development Officer, Wales Humanists discussing the place of Humanists in SACRE. Kathy Riddick was invited to attend WASACRE as an observer in order to begin a positive dialogue between the two associations. Kathy was in attendance in the meeting and explained that the Humanist Society wanted non-religious views represented alongside religious views as well as a positive relationship with SACREs. Kathy informed WASACRE that the Humanist Society has school speakers available across Wales. Edward Evans said that a Humanist had faithfully attended and made a valuable contribution to Bridgend SACRE for number of years. However, he reminded WASACRE that we

CCYSAGauC ei bod yn rhwym i gylchlythyr 10/94 ac felly, dim ond aelodau cyfetholedig all gynrychioli systemau cred anghrefyddol a dyna'r sefyllfa gyfreithiol o hyd. Dywedodd PL fod hwn yn fater i Lywodraeth Cymru. Dywedodd Kathy Riddick fod y Gymdeithas Ddyneiddwyr wedi ysgrifennu at Lywodraeth Cymru ar y mater hwn.

5. Llythyr gan yr Eglwys Bresbyteraidd a anfonwyd ymlaen i CCYSGAauC gan GYSAG Sir Gaerfyrddin. Roedd yr Eglwys yn dymuno mynegi pryder am Addysg Grefyddol o fewn strwythur y cwricwlwm newydd arfaethedig. Cafwyd cyfieithiad o'r llythyr i CCYSGAauC.

11. Unrhyw Fater Arall

Mae Tania a Leslie wedi cyhoeddi deunyddiau ar Wefan y Santes Fair ac atgoffwyd CCYSAGauC am y fylchgrawn lefel A. Hyd yma ymddangosodd 10 rhifyn a chyhoeddwyd dros 40 o erthyglau. Mae dau adnodd newydd i'r Cyfnod Sylfaen ar gael am ddim o wefan Canolfan y Santes Fair. Mae'r gyfres 'Exploring Why' ac 'Exploring Our World' ar gael yn <http://www.st-marys-centre.org.uk/resoruces>

Adnoddau Lefel A ar gyfer y cwricwlwm newydd - Codwyd yr angen hwn gan MP ac awgrymodd y gellir ceisio cyllid i gael ymarferwyr arweiniol i greu adnoddau i'w rhannu yn yr un ffordd ag y mae ymarferwyr arweiniol yn gweithio ar adnoddau ar gyfer TGAU. Awgrymodd y gallai CCYSAGauC a/neu MAGC ystyried ariannu'r gwaith. Awgrymodd TT fod gan CBAC ei rhan yn hyn hefyd. Dywedodd fod gwerslyfrau ar gael a ysgrifennwyd gan brif arholwyr. Mae CBAC yn cyfrannu ac mae angen iddynt elwa ar hyn felly efallai y gallent weithredu fel cydlynnydd. Dywedodd BJ fod yna grwpiau TGAU a Lefel A sy'n gweithio gyda'i gilydd yn wirfoddol. Byddai ganddi ddiddordeb mewn gweld grwpiau eraill yn gweithio gyda'i gilydd ar sail fwy ffurfiol a fyddai'n arwain at rwydwaith o rannu arfer da sy'n gallu cynhyrchu adnoddau a gefnogir yn llwyr gan CBAC. Byddai angen rhywun i reoli hyn. Gofynnodd PL pwy fyddai'n eu cyflogi. Awgrymodd un aelod ddefnyddio Hwb i rannu adnoddau. Awgrymwyd y gallai dau neu dri athro ei gydlyn. Trafododd JM y materion ariannol ac awgrymodd y byddai'n anodd i CCYSAGauC ariannu hwn ar ei phen ei hun ac y byddai angen gweithio gydag eraill. Awgrymodd GV ofyn i MAGC os gallent ddarparu rhywfaint o gyllid ac y gellid meddwl am ofyn i fudiadau eraill helpu hefyd. Dywedodd RT nad oedd gweddill ariannol MAGC yn debyg i un CCYSAGauC ond y gellir trafod hyn yng nghyfarfod nesaf MAGC.

Teimlai TT yn gryf fod CBAC yn gorff sy'n gwneud elw a gan mai ei cynnyrch nhw sydd dan sylw, dylent fod yn cymryd rhan allweddol.

are bound by circular 10/94 and therefore, non-religious belief systems can only be co-opted members and this is still the legal position. PL said that this is an issue for Welsh Government. Kathy Riddick said that the Humanist Society has written to Welsh Government on this issue.

5. Letter from the Presbyterian Church forwarded to WASACRE by Carmarthenshire SACRE. They wished to voice their concern with regard to Religious Education within the structure of the proposed new curriculum. WASACRE translated the letter for our information.

11. A.O.B.

Tania and Leslie have published materials on the St Mary's Website and reminded WASACRE of the A Level journal. So far there have been 10 issues with over 40 articles published. There are two new Foundation Phase resources available for free from the St Mary's Centre website. The 'Exploring Why' series and 'Exploring Our World' series are available from <http://www.st-marys-centre.org.uk/resoruces>

A Level resources for the new curriculum -MP raised the issue of this need, suggesting that we might seek funding for lead teachers to create resources to share in the same way lead practitioners are working on resources for GCSE. She suggested WASACRE and/or the REMW might consider funding this work. TT suggested that the WJEC have a role to play in this. He said that there are textbooks available written by chief examiners. The WJEC is a benefactor and they need to benefit from it and could perhaps act as a coordinator. BJ said that there are new GCSE and A level and groups working together voluntarily. She would be interested in other groups working together in a more formal sense providing a network of sharing good practice who are able to produce resources which is fully endorsed by WJEC. Someone would need to manage this. PL asked who their employer would be. A member suggested using the Hwb to share resources. It was suggested that two or three teachers could coordinate it. JM discussed the financial issues and suggested that it would be difficult for WASACRE to fund this alone and would need to work with others. GV suggested asking REMW if they could also provide some funding and that we might also think about asking other organisations to help. RT said the residual balances of REMW do not match that of WASACRE but that this could be discussed in the next meeting of REMW.

TT felt strongly that as the WJEC is a profit making organisation and it is their product that they should be key players.

<p>Penderfynodd CCYSAGauC yr hoffai weld hwn yn cael ei archwilio ymhellach gan nad oedd dim amser i'r gollu.</p> <p>Cofnodion CCYSAGauC - Tynnodd RT sylw at y ffaith nad yw hen gofnodion CCYSAGauC yn cael eu storio ar y wefan. Dywedodd ei bod yn bwysig fod adroddiadau cyn gynadleddau ar y wefan ac mai mater bach fyddai gwneud hyn gyda'r dechnoleg fodern. GWEITHREDU: PL i ymchwilio i'r sefyllfa.</p> <p>Hysbysodd PL CCYSAGauC fod Jen Malcolm yn ymddeol. Diolchodd iddi am ei chyfraniad i CCYSAGauC gan ddymuno'n dda iddi ar ei hymddeoliad ac i'r dyfodol.</p> <p>12. Dyddiad y cyfarfod nesaf: 3 Mawrth 2017, Sir Fynwy. Lleoliad: Neuadd y Sir, Brynbuga.</p> <p>Cyfarfodydd wedi hynny:</p> <ul style="list-style-type: none"> • Haf 2017, Wrecsam • Hydref 2017, Pen-y-bont ar Ogwr • Gwanwyn 2018, Abertawe 	<p>WASACRE voted that it would like to see this investigated further as speed is of the essence.</p> <p>WASACRE minutes – RT brought it to the attention of WASACRE that old WASACRE minutes are not stored on the website. He suggested that it is important that the reports of the previous conferences are on the website and that with modern technology it would be easy to do this. Action: PL is to look into is situation.</p> <p>PL informed WASACRE that Jen Malcom is retiring. He thanked her for her contribution to WASACRE and expressed best wishes for her retirement and for the future.</p> <p>12. Date for next meeting: 3rd March 2017, Monmouthshire. Venue: County Hall, Usk.</p> <p>Future meeting dates:</p> <ul style="list-style-type: none"> • Summer 2017, Wrexham • Autumn 2017, Bridgend • Spring 2018, Swansea
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