

# Public Document Pack



CYNGOR SIR  
YNYS MÔN  
ISLE OF ANGLESEY  
COUNTY COUNCIL

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<b>RHYBUDD O GYFARFOD</b>	<b>NOTICE OF MEETING</b>
<b>CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL (CYSAG)</b>	<b>STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)</b>
<b>DYDD MAWRTH, 13 MEHEFIN 2017 am 2.00 o'r gloch</b>	<b>TUESDAY, 13 JUNE 2017 at 2.00 pm</b>
<b>YSTAFELL BWYLLGOR 1 SWYDDFEYDD Y CYNGOR LLANGFNI</b>	<b>COMMITTEE ROOM 1 COUNCIL OFFICES LLANGFNI</b>
<b>Swyddog Pwyllgor</b>	<b>Shirley Cooke 01248 752514 Committee Officer</b>

## **AELODAU/MEMBERS**

### **Cynghorwyr / Councillors:**

Glyn Haynes, Gwilym O Jones, Alun Mummery, Bryan Owen, Dylan Rees, Alun Roberts

### **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), Mrs Einir Morris (Yr Eglwys Bresbyteriaidd/Presbyterian Church of Wales), 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**     **CHAIRPERSON**

To elect a Chairperson.

**2**     **VICE-CHAIRPERSON**

To elect a Vice-Chairperson.

**3**     **DECLARATION OF INTEREST**

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

**4**     **MINUTES OF THE 14TH FEBRUARY, 2017 MEETING** (Pages 1 - 6)

To submit for confirmation, the draft minutes of the previous meeting of the SACRE held on 14 February, 2017.

**Matters arising:-**

**Item 6 - School Self-Evaluations**

Primary Education Officer to report back on reminding schools to use the correct options when using INCERTS computer software.

**5**     **PRESENTATIONS**

To receive presentations from the following on their work in the field of religious education:-

- (a) Ysgol Llanfawr;
- (b) Holyhead High School/Gobaith Môn.

**6**     **ESTYN REPORTS - SPRING 2017** (Pages 7 - 8)

To present information from the Estyn inspection reports in Spring, 2017 in respect of the following schools:-

- (a) Ysgol Gynradd Niwbwrch
- (b) Ysgol David Hughes, Menai Bridge

**7**     **SCHOOL SELF-EVALUATIONS** (Pages 9 - 110)

To present the RE Self-Evaluation reports by the following schools:-

- (a) Ysgol Gynradd Kingsland, Holyhead
- (b) Ysgol Esceifiog, Gaerwen
- (c) Ysgol Llanfairpwllgwyngyll
- (d) Ysgol Santes Fair, Holyhead

**8**     **UPDATE BY THE GWE CHALLENGE ADVISOR**

To receive an update by the GwE Challenge Advisor (Miss Bethan James), to

include the Action Plan.

**9**     **SACRE'S CONSTITUTION** (Pages 111 - 180)

To discuss the SACRE's Constitution (E-Circular 10/94).

**10**    **WALES ASSOCIATION OF SACRES** (Pages 181 - 200)

To consider the following:-

(a) Election of Vice-Chair to the WASACRE and to the Executive Committee.

(b) The minutes of the WASACRE's Executive held on 1 February, 2017. – **TO BE TABLED AT THE MEETING**

(c) The minutes of the WASACRE held on 3 March, 2017.

**11**    **DATES OF MEETINGS 2017/18**

To note the dates of meetings of the SACRE to March 2018 as follows:-

- 10th October, 2017
- 20th February, 2018

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

**Minutes of the meeting held on 14<sup>th</sup> February, 2017**

**PRESENT:** Councillor Dylan Rees (Chair)

**The Education Authority**

Councillors Gwilym O Jones, Robert Llewelyn Jones

**The Religious Denominations**

Mrs Catherine Jones (The Baptist Union of Wales)  
Professor Euros Wyn Jones (Union of Welsh  
Independents)

**Teacher Representatives**

Mrs Manon Morris Williams (Ysgol Gynradd Llangaffo)

**IN ATTENDANCE:** Mrs Shirley Cooke (Committee Officer)

**APOLOGIES:** Councillor Alun Mummery  
Mr Christopher Thomas (The Roman Catholic Church)  
Mrs Mefys Edwards (Ysgol Syr Thomas Jones)  
Mr Rheinallt Thomas (Co-opted Member)  
Mr D Gareth Jones (Primary Education Officer) (Clerk to the  
SACRE)

**ALSO PRESENT:** Miss Bethan James (GwE Challenge Adviser)

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**1. DECLARATION OF INTEREST**

None received.

**2. PRESENTATION BY LLANFAWR SCHOOL**

Due to the unavoidable absence of a representative from Llanfawr School, Holyhead, the item was deferred.

**3. MINUTES OF THE 11<sup>TH</sup> OCTOBER, 2016 MEETING**

The minutes of the previous meeting of the SACRE held on 11<sup>th</sup> October, 2016 were presented and confirmed as correct.

#### **4. MATTERS ARISING**

The Chair reported that Mr Rheinallt Thomas has accepted the role of representative of the Sunday Schools' Council on the SACRE.

The SACRE **resolved to formalise Mr Thomas' appointment as a co-opted member of the Committee.**

With regard to collective worship in schools, Councillor Gwilym O Jones reported that he has not yet visited Ysgol Pencarnisiog to observe the act of collective worship, and would be contacting the school's Head Teacher in due course to arrange a visit.

It was noted that a positive response has been received following a request for 27 schools to submit their RE self-evaluation reports, as further reports have been submitted.

#### **5. ESTYN REPORT – OCTOBER 2016**

Information from Estyn inspection reports undertaken at Ysgol Gynradd Bodedern and Ysgol Llanfawr in October, 2016 was presented before the SACRE.

The GwE Challenge Adviser reported that Estyn rarely provide examples of the substance of the work undertaken in religious education in schools. It was noted however, that the Estyn report on Ysgol Llanfawr referred to specific examples of the work carried out in the classroom ie pupils studied Diwali; older pupils considered whether or not society needs leaders.

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

#### **6. SCHOOL SELF-EVALUATIONS**

A report was presented by Ysgol David Hughes on collective worship. Self-evaluation reports were presented by Ysgol Llanfawr, Ysgol Gymuned Rhosybol, Ysgol Cylch y Garn and Ysgol Caergeiliog for the SACRE's consideration.

The GwE Challenge Adviser referred to collective worship at Ysgol David Hughes, which follows Christian tradition, but is open to include other religions. Parents' rights are respected should they wish to withdraw their children from collective worship sessions at the school.

It was noted that no pupils have withdrawn from worship to date, and every learner feels comfortable attending service despite the religious variety at the school. It is felt that this inclusive aspect is a strength in school, and should be congratulated.

The following points were noted:-

- Three out of four schools reported that standards, provision and collective worship were good, whilst one school reported adequate outcomes.
- Phraseology has improved in relation to pupils' skills.
- Guidance circulated to schools suggested that schools provide information on the nature and substance of RE lessons.
- Some schools use teacher assessment software INCERTS to track pupils' progress and attainment in Religious Education. However, concerns were raised that incorrect level descriptions had been chosen as options by some of the schools using the INCERTS computer software.
- Inviting members of the community/Chapel/Church to participate in schools' collective worship sessions was welcomed.
- Positive results have been achieved in Ysgol Rhosybol. The school has acted upon Estyn's recommendations and improved provision in the Foundation Phase.
- The success of joint working between teachers at Ysgol Cylch y Garn and Ysgol Rhyd y Llan was highlighted in preparation for the new school.
- It was noted that Ysgol Caergeiliog's self-evaluation of standards in religious education places particular emphasis on the 'voice of the child'.

**Action:**

**Primary Education Officer to remind schools to use the correct options when using INCERTS computer software.**

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

**7. UPDATE BY THE GWE CHALLENGE ADVISER**

The GwE Challenge Adviser provided an update on the following:-

**Standards in Religious Education**

Reference was made to GCSE, AS and A Level examination results in Religious Studies for the secondary sector on Anglesey in Summer, 2016 as follows:-

**GCSEs**

- 128 candidates from 5 schools in Anglesey;
- 45.3% of candidates were awarded grade A\*/A for the second year running;
- 84.3% of candidates achieved a qualification in Level 2 (A\*-C), an increase of +2.3% since 2015;
- 2 candidates failed to attain a Level 1 qualification (1.6%);
- Girls are more likely to choose RE as a subject than boys (B:34 : G:94);
- The difference between the performance of boys and girls at the higher levels is negligible, A\*/A (1.6%), L2 (1.7%). The boys' performance in Religious Studies does not match the girls' performance at L1 (-5.9%) for the first time in 6 years;
- Only 4 pupils sat the GCSE short course in Anglesey.

Anglesey performed well in GCSEs in comparison with the 6 other authorities in North Wales.

### **A Level Results**

- 54 candidates from 4 schools in Anglesey;
- 13.0% of candidates were awarded grade A\*/A;
- 74.1% of candidates achieved grade A-C.

A Level results and performance in Anglesey was similar to rest of North Wales.

### **AS Results**

- 11 applicants from 5 Anglesey schools;
- 9.1% of candidates were awarded grade A\*/A;
- 36.4% of candidates achieved a qualification A-C.

The percentage of pupils gaining grades A-E in North Wales was 78.9%, which raises the question whether pupils are receiving the right guidance prior to returning to school to take the AS course, or whether they have the right aptitude for the course.

The GwE Challenge Adviser reported that Cynnal are presently developing an RE e-magazine for children in Key Stage 3 through the medium of Welsh. The articles are being prepared each season by three authors from an RE background. Miss Bethan James and Mrs Mary Parry, RE Advisor in Carmarthen, are external consultants. The theme of the first edition, launched in Autumn 2016, was 'Organ Donation', and the theme of the second Spring issue will be 'Refugees'.

### **Religious Education and the Lifelong Curriculum**

The GwE Challenge Adviser reported that the National Panel for Religious Education (Wales) (NAPfRE) is working on defining 'what is good RE?' A series of statements have been compiled as part of the draft working document in preparation for the new National Curriculum. It was noted that Welsh Government has accepted Professor Donaldson's recommendations, 'Successful Futures'. The present National Curriculum is coming to an end, and will have an effect on the Agreed Syllabus in Anglesey. The Syllabus is reviewed every five years, but at the present time, the review has been postponed to await further information on the new 'Curriculum for Wales'. The NAPfRE has attempted to draw a series of statements that will be clear and easy to understand for people who are not specialists in the subject of RE.

It was noted that the NAPfRE statements are working documents which are open to change, and not set in stone.



The GwE Challenge Adviser questioned how Religious Education can contribute to the following four purposes within well planned activities for the new National Curriculum, which seeks to develop:

- Ambitious capable learners who are ready to learn throughout their lives;
- Enterprising, creative contributors who are ready to play a full part in life and work;
- Ethical informed citizens who are ready to be citizens of Wales and the world;
- Healthy confident individuals who are ready to lead fulfilling lives as valued members of society.

It was noted that all schools should work together towards the same goal.

### **Religious Studies and GCSE/Higher Level**

The GwE Challenge Adviser reported that Mrs Mefys Edwards is the Lead Regional Practitioner for RE Departments in North Wales, and will be working with other secondary RE teachers across the region to create resources to support the implementation of the new GCSE RE specification. The WJEC will provide training for teachers on the specification. Mrs Edwards and her team have arranged to meet on the 29<sup>th</sup> March to work together.

### **Anglesey SACRE's Action Plan**

This item was deferred to obtain a copy of the Action Plan for the next meeting.

#### **Action:**

**To include the Anglesey SACRE's Action Plan on the agenda for the next meeting.**

**It was agreed to note the update by the GwE Challenge Adviser.**

## **8. THE COMMITTEE'S CONSTITUTION**

The above item has been deferred until the next meeting of the SACRE.

**The SACRE noted the Committee's Constitution for information purposes.**

#### **Action:**

**The Primary Education Officer to confirm whether the SACRE's Constitution is to be included on the agenda for the next meeting.**

## **9. WALES ASSOCIATION OF SACREs**

The GwE Challenge Advisor referred to the WASACRE's minutes from the meeting held in Carmarthen on 18<sup>th</sup> November, 2016. The following main points were noted:-

- The Head Teacher of Ysgol Gymraeg, Bro Myrddin gave a presentation on collective worship at the secondary school. The school had received recognition from Estyn for the quality of its delivery of collective worship.
- Reference was made to the teacher assessment software INCERTS. Schools are mistakenly using the level descriptors entitled 'original' (as developed for Catholic schools some time ago) as opposed to the descriptors entitled 'exemplar'. The 'exemplar' level descriptors come from the National Exemplar Framework for Religious Education in Wales and have been adopted or adapted by all 22 SACREs in Wales.
- Concern was expressed that statutory RE within the schools' curriculum is being squeezed. Some schools mistakenly believe that an unit of RE within the Welsh Baccalaureate is sufficient to meet the statutory requirements, when it is not.
- A presentation was given on how schools work together in delivering the new specification for RE, similar to the work Mrs Mefys Edwards carries out in the six local authorities of North Wales.

**The Committee noted the draft minutes of the WASACRE.**

- 10. The SACRE noted that the next meeting of the Committee is scheduled for 2.00 pm on Tuesday, 13<sup>th</sup> June, 2017.**

The meeting concluded at 3.15 pm

**COUNCILLOR DYLAN REES  
CHAIR**



**CYNGOR SIR  
YNYS MÔN  
ISLE OF ANGLESEY  
COUNTY COUNCIL**

## **Adroddiadau Estyn Reports**

### **GWANWYN 2017 SPRING.**

#### **Ysgol Gynradd Niwbwrch.**

Mae'r ysgol yn darparu ystod o brofiadau dysgu priodol sy'n ennyn diddordeb llawer o ddisgyblion yn dda. Mae'r profiadau hyn yn bodloni gofynion y cwricwlwm cenedlaethol a maes llafur cytûn.

Mae'r ysgol yn darparu profiadau addas sy'n hyrwyddo datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol y disgyblion yn effeithiol. Mae'r sesiynau addoli ar y cyd a'r cwricwlwm yn cefnogi hyn yn llwyddiannus.

Mae gan yr ysgol bartneriaethau priodol gyda'r gymuned leol. Mae disgyblion yn cymryd rhan mewn gwasanaethau amrywiol yn y capel a'r eglwys leol. Mae'r profiadau hyn yn hyrwyddo ymdeimlad disgyblion o falchder at eu hardal leol.

*The school provides a range of appropriate learning experiences that engage many pupils' interest well. These experiences meet the requirements of the National Curriculum and the agreed syllabus.*

*The school provides suitable experiences that promote pupils' spiritual, moral, social and cultural development effectively. Collective worship sessions and the curriculum support this successfully.*

*The school has appropriate partnerships with the local community. Pupils take part in various services in the local chapel and church. These experiences promote pupils' sense of pride towards their local area.*

#### **Ysgol David Hughes**

##### **(Fframwaith newydd : New Framework)**

Mae'r ysgol yn darparu rhaglen addysg bersonol a chymdeithasol gynhwysfawr sydd wrth wraidd y cynlluniau pwrpasol ar gyfer datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol disgyblion. Caiff y disgyblion gyfleoedd defnyddiol i ddylanwadu ar gynnwys y rhaglen er mwyn sicrhau ei bod yn ymateb i'w hanghenion. Er enghraifft, cynhaliwyd sesiynau buddiol yn ddiweddar yn ymdrin â rhagfarn hiliol cyn i ffoaduriaid o Syria symud i'r ardal i fyw.

*The school provides a comprehensive personal and social education programme that is at the heart of purposeful plans for pupils' spiritual, moral, social and cultural development. Pupils are given useful opportunities to influence the programme's content in order to ensure that it responds to their needs. For example, beneficial sessions were held recently that addressed racial prejudice before refugees from Syria came to live in the area.*

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## Rationale

Religious Education is managed locally by a Standard Consultation Council for Religious Education (SACRE). It includes three committees: representatives of the area's main religious traditions, teacher representatives and local authority representatives. SACRE's main role is, 'to advise the authority on such matters as are connected to religious education in the county's schools and the religious education that is to be given in accordance with the agreed syllabus that the authority will refer to the council or that the council sees well'. (Education Revision Act 1988 a.11(1)(a))

Môn SACRE believes that this council should be based on current information hoping that the guidelines that follow enable headteachers to support SACRE in its duties.

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

- reviewing ESTYN's review reports;
- analysing the Local Authority's teacher assessments and secondary school examination results;
- receiving regular reports from representatives of the school/local consultation service;
- inviting teachers and headteachers to share examples of good practice with SACRE members.

ESTYN's new Review Framework will not from now on refer specifically to Religious Education and collective worship. Môn SACRE is therefore eager to take advantage of the systems and practices used at present by headteachers and teachers as they prepare for the new Review Framework. In the Môn SACRE on February 14th 2011, it was resolved that SACRE would fulfil its statutory responsibilities by inviting schools to share their self-evaluation of Religious Education, pupils' collective worship and spiritual and moral development with the members.

Primary and secondary schools are kindly requested to present a summary of the school's self-appraisal for the attention of Môn SACRE's clerk during the year when ESTYN inspects the school.

### Contact details:

**Name:** Gareth Jones

**Address:** Education and Leisure, County Offices, Llangefni.

Since 2008, SACREs across Wales have adopted or adapted a National Exemplary Framework for Religious Education (APADGOS, 2008) as their local agreed syllabus. Members of the Religious Education National Consultation Panel have welcomed this consistency across Wales as they have been able to work together to prepare common guidelines for schools and SACREs. Several SACREs in Wales have adopted a system or process similar to the one outlined in this document.

Name of School: Ysgol Gynradd Kingsland

<b>Religious Education</b>
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<b>Key Question 1: How good are the outcomes in Religious Education?</b>
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- 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 teacher assessments and/or examination results.

<b>References: ESTYN'S REVIEW FRAMEWORK Section 1 and the Local Agreed Syllabus</b>
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<b>Standard in Religious Education – progress in learning</b>
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- **Nearly every pupil** across the school responds positively to stories and tales **well**. Eg. Regarding jealousy. **Many** KS2 pupils are able to discuss and enquire **successfully**. The majority of KS2 pupils are able to discuss religious education vocabulary and artefacts **well**.
- The **majority** of KS2 pupils are able to name and describe the characteristics of some beliefs **well**.
- KS2 pupils are able to discuss Christianity and other religions **well** asking and answering questions **effectively**.
- Nearly without exception the pupils are friendly with each other in formal and informal situations.
- They co-operate **very well** with the teachers and other members of staff.
- The pupils are aware of the situations of people who are less fortunate than themselves locally and world-wide and take pride in their efforts to raise money towards good causes.
- The Junior class is aware of charity work through their Religious Education lessons and through daily collective services.

<b>Matters for attention</b>
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Present a small aspect of Thanksgiving festival so that the Sikh and Muslim pupils feel part.

Ensure opportunities to meditate quietly and to develop the ethos of the worship, and then the pupils will be able to identify opportunities of worship and meditation.

<b>Excellent</b>		<b>Good</b>	x	<b>Adequate</b>		<b>Unsatisfactory</b>	
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<b>Key Question 2: How good is the provision in Religious Education?</b>
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- Self-evaluation should consider the following indicators: the time given to the subject, subject information, the teachers' specialism and professional development, the adaptation of the study programme 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 the school, and the degrees to which 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).

<b>References: ESTYN's Inspection Framework Sections 2.1 and 2.2 and the Local Agreed Syllabus</b>
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<b>The teaching: plan and range of strategies</b>
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**Nearly every teacher** throughout the school recognizes the relevant skills for religious education **well**.

The **strong** panel with good evidence of differentiating for pupils of different abilities.

It shows that Yr2 FP teacher assessment places the school in the top half regarding Knowledge and Understanding of the world and Personal and Social development regarding I 5 and I 6.

There is good attention to timetabling in order to ensure that worthy time is given weekly for religious education. Every KS 2 teacher follows a valuable plan.

The mapping procedure for long and mid-term planning is very strong.

<b>Matters for attention</b>
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Ensure that the work plan is refined in order to ensure that adequate time is earmarked for Religious Education.

<b>Excellent</b>		<b>Good</b>	x	<b>Adequate</b>		<b>Unsatisfactory</b>	
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**Collective Worship**

**Key Question 2: How good is the provision for collective worship?**

<b>Does the collective worship conform to statutory requirements?</b>	<b>Yes</b> x	<b>No</b>
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**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)

**Good characteristics in relation to the quality of Collective Worship**

Spiritual, Moral, Social and Cultural Development Policy active and having a good effect across the school:

Spiritual and Moral development: Good opportunities for spiritual development through school, departmental and class collective services. This is a good characteristic.

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

Pupils able to discuss beliefs and a minority able to talk about the moral lesson well during a service.

<b>Excellent</b>		<b>Good</b>	x	<b>Adequate</b>		<b>Unsatisfactory</b>	
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Signature: Gareth Owen (Headteacher)

Date: 6-2-17

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## Rationale

Religious Education is managed locally by a Standing Advisory Council for Religious Education (SACRE). It includes three committees: the representatives of the area's main religious traditions, representatives of the local authority's teachers and representatives. SACRE's main function is, 'to advise the authority on such matters as are connected with Religious education in county schools and with the religious education that is to be given in accordance with the agreed syllabus by which the authority refers them to the council or that the council sees fit'. (Education Reform Act 1988 a.11(1)(a))

Môn SACRE ~~believes~~ that this council should be based on current information hoping that the guidelines ~~that follow~~ enable headteachers to support SACRE in its duties.

In the past, Môn SACRE has monitored religious education and worship together through:

- reviewing ESTYN's inspection reports ;
- analysing Local Authority teacher assessments and ~~secondary school examination~~ results ;
- receiving regular reports from ~~local school services /advisory representatives~~ ;
- inviting teachers and ~~headteachers~~ to share examples of good practice with SACRE members .

ESTYN's ~~new inspection Framework~~ will ~~now~~ refer specifically to Religious Education and collective worship. Môn SACRE is therefore eager to take advantage of the systems and ~~practices~~ used at present by ~~headteachers and teachers~~ as they prepare for the new Inspection Framework. In Môn SACRE ~~meeting~~ on February 14th 2011, it was resolved SACRE would fulfil its statutory responsibilities by inviting schools to share their self-evaluation of Religious Education, joint worship and pupils' spiritual and moral development with the members.

Primary and secondary schools are kindly requested to ~~present a summary of the school's self appraisal~~ for the attention of Môn SACRE ~~desk~~ during the year that ESTYN inspects the school.

### Contact details:

**Name (SACRE clerk ): Gareth Jones**

**Address : Lifelong Learning Department, Council Building, Llangefni.**

Since 2008, SACREs across Wales have adopted or adapted the National Exemplary Framework for Religious Education (APADGOS, 2008) as their local agreed syllabus. Members of the Religious Education National Advisory Panel have welcomed this consistency across Wales as they have been able to work together to prepare common guidelines for schools and SACREs. Many SACREs in Wales have adopted a system or process similar to the one outlined in this document.

Name of School: YSGOL ESCEIFIOG, GAERWEN

<b>Religious Education</b>							
<b>Key Question 1: How good are the outcomes in Religious Education?</b>							
<ul style="list-style-type: none"> <li>The self-appraisal is based on lesson observations, evaluations of pupils' work and interviews with pupils.</li> <li>Secondary Schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teacher assessments and/or examination results.</li> </ul>							
<b>References: ESTYN's Inspection Framework Section 1 and the Local Agreed Syllabus</b>							
Standards in Religious Education – progress in learning							
<b>THE FOUNDATION PERIOD</b>							
<p>The pupils' ability to discuss and recall develops well at the beginning of the Foundation Period and by the top of the Foundation Period nearly everyone is able to discuss and ask questions.</p> <p>Nearly everyone can speak about their feelings, actions and opinions by the end of the Foundation Period and about a half describe and offer simple observations on other people's viewpoints.</p> <p>The pupils' ability to use simple religious vocabulary across the Foundation Period is developed.</p>							
<b>KEY STAGE 2</b>							
<p>At the bottom of Key Stage 2 the majority are able to recall, respond and communicate simply some of the basic beliefs, teachings and religious practices which they investigate. Very few begin to note what is similar and different in religions.</p> <p>At the top of Key Stage 2 a few of the pupils are able to describe some beliefs, teachings and religious practices and how some of these aspects of religion affect believers' lives. A minority of the pupils can make links between religious beliefs, teachings and practices describing the effect on believers' lives and note what is similar and different in and across the religions.</p> <p>At the bottom of Key Stage 2 the majority of the pupils are able to describe their own feelings, actions and opinions and offer simple ideas on other people's standpoints. The majority are beginning to acknowledge that there is meaning to religious symbols and they will use simple religious vocabulary suitably.</p> <p>At the top of Key Stage 2 a minority 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.</p> <p>At the bottom of Key Stage 2 nearly every pupil is able to speak and ask questions about their own experiences, the world around them and aspects of religion. They can discuss the questions that arise from their own experience offering their own opinion. At the top of Key Stage 2 many of the pupils are able to discuss their own and others' responses to questions about the world around them and religion. A minority of the pupils can 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 simple religious questions are often complicated and that the answers are often partial and indefinite.</p>							
<b>Matters for attention:</b>							
<b>FOUNDATION PERIOD</b>							
<ul style="list-style-type: none"> <li>Continue to develop the pupils' vocabulary and ability to question offering them opportunities to express opinion by the top of the Foundation Period.</li> <li>Develop an understanding of the effect of religion on believers' lives by the end of the Foundation Period.</li> </ul>							
<b>KEY STAGE 2</b>							
<ul style="list-style-type: none"> <li>Ensure that the tasks provided for the more able group are challenging in working through the basic, religious, and human questions.</li> </ul>							
<b>Excellent</b>		<b>Good</b>	<i>J</i>	<b>Adequate</b>		<b>Unsatisfactor</b>	

**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 suitability of the study programme and the range of learning resources used.
- Evaluation of lesson observations and pupils' work allow headteachers and heads of department 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 attain 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 Review 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 exemplary 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 Diversity.
- The Foundation Period plans on the basis of the above awareness had incorporated people, beliefs and questions within these two areas and across the other learning areas.
- The activities have been planned carefully 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 activities are offered to give pupils every opportunity to make progress in knowledge and understanding and discussion and reasoning skills in the area.
- Narrative resources, non-fiction, large books, artefacts, ICT resources, visits/visitors to the school all create interest and depth in the area.

The Religious aspects in the areas are prepared well in the Foundation Period

**KEY STAGE 2**

- A session of at least an hour is set aside for Religious Education across Key Stage 2. The area taught by a PPA teacher from year 3 to 6.
- As a result of broad training, purchase rich resources that further intensify the teacher's understanding of the area. Provision is very good across the stage.
- The plans are detailed and ensure progression and development. Giving attention to big questions has been a means of ensuring depth and developing the pupils' enquiry skills.
- 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 Rector and friends of the Church hold special workshops with the pupils to assist them in asking about the big questions of the world.

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 jointly discuss and 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 extended tasks for the more able pupils in every class.
- Continue to set SC and give the pupils an opportunity to meditate on the learning.

Excellent		Good	J	Adequate		Unsatisfactor
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<b>Collective Worship</b>			
<b>How good is the provision for collective worship?</b>			
<b>Does the Collective Worship conform to the statutory requirements?</b>	<b>Yes</b> ✓	<b>No</b>	
<p><b>References:</b> ESTYN's Inspection Framework Section 2.3.1, 'Supplementary Guidance for Collective Worship in non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)</p>			
<p><b>Good characteristics in relation to the quality of Collective Worship</b></p> <p>Collective Worship that follows the general tradition of the Religious belief is provided daily in school. The Collective Worship is held on class and school level. Moral, spiritual and belief aspects are inspected whilst at the same time community spirit and promoting ethos and values are nurtured. There are opportunities also through the PSE plan to meditate on the world's big questions, and their understanding and knowledge of Christian practices and stories is good. Two visitors are welcomed to the school, the Rector and the Minister, monthly for holding services. In addition- a part in services in the Church.e.g. Christingle and Easter. The pupils have the opportunity to do one or several of the following during the Worship:</p> <ul style="list-style-type: none"> <li>• Meditation that includes listening, watching or meditating on motivation, presentation or talk by a member of the staff or guest speaker.</li> <li>• Pray</li> <li>• Sing</li> <li>• Read</li> </ul> <p>On the whole Collective Worship makes a significant contribution to the pupils' spiritual, moral, social and cultural development. Advantages include opportunities to develop aspects of PSE, World-wide Citizenship and the Welsh Curriculum as part of the Report. Creating an ethos that is different from the school everyday ethos takes place in the majority of the sessions. The teachers are responsible for various services in turn.</p> <p>On the whole the provision is good.</p>			
<b>Excellent</b>		<b>Good</b>	✓
		<b>Adequate</b>	
			<b>Unsatisfactor</b>

Signed : (Headteacher)

Date:



## Subject self-evaluation- Religious Education - SACRE



(The purpose of this part is to note the findings following book scrutiny or evidence of pupils' work within the subject. Consideration should be given to the amount, standard, variety, progression, subject skills, literacy and numeracy skills, cross-curricular aspects.)

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

	Findings	Steps to take
FP	<p>The pupils are very confident in discussing their feelings and can reason how other actions can affect individuals' feelings.</p> <p>The majority can understand what the main messages are in religious stories with a few able to explain the effect of the messages/lesson on individuals.</p> <p>About half the pupils are able to identify some obvious religious symbols.</p> <p>By the end of the FP many are able to identify other religions successfully.</p> <p>By the end of the foundation period in role play, they can imitate religious people's jobs or achievement confidently.</p> <p>In dealing with a religious festival nearly every one is able to identify and join in the celebrations.</p>	<p>Create religious in character displays on the department's walls.</p> <p>Order more suitable religious books</p>
KS 2	<p>The majority of children are able to recall religious stories and the majority are able to express opinion about the messages of the stories through various activities.</p> <p>The majority of pupils can describe and begin to explain the beliefs and other religious practices.</p> <p>In using religious terms many of them are successful in speaking within context. They can compare the characteristics of religions</p> <p>Pupils across the stage are confident in inspecting religious sources and many can consider the matters that arise, only a few pupils can confirm debates and opinions.</p> <p>By the end of the key stage the majority are able to note the characteristics that are similar or different within religions.</p> <p>With encouragement the pupils use the language of religious language suitably.</p> <p>Nearly every one can ask questions about their own experiences and the world around them and are able to</p>	<p>Invite visitors, including local clergy and other religious leaders to lessons.</p> <p>Explain and justify ideas more thoroughly during circle time period and give them more opportunities to express opinion on how what they are learning affects them.</p>

	<p>discuss questions that arise from their experiences. A few pupils at the top of the key stage can ask intense and complex questions responding to them maturely. Standards that were seen in looking at pupils' work show that the standard is good across the school.</p>	
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**Question 2: How good is the provision in Religious Education?**

	Findings	Steps to take
FP  Page 18	<p>The teachers use the Foundation Period framework to plan activities under the headings People beliefs and questions looking at the skills that manifest themselves under the headings Knowledge and Understanding of the World and Personal and social Development welfare and Cultural diversity.</p> <p>The teachers plan carefully and there is evident development from one class to the other. Plans give consideration to cross-curricular activities that make use of different areas within the foundation period. The pupils will have the opportunity to extend their moral and spiritual development by responding to ideas and question and discuss in circle time sessions.</p> <p>Very good use is made of stories, books, ICT equipment.</p>	<p>Continue to offer a wide range of varied and interesting experiences for the children</p> <p>Ensure that work plans challenge understanding and give opportunities to explain</p>
KS 2	<p>The teachers' background information is good.</p> <p>The work plans respond to the syllabus and the religious education curriculum requirements.</p> <p>Religious education has been mapped in a two year cycle for every class and shows progression and development from one class to the other giving consideration to the</p>	<p>Ensure that religious education is taught in accordance with class timetable.</p> <p>Opportunities to develop the side of thinking about the effect and results within the work plans.</p>

	<p>literacy and numeracy framework and the skills framework. Pupils are given opportunities to work cross-curricularly with religious education being woven into rich learning experiences.</p> <p>The quality of the teaching and the provision is good.</p>	
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**How good is the provision for collective worship?**

**Does the worship conform to the statutory requirements? Yes.**

Collective worship is considered to be an important part of the school day, child-centred, acknowledging the differential nature of the pupils and promoting a feeling of community in the school.

Our inclusive collective worship (is):

- child-centred
- acknowledges the differential nature of the pupil
- gives the opportunity for a pupil to be active ( either directly – by singing a hymn, through praying together, or through offering attention, directly or indirectly, by meditating on their experiences)
- promote the feeling of community in school

Our spiritual collective worship:

- gives an opportunity to grow calm and to meditate in an atmosphere of silence and peace
- happens in a special atmosphere that, possibly, includes an attractive location, background music or a visible symbol to concentrate the mind
- encourages pupils to behave appropriately in arriving and leaving the worship and to feel homely and comfortable
- encourages pupils to be aware of the spiritual dimension through the medium of words, music or images
- provides opportunities for pupils to take part in a variety of spiritual experiences such as singing, dancing, drama, sharing food and drink, praying, silence and meditation.
- provides opportunities for pupils to meditate individually
- a period separated from the day’s announcements

Our educational collective worship:

- has been planned, prepared, presented and evaluated in order to ensure quality and relevant experiences
- relevant to curricular work
- gives an opportunity to meditate on its own education purpose celebrating a variety of educational attainments (not only academic or in the playing area)
- a medium to promote the school’s educational aims

## **Good practice characteristics in collective worship from the Review framework**

- Give adequate time to create an atmosphere and feeling of respect towards co-pupils, adults and property.
- Give opportunities to the pupils to participate and respond, either by taking an active part in presenting the worship or by listening, watching and joining in the worship offered
- Ensure that collective worship develops a social spirit, promotes ethos and common values and reinforces positive attitudes
- Plan joint worship carefully, usually over a number of weeks or over a term, in order to develop themes and ideas. Show various plans and balance of worship as record of the work carried out.
- Make effective use of appropriate stimuli, including drama, music, literature, artefacts and pictures, to hold and keep the pupils' interest and participation
- Ensure opportunities to play and meditate quietly.





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**Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol (CYSAG).  
Standing Advisory Council on Religious Education (SACRE)**

**Cyfansoddiad Ynys Môn Constitution.**

**1. Aelodau cynrychioliadol / Representative Members**

**(a) y cyfryw enwadau Cristnogol a chrefyddau eraill ac enwadau crefyddau eraill ag a fydd, ym marn yr awdurdod, yn adlewyrchu'n briodol brif draddodiadau crefyddol yr ardal;**

**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**

Undeb Bedyddwyr Cymru / The Baptist Union of Wales – Mrs Catherine Jones  
Undeb yr Annibynwyr Cymraeg / Union of Welsh Independents – Prof Euros Wyn Jones  
Yr Eglwys Gatholig Rufeinig / The Roman Catholic Church – Christopher Thomas  
Eglwys Bresbyteriaidd Cymru / Presbyterian Church of Wales - Mrs Einir Morris  
Yr Eglwys yng Nghymru / The Church in Wales – Kirsty Williams  
Yr Eglwys Fethodistaidd / The Methodist Church – Parch Kate McClelland  
Cyngor Ysgolion Sul ac Addysg Gristnogol Cymru - Rheinalt Thomas

**(b) y cyfryw gymdeithasau sy'n cynrychioli athrawon ag a ddylai, ym marn yr awdurdod ac o gofio amgylchiadau'r ardal, gael eu cynrychioli;**

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

**2 aelod o staff ysgolion uwchradd / 2 members of staff from secondary schools**

Heledd Hearn , Uwchradd Bodedern, a Mefus Edwards, Syr Thomas Jones

**2 aelod o staff ysgolion cynradd / 2 members of staff from primary schools**

Alison Jones, Parch Thomas Ellis, a Manon Morris Williams, Llangaffo/Dwyran/Niwbwrch

**(c) yr Awdurdod / the Authority;**

**5 aelod etholedig / 5 elected members -**

**2. Aelodau eraill / Other members-**

**Ymgynghorydd Her GwE Challenge Adviser – Bethan James**

**Clerc CYSAG Clerk – Gareth Jones**

**Swyddog Pwyllgorau / Committees Officer – Shirley Cooke**

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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 maintained<sup>1</sup> 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).

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<sup>1</sup> 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 community<sup>2</sup> 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.

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<sup>2</sup> 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 <sup>3</sup> 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><br><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><br><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><br><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><br><i>s.44 &amp; 45</i> |

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<sup>3</sup> "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)*
  
  - 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. *s.140(5)*
  
- 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. *Education Act 1993  
s.139(2)(b) & 142  
s.139(2)(a) & (3)*
  - 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.
  
- 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.<sup>4</sup>

### **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

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<sup>4</sup> 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.<sup>5</sup> The School Examinations and Assessment Council issued, in June 1993, revised criteria for the approval of GCSE courses in Religious Studies.<sup>5</sup>
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

<sup>5</sup> 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)*

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)*
74. It is for each SACRE to decide how applications should be made, and to make available any necessary guidance to schools.
- s.12(5)(a)*  
*12(6)*
- 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,<sup>6</sup> 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;

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<sup>6</sup> 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.
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.
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.254 &255*

*Education Act 1944  
schedule 5 paragraph 3 &  
Education Reform Act 1988  
s.13(1)*

*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.<sup>7</sup>
- 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;

<sup>7</sup> 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.<sup>8</sup>

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<sup>8</sup> 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.<sup>9</sup>

*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:

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

<b>Complaint about LEA-maintained school's duties</b>	<b>Complaint about grant-maintained School's duties</b>	<b>Compliant about LEA's duties</b>
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 62/93<sup>10</sup> 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 35/92<sup>11</sup> 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

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

<sup>11</sup> 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.<sup>12</sup>

### **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.

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<sup>12</sup> 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<sup>13</sup>

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.

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<sup>13</sup> 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 <sup>14</sup>

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.

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<sup>14</sup> 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 1993<sup>15</sup>

- (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.

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<sup>15</sup> **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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## Enwebiadau ar gyfer Pwyllgor Gwaith y CCYSAGauC (Gorffennaf 7, 2017)

### Nominations for the Executive Committee (7 July, 2017)

Mae DAU o enwebiadau ar gyfer DWY swydd ar y Pwyllgor Gwaith.

There are TWO nominations for TWO positions on the Executive Committee.

#### 1. Alison Lewis CYSAG Abertawe

Mae gen i radd mewn Athroniaeth o Brifysgol Abertawe ac rwyf yn fam i ddau o fechgyn. Rwyf wedi bod yn bennaeth yr Adran Addysg Grefyddol yn Ysgol Gymunedol Cefn Hengoed yn Abertawe ers 2001. Pan gyrhaeddais yno, fy nghanhadaeth oedd chwyldroi'r adran drwy wneud yn siŵr fod pob disgybl yng Nghewn Hengoed yn cael cyfle i astudio pwnc a fyddai nid yn unig yn gymhwyster TGAU pwysig iddynt, ond yn un sydd mor gyfoethog mewn sgiliau bywyd hanfodol. Felly, er mai dim ond 2 awr y pythefnos oedd gen i ar y cwricwlwm, teilwrais y cwrs TGAU i ganiatáu iddo gael ei ddysgu o dan y cyfyngiadau hynny. Ni oedd yr ysgol anenwadol gyntaf yng Nghymru i gael cohort llawn yn ymgeisio am TGAU Astudiaethau Crefyddol, yn cynnwys pob disgybl yn ein Hadran Addysgu Arbenigol.

Mae fy adran wedi mynd o nerth i nerth, ac mewn adeg pan mae oriau pwnc yn cael eu torri ar draws y cwricwlwm, bûm yn rhagweithiol yn sicrhau mwy o amser cwricwlwm i roi addysg grefyddol gyflawn a chytbwys i'r disgyblion, yn llawn o sgiliau a gwerthoedd sydd yn hanfodol i'w bywyd fel oedolion ifanc. Mae'n destun balchder i mi fod AG yn cael ei gydnabod fel pwnc gwerthfawr yn fy ysgol ond rwy'n deall nad felly y mae hi ymhob man, ac yn teimlo mai rhan o'm gwaith yw sicrhau fod AG yn cael lle teilwng ym mhob ysgol. Nid yw 'talu gwrogaeth' i AG yn ddigon; mae'n hollbwysig fod rhwymedigaethau statudol yn cael eu glynu atynt a bod AG ystyrllon yn cael ei dysgu ar draws pob ysgol yng Nghymru.

Yn ystod fy ngyrfa addysgu hyd yma, rwyf wedi bod yn arholwr TGAU Astudiaethau Crefyddol i CBAC a chefais fy newis i weithio ochr yn ochr â Gavin Creigen fel cymedrolydd ar gyfer lefelu safoni mewn Addysg Grefyddol yn 2012. Rwyf hefyd wedi gwasanaethu ar CYSAG Abertawe am flynyddoedd lawer fel Is Gadeirydd a bellach yn Gadeirydd, ac wedi cynrychioli fy CYSAG yng nghynadledau CCYSAGauC.

Yn ogystal â dysgu'n llawn amser, rwyf yn gweithio ar hyn o bryd gydag ERW fel Ymarferydd Arweiniol dros Addysg Grefyddol. Fy swyddogaeth yw rhoi i athrawon AG y sgiliau, yr wybodaeth a'r adnoddau sydd eu hangen i ddysgu Manyleb newydd TGAU mewn AG 2017, paratoi ar gyfer y cymhwyster newydd drwy sefydlu cyfarfodydd rhwydwaith a chreu cyfleoedd i gydweithio yn ogystal â chreu adnoddau ar blatfform digidol Llywodraeth Cymru, Hwb, i gydweithwyr yng Nghymru. Rwyf wedi cyflwyno cynnydd yr Ymarferydd Arweiniol mewn cynadledau diweddar i'r rhwydwaith, CYSAG a CBAC.

Bûm yn rhan o brosiectau peilot Llythrennedd a Rhifedd yn fy ysgol ac rwyf wedi rhannu arfer da ymhlith gydweithwyr mewn cyfarfodydd rhwydwaith. Cyn bo hir byddaf yn datblygu agweddau o ddull gweithredu Donaldson ar Gymhwysedd Digidol drwy AG drwy gydweithio ag arbenigwyr TG i gynhyrchu cyrsiau Moodle i'r Fanyleb newydd i AG gan ddefnyddio Hwb.

Credaf y bydd fy mhrofiad yn fy ngalluogi i wneud cyfraniad gwerthfawr i Bwyllgor Gwaith CCYSAGauC a byddwn yn ei chael yn ffrind gwasanaethu arno, er budd fy mhwn a chydweithwyr yng Nghymru.

## **1. Alison Lewis Swansea SACRE**

I am a Swansea University Philosophy graduate and mother of two boys. I have served as Head of the Religious Education Department at Cefn Hengoed Community School in Swansea since 2001. On arrival my mission was to turn the department around by ensuring that every pupil at Cefn Hengoed had the opportunity to study a subject that could not only provide them with an important GCSE qualification, but one that is so rich in essential life skills. So, despite having only 2 hours per fortnight on the curriculum, I tailored the GCSE course to allow it to be taught under these constraints and became the first non-denominational school in Wales to have full cohort entry for GCSE Religious Studies, including every pupil in our Specialist Teaching Facility.

My department has gone from strength to strength, and in a time when subject hours are being cut across the curriculum, I have been proactive in securing more curriculum time to provide pupils with well-rounded and balanced religious education, abundant in skills and values essential for life as young adults. I am proud that RE is recognised as a valuable subject in my school but I understand that this is not the same everywhere, and feel that part of my work is to ensure that RE is given its rightful place in all schools. A 'token gesture' approach to RE is not enough; it is vital that statutory obligations are adhered to and meaningful RE is being taught across all schools in Wales.

During my teaching career to date, I have been a WJEC examiner of GCSE Religious Studies and was selected to work alongside Gavin Craigen as moderator for levelling standardisation in Religious Education in 2012. I have also served on the Swansea SACRE for many years as Vice Chair and now Chairperson, and have represented my SACRE at WASACRE conferences.

In addition to my full time teaching commitment, I am currently working with ERW as a Lead Practitioner for Religious Education. My role is to equip teachers of RE with the skills, knowledge and resources necessary to teach the new 'GCSE Specification in RS 2017', to prepare for the new qualification through setting up network meetings and create collaboration opportunities as well as creating resources on the Welsh Government's digital platform, Hwb, for colleagues in Wales. I have presented the Lead Practitioner's progress at recent network, SACRE and WJEC conferences.

I have been a part of Literacy and Numeracy pilot projects in my school and have shared good practice amongst colleagues in network meetings. I will soon be developing aspects of the Donaldson approach on Digital Competency through RE by collaborating with IT specialists to produce Moodle courses for the new Specification for RS using Hwb.

I believe that my experience will allow me to make a valuable contribution to the WASACRE Executive Committee and I would find it a privilege to serve, for the good of my subject and colleagues in Wales.

## **2. Gill Vaisey CYSAG Sir Fynwy**

Mae Gill Vaisey yn athrawes gymwysedig ac yn Ymgynghorydd Addysg Grefyddol sy'n arbenigo mewn addysg gynradd ac addysg y blynyddoedd cynnar.

Ar ôl astudio ar gyfer ei gradd B.Add. Anrh, gydag Astudiaethau Crefyddol fel ei phwnc arbenigol, bu'n addysgu plant oed cynradd cyn ymgymryd â swydd fel Athrawes Ymgynghorol ar gyfer Addysg Grefyddol yng Ngwent a chyflawni swydd debyg wedyn gyda Morgannwg Ganol. Ers 1996 mae Gill wedi bod yn ymgynghorydd llawrydd llwyddiannus sy'n rhoi hyfforddiant a chymorth i Allau, Esgobaethau ac ysgolion ledled Cymru a Lloegr ac mae bellach yn adnabyddus yn genedlaethol am ei gwaith gyda phlant yn y Blynyddoedd Cynnar.

Gill yw'r ymgynghorydd proffesiynol i CYSAGau Blaenau Gwent, Sir Fynwy a Chaerdydd a than yn ddiweddar roedd hi hefyd yn cefnogi CYSAGau Bro Morgannwg a Rhondda Cynon Taf.

Mae ei phrofiad perthnasol yn cynnwys:

- Aelod gweithgar o Gymdeithas CYSAGau Cymru ers ei sefydlu;
- Wedi bod yn darparu arbenigedd proffesiynol i CYSAGau Blaenau Gwent a Sir Fynwy ers 1996 ac i CYSAG Caerdydd ers 2014;
- Wedi ysgrifennu Meysydd Llafur Cytûn ar gyfer AG a deunydd cymorth, cynllunio ac asesu cynhwysfawr cysylltiedig i athrawon ar gyfer sawl Awdurdod Lleol yng Nghymru;
- Hyfforddiant a gwaith ymgynghorol rheolaidd ar gyfer athrawon cynradd ac ymarferwyr y blynyddoedd cynnar ledled Cymru a Lloegr;
- Rhoi hyfforddiant a chynghor i Awdurdodau Lleol ac Esgobaethau Eglwysig ledled Cymru a Lloegr;
- Aelod o'r Panel Ymgynghorol Cenedlaethol Addysg Grefyddol, y bu'n gadeirydd arno am dair blynedd;
- Cynhyrchu llyfrau ac adnoddau i athrawon ar gyfer Cyfnod Allweddol 1 a gomisiynwyd gan ACCAC;
- Chwarae rhan a rhoi cymorth yn uniongyrchol gyda phrosiectau amrywiol gan yr Adran Addysg a Sgiliau;
- Cynhyrchu a chyhoeddi adnoddau am ddim ac i'w prynu (Books at Press) i gefnogi Cwricwlwm y Cyfnod Sylfaen yng Nghymru a chwricwlwm EYFS a CA1 yn Lloegr; a'r Curriculum for Excellence yn yr Alban;
- Cysylltiadau clòs ag ystod eang o gymunedau ffydd a chynrychiolwyr unigol;
- Aelod o Gymdeithas Ymgynghorwyr ac Arolygwyr AG y DU (AREIAC) ac ar hyn o bryd aelod o'r pwyllgor gwaith gan gynrychioli Cymru a darparu seminarau'n rheolaidd ar gyfer ei haelodau;
- Cynrychiolydd CCYSAGauC ar Gyngor Addysg Grefyddol Cymru a Lloegr;
- Wedi mynychu cynhadledd EFTRE (Fforwm Ewropeaidd i Athrawon AG) yn Vienna;
- Cynrychioli CCYSAGauC yng Nghyfarfod Bwrdd EFTRE yn Athen, Ebrill 2017;
- Mynychu cyfarfod gyda Kirsty Williams a Swyddogion eraill Llywodraeth Cymru, Mawrth 2017, fel rhan o gynrychiolaeth o Banel Ymgynghorol Cenedlaethol Addysg Grefyddol (PYCAG);
- Gweithio gydag aelodau PYCAG i gefnogi'r Ysgolion Arloesi wrth iddynt ddatblygu elfen AG o Faes Dysgu a Phrofiad y Dyniaethau; a
- Mynychu cyfarfodydd â'r Rhwydwaith Ysgolion Arloesi a drefnwyd gan Lywodraeth Cymru.

Yr ethos sy'n sail i'w hymgyngoriaeth yw hybu a chefnogi rhagoriaeth mewn addysg grefyddol mewn ysgolion a sefydliadau addysgol. Byddai Gill yn falch o gael cefnogi a rhannu ei harbenigedd gyda Phwyllgor CCYSAGauC.

## **2. Gill Vaisey Monmouthshire SACRE**

Gill Vaisey is a qualified teacher and Religious Education Consultant specialising in primary and early years education.

After studying for her B.Ed. Hons. Degree, with Religious Studies as her specialist subject, she taught primary age children before taking up a post as Advisory Teacher for Religious Education in Gwent followed by a similar post with Mid Glamorgan. Since 1996, Gill has been a successful freelance consultant providing training and support for LAs, Dioceses and schools across Wales and England and is now a nationally known figure in the UK for her work with RE and Early Years children.

Gill is the professional consultant to Blaenau Gwent, Monmouthshire and Cardiff SACREs and until recently also supported the Vale of Glamorgan and Rhondda Cynon Taf SACREs.

Relevant experiences include:

- An active member of the Welsh Association of SACREs since its inception and currently an Executive Member;
- Providing professional expertise to Blaenau Gwent and Monmouthshire SACREs since 1996 and to Cardiff SACRE since 2014;
- Writing Agreed Syllabuses for RE and accompanying comprehensive teachers' support, planning and assessment material for several Local Authorities in Wales;
- Regular training and consultancy for primary teachers and Early Years practitioners across both Wales and England;
- Providing training and advice to Local Authorities and Church Dioceses across Wales and England;
- A member of the National Advisory Panel for Religious Education, of which she was chairperson for three years;
- Producing Key Stage 1 books and teachers' resources commissioned by ACCAC;
- Direct involvement and support with various DfES projects;
- Producing and publishing free and purchasable resources (Books at Press) to support the Foundation Phase Curriculum in Wales, the EYFS and KS1 curriculum in England and the Curriculum for Excellence in Scotland;
- Close links with a wide range of faith communities and individual representatives;
- A member of the UK Association of RE Advisers, Inspectors and Consultants (AREIAC) and currently executive committee member representing Wales and regularly providing seminars for its members;
- WASACRE representative on the REC (Religious Education Council for England and Wales);
- Attended 2016 EFTRE (European forum for Teachers of RE) conference in Vienna;
- Represented WASACRE at EFTRE Board Meeting in Athens, April 2017;
- Attended meeting with Kirsty Williams and other Welsh Government Officials, March 2017, as part of the NAPfRE delegation of representatives;
- Actively working with NAPfRE members to support the Pioneer Schools in the development of the RE element of the Humanities Area of Learning and Experience; and
- Attending Welsh Government convened meetings with the Pioneer Schools Network.

The ethos behind Gill's consultancy is to promote and support excellence in religious education in schools and educational establishments.



## **Enwebiadau ar gyfer Is-Gadeirydd y CCYSAGauC (7 Gorffennaf 2017)**

### **Nominations for the position of Vice Chair for the Wales Association of SACREs (7 July 2017)**

#### **1. Y Cyng. Ernie Galsworthy CYSAG Merthyr Tudful**

Bûm yn aelod o GYSAG ers Mai 2012, wedi i mi gael fy ethol i'r cyngor. Cyn hynny bûm yn gynghorydd rhwng 1987 a 2004, a gwasanaethais ar GYSAG Merthyr Tudful yn ystod y cyfnod hwn a mynychu cyfarfodydd CCYSAGauC yn ogystal.

Cefais fy magu mewn amgylchedd Bedyddwyr Cymreig, a than yr oeddwn yn 5 oed bûm yn byw gyda'm mam-gu, Cymraes nad oedd, yn anffodus, wedi dysgu Cymraeg i fy mam ond a wnaeth ei gorau i'm haddysgu i yn yr iaith. Wedi ei marwolaeth, fodd bynnag, collais yr iaith, ac ni ailafaelais ynddi tan y 1990'au hwyr pan fynychais gwrs WLPAN ym Mhrifysgol Caerdydd.

Rwy'n coleddu safbwynt heddychol, a'm harwyr yw Mahatma Gandhi, John Lennon ac Iesu Grist. Yr oeddynt ill tri'n heddychwyr, a chafodd y tri eu diwedd trwy drais. Mae bod yn heddychwyr yn ddull peryglus o fyw, ac weithiau mae angen dewrder i fyw buchedd o'r fath.

Rwyf hefyd yn gynrychiolydd y cyngor ar y Pwyllgor Awdurdodau Lleol Di-niwclear; rwy'n credu bod hynny'n adlewyrchu fy nymuniad i fyw mewn heddwch.

Yr oedd fy nhri arwr yn Hindŵ, yn anffyddiwr ac yn Gristion. Er nad wyf yn cyd-fynd yn llwyr â safbwyntiau fy arwyr, mae gennyf barch mawr tuag atynt, ac rwy'n credu bod parch tuag at bob crefydd yn sylfaenol i heddwch byd-eang.

#### **1. Councillor Ernie Galsworthy Merthyr Tudfil SACRE**

I have been a SACRE member since May 2012 after I was elected to council. I was previously a councillor from 1987 until 2004, and served on Merthyr Tydfil SACRE during this period and also attended WASACRE meetings.

I was brought up in a Welsh Baptist environment and until the age of 5 lived with my grandmother, a Welsh speaker, who unfortunately did not teach Welsh to my mother although, did her best to teach me. Consequently after her death I lost the language and did not pick it back up again until the late 1990's when I attended a WPLAN course at Cardiff University.

I hold pacifist views and my great heroes are Mahatma Gandhi, John Lennon and Jesus Christ, All three were pacifists and met violent deaths. Being a pacifist is a dangerous way of living and sometimes courage is needed to live this life.

I am also the council representative on the Committee of Nuclear Free Local Authorities which I believe reflects how I wish to live in peace.

My three heroes were a Hindu, an atheist and a Christian. While I do not believe totally in the views of my heroes I have great respect for them and it is respect for all religions which I believe is fundamental for world peace.

## 2. Gill Vaisey CYSAG Sir Fynwy

Mae Gill Vaisey yn athrawes gymwysedig ac yn Ymgynghorydd Addysg Grefyddol sy'n arbenigo mewn addysg gynradd ac addysg y blynyddoedd cynnar.

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Gill yw'r ymgynghorydd proffesiynol i CYSAGau Blaenau Gwent, Sir Fynwy a Chaerdydd a than yn ddiweddar roedd hi hefyd yn cefnogi CYSAGau Bro Morgannwg a Rhondda Cynon Taf.

Mae ei phrofiad perthnasol yn cynnwys:

- Aelod gweithgar o Gymdeithas CYSAGau Cymru ers ei sefydlu;
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- Wedi ysgrifennu Meysydd Llafur Cytûn ar gyfer AG a deunydd cymorth, cynllunio ac asesu cynhwysfawr cysylltiedig i athrawon ar gyfer sawl Awdurdod Lleol yng Nghymru;
- Hyfforddiant a gwaith ymgynghorol rheolaidd ar gyfer athrawon cynradd ac ymarferwyr y blynyddoedd cynnar ledled Cymru a Lloegr;
- Rhoi hyfforddiant a chynghor i Awdurdodau Lleol ac Esgobaethau Eglwysig ledled Cymru a Lloegr;
- Aelod o'r Panel Ymgynghorol Cenedlaethol Addysg Grefyddol, y bu'n gadeirydd arno am dair blynedd;
- Cynhyrchu llyfrau ac adnoddau i athrawon ar gyfer Cyfnod Allweddol 1 a gomisiynwyd gan ACCAC;
- Chwarae rhan a rhoi cymorth yn uniongyrchol gyda phrosiectau amrywiol gan yr Adran Addysg a Sgiliau;
- Cynhyrchu a chyhoeddi adnoddau am ddim ac i'w prynu (Books at Press) i gefnogi Cwricwlwm y Cyfnod Sylfaen yng Nghymru a chwricwlwm EYFS a CA1 yn Lloegr; a'r Curriculum for Excellence yn yr Alban;
- Cysylltiadau clòs ag ystod eang o gymunedau ffydd a chynrychiolwyr unigol;
- Aelod o Gymdeithas Ymgynghorwyr ac Arolygwyr AG y DU (AREIAC) ac ar hyn o bryd aelod o'r pwyllgor gwaith gan gynrychioli Cymru a darparu seminarau'n rheolaidd ar gyfer ei haelodau;
- Cynrychiolydd CCYSAGauC ar Gyngor Addysg Grefyddol Cymru a Lloegr;
- Wedi mynychu cynhadledd EFTRE (Fforwm Ewropeaidd i Athrawon AG) yn Vienna;
- Cynrychioli CCYSAGauC yng Nghyfarfod Bwrdd EFTRE yn Athen, Ebrill 2017;
- Mynychu cyfarfod gyda Kirsty Williams a Swyddogion eraill Llywodraeth Cymru, Mawrth 2017, fel rhan o gynrychiolaeth o Banel Ymgynghorol Cenedlaethol Addysg Grefyddol (PYCAG);
- Gweithio gydag aelodau PYCAG i gefnogi'r Ysgolion Arloesi wrth iddynt ddatblygu elfen AG o Faes Dysgu a Phrofiad y Dyniaethau; a
- Mynychu cyfarfodydd â'r Rhwydwaith Ysgolion Arloesi a drefnwyd gan Lywodraeth Cymru.

Yr ethos sy'n sail i'w hymgyngghoriaeth yw hybu a chefnogi rhagoriaeth mewn addysg grefyddol mewn ysgolion a sefydliadau addysgol. Byddai Gill yn falch o gael cefnogi a rhannu ei harbenigedd gyda Phwyllgor CCYSAGauC.

Hoffai Gill gael y cyfle i gefnogi CCYSAGauC fel Is Gadeirydd yn ystod y cyfnod pwysig hwn o newid a datblygu'r cwricwlwm.

## **2. Gill Vaisey Monmouthshire SACRE**

Gill Vaisey is a qualified teacher and Religious Education Consultant specialising in primary and early years education.

After studying for her B.Ed. Hons. Degree, with Religious Studies as her specialist subject, she taught primary age children before taking up a post as Advisory Teacher for Religious Education in Gwent followed by a similar post with Mid Glamorgan. Since 1996, Gill has been a successful freelance consultant providing training and support for LAs, Dioceses and schools across Wales and England and is now a nationally known figure in the UK for her work with RE and Early Years children.

Gill is the professional consultant to Blaenau Gwent, Monmouthshire and Cardiff SACREs and until recently also supported the Vale of Glamorgan and Rhondda Cynon Taf SACREs.

Relevant experiences include:

- An active member of the Welsh Association of SACREs since its inception and currently an Executive Member;
- Providing professional expertise to Blaenau Gwent and Monmouthshire SACREs since 1996 and to Cardiff SACRE since 2014;
- Writing Agreed Syllabuses for RE and accompanying comprehensive teachers' support, planning and assessment material for several Local Authorities in Wales;
- Regular training and consultancy for primary teachers and Early Years practitioners across both Wales and England;
- Providing training and advice to Local Authorities and Church Dioceses across Wales and England;
- A member of the National Advisory Panel for Religious Education, of which she was chairperson for three years;
- Producing Key Stage 1 books and teachers' resources commissioned by ACCAC;
- Direct involvement and support with various DfES projects;
- Producing and publishing free and purchasable resources (Books at Press) to support the Foundation Phase Curriculum in Wales, the EYFS and KS1 curriculum in England and the Curriculum for Excellence in Scotland;
- Close links with a wide range of faith communities and individual representatives;
- A member of the UK Association of RE Advisers, Inspectors and Consultants (AREIAC) and currently executive committee member representing Wales and regularly providing seminars for its members;
- WASACRE representative on the REC (Religious Education Council for England and Wales);

- Attended 2016 EFTRE (European forum for Teachers of RE) conference in Vienna;
- Represented WASACRE at EFTRE Board Meeting in Athens, April 2017;
- Attended meeting with Kirsty Williams and other Welsh Government Officials, March 2017, as part of the NAPfRE delegation of representatives;
- Actively working with NAPfRE members to support the Pioneer Schools in the development of the RE element of the Humanities Area of Learning and Experience; and
- Attending Welsh Government convened meetings with the Pioneer Schools Network.

The ethos behind Gill's consultancy is to promote and support excellence in religious education in schools and educational establishments.

Gill would like the opportunity to support WASACRE as Vice Chair during this important period of curriculum development and change.



**Cyfarfod Cymdeithas CYSAG au Cymru**, yn Sir Fynwy Swyddfeydd y Cyngor,  
 Neuadd y Sir, Rhadyr, Brynbuga. 3 Mawrth 2017 (**10.30am – 3pm**)  
**Wales Association of SACRES meeting**, at the Monmouthshire County Council  
 Offices, County Hall, Rhadyr, Usk, NP15 1GA. 3 March 2017 (**10.30am – 3pm**)

**Presenoldeb/Attendance**

<p><b>Ynys Môn / Anglesey</b> Bethan James (BJ) Rheinallt Thomas (RT)</p> <p><b>Blaenau Gwent</b> Gill Vaisey (GV) Soam Sharma (SS) Chris Abbas (CA) Mal Jilani (MJ)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward Evans (EE) Vicky Thomas (VT)</p> <p><b>Caerffili/ Caerphilly</b> Enfys Hawthorn (EH) Janet Jones (JJ) Vicky Thomas (VT)</p> <p><b>Caerdydd / Cardiff</b> Gill Vaisey (GV)</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Mary Parry (MP)</p> <p><b>Ceredigion</b></p> <p><b>Conwy</b> Phil Lord (PL) Nicholas Richter (NR)</p>	<p><b>Sir Ddinbych / Denbighshire</b> Phil Lord (PL)</p> <p><b>Sir y Fflint / Flintshire</b> Phil Lord (PL)</p> <p><b>Gwynedd</b> Bethan James (BJ)</p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Vicky Thomas (VT) Ernie Galsworthy (EG)</p> <p><b>Sir Fynwy / Monmouthshire</b> Gill Vaisey (GV) Val Howells (VH) Peter Baines (PB) Kath Fitter (KF) N. Baicher (NB) Tudor Thomas (TT) Bob Cotterell (BC) Sue Cave (SC) Liz Hackett Pain (LHP)</p> <p><b>Castell-nedd Port Talbot / Neath and Port Talbot</b></p> <p><b>Casnewydd / Newport</b> N. Baicher (NB) Huw Stephens (HS) Sally Northcott (SN) Vicky Thomas (VT)</p> <p><b>Sir Benfro / Pembrokeshire</b> Mary Parry (MP)</p>	<p><b>Powys</b> John Mitson (JM) Margaret Evitts (ME)</p> <p><b>Rhondda Cynon Taf</b> Paula Webber (PW) Mathew Maidment (MM)</p> <p><b>Abertawe / Swansea</b> Vicky Thomas (VT)</p> <p><b>Torfaen / Torfaen</b> Marilyn Frazer (MF) Kenneth Jacob (KJ) Vicky Thomas (VT)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Paula Webber (PW) Dafyd Trehearne (DT) R. Delpak (RD)</p> <p><b>Wrecsam / Wrexham</b> Libby Jones (LJ) Tania ap Sion (TaS)</p> <p><b>Sylwedyddion / Observers</b> Simon Oram Clare Cooper Sharon Perry-Phillips (Monmouth Comp.) Tudor Thomas (REMW) Andrew Jones (Caldicot School) Fr Bernard Sixtus (Catholic Archdiocese of Cardiff) Pauline Smith (Welsh Government) Manon Jones (Welsh Government) Owain ap Dafydd (Ysgol Gyfun Cwm Rhymini)</p>
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**1. Cyflwyniad a chroeso /Introduction and welcome**

Diolchodd Cadeirydd CCYSAGauC, Phil Lord (PL), i gorau ysgolion Cantref a Shirenewton am yr adloniant ardderchog a gafwyd. Croesawodd yr aelodau i Siambr y Cyngor ym Mrynbuga, Sir Fynwy. Dywedodd fod cynrychiolwyr CYSAG Sir Fynwy ar gael i siarad â'r aelodau yn ystod y diwrnod.

Gan ddiolch i CCYSAGauC am ddewis y lleoliad, croesawodd y Cynghorydd Jim Higginson yr aelodau i'r Siambr gan ddweud nad yw Addysg Grefyddol Cyngor Sir Fynwy byth yn cael ei thanbriso na'i than-werthfawrogi. Cafodd yr aelodau eu croesawu hefyd gan Gadeirydd CYSAG Sir Fynwy, Liz Hackett-Payne, a fynegodd ei diolch i bawb a oedd wedi trefnu'r diwrnod. Dywedodd wrth yr aelodau ei bod yn ffrainc bod yn Gadeirydd CYSAG Sir Fynwy, sy'n gweithio ar egwyddor cynhwysiant cyflawn. Roedd hi'n cydnabod fod CYSAG yn ffynnu o ganlyniad i ymroddiad y cynrychiolwyr ffydd, y mae eu safbwyntiau dilys yn cael eu parchu gan CYSAG. Cydnabu hefyd y cynrychiolwyr athrawon, cynghorwyr cefnogol ac aelodau eraill sy'n dod ag arbenigedd academiaidd. Siaradodd Liz am natur gadarnhaol y CYSAG wrth ymgymryd â'i ddyletswydd yn monitro AG mewn ysgolion. Mae'r CYSAG yn trefnu digwyddiad AG, yn cynnwys gweithdai, i helpu'r pontio rhwng ysgolion cynradd ac uwchradd. Mae hyn yn cyfoetogi gallu plant i ddeall nifer o grefyddau. Yn ychwanegol, roedd y CYSAG wedi cael cyflwyniadau gan athrawon a disgyblion a fu ar deithiau ysgol i Auschwitz ac i Jerwsalem. Yn nhyb Liz, mae CYSAG yn rym o gadernid a chynhwysiant a dwyedodd, gyda dau ar hugain o CYSAGau yn gweithio gyda'i gilydd, mae gan CCYSAGauC rôl bwysig iawn mewn AG. Anogodd CCYSAGauC i sicrhau nad oedd swyddogaethau'n CYSAGau yn cael eu herydu a bod dyletswyddau statudol CYSAG yn dal i gael lle blaenllaw yn llygaid yr awdurdod lleol a Llywodraeth Cymru.

**2. Adfyfriotawel / Quiet reflection**

Dangosodd PL ffilm ar YouTube (<https://www.youtube.com/watch?v=BQbeWFxsRp0>) am bwysigrwydd Dydd Gŵyl Dewi gan Milly, 4 oed. Siaradodd hefyd am Nos Ynyd a'r Grawys, gan fyfyrrio ar sut mae dathliadau cymunedol yn gysylltiedig â'r gorffennol, sydd yn agwedd bwysig o

**1. Cyflwyniad a chroeso /Introduction and welcome**

The Chair of WASACRE, Phil Lord (PL), thanked Cantref and Shirenewton school choirs for the excellent entertainment provided. He welcomed members to the Council Chamber at Usk, Monmouthshire. Monmouthshire SACRE representatives were available to talk to members during the day. Thanking WASACRE for choosing the venue, Cllr. Jim Higginson welcomed members to the Chamber saying that at Monmouthshire County Council Religious Education is never underestimated or undervalued. Members were also welcomed by Chair of Monmouthshire SACRE, Liz Hackett-Payne, who expressed thanks to all who had organised the day. She told members it is a privilege to act as Chair to Monmouthshire SACRE, which works on the premise of complete inclusivity. She recognized that the SACRE thrives as a result of the dedication of faith representatives, who bring a valid and respected perspective to SACRE. She acknowledged teacher reps, fully supportive councillors and other members who bring academic expertise. Liz spoke of the positive nature of the SACRE in carrying out their duty to monitor RE in schools. The SACRE organises an RE event, including workshops, to help the transition between primary and secondary schools. This enhances the ability of children to understand many faiths. Additionally, the SACRE has received presentations from teachers and pupils who made school visits to Auschwitz and to Jerusalem. Liz believes SACRE is a force of positivity and inclusivity and stated that, with twenty-two SACREs working together, WASACRE has a very important role in RE. She encouraged WASACRE to ensure that the roles of SACREs are not eroded and that SACRE's statutory duties remain foremost in the eyes of the local authority and Welsh Government.

**2. Adfyfriotawel / Quiet reflection**

PL showed a YouTube film (<https://www.youtube.com/watch?v=BQbeWFxsRp0>) about the importance of St David's Day from Little Milly aged 4. He also spoke about Shrovetide and Lent, reflecting on how community celebrations are connected to the past, which is an important aspect of

<p>Addysg Grefyddol.</p> <p><b>3. Ymddiheuriadau / Apologies</b></p> <p>Cafwyd ymddiheuriadau gan Andrew Pearce, Cyng. Lyndon Lloyd, Alwen Roberts, Mark Champion, Cyng. Mary Barnett, Helen Gibbon, Rachel Bendell, Alison Lewis, Shè-zèr Kandro, Meinir Wynne Loader.</p> <p><b>4. Cofnodion y cyfarfod a gynhaliwyd yng Nghaerfyrddin, 18 Tachwedd 2016 / Minutes of meeting held in Carmarthen, 18 November 2016</b></p> <p>Derbyniwyd fod y cofnodion yn gofnod cywir o'r cyfarfod. Cynigiwyd gan Rheinallt Thomas (RT) ac eiliwyd gan Gill Vaisey (GV).</p> <p><b>5. Materion yn codi / Matters arising</b></p> <p><b>T3.</b> Mae'r gwaith o goladu Syniadau AG Mudiad Addysg Grefyddol Cymru (REMW) yn dal i fynd rhagddo.</p> <p><b>T3.</b> Presenoldeb dyneiddwyr – Mae'r ddogfen ganllaw, sef Cylchlythyr 10/94 y Swyddfa Gymreig yn gaethiwus; fodd bynnag mae'r canllaw'n sefyll nes y caiff ei newid. Dywedodd GV wrth aelodau CCYSGAuC fod Kathy Riddick wedi anfon llyfr newydd <i>What is Humanism?</i> a ysgrifennwyd gan Michael Rosen ac Annemarie Young ar gyfer disgyblion CA2 a CA3. Dywedodd Kathy y byddai wedi hoffi bod yn bresennol yn y cyfarfod ond nad oedd yn gwybod amdano tan yn ddiweddar.</p> <p><b>T3.</b> Mae CCYSAGauC wedi derbyn ymateb gan Lywodraeth Cymru am statws y maes llafur cytûn.</p> <p><b>T.4.</b> Mae aelodau'r Pwyllgor Gwaith wedi cwrdd â'r Gweinidog, Kirsty Williams. Trafodwyd statws y Maes Llafur Cytûn a gofynnodd y Gweinidog am dystiolaeth nad yw ysgolion yn cydymffurfio. Trafododd yr aelodau a all CYSAGau gynhyrchu dystiolaeth nad yw gofynion statudol yn cael eu bodloni. Cydnabu'r aelodau fod yna drefn i'w dilyn os gwelir nad yw ysgolion yn bodloni eu gofynion statudol ar gyfer AG ac y dylai CYSAGau geisio datrys y broblem yn y lle cyntaf. Roedd GV wedi'i chalonogi gan ymateb y Gweinidog, a dywedodd y dylai ysgolion fod yn cyrraedd safonau uwch ac roedd hi'n bendant, felly, fod yn rhaid i bob ysgol ddilyn y Maes Llafur Cytûn. Os nad oeddent, yna ni allent fod yn bodloni'r safonau gofynnol yna. Adroddodd GV fod y Gweinidog yn gryf iawn yn cefnogi CCYSAGAuC ar y pwnc hwn.</p> <p><b>T. 5.</b> Bydd y cyflwyniad gan ymarferwyr arweiniol yn digwydd yn Wrecsam</p> <p><b>T. 7.</b>Roedd PL wedi mynychu cyfarfod Pwyllgor</p>	<p>Religious Education.</p> <p><b>3. Ymddiheuriadau / Apologies</b></p> <p>Apologies received from Andrew Pearce, Cllr Lyndon Lloyd, Alwen Roberts, Mark Champion, Cllr Mary Barnett, Helen Gibbon, Rachel Bendell, Alison Lewis, Shè-zèr Kandro, Meinir Wynne Loader.</p> <p><b>4. Cofnodion y cyfarfod a gynhaliwyd yng Nghaerfyrddin, 18 Tachwedd 2016 / Minutes of meeting held in Carmarthen, 18 November 2016</b></p> <p>The minutes were accepted as a true record of the meeting. Proposed by Rheinallt Thomas (RT) and seconded by Gill Vaisey (GV).</p> <p><b>5. Materion yn codi / Matters arising</b></p> <p><b>P3.</b> The work collating REMW RE Ideas continues to be a work in progress.</p> <p><b>P3.</b> Humanist attendance – The guidance document Welsh Office Circular 10/94 is restrictive; however the guidance stands until it is changed. GV told WASACRE members that Kathy Riddick has sent a new book <i>What is Humanism?</i> written by Michael Rosen and Annemarie Young for KS2 and KS3 pupils. Kathy said she would like to have been present at the meeting but was unaware about it until recently.</p> <p><b>P3.</b> WASACRE has received a response from Welsh Government regarding the status of the agreed syllabus.</p> <p><b>P.4.</b> Executive members have met with the Minister, Kirsty Williams. The status of the Agreed Syllabus was discussed and the Minister asked for evidence that schools are not complying. Members discussed whether SACREs can produce evidence that statutory requirements are not being met. Members acknowledged that there is a procedure to follow if schools are found not to be meeting their statutory requirement for RE and that SACREs should try to resolve the problem in the first instance. GV was heartened by the Minister's response, as she stated that schools should be meeting higher standards and was adamant, therefore, that all schools must follow the Agreed Syllabus. If they did not they could not meet those required standards. GV reported that the Minister was very strong in backing WASACRE on this issue.</p> <p><b>P. 5.</b> The presentation from lead practitioners will go ahead in Wrexham</p> <p><b>P. 7.</b> PL attended the EFTRE Executive meeting. He</p>
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Gwaith EFTRE. Bu'n ymweld ag amrywiaeth o ysgolion a chafodd gyfle i aros gyda theulu yn y Ffindir. Ceir cyflwyniad/crynodeb yn Wrecsam.

**T.8. Eitem 9.** Roedd Edward wedi ysgrifennu at y Gweinidog. Mae gofynion statudol wedi'u datganoli. Dywedodd MP y gall San Steffan basio deddfwriaeth a Llywodraeth Cymru sy'n penderfynu a yw Cymru'n derbyn neu'n gwrthod y ddeddfwriaeth. Nid oes pwerau wedi'u cadw gan San Steffan sy'n gymwys i addysg yn unig. Mae hyn yn cyd-fynd â'r ffaith mai dim ond yn Lloegr y mae Comisiwn REC yn gymwys. Er bod Cymru yn bŵer deddfwriaethol, nid yw Hawliau Dynol a meysydd eraill o'r gyfraith wedi cael eu datganoli. Felly wrth wneud penderfyniadau mae'n rhaid i Lywodraeth Cymru ofyn a yw hwn yn fater addysg yn unig neu a yw'n cynnwys pethau nad ydynt yn faterion datganoledig.

**Gweithredu: Ysgrifennu at Kirsty Williams i ddiolch am ateb cyflym – EE.**

**T.10.** Dyddiad cyfarfod yr haf yn Wrecsam yw dydd Gwener 7 Gorffennaf yn Siambr y Cyngor.

#### **6. Cyflwyniad PYCAG / NAPfRE presentation:**

**Cyfoethogi'r cwricwlwm modern - o safbwynt ysgol arloesi / Enriching the modern curriculum – from a pioneer school perspective –Owain ap Dafydd Ysgol Gyfun Cwm Rhymni**

Rhoddodd Owain ap Dafydd o Ysgol Gyfun Cwm Rhymni gyflwyniad ar Adroddiad Donaldson/*Dyfodol Llwyddiannus*. Bydd gan Gwm Rhymni, yr unig ysgol cyfrwng Cymraeg yng Nghaerffili, dros 2000 o ddisgyblion o fewn 5 mlynedd. Maent yn gweld eu hunain ynghyd â'r ysgolion cynradd sy'n bwydo fel rhan o 'deulu o ysgolion'. Pan mae plant yn dechrau yn yr ysgol gynradd maent yn perthyn i Gwm Rhymni. Mae cynnydd disgyblion wrth galon yr ysgol. Mae'r ysgol wedi ymateb i Dyfodol Llwyddiannus/Adroddiad Donaldson. Mae'r ysgol wedi ystyried Dyfodol Llwyddiannus ac mae'r 4 Diben eisoes yn cael eu mabwysiadu gan yr ysgol. Mae'r prif ffocws yn yr ysgol ar addysgeg, arweinyddiaeth a chydweithio. Mae llythrennedd wrth wraidd popeth. Pan mae arsylwadau gwersi'n digwydd, maent yn edrych a yw'r 4 Diben wedi'u bodloni. Mae arbenigwyr yn yr ysgol uwchradd yn gweithio gydag ysgolion cynradd i ddatblygu'r cwricwlwm. Mae'r ysgol wedi cyflwyno Arweinwyr Addysgeg ac mae arweinwyr pwnc hefyd yn gyfrifol am ddatblygu staff. Mae'r ysgol yn cyflogi Uwch Arweinydd Addysgeg ar CAD1. Bydd yr Arweinwyr Addysgeg yn arwain ar chwe maes y cwricwlwm newydd. Mae gwaith clwstwr yn hanfodol. Maent yn cefnogi ysgolion cynradd ac yn cynghori ar arbenigaeth pwnc. Buont hefyd yn gweithio gydag

visited a variety of schools and had the opportunity to stay with a family in Finland. There will be a presentation/summary in Wrexham.

**P.8. Item 9.** Edward wrote to the Minister. Statutory requirements are devolved. MP said Westminster can pass legislation and Welsh Government decides whether Wales accepts or rejects legislation. There are no powers retained by Westminster that apply to just education. This concurs with the fact that the REC Commission only applies in England. Wales is a legislative power, but Human Rights and other areas of law are not devolved. So when making decisions Welsh government have to ask whether this is solely education or does it include things that are not devolved matters.

**Action: Thanks will be written to Kirsty Williams for a swift reply – EE.**

**P.10.** Date of the summer meeting in Wrexham is Friday 7<sup>th</sup> July in the Council Chamber.

#### **6. Cyflwyniad NAPfRE / NAPfRE presentation:**

**Cyfoethogi'r cwricwlwm modern - o safbwynt ysgol arloesi / Enriching the modern curriculum – from a pioneer school perspective –Owain ap Dafydd Ysgol Gyfun Cwm Rhymni**

Owain ap Dafydd Ysgol Gyfun Cwm Rhymni gave a presentation on the Donaldson Report/*Successful Futures*. Cwm Rhymni, the only Welsh medium school in Caerphilly, will have over 2000 pupils within 5 years. They see themselves along with the feeder primaries as part of a 'family of schools'. When children start primary school they belong to Cwm Rhymni. Pupil progress is at the heart of the school. The school has responded to *Successful Futures*/the Donaldson Report. The school has taken on board *Successful Futures* and the 4 Purposes are already being adopted by the school. The main focus at the school is on pedagogy, leadership and collaboration. Literacy is at the heart of everything. When lesson observations take place they look at whether the 4 Purposes are met. Specialists in secondary school are working with primary schools to develop the curriculum. The school has introduced Leaders of Pedagogy (LOP). Subject leaders are also responsible for developing staff. The school employs a Senior Leader of Pedagogy on TLR1. LOPs will be leading the six areas of the new curriculum. Cluster work is essential. They support primary schools and advise on subject specialisation. They also worked with Ysgol Llanharia Foundation unit KS2 and KS3 looking at pedagogy. The school takes time to reflect and improve and are developing consistency in a 3-16



uned Sylfaen CA2 a CA3 Ysgol Llanhari yn edrych ar addysgeg. Mae'r ysgol yn cymryd amser i fyfyrion a gwella ac yn datblygu cysondeb mewn cwricwlwm 3-16. Mae pontio yn allweddol i Ddyfodol Llwyddiannus. Mae'r athrawon yn ymweld â'r ysgolion cynradd yn rheolaidd er mwyn dod i adnabod y plant yn unigol. Ystyriwyd datblygu'r cwricwlwm fel ffordd ymlaen i ddatblygu hyder a lles y disgyblion. Ceir digon o ddigwyddiadau traws-gwricwlaidd yn Ysgol Cwm Rhymni. Siaradodd y Pennaeth am fod yn ardal Aberfan a nodi'r hanes hwn mewn gweithgareddau traws-gwricwlaidd yn debyg i'r ffordd y nodwyd hanes yr Holocost. Mae'r adran AG yn bwysig iawn yn yr ymagwedd draws-gwricwlaidd hon. Ystyrir fod Bagloriaeth Cymru yn hanfodol hefyd i ddatblygiad y cwricwlwm. Erbyn hyn mae Ysgol Cwm Rhymni yn dysgu AG drwy'r Cwricwlwm Iaith Gymraeg. Yn hytrach na'r awr yr wythnos arferol, dywedodd Owain fod AG, o ganlyniad i'r newid hwn, bellach yn cael pedair awr yr wythnos. Adroddodd fod Estyn yn hapus â'r ddarpariaeth hon. Mae'r cydlynnydd AG yn gweithio'n agos iawn â'r Adran Gymraeg. Yn marn Owain, mae'r adnoddau ar gyfer AG yn well gyda'r dull hwn gan fod yr adran Gymraeg wedi helpu i'w datblygu. Daw hyn a gwell dealltwriaeth o'r iaith. Mae cysondeb a safon y Gymraeg wedi gwella ac mae safon AG wedi gwella o ganlyniad i statws uwch yr athrawon sy'n dysgu AG. Mae AG yn bwnc gorfodol gan Donaldson ym Maes Dysgu a Phrofiad y Dyniaethau. Cred y pennaeth fod y 4 Diben yn ddelfrydol ar gyfer AG. Mae AG yn fwy na dim ond pwnc arall gan ei bod yn cyfrannu at les. Mewn ardal lle mae amddifadedd yn uchel ac mae gan bobl bryderon sylweddol am y mudo y credir sy'n digwydd yn y cymoedd, mae AG yn datblygu parch a dealltwriaeth.

Diolchodd PL i Owain am roi dealltwriaeth o'r hyn sy'n digwydd ar draws yr ysgol. Yn ystod y cwestiynau, dywedodd un aelod fod y Pennaeth wedi siarad am CA3 yn gorfod bodloni gofynion y Maes Llafur Cytûn. Ond beth sy'n digwydd yn CA4? Dywedodd Owain eu bod yn dilyn dull traws-gwricwlaidd. Mae AG wedi bod yn cael ei dysgu gan bobl nad ydynt yn arbenigwyr pwnc yn yr ysgol. Weithiau mae hyn yn digwydd drwy ddiwrnodau traws-gwricwlaidd ond mae'r ysgol wedi ymdrin â'r Maes Llafur Cytûn ac mae Estyn wedi cydnabod hyn. Defnyddir Bagloriaeth Cymru i ddysgu AG hefyd. Dywedodd nad oedd yr ysgol wedi mynd am y cwrs byr, ond bod Astudiaethau Crefyddol TGAU a Lefel A yn ddewisiadau poblogaidd. Gofynnodd Huw Stevens (HS) faint o amser oedd yn cael ei roi i Hanes a Daearyddiaeth. Dywedodd Owain eu bod yn dal i

curriculum. Transition is a key in Successful Futures. Teachers visit primary schools on a regular basis to get to know the children individually. Curriculum development was seen as a way forward in developing the confidence and wellbeing of pupils. Cross curricular events are fundamental in Ysgol Cwm Rhymni. The Head talked about being in the Aberfan area and marking this history in cross curricular activities in a similar way they have marked the history of the Holocaust. The RE department is very important in this cross curricular approach. Welsh Bacc is also seen as fundamental to the development of the curriculum. Ysgol Cwm Rhymni now teaches RE through the Welsh Language Curriculum. Owain said that rather than the usual one hour per week, as a result of this change RE now gets four hours per week. He reported that Estyn were happy with the provision. The co-ordinator of RE works very closely with the Welsh department. In Owain's opinion, resources for RE are better with this approach as the Welsh department have helped to develop the resources. This, he maintains, brings out a better understanding from the language. The consistency and quality of the Welsh has improved and the quality of RE has improved as a result of the improved status of the teachers teaching RE. RE is compulsory subject in Donaldson in the Humanities AoLE. The headteacher believes that the 4 Purposes fit in ideally with RE. RE is more than just another subject it contributes to wellbeing. He said that in an area where deprivation is high and people have significant concerns about perceived migration in the valleys of Wales, RE is developing respect and understanding.

PL thanked Owain for providing an understanding of what is happening across the school. During questions a member said that the Head had talked about KS3 having to meet the requirements of the Agreed Syllabus. But what happens at KS4? Owain said that a Cross curricular approach is taken. RE has been taught by people who are not subject specialists in the school. Sometimes through cross curricular days but that the school has covered Agreed Syllabus and that this has been recognised by Estyn. Welsh Bacc is also being used to teach RE. He said that the school did not go down the short course route, but GCSE and A Level Religious Studies are popular options. Huw Stevens (HS) asked how much time was being given to History and Geog. Owain said that they continue to have one hour per week. He reiterated that he believed that RE has improved through teaching in

gael awr yr wythnos. Dywedodd unwaith eto ei fod yn credu fod AG wedi gwella drwy gael ei dysgu mewn gwersi Cymraeg mamiaith. Er mwyn cael myfyrwyr da mae angen athrawon da ac nid oes prinder o bobl yn ymgeisio am Gwm Rhymni. Wedi cael eu penodi, maent yn cael cyfle i ddatblygu. Mewn ateb i gwestiwn arall, cadarnhaodd Owain mai AG yw'r unig bwnc sy'n cael ei ddysgu yn y gwersi Cymraeg mamiaith, ond bod rhywfaint o AG yn cael ei dysgu yn y cyfnod cofrestru a thrwy'r Fagloriaeth. Dilynwyd hyn gan drafodaethau a'r neges glir oedd nad oedd aelodau CCYSAGauC yn credu fod dysgu AG yn y cyfnodau cofrestru yn gallu cael ei ystyried yn ymarfer da.

#### **7. Cyflwyniad WASACRE/WASACRE presentation:**

Gwaith y rhwydwaith ysgolion arloesi a'r MDaPh Dyniaethau/*Work of the pioneer school network and the Humanities AOLE* - Manon Jones  
Cyflwynodd PL Manon Jones i'r Gymdeithas. Dywedodd wrth yr aelodau fod CCYSAGauC bellach yn cyfarfod â Llywodraeth Cymru yn rheolaidd. Rhoddodd Manon Jones y diweddaraf i CCYSAGauC ar gynnydd presennol y cwricwlwm newydd gan gyfeirio'n arbennig at Faes Dysgu a Phrofiad y Dyniaethau. Cyhoeddwyd Dyfodol Llwyddiannus ddwy flynedd yn ôl ac mae Manon yn ystyried mai gwraidd y cwricwlwm newydd yw annog pobl ifanc i ddatblygu'n aelodau llawn o gymdeithas ac mae hyn yn cael ei adlewyrchu yn y 4 Diben. Adroddodd Manon mai'r argymhelliad yw fod AG yn parhau i fod yn ofyniad statudol. Mae Llywodraeth Cymru wedi cyhoeddi dogfen *Cwricwlwm i Gymru - cwricwlwm am oes*

(<http://gov.wales/topics/educationandskills/schoolshome/curriculuminwales/curriculum-for-wales-curriculum-for-life/?lang=en>). Roedd cyflwyniad Manon yn crynhoi rhai o'r prif bwyntiau yn y ddogfen a fydd yn golygu newidiadau sylfaenol i'r system addysg yng Nghymru. Bydd y cwricwlwm yn cael ei weithredu'n llawn yn 2021. Bydd yna system atebolrwydd gadarn drwy gydol datblygiad y cwricwlwm. Sefydlwyd y rhwydwaith arloesi yn 2015. Mae Cymhwysedd Digidol yn un elfen o'r cwricwlwm sydd eisoes wedi'i datblygu. Yn 2017 bydd cymorth proffesiynol i'r arloeswyr dysgu proffesiynol sydd wrthi'n datblygu'r cwricwlwm newydd. Mae Llywodraeth Cymru yn ystyried ffyrdd o baratoi'r ymarferwyr ar gyfer y cwricwlwm newydd ac maent wedi datblygu rhwydwaith o ysgolion ledled Cymru fel bod cynrychiolaeth briodol. Bydd y Meysydd Dysgu a Phrofiad yn cael eu datblygu ar y cyd. Bydd yr arloeswyr yn canfod beth sy'n gweithio

first language Welsh lessons. A question was asked about the quality of teachers applying at the school. Owain said that to produce good students we need good teachers and that they don't have a shortage of people applying at Cwm Rhymni. Once appointed, they are given the opportunity to develop. In answer to another question Owain confirmed that RE is the only subject to be taught through first language Welsh lessons, but that some RE was also taught during registration period and through the Welsh Baccalaureate. Discussions followed with a clear message that WASACRE members didn't think that teaching RE through registration periods could be considered as good practice.

#### **7. Cyflwyniad WASACRE/WASACRE presentation:**

Gwaith y rhwydwaith ysgolion arloesi a'r MDAPH Dyniaethau/*Work of the pioneer school network and the Humanities AOLE* - Manon Jones  
PL introduced Manon Jones to WASACRE. He informed members that WASACRE are now meeting with Welsh Government on a regular basis. Manon Jones brought WASACRE up to date on the current progress of the new curriculum with particular reference to the Humanities AOLE. Successful Futures was published two years ago and Manon considered that the heart of the new curriculum is to encourage young people to develop as full members of society and that this is reflected in the 4 Purposes. Manon reported that the recommendation is that RE continues to be a statutory requirement. Welsh Government have published a document *A curriculum for Wales, a Curriculum for Life*

(<http://gov.wales/topics/educationandskills/schoolshome/curriculuminwales/curriculum-for-wales-curriculum-for-life/?lang=en>). Manon's presentation summarised some of the main points within this document which will bring fundamental changes to the Education system in Wales. The curriculum will be fully implemented in 2021. There will be a robust accountability system throughout the development of the curriculum. The pioneer network was set up in 2015. Digital Competence is one area of the curriculum that has already been developed. In 2017 there will be practical support for the professional teaching pioneers who are developing the new curriculum. Welsh Government is looking at ways to prepare the practitioners for the new curriculum and have developed a network of schools across Wales so that there is proper representation. There will be a collaborative approach to the development of the AoLE. Pioneers will identify what is working at the

ar hyn o bryd, yn rhannu a rhoi adborth. Bydd hon yn ymagwedd gynhwysol gydag ymarferwyr yn arwain y gwaith. Byddant yn gweithio gydag arbenigwyr o Gymru a'r byd. Mae Llywodraeth Cymru, Estyn, Cymwysterau Cymru a rhanddeiliaid eraill yn bartneriaid yn natblygiad y cwricwlwm newydd. Mae Llywodraeth Cymru yn awyddus hefyd i ddatblygu partneriaeth â CCYSAGauC ac maent yn gweld hyn fel rhywbeth hanfodol gan mai canolbwynt y gwaith yw datblygu elfen ddyniaethau'r cwricwlwm. Mynegodd Manon ei gwerthfawrogiad o'r cyngor a'r cymorth mae hi wedi'u cael gan CCYSAGauC. Dywedodd Manon wrth CCYSAGauC y bydd profiadau cyfoethogi yn ffocws ar draws y cwricwlwm cyfan a bod gwaith eisoes wedi dechrau ar y Maes Dysgu a Phrofiad. Bydd cwestiynau'n cael eu gofyn megis, beth ydym yn ei olygu wrth y Dyniaethau? Beth yw'r cysylltiadau â'r Meysydd eraill? Y cam nesaf fydd datblygu'r gweithgorau manwl i edrych ar ddulliau traws-gwricwlaidd, cyfoethogi a phrofiadau, y dimensiwn Cymreig, sgiliau ehangach ac asesu a dilyniant. Mae'r grwpiau hyn wedi cyhoeddi adroddiadau sydd ar gael ar-lein. Bwriad y cwricwlwm newydd yw bod yn holistig. Mae'r grŵp sy'n datblygu'r dyniaethau wedi cyfarfod unwaith. Mae Llywodraeth Cymru'n cydnabod pwysigrwydd gweithio gyda'ch gilydd ac mae wedi gofyn i CCYSAGauC rannu yn y broses hon. Bydd aelodau o CCYSAGauC a PYCAG yn cwrdd â Llywodraeth Cymru ar ddiwedd y mis. Bwriad Llywodraeth Cymru yw gweld sut y gall ymgysylltu â gwahanol GYSAGau i edrych yn benodol ar AG. Ei nod yw cael perthynas weithio dda o'r dechrau. Dywedodd Manon fod LIC angen gwybod beth yw'r problemau o ran AG o'r cychwyn cyntaf.

Roedd y cwestiynau a ddilynodd y cyflwyniad yn cynnwys:

“Ai'r bwriad yw y bydd y dyniaethau i gyd yn gweithio gyda'i gilydd?” - dywedodd Manon y byddant yn edrych ar y Dyniaethau mewn ffordd holistig ond y bwriad oedd cadw'r pynciau unigol yr un pryd. Byddant hefyd yn cysylltu â'r Maes Dysgu a Phrofiad gan y bydd fframwaith holistig i'r cwricwlwm newydd.

Holodd un aelod sut gall CYSAGau sicrhau fod y Maes Llafur Cytûn yn cael ei ddilyn. Mynegwyd pryder gan yr aelodau eu bod yn clywed fod rhai ysgolion yn meddwl yn barod nad oes raid iddynt ddilyn y Maes Llafur Cytûn. Dywedodd VT fod y CYSAG y mae hi'n ei gynrychioli eisoes wedi anfon llythyrau i'r ysgolion yn ailadrodd natur statudol y maes llafur cytûn ynghyd â ffurflen i'r ysgolion ei llenwi i ddangos ble maen nhw'n bodloni'r gofynion

moment, share and provide feedback. This will be an inclusive approach with practitioners leading the work. They will be working with experts from Wales and the world. Welsh Government, Estyn, Qualifications Wales and other stakeholders are partners in the development of the new curriculum. Welsh Government is also seeking to develop a partnership with WASACRE which they see as vital now that the focus of the work is to develop the humanities part of the curriculum. Manon voiced her appreciation of the advice and support she has received from WASACRE. Manon informed WASACRE that enriching experiences will be a focus across the whole curriculum and that work has already started on the AoLE. Questions will be asked such as, what do we mean by Humanities? What are the links to other AoLE? The next step will be to develop the detail working groups looking at cross curricular approaches, enrichment and experiences, the Welsh dimension, wider skills and assessment and progression. These groups have published reports which are available online. The new curriculum is meant to be holistic. The group developing humanities has met once. Welsh Government recognises the importance of working together. Welsh Government wants to build strong foundations. They recognise that WASACRE has a body of expertise and they have asked WASACRE to share in this process. Members from WASACRE and NAPFRE will meet with Welsh Government at the end of the month (add the date). Welsh Government are looking at how they can engage with various SACREs to look specifically at RE. Their aim is to have a good working relationship from the start. Manon stated that Welsh Government needs to know the RE issues from the very beginning.

Questions following the presentation included:

“I assume the intention that the humanities will work together?” – Manon said that Humanities will be looked at in a holistic way but that it was the intention that but the individual disciplines will remain. They will also be making the links with the AoLE as the new curriculum will be a holistic framework.

A member asked how SACREs can ensure how the Agreed Syllabus is being met. Members expressed concern that they are hearing that already some schools think that they do not have to follow the Agreed Syllabus. VT said that the SACREs she represents have already sent out letters to schools reiterating the statutory nature of the agreed syllabus along with a proforma for schools to fill in to show where they are meeting these legal requirements.

The following points were raised in a lively discussion that took place following lunch:

cyfreithiol hyn.

Codwyd y pwyntiau canlynol mewn trafodaeth fywiog ar ôl cinio:

- Mae'n bwysig fod y Maes Llafur Cytûn yn cael ei ddilyn dros y blynyddoedd nesaf tra bod y 4 Diben yn cael eu datblygu o fewn y Dyniaethau. Mae statws AG yn aros yn statudol a dylai ysgolion fod yn cyflwyno AG yn ôl y Maes Llafur Cytûn.
- Pryder nad yw adroddiadau Estyn ar hyn o bryd yn dangos arfer da mewn AG. Mae'n bosibl fod Estyn yn gweld gwaith papur yn ystod yr arolygiadau ond nid yr AG ei hun. Gallai ddigwydd felly nad yw Estyn yn adrodd yn ôl pan nad yw ysgolion yn cydymffurfio â Meysydd Llafur Cytûn.
- Mynegodd yr aelodau eu pryderon y gallai dysgu AG drwy bynciau eraill fod yn 'lladd AG'. Nid yw'n briodol fod unrhyw bwnc yn cael ei gyflwyno yn ystod cofrestru, er enghraifft. Gall addysgu gan rai nad ydynt yn arbenigo mewn AG gael ei weld fel anghymwynas. Mae angen athrawon AG arbenigol i ddysgu AG yn effeithiol ac weithiau mae ysgolion yn defnyddio dull trawsgricwlaidd er mwyn arbed arian. Os yw ysgol yn gwerthfawrogi athrawon pwnc dylent fod yn buddsoddi mewn AG. Os yw penaethiaid yn dechrau gweld hyn fel arfer da, gallai danseilio egwyddorion Donaldson. Dywedodd Manon Jones fod angen, wrth gynllunio'r cwricwlwm newydd, Sicrhau Ansawdd er mwyn gwneud yn siŵr nad yw hyn yn digwydd. O 2018 ymlaen bydd dogfennau ar gael sy'n nodi sut y dylid a sut y gellid cyflwyno AG.
- Gellir ystyried y ddogfen 'Beth yw AG dda?' wrth gynllunio'r cwricwlwm newydd. Os yw AG i gael ei chyflwyno drwy'r cwricwlwm dyniaethau yn y dyfodol, mae angen iddi fod yn AG dda.
- Mae problem diffyg cydymffurfiaeth wedi codi ers y 18 mis diwethaf wrth i GYSAGau gael tystiolaeth anecdotaidd fod yna gred mewn rhai ysgolion nad oes raid glynu at y Maes Llafur Cytûn. Byddai rhai aelodau wedi hoffi derbyn datganiad gan y Gweinidog yn cadarnhau statws AG. Mewn rhai CYSAGau, mae llythyrau wedi mynd i'r ysgolion i gyd yn eu hatgoffa am natur statudol AG.
- Er y gellir cyflwyno AG mewn nifer o ffyrdd cyn belled â'u bod yn dilyn y Maes Llafur Cytûn, tynnwyd sylw at y pryder am lwyth gwaith Penaethiaid Adran AG lle byddai gofyn iddynt ddarparu adnoddau ar gyfer athrawon nad ydynt yn arbenigwyr.

- It is important that the Agreed Syllabus is adhered to during the next few years while the 4 Purposes are being developed within Humanities. The Status of RE remains statutory and schools should be delivering RE according to the Agreed Syllabus.
- Concern that Estyn current reports do not demonstrate good practice in RE. Members were concerned that during the inspections Estyn may perhaps see paperwork, but not the RE itself. Estyn may not, therefore, report when schools are not complying with Agreed Syllabuses.
- Members expressed concern that teaching RE via other subjects could potentially be 'killing RE'. For any subject to be delivered during registration, for example, is not appropriate. Non-specialist teaching in RE may be seen as a disservice. Specialist RE teachers are needed to teach RE effectively and sometimes schools are using a cross-curricular approach as a money saving exercise. If a school values subject teachers they should be investing in RE. If headteachers begin to see this approach as good practice, it could potentially undermine the principles of Donaldson. Manon Jones said that in designing the new curriculum there is a need for Quality Assurance to ensure that this is not the case. From 2018 there documents will be available stating how RE should and could be delivered.
- The 'What is good RE?' document will be considered in designing the new curriculum. We need to make sure that, if RE is to be delivered through the humanities curriculum in the future, this is good RE.
- The issue of non-compliance has raised for the last 18 months as SACREs have been receiving anecdotal evidence of a there being a view in some schools that the Agreed Syllabus doesn't have to be adhered to. Some members would like to have received a statement from the Minister confirming the status of RE. In some SACREs letters have already gone out to all schools reminding them of the statutory nature of RE.
- It was pointed out that, whilst RE can be delivered in a number of ways as long as the Agreed Syllabus is adhered to, there is concern about the workload of Heads of Department for RE in approaches where they would be required to provide resources for non specialist teachers.

<ul style="list-style-type: none"> <li>• Gofynnwyd i Manon Jones pwy fyddai'n penderfynu ar y model gorau yn y cwricwlwm newydd. Dywedodd Manaon fod angen iddynt fod yn gyson â'r Meysydd Dysgu a Phrofiad eraill a datblygu'r cwricwlwm, treialu a newid meddylfryd drwy ganolbwyntio ar y 4 Diben. Bydd Llywodraeth Cymru yn datblygu, treialu a rhannu syniadau. Bydd amrywiaeth o bobl yn herio ysgolion arloesi. Gofynnodd un aelod i Manon pwy fyddai'n ail-hyfforddi'r athrawon. Dywedodd Manon wrth CCYSAGauC y byddai ei chydweithwyr yn Llywodraeth Cymru yn gweithio gyda hyfforddwyr athrawon ac athrawon sydd eisoes yn y proffesiwn. Holwyd wedyn am bwy fyddai'n talu am hyfforddi athrawon, llogi manau cyfarfod a hyrwyddo digwyddiadau.</li> <li>• Dylai CCYSAGauC gasglu tystiolaeth nad yw Meysydd Llafur Cytûn yn cael eu dilyn:-       <ul style="list-style-type: none"> <li>○ Mynegwyd pryder gan aelod y gall penaethiaid ddweud eu bod yn cydymffurfio.</li> <li>○ Awgrymwyd y gallai penaethiaid adran a chynghorwyr herio fod yn un llwybr ar gyfer casglu tystiolaeth.</li> <li>○ Byddai cyfle i ofyn iddynt pan mae'r ymarferwyr arweiniol yn cwrdd.</li> <li>○ Byddai casglu tystiolaeth yn cymryd gormod o amser ac efallai na fyddai'n newid unrhyw beth.</li> <li>○ Roedd aelodau CCYSAGauC yn wiliadwrus o ran dilyn y llwybr hwn gan fod gan y rhan fwyaf o ysgolion berthynas dda â CYSAG. Os oes angen i CCYSAGauC gasglu tystiolaeth yna gallai CCYSAGauC gael ei gweld fel rhai sy'n plismona'r cwricwlwm a gallai hynny effeithio ar y berthynas gadarnhaol sydd gennym ag ysgolion ar hyn o bryd.</li> <li>○ Un awgrym a gafwyd oedd i CYSAGau gynnal cyfarfod o Benaethiaid Adran i ddangos cefnogaeth CYSAG.</li> <li>○ Tynnwyd sylw at y ffaith y gallai diffyg cydymffurfiaeth fod yn wir am ysgolion cynradd hefyd.</li> </ul> </li> <li>• Rhaid sicrhau yn y cwricwlwm newydd fod AG yn gydradd â Hanes a Daeryddiaeth a'i bod yn cael ei chyflwyno gan arbenigwyr.</li> <li>• Hysbyswyd CCYSAGauC fod aelod yn gwybod am ysgol sy'n 'rhoi cynnig ar Donaldson'. Maent eisoes wedi dechrau gyda Blwyddyn 7 ac mae ysgolion eraill wedi ymweld â nhw i gael enghraifft o arfer da a bellach yn ei ddefnyddio yn eu hysgolion eu hunain. Gofynnwyd i Manon Jones a oedd hi'n ymwybodol o'r ysgolion oedd</li> </ul>	<ul style="list-style-type: none"> <li>• Manon Jones was asked who would determine the best model in the new curriculum. Manon said that they need to have consistency with the other AoLE and to develop the curriculum, trial and change mindsets by focusing in the 4 Purposes. Welsh Government would be developing, trialling and sharing ideas. There are a variety of people who will challenge pioneer schools. A member asked Manon who would retrain teachers. Manon informed WASACRE that colleagues in Welsh Government were going to work with teacher trainers and teachers who are in the profession already. This raised the issue of who would fund teacher training, hiring venues and promote events.</li> <li>• WASACRE should gather evidence that Agreed Syllabuses are not being adhered to:-       <ul style="list-style-type: none"> <li>○ There was a concern expressed by a member that headteachers may just say they were complying.</li> <li>○ It was suggested that perhaps heads of department and challenge advisors could be an avenue to collect evidence.</li> <li>○ There would be an opportunity to ask them when lead practitioners meet.</li> <li>○ Collecting of evidence would be too time consuming and may not change anything.</li> <li>○ WASACRE members were cautious about going down this route as most schools have a good relationship with SACRE. If WASACRE is required to collect evidence then WASACRE may be seen to be policing the curriculum and could affect the positive relationship we currently have with schools.</li> <li>○ A suggestion mooted by a member was SACREs host a meeting of HODs to show SACRE support.</li> <li>○ It was pointed out that non-compliance could be an issue for primary schools too.</li> </ul> </li> <li>• We must ensure in the new curriculum that RE has parity with History and Geography and that it is delivered by specialists.</li> <li>• WASACRE were informed that a member was aware of a school that is 'trying out Donaldson'. They have already started with Year 7 and other schools have visited as an example of good practice and are now using it in their schools. Manon Jones was asked whether she was aware of the schools that are pioneering and whether there</li> </ul>
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yn arloesi ac a oes yna fodel da. Dywedodd Manon ei bod yn gwerthfawrogi'r adborth mae hi'n ei gael yng nghyfarfod CCYSAGauC ac y bydd hi'n cadw hyn mewn cof ac yn trosglwyddo'r wybodaeth.

- Cafwyd trafodaeth ynghylch a fyddai cyfle i ymweld ag ysgol yng Nghaerffili fel astudiaeth achos er mwyn gweld eu gweledigaeth newydd i AG. Trafodwyd y protocol ar gyfer gwneud hyn. Dywedodd rhai aelodau mai CYSAGau lleol ac nid CCYSAGauC ddylai fod yn ymweld ag ysgolion.

**Gweithredu: VT i drafod hyn yn CYSAG Caerffili.**

**Gweithredu: Rhoi hyfforddiant yn eitem ar yr agenda yng nghyfarfod nesaf y Pwyllgor Gwaith.**

**8. Cyflwyniad PYCAG / NAPfRE presentation:**

Addysgu Addysg Grefyddol o fewn cwricwlwm y Dyniaethau/ Teaching Religious Education within a Humanities curriculum –Sharon Perry Phillips  
Cyflwynodd Sharon Perry-Phillips, Pennaeth AG yn Ysgol Gyfun Trefynwy, ei phrofiadau o addysgu AG oddi mewn i gwricwlwm dyniaethau dros y 9 mlynedd diwethaf sy'n cyd-fynd â Donaldson. Awgrymodd fod yna wersi i'w dysgu wrth i ni nesu at Dyfodol Llwyddiannus. Roedd yr ysgol wedi cynhyrchu cwricwlwm integredig seiliedig ar sgiliau ac roedd sgiliau wedi teyrnasu dros amrywiaeth gan ddod yn brif yrwyr y dysgu. Adnabuwyd pum thema, yn cynnwys sgiliau ymchwilio. Y nod oedd datblygu'r sgiliau hyn yn benodol. Roedd yn gwricwlwm trawsbynciol, seiliedig ar sgiliau ac yn 'Donaldsonaidd'. Roedd Bagloriaeth Cymru a Diploma Uwch Bagloriaeth Cymru yn nodwedd annatod hefyd. Daeth y Dyniaethau yn adran hollol integredig ac roedd pob dosbarth yn cael profiad gwahanol iawn o Addysg Grefyddol. Cafwyd tystiolaeth o hyn gan rieni efeiliaid yn yr ysgol. Sylweddolwyd fod AG yn ffitio ym mhob man ac roedd y cysylltiadau'n hawdd eu gwneud. Roedd asesiadau yn hyblyg, ond roedd gan o leiaf dri y flwyddyn elfen AG bendant. Roedd y dull wedi'i ganoli ar y myfyriwr ac yn cael ei yrru gan y myfyriwr. Un cryfder o hyn oedd eich bod yn dod i adnabod eich myfyriwr yn dda iawn. Yn ôl Estyn, roedd y dull wedi adfywio strategaethau dysgu. Mewn AG roedd y dull hwn yn golygu fod y cydweithio yn wych a bod yr athrawon wedi datblygu gwerthfawrogiad o'u chwaer bynciau. Fel athrawes AG arbenigol, canfu Sharon a arferai ddysgu nifer o ddsbarthiadau AG am awr yr wythnos, eu bod yn

is good model. Manon said that she appreciates the feedback she is getting at the WASACRE meeting and that she will bear it in mind and pass it on.

- There was a discussion about whether there might be an opportunity to visit a Caerphilly school as a case study to see how RE is being re-visioned. A discussion on the protocol for doing this took place. Some members pointed out that it was local SACREs and not WASACRE who should visit schools.

**Action: VT to discuss this in Caerphilly SACRE.**

**Action: Agenda the issue of training at the next Exec meeting.**

**8. Cyflwyniad NAPfRE / NAPfRE presentation:**

Addysgu Addysg Grefyddol o fewn cwricwlwm y Dyniaethau/ Teaching Religious Education within a Humanities curriculum –Sharon Perry Phillips  
Sharon Perry-Phillips, Head of RE at Monmouth Comprehensive School presented her experiences of teaching RE within a humanities based curriculum for the past 9 years which is in line with Donaldson. She suggested there are lessons to be learnt as we approach Successful Futures. The school produced a skills based integrated curriculum and skills became dominant over range and they became a driving force of learning. Five themes were identified, including research skills. The aim was explicitly develop these skills. It was a cross curricular, skills based and 'Donaldsonesque' curriculum. Welsh Baccalaureate and the Advanced Welsh Baccalaureate were also an integral feature. Humanities became a fully integrated department and each class had a very different experience of Religious Education. There was evidence of this from the parents of twins in the school. There was the realisation that RE fits everywhere and the links were easy to make. Assessments were flexible, but at least three per year had a concrete RE element. The approach was student centred and student driven. A strength of this approach was that you got to know your students very well. Estyn commented that the approach had revitalised teaching strategies. For RE this approach meant that collaboration was fantastic and teachers developed an appreciation of sister subjects. As an RE specialist teacher, Sharon, who had previously taught multiple classes of RE for one hour a week, it was good to teach them more often. Good relationships

dda cael eu dysgu'n fwy aml. Adeiladwyd perthnasau da a chynyddodd y nifer oedd yn dewis AG. Adroddodd Sharon, fodd bynnag, fod yr effaith negyddol ar AG gan athrawon nad oeddent yn arbenigwyr, yn enfawr. Gwelodd ddiffyg gwybodaeth sylweddol mewn AG erbyn Blwyddyn 8. Roedd y gymhareb athrawon AG yn fach iawn mewn cymhariaeth â Hanes a Daearyddiaeth, felly yn AG y gwelwyd y diffyg mwyaf. Nododd yr ysgol fod rhagfarn athrawon yn anochel gan fod pobl yn dilyn eu cryfderau. Wedi nifer o flynyddoedd yn defnyddio'r model cwricwlaidd hwn, yn Ionawr 2015 dychwelodd yr ysgol i ddysgu'r pynciau ar wahân. Ac yn Chwefror 2015 cyflwynwyd Dyfodol Llwyddiannus. Dywedodd Sharon ei bod hi'n teimlo o brofiad fod y ffordd yma o addysgu yn 'rhoi'r farwol i'r Dyniaethau'. Roedd mynd yn ôl i'r hen drefn wedi cael effaith gadarnhaol ac maent yn llawer hapusach yn cael tymhorau ar wahân i ddatblygu sgiliau ar wahân. Adroddodd Sharon nad oedd AG wedi cael ei dysgu yn yr un ffordd gan y rhai nad oeddent yn arbenigwyr. Er enghraifft, roedd hi'n rhwystredig nad oed neb yn y ddwy flynedd ddiwethaf wedi gofyn am gael benthg arteffactau Sikh nac wedi trefnu'r un ymweliad. Roedd yn fath o addysgu 'ffwrdd â hi'. Awgrymodd pe bai'n rhaid iddynt ail-feddlwl yna byddai angen buddsoddi amser i hyfforddi staff heb fod yn arbenigwyr. Dylai HMS fod yn greiddiol hefyd. Yn ychwanegol, dylai fod cysondeb o ran staffio, perchnogaeth a chynllunio ar y cyd. Dadl Sharon oedd nad oedd pwynt cael cynlluniau gwaith ac adnoddau, ayb. os nad oeddech yn buddsoddi mewn staff. Argymhellodd hefyd y dylid cael cydbwysedd rhwng sgiliau a phynciau. Rhaid cadw arbenigedd pwnc yn CA3. Roedd y cwricwlwm integredig yn Ysgol Gyfun Trefynwy yn unol â Dyfodol Llwyddiannus. Rhybuddiodd, oni bai ein bod yn ofalus iawn gydag AG, mai dyma'r pwnc a fydd yn dioddef ac nid Hanes neu Ddaearyddiaeth.

*Roedd y cwestiynau'n cynnwys:*

Pe baech chi'n cael dewis, a fyddai'n gwell gennych beidio â dilyn llwybr Donaldson?

Dywedodd Sharon fod arbenigedd pwnc yn cael ei golli ac y byddai hi'n gwneud unrhyw beth i beidio â dilyn y llwybr hwnnw. Rydych yn cael llawer gwell AG drwy arbenigedd. Adroddodd GV ei bod hi wedi gweld AG anhygoel ac ysbrydoledig yn Ysgol Gyfun Trefynwy. Teimlai'n gryf os nad oedd Sharon a'i thim yn gallu cyflwyno'r pwnc yna byddai'n drueni mawr. Dywedodd Sharon mai problem arall a welwyd yn y dull Dyniaethau oedd nad oedd digon o amser i ennyn diddordeb y disgyblion a'u hysbrydoli i wneud Astudiaethau Crefyddol fel pwnc TGAU. Byddai athrawon y dyniaethau yn anochel yn gwerthu eu

were built and the uptake for RE improved. Sharon reported, however, that the negative impact on RE from non-specialism was phenomenal. She witnessed a significant knowledge deficit in RE by Year 8. The ratio of RE teachers was tiny in comparison to History and Geography, so RE took the brunt of the deficit. The school noted teacher bias was inevitable as people play to their strengths. After a number of years using this curriculum model, in Jan 2015 they reverted to teaching the subjects separately. And in Feb 2015 Successful Futures was introduced. Sharon reported that, in her experience, this way of teaching was 'death to Humanities'. Reverting back had had a positive effect and they are much happier having discrete terms to develop discrete skills. Sharon reported that RE had not been taught in the same way by non-specialists. For instance, she was frustrated that in the last two years no one had asked to borrow Sikh artefacts and not once had a visit been arranged. It produced a 'grab and run type of teaching.' She suggested that if they had to think again there would need to be investment time and non-specialist staff training. There should be embedded Inset.

Additionally there should be consistency of staffing, ownership and collaborative planning. Sharon argued that schemes of work and resources, etc. would not matter if you didn't invest in staff. She also recommended that there should be a balance between skills and subjects. Subject specialism must be retained at KS3. The integrated curriculum at Monmouthshire Comprehensive was in line with Successful Futures. She warned that unless we are really careful with RE it will be it and not History or Geography that will lose out.

*Questions included:*

If you had a choice would you prefer not to go down the Donaldson Approach?

Sharon said that subject specialism was lost and she would 'bite your hand off not to go down that road'. You get much better RE via a specialism. GV reported that she has seen amazing and inspiring RE that is in Monmouth Comprehensive School. She felt very strongly that if Sharon and her specialist team could not deliver that it would be a real shame. Sharon said that another problem encountered in the Humanities approach was that there was little time to engage pupils and inspire them to take RS at GCSE. Teachers of humanities would inevitably sell their



pwnc eu hunain a chariad at eich pwnc sy'n ysbrydoli disgyblion. Erbyn hyn mae'r ysgol yn defnyddio dull modiwlaid yn hytrach nad dull integredig er eu bod yn dal i geisio trawsgyfeirio themâu. O dan y cynllun integredig roedd AG yn cael ei dysgu fel Hanes a holodd Sharon fod sgiliau pwnc yr un mor bwysig â sgiliau trawsgwricwlaidd a gofynnodd sut mae hynny'n cyd-fynd â Donaldson. Dywedodd Manon Jones y bydd y pynciau'n aros a'u bod wedi bod yn werthfawr gwrando ar sgwrs Sharon. Dywedodd VT ei bod yn beth da diweddu'r sgwrs ar nodyn cadarnhaol a'i bod yn gwerthfawrogi gonestrwydd Shraon yn ei hadborth. Mynegodd bryder fod CA4 yn drymlwythog o gynnwys a bod yn rhaid gwneud rhywfaint o'r gwaith yna yn CA3. Yn nigwyddiad hyfforddi CBAC dywedodd Sharon ei bod wedi teimlo ei bod yn cael ei gorlwytho gymaint ag erioed. Teimlai'n lwcus ei bod yn cael awr y pythefnos i wneud y cwrs TGAU ond roedd hi'n ymwybodol nad oedd staff arall mor ffodus. Nododd PL ei fod ef wedi dysgu mewn ysgolion heb arbenigwyr pwnc a'i bod yn anodd iawn ysbrydoli athrawon felly. Cofiodd fod yn rhaid iddo gynllunio'r gwersi i gyd er mwyn sicrhau ymgysylltiad a dilyniant o CA3 i 4.

#### 9. Diweddariadau/Up-dates:

- **Canllawiau ar Reoli Hawl Tynnu'n ôl o Addysg Grefyddol/ *Guidance on Managing the Right of Withdrawal from Religious Education***

Mae Gill Vaisey wedi gwneud cynnydd gyda'r ddogfen hon. Daeth y datblygiad mwyaf o ganlyniad i gyflwyniad gan Shaun Evans-Pask o Untethered Limited a fu'n cyflwyno i'r Pwyllgor Gwaith ar 1 Chwefror 2017 ar faterion ynghylch tynnu disgyblion yn ôl o addysg grefyddol. Ers hynny mae wedi darparu darn i fynd i mewn i'r ddogfen. Erbyn hyn mae GV wedi ysgrifennu adran ar bob un o brif grefyddau'r byd er mwyn lleihau tynnu'n ôl. Mae'r ddogfen wrthi'n cael ei phrawf-ddarllen a bydd yn cael ei chyfieithu wedyn. Roedd angen i GV fynd yn ôl at LIC ar fater gyda 10/94 sydd angen eglurhad.

- **Ymarferwyr Arweiniol/Lead Practitioners**

Rydym yn gwybod bellach pwy fydd yr Ymarferwyr Arweiniol ac i ba ysgol maen nhw'n perthyn. Gallai CCYSAGauC gael cyflwyniad gan y consortia yn y de yn ystod ei chyfarfod Tymor yr Hydref ym Mhen-y-bont ar Ogwr. Byddai hwn yn gyfle pellach

own subject and it is the love of your subject that inspires people. The school has now replaced an integrated approach with a modular approach though they still attempt to cross link schemes. Sharon said that under the integrated scheme RE was being taught like History's said that subject skills are important as the cross curricular skills and asked where that fits into Donaldson. Manon Jones said that the disciplines will remain and that it had been definitely worthwhile to listen to the talk given by Sharon. VT stated that it was good to end the talk on a positive note and she appreciated Sharon's honesty in her feedback. She expressed concern that KS4 is content laden and that some of that now has to be covered at KS3. At the WJEC training event Sharon said that she felt as overwhelmed as she had ever been. She felt fortunate to have 5 hours a fortnight to cover the GCSE course but she was aware that other staff didn't have that. PL noted that he has taught in schools with no subject specialists and that it was very difficult to inspire non-specialist staff. He recalled that he had had to plan all of the lessons to ensure engagement and progression from KS3 to 4.

#### 9. Diweddariadau/Up-dates:

- **Canllawiau ar Reoli Hawl Tynnu'n ôl o Addysg Grefyddol/ *Guidance on Managing the Right of Withdrawal from Religious Education***

Gill Vaisey has made progress with the document. The main development has been as a result of a presentation from Shaun Evans-Pask from Untethered Limited who presented to the Executive Committee on 1<sup>st</sup> Feb 2017 on issues around withdrawal from religious education. He has since provided a section to go into the document. GV has now written a section on each of the major world faiths in order to minimise withdrawal. The document is at the proofreading stage and will soon go to translation. GV has had to go back to WG on an issue with 10/94 that needs clarification.

- **Ymarferwyr Arweiniol/Lead Practitioners**

We now know who the Lead Practitioners are and what schools they belong to. WASACRE could have a presentation from consortia in the south during its Autumn Term meeting in Bridgend. This would be another opportunity to put them in contact with one another.



i'w rhoi mewn cysylltiad â'i gilydd.

- Materion Llywodraeth Cymru / *Welsh Government matters* –
  - Cyswllt Newydd/*New Contact* – *David Heath*
  - Cyfarfod cyswllt Llywodraeth Cymru/*Welsh Government contact meeting* – 16/1/2017 & 14/12/16

Mae CCYSAGaC wedi cyfarfod Llywodraeth Cymru bum gwaith yn y tymor a hanner diwethaf. Roedd hyn yn cynnwys cyfarfod rhwng Phil Lord, Libby Jones, David Heath ac Abi Williams ym Mae Colwyn. Roedd hi'n galonidid fod David Heath yn wybodus ac yn frwdfrydig am AG. Cynhelir cyfarfodydd rheolaidd yn y dyfodol. Bydd CCYSAGaC hefyd yn cwrrd â Llywodraeth Cymru ynglŷn â'r cwricwlwm newydd. Mae CCYSAGaC yn rhannu â Llywodraeth Cymru y materion y mae pryder amdanynt megis deddfwriaeth, tynnu'n ôl o wersi, cynrychiolaeth Dyneiddwyr ar CCYSAGaC, casglu adroddiadau blynyddol, Cylchlythyr 10/94 a sicrhau fod ysgolion yn dal i ddilyn y Maes Llafur Cytûn.

Dylid anfon Adroddiadau Blynyddol CYSAG at Abi Wililams:

[Abigail.Williams@wales.gsi.gov.uk](mailto:Abigail.Williams@wales.gsi.gov.uk)

Mae gan CCYSAGaC gyfarfod ar 27 Mawrth gyda Llywodraeth Cymru.

**Gweithredu: LJ i weld pa adroddiadau sydd ar goll.**

**10. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 1 Chwefror 2017 / *Report from the Executive Committee held on 1 February 2017***

*Eitemau: -*

**Atgoffwyd yr aelodau fod cynrychiolwyr ffydd o'r Eglwys yng Nghymru ar CYSAG yn pryderu am faterion oedd yn ymwneud â'r maes llafur cytûn yn hytrach na CYSAG yn trafod materion oedd yn ymwneud â Chwricwlwm yr Eglwys ei hun i Ysgolion a Gynorthwyr.**

Shaun Evans-Pask – Untethered Limited – Achosion â sail hunaniaeth iddynt. Diddorol iawn a bydd ysgolion yn cael yr hyfforddiant hwn.

7. Yng ngoleuni'r gwaith a wnaeth GV ar y Ddogfen Tynnu'n Ôl a gymerodd lawer o amser, cafwyd trafodaeth ynghylch a ddylai

- Materion Llywodraeth Cymru / *Welsh Government matters* –
  - Cyswllt Newydd/*New Contact* – *David Heath*
  - Cyfarfod Llywodraeth Cymru/*Welsh Government contact meeting* – 16/1/2017 & 14/12/16

WASACRE have met with Welsh Government five times in the last term and a half. This included a meeting between Phil Lord, Libby Jones, David Heath and Abi Williams in Colwyn Bay. It is encouraging that David Heath was so knowledgeable and enthusiastic about RE. Regular meetings will be held in the future. WASACRE will also be meeting Welsh Government concerning the new curriculum. WASACRE are sharing with Welsh Government the issues we are concerned about such as legislation, withdrawal, Humanist representation on SACREs, the collection of annual reports, Circular 10/94 and that schools should still be following the Agreed Syllabus.

SACRE Annual Reports should be sent to Abi Williams:

[Abigail.Williams@wales.gsi.gov.uk](mailto:Abigail.Williams@wales.gsi.gov.uk)

WASACRE have a meeting on the 27<sup>th</sup> March with Welsh Government.

**Action: LJ to follow up which reports are missing.**

**10. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 1 Chwefror 2017 / *Report from the Executive Committee held on 1 February 2017***

*Items: -*

**Members were reminded that faith representatives for the Church in Wales on SACRE were concerned with issues relating to the agreed syllabus rather than SACRE discussing issues relating to the CiW own RE curriculum for VA schools.**

Shaun Evans-Pask – Untethered Limited – Identity based incidents. Very interesting and schools will be receiving this training.

7. In light of the work that GV has done on the Withdrawal Document which has been very time consuming a discussion was had on whether

CCYSAGauC dalu am hyn yn y dyfodol. Os felly a fyddai angen datblygu protocol sy'n cyd-fynd â'n hamcanion.

Cynigiodd MM ac eiliodd EE y cynnig – *Ai dymuniad CCYSAGauC yw y gallwn gyflogi a defnyddio arbenigedd ymgynghorwyr a'u talu am eu hamser?*

#### 11. Gohebiaeth /Correspondence

- a. Peter Hemming- Gwahoddiad i seminar am ddim ar 'Amrywiaeth Grefyddol yn yr Ysgol Gynradd', 30 Mawrth ym Mhrifysgol Caerdydd. Mae CCYSAGauC wedi archebu lle a bydd LJ yn mynd yno.
- b. Harkirat Singh- Sikh Education Service. Wedi'i leoli yn Northampton ac yn cynnig gweithdai ac ymweliadau ag ysgolion yng Nghymru, yn gobeithio gwneud cysylltiadau â Chymru.
- c. Holodd yr aelodau a yw'r gweithdai ar gael yn ddwyieithog a beth ydym yn ei wybod am y gwasanaeth. Cynigiodd Neeta Baicher edrych i mewn i hyn ymhellach a chysylltu â LJ.
- d. Comisiwn ar AG yn Lloegr - Casglu tystiolaeth. Enwebwyd Phil Lord fel cyswllt i hwn. Mater i Loegr ydyw ac mae'r aelodau eisoes wedi cytuno na fyddant yn cymryd rhan.
- e. Ein cydweithiwr yn Llywodraeth Cymru, David Heath. Ymateb ynghylch y maes llafur cytûn i AG ac asesu.
- f. Cafwyd cyfarchion i CCYSAGauC gan y Gymuned Baha'i yng Nghymru i'r Flwyddyn Newydd Baha'i ar 20 Mawrth. Mae hon yn flwyddyn arbennig i'r gymuned gan ei bod yn ddaucanmlwyddiant y sylfaenydd Bah aullah a fydd yn cael ei ddathlu ym mis Hydref.
- g. Gohebiaeth gan Matthew Vince, myfyriwr ymchwil yng Nghanolfan Astudiaethau Islam Prifysgol Caerdydd. Mae Matthew wedi hyfforddi fel athro AG. Mae ganddo ddiddordeb mewn cael dod i CYSAG/CCYSAGauC er mwyn adeiladu rhwydwaith rhwng y Gymdeithas a'r brifysgol. Penderfynwyd y byddai GV yn siarad ag ef ac yn trafod mynychu CYSAG Caerdydd i ddechrau.
- h. Anfonodd Wendy Dossett wybodaeth i CCYSAGauC am dri diwrnod astudio i athrawon sy'n cael eu cynnal ym

WASACRE should pay for this in the future. If so it would be necessary to develop a protocol that fits with our aims.

MM proposed and EE seconded the motion - *Is it the will of WASACRE that we can employ and use the expertise of consultants to pay them for their time?*

#### 11. Gohebiaeth /Correspondence

- a. Peter Hemming- Invitation to a free seminar on 'Religious Diversity in the Primary school', 30<sup>th</sup> March at Cardiff University. WASACRE have a place reserved and LJ will attend.
- b. Harkirat Singh- Sikh Education Service. Based in Northampton, offering workshops and visits to schools in Wales and hoping to make links with Wales.
- c. Members asked if the workshops are available bilingually and what do we know about the service. Neeta Baicher offered to look into this further and liaise with LJ.
- d. Commission on RE in England- Evidence gathering. Phil Lord's name has been put forward as a link for this. It is an England matter and members have already agreed not to take part.
- e. Welsh Government colleague David Heath. Response regarding agreed syllabus for RE and assessment.
- f. The Baha'i Community in Wales wished WASACRE a joyful greeting for the forthcoming Baha'i New Year on 20<sup>th</sup> March. This is a special year for the community as it is the bicentenary of the founder Bah aullah which will be celebrated in October.
- g. WASACRE received correspondence from Matthew Vince, a doctoral student at Cardiff University's Centre for the Study of Islam – UK. He is exploring Islam in RE in state schools. Matthew is a trained RE teacher. He is interested in coming along to SACRE/WASACRE to build a network between ourselves and the university. It was decided that GV speak with him and discuss him attending Cardiff SACRE in the first instance.
- h. Wendy Dossett sent WASACRE information about three study days of teachers being held at the University of

Mhrifysgol Caer. Nid ydynt yn benodol i unrhyw fwrdd ond byddent yn ddefnyddiol i athrawon Lefel A CBAC. Y pynciau yw Athroniaeth a Moeseg, Bwdaeth a Christnogaeth. Bwriad y gweithdai yw cynnig profiad yn ôl i'r brifysgol. Mae manylion ar gael ar wefan y Brifysgol. Bydd PW yn mynychu dau o'r gweithdai.

#### **12. U.F.A. /A.O.B.**

1. Dyneiddiaeth - mae'r llyfr wedi mynd i bob ysgol. Adroddodd Sharon Perry-Phillips ei fod yn ddefnyddiol iawn a bod y Gymdeithas Dyneiddwyr wedi bod o gymorth gyda chynnwys y TGAU. Mae wedi'i ysgrifennu yn iaith y disgyblion ac mae o gymorth i'r TGAU. Dywedodd wrth CCYSAGauC fod Amlogfa Thornhill yng Nghaerdydd yn cynnig Teithiau Diwylliannol ar gyfer Hindŵaeth yn TGAU a Bywyd a Marwolaeth.
2. Mae Cynhadledd Flynyddol AREIAC yn cael ei chynnal yng Nghaerfrog ar 3 - 4 Gorffennaf. Mae Diwrnod 1 yn rhoi sylw i asesu a dilyniant a Diwrnod 2 i ddatblygu'r cwricwlwm a gweithio gyda chymunedau ffydd. Mae'r gynhadledd ar agor i archebion gan aelodau AREIAC a rhai nad ydynt yn aelodau. Am ragor o wybodaeth cysylltwch â threfnydd y gynhadledd, Gill Vaisey.

**13. Dyddiad y cyfarfodnesaf / Date for next meeting:** 7 Gorffennaf 2017, Wrecsam / 7 July 2017, Wrexham.

**Dyddiadau cyfarfodydd yn y dyfodol / Future meeting dates:** Hydref 2017, Pen-y-bont ar Ogwr; Gwanwyn 2018, Abertawe.

Chester. They are not board specific but would be useful to teachers of WJEC A Level. They are on Philosophy and Ethics, Buddhism and Christianity. The workshops are intended to give a back to university experience. Details are available on the University Website. PW will be attending two of the workshops.

#### **12. U.F.A. /A.O.B.**

1. Humanism - book has gone to all schools. Sharon Perry-Phillips reported that it is very useful and that the Humanist Association has been very helpful with the content of the GCSE. It is in pupil speak and helpful for the GCSE. She informed WASACRE that for delivering Hinduism at GCSE and for Life and Death Thornhill Crematorium in Cardiff are providing Cultural Tours.
2. The AREIAC Annual Conference is taking place in York on 3<sup>rd</sup> - 4<sup>th</sup> July. Day 1 focuses on assessment and progression and Day 2 on curriculum development and working with faith communities. The conference is open to bookings from AREIAC members and non- members. For more information please contact the conference organizer Gill Vaisey.

**13. Dyddiad y cyfarfodnesaf / Date for next meeting:** 7 Gorffennaf 2017, Wrecsam / 7 July 2017, Wrexham.

**Dyddiadau cyfarfodydd yn y dyfodol / Future meeting dates:** Autumn 2017, Bridgend; Spring 2018, Swansea.

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