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CYNGOR SIR
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ISLE OF ANGLESEY
COUNTY COUNCIL

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RHYBUDD O GYFARFOD	NOTICE OF MEETING
CYNGOR YMGYNGHOROL SEFYDLOG AR ADDYSG GREFYDDOL (CYSAG)	STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)
DYDD MAWRTH, 9 HYDREF 2018 AM 2.00 O'R GLOCH	TUESDAY, 9 OCTOBER 2018 AT 2.00 PM
YSTAFELL BWYLLGOR 1 SWYDDFEYDD Y CYNGOR LLANGFNI	COMMITTEE ROOM 1 COUNCIL OFFICES LLANGFNI
Swyddog Pwyllgor	Shirley Cooke 01248 752514 Committee Officer

AELODAU/MEMBERS

Cynghorwyr / Councillors:

Glyn Haynes, Aled Morris Jones, Gwilym O Jones, Alun Mummery, Dylan Rees,
Alun Roberts

Yr Enwau Crefyddol / Religious Denominations

Anest Frazer (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 Catherine Jones (Undeb y Bedyddwyr/The Baptist Union of Wales), Yr Athro/Professor Euros Wyn Jones (Undeb yr Annibynwyr Cymraeg/Union of Welsh Independents), Sedd Wag/Vacant Seat (Yr Eglwys Bresbyteraidd/ Presbyterian Church of Wales)

Athrawon/Teachers

Mefys Edwards (Ysgol Syr Thomas Jones), Manon Morris Williams (Ysgol Gynradd Llangaffo), Heledd Hearn (Ysgol Uwchradd Bodedern), Sedd Wag/Vacant Seat

Aelodau Cyfetholedig/Co-Opted Members

Mr Rheinallt Thomas

AGENDA

1 DECLARATION OF INTEREST

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

2 MINUTES OF THE MEETING HELD ON 18 APRIL 2018 (Pages 1 - 6)

- To submit for confirmation, the draft minutes of the previous meeting of the SACRE held on 18 April 2018.
- To discuss any matters arising from the above minutes.

3 ANGLESEY SACRE'S ANNUAL REPORT FOR 2016/17 (Pages 7 - 34)

- To present the Annual Report of the Anglesey SACRE for 2016/17.
- To evaluate the Anglesey SACRE's Action Plan.

4 ESTYN REPORT (Pages 35 - 74)

To present the Estyn Inspection Report (June 2018) in respect of Religious Education at Key Stage 2 and Key Stage 3.

5 RELIGIOUS EDUCATION STANDARDS (Pages 75 - 80)

To present information in relation to school inspections - Autumn 2017, Spring and Summer 2018.

6 SCHOOLS SELF-EVALUATIONS GUIDANCE NOTES (Pages 81 - 88)

To submit a guidance for Anglesey Schools on how to self-evaluate Religious Education and Collective Worship.

7 SACRE WORKSHOP MEETING RE THE NEW CURRICULUM (Pages 89 - 122)

- To present an update by Mr Christopher Thomas of the Anglesey SACRE, on the Workshop meeting held on 18 September 2018.
- To present the Humanities Areas of Learning Experience (AoLE) publication (Summer 2018).

8 WALES ASSOCIATION OF SACRES (WASACRE) (Pages 123 - 124)

To receive an update by the Chair of the SACRE on the WASACRE meeting held on Anglesey on 6 July 2018.

9 CORRESPONDENCE (Pages 125 - 126)

- To receive a letter from Kirsty Williams, AM, in response to the Chair's correspondence regarding concerns re GCSE and WJEC A Level in Religious Education.

- **Humanist Membership of Ynys Mon SACRE**

To consider a request that a member of the local Humanist Group be permitted to join the Ynys Mon SACRE.

10 **DATE OF NEXT MEETING**

To note that the next meeting of the SACRE is scheduled for 19 February 2019.

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

Minutes of the meeting held on 18th April, 2018

PRESENT: Councillor Dylan Rees (Chair)

The Education Authority

Councillors Gwilym O Jones, Alun W Mummery

The Religious Denominations

Mrs Anest Frazer (The Church in Wales)

Mrs Catherine Jones (The Baptist Union of Wales)

Professor Euros Wyn Jones (Union of Welsh
Independents)

Mr Christopher Thomas (The Roman Catholic Church)

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

APOLOGIES: Councillors Glyn Haynes, Bryan Owen
Mrs Mefys Edwards (Ysgol Syr Thomas Jones, Amlwch)
Mrs Heledd Hearn (Ysgol Uwchradd Bodedern)
Mrs Einir Morris (Presbyterian Church of Wales)

1. DECLARATION OF INTEREST

None received.

2. MINUTES OF THE MEETING - 10TH OCTOBER, 2017

The minutes of the previous meeting of the SACRE held on 10th October, 2017 were presented and confirmed as correct, subject to the following:-

Item 3 - Matters Arising

- No response has been received from the Welsh Assembly regarding the Petitions Committee's decision on collective worship.

Action:

Education Officer to request that the Welsh Assembly's Petitions Committee updates the SACRE on the outcome of the decision on the collective worship petition.

- In response to the SACRE's concerns that theology is in decline in schools and colleges, the Dean of the Welsh National College has requested further information, in order to respond to the SACRE's request.

Action:

Education Officer to write to the Dean of the Welsh National College expressing concerns regarding the future of teacher training in Wales, and the lack of opportunity currently available for prospective students to train through the medium of Welsh.

- In relation to Estyn's Thematic Review, it was confirmed the SACRE's comments on the Thematic Review have been forwarded to Estyn.

A request was made for the questions Estyn sent to schools for inclusion on the new self-evaluation reports template to be shared with the SACRE.

Action:

Education Officer to share a copy of the new template for schools' self-evaluation reports with the SACRE.

3. CHAIRMAN'S SUMMARY ON THE ANGLESEY SACRE'S DRAFT ANNUAL REPORT 2016/17

The Chairman's Summary was presented for SACRE's consideration.

The Chair reported that the Anglesey SACRE had adopted the draft Annual Report for 2016/17 at its last meeting.

RESOLVED to accept the Chairman's Summary for SACRE's Annual Report for 2016/17.

Action:

Education Officer to forward the Chairman's Summary to the Head of Learning to finalise Anglesey SACRE's Annual Report for 2016/17.

4. RELIGIOUS EDUCATION STANDARDS

- **Estyn School Inspections – Autumn 2017 & Spring 2018**

The Education Officer's report incorporating information from Estyn Inspection reports undertaken at Ysgol Penysarn, Ysgol y Fali, Ysgol Brynsiencyn, Ysgol Llanbedrgoch, Ysgol Santes Gwenfaen, Rhoscolyn and Ysgol Rhosybol was presented for the SACRE's consideration.

The Education Officer confirmed that there were no issues arising from the schools inspected.

RESOLVED to note the content of the information presented.

The following points were noted:-

- Inconsistencies were highlighted in Ysgol Penysarn and Ysgol Llanbedrgoch's Estyn reports, in that the term 'joint worship' is used in Welsh, rather than the correct term for 'collective worship'.
- Members showed concern that there is a lack of collective worship in some schools in North Wales. It was noted that schools who have not participated in collective worship, have been given a positive allocation by Estyn. Estyn's guidance does not allow a negative report, if there is no collective worship in a school.

The Education Officer circulated Estyn's guidance in the field of RE, entitled 'Update for Inspectors (April 2018)' to the Committee. The following extract was highlighted in the guidance:-

'A failure to meet the statutory duty might not affect the judgement for IA4. This is something for the team to consider. The team will need to weigh up a number of factors in each specific case, such as the number of pupils that it affects, and the team will have to decide whether this is significant or not and whether it should affect the overall judgement for IA4. Irrespective of whether or not inspectors decide to report on collective worship, they must always report on the spiritual, moral social and cultural development of pupils.'

The SACRE felt that collective worship in schools is being replaced by Humanities teaching.

Action:

Chair to request that 'Collective Worship in Schools' be included on WASACRE's agenda for its next meeting in Anglesey on 6th July, 2018.

School Self-Evaluations

Submitted and accepted, the self-evaluation reports of Ysgol Corn Hir, Llangefni and Ysgol Pentraeth.

Action: None

5. SUPPORT FOR THE FUTURE

The Education Officer reported that GwE have withdrawn support to the Anglesey and Gwynedd SACREs. It was noted that Miss Bethan James, has provided invaluable support and guidance to the Anglesey SACRE for many years in her role of Support Advisor (GwE), and previously as Humanities Advisor for Cwmni Cynnal.

The Education Officer further reported that GwE's support to the SACRE is not part of the agreement between the six North Wales local authorities.

However, GwE are willing to discuss any options available with the Council to provide support, should the Council wish to amend the current agreement. The Chair has written to the Head of Learning expressing SACRE's concerns and disappointed in the way GwE's support has been withdrawn, without official notification.

The SACRE felt that the support and guidance received from the Support Advisor is essential to fulfil its duties as a statutory body, and monitor standards in RE in Anglesey schools. It was noted that without the right support and guidance, the SACRE's work cannot be achieved.

Action:

- **Chair to write to Mr Arwyn Thomas, GwE's Chief Executive expressing SACRE's concerns.**
- **Education Officer to write to the Head of Learning requesting that the SACRE receives the necessary funding to obtain the expertise and guidance required.**
- **To update the Portfolio Holder for Education on the Committee's concerns in relation to GwE withdrawing support to the SACRE.**

The Chair reported that Mr Gareth Jones, the Education Officer and Clerk to the SACRE will be retiring at the end of May, 2018. On behalf of the SACRE, the Chair thanked Mr Jones for his excellent work and support as Clerk to the SACRE, and wished him well in his retirement.

Information received from Mrs Mefys Edwards, Ysgol Syr Thomas Jones and Mrs Heledd Hearn, Ysgol Uwchradd Bodedern, was presented before the SACRE.

Mrs Mefys Edwards, raised awareness that there is a lack of available resources for teaching RE through the medium of Welsh in schools in Wales. She also expressed concern that the workload of the new curriculum on RE teachers and pupils is excessive, and that teachers are struggling to finish the course in time. Mrs Edwards showed concern that there may be a decline in the number of pupils wanting to study 'A' Level in RE in the future, due to the heavy workload.

Mrs Heledd Hearn raised concerns that the new GCSE course is too voluminous in terms of content, and cannot be condensed into the two lessons available per week for RE. It was noted that schools who have three lessons of RE per week are also finding it difficult to complete the course. Reference was also made to the 'A' Level syllabus, that the school has not yet received textbooks.

Mrs Hearn requested that the SACRE write to the WJEC to express concern at the lack of resources that are available for teaching through the medium of Welsh.

Action:

- **Education Officer to write to the Welsh Government Minister and WJEC expressing the SACRE's concerns noted above.**
- **A copy of the letter to be forwarded to Rhun ap Iorwerth, the Welsh Assembly Member for Anglesey.**

6. WALES ASSOCIATION OF SACREs (WASACRE)

A proposed amendment to the WASACRE's Constitution was presented to the SACRE for comment.

The Chair of the WASACRE has requested a minor change be made to the SACRE's Constitution ie that each member SACRE shall be entitled to send up to four representatives to WASACRE meetings.

RESOLVED to accept the amendment to the WASACRE's Constitution.

Action: None

7. GUIDANCE ON MANAGING THE RIGHT OF WITHDRAWAL FROM RELIGIOUS EDUCATION

A copy of WASACRE's Guidance booklet by Gill Vasey was shared with the SACRE.

The Education Officer reported that the booklet is a guidance for schools, and has been circulated to every school in Anglesey.

It was noted that Gill Vasey has sent a questionnaire to all Anglesey schools, questioning how many parents have used this right to withdraw a child from collective worship in school. The Education Officer reported that only one school has responded to date.

RESOLVED to note the Guidance booklet for information.

Action: None

8. CORRESPONDENCE

The Chair reported that Mrs Einir Morris has notified the SACRE that she will be retiring as SACRE's representative on the Presbyterian Church of Wales from today.

The SACRE conveyed their best wishes to Mrs Morris.

Action:

Education Officer to write to the Secretary of the Anglesey Presbyterian Church of Wales, asking the Church to nominate a representative for the SACRE role.

9. DATE OF NEXT MEETING

The SACRE noted that the next meeting of the Committee is scheduled for 2.00pm on Tuesday, 13th June, 2018.

The meeting concluded at 3.10pm

**COUNCILLOR DYLAN REES
CHAIR**

Standing Advisory Council for Religious Education

**ANGLESEY
ANNUAL REPORT**

September 2016 - August 2017

Director of Lifelong Learning

Mrs Delyth Molyneux

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

3.6 Guidance for analysing external examination

SECTION 1

SACRE's function in relation to Religious Education

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

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

1.1 Chairman's summary

It is once again a privilege, as Chair of the Anglesey SACRE, to present the 2016/17 Annual Report. The last twelve months have seen some changes within the Committee and I am pleased to welcome to our midst the following new members – County Councillors Glyn Haynes, Bryan Owen and Alun Roberts plus Ms Anest Frazer representing the Church in Wales. I am also pleased to report that we have been able to retain the invaluable input of Mr Rheinallt Thomas, one of our most experienced members, who remains on the Committee representing the Sunday School Council.

During the last year we have continued to make progress in the following key areas:

- (a) Receiving and analysing school's self-evaluation reports. A total of 11 reports were submitted during 2016-17.
- (b) Monitoring collective worship within the schools. Committee members continue to visit schools to see for themselves the nature of the worship taking place and often report back inspired by what they have witnessed.
- (c) Identifying good practice by receiving presentations during our meetings from selected schools which can then be shared.

As is customary there are a number of key recommendations contained within the Report. All these recommendations will subsequently be included within our ongoing Action Plan which will be updated accordingly. The Action Plan currently centres upon four priorities, namely:

- 1: Develop good leadership in religious education and collective worship;
- 2: 'Success Futures': Donaldson's Recommendations and Religious Education;
- 3: Support secondary teachers as they prepare and deliver the new GCSE RS syllabus;
- 4: Promote good quality collective worship.

The above priorities will need to be reviewed in approximately 12 months' time in preparation for the new curriculum as schools in Wales respond to recommendations made by Professor Graham Donaldson in his report "Successful Futures". Major changes in the curriculum will undoubtedly be taking place and the role of WASACRE (the national body) will be crucial in providing input to the Welsh Government on any proposed changes. Having attended my first WASACRE meeting last July I am confident that the committee will undoubtedly be a strong voice to ensure that the importance of religious education is not devalued.

Finally, I would like to again offer my sincere gratitude to my fellow members for their commitment throughout the year and for the dedication shown by the officers whose support is so vital. A special vote of thanks once again to Miss Bethan James, the Supporting Improvement

Adviser for GwE (School Effectiveness and Improvement Service) whose contribution and guidance is so crucial to our success.

Dylan Rees
Chairman, 2016-17

SECTION2: Advice to Anglesey Education Department

2.1 SACRE's function in relation to Religious Education

SACRE's function is outlined in the Welsh Office Circular 10/94.

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

2.2 The Locally Agreed Syllabus

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

A SACRE's main function is '*...to advise the authority upon such matters connected with religious worship in county schools and the religious education to be given in accordance with an agreed syllabus as the authority may refer to the council or as the council may see fit.*'
Education Reform Act 1988 s.11 (1) (a)

2.3 How good are standards?

Anglesey SACRE monitors religious education and collective worship by:

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

2.3.1 Schools' self-evaluation reports

SACRE members resolved at their meeting on 14 February 2011, to continue to receive copies of schools' self-evaluation of religious education and collective worship and asked head teachers to use a revised template. Anglesey SACRE, Anglesey head teachers and members of the National Advisory Panel for Religious Education (NAPFRE) have approved the new template which was redrafted in response to the new ESTYN Inspection Framework (Appendix 3.5). The SACRE clerk, who is an Education Officer for Anglesey Council is responsible for distributing and collating the self-evaluation reports. 11 reports were submitted during 2016-17, representing 21% of Anglesey schools.

	2013-14	2014-15	2015-16	2016-17
Number of reports	6/53	8/53	12/53	11/53
% of Anglesey schools	11%	15%	22%	21%

Before 2013, CYNNAL developed guidance and an online template for primary and secondary schools to support teachers and head teachers in their self-evaluation. The supplementary materials included success criteria, lesson observation, book review guidance, data analysis, making judgements on standards and cross curricular skills as well as exemplar questions which could be used when interviewing pupils. The GwE Challenge Adviser who supports Anglesey SACRE, holds self-evaluation workshops in order to support new religious education co-ordinators.

Eleven self-evaluation reports were submitted to Anglesey SACRE during the year. Reports were received from ten primary schools: Beaumaris, Brynsiencyn, Llanfawr, Rhosybol, Cylch y Garn, Caergeiliog, Rev. Thomas Ellis, Esceifiog, Kingsland ac St. Mary's School. Ysgol David Hughes, Porthaethwy, also submitted their self evaluation of collective worship.

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

	How good are outcomes in Religious Education?				How good is provision in Religious Education?				How good is the provision for collective worship?			
	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory
Primary		9	1			9	1			11		
Secondary		*				*				1		
Total		9	1			9	1			12		

**Ysgol David Hughes did not submit an evaluation of the quality of standards and provision in RE*

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

How good are outcomes in Religious Education?

The schools were able to identify good features such as:

Foundation Phase

- that most pupils are able to speak about their feelings their actions and their opinions by the end of the Foundation Phase and around a few describe and offer simple comments on other people's viewpoints, (Ysgol Beaumaris).
- that most pupils can pose and discuss questions that are relevant to religious stories by the end of the Foundation Phase, (Ysgol Brynsiencyn).

- The curiosity and positive attitudes shown by pupils as they learn about people of different faiths and cultures, (Ysgol Caergeiliog).

Key Stage 2

- at the bottom of Key Stage 2 many pupils can recall, respond and communicate simply some of the beliefs, teachings and basic religious practices investigated. More able and talented (MAT) pupils begin to note what is similar and different in religions, (Ysgol Beaumaris)
- most KS2 pupils can name and describe the features of some religions well, (Ysgol Kingsland)
- most pupils at the bottom of KS2 can talk about and ask questions about their own experiences, the world around them and aspects of religion, (Ysgol Brynsiencyn, Ysgol Cylch y Garn, Ysgol Esceifiog)
- many pupils at the top of KS2 can discuss their own responses and the responses of others to questions about life, the world around them and religion, (Ysgol Esceifiog)
- book scrutinies of pupils' work show that they are making good progress in religious education and that their knowledge is good, (Ysgol Parch Thomas Ellis)
- about half of the pupils in KS2 can discuss ultimate religious questions sensibly, (Ysgol Rhosybol), and acknowledge that ultimate questions are often complex, (Ysgol Cylch y Garn).
- most pupils by the end of KS2 can recall, describe and explain religious beliefs and begin to explain the effect of religion on believers' lives, (Ysgol Caergeiliog)
- that pupils are making progress in their religious literacy, (St. Mary's School)

Secondary schools

- an excellent performance at KS3 (Summer 2015), a good performance at KS4 and an adequate performance at KS5, (Ysgol Uwchradd Bodedern).
- Pupils enjoy considering their own opinions and the viewpoints of their peers during the religious education lessons, (Ysgol Uwchradd Bodedern).

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

- ensure that pupils, by the end of the Foundation Phase, develop an understanding of the effect religion has on the lives of believers, (Ysgol Beaumaris, Ysgol Brynsiencyn, Ysgol Cylch y Garn, Ysgol Caergeiliog, Ysgol Esceifiog),
- develop pupils' vocabulary so that they can express opinions by the end of the Foundation Phase, (Ysgol Rhosybol).
- develop pupils' reasoning skills so that they are able to discuss the big religious ideas, (Ysgol Brynsiencyn).
- Develop pupils' ability to analyse and interpret the layers of meaning/symbolism found in religious stories, ceremonies, art, dance and music, (Ysgol Caergeiliog).
- Improve pupils' extended writing in religious education, (Ysgol y Santes Fair).
- close the gap between the attainment of those pupils eligible for free school meals and those who are not eligible for free school meals, (Ysgol Uwchradd Bodedern).

How good is the provision for Religious Education?

The schools identified good practices such as:

- the variety of valuable 'religious education' activities in the books of the Foundation Phase pupils, (Ysgol Rhosybol)

- Foundation Phase schemes of work that have embedded the requirements of 'People, Beliefs and Questions' within meaningful activities, and the focus on 'big questions' which has led to a deeper understanding and improvement in enquiry skills among KS2 pupils, (Ysgol Cylch y Garn);
- activities based on stories, role play and learning through play which effectively contribute to pupils' ability to understand themselves and the opinions of other people (Ysgol Caergeiliog)
- the use of ICT as a medium to research and film work in religious education, (Ysgol Rhosybol).
- educational visits to St Asaph Cathedral has raised the pupils' enthusiasm towards the area and had therefore maintained good standards that is evident in their work in books and on a display wall, (Ysgol Beaumaris)
- the considerable improvement in the popularity of religious education during the last 5 years, (Ysgol Caergeiliog)
- sound mapping of religious education in the long term and medium term planning (Ysgol Kingsland)
- detailed planning, with a focus on big questions, which ensures progression and development in pupils' knowledge, understanding and enquiry skills, (Ysgol Esceifiog)
- that the standard of teaching in religious education lessons is good, (St. Mary's School)
- that the provision stimulates the interest of KS3 pupils as they learn about religious responses to ultimate questions such as, *'Is there life after death?' 'What's the meaning of life?' 'Do you believe in miracles?' 'Life's too short to bear a grudge. We should always forgive and forget'.* (Ysgol Uwchradd Bodedern)t

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

- strengthen challenging and extended tasks for the more able pupils in each class, (Ysgol Beaumaris, Ysgol Cylch y Garn, Ysgol Esceifiog), especially while exploring ultimate, religious or human questions (Ysgol Cylch y Garn)
- invite believers to the school to discuss religious matters, (Ysgol Brynsiencyn).
- provide more opportunities for Y2 pupils to collect information independently, (Ysgol Rhosybol).
- ensure progression in the planning of religious education and use more big questions, (Ysgol Rhosybol).
- develop opportunities to respond to extended writing tasks in religious education and adapt the plans in order to reflect a more cross curricular approach, (Ysgol Parch. Thomas Ellis).
- provide more opportunities to study religious authority, such as sacred texts, religious leaders and codes, (Ysgol Caergeiliog)
- continue to set success criteria and provide opportunities for pupils to reflect on the learning, (Ysgol Cylch y Garn, Ysgol Esceifiog).
- develop the Welsh dimension in religious education lessons, (St Mary's School)
- Develop challenging, interesting and extended tasks for the more able and talented pupils, (Ysgol Uwchradd Bodedern).

How good is the provision of collective worship?

All schools conform to the statutory requirements.

The schools identified good practices such as:

- the ethos and value of quiet respect experienced in all collective worship sessions , (Ysgol Biwmaris, Ysgol Cylch y Garn)
- that many pupils contribute effectively to collective worship by sharing their feelings, (Ysgol Brynsiencyn).
- Collective worship that make a considerable contribution to the spiritual, moral, social and cultural development of pupils (Ysgol Parch. Thomas Ellis, Ysgol Cylch y Garn, Kingsland), the staff and the wider community, (Ysgol Parch. Thomas Ellis)

- the opportunities provided to hear a story, a presentation by a member of staff or visitor as well as prayers and singing, (Ysgol Rhosybol)
- collective worship is well planned, prepared and evaluated by the Senior Management Team in order to ensure that the experience is relevant to the pupils and of a consistently good Standard, (Ysgol Caergeiliog)
- that pupils have regular opportunities for quiet reflection during collective worship, (St. Mary's School).
- Collective worship that contributes towards pupils' understanding of moral and spiritual matters and that help them to respect diversity, truth, justice, rights and responsibilities as well as developing the spirit of community and respect which is fundamental to the ethos of the school. (Ysgol Uwchradd Bodedern).

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

- provide more opportunities for pupils to sing together, (Ysgol Biwmaris).
- ensure that the collective worship sessions held in the classrooms follow the same themes and format as the whole school collective worship sessions, (Ysgol Brynsiencyn).
- ensure that the collective worship in both sectors conform to the statutory requirements, (Ysgol Cylch y Garn).
- provide opportunities for the pupils to read during the collective worship sessions, (Ysgol Rhosybol);
- provide opportunities for pupils to plan and lead the collective worship, (St Mary's School)
- emulate the excellent practice in all collective worship sessions,
- (Ysgol Uwchradd Bodedern).

SACREs Recommendations to Anglesey Council

- Develop co-ordinators' and subject leaders' knowledge and understanding of RE and their management skills so that they can make improvements within their schools;
- Ensure that schools can access guidance and good practice that will improve religious education outcomes of their pupils and the quality of the religious education and reflect the principles and recommendations of 'Successful Futures'.

2.3.2 Teacher assessment and external examination results in the secondary sector

Summer 2016

GCSE Results: Religious Studies (full course)

The data represents the candidates who were 15 years old or older in January 2016

Anglesey Secondary schools	Number of candidates	Number of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2016	5	34	94	128	44.1	45.7	45.3	82.4	85.1	84.3	94.1	100	98.4			
2015	5	53	97	150	34.0	51.5	45.3	81.1	82.5	82.0	100	100	100	44	47	46
2014	5	27	110	137	40.7	55.5	52.6	81.5	87.3	86.1	100	100	100	44	48	47
2013	5	32	108	140	28.1	46.3	42.1	81.3	82.4	82.1	100	100	100	44	46	46
2012	4	46	110	156	43.5	65.5	59.0	76.1	94.5	89.1	100	100	100	44	50	49
2011	5	46	100	146	21.7	58.0	46.6	67.4	92.0	84.2	100	100	100	41	49	47

The average score achieved by the pupils in all subjects is not available to the humanities adviser. Consequently it is inappropriate to compare performances of schools. However, RE departments will be able to access data to show how their candidates performed in other subjects and are advised to use this information in their self-evaluation.

2016	Number of candidates			% Excellence			% L2			% L1			Average subject score		
	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
Ysgol Syr Thomas Jones	8	15	23	25.0	80.0	60.9	75.0	100.0	91.3	100.0	100.0	100.0			
Ysgol Uwchradd Caergybi	4	4	8	0.0	75.0	37.5	0.0	100.0	50.0	50.0	100.0	75.0			
Ysgol Gyfun Llangefni	6	13	19	16.7	69.2	52.6	100.0	100.0	100.0	100.0	100.0	100.0			
Ysgol David Hughes	14	36	50	71.4	50.0	56.0	100.0	97.2	98.0	100.0	100.0	100.0			
Ysgol Uwchradd Bodedern	2	26	28	100.0	3.8	10.7	100.0	50.0	53.6	100.0	100.0	100.0			
660	34	94	128	44.1	45.7	45.3	82.4	84.1	84.3	94.1	100.0	98.4			
GwE (6 local authorities)	732	1,292	2,024	17.8	33.2	27.6	65.6	80.5	75.1	99.0	99.8	99.6			

Excellent results

- 128 candidates from 5 schools in Anglesey, 22 fewer candidates than in 2015.
- The number of candidates varies from between 8 and 50 candidates.
- 45.3% of the candidates were awarded A*/A grades (excellence) for the second year running.
- 84.3% of candidates attained a level 2 qualification (A* - C), an increase +2.3% since 2015. Two candidates failed to attain a Level 1 qualification (1.6%).
- More girls than boys choose Religious Studies as a GCSE optional subject (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%), however the boys' performance in RS does not match the girls' performance at L1 (-5.9%) for the first time in six years.

GCSE Results: Religious Studies (short course)

This data represents the pupils who were 15 years old or older on January 2016. These pupils have chosen to claim their points on the completion of their GCSE short course instead of continuing their studies for a second year. Very few schools offer the GCSE Religious Studies short course as an accreditation for the statutory KS4 Religious Education course.

Anglesey secondary schools	Number of schools	Number of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2016	2*	1	3	4	0.0	0.0	0.0	0.0	66.6	50%	100%	66.6	75%			
2015	2	0	4	4	0.0	75.0	75.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	25	25
2014	1	6	28	34	50.0	71.4	67.6	0.0	0.0	0.0	0.0	0.0	0.0	23	26	25
2013	2	11	32	43				72.7	84.4	81.4	100	100	100	21	25	24
2012	3	4	3	7				50.0	66.7	57.1	100	100	100	19	21	20
2011	2	32	37	69	0.0	0.0	0.0	65.6	86.5	76.8	100	100	100	20	24	22

* Pupils educated other than at school and Ysgol David Hughes

A level results: Religious Studies

Anglesey secondary schools	Number of schools	Number of candidates			% A*/A			% A-C			% A-E		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2016	4			54			13.0			74.1			100
GwE				288			15.3			72.9			99.7

AS results: Religious Studies

Anglesey secondary schools	Number of schools	Number of candidates			% A*/A			% A-C			% A-E		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2016	5			11			9.1			36.4			54.5
GwE				95			8.4			38.9			78.9

What are SACRE's recommendations to Anglesey Council?

- Encourage secondary departments to respond to any messages identified as a result of analysing schools' internal and external performance data;
- Ensure that religious education teachers are able to access the subject guidance of the WJEC examination board and provide opportunities for them to work together with the lead practitioners (Mefys Edwards and Angharad Derham) in order to prepare for the new GCSE and A level examination specifications.

2.3.3 ESTYN Inspection Reports

Information regarding the inspection by ESTYN of 3 primary schools and 1 secondary school was presented during 2015-16

School	Date	Care, support and guidance (2.3) <i>Is there a reference to spiritual, moral, social and cultural development?</i>	Care, support and guidance (2.3) <i>Is there a reference to collective worship?</i>	Learning experiences (2.1) <i>Is there a reference to Religious Education?</i>	Working with partnership (3.3) <i>Is there a reference to local religious communities?</i>
Bodedern Primary	November	✓	✓ ¹	✓	✗
Llanfawr ²	November	✗	✗	✓	✓
Niwbwrch	January	✓	✓	✓	✓
David Hughes ²	March	✓	✗	✓	✗

1. The report refers to 'services' not collective worship sessions.

2. Ysgol Llanfawr and Ysgol David Hughes were pilot schools as ESTYN trialed its proposed new inspection framework

There are few references to religious education in ESTYN reports, but the reports do note that:

- three of the schools provide a range of appropriate learning experiences that effectively promote pupils' social, moral, spiritual and cultural development;
- two of the schools provide purposeful collective worship sessions;
- two of the schools have established appropriate partnerships with local religious communities;
- Many of the schools provide valuable learning experiences that develop pupils' understanding of different beliefs and religions.

2.4 Response of Local Authority

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

Teachers were invited to share good practice during the year and were given the opportunity to outline the religious education and collective worship experiences provided for their pupils:

- Religious Education co-ordinator from Ysgol y Bont (special school)
- Religious Education co-ordinator from Ysgol Llanfawr
- Head teacher of Ysgol Uwchradd Caergybi and a representative from 'Gobaith Môn'.

An action plan for Anglesey SACRE was developed during the Summer meeting (2016) and this outlines the four priorities for 2016-17 (see appendix 3.8). The priorities were identified during the discussions held throughout the year and in the Annual SACRE reports of 2014-15 and 2015-16. However during a period of budget cuts, there is no longer a local advisory service which can provide support and training for teachers who teach religious education and it is increasingly difficult for SACRE to be able to advise and support schools.

Priority 1: Develop good leadership in religious education and collective worship

Priority 2: 'Success Futures': Donaldson's Recommendations and Religious Education

Priority 3: support secondary teachers as they prepare and deliver the new GCSE RS syllabus

Priority 4: Promote good quality collective worship.

What are SACRE's recommendations to Anglesey Council?

- Ensure that the challenge adviser provides timely workshops to support subject co-ordinators and the self-evaluate religious education and collective worship in their schools.
- Respond to the priorities of the 2016-16 action plan.

2.5 Religious Education and the Welsh Government

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

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

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

The Wales Association of SACRES is represented on the Welsh Government's Strategic Stakeholders Group and the National Advisory Panel for Religious Education (NAPfRE) has held a meeting this year with representatives from the Welsh Government's Curriculum Department as they support the pioneer schools and develop a Curriculum for Wales. Miss Bethan James, the GwE challenge adviser who supports Gwynedd and Anglesey SACREs is currently working with other NAPfRE members in order to help teachers prepare for the new curriculum

SACRE's recommendation to Anglesey Council

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

2.6 Religious Education and ESTYN

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

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

SACRE's recommendations to Anglesey Council

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

2.7 SACRE's function in relation to collective worship

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

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

- SACRE members and Anglesey schools have received collective worship guidance documents:
 - 'Supplementary guidance for inspecting collective worship in non-denominational schools' (ESTYN, June 2013);
 - Guidance on Collective Worship (WASACRE, June 2012).
- Anglesey SACRE monitors standard of collective worship in schools by reviewing schools' self-evaluation reports;

- Anglesey SACRE recommends that schools use a range of resources in order to provide meaningful collective worship sessions for their pupils:
 - CYNNAL's Moodle site: guidance, exemplar timetables, a list of useful books and websites, exemplar materials provided by local primary schools;

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

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

In response to the recommendations made by Anglesey SACRE, the Education Authority has corresponded regularly with all schools asking them to invite SACRE members to attend a collective worship session. Members agreed (6.10.15) to trial a pro-forma to collate their observations during their school collective worship visits this year. The Anglesey Primary Strategic Group has condoned the use of the pro forma (Appendix X) and a copy was distributed to every school. One member has attended a collective worship session this year at Ysgol Uwchradd Caergybi.

Determinations

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

SACRE's Recommendations to Anglesey Council

- Ensure that schools conform to the statutory requirement for collective worship and provide quality collective worship sessions;
- Encourage schools to invite members of Anglesey SACRE to attend collective worship sessions;
- Ensure that schools receive copies of 'Supplementary guidance: collective worship at non denominational schools' (ESTYN) and 'Collective Worship Guidance' (WASACRE);

SECTION 3: Annexes

3.1 Administrative matters in relation to SACRE

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

Christians and Other Faiths, namely,

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

Teachers, namely;

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

Elected members

3.2 SACRE membership of Anglesey 2016-17

Christians and Other Religions

The Methodist Church

Rev. Kate McClelland (Summer 2016)

Union of Welsh Baptists

Mrs Catherine Jones

Presbyterian Church of Wales

Mrs Einir Morris

Church in Wales

Ms Kirsty Williams

Union of Welsh Independents

Prof. Euros Wyn Jones

The Catholic Church

Mr Christopher Thomas

Co-opted teachers' representatives

Ysgol Gynradd Llangaffo

~~Mrs Alison Williams~~

Ysgol Parch Thomas Ellis

~~Alison Dyer~~

Ysgol Uwchradd Bodedern

~~Heidi Hearn~~

Ysgol Syr Thomas Jones

~~Mary Jones~~

awaiting nomination

Local Members

Councillor Glyn Haynes

Councillor Gwilym O Jones

Councillor Alun Mummery

Councillor Bryan Owen

Councillor Dylan Rees (Chairman)

Councillor Alun Roberts

Co-opted members (non voting)

Rheinallt Thomas

Sunday School Council

Officers

Delyth Molyneux

Director of Lifelong Learning

Gareth Jones

Education officer and SACRE clerk

Bethan James

Humanities Adviser CYNNAL

Shirley Cooke

Committee officer

3.3 SACRE meetings 2016-7

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2015-16, Anglesey SACRE met on three occasions:

- 11 October 2016
- 14 February 2017
- 13 July 2017

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

a) Meeting held on 11 October 2016

- Matters arising: letter to WJEC regarding GCSE courses and materials, update on the progress made by Ysgol Penarnisiog, visits to participate in schools' collective worship.
- Self-evaluation reports: Beaumares, Brynsiencyn, Parch. Thomas Ellis, Uwchradd Bodedern.
- Anglesey SACRE annual report (2015-16)
- Report by GwE challenge adviser: new GCSE
- Wales Association of SACREs: submit an oral report following the meeting held in Rhyl, Denbighshire on 23 June 2016.

b) Meeting held on 14 February 2017

- Matters arising: representative for the Sunday School Council
- ESTYN inspections: Ysgol Gynradd Bodedern, Ysgol Llanfawr
- Self-evaluation reports: Llanfawr, Rhosybol, Cylch y Garn, Caergeiliog, Ysgol David Hughes
- Report by GwE challenge adviser:
 - Standards of religious education
 - Resources for religious education
 - Religious Education and the Curriculum for Life
 - Religious Studies at GCSE and A Level
 - Anglesey SACRE action plan
- SACRE constitution
- Wales Association of SACREs: submit papers following the meeting held at Carmarthen on 18 November 2016

c) Meeting held on 13 June 2017

- Presentation by Ysgol Llanfawr, Ysgol Uwchradd Caergybi a Gobaith Môn
- ESTYN inspections: Ysgol Gynradd Niwbwrch and Ysgol David Hughes
- Self-evaluation reports: Kingsland, Esceifiog, Llanfairpwll, Santes Fair
- Update from the Gwe challenge adviser
- SACRE constitution
- Wales Association of SACREs: submit papers following the meeting held in Usk, Monmouthshire on 3 March 2017.

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

The following representatives attended WASACRE meetings during the year:

- Mr Rheinallt Thomas
- Mrs Mefys Edwards (presentation)

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

- Miss Bethan James, GwE challenge adviser

3.3.2 The following provide SACRE with professional support:

Delyth Molyneux, Director of Lifelong Learning

Gareth Jones, Education Officer and SACRE clerk

Bethan James, GwE challenge adviser

Shirley Cooke, Committee Officer who minutes and administers SACRE on behalf of Anglesey Council.

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

3.3.3 The SACRE report was sent to the following organisations:

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

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

A copy was distributed to:

- Members of Anglesey SACRE

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

Rationale

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

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

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

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

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

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

Contact details:

Name (SACRE Clerk): Gareth Jones

Address: Education and Leisure Department, Ffordd Glanhwfa, Llangefni. LL77 7EY

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

Name of School:

Religious Education

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

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

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus for Religious Education, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Guidance and Exemplar Profiles (2011), 14-19 year old Learners (2009), Religious Education: Report of the Chief Moderator (WJEC).

Standards in Religious Education – progress in learning

Standards in skills: literacy, numeracy, ICT and thinking

Areas for Development

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

- A self-evaluation should consider the following indicators: the time allocated to the subject, the subject knowledge, expertise and professional development of the teaching staff, the appropriateness of the programme of study and the range of learning resources used.
- An evaluation of lesson observations and pupils' work will allow schools to make a judgement on the quality of the teaching of Religious Education, and the extent to which pupils are motivated and challenged to achieve highly.
- In primary schools references should be made to the provision of 'People, Beliefs and Questions' for Foundation Phase learners as well as Religious Education at KS2.
- In secondary schools reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN Inspection Framework 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Guidance and Exemplar Profiles (2011), 14-19 year old Learners (2009), Religious Education: Report of the Chief Moderator (WJEC).

The teaching: planning and range of strategies

Provision of skills: literacy, numeracy, ICT and thinking

Areas for Development

Excellent		Good		Adequate		Unsatisfactory	
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Collective Worship

Key Question 2: How good is provision in Collective Worship?

Does Collective Worship meet the statutory requirements?

Yes

No

References: ESTYN Inspection Framework 2.3.1, Supplementary Guidance on inspecting collective worship in non-denominational schools' (September 2013), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94), Guidance on Collective Worship (WASACRE 2012)

Good features in relation to the quality of Collective Worship

Areas for Development in relation to the quality of Collective Worship

Excellent

Good

Adequate

Unsatisfactory

Signed:

(Head teacher)

Date:

3.6 Guidance for interpreting external examination data

What does the GCSE (full course) table show?

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

What does the GCSE (short course) table show?

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

3.6: A reporting form for Anglesey SACRE members who attend a school collective worship session



Standing Advisory Council for Religious Education.

A questionnaire for Anglesey SACRE members as they visit a school collective worship session.

I attended a collective worship session in a :	special school primary school secondary school	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
I observed a collective worship session attended by:	the whole school a class a key stage/section of the school	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
Contributing to the collective worship were the :	head teacher pupils teachers a local religious leader parents governors	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
The collective worship session lasted:	less than 5 minutes between 5-10 minutes between 10-15 minutes over 15 minutes.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

The theme of the collective worship session was: _____

I heard a:

Bible story	<input type="checkbox"/>	A presentation by an adult	<input type="checkbox"/>
Story from another religious text/tradition	<input type="checkbox"/>	A presentation by a pupil/pupils	<input type="checkbox"/>
Suitable moral/contemporary/historical story	<input type="checkbox"/>	Pupils reflecting quietly in response to a stimulus	<input type="checkbox"/>
Pupils praying (individually/together)	<input type="checkbox"/>		<input type="checkbox"/>
Christmas hymn/carol	<input type="checkbox"/>		<input type="checkbox"/>
A suitable song	<input type="checkbox"/>		<input type="checkbox"/>

Underline the three statements that best describe the collective worship session.

Today, the collective worship session helped to:

- develop learners' ability to reflect on their own feelings, values and attitudes;
- develop learners' awareness of the inner life and the spiritual dimension of each person;
- explore and encourage responses to fundamental questions about the meaning of life, change and death;
- develop beliefs and values, both personal and communal;
- encourage an understanding of the beliefs and values of others, either locally or globally;
- increase self esteem and purpose in life;
- nurture the human ability to make moral choices for good or evil,
- encourage shared values, meaning and purpose;
- contribute to the experience of belonging to a community;
- provide opportunities to reflect on and to share in the 'happy' and 'sad' events and experiences which effect the school community and the local community;
- support shared understanding of how individual learners and a school may contribute positively to the wider community;
- develop an understanding of global diversity and inequality;

Any other comment :

3.7: Anglesey SACRE Action Plan 2016-17

Anglesey SACRE Annual Report 2014-15/2015-16	Action points 2016-2017 LA (Local authority) CA (Challenge adviser) SM (SACRE members)	Evidence	Outcomes	
Develop good leadership in religious education and collective worship. Page 7	<ul style="list-style-type: none"> Provide a termly workshop for RE co-ordinators (CA) Establish a self evaluation timetable, process and procedure (LA) Scrutinise schools' self evaluation reports and share the main messages in the annual report (SM) 	<ul style="list-style-type: none"> Self evaluation guidance Self evaluation timetable and procedures Schools' self evaluation reports Minutes of SACRE meetings 	<ul style="list-style-type: none"> Nearly all schools will have submitted a self evaluation report on standards of religious education and collective worship by summer 2017. SACRE will have prepared a termly and annual summative report on the standards of o RE and collective worship. 	☺
				☹
				☹
'Successful Futures' (Donaldson Recommendations) and Religious Education Page 12	<ul style="list-style-type: none"> Represent Anglesey in any National discussions relevant to developing the new curriculum and assessment arrangements (CA+LA+SM) Contribute to any local discussions to plan learning experiences that respond to the Locally Agreed Syllabus and the principles of 'Successful Futures' (CA+LA+SM) 	<ul style="list-style-type: none"> Minutes of SACRE meetings SACRE correspondence and guidance to schools Examples of good practice 	<ul style="list-style-type: none"> Religious Education given due consideration as schools revise the curriculum and assessment arrangements. The provision of religious education in all schools is good or very good. Standard of religious education in all schools is good or very good. 	☺
				☹
				☹
Support secondary teachers as they prepare and deliver the new GCSE RS syllabus Page 10	<ul style="list-style-type: none"> Support secondary RS teachers in any discussions with WJEC and Qualifications Wales (CA+LA+SM)) Support the work of the Regional RS GCSE Leader (Mefys Jones) (SM) Encourage all RS GCSE departments to participate in any local or regional school to school working groups. (SM) 	<ul style="list-style-type: none"> Minutes of SACRE meetings SACRE correspondence and guidance to schools Examples of good practice 	<ul style="list-style-type: none"> RS GCSE teachers and candidates feel confident in responding to the new GCSE RS syllabus. Schools' self evaluation reports note that the standards and provision of RE and RS at KS4 is good or excellent. RS GCSE results are consistently good or very good. 	☺
				☹
				☹
Promote good quality collective worship Page 13	<ul style="list-style-type: none"> Ensure that schools conform to the statutory requirements and provide good quality collective worship. (LA+SM) Encourage schools to invite Anglesey SACRE to attend collective worship sessions. (SM) 	<ul style="list-style-type: none"> Correspondence to schools Oral reports of SACRE members References to collective worship in ESTYN reports. 	<ul style="list-style-type: none"> ESTYN reports note that collective worship is good. All schools conform to the statutory requirements Improved understanding to collective worship in schools. 	☹
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Religious education at key stage 2 and key stage 3

June 2018



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Introduction

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

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

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

Background

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

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

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

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

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

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

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

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

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

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

‘Schools should:

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

The Welsh Government should:

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

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

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

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

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

Main findings

Standards

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

Provision

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

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

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

Leadership

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

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

Recommendations

Schools should:

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

Local authorities and regional consortia should:

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

The Welsh Government should:

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

Standards

Skills, knowledge and understanding

Key stage 2

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

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

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

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

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

Key stage 3

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

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

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

Attitudes to learning

Key stage 2

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

Key stage 3

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

Provision

Curriculum planning

Key stage 2

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

Key stage 3

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

Enrichment and experiences

Key stage 2

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

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

Key stage 3

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

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

Teaching

Key stage 2

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

Key stage 3

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

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

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

Assessment and feedback

Key stage 2

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

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

Key stage 3

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

Leadership

Subject leadership

Key stage 2

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

Key stage 3

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

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

Withdrawal from religious education

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

Improving quality

Key stage 2

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

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

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

Key stage 3

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

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

Transition

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

Prevent

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

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

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

External challenge and support

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

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

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

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

Appendix 1: Questions for providers

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

Standards

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

Provision

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

Leadership

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

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

Appendix 2: Evidence base

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

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

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

The visits included:

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

List of schools interviewed, visited or inspected

Schools visited

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

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

Schools telephoned

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

Schools inspected

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

Appendix 3: Case studies

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

Information about the school

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

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

Context and background to the effective practice

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

Description of activity/strategy

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

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

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

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

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

Impact on provision and standards

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

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

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

Information about the school

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

Context and background to the interesting practice

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

Description of activity/strategy

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

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

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

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

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

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

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

Impact on provision and standards

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

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

Glossary

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

Numbers – quantities and proportions

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

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Adroddiadau Estyn Reports

A. HYDREF 2017 AUTUMN

Ysgol Penysarn.

Gofal, cymorth ac arweiniad: Da

Mae'r ysgol yn gymuned gartrefol, ddiogel a hapus. Rhoddir pwyslais ar gydnabod a pharchu amrywiaeth unigolion a chaiff pob disgybl hawl gyfartal. Mae'r ddarpariaeth ar gyfer datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol y disgyblion yn dda. Mae'r sesiynau cydaddoli yn cefnogi datblygiad ysbrydol a moesol disgyblion yn effeithiol a rhoddir cyfleoedd priodol iddynt fyfrio ar faterion perthnasol. Mae cyfraniad aelod o'r corff llywodraethol trwy weithgareddau Agor y Llyfr yn cryfhau'r ddarpariaeth yn llwyddiannus. Golyga hyn fod y disgyblion yn datblygu dealltwriaeth gadarn o werthoedd fel gonestrwydd, tegwch a pharch tuag at eraill. Fe amlygir hyn yn glir yn y ffordd mae'r rhan fwyaf ohonynt yn ymdrin â'i gilydd.

Care, support and guidance: Good

The school is a homely, safe and happy community. Emphasis is placed on recognising and respecting individuals' diversity and all pupils have equal rights. Provision for pupils' spiritual, moral, social and cultural development is good. Collective worship sessions support children's spiritual and moral development effectively, and they are given appropriate opportunities to reflect on relevant issues. The contribution of a member of the governing body through Open the Book activities strengthens provision successfully. This means that pupils develop a sound understanding of values such as honesty, fairness and respect towards others. This is highlighted clearly in the way in which most pupils treat each other.

Ysgol y Fali.

Gofal, cymorth ac arweiniad: Da

Mae gan yr ysgol strategaethau pwrpasol i gefnogi anghenion emosiynol a chymdeithasol y disgyblion. Mae'r ysgol yn cydweithio'n dda gyda nifer o wasanaethau ac asiantaethau allanol. Mae'r gweithdrefnau hyn yn effeithiol ac yn cael effaith gadarnhaol ar safonau, cyrhaeddiad a lles disgyblion. Mae hyn yn cyfrannu'n llwyddiannus at yr ethos gofalgar a chynhwysol sy'n bodoli yn yr ysgol.

Mae parchu aml-ddiwylliannau, hybu agweddau ar amrywiaeth, gwrth-hiliaeth a datblygu tegwch a chyfle cyfartal yn rhan naturiol o waith yr ysgol. Mae pwyslais amlwg ar hybu gwerthoedd cytûn yr ysgol, ac mae hyn yn cael dylanwad positif ar ymddygiad disgyblion.

Care, support and guidance: Good

The school has purposeful strategies to support pupils' emotional and social needs. The school works well with a number of external services and agencies. These procedures

are effective and have a positive effect on pupils' standards, attainment and wellbeing. This contributes successfully to the caring and inclusive ethos within the school.

Respecting multiculturalism, promoting aspects of diversity, anti-racism and developing fairness and equal opportunities are a natural part of the school's work. There is a clear emphasis on promoting the school's agreed values, and this has a positive influence on pupils' behaviour.

Ysgol Brynsiencyn.

Gofal, cymorth ac arweiniad: Digonol ac angen gwella

Mae parchu aml-ddiwylliannau, hybu agweddau ar amrywiaeth, gwrth-hiliaeth a datblygu tegwch a chyfle cyfartal yn elfennau cadarn o ddiwylliant yr ysgol. Mae pwyslais amlwg ar ofalu am ei gilydd, ac mae hyn yn cael dylanwad positif ar ymddygiad disgyblion.

Care, support and guidance: Adequate and needs improvement

Respecting multiculturalism, promoting aspects of diversity, anti-racism and developing fairness and equal opportunities are sound elements of the school's culture. There is a prominent emphasis on caring for each other, and this has a positive influence on pupils' behaviour.

B. GWANWYN 2018 SPRING

Ysgol Llanbedrgoch

Lles ac agweddau at ddysgu: Da

Mae ymddygiad bron bob disgybl wrth symud o amgylch yr ysgol yn ystod cyfnodau hamdden, gwasanaethau boreol ac mewn gwersi yn ardderchog. Maent yn gwrtais iawn wrth gyfarch ei gilydd, staff ac ymwelwyr. Maent yn groesawgar, yn foengar ac yn trin oedolion ac ymwelwyr gyda pharch.

Gofal, cymorth ac arweiniad: Da

Mae sesiynau cyd-oddoli o safon uchel, ac yn aml yn seiliedig ar straeon o'r Beibl neu themâu moesol, a chaiff y disgyblion gyfleoedd buddiol i ganolbwyntio ar agweddau fel 'bod yn amyneddgar'. Mae'r pwyslais ar ddatblygu gwerthoedd yn amlwg ym mywyd yr ysgol.

Wellbeing and attitudes to learning: Good

Nearly all pupils' behaviour while moving around the school during leisure time, morning assemblies and in lessons is excellent. They are very polite when greeting each other, staff and visitors. They are welcoming, polite and treat adults and visitors with respect.

Care, support and guidance: Good

Collective worship sessions are of a high standard and are often based on stories from the Bible or moral themes, and pupils are given beneficial opportunities to concentrate on aspects such as 'being patient'. The emphasis on developing values is prominent in the school's life.

Ysgol Santes Gwenfaen, Rhoscolyn

Gofal, cymorth ac arweiniad: Da

Mae'r ysgol yn hyrwyddo pwysigrwydd ymddygiad da, cwртеisi, parch, ac ymroddiad yn llwyddiannus iawn. O ganlyniad, mae'r disgyblion yn ymddwyn yn ardderchog, yn

dangos parch tuag at ei gilydd ac ymwelwyr, ac yn ymateb yn gydwobodol i'w gweithgareddau.

Mae'r ysgol yn hyrwyddo datblygiad ysbrydol, moesol a chymdeithasol y disgyblion yn effeithiol ac mae'r ymweliadau â'r gymuned leol yn cyfoethogi hyn ymhellach.

Care, support and guidance: Good

The school promotes the importance of good behaviour, courtesy, respect and dedication very successfully. As a result, pupils behave excellently, treat each other and visitors with respect, and respond conscientiously to their activities.

The school promotes pupils' spiritual, moral and social development effectively, and visits to the local community enrich this further.

Ysgol Rhosybol.

Arolygwyd yr ysgol 12 Mawrth, 2018, a chyhoeddir yr adroddiad ar 17 Mai.

The school was inspected 12 March, 2018, and the report will be published 17 May.

Lles ac agweddau at ddysgu : Rhagorol

Mae ymdrech y disgyblion i gasglu arian at elusennau a chodi ymwybyddiaeth cymuned yr ysgol am achosion ymhell tu hwnt i'r ardal yn cyfleu eu hymwybyddiaeth aeddfed a chanmoladwy o anghenion eraill. Yn ddiweddar, maent wedi arwain ymgyrch ar draws Ynys Môn i gasglu dillad i ffoaduriaid o wlad Syria. Mae casglu dillad i ddioddefwyr Tŵr Grenfell yn enghraifft arall o'r gwaith arbennig hwn. Mae hyn yn annog disgyblion i ddatblygu'n ddinasyddion gweithgar, sy'n barod i arwain elfennau pwysig o fywyd o fewn a thu hwnt i'w cymuned leol yn y dyfodol.

Gofal cymorth ac arweiniad : Rhagorol

Mae ansawdd ardderchog y gofal, y cymorth a'r arweiniad a roddir gan staff yr ysgol yn cael effaith gadarnhaol iawn ar safonau a lles y disgyblion. Mae datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol disgyblion yn cael ei hyrwyddo'n llwyddiannus iawn ac mae ffocws cryf yr holl staff ar hyrwyddo disgwyliadau a gwerthoedd uchel yn annog disgyblion i gymryd cyfrifoldeb aeddfed dros eu gweithredoedd. Mae staff yn trefnu profiadau gwerthfawr i ddisgyblion fyfyrion mewn sesiynau cyd-addoli, sy'n aml yn seiliedig ar straeon o'r Beibl lle y cânt werthfawrogi a dathlu'r gwahaniaethau rhyngddynt a'u cyfoedion. O ganlyniad, mae gan ddisgyblion ddealltwriaeth gadarn o faterion crefyddol, moesol a materion sy'n digwydd yn y byd ehangach. Rhoddir cyfleoedd buddiol iawn i ddisgyblion leisio'u barn trwy gyfrwng amrywiol gynghorau. Ystyrir eu barn o ddifrif gan arweinyddion, sy'n cael effaith gadarnhaol ar eu hyder ac yn meithrin ynddynt synnwyr o falchder a chyfrifoldeb dros eraill.

Wellbeing and attitudes to learning: Excellent

Pupils' effort to raise money for charities and raise the school community's awareness of causes far beyond the area conveys their mature and praiseworthy

awareness of others' needs. This has recently led to a campaign across Anglesey to collect clothing for refugees from Syria. Collecting clothing for the survivors of Grenfell Tower is another example of this exceptional work. This encourages pupils to develop as active citizens who are willing to lead on important elements of life, both within and outside their local community, in the future.

Care, support and guidance: Excellent

The excellent quality of care, support and guidance that is given by the school's staff has a very positive effect on pupils' standards and wellbeing. Pupils' spiritual, moral, social and cultural development is promoted very successfully, and the strong focus of all staff on promoting high expectations and values encourages pupils to take responsibility for their actions maturely. Staff organise valuable experiences for pupils to reflect in collective worship sessions, which are often based on stories from the Bible, where they are able to appreciate and celebrate the differences between themselves and their peers. As a result, pupils have a sound understanding of religious and moral issues, and issues that are occurring in the wider world. Pupils are given very beneficial opportunities to express their views through various councils. Their views are given serious consideration by leaders, which has a positive effect on their confidence and nurtures a sense of pride and responsibility for others.

C. HAF 2018 SUMMER

Ysgol Bryngwran

Arolygwyd yr ysgol 18 Ebrill, 2018, a chyhoeddir yr adroddiad ar 20 Mehefin 2018.

The school was inspected 18 April, 2018, and the report will be published 20 June 2018.

Lles ac agweddau at ddysgu: Rhagorol

Mae bron pob disgybl yn datblygu'n ddinasyddion moesol cydwybodol, er enghraifft wrth godi arian ar gyfer adeiladu ffynnon ddŵr yn Kenya yn sgil ymchwilio i fywyd yn Affrica. Mae bron pob disgybl yn deall pwysigrwydd gwneud penderfyniadau iachus wrth gadw'n heini ac wrth ddewis byrbryd a chynnwys pecynnau cinio.

Gofal, cymorth ac arweiniad: Da

Mae'r ysgol yn gymuned hapus, weithgar a chynhwysol. Mae'r staff yn creu ymdeimlad gofalgwr a chartrefol sy'n cael ei adlewyrchu yn ymddygiad parchus a chwrtais y disgyblion. Mae'r ysgol yn llwyddo i hybu amrywiaeth, gwrth-hiliaeth, tegwch a chyfle cyfartal yn llwyddiannus. Mae ymweliadau cyson gan y rheithor a chymdogion y gymuned er mwyn cynnal gwasanaethau a sesiynau am negeseuon y Beibl yn cyfrannu'n fuddiol tuag at ddatblygiad moesol ac ysbrydol y disgyblion.

Wellbeing and attitudes to learning: Excellent

Nearly all pupils develop as conscientious moral citizens, for example when raising money to build a water well in Kenya after researching life in Africa. Nearly all pupils understand the importance of making healthy choices when keeping fit and when choosing snacks and the content of packed lunches.

Care, support and guidance: Good

The school is a happy, active and inclusive community. Staff create a caring and homely feel that is reflected in the pupils' respectful and polite behaviour. The school succeeds in promoting diversity, anti-racism, fairness and equal opportunities successfully. Regular visits from the rector and members of the community to conduct services and sessions on messages from the Bible make a beneficial contribution towards pupils' moral and spiritual development.

Ysgol Gynradd Llanfair Pwll

Arolygwyd yr ysgol Mehefin, 2018, a chyhoeddir yr adroddiad ar 20 Awst 2018.

The school was inspected June, 2018, and the report will be published 20 August 2018.

Lles ac agweddau at ddysgu: Rhagorol

Mae gan ran fwyaf y disgyblion ddealltwriaeth gadarn o'u rolau arwain o fewn yr ysgol. Mae aelodau'r cynghorau dosbarth, y cyngor ysgol, y cyngor eco a'r pwyllgor siarter iaith yn cyflawni eu rolau'n fedrus ac yn gwneud cyfraniad amlwg at fywyd yr ysgol. Er enghraifft, mae'r cyngor ysgol yn chwarae rhan flaenllaw yng ngweithdrefnau hunanarfarnu'r ysgol ac yn trafod, mireinio a gosod trefn ar flaenoriaethau'r cynllun datblygu. O ganlyniad, mae gan y disgyblion ymwybyddiaeth gadarn o bwysigrwydd eu cyfraniad at ddatblygiad yr ysgol ac maent yn gwerthfawrogi'r cyfle i wneud hynny. Trwy ddatblygu perthynas reolaidd a gwerthfawr gydag aelodau'r gymuned leol, mae gan bron pob un disgybl ymwybyddiaeth dda iawn o anghenion pobl eraill. Mae hyn yn eu galluogi i sylweddoli nad yw pawb mor ffodus â nhw. Maent yn cyfrannu'n helaeth at ystod eang o ddigwyddiadau, cyngherddau a gweithgareddau cymdeithasol. Er enghraifft, maent yn ymweld â chartrefi'r henoed yn rheolaidd i gyfarfod a diddanu'r trigolion, ac yn canu carolau tra'n goleuo'r goeden Nadolig.

Gofal cymorth ac arweiniad: Rhagorol

Wrth weithredu sesiynau amser cylch a chyfnodau ymyrraeth lles ar gyfer grwpiau penodol, mae'r ysgol yn gweithredu rhaglen addysg bersonol a chymdeithasol werthfawr. Mae'r agwedd hon yn cael sylw cyson a thrylwyr ar draws y cwricwlwm. Mae ymweliadau i'r capel a chyfleoedd i ddisgyblion berfformio mewn cyngherddau yn yr ardal leol a thu hwnt yn hybu eu datblygiad cymdeithasol a diwylliannol yn effeithiol iawn. Mae'r gwasanaethau boreol, a'r sesiynau amser cylch, hefyd yn hyrwyddo datblygiad ysbrydol a moesol y disgyblion yn dda iawn. Mae'r ysgol yn hyrwyddo ymwybyddiaeth y disgyblion o ddiwylliannau gwahanol yn effeithiol iawn trwy ddefnyddio testunau penodol o wahanol wledydd, a thrwy e-gysylltiadau cyffrous. Enghraifft nodedig o hyn yw'r cysylltiadau sydd wedi eu datblygu gydag ysgol yng Nghanada. Mae'r ysgol hefyd yn ymateb yn ddychmygus i ddisgyblion sydd â chysylltiadau â gwahanol wledydd neu ddiwylliannau. O ganlyniad, mae'r disgyblion yn dathlu gwahaniaethau ac yn parchu amrywiaeth yn aeddfed iawn.

Wellbeing and attitudes to learning: Excellent

Most pupils have a sound understanding of their leadership roles within the school. Members of the class councils, school council, eco council and Welsh language charter committee fulfil their roles skilfully and make a prominent contribution to school life. For example, the school council plays a prominent part in the school's self-evaluation procedures and discusses, refines and orders the priorities in the development plan. As a result, pupils have a sound awareness of the importance of their contribution to the school's development and they appreciate the opportunity to

do so. By forging regular and valuable relationships with members of the local community, nearly all pupils have a very good awareness of other people's needs. This enables them to realise that not everyone is as fortunate as they are. They contribute extensively to a wide range of events, concerts and social activities. For example, they visit homes for the elderly regularly to meet and entertain residents, and sing carols while lighting the Christmas tree.

Care, support and guidance: Excellent

By implementing circle time sessions and wellbeing interventions for specific groups, the school operates a valuable personal and social education programme. This aspect is given regular and thorough attention across the curriculum. Visits to the chapel and opportunities for pupils to perform in concerts in the local area and beyond promote their social and cultural development very effectively. Morning assemblies and circle time sessions also promote pupils' spiritual and moral development very well. The school promotes pupils' awareness of different cultures very effectively by using specific texts from different countries, and through exciting e-links. A notable example of this is the links that have been developed with a school in Canada. The school also responds imaginatively to pupils who have links with different countries or cultures. As a result, pupils celebrate differences and respect diversity very maturely.

How can SACRE monitor standards?

Standing Advisory Council for Religious Education (SACRE)

SACRE's main function is to monitor religious education and collective worship and to advise the local authority on matters relating to religious education and collective worship. The Wales Association of SACREs believes that this advice should be based on current information. Many SACREs monitor standards by inviting schools to share their self-evaluation of Religious Education and collective worship with SACRE members.

Further Information:

- Wales Association of SACREs: www.wasacre.org.uk
- Religious Education and Collective Worship: Circular 10/94 (Welsh Office)
- So You're Joining Your Local SACRE: a handbook for SACRE members in Wales (WASACRE)
- Guidance on Collective Worship (WASACRE, 2012)
- Review of SACRE reports (Welsh Government, 2011 and 2013)

Department for Education and Skills Wales (DfES)

Most SACREs in Wales have adopted or adapted the 'National Exemplar Framework for Religious Education for 3 to 19 year olds in Wales' as their locally agreed syllabus. The Welsh Government has supported the teaching of religious education in schools by providing guidance documents to support teachers, head teachers and SACRE members. These provide useful information about teaching methods, resources and assessment. The 2010-12 national external verification process gave RE departments in secondary schools the opportunity to show their understanding of RE attainment levels.

Further information

- <http://cymru.gov.uk> > search for Religious Education
- Locally Agreed Syllabus (or National Exemplar Framework for Religious education in Wales)
- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplifying Learner Profiles at KS2 and KS3 in Religious Education: Additional Guidance (2011)
- Religious Education: Guidance 14-19 year olds (2009)
- People, Beliefs and Questions in the Foundation Phase (2013)
- Religious Education: Chief Moderator's Report 2012 (<http://wjec.co.uk>)

ESTYN

ESTYN inspections are based on five inspection areas:

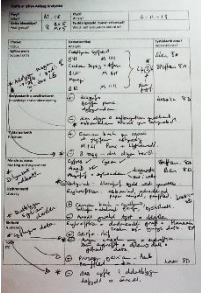
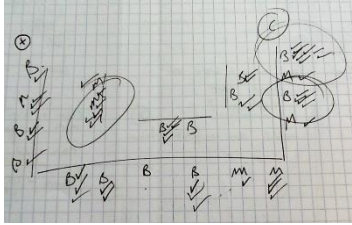
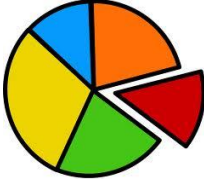
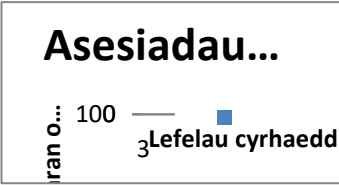

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|--|-------------------------------------|
| 1. Standards | 3. Teaching and learning experience |
| 2. Wellbeing and attitudes to learning | 4. Care, support and guidance |
| | 5. Leadership and management |

Few school inspection reports include references to the standard and quality of Religious Education and collective worship. A thematic review of Religious Education in Secondary Schools was published in June 2013 and makes recommendations to local authorities, schools and SACREs.

Further information:

- www.estyn.org.uk
- Religious Education in Secondary Schools (ESTYN, June 2013)
- Religious and moral education in key stage 2 and key stage 3 (ESTYN, Summer 2018)
- Supplementary guidance: collective worship in non-denominational schools (Autumn 2017)

What evidence do schools use to make judgements?

<p>Book Review</p> 	<p>Teachers will collect a sample of pupils' work (<i>e.g. range of abilities, ages, boys and girls</i>) and will help the curriculum leader to answer questions such as:</p> <ul style="list-style-type: none"> • What progress are pupils making in their RE skills? Are there groups of pupils who are underachieving? • To what extent does pupils' work reflect the requirements of the Locally Agreed Syllabus? • To what extent does pupils' work develop the skills identified by the National Literacy, Numeracy and Digital Competence frameworks? • What improvements do we need to make to our planning, provision and assessment of religious education?
<p>Lesson Observation</p> 	<p>Teachers and school leaders will observe lessons and will help the curriculum leader to answer questions such as:</p> <ul style="list-style-type: none"> • What progress are pupils making in their RE skills? Are there groups of pupils who are underachieving? • Are the pupils well motivated? Are they contributing to their own learning? • Does the work reflect the requirements of the Locally Agreed Syllabus? • Does the work develop the skills identified by National Literacy, Numeracy Digital Competence framework? • What improvements do we need to make to our planning, provision and assessment?
<p>Questionnaires and interviews</p> 	<p>Schools can analyse the results of questionnaires used with pupils, teachers and parents to answer questions such as:</p> <ul style="list-style-type: none"> • What do they think about the content of the RE lessons? Are there significant groups who are offering different opinions? • What progress are they making in their RE skills? • What are their perceptions/attitudes/opinions of religious education? • What improvements do we need to make to our planning, provision and assessment of religious education?
<p>Data</p> 	<p>Schools can use teacher assessment data or external examination results (secondary schools only) to identify trends or patterns:</p> <ul style="list-style-type: none"> • How well are boys/girls/groups performing over time? (<i>all schools</i>) • How well are our pupils performing in comparison with other departments/other schools? (<i>secondary schools only</i>) • Are there any groups of pupils who are underachieving? (<i>all schools</i>) • What improvements do we need to make to our planning, provision and assessment of religious education?
<p>Other</p>  <p>Newyddion Addysg Grefyddol Religious Education News</p>	<p>Schools can also base their judgements on other evidence such as:</p> <ul style="list-style-type: none"> • Success in local or national RE competitions • Participation in local or national RE events/conferences/projects/publications • Monitoring reports by other members of staff, <i>e.g. numeracy or ICT co-ordinators</i> • Minutes of meetings held with teachers, school governors or SACRE visitors • Action research undertaken by a member of a Professional Learning Community; • External accreditation, <i>e.g. RE Quality Mark</i> http://www.reqm.org/wales

SACRE Guidance (pages 3, 4, 5 and 6)

To what extent does the school's provision promote pupils' personal development? (Inspection area 4.2)

Evaluating the standards and provision of religious education will help schools evaluate inspection area 4.2, 'Personal development (including spiritual, moral, social and cultural development).'

ESTYN's inspection guidance (September 2017) for social and moral development notes:

"Inspectors should consider the extent to which the school provides effective opportunities for pupils to develop secure values and to establish their spiritual and ethical beliefs. They should consider how well the school develops pupils' ability to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs or values. They should consider how well the school promotes principles that help pupils to distinguish between right and wrong. They should consider how far the school fosters shared values, such as honesty, fairness, justice and sustainability, and helps pupils to understand the needs and rights of others, both locally and as members of a diverse global world."

Within the school's self-evaluation cycle calendar, schools will need to consider what evidence is available to help them to make an evaluative judgment on Inspection Areas 4.2. Religious Education and collective worship can make important contributions to this area.

The following exemplar questions are based on ESTYN's Common Inspection Framework (September 2017) and the questions used by ESTYN during the thematic review of religious education during the autumn term of 2017. There is no need to answer every question but in discussing these with staff, governors, pupils and their supporting improvement adviser, schools will be able to identify strengths and weaknesses to help them to plan improvements.

Inspection Area 1: Standards

Remember to use qualitative and evaluative language and include 'real' examples of pupils' work!

- What is your view on standards of religious education in our school? (FP, KS2, KS3, KS4, KS5 pupils)
- How well do pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions?
- How well do groups of pupils make progress in religious education? What have you identified in their work that shows their progress?
- How well do pupils use their speaking and listening, reading and writing skills, their numeracy and ICT skills appropriately in religious education?
- Give examples of how the pupils have developed their thinking skills, their creativity and physical skill in religious education activities in the classroom and outside the classroom
- What improvement matters need attention during the next year?

Inspection Area 2: Wellbeing and attitudes to learning

Remember to use qualitative and evaluative language and include 'real' examples of pupils' work'!

- Do the pupils show an interest in religious education?
- What do you think pupils gain from religious education lessons?
- What improvement matters need attention during the next year?

Inspection Area 3: Teaching and learning experience

Remember to refer to examples of the provision. Time allocated to religious education? % of pupils that choose Religious Studies as an option? % of pupils who attain an accreditation for their statutory religious education.

- How do you know that your school meets the statutory requirements for religious education?
- How does your school teach religious education?
- Does religious education succeed to engage pupils' interest?
- How well do the lessons/activities develop pupils' knowledge and understanding of religious beliefs, teachings and practices as well as their subject skills and cross-curricular skills?

- How good is the planning for religious education? (building on previous knowledge, understanding and skills? clear objectives? teaching methods? resources?)
- To what extent does the feedback in religious education help pupils to know what they have achieved and what they need to do to improve?
- How do you assess and track the progress of pupils in religious education?
- How does planning for religious education help pupils to become ambitious, confident, aspirational and knowledgeable individuals? Have you begun responding to the recommendations of 'Successful Futures'?
- To what extent does the school provide a range of appropriate learning experiences, within the classroom and outside, to develop pupils' interest and skills in religious education?
- Does the school organise any trips or visits linked to religious education? Which year groups, how often, and how do these trips enhance the curriculum?
- Does the religious education reflect the nature of the school's context? Does it reflect the cultural, linguistic and ethnic diversity of Wales and the local area?
- To what extent do the religious education activities provide purposeful opportunities for pupils to practise and develop their RE skills and their literacy, numeracy and ICT skills to the appropriate standard?
- What improvement matters need attention during the next year?

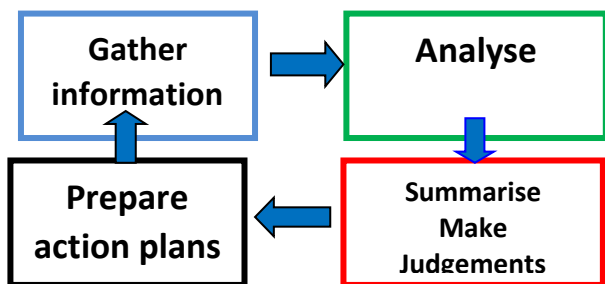
Maes arolygu 4: Gofal, cymorth ac arweiniad

- To what extent do religious education lessons/activities help pupils to be active citizens?
- How do pupils influence what and how they learn in religious education?
- Does the school participate in any community activities or have links with any faith leaders or organisations?
- How does religious education contribute to pupils' understanding of their culture, the local community and the wider world?
- Give example of how religious education has helped our pupils to understand equality and diversity, stereotypes, religious extremism, human rights?
- To what extent does the school help pupils to develop firm values and establish their spiritual and ethical beliefs?
- How effective is the school at developing the pupils' ability to reflect on fundamental questions from a religious or non-religious perspective and on their own beliefs or values?
- Does the school meet the statutory requirements regarding collective worship?
- How good is the collective worship? How well does the school plan the collective worship over time?
- How does the school keep pupils safe from the dangers of radicalisation, *e.g. extremist material, either through visiting speakers or through speakers on site visits?*
- **How do you ensure that concerns that arise about comments made by pupils during religious education lessons are given appropriate consideration?**
- What improvement matters need attention during the next year?

Inspection Area 5: Leadership and management

- Has the RE subject leader the necessary skills and understanding to lead the religious education effectively?
- Are teachers able to access professional development in religious education?
- How do you allocate resources to support the teaching of religious education?
- **How are parents informed of their right to withdraw pupils from RE? How many pupils are withdrawn from RE by their parents and does the school have good arrangements for their provision during RE lessons? Has this number increased/decreased/remained the same over the last 5 years? From what groups do these pupils come? Do you have a conversation with parents about their decision?**
- **In what ways does your school's provision for RE help promote better community cohesion?**
- How often do you monitor religious education? How do you share this information with staff?
- Do you consider the views of pupils in the self-evaluation report and action plans?
- Do you work with RE teachers from other schools? What has been the impact of this?
- What is the 'best example of religious education' that you can share with your local SACRE or with other teachers?
- What improvement matters need attention during the next year?

How can SACREs monitor standards?



How can SACRE gather information?

- By asking schools to submit information and self-evaluation;
- By commissioning an 'expert' to visit a sample of schools and provide a termly report;
- By members visiting schools themselves;
- By asking pupils, staff, governors in a sample of schools to complete an online questionnaire;
- By studying external examination results and KS3 teacher assessments (secondary schools only).

What sources are available in your area?

- An evaluation of schools' self-evaluation reports;
- An evaluation of schools' policies, schemes of work, school development plans;
- Performance data: KS3 teacher assessments, GCSE, AS and A level results;
- Reports submitted by SACRE members following school visits;
- An evaluation of school questionnaires, online surveys (learners, staff, governors) presented by headteachers, co-ordinators or SACRE/WASACRE;
- Presentations by co-ordinators, teachers, headteachers, pupils;
- Success in competitions, external accreditation schemes.

Numbers - quantities and proportions

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

Who contributes to the monitoring?

- teachers and members of schools' SM Teams
- SACRE members
- local Authority / GwE officers
- teachers identified as lead practitioners
- pupils
- governors
- parents

<p>Excellent Very strong, sustained performance and practice outstanding, very good, very strong, exceptional, superior, exemplary, superb, very high standard, very high quality, extensive, highly effective, highly creative, well above expectations, expertly done</p>	<p>Good Strong features, although minor aspects may require improvement successful, strong, skilful, worthwhile, beneficial, valuable, positive, thorough, useful, powerful, comprehensive, purposeful, used well, consistently good, effective</p>
<p>Adequate and needs improvement Strengths outweigh weaknesses, but important aspects require improvement satisfactory, appropriate, suitable, efficient, competent, relevant, sufficient, enough, valid, solid, sound, average, mediocre, limited, inconsistent</p>	<p>Unsatisfactory and needs urgent improvement Important weaknesses outweigh strengths insufficient, inefficient, none, no, inappropriate, ineffective, unsuitable, unable, weak, poor, restricted</p>

Useful words and phrases

Xxx has led to...

As a result of xxx standards of xxx have increased xx% since xxx

Following the introduction of xxx, xxx has improved, as shown by...

xxx shows that standards of xxx have ...

The effect of xxx can be seen in xxx which shows that...

An improvement in xxxx can be seen in...

The influence of XXX can be seen in the improvement/progress.....

XXXXX shows that x% of the pupils can/have...

XXX shows that x% of the parents/staff/governors are/have... .

What should be included?

- **The effect of an intervention** on (standards, welfare, attitudes, provision)
- **Trends** over time
- **Comparison** with other schools (?)
- **Judgement** - using evaluative terms
- **Quantify** whenever possible

Enw'r Ysgol:

Religious Education

Improvement area 1: Standards in religious education

How well do pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions? What have you identified in their work that shows their progress over time?

- Use pupils' work, teacher assessment, learning walks, lesson observations to make a judgement.
- For further guidance, refer to the Locally Agreed Syllabus (National Exemplar Framework), Welsh Government Guidance: People, Beliefs and Questions (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, WJEC Examiners' reports.

Notes:

The standard attained by pupils in religious education in our school is: **JUDGEMENT**

Inspection Area 2: Wellbeing and attitudes towards learning about religious education

What do you think pupils gain from religious education?

- Use pupils' work, an analysis of a RE questionnaire, minutes of meetings held by focus groups/School Council meeting
- For further guidance, refer to the Supplementary Guidance: listening to learners (ESTYN, September 2017)

Notes:

Pupils have a **JUDGEMENT** attitude towards religious education in our school

Inspection Area 3: Teaching and learning experience in Religious Education

How good is the planning and teaching of religious education? Give examples of rich learning experiences in religious education

- Use learning walks, lesson observation, pupils' work, interviews with pupils.
- For further guidance, refer to the Locally Agreed Syllabus (National Exemplar Framework); Welsh Government Guidance: People, Beliefs and Questions (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, Examiners' reports, Religious Education in secondary schools (ESTYN, Summer 2013), Religious and moral education in KS2 and KS3 (ESTYN, Summer 2018)

Nodiadau:

The standard of teaching of religious education in our school is: **JUDGEMENT**

Inspection Area 4: Care, support and guidance in Religious Education

How effective is the school at developing the pupils' ability to reflect on fundamental questions from a religious or non-religious perspective and on their own beliefs or values? To what extent do religious education lessons and activities help our pupils to become active citizens? To what extent does the school help pupils to develop firm values and establish their spiritual and ethical beliefs?

- Use learning walks, interviews with pupils, collective worship programme, school newsletter, records of any hate crime/bullying.

- For further guidance refer to SACRE Guidance, Guidance on collective worship (WASACRE), Supplementary guidance: collective worship in non-denominational schools (ESTYN, September 2017), Supplementary guidance: listening to learners (ESTYN, September 2017)

Notes:

Does the school meet the statutory requirements for collective worship?

Yes

No

The contribution of religious education towards pupils' personal development and community cohesion is:

JUDGEMENT

Inspection area 5: Leadership and management in religious education

Does the subject leader for religious education have the necessary skills and understanding to lead the subject area effectively? How do you know?

- Use schemes of work, monitoring and self-evaluation reports, data analysis, interviews with the coordinator/link governor/SACRE representative, minutes of staff meetings, improvement plans, an evaluation of progress, case study following a school-to-school project.
- For further guidance, refer to SACRE guidance

Notes:

Leadership and management of religious education is: **JUDGEMENT**

Improvement matters	Actions to be taken	Who?	By when?
		These details need not be shared with SACRE but school records need to ensure that accountability is clear to staff and governors	

A concise evaluation that will contribute towards the school's evaluation of 'Personal Development (4.2)'

Concise! Approximately 50 words.

Headteacher:

Signature:

Date:

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Workshop Meeting North Wales SACRE representatives re New Curriculum for Wales

Focus of meeting and presentations was on the place of Religious Education in new Curriculum

The workshop held at WAG building in Llandudno Junction from 1.30 until approximately 4.45pm.

Attendees for Ynys Mon: Cr Dylan Rees (SACRE Chair) Anest Gray Frazer and Chris Thomas

Agenda

- Presentation by Manon Jones, Head of Area of Learning and Experience, (AoLE) Welsh Government
- Video of interview with Prof. Donaldson about the place of RE in the New Curriculum
- Wider presentation regarding RE Manon Jones including proposals regarding locally Agreed Syllabus and the Humanities
- A presentation by Paula Webber (RE Consultant) about the specifics of the Humanities AoLE's and RE
- A presentation by Libby Jones RE Adviser Wrexham about proposals for a Supporting Framework for RE –What these may look like.

Between each presentation there were significant blocks of time for Reflection, questions and immediate reaction to what was heard and observations from workshop attendees

Four particular questions were open for consideration during the whole afternoon.

1. What are your views on the proposed relationship between the agreed syllabus and Humanities AoLE?
2. Would the supporting framework be a good way of supporting the Agreed Syllabus Conferences to fulfil their statutory role?
3. Is there anything we (Welsh Government) should consider when developing the supporting framework?
4. What are the implications of these proposals for you?

The film clip showed Prof Donaldson answering questions about the place of RE in New Curriculum. He emphasised that RE would play a significant role, how important an area of study it is, and that it was being involved 'within' the curriculum at the outset for the first time. This was deemed significant because the last time education was re-structured RE was considered as being 'outside' an addendum to the curriculum. The Agreed Syllabus came out a year later than the rest of the curriculum reinforcing the feeling that perhaps it was less important – the 'Cinderella' subject.

Manon Jones, Head of Area of Learning and Experience, (AoLE) Welsh Government

Talked about the background to curriculum reform, the Great Debate, Successful Futures and acceptance of the 68 recommendations in June 2015,

The evolution of the four purposes, AoLE and the 'What Matters' approach, the timeline for implementation in September 2022.

AoLE Design Model

The diagram is an attempt to explain the relationships between the various parts of the curriculum remembering that each part looks to the four purposes; the heart of all development.

The four purposes are that all children and young people will be:

- 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

The Six Areas of Learning Experience

Expressive Arts	Health and Wellbeing	Humanities	Language, Literacy and Communication	Mathematics and Numeracy	Science and Technology
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The Humanities Area will seek to give pupils an understanding of historical, geographical, political, economic and societal factors, providing opportunities to engage in informed discussions about ethics, beliefs, religion and spirituality. It will draw on existing subjects, history, geography, business and social studies, as well as religious education, which Professor Donaldson recommends should remain a statutory curriculum requirement from Reception year onwards.

The next stage considers ‘What matters’.

The ‘what matters’ statements set out the most important knowledge and skills to be gained and aim to make what children and young people learn relevant to the world we live in today and help them adapt to a changing society and world

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

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

3. Humanity faces many challenges and opportunities, that require informed and considered responses. Understanding current local, national and global challenges and opportunities is

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

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

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

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

Next come the Areas of Learning Experience (AoLE)

Humanities

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

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

Through understanding and respecting different beliefs and understanding how to exercise their democratic rights and responsibilities, learners will become ethical, informed citizens. They will

consider, explore and make informed choices about sustainability and the impact of their actions. They will learn about rights, values, ethics, beliefs and philosophy.

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

If we now refer to the AoLE Design Model (separate sheet)

We can see at the top that AoLE’s support the Four Purposes

The What Matters statements come next. So far each of the statements above are agreed although may change slightly as they are ‘tweaked’ the rest of this diagram deals with what will come next.

Knowledge Skills and Experiences are currently being formulated together with progression steps and Achievement Outcomes

Achievement Outcomes

Four principles will underpin the new approach:

- It will be based on a nationally described continuum of learning for learners aged 3 to 16.
- Learning should be an expedition, not a straight line. Progression is a ‘road map’ for each individual, and each may progress at a different rate or take a different path to get to the next stage in their learning journey.
- Progression Steps will be at 5, 8, 11, 14 and 16 and take the form of Achievement Outcomes relating broadly to expectations at those ages. These will help learners, teachers, parents and carers to understand if appropriate progress is being made.
- Achievement outcomes will be in the form of ‘I can’ and ‘I have’ statements. Literacy, numeracy, digital competence, wider skills and elements of the Cwricwlwm Cymreig will be included

Progression Steps

Progression Steps and achievement outcomes

Progression steps (CAMAU) will be described at five points 5, 8, 11,14 and 16 Steps will take form of a range of achievement outcomes and by signalling an emphasis on achievement, in a broad sense, these outcomes broaden the scope of what we value in children and young people’s learning. Outcomes will be described from learner’s point of view; terms like ‘I have for experiences...’ ‘I can for’ for outcomes will be used. Achievement outcomes will include Knowledge, Skills and Experiences together Cross Curricular Responsibilities, wider skills, the Welsh dimension and international perspective when appropriate The Achievement Outcomes will contribute to achieving the ‘What Matters and Four Purposes and are to be used as ‘reference points’ for individuals and **not** as universal expectations of all children at these fixed points

5 years	8 years	11 years	14 years	16 years
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Knowledge, Skills and Experiences

The KSE’s identify the key ideas and ‘enablers’ to achieving each What Matters They give an indication of ‘content’ that is essential to be covered at some point on the continuum to reach each What Matters and are an outline of progression articulating the general nature of change across the continuum of learning.

When considering RE policy making the WG is mindful of:

- The description of an agreed syllabus
- Sixth form RE
- School nursery classes
- Withdrawal from RE

Because there also legal requirements and issues currently with WG legal department.

Things to consider

Is RE identifiable in this Humanities Area – each person can judge for themselves the obvious and discrete areas but it is important to remember that it is envisaged that:

Schools will have opportunity and freedom to plan the **content** of own curriculum.

Be able to identify the opportunities for rich learning in RE within the existing framework

RE remains locally determined (subsidiarity supports this).

The supporting framework and hopefully case studies will be available to support schools in their planning.

Are there opportunities you can see?

This supporting Framework is still in planning stage but writing group hope it will include

- Introduction
- RE Learner entitlement
- What is Good RE?
- Progression
- The place of RE In the Humanities
- The right to withdraw

Together with background on Successful Futures, What Matters approach, cross-curricular elements, the Welsh dimension etc.

If colleagues have comments or observations send them to pauline.smith@gov.wales.

Other comments:

It was made plain to the WG representatives the need for each SACRE to have a professional adviser available to support its work, even more so at this important time. The decision by GWe to withdraw the services of Bethan James from her supporting role for Ynys Mon and Gwynedd SACRES needs to be challenged otherwise the SACRE will be 'blind' at the very time it needs to be clear sighted.

Future decisions and ability of SACRE's to play their part in the evolution of the New Curriculum is at stake because children, teachers, parents and Governors of Ynys Mon will be the biggest losers. The RE community needs to voice its concerns as a matter of urgency. Decisions will be made; a White paper comes out in January with a three month window of opportunity for comment. These are

important times; complex and far reaching decisions are to be made and in due course implemented and we need the appropriate advice and clear, unbiased interpretation of what is proposed.

Another area of concern was much would depend on the expertise of teachers as to how these plans unfold in the classroom. Are there/ will there be enough good RE teachers available to ensure that the right choices are made and the children are well taught?

Questions to be considered:

What are your views on the proposed relationship between the agreed syllabus and Humanities AoLE?

Would a supporting framework be a good way of supporting the Agreed Syllabus Conferences to fulfil their statutory role?

Is there anything WG should consider when developing framework?

What are the implications of these proposals for you?

Should RE be compulsory at sixth form?

Should nursery children be included in the provisions being outlined?

Do we agree with definitions, statements and views stated?

Humanities AoLE

Summer 2018

DRAFT

How AoLE supports the Four Purposes

Humanities is the study of the human experience in the past and present in Wales, in the United Kingdom and in the wider world. It includes historical, geographical, religious and non-religious, political, economic and societal factors and concepts.

Through exploring 'what matters' about the humanities, learners will study people, place, time and religious and non-religious beliefs/world views. They will learn about Wales, Britain and the wider world, in the past and present, to build a solid base of knowledge and understanding of historical, geographical, political, economic, religious, non-religious and societal concepts. They will follow processes of enquiry, critically evaluate the evidence that they find, apply and communicate their knowledge effectively and thereby become ambitious, capable learners.

Learners will develop a range of skills and dispositions to become enterprising, creative contributors and responsible citizens. They will engage critically with local, national and global issues and use their knowledge to make links between challenges and opportunities in the past and present, and imagine possible futures, to contribute positively to improving the lives of people in their local community, in Wales, in the United Kingdom, and in the wider world.

Learners will understand their own and others' rights, values, ethics, religious and non-religious beliefs/ world views and philosophy. Through understanding, respecting and challenging different religious and non-religious beliefs/ world views and how to exercise their democratic rights and responsibilities, learners will become ethical, informed citizens of Wales and the wider world. They will consider, explore and make informed choices about sustainability and the impact of their own and others' actions in Wales, in the United Kingdom and in the wider world.

By developing their personal stances on matters of religious and non-religious world views, ethical challenges and social inclusion, they will become healthy, confident individuals, ready to lead fulfilling lives as valued members of society in Wales and the wider world. Exploring the natural world, locally, across Wales and in the wider world, will help them to develop their well-being and a sense of place.

What Matters Statements

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

People perceive, interpret and represent events and experiences in different ways.

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

Society has been shaped and influenced by human behaviour and beliefs

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

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

WM1 - The process of enquiry allows people to make sense of and engage with the world.

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

Developing the skills of enquiry within the humanities disciplines enables pupils to make sense of ideas, information and ultimately, the world around them. This empowers learners to be responsible for their own learning and equips them with the tools to continue the pursuit of knowledge throughout their lives. Learners pose questions, develop ideas and hypothesise outcomes across the Humanities. By gathering, analysing and evaluating a range of evidence, learners can interpret and connect information to attain relevant knowledge to inform their understanding. Through thinking critically and reflectively about the evidence, they learn to make coherent, substantiated conclusions and judgements. Learners critically evaluate the effectiveness of the enquiry process and how well it has helped them to make sense of and engage with the world.

Knowledge- learners need to know:	Progression steps	Rationale

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Skills- Learners need to be able to:	Progression steps	Rationale
Asking questions to frame enquiries.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Fundamental to learners understanding as it is important to be curious.
Setting aims and objectives for enquiries	To be introduced at progression step 2 and revisited with increasing depth and complexity, at all subsequent progression steps.	It is important for a learner to set aims and objectives in order to understand the method and know when a task is complete. Promoting independent learning. (Cross curricular responsibility, interlinked with other AOLE's)
Gathering, working with and evaluating primary and secondary research methods.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Cross curricular responsibility and important for learners to identify reliable resources.
Interpreting findings, drawing and presenting conclusions or/and judgements using a variety of methods.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important as it demonstrates an understanding of the evidence they have collected.
Discussing and justifying views and opinions.	To be introduced at progression step 2 and revisited with increasing depth and complexity,	Cross curricular responsibility to communicate effectively. To be ambitious and capable learners. (4P)

	at all subsequent progression steps.	
Independently selecting enquiry methods appropriate to the specific Humanities discipline.	To be introduced at progression step 5 with appropriate depth and complexity.	Disciplinary enquiry process may differ, and this will allow the learner to become and independent learner through selection.
Reflecting on the enquiry process	To be experienced at progression step 2 and revisited with increasing depth and complexity, at all subsequent progression steps.	Growing independence. This is important so that children have the opportunity to reflect and improve so that they engage more with their own learning.
Asking further questions to develop the enquiry	To be introduced at progression step 4 and revisited with increased depth and complexity at step 5.	Independence to question further – develops curiosity. Problem solving and actively helping to solve it.

Experience- Learners need to experience:	Progression steps	Rationale
Experience: Exploring different types of sources and evidence	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Evidence can be in a variety of forms, learners should experience a wide variety of sources to formulate a holistic view.
Experience: Developing the skills of each part of an enquiry process as well as the enquiry process as a whole.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Learners should understand the relevance of each part of the enquiry process, and how this builds into the whole process.

Achievement Outcomes for the What Matters Statement

	WM1
Progression Step 1	I can ask questions and suggest some answers as part of my enquiry. I can sort and group evidence within my enquiry. I can record observations as part of my enquiry.
Progression Step 2	I ask and respond to questions as part of my enquiry. I am aware of the difference between fact and opinion. I can select information from evidence provided to gain ideas to answer specific questions. I can interpret data and communicate my findings. I can identify what did and did not work during my enquiry.
Progression Step 3	I use my knowledge and experiences to form questions for my enquiry. I distinguish between facts, opinion, beliefs, views and give reasons for these. I find and collect evidence to support my enquiry. I can interpret data and use this to inform my conclusions, giving reasons. I judge the usefulness of the evidence.
Progression Step 4	I make connections between my knowledge and experiences to form a line of enquiry, independently. I identify and select a variety of relevant evidence independently and I can infer meaning in order to draw reasoned conclusions. I understand the significance of sources of authority and begin to assess the impact of them. I evaluate the usefulness and analyse the reliability of evidence. When reflecting on my enquiry I can evaluate its success and suggest improvements.
Progression Step 5	I can hypothesise outcomes about the context of study. I gather a variety of relevant evidence, including quantitative and qualitative data. I interpret evidence and infer meaning, and draw conclusions, synthesising a range of evidence. I evaluate the usefulness of the evidence and analyse its reliability based on content, origins, purpose and context. I identify weaknesses in selective statistical presentation of data. I understand the impact of sources of authority and analyse how they are interpreted and used. I make coherent, substantiated judgements and responses which are balanced and take into consideration a range of viewpoints. When reflecting on my enquiry I can independently evaluate its success, suggest improvements and refine my methodology for future enquires.

WM2 - People perceive, interpret and represent events and experiences in different ways.

People perceive, interpret and represent events and experiences in different ways.

Humanities allows learners to consider the different ways in which people view and represent events and experiences. Learners will develop their understanding of how narratives and representations are constructed, how and why interpretations of events and experience differ and how people, time, place and beliefs influence perceptions. Learners critically question and evaluate the validity of interpretations and representations in order to create their own informed and balanced understanding of events and experiences.

Knowledge- learners need to know:	Progression steps	Rationale
Perceptions, interpretations and representations of significant people and events, past and present, from Wales and the wider world. Interpretations often change over time.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Pupils need to be able to recognise that people and events are perceived, interpreted and represented differently. They should know why interpretations differ, that interpretations can change and how to critically evaluate them. They need to recognise how and why perception, interpretations and representations change in order to make sense of conflicting and competing accounts. Teaching pupils about different perceptions, interpretations and representations informs pupils about the people who created them and the societies in which they lived, helping them to become ethically informed citizens. Events include historical, societal, political and economic.
Perceptions, interpretations and representations of religious and non-religious beliefs/ world views and practices, including political and economic ideologies and perspectives. Interpretations often change over time.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	As above.

Skills- Learners need to be able to:	Progression steps	Rationale
Skill: Distinguishing between fact, opinion, belief and world views.	To be introduced at progression step 2 and revisited with increasing depth and complexity, all subsequent progression steps.	This is fundamental to critically process the range of data and information available to learners. It is important that pupils are able to judge facts and opinions carefully in order to come to an informed conclusion.
Skill: Evaluating the credibility and validity of viewpoints, interpretations and perspectives.	To be introduced at progression step 4 and revisited, with increasing depth and complexity, progression steps 5.	This is a vital skill for understanding the diverse beliefs and world views in order to be able to form their own
Skill: Forming and expressing informed, balanced and justified conclusions.	To be introduced at progression step 5 at appropriate depth and complexity.	This is essential for demonstrating overall understanding of knowledge and development of own views

Experience- Learners need to experience:	Progression steps	Rationale
Experience: Exploring different representations and interpretations of the past.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to experience different representations and interpretations, to make sense of conflicting and competing accounts and to understand the contexts of the people who created them and the societies in which they lived. This will help them to become ethically informed citizens.

Achievement Outcomes for the What Matters Statement

	WM 2
Progression Step 1	I am aware that people have different viewpoints about familiar experiences.
Progression Step 2	I am aware of the difference between fact and opinion. I can identify that events and experiences are viewed and represented in different ways.
Progression Step 3	I can distinguish between fact, opinion, belief and world views and give reasons for the differences. I can describe the different perspectives and representations of events and experiences.
Progression Step 4	I can consider and provide some explanation for the reasons for different viewpoints and perspectives of events and experiences. I understand and analyse how and why events and experiences have been interpreted and represented in different ways, and I understand that different conclusions are possible.
Progression Step 5	I can consider different disciplinary lenses when exploring a range of viewpoints and perspectives of events and experiences. I take into account the changes in these viewpoints and perspectives, depending on time, places and beliefs. I can evaluate and synthesise different interpretations to come to an informed conclusion about events and experiences. I can evaluate the credibility and validity of viewpoints, interpretations and perspectives.

WM3 - Our natural world is diverse and dynamic, influenced by physical processes and human actions.

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

Studying humanities helps learners to identify, understand and analyse the diverse and dynamic interactions between people and place. Physical processes in Wales, and the wider world, have major impacts on places, environments, landscapes and the lives of people. Human actions have major impacts on the natural world. Appreciating these complex patterns and connections between the past, present and future is important for the understanding of the causes and consequences of change. Innovation, economic and technological developments have shaped and continue to shape Wales' environment and the wider natural world. Experiencing the natural world, contributes to learners' understanding and development of spirituality, well-being and sense of place. Human responsibility for the environment and the actions humans take, can be influenced by diverse beliefs, practices, ethics and philosophies.

Knowledge- learners need to know:	Progression steps	Rationale
The physical geography of places and environments in Wales and the wider world	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	This allows learners to understand their local and wider environments is vital to developing who they are and where they come from. Also understanding how places are shaped and developed over time.
The physical processes that have and continue to shape the natural world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Allows pupils to understand how the world works to produce informed citizens.
The impact of physical changes on the natural world.	To be introduced at progression step 2 and revisited with increasing depth and complexity, all subsequent progression steps.	It is important that learners understand the effects that physical changes have to the natural world to respond appropriately.
The impact of human actions (social, economic, business and technological) on the natural world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, all progression steps.	It is important that learners understand the effects that human actions have on the natural world in order to respond appropriately now and in the future.
The impact of physical processes on the lives of people.	To be introduced at progression step 1 and revisited with increasing depth and complexity, all progression steps.	It is important that learners understand the effects that physical changes have the natural world to respond appropriately.
Patterns, trends and distributions of places and spaces in Wales	To be introduced at progression step 2 and revisited with increasing depth and complexity, all	Essential concepts that allow learners to understand the significance of location and trends so that they can relate their understanding to what is happening elsewhere in

and the wider world	subsequent progression steps.	the world and predict future trends.
The religious and non-religious beliefs about the origins of the natural world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Learners should have an understanding of different perspectives on the creation of the world to develop their own beliefs.
Views and beliefs on the global responsibility for the natural world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Important for learners to have an understanding of different perspectives of global responsibilities to become an ethical and informed citizen.
Understand cause, effect, continuity, change and significance and how they can be linked.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Essential concepts that allow learners to understand the how and why things change.

Skills- Learners need to be able to:	Progression steps	Rationale
Understand, demonstrate and apply map skills within traditional and digital maps.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important because learners need to know where their locality is, where places are and how places relate to other places.

Experience- Learners need to experience:	Progression steps	Rationale
Experience: Learning in the outdoors.	To be experienced at all progression steps but is fundamental to progression step 1 and 2.	Learning outside the classroom supports the development of a learners' healthy and active lifestyles, giving them contact with the natural world, understanding and respecting nature, supporting problem solving skills, and developing a sense of wonder and awe in their environment.
Experience: Fieldwork that develops understanding of geographical processes.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Fieldwork is a key component of this WM and WM5. Experiencing first hand allows for deepened understanding.
Experience: Using and interpreting aerial photographs, world maps, atlases, globes and	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important because learners need to know where their locality is, where places are and how places relate to other places. It is important for pupils to understand spatial skills.

digital/computer mapping and creating maps at different scales.		
Experience: Experience awe and wonder, in order to make sense of the natural world.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Essential to a learner's spiritual development.
Experience: Demonstrating care, responsibility, concern and respect for the environment.	To be experienced at progression step 1 and revisited with increasing depth and complexity, all progression steps.	To be able to experience how to look after the environment practically and to see its impact on the future.

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Achievement Outcomes for the What Matters Statement

	WM 3
Progression Step 1	I can recognise features of a range of places. I am aware of changes that have occurred, and continue to occur, within my locality. I can communicate my feelings and ideas about different places.
Progression Step 2	I know where places I am learning about are. I can describe features of the places I am learning about. I am aware that humans and the natural world interact in different ways and, as a result, the features of those places may change. I can describe my ideas and feelings about the natural world. I am aware that people have a responsibility towards the environment.
Progression Step 3	I understand that places, environments and landscapes vary due to physical processes. I can identify causes and consequences of physical processes. I can describe how physical processes and human actions interact. I describe change and continuity that occur in places that I am learning about and the impact these have on people's lives. I know that there are different explanations for the existence of the natural world. I understand that diverse religious and non-religious beliefs and views will impact on peoples' responses to their environmental responsibility.
Progression Step 4	I can explain how change can vary in terms of scale and pace and explain how change and continuity effects place. I explain and evaluate the significance of the causes and consequences of events and changes over time, within the natural world, and predict possible consequences. I can explain the interaction between a range of physical processes and human behaviour. I can describe and explain patterns and distributions on a range of scales. I can evaluate contrasting explanations for the existence of the natural world. I can evaluate how diverse, religious and non-religious beliefs and practices may impact the natural world and how they may influence the responses to environmental responsibility.
Progression Step 5	I can consider different disciplinary lenses when critically examining how change and continuity are interdependent. I synthesise multiple causes and consequences, and analyse how they interact. I identify and understand the intentional and unintentional consequences of human actions on the natural world. I understand the complexity and dynamism of the natural world and of the interdependence of human actions and the natural environment. I select and justify methods to represent places, environments and patterns cartographically. I can analyse and critically respond to different explanations for the existence of the natural world. I can critically examine the diverse, religious and non-religious responses to environmental responsibility.

WM4 - Society has been shaped and influenced by human behaviour and beliefs

Society has been shaped and influenced by human behaviour and beliefs

Humanities enables learners to understand how societies in Wales, in Britain and in the wider world have been formed and influenced by individuals, communities, political, economic factors, cultural values and religious and non-religious beliefs and practices. Societies have experienced continuity and change that has affected, and continues to, affect people's lives, in Wales, in Britain and in the wider world. The causes and consequences of human actions in the past and present have shaped society and how it has developed in different times and places. Exploring human relationships have intrinsic value. Opportunities to see connections between today's society and the past, how diverse religious and non-religious views have evolved over time and how these have influenced the behaviour and beliefs of people in Wales and the wider world today, is essential.

Knowledge- learners need to know:	Progression steps	Rationale
Significant people and events across a range of historical periods in Wales and in the wider world.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	A solid base of knowledge and understanding of how societies have been shaped by people and events is essential to developing an ethical, informed, ambitious learner who can place one's own life and experiences in context.
Political and economic ideologies, beliefs and practices that have influenced and shaped Welsh society and societies across the world.	To be introduced at progression step 3 and revisited with increasing depth and complexity, at all subsequent progression steps.	Political and economic ideologies and beliefs can influence the way in which humans choose to act i.e. Democracy, Communism
Range of different political systems, which have shaped society, at the local, Welsh, British and global levels.	To be introduced at progression step 3 and revisited with increasing depth and complexity, at all subsequent progression steps.	Systems of government, styles of governance and authority permit or restrict, support or prevent human behaviours and actions i.e. Democracy, Autocracy, Dictatorship.
Socio-economic and cultural differences which have shaped local, Welsh, British and global societies.	To be introduced at progression step 2 and revisited with increasing depth and complexity, at all subsequent progression steps.	Human beliefs and therefore their actions are influenced by socio-economic differences and cultural practices
Religious and non-religious beliefs/ world views, traditions and practices and how these form	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	The significance of religious and non-religious beliefs/ world views, practices, lifestyles, rites, rituals and festivals and their symbolism, helps develop ethically informed citizens and allows pupils to understand different beliefs to their own.

and influence societies, past and present, in Wales, in Britain and in the wider world.		
Continuity and change, significance, cause and consequence and similarity and difference.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Understanding the nature of change is vital to understanding the past and the future and therefore this is a key skill for this What Matters statement.

Skills- Learners need to be able to:	Progression steps	Rationale
Chronology and time	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Understanding chronology and how society has changed across time is a key skill for this What Matters statement. It is essential for pupils to have knowledge and understanding of society, and how it has been shaped by human behaviour and beliefs at different times and places, to become an ethically, informed citizen.

Experience- Learners need to experience:	Progression steps	Rationale
Visiting a local museum and/or historic site.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	This is important for pupils to gain a greater understanding of the past and present by experiencing authentic opportunities to feel connected with how humans lived in the past. (Experience from FP knowledge & understanding of the world)
Interacting with a range of sources, artefacts, buildings, sites and relevant people.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	This is important for pupils to gain a greater understanding of the past and present by experiencing authentic opportunities to feel connected with how humans lived in the past. (Experience from FP knowledge and understanding of the world)
Opportunities to explore the cultural identity of all children and become increasingly aware of the traditions and celebrations that are important aspects of the cultures within Wales.	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for pupils to celebrate different cultures and recognise and gain a positive awareness of their own and other cultures. Positive attitudes should be developed to enable children to become increasingly aware of and appreciate the value of the diversity of cultures and languages that exist in multi-cultural Wales. (From FP PSDWCD)

Achievement Outcomes for the What Matters Statement

	WM 4
Progression Step 1	I identify special times, events and traditions in my society. I identify aspects of societies in the past and of some of the main events and people I have studied. I have an awareness of aspects of cultural identities in Wales. I know that not all people in society are the same.
Progression Step 2	I can sequence events and understand that the past can be divided into specific periods of time. I know that societies are not fixed and that there have been changes, which have occurred over time. I know that events have causes and consequences that have been shaped by human behaviours. I can identify past and present cultures in Wales and the wider world. I recognise that societies have a range of leaders. I understand that society is made up of diverse groups of people who may believe different things, live and practice in different ways.
Progression Step 3	I understand that different past and present cultures contribute to the diverse society of Wales and the wider world. I can describe events in chronological order and discuss how societies have changed and stayed the same. I can identify short and long-term causes and consequences of change in society and make links between them. I understand that changes can be positive or negative on people's lives and actions. I can describe how people have made significant contributions to Welsh society and the wider world. I understand the similarities and differences within core religious and non-religious beliefs and practices and how these have impacted and shaped actions and decisions. I can describe how people can and have lead societies in different ways.
Progression Step 4	I understand how the causes and consequences of past events are significant to the formation and development of societies. I understand that past human behaviour and relationships influence cultural diversity. I can identify significant turning points and long term/short term causes and consequences, explaining the positive and negative impacts. I can analyse changes and connections across time, place and economy. I can explain and evaluate people's contributions to Welsh society and the wider world. I can evaluate the impact that diverse religious and non-religious beliefs and practices have had on the lives of individuals and societies of Wales and the world. I understand how systems of Government in Wales have changed over time. I can compare these with other systems of Government and explain their impact.
Progression Step 5	I can consider different disciplinary lenses when identifying and explaining the complex nature of different factors within Welsh society and the wider world. I can analyse how cultures have adapted and changed and the consequences this has had on society. I can categorise multiple causes and consequences and analyse the relationship between them. I can analyse links between features of societies across the world and periods of time, the significant turning points and draw reasoned and justified

conclusions. I can critically examine how change and continuity has not been a single process. I understand that past causes and consequences significant to Wales, Welsh people and the wider world are complex. I can identify and analyse the impact that geographical location, the sphere of influence and culture have on people's views and responses on a variety of issues. I can analyse and evaluate how the demographics of an area can change over time and shape society. I can critically evaluate the impact of inequalities on people's views and responses within and between societies. I understand the different structures and systems for governance in Wales and the wider world and the impact this has had upon societies and the democratic and legal developments in Wales. I can analyse the impact that diverse religious and non-religious beliefs and practices have had on the lives of individuals and societies of Wales and the world. I can evaluate how conflicts and opportunities arise from different cultural, religious and non-religious beliefs and practices, and how these are addressed with differing outcomes.

Alternative approach to presentation for AO at PS 5:

History

- I can identify and explain the complex nature of different factors within Welsh society and the wider world.
- I can critically analyse how cultures have adapted and changed and how this has had consequences for society.
- I can categorise multiple causes and consequences and analyse the relationship between them.
- I can analyse links between features of societies across the world and periods of time, the significant changes, turning points and similarities and draw reasoned and justified conclusions.
- I can critically examine how change and continuity has not been a single process.
- I understand that past causes, consequences and explanations of events significant to Wales and the Welsh people are complex and how and why they were contested.

Geography

- I can identify and analyse the impact that geographical location and culture have on people's views and responses on a variety of issues.
- I can analyse and evaluate how the demographics of an area can change over time and shape society.
- I can critically evaluate the impact of inequalities on people's views and responses within and between societies.

	<p>RE</p> <ul style="list-style-type: none">• I can critically analyse the impact that diverse religious and non-religious beliefs and practices have had on the lives of individuals and societies of Wales and the world.• I can evaluate how conflicts and opportunities arise from different cultural, religious and non-religious beliefs and practices, and how these are addressed with differing outcomes. <p>Business</p> <ul style="list-style-type: none">• I understand the different structures and systems for governance in Wales and the wider world and the impact this has had upon societies and the democratic and legal developments in Wales.
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WM5 - Humanity faces many challenges and opportunities, that require informed and considered responses.

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

Understanding current local, national and global challenges and opportunities is essential to becoming an ethical and informed citizen. Learners should develop informed views about challenges and opportunities that people in Wales, and in the wider world, face. By engaging with ultimate questions learners will understand that people's beliefs, experiences, perspectives and circumstances influence their responses to challenges and opportunities. Learners will understand and evaluate the success and appropriateness of various responses to challenges and opportunities. They will also form and justify their own opinions about challenges and opportunities based on their understanding of peoples' values, beliefs and viewpoints.

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Knowledge- learners need to know:	Progression steps	Rationale
Environmental, social and cultural challenges and opportunities facing Wales and the world and the historical origins of these challenges and opportunities.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Joe Smith feedback to include 'the historical origins of these challenges and opportunities' Rhys Jones – feedback Geographical association commented that a key challenge and opportunity is sustainability. They feel that this concept should be included at each level so that learners can explore, understand, respond and analyse interdependent challenges underpinned by a sustainable future.
Political, economic and technological challenges and opportunities facing Wales and the world and the world and the historical origins of these challenges and opportunities.	To be introduced at progression step 3 and revisited with increasing depth and complexity, all subsequent progression steps.	With growing independence, learners gain awareness of these opportunities and challenges in Wales and make connections between them, so that they can show their commitment to a sustainable future and become ethical and informed citizens.
Challenges and opportunities regarding religious and non-religious beliefs facing Wales and the world and the historical origins of these challenges and opportunities.	To be introduced at progression step 3 and revisited with increasing depth and complexity, at all subsequent progression steps.	With growing independence, learners gain awareness of these opportunities and challenges in Wales and make connections between them, so that they can show their commitment to a sustainable future and become ethical and informed citizens.

Skills- Learners need to be able to:	Progression steps	Rationale
Engaging with ultimate questions to understand peoples' responses to challenges and opportunities	To be introduced at progression step 3 and revisited with increasing depth and	A significant theme in RE

	complexity, at all subsequent progression steps.	
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Experience- Learners need to experience:	Progression steps	Rationale
Experience: Exploring a challenge or opportunity to humanity and ways they can respond to it.	To be experienced at progression step 1 and revisited with increasing depth and complexity, all progression steps.	Learners can become ethical and informed citizens through solving problems.

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Achievement Outcomes for the What Matters Statement

	WM 5
Progression Step 1	I am aware of challenges and opportunities faced by people. I can describe these challenges and opportunities and how these affect my life.
Progression Step 2	I know challenges and opportunities faced by people in Wales and the wider world and how people respond to them. I respond to questions about challenges and opportunities that I am learning about. I communicate my own opinions about challenges and opportunities.
Progression Step 3	I can describe a range of challenges and opportunities faced by people in Wales and the wider world and compare peoples' varied responses to them. I respond to questions and form my own opinion about challenges and opportunities explored, giving justification. I understand that beliefs, views, experiences and circumstances can influence my response and the varied responses of others.
Progression Step 4	I can explain the challenges and opportunities faced by people in Wales and the wider world and any links between them. I compare responses to ultimate questions about the challenges and opportunities that face humanity. I can explain how people's different beliefs and experiences may influence their responses. I develop informed views on challenges and opportunities that are faced by people in Wales and the wider world. I independently communicate an organised account of a range of opinions about challenges and opportunities.
Progression Step 5	I can consider different disciplinary lenses when exploring challenges and opportunities faced by people within Wales and the wider world. I can evaluate the different responses to them and the impact that they may have. I can explain why people respond differently to challenges and opportunities based on different beliefs and experiences. I can synthesise a range of responses to form an independent, coherent and substantiated conclusion.

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WM6 - Citizens should be ethical and informed, and able to engage in life and work.

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

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

Knowledge- learners need to know:	Progression steps	Rationale
Influence of key historical, contemporary and religious figures on the development of own attitudes and values.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to understand what influences the development of their opinions and beliefs.
Own and others' economic and social roles in society and their ethical and moral choices as citizens - in a local, Welsh and global context.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to understand their potential economic role in a range of societies and the development of economies. Learners will explore methods and examples of responsible and ethical community participation from the past and present and their role in developing social justice/ injustice including (distribution of wealth, religious freedom, prejudice and discrimination, inequality).
Own and others' political role in society and their ethical and moral choices as citizens - in a local, Welsh and global context.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to understand their role in political engagement such as understanding rights and responsibilities including UN Rights of the Child and legal rights and responsibilities as well as the UN's Universal Declaration of Human Rights, in general.
Diversity of Identity	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for learners to explore the different aspects of identity: National identity, Local identity, Religious identity, Class identity, Gender identity, Sexual identity. This is important to recognise and respect diversity within their locality, Wales, and the wider world. The need for human beings to have a sense of cultural identity and purpose which in Wales has been evident by the way in which religion and culture have been interwoven.

Religious and non-religious laws, rights, responsibilities, teachings and practices which influence their own and other people's identity and lives.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	It is important for pupils to learn about religious and non-religious laws, rights, responsibilities, teachings and practices. In order to become an ethically, informed citizen, learners should understand their own and others' free expression of belief, emotions, religious experiences, practice and worship, including ways in which people worship and celebrate their faith today. By engaging with these factors learners will explore their own identity, the purpose and meaning of life and how they belong to the society and world in which they live.
The essence of what it means to be a human, which explores shared values, identity, personal worth, creativity, imagination, love, faithfulness and goodness.	To be introduced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	Understanding what it means to be human supports learners to develop their identity and understanding the purpose and meaning of life to reflect upon the questions: Who am I? Where do I come from? Why am I here?

Skills- Learners need to be able to:	Progression steps	Rationale

Experience- Learners need to experience:	Progression steps	Rationale
Experience: Opportunities to reflect upon and develop their own spirituality	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all progression steps.	In order to become a fully rounded human being, learners need to develop their own spirituality, intellectual curiosity, open-mindedness, tolerance, emotion, empathy, reflection, intuition, search for meaning.
Experience: Opportunities to encourage enterprising attitudes.	To be experienced at progression step 2 and revisited with increasing depth and complexity, at all subsequent progression steps.	It is essential for students to learn about enterprise both to address the economics aspect of Humanities and to develop creative, enterprising and learners who appreciate and understand their role in the world of work.
Experience: Opportunities to develop their sense of being a citizen of Wales and the world	To be experienced at progression step 1 and revisited with increasing depth and complexity, at all	It is important for learners to develop a sense of citizenship in order to understand their own identify and sense of belonging as well as developing their knowledge of others'. Developing citizenship has economic benefits as well as equipping learners to understand the causes and

	progression steps.	consequences of their actions on people around them in Wales and in the wider world. Having a sense of being a citizen helps learners to live in a fairer and more inclusive society in which people participate and belong.
Experience: Planning a local community contribution or form of social action in Wales.	To be experienced at progression step 4 and with increased depth and complexity, at progression step 5.	Planning a local community contribution or form of social action allows learners to address a societal problem or issue important to their local, national or global community. It involves learners giving their time and other resources for the common good of others.
Experience: Discussing current social issues in Wales and the wider world	To be experienced at progression step 3 and revisited with increasing depth and complexity, in the subsequent progression steps.	Taking part in discussion and debate is invaluable for learners to communicate and test their understanding, reflect on the validity of the views of others and come to informed and balanced conclusions. This in turn develops learners as healthy and confident individuals.

Achievement Outcomes for the What Matters Statement

	WM-
Progression Step 1	I have an awareness of who I am and that I am part of different communities. I can say how I feel and recognise that other people have feelings. I am aware that people believe in different things. I am aware that I have rights. I know the difference between right and wrong. I can look after places important to me. I understand that people have different types of jobs and do different types of work. I am aware that money is used in the world.
Progression Step 2	I have a sense of identity and I am able to engage with a range of communities. I recognise the importance of roles and responsibilities within those communities. I can show how I am responsible for my immediate and wider community and explain why this is important. I know what acceptable behaviour is and understand the consequences of my actions. I am developing empathy for others and understand that people's religious and non-religious beliefs can impact on their behaviour and actions, particularly when responding to ethical issues. I know the differences between peoples' jobs in the world of work and I am developing my entrepreneurial skills and use of money. I have an awareness of the rights of a child.
Progression Step 3	I understand that there are different aspects to my and other people's identities. I have taken an active role as a responsible citizen within my local community, Wales and the wider world. I can discuss issues of social justice and moral responsibility. I can describe what the implications are for myself and others of not looking after the environment. I am able to describe how others are feeling in a variety of situations. I understand how my choices and behaviour affect local, national and global issues. I know that people have different views, religious and non-religious beliefs and I can explain how this can impact and influence their

	<p>actions and decisions. I can describe ethical issues and explore a range of responses. I understand and can engage in democracy. I know and follow rules and laws and understand my rights and responsibilities. I can describe a range of jobs and roles that exist within different sectors of the world of work. I have developed my entrepreneurial skills through a range of experiences and understand profit and loss.</p>
<p>Progression Step 4</p>	<p>I understand the varying identities of others and the ways in which communities interact. I can identify, plan and take action in order to play an active role as a responsible citizen within my local community, Wales and the wider world. I understand the impact of my actions on the environment for myself and future generations. I can evaluate how my actions impact on others and can empathize. I am able to analyse how religious and non-religious beliefs impact moral and ethical decision making. I recognise the impact of authority, democracy, rights and responsibilities within Wales and the wider world and how changes can influence decisions made. I can understand there is a hierarchy of roles within various sectors of the economy and the different roles and functions within businesses and organisations. I know there are financial implications from occupying one of those roles. I am independent when carrying out enterprising and entrepreneurial activities.</p>
<p>Progression Step 5</p>	<p>I can analyse how individuals and communities interact and explain how and why these interactions have evolved. I can identify, plan, action and evaluate the role I play as a responsible citizen within my local and wider community, Wales and the wider world. I can empathize with others and adapt behaviour and actions appropriately. I can evaluate the success of strategies taken to take care of the environment and the wider world and suggest other possible solutions. I can critically analyse and synthesise diverse religious and non-religious beliefs and practices and their impact on moral and ethical issues. I can describe and explain the role of stakeholders within business and the economy. I have developed entrepreneurial skills and can apply the business processes to be able to plan, action and evaluate. I understand implications of various economic circumstances.</p>

Appendix 2 – Definition of Humanities

The following draft definition has been developed by the group.

Humanities is the study of the human experience in the past and present. It allows us to consider possible futures for humanity/for the people of Wales and the wider world. Humanities provides a range of lenses through which we can understand and process the experiences of humanity. Humanities allows us to gain self-awareness and an understanding of our place in the world/Wales' place in the world. Humanities includes learning about the factors that influence society, environment, culture, human behaviour, the relationship between people and the natural and social environment in Wales and the wider world. The Humanities disciplines use a process of enquiry that is central to developing a critical mindset. Humanities provides perspectives through which we explore historical, geographical, religious, non-religious, political, economic and societal/sociological and classical concepts. Humanities aims to encourage learners to actively contribute to their communities/Welsh society through engaging (and critically engage) with local, national and global issues to become a responsible citizen of Wales and the wider world.

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Agenda Item 8



Cyfarfod Cymdeithas CYSAG au Cymru, yn Oriol Ynys Môn,
Rhosmeirch, Ynys Môn, LL77 7TQ

Dydd Gwener, 6 Gorffennaf 2018 (10.30 – 12.30)

***Wales Association of SACREs meeting, at the Oriol, Llangefni,
Rhosmeirch, Anglesey, LL77 7TQ***

Friday, 6 July 2018 (10.30 – 12.30)

Agenda

1. Cyflwyniad a chroeso / *Introduction and welcome*
2. Adfyfrio tawel / *Quiet reflection*
3. Ymddiheuriadau / *Apologies*
4. Cofnodion y cyfarfod a gynhaliwyd yn Abertawe, Dydd Gwener, 9 Mawrth 2018 / *Minutes of meeting held in Swansea Friday, 9th March, 2018*
5. Materion yn codi / *Matters arising*
6. Cyflwyniad NAPfRE / *NAPfRE presentation: REQM – Linda Rudge*
7. Cyflwyniad CCYSAGau Cymru/WASACRE *presentation: Addysg grefyddol yng nghyfnod allweddol 2 a chyfnod allweddol 3/Religious education at key stage 2 and key stage 3 - Liz Counsell (Estyn)*
8. Diweddariad y Cwricwlwm Newydd/ *New Curriculum Update - Manon Jones*
9. Gweinyddiaeth CCYSAGau Cymru - Cynnig ar gyfer Is-adran Rôl Ysgrifennydd/ WASACRE Administration – *Proposal for Division of Role of Secretary*
10. Diweddariadau/*Up-dates*
11. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 15 Mai 2018/*Report from the Executive Committee held on 15 May 2018*
12. Dangos a dweud/ *Show and tell*
13. Gohebiaeth /*Correspondence*
14. U.F.A. / *A.O.B.*
15. Dyddiad y cyfarfod nesaf / *Date for next meeting:*
 - i. *Autumn 2018 – Bro Morgannwg /Vale of Glamorgan (TBC)*
 - ii. *Spring 2019 – Caerdydd/Cardiff (TBC)*
 - iii. *Summer 2019 – Conwy (TBC)*

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TRANSLATION

Letter from: Kirsty Williams AM, Cabinet Secretary for Education

To: Dylan Rees, Chairman, SACRE

25 May 2018

Dear Dylan Rees

Thank you for your letter dated 2 May regarding the WJEC's GCSE and Advanced Level qualifications in Religious Education.

In response to your concerns that the content of the GCSE course is too onerous, the course was approved by Qualifications Wales and therefore it is likely that the problem is associated with the fact that some schools do not devote the required 120 hours of teaching over 2 years to the course. Although this is a cause for concern, WJEC have endeavoured to find a way of combining the content of the subject in order to overcome this problem. For example, on the WJEC's Digital Resources site, there is a spiral learning document which shows how content which is similar across the specification could be combined.

<http://resources.wjec.co.uk/Pages/ResourceSingle.aspx?rId=2694&langChange=cy-GB>

I realise how much frustration the delay with regard to the publication of textbooks is causing for pupils and teachers. I am committed to doing everything I can in order to ensure that the appropriate resources are available for our teachers and pupils in Welsh and English at the same time. That is why I have established a stakeholder group to consider the possible solutions to the problems we have faced regarding resources during the latest series of amendments to qualifications.

The WJEC itself does not publish textbooks and is not responsible for the delay. Educational textbooks are produced by commercial publishers, Illuminate Publishing in this case, and they decide which titles to commission and they also control the publication timetable. Neither Welsh Government nor WJEC have any power over these decisions. However, although Welsh Government has no control over the commercial decisions made by these companies, officers continue to negotiate with the publishing houses in order to consider options for the future.

However, the WJEC has published a series of digital resources which are available free of charge to download from their website in order to assist teachers who are responsible for the Advanced Level qualification in Religious Education. The resources are available at:

<http://resources.wjec.co.uk/Pages/ResourceByArgs.aspx?subId=26&lvlId=1>

The document Guidelines for Teaching which was published at the same time as the specification for the Advanced Level qualification lists resources which could be useful for teachers too and is available at:

http://cbac.co.uk/qualifications/religious-studies/r-religious-studies-qce-asa-from-2016-WJEC%20GCE%20Religious%20Studies%20Guidance%20for%20Teaching.pdf?language_id=2

I hope this information will be useful.

Yours sincerely

Kirsty Williams AM

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