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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 GWENER, 26 MAWRTH 2021 am 2.00 o'r gloch yp	FRIDAY, 26 MARCH 2021 at 2.00 pm
CYFARFOD RHITHWIR	VIRTUAL MEETING
Swyddog Pwyllgor	Shirley Cooke 01248 752514 Committee Officer

AELODAU/MEMBERS

Cynghorwyr / Councillors:

Aled Morris Jones, Gwilym O Jones, Alun Mummery, Dylan Rees, Alun Roberts,
Dafydd Rhys Thomas

Yr Enwadau Crefyddol / Religious Denominations

Anest Frazer (Yr Eglwys yng Nghymru/The Church in Wales), Christopher Thomas (Yr Eglwys Babyddol/The Catholic Church), Parch/Rev Sue Atree (Yr Eglwys Fethodistaidd/The Methodist Church), Parch/Rev Debra Stammers (Undeb y Bedyddwyr/The Baptist Union of Wales), Parch/Rev Jim Clarke (Undeb yr Annibynnwyr Cymraeg/Union of Welsh Independents), Elaine Green (Yr Eglwys Bresbyteraidd/Presbyterian Church of Wales), Gerald Hewitson (Crynwyr Môn/Anglesey Quakers)

Athrawon/Teachers

Mefys Edwards (Ysgol Syr Thomas Jones), Heledd Hearn (Ysgol Uwchradd Bodedern),
Owain Roberts (Ysgol Cybi), Manon Morris Williams (Ysgol Santes Dwynwen)

Aelod Cyfetholedig/Co-Opted Member

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 (Pages 1 - 6)

To submit for confirmation, the draft minutes of the previous meeting of the SACRE held on 12 November 2020.

3 PRESENTATION ON SHARING INFORMATION WITH TEACHERS ON AN ELECTRONIC PLATFORM

To receive a verbal report by Mr Owen Davies, Senior Primary Manager, Education Department and Member of the Operational Panel for Schools' SACRE on the above.

4 PRESENTATION ON THE WORK OF THE OPERATIONAL PANEL FOR SCHOOLS' SACRE

To receive a verbal update on the above, and an opportunity for panel members to be introduced to Mrs Helen Roberts, a professional member of the Operational Panel for Schools' SACRE.

5 THE ANGLESEY SACRE'S ANNUAL REPORT 2019/20 (Pages 7 - 34)

To submit the Anglesey SACRE's Annual Report for the period 2019/20.

6 SCHOOLS' SELF-EVALUATION REPORTS (Pages 35 - 62)

To present the Religious Education Self-evaluation Report by Ysgol Gynradd Kingsland, Holyhead.

7 GCSE AND A LEVEL RESULTS 2021

The Clerk to the SACRE to provide an update on this year's pupil assessments to determine GCSE and A Level results.

8 WALES ASSOCIATION OF SACRES (WASACRE) (Pages 63 - 66)

To consider the following information provided by WASACRE:-

Amendments agreed by the Education Minister, Kirsty Williams in the Welsh Parliament - Stage 2 of the Children, Young People and Education Committee.

Mr Rheinallt Thomas to provide an update.

9 NEXT MEETING

The next meeting of the SACRE is scheduled for Tuesday, 22 June 2021.

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

Minutes of the meeting held on 12 November 2020

PRESENT: Councillor Dylan Rees (Chair)

The Education Authority

Councillors Glyn Haynes, Gwilym O Jones,
Alun W Mummery, Alun Roberts

The Religious Denominations

Rev Jim Clarke (Union of Welsh Independents)
Mrs Anest Frazer (The Church in Wales)
Mr Gerald Hewitson (The Quakers)
Mr Christopher Thomas (The Roman Catholic Church)

Teacher Representatives

Mrs Mefys Jones-Edwards (Ysgol Syr Thomas
Jones, Amlwch)
Mrs Manon Morris Williams (Ysgol Santes
Dwynwen, Newborough)

Co-opted Member

Mr Rheinallt Thomas

IN ATTENDANCE: Mrs Gwyneth M Hughes (Senior Welfare Manager,
Education) (RE Advisor to the SACRE)
Mrs Helen Bebb (Ysgol David Hughes, Menai Bridge)
(Member of the Operational Panel for Schools' SACRE)
Mrs Margaret Peters (Schools' Business Support Project
Officer) (Clerk to the SACRE)
Mrs Shirley Cooke (Committee Officer)

APOLOGIES:

Mrs Catherine Jones (The Baptist Union of Wales)
Mrs Heledd Hearn (Ysgol Uwchradd Bodedern)
Mrs Helen Bebb (Member of the Operational Panel
for Schools' SACRE)

The Chair reported that Mrs Catherine Jones, a member of the Ynys Môn SACRE who could not attend today's meeting, has sent a message to the SACRE stating that Mrs Debra Stammers from Holyhead, who is a part-time minister for the Baptist Union of Wales in Holyhead, is happy to attend schools or participate in any activities on behalf of the SACRE, by appointment. Mrs Stammers will be ordained to a Reverend in the near future.

1. DECLARATION OF INTEREST

None received.

2. MINUTES

The minutes of the previous meeting of the SACRE held on 25 February 2020 were presented and confirmed as correct.

Matters arising from the minutes:-

- Mr Rheinallt Thomas reported that progress has been made since he raised the SACRE's concerns in the WASACRE's last meeting on 7 October 2020, regarding the volume of work schools have to undertake in the RE Agreed Syllabus. Mrs Mefys Jones-Edwards reported that WJEC have responded to the concerns raised, and modified the GCSE and AS Level syllabuses by reducing the workload for schools. She stated that pupils now have a choice of choosing 3 out of 4 units in the RE syllabus in Years 10 and 11, compared to 4 units previously. Although it is evident that schools were pleased with WJEC's response, the teachers expressed concern for the future of RE once the Covid-19 pandemic has passed, and what will happen post 2021. The teachers and the SACRE felt it will be necessary to relay their concerns again to WJEC.
- It was confirmed that Mr Richard Jones, the Head Teacher of St Mary's School, Holyhead will be joining the Operational Panel for Schools' SACRE.
- It was agreed that Rev Jim Clarke will represent both the Union of Welsh Independents and the Presbyterian Church of Wales on the SACRE.
- It was confirmed that the Operational Panel for Schools' SACRE will be contacting Rhoscolyn School to provide assistance on the correct terminology to use when preparing schools' self-evaluation reports.

RESOLVED:-

- **That the RE Advisor to the SACRE writes to WJEC thanking them for addressing the Ynys Môn SACRE's concerns, but also expressing the Committee's concerns for the future of RE in 2022.**
- **That a copy of the letter be sent to Linda Maddock, the WJEC's RE Officer.**

3. UPDATE BY THE RE ADVISOR TO THE SACRE

The RE Advisor reported that data for the Ynys Môn SACRE's Annual Report has been collated and analysed. She stated that progress has been slower than

anticipated, and the Annual Report will be different to previous years, due to Covid-19, and pupils not sitting examinations. It was noted that the Annual Report will be presented to this Committee's next meeting in February 2021.

Discussion focused on the Curriculum for Wales 2022, and the proposal to change the name RE to Religion, Values and Ethics as part of the Humanities Area of Learning and Experience (AoLE). The new curriculum will be delivered with the aid of the new Supporting Framework for RE, and schools will need to design and implement their own curriculum. It was noted that currently the Framework is in the process of being finalised by Welsh Government.

Concerns were raised that there will be risks with the new curriculum if schools do not put sufficient emphasis on all subjects. With regard to RE, the subject will have to compete with History and Geography in the Humanities AoLE to have a place in schools, and there may be a danger that RE will be weakened further. It was noted that although the curriculum is positive in its thematic approach, the SACRE felt that themes are not sharp enough, and careful planning will be necessary to adapt the curriculum. It was further noted that RE is more at risk than other subjects, as there are fewer teachers who are specialists in this field, and there is less training provision for RE teachers.

The current timetable is continuing despite Covid-19, and the new curriculum will be implemented in 2022. The Operational Panel for Schools' SACRE will work to ensure that RE is not lost amongst the other subjects.

Discussion focused on the challenges facing SACREs in their role within the new curriculum. SACREs will need to monitor and advise schools, and offer their support to ensure that due time is given to the subject. SACREs should regard the new curriculum not as an obligation, but as an opportunity to help schools see a wider vision of the world.

RESOLVED to note the information presented.

4. SUMMARY OF ACTIVITIES

The RE Advisor reported on the following:-

- The Operational Panel for Schools' SACRE held its first formal meeting on 11 March 2020, and scrutinised self-evaluation reports presented by Ysgol Goronwy Owen, Valley Community School, Rhoscolyn School, Ysgol y Tywyn and Llanfawr School. Discussion also focused on the proposed new name for RE, to obtain the views of teachers and schools on the topic. It was noted that no further meetings have been held to date, but it is hoped that the Operational Panel can re-start the process soon.
- It was noted that the RE Advisor and co-opted member attended a NAPfRE meeting. The views of those present were sought on the consultation for a new name for RE, namely Religion, Values and Ethics. Resources for schools were shared at the meeting, which have now been circulated to schools on Anglesey.
- The SACRE responded to the Consultation on the curriculum by writing a letter to show the SACRE's dissatisfaction that the questions were difficult to

understand and were inconsequential.

- Mr Owain Davies, Education Officer has joined the Operational Panel to oversee the Panel's work.
- Mrs Helen Roberts, from Bangor University, who is also a member of the Operational Panel, will be invited to attend the next SACRE meeting in February to present an overview of the Panel's work within schools.
- Funds have been made available for members of the Operational Panel to be released from duties during meetings and training sessions.
- With reference to the SACRE's Action Plan 2020-22, it was confirmed that an electronic platform has been created for schools to share resources and good practice in RE, together with the SACRE and Operational Panel's work within schools. The SACRE agreed that the platform was an excellent idea, which would raise the SACRE and the Operational Panel's profile in schools, and provide schools with an opportunity to develop their work and share their ideas.
- The Church in Wales Diocese and GwE have been working together to share resources with schools. The Church felt that children need support with Collective Worship, as they are missing out on daily practices in schools. The Church have been recording Welsh medium Collective Worship sessions, which GwE have circulated to schools. Mrs Anest Frazer has agreed to forward the above resources to Owain Davies for the Operational Panel.

Concerns were raised that teachers no longer have the option to attend courses managed by WJEC, due to the pandemic. Instead, they are invited to attend two-hour Webinar sessions for GCSEs and A Levels, which are held on different days. It was noted that each Webinar session costs £100 to attend, which amounts to £300 per subject, which some schools cannot afford, and teachers lose out.

It was highlighted that since WJEC has been privatised, it is now run as a business rather than a service, which may not be as effective for schools. It was noted that WJEC have uploaded learning resources for schools on their website for each subject. The resources for GCSE are good, and continue to be developed, and are available for pupils to work from home.

A member raised a question as to whether the SACRE could get its own budget to help fund Webinars? It was agreed to wait for further feedback from teachers who have attended Webinar sessions before raising the question of funding.

RESOLVED:-

- **To note the information presented.**
- **To invite Mrs Helen Roberts from the Operational Panel of Schools' SACRE to attend the SACRE's next meeting.**
- **Mrs Mefys Jones-Edwards to provide an update on the use of Webinar sessions at the SACRE's next meeting.**

5. WALES ASSOCIATION OF SACRES (WASACRE)

Mr Rheinallt Thomas reported on the main points discussed in the WASACRE's virtual meeting held on 7 October 2020.

Reference was made to the Supporting Framework for RE. It was highlighted that the delay in publishing the Framework has been brought about by Welsh Government's Legal Department, who have had to respond to additional challenges with new legislation during the pandemic. It was noted that the Framework has been available since June, for circulation to SACREs. The WASACRE agreed to write to Welsh Government to express concerns regarding the lack of action and delay in sharing the Framework with the SACREs, and its subsequent publication. A question was raised whether the calendar for implementing the new curriculum in schools should be deferred, as the Framework will be the guideline for the curriculum.

There is uncertainty whether RE will be called Religion, Values and Ethics. The term Religion and Worldviews rather than Ethics is favoured by some.

Discussion focused on whether non-religious groups should be permitted to join SACREs? It was suggested by Welsh Government that an additional SACRE group might be formed and labelled Group Aa for non-religious groups, whilst the current SACRE would be known as Group A. Representatives from religious backgrounds have been in disagreement with Welsh Government in trying to resolve the issue of non-religious groups representing SACREs. Mr Thomas had put forward a suggested that the new draft of the local government act should reflect the locality and its community members.

The SACRE were updated on appointments to the WASACRE Executive, Annual meeting and Treasurer's report.

RESOLVED to note the information presented in the WASACRE minutes.

6. NEXT MEETING

To note that the next meeting of the SACRE will be held on Tuesday, 16 February 2021.

7. EXCLUSION OF THE PRESS AND PUBLIC

It was RESOLVED:-

Under Section 100(A) of the Local Government Act 1972, to exclude the press and public from the meeting during discussion on the following item on the grounds that it will involve the disclosure of exempt legal advice within the meaning of Schedule 12A (Category 16) of the said Act.

8. CORRESPONDENCE

The Chair reported that he has received a request by the Local Humanist Group to join the Anglesey SACRE.

The SACRE considered the Humanist request, and sought advice from the Solicitor (Corporate Governance) on the options available.

Having regard to the Solicitor's advice, the SACRE **RESOLVED** not to support the appointment on the following grounds:-

- There are currently no vacancies for new members on the Ynys Môn SACRE;
- The Ynys Môn SACRE proposes to review its Constitution, when further details have been published on SACRE memberships in accordance with the legislative changes proposed as part of the Curriculum for Wales developments by Welsh Government.

The Chair reported that Mrs Margaret Peters, the Clerk to the SACRE will be leaving the Council's Education Department soon, and will be taking up a post with Conwy Council. On behalf of the SACRE, the Chair thanked Mrs Peters for her excellent work as Clerk, and wished her well in her new position.

The meeting concluded at 3.30 pm

**COUNCILLOR DYLAN REES
CHAIR**

**Standing Advisory Council for
Religious Education**

**ANGLESEY
ANNUAL REPORT
September 2019 - August 2020**

Director of Learning, Skills and Young People
Rhys Howard Hughes September 2019/ August 2020

CONTENTS

SECTION 1: INTRODUCTION

- 1.1 Introduction by SACRE Chairman: Councillor Dylan Rees

SECTION 2: ADVICE TO ANGLESEY'S EDUCATION AUTHORITY

- 2.1 SACRE's Function in Relation to Religious Education
- 2.2 The Agreed Syllabus
- 2.3 How good are standards?
- 2.4 The response of the Local Education Authority
- 2.5 Religious Education and the Welsh Government
- 2.6 Religious Education and ESTYN
- 2.7 SACRE's Function in relation to Collective Worship

SECTION 3: ANNEXES

- 3.1 General information about the composition of SACRE
- 3.2 Membership of Anglesey SACRE 2019-20
- 3.3 SACRE meetings held during the reporting period
- 3.4 A list of organisations who received a copy of the report
- 3.5 Anglesey SACRE's template for schools' self-evaluation of religious education standards
- 3.6 Guidance for analysing external examination data tables
- 3.7 Anglesey SACRE's Action Plan 2019-20

**SECTION 1:
EXECUTIVE SUMMARY**

SACRE's function in relation to Religious Education

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

SACRE advises the Education Authority 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 my privilege, as Chair of the Ynys Mon SACRE, to present the Annual Report for 2019/20.

Last year I wrote that seismic changes were on the horizon with the advent of the new curriculum. Looking back over the last twelve months who would have thought that even greater changes would occur within our education system due to the terrible impact of Covid-19. Consequently, students were unable to sit their GCSE 'A' levels and instead teacher's assessments based on course work were used to grade results. This means that it has been impossible to compare results data between schools. What we do know is that the number of pupils taking Religious Education at 'A' level is continuing to fall which remains a cause for concern.

One important and exciting development to report upon is the establishment of the Operational Panel for Schools. This Panel has been set up to assist the SACRE in monitoring the delivery of R.E. in schools and to promote good practice. The Panel consists of seven teacher representatives three of whom are SACRE members and is led by the SACRE advisor.

At a national level the Curriculum and Assessment (Wales) Bill is progressing and at the time of writing has now moved to stage three of the legislative process. It is now evident that within the new curriculum R.E. will be taught as part of "Religion, Values and Ethics" (R.V.E.) within the Humanities syllabus. WASACRE members continue to be highly active in providing input regarding what areas of teaching should be contained within the agreed syllabus.

As is customary there are a number of recommendations contained within the Report. All these recommendations will subsequently be included in our Action Plan which is a dynamic document so that we can monitor and review progress.

This year we have been pleased to welcome a new member to the Committee as an additional representative within the 'Religious Denominations' group, namely Mr Gerald Hewitson. Mr Hewitson represents the Quakers and as a former Deputy Head of Holyhead High School has a wealth of teaching experience.

Finally, I wish to again offer my sincere gratitude to my fellow Committee members for their support throughout the year. In addition, I would like to thank Mrs Gwyneth Hughes (SACRE Advisor) for her invaluable assistance together with the vital support of Mrs Shirley Jones, our Committee Officer.

Go well and stay well everyone.

Councillor Dylan Rees
Chairman of Anglesey SACRE

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

2.2 The Agreed Syllabus

Gwynedd and Anglesey SACREs have adopted the 'National Exemplar Framework for Religious Education for 3 to 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 external secondary examination results;
- reviewing ESTYN inspection reports to identify good practice and to further support any references to 'religious education' or 'collective worship';
- inviting teachers and headteachers to share their good practice with members in the termly meetings;
- visiting schools, through invitation, to attend a collective worship session;
- encourage collaboration between schools to identify and support good practice.

Substantial challenges were faced by the Panel's work during the academic year 2019-20:

- Intensive consideration has been given to two major consultations that have significant implications for Religious Education as a subject and the specific role of the SACRE Panel;
- Following the spread of Covid 19, there were lockdown periods and schools were moved to virtual learning. This had an impact on the Panel's work from March 2020 and observation visits in schools had to be suspended;
- Lockdown had an impact on normal school procedures, e.g. timetable to produce Self-Evaluation, suspension of external examinations, routine Estyn visits postponed;
- Different ways of holding SACRE Panel meetings have been established through virtual engagement;
- Departure of the SACRE Panel Clerk to a new post.

2.3.1 Schools' self-evaluation reports

In the **Anglesey SACRE** meeting on 14 February 2011 it was decided that SACRE 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 the members. Anglesey SACRE, Anglesey headteachers and members of the National Advisory Panel for Religious Education (NAPfRE) have approved templates which were drafted in response to the ESTYN Inspection Framework. The SACRE clerk, who is an Education Officer for Anglesey Council, is responsible for distributing and collating the self-evaluation reports.

5 reports were received during 2019-20, i.e. 10.8% of Anglesey schools. This was done during the Autumn term and before the lockdown period.

	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20
Number of reports	6/53	8/53	12/53	11/53	2/47	8/46	5/46
% of Anglesey schools	11%	15%	22%	22%	4%	17%	10.8%

In the SACRE Panel meeting in October 2018, the clerk presented new Self-evaluation guidelines to the panel which will be available to each primary school. The new templates offer useful guidance to schools on how to present various evidence and on how to come to a quantitative judgement by following Estyn's judgement terminology. The new templates include the 5 key questions of Estyn's judgement. During the year, Self-evaluations were received from schools who offered standard narrative and judgements, picture samples and short examples of pupils' work. This has encouraged the Committee's work to be more effective in identifying the quality of pupils' work at our primary schools in the subject of Religious Education and to construct a judgement of performance.

In moving forward with Cwricwlwm i Gymru, the template will need to be further evaluated to check that the SE matches the most recent expectations and requirements. The SACRE Operational Committee is committed to doing the work.

A List of Secondary Schools who presented a SE over the year

No Self-evaluation was received from the secondary schools this year.

A List of Primary Schools who presented a SE over the year

School self-evaluation reports were received by

Ysgol Gynradd Bodedern

Ysgol Gymuned Llannerchymedd

Ysgol Gymraeg Morswyn

Ysgol y Fali

Ysgol Rhoscolyn

Summary

It was noted that Bodedern's self-evaluation report highlighted some good practice which are the opportunities given to pupils to speak, ask questions and express their views effectively in the Foundation Phase. Reference was made to the fact that pupils in Key Stage 2 use their literacy skills successfully to research information and complete written tasks.

Ysgol Gymuned Llannerchymedd's self-evaluation report was judged to be very honest.

Pupils have a good Religious Education background; the work is being planned

in advance; is firmly scheduled on a weekly basis; and is

listed as a priority in the Development Plan. In the view of the SACRE, the

examples of pupils' work in the classroom are excellent.

It was noted in Ysgol Morswyn's self-evaluation report that the Governing Body had monitored RE in school, and that good progress has been made in different areas and that pupils' understanding of religious artefacts is good. The report referred to protecting pupils from being radicalised. In the view of the SACRE, this approach was good but it was seen that there was room to refer and present to the likelihood of other religions.

The Headteacher of Ysgol y Fali reported that the RE standards were good at the school. It said that most pupils are able to talk about their feelings, actions and views by the end of the Foundation Phase. By the end of Year 5 and 6 in Key Stage 2, a number of pupils can explain how their feelings, actions and their views affect their lives.

Ysgol Rhoscolyn's self-evaluation report states that the RE standards are satisfactory at the school and that some areas need attention. The Headteacher explained that the majority of pupils have a positive and healthy attitude towards RE and are willing to participate in discussions about moral, welfare and spiritual issues. It was noted that the standards of teaching of RE and the contribution of RE to pupil development were generally good at the school.

Actions arising from the reports.

SACRE Recommendations to Anglesey's Education Authority

- Continue to develop the work of the Operational Committee to promote catchment work to share practices and resources and standardise quality.
- That the SACRE Operational Committee is proactively involved in scrutinising the percentage of schools' SE and drawing the Panel's attention to particularly good practice or practices that cause concern.
- Identify a qualified external member to monitor the quality of the Executive Committee's work so that SACRE members receive assurance that the work is standard.

2.3.2 Teacher assessments and external examination results in the secondary sector

No external examinations were held for GCSE and A Level in Summer 2020 due to the impact of Covid 19. Grades were determined for all pupils based on establishment assessments. It is therefore unfair to compare the data of 2020 and the previous year. Despite this, it is worth noting that the number of pupils following Religious Education as an academic subject continues to fall and is a cause for concern.

KS4 [GCSE]

School	Number of pupils	
YSTJA	25	[25]
YUC	0	[0]
YGLI	14	[14]
YDH	33	[33]
YUB	22	[22]

- 83 pupils enrolled to follow the 2019-20 GCSE Religious Education course, this is 11 less than the number in 2018-19 . Although the decline in numbers is again downwards, the decline is not as significant as the previous year [- 57] .
- Summer 2020 assessments show that students studying the subject have achieved good grades. 38% succeeded to get the highest grades A*-A [establishment assessments]

KS5 A Level

School	Number of pupils	A*-A%	A-C%	A-E%
YSTJA	8 [13]	5	7	8
YUC	0 [0]	0	0	0
YGLI	0 [6]	0	0	0
YDH	10 [8]	3	10	10
YUB	7 [2]	2	6	7

- There has been a reduction in the number studying Religious Education to A level standard in 2019-2020. This year 25 candidates took up the subject compared to 30 in the previous year.
- In two secondary schools, Holyhead and Llangefni, no pupil followed the subject to A Level standard.
- 2 pupils achieved A* again this year and 10 pupils achieved A*-A.
- 23 pupils achieved A*-C. [establishment assessments]

SACRE's recommendations to Anglesey Education Authority

- Encourage all Secondary schools to maximise the status of Religious Education as a subject that develops knowledgeable citizens who can contribute to the contemporary world.
- Prepare Humanities Co-ordinators to have the most up-to-date knowledge to be able to guide teachers for the requirements of the New Curriculum for Wales within Religious Education in particular.
- Ensure that schools have access to guidance and good practice that would improve Religious Education outcomes.

2.3.3 ESTYN Inspection Reports

Information about the inspections of 4 primary schools was presented during the year.

Ysgol Gynradd Bodedern

Ysgol Gymuned Llannerchymedd

Ysgol Goronwy Owen

Ysgol Rhyd y Llan

The SACRE Clerk noted that Estyn hadn't raised any concerns in relation to the schools above.

The reports note that:

- Schools successfully promote pupils' spiritual, moral and social development, and that pupils develop into conscientious and confident learners with good skills in independent working.
- Pupils' behaviour was judged to be good, courteous, respectful and showed care and concern for others.

- It was noted that pupils develop into good citizens.
- Performance is good and pupils make strong progress in what they learn. A happy family and community atmosphere was identified for pupils.
- It was noted that staff create a caring, happy and inclusive ethos.
- There was consensus from the SACRE that they were concerned that references to Religious Education and the quality of Collective Worship were very subtle in Estyn reports and therefore risked devaluing the field as a subject in schools.

2.4 Response of the Local Authority

Mrs. Gwyneth Môn Hughes, now in her new role of Anglesey Council Learning Service Senior Welfare Manager, ensures that the guidance and recommendations of Anglesey SACRE are transferred to the headteachers of the primary and secondary schools. This is an interim appointment whilst the department is going through the process of restructuring.

- In 2019-20 SACRE representatives were invited to visit Collective Worship sessions in schools and then report findings to the Committee. Three school visits were conducted during the Autumn Term 2019.

An informative report was provided by Councillor Gwilym O Jones following his visit to Ysgol Kingsland, Holyhead when he observed the morning service at the school. He said that the theme of the Collective Worship session was friendship, with an emphasis on caring. He said that the service was excellent, and that it raised awareness of values, meaning and purpose and gave pupils the opportunity to reflect on events that had an impact on the school and the local community.

Councillor Alun Mummery reported that he attended a Collective Worship session in Ysgol Llanfairpwll and the theme was house on the hill and house on the sand. He noted that his visit was very enjoyable and saw the pupils respond well at the school, showing that they have a firm foundation in Religious Education.

The Chair reported that he had attended a Collective Worship session in Ysgol Talwrn, and that it was an excellent session. The pupils were celebrating the Hindu holiday, Diwali, and were reading stories from the Bible.

During the Spring and Summer terms, scheduled visits had to be postponed due to Covid 19.

- Terms of Reference were established for the SACRE Operational Committee and two face to face meetings and two virtual meetings were held during the year. Although the Committee has adopted the three year Action Plan, due to the pandemic it has been a substantial challenge to bring members together at the same time. The impact on operational tasks is subtle.

SACRE's Recommendations to Anglesey's Education Authority

- Ensure that Anglesey SACRE receives the appropriate support and guidance in order to fulfil its duties as a statutory body by considering virtual observations.
- Pre-plan a timetable for SACRE Operational Panel meetings so that the action plan is given firm attention.

2.5 Religious Education and the Welsh Government

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

- <http://wales.gov.uk> > search for Religious Education
- The Agreed Syllabus (or the National Exemplar Framework for Religious Education in Wales)
- Religious Education: Guidance for Key Stage 2 and 3 (2011)
- Exemplar Pupil 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>)

Welsh Government are now planning substantial changes within the Religious Education Syllabus. SACRE scrutinised two important consultations that could offer far reaching implications.

Welsh Government Consultation:

1. Consultation on the offer to ensure full access to the curriculum to all learners.
Date of publishing: 3 October 2019
Actions: Responses by 28 November 2019
2. Curriculum for Wales: Religion, values and ethics
Legislative proposals for religion, values and ethics in the Curriculum for Wales Framework
Date of issue: 05 May 2020
Actions: Responses by 28 July 2020

A Task and Finish Group, SACRE Panel, was held July 2020 to look at the consultation **Curriculum for Wales: Religion, values and ethics**.

The Panel expressed their disappointment regarding the timing of the consultation and that Welsh Government are unfair to expect a considerate response as the relevant documents aren't available to enable answering of the questions.

A letter was sent to Welsh Government on behalf of the Panel to declare our disappointment and our frustration but up to now there is no response.

In addition to those of the SACRE Panel, there were contributions of individuals from the SACRE Operational Committee to the consultations during the year.

Curriculum for Wales

SACRE's Recommendations to Anglesey's Education Authority

- Ensure all teachers are aware of the legislative changes following the recent consultations.
- Ensure that teachers are aware of 'what is important' in the Humanities Area of Learning and Experience and make full use of HWB resources.
- Continue to facilitate Anglesey's Religious Education teachers and members of Anglesey SACRE to fully contribute to any review of the curriculum and assessment arrangements.

2.6 Religious Education and ESTYN

Estyn has currently suspended inspections in schools, however, virtual calls are taking place and following thematic inspections rather than undertaking individual school visits.

However, Anglesey SACRE continues to recommend the following resources to Religious Education teachers and headteachers in the area:

- www.estyn.org.uk
- Religious Education in Secondary Schools (ESTYN, June 2013)
- Supplementary Guidance: collective worship in non-denominational schools' (ESTYN, October 2017);
- Religious Education in Key Stage 2 and 3 (ESTYN, June 2018)*

SACRE's Recommendations to Anglesey's Education Authority.

- Ensure that school leaders and teachers are aware of the supplementary guidance and act on the most recent ESTYN recommendations.
- Ensure that school leaders and teachers plan for Curriculum for Wales by giving full consideration to the Four Purposes and incorporate Religious Education fully within Humanities.

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:
 - Guidance on Collective Worship (WASACRE, June 2013)
 - Supplementary guidance: collective worship in non-denominational schools' (ESTYN, October 2017);
 - An 'Update for Inspectors (ESTYN, April 2018)'. 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.'
- Anglesey SACRE monitors the standard of collective worship in schools by reviewing schools' self-evaluation reports during the meetings;
- SACRE members now make use of a pro-forma to record their comments during their visits. 3 members of the Panel attended a collective worship session in primary schools during Autumn Term 2019.
- When preparing to plan collective worship sessions under the current climate of Covid 19, it is important to note that headteachers consider the guidance from Welsh Government, **Live-**

streaming and video-conferencing: safeguarding principles and practice

<https://hwb.gov.wales/zones/keeping-safe-online/live-streaming-and-video-conferencing-safeguarding-principles-and-practice/> which has been published as part of the 'Keeping Safe. Lifelong Learning' guidance to support schools who will present livestream sessions to their learners.

SACRE offers a number of ways in which schools can offer collective worship sessions that would be attainable and practical to learners and parents/carers. Schools could offer:

- streaming collective worship services by the Headteacher that follow specific themes where successes are shared and time is included for reflection or worship. Specific staff could help headteachers prepare services on a rota basis;
- live collective worship via video conferencing e.g. through Microsoft Teams in Hwb;
- a minute to think presented via the school website, social media or email. This can be used as a meaningful way of offering opportunities for emotional, social, and spiritual development and an opportunity for worship as appropriate;
- send examples of reflections for learners to think about at home. They could be simple, a piece of music, a short picture/video or a significant question to consider. Parents/carers can then choose to offer an opportunity for worship as appropriate to the family background;
- the opportunity for learners to suggest themes and topics for collective worship or reflection. They may want to lead on the text of the service e.g. recording a short video for others, choosing a picture, and sharing successes. Learners can still be at the heart of child-led services;
- creative and purposeful services that could be developed by exploring part of the key concepts and themes contained in the What Matters in the Curriculum for Wales 2022 statements. This would give learners the opportunity to develop some of the characteristics of the four purposes and, at the same time, extend the life of resources created;
- an opportunity for learners to actively participate in collective worship and an opportunity to respond as part of the collective experience. For example, sending artwork, poetry, or simply sharing their thoughts on the reflection through a conversation with their teacher. Hwb's networks and speaking facilities could be a useful way of sharing these responses. This can be particularly important in this worrying time;
- share the experiences of teachers, support staff and learners in schools through a pre-recorded video, photograph, diary, etc... (if appropriate, and by obtaining the relevant consent and following safeguarding procedures); and
- for those without access to digital resources, provide a package of suggestions for reflection by post, so that they still have the opportunity to reflect and develop emotionally, socially and spiritually along with an opportunity to worship as/if appropriate to the family background. These could be based on resources already developed.

SACRE's Recommendations to Anglesey's Education Authority

- Ensure that schools comply with the statutory requirements in relation to collective worship and provide quality collective worship sessions but safely under Covid guidelines.

SECTION 3: ANNEXES

3.1 General information regarding the SACRE constitution

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
- Quakers

Teachers, namely;

- Headteachers' Association (SHA)
- National Union of Teachers in Wales (UCAC)
- National Association of Schoolmasters and Union of Teachers (NASUWT)
- National Union of Teachers (NUT)
- Association of Teachers and Lecturers (ATL)
- National Association of Head Teachers (NAHT)

Elected members

3.2 Anglesey SACRE membership 2017-18

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	Mrs Anest Frazer
Union of Independents	Rev. Jim Clark
The Catholic Church	Mr Christopher Thomas

Teacher Representatives (co-opted)

Ysgol Gynradd Llangaffo	Mrs Alison Williams
Ysgol Cybi	Mr Noddy Dyer
Ysgol Uwchradd Bodedern	Mr Tedd Hearn Amlyn
Ysgol Syr Thomas Jones	Mrs Susan Edwards
	<i>awaiting nomination</i>

- Self-evaluation reports from Ysgol Gynradd Bodedern, Ysgol Gymuned Llannerchymedd and Ysgol Gymraeg Morswyn were presented.
- The reports for Estyn's inspection in Ysgol Gynradd Bodedern, Ysgol Gymuned Llannerchymedd and Ysgol Gymraeg Morswyn were presented for the SACRE's consideration.
- The Clerk noted to the SACRE that Estyn hadn't raised any concerns in relation to the schools above.
- The draft minutes of the last meeting of the WASACRE held on 28 June 2019 were presented for information.
- The SACRE drew attention to the presentation made by Sally Holland, Children's Commissioner Wales, who referred to children's 'rights'.
- It was noted that the next WASACRE meeting was to be held in Aberaeron on 21 November 2019.
- The SACRE discussed a consultation document by Welsh Government on the right to remove children from Religious Education and Sex & Relationships Education lessons, and to change the name of RE.
- Mr Gerald Hewitson extended an invitation to the SACRE to attend a Fairness Commission Conference for Anglesey in the Llangefni Town Hall on 21 October 2019 between 9:30am – 2:30pm.

b) Meeting held on 25 February 2020

- The RE Advisor reported that a Schools SACRE Operational Panel has been established to assist the SACRE to monitor RE in schools.
- The Panel's Terms of Reference and Action Plan were presented.
- The RE Adviser reported that the Panel's first meeting concentrated on RE and the Humanities Area of Learning and Experience in the New Curriculum for Wales.
- It was suggested for the SACRE Clerk to contact the Headteacher, Mr Richard Jones, to ask whether he would consider becoming a member of the Panel.
- Agreed for the Operational Panel to review schools' self-evaluation reports, and to present their comments to the SACRE.
- Copies of the SACRE Action Plan were shared in the meeting. The RE Advisor reported that the Action Plan will be part of the Education Department's Business Plan.
- It was suggested to create a platform to share good practice and resources in AG and collective worship within Addysg Môn.
- Reports of inspections conducted in Ysgol Goronwy Owen, Benllech and Ysgol Rhyd y Llan, Llanfaethlu were presented for the SACRE to consider.
- It was suggested that the Panel review the format and narrative of self-evaluation reports in due course.
- The RE Advisor reported that a draft version of the New Curriculum for Wales 2022 had been published, and that a link would be sent to SACRE members to gain access to the document.
- It was noted that the SACRE has already consulted on the draft framework for RE but that a further public consultation will need to be conducted when the Framework is published.
- The Chair reported that Libby Jones, the RE Advisor for Wrexham has arranged a special meeting in Wrexham on 26 March 2020 for North Wales SACREs to discuss the Framework for RE.
- The draft minutes of the last meeting of the WASACRE held on 21 November 2019 in Aberaeron were presented for information.

- Mr Chris Thomas, a member of the SACRE who wasn't present in the meeting, had sent information to the SACRE regarding the Catholic Education Service (CES) and Byd Olwg a Chrefyddau.

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

The WASACRE meetings were attended during the year by the following representatives:

- Mr Rheinallt Thomas

The WASACRE meetings were attended during the year by the following commentators:

- Mrs Gwyneth Hughes

3.3.2 The following provide SACRE with professional support:

Mr Rhys H Hughes, Director of Learning, Skills and Young People

Margaret Peters, Learning Service operating as SACRE Clerk

Mrs Gwyneth Hughes, SACRE Support Advisor, Learning Service Senior Welfare Officer

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, Council Offices, 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
- Addysg Môn Website, Anglesey Schools
- Wales Association of SACREs

A copy was also distributed to:

- Members of Anglesey SACRE

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

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://wales.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, Questions and Beliefs in the Foundation Phase (2013)
- Religious Education: Chief Moderator's Report 2012 (<http://wjec.co.uk>)

ESTYN

The new ESTYN inspection framework identifies five inspection areas or reporting requirements:

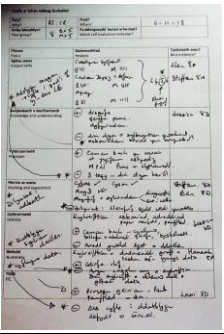
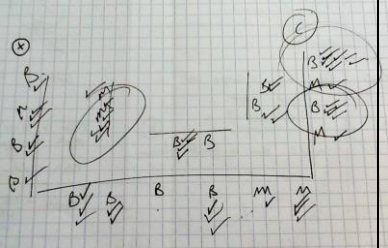
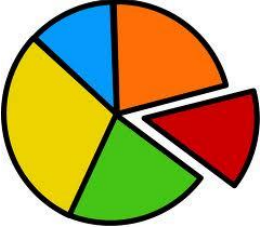
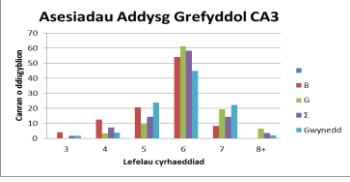

1. Standards
2. Wellbeing and attitudes to learning
3. Teaching and learning experience
4. Care, support and guidance
5. Leadership and management

Few school inspection reports include references to the standard and quality of Religious Education and collective worship.

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 in order to make judgements?

<p>Book Review</p> 	<p>Teachers will collect a sample of pupils' work (e.g. range of abilities, ages, boys and girls) 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 Competency 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? • What improvements do we need to make to our planning, provision and assessment of religious education?
<p>Data</p> 	<p>Can schools use teacher assessment data or external examination results (secondary schools only) in order to identify trends or patterns?</p> <ul style="list-style-type: none"> • How well are boys/girls/groups performing over time? (all schools) • How well are our pupils performing in comparison with other departments/other schools? (secondary schools only) • Are there any groups of pupils who are underachieving? (all schools) • 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, e.g. school literacy, numeracy or ICT co-ordinators; • Minutes of meetings held with teachers, school governors or SACRE visitors. • Action research undertaken by a member of a Professional Learning Community; • External accreditation, e.g. Religious Education Quality Mark 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 or calendar, school leaders will need to consider what evidence is available to them in order to make judgment on inspection area 4.2. Religious Education and collective worship can make important contributions to pupils' personal development.

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 Autumn term 2017. Using these prompt questions with staff, governors, pupils and their Supporting Improvement Adviser, will enable schools to identify strengths and weaknesses to help them plan improvements. There is no need to answer every question.

Inspection Area 1: Standards

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

- What is our view on standards of religious education at our school? (FP, KS2, KS3, KS4, KS5 pupils)
- How well do our 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 we identified in their work that shows their progress?
- How well do our pupils use their speaking and listening, reading and writing skills, their numeracy and ICT skills appropriately in religious education?
- Give examples of how our pupils have developed their thinking skills, their creativity and physical skill in religious education activities in the classroom and outside the classroom.
- What areas for improvement require attention in the next year?

Inspection Area 2: Wellbeing and attitudes to learning

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

- Do our pupils show an interest in religious education?
- What do you think our pupils gain from religious education lessons?
- What areas for improvement require attention in the next year?

Inspection Area 3: Teaching and learning experiences

Remember to use quantitative and evaluative language and include 'real' 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 we know that our school meets the statutory requirements for religious education?
- How does our school teach religious education?
- Does religious education succeed to engage our pupils' interest? Are they stimulated and challenged in their religious education lessons?

- 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?
- What is the quality of 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 our pupils to know what they have achieved and what they need to do to improve?
- How do we assess and track the progress of pupils in religious education?
- How does our planning for religious education help pupils to become ambitious, confident, aspirational and knowledgeable individuals? How are we responding to the recommendations of 'Successful Futures'?
- To what extent does our school provide a wide and appropriate range of experiences, within the classroom and outside, in order to develop pupils' interest and skills in religious education?
- Have we organised 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 our 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 increasing opportunities for pupils to practice and develop their RE skills and their literacy, numeracy and ICT skills?
- What areas for improvement require attention in the next year?

Inspection Area 4: Care, support and guidance

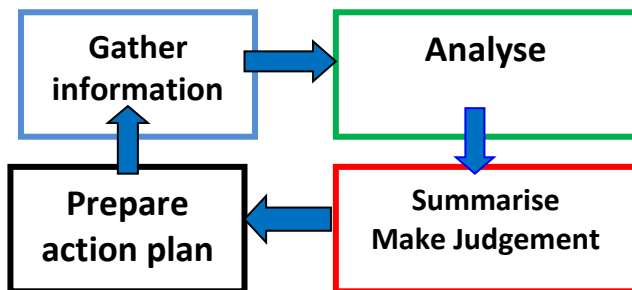
Remember to use quantitative and evaluative language and include 'real' examples of the provision.

- To what extent do our religious education lessons/activities help our pupils to be active citizens?
- How do our pupils influence what and how they learn in religious education?
- Do we participate in any community activities or have links with any faith leaders or organisations?
- How does religious education contribute to our pupils' understanding of the culture of Wales, the local community and the wider world?
- Give examples of how religious education has helped our pupils to understand matters pertaining to equality and diversity, stereotypes, religious extremism, human rights?
- To what extent does the school help pupils to develop certain values and establish their spiritual and ethical beliefs?
- How well does our school develop the pupils' ability to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs or values?
- Does our school meet the statutory requirements regarding collective worship?
- How good is the collective worship? How well do we plan the collective worship over time?
- How do we keep our pupils safe from the dangers of radicalisation, *e.g. extremist material, either through guest speakers or through speakers on site visits?*
- How do we ensure that any concerns that arise about comments made by pupils during religious education lessons are considered appropriately?
- What areas for improvement require attention in 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 we allocate resources to support the teaching of religious education?
- How are parents informed of their right to withdraw pupils from religious education lessons? 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 are these pupils? Do you have a conversation with parents about their decision?
- In what ways does our school's provision for RE help promote better community cohesion?
- How often do we monitor religious education? How do we share this information with other relevant staff?
- Do we consider the views of pupils in the self-evaluation report and action plans?
- Do we work with RE teachers from other schools? What has been the impact of this?
- What is the 'best example of religious education' that we can share with our local SACRE or with other teachers?
- What areas for improvement require attention in 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;
- Arranging for members to visit schools;
- 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, development or improvement plans;
- Performance data: KS3 teacher assessments, GCSE, AS and A level results;
- Reports submitted by SACRE members following school visits;
- An evaluation of questionnaires submitted by learners, staff, governors, SACRE/WASACRE members or governors;
- Presentations by learners, teachers, co-ordinators, headteachers;
- Success in competitions or 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%
half	= 50%
around half	= close to 50%
a minority	= below 40%
few	= below 20%
very few	= less than 10%

Who contributes to the monitoring?

- Teachers and members of schools' SM Teams
- SACRE members
- Local Authority / Consortia officers
- Teachers identified as lead practitioners
- Pupils
- Governors
- Parents

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,

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

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

Unsatisfactory and needs urgent improvement

Important weaknesses outweigh strengths

insufficient, inefficient, none, no, inappropriate, ineffective, unsuitable, unable, weak, poor, not fit for purpose, restricted

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

Name of the school:

Religious Education

Inspection area 1: Standards in religious education

How well do our 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 we identified in their work that shows their progress over time?

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

Notes:

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

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

What do you think our pupils gain from religious education lessons?

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

Notes:

Our pupils have a **JUDGEMENT** attitude towards religious education in our school.

Inspection Area 3: Teaching and learning experiences in Religious Education

How good is the planning and teaching of religious education at our school? 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, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, Religious Education in secondary schools (ESTYN, Summer 2013), Religious and moral education in KS2 and KS3 (ESTYN, Summer 2018).

Notes:

The standard of teaching religious education at our school is **JUDGEMENT**

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

To what extent do religious education lessons and activities help our pupils to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs and values? How does religious education help pupils to be active citizens? To what extent does the school provide effective opportunities for pupils to develop certain values and to establish their spiritual and moral beliefs?

- Use: learning walks, interviews with pupils, the school's 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 our 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 co-ordinator/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 in our school is **JUDGEMENT**

Improvement matters	Actions to be taken	Whom?	By when?
		These details need not be shared with SACRE but the school needs 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’s Name:

Headteacher’s Signature:

Date:

3.6: A record sheet for Anglesey SACRE members who attend a school's collective worship session



Standing Advisory Council for Religious Education.

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	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
Contributing to the collective worship were the:	headteacher pupils teacher(s) a local religious leader parent(s) governors	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
The collective worship session lasted for:	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:

Biblical story	<input type="checkbox"/>	A presentation by an adult	<input type="checkbox"/>
Story from another religion	<input type="checkbox"/>	A presentation by 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"/>
Christian 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:

- develop learners' ability to reflect on their own feelings, values and attitudes;
- develop learners' awareness of inner life and the spiritual dimension of each person;
- discuss 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 a sense of purpose in life;
- nurture the human ability to make moral choices for good or evil,
- encourage shared values, meaning and purpose;
- provide opportunities to share and reflect on the 'happy' and 'sad' events and experiences which impact 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:

Anglesey SACRE Action Plan 2019 - 2022

This Action Plan is based on the following documents:

- Annual SACRE report
- New Curriculum for Wales
- ESTYN Reports

Priority	Actions	Responsibility	Evidence	Outcomes
<p>1. Religious Education and Collective Worship are operational in all schools. Raise the image and status of the subject within the Humanities and Health and Wellbeing Curriculum in addition to the Religious Education Framework.</p>	<ul style="list-style-type: none"> • Raise the status of Religious Education within Anglesey’s primary and secondary schools. • Create an operational panel to offer guidance and advice within the Religious Education subject in each catchment area. Report back to the SACRE Panel once every term for their work within catchment area. • Expectations for the area are 	<p>SACRE Members / School Headteachers</p> <p>GMH to establish an Operational Panel</p> <p>School SACRE</p>	<ul style="list-style-type: none"> • Schools purposively plan for Religious Education. Each school has a teacher who leads on Religious Education at the school. • Each school is aware of the SACRE’s work. • Terms of Reference Meeting minutes • Religious Education and collective 	<ul style="list-style-type: none"> • Each school complies with the expectations for daily collective worship. • There is an RE Coordinator in each school who leads and monitors quality. • Schools regularly feed into a Religious Education SE and prioritise progress. • The standard of Religious Education in workbooks is increasing. Pupils are able to reflect well. Quality collective worship sessions are presented in each session. • Teachers and pupils relate the importance of Religious

	<p>clear to all schools.</p> <ul style="list-style-type: none"> SACRE members to attend collective worship sessions in schools and ensure a continuum of learning. 	<p>Members</p> <p>SACRE</p>	<p>worship resources are in a box on the Addysg Môn website.</p> <ul style="list-style-type: none"> Verbal reports of SACRE members. References towards collective worship in ESTYN reports. 	<p>Education in everyday life through welfare, reflection and community.</p> <ul style="list-style-type: none"> SACRE members have a good understanding of Collective Worship quality in schools. Good relationship created between the SACRE Panel and schools.
<p>2. Teachers' knowledge of the changes within the area is good and enables them to plan the new curriculum with confidence and enthusiasm.</p>	<ul style="list-style-type: none"> Ensure that headteachers, teachers and SACRE members are knowledgeable about the requirements of Religious Education as part of the Humanities Area of Learning and Experience in the New Curriculum. Ensure that there are opportunities to share good practice between schools by looking at the work of learners, work plans and informal lesson observations. Ensure a link between primary and secondary teachers within the Humanities Area of Learning and Experience to share good practice. 	<p>Subject Advisor and Leaders of Innovative Schools</p> <p>SACRE Operational Committee and Schools</p> <p>SACRE Operational Committee</p>	<ul style="list-style-type: none"> Examples of good practice in workbooks, on the class walls etc., SACRE panel observation reports on collective worship. Learners' work reflects the requirements of the new CfW. Minutes of meetings. Operational panel has been established and is operational. 	<ul style="list-style-type: none"> The RE work of all learners reflects the four purposes. Learners are given valuable experiences of the teaching and learning. RE is a natural part of the learning and is given equal attention within the Area of Learning and Experience. Arrangements and structures established to monitor quality Very good relationship between primary and secondary coordinators which supports continuous improvement.

<p>3. Create a platform to share resources in order to share good practice within RE and collective worship.</p>	<ul style="list-style-type: none"> • Add a Religious Education and Collective Worship box to the Addysg Môn HWB forum. 	<p>Subject Advisor</p>	<ul style="list-style-type: none"> • The box on the HWB website. • Examples of good practice in it. 	<ul style="list-style-type: none"> • Reduce the workload of teachers in planning for RE and collective worship work. • Facilitate the creation of collective worship sessions for schools. • Bank of good and excellent lessons is shared between teachers to raise the standard of RE teaching in schools. 	
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Adroddiad Hunan Arfarnu

Page 35

Maes : Addysg Grefyddol ac addoli ar y cyd.

Pennaeth : Mr. Gareth Owen.

Cydlynnydd Maes : Mr. Rhys Hearn.

Awdur yr adroddiad : Mr. Rhys Hearn.

Dyddiad : Mawrth y 5ed, 2021.

Agenda Item 6

Rhesymeg

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

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

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

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

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

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

Manylion cyswilt:

Enw: Gwyneth Môn Hughes

Cyfeiriad: Addysg a Hamdden, Swyddfa'r Sir, Ulangefni.

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

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

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

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

Page 37

Rhagorol		Da		Digonol		Anfoddhaol	
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Cwestiwn Allweddol 1: Pa mor dda yw'r deilliannau mewn Addysg Grefyddol?

Safonau mewn Addysg Grefyddol – cynnydd mewn dysgu

Cyfnod Sylfaen

Mae llawer o'r dysgwyr yn ymwybodol o rai o brif grefyddau'r byd. Mae llawer o'r disgyblion yn ymwybodol o bwysigrwydd arweinwyr crefyddol yn y gymdeithas leol e.e bod angen ficer neu weinidog i gynnal bedydd neu briodas, ac arweinwyr crefyddol o'r goffennol e.e Dewi Sant. Gall bron bob un adrodd hanes Dewi Sant ar lafar yn eu mamiaith yn llwyddiannus, yn ffordd a'u hoed. Rhoddir cyfleoedd i'r dysgwyr drafod digwyddiadau arwyddocaol a pherthnasol yn y gwasanaethau. Erbyn diwedd blwyddyn 2 mae'r mwyafrif o'r dysgwyr yn ymwybodol o'r Hen Destament a'r Testament Newydd. Gall llawer o'r disgyblion adrodd sawl un o'r straeon yn briodol. Gall y mwyafrif ail ysgrifennu rhai o'r straeon hyn yn syml gan fynegi barn ar wiers/neges y stori/ddameg yn briodol. Erbyn diwedd blwyddyn 2, mae'r rhan fwyaf o'r dysgwyr yn medru disgrifio prif nodweddion dathliadau Cristnogol e.e bedydd neu briodas yn llwyddiannus. Manteisir ar nifer o gyfleoedd yn ystod y flwyddyn i ddisgyblion y Cyfnod Sylfaen astudio gwyliau crefyddol gwahanol grefyddau'r byd e.e Diwali, y Flwyddyn Newydd Tsieiniaidd. Gall llawer o'r disgyblion ddisgrifio nodweddion y gwyliau hyn yn effeithiol. Mae bron bob un o'r disgyblion yn ymwybodol bod Cristnogion yn gweld yr angen i fod yn ddiolchgar, ac mae llawer ohonynt yn medru mynegi hyn yn effeithiol mewn gweddïau o ddiolch.

Cyfnod Allweddol 2

Mae'r rhan fwyaf o'r disgyblion yn ymwybodol o'r Hen Destament a'r Testament Newydd. Mae llawer o'r disgyblion yn medru ailadrodd rhai o'r straeon hyn yn effeithiol ar lafar ac yn ysgrifenedig e.e stori Arch Noa. Mae'r holl ddisgyblion yn cael cyfleoedd i astudio crefyddau'r byd, ac mae llawer ononynt yn ymwybodol o, ac yn medru trafod gwahanol arteffactau crefyddol e.e arteffactau Iddewig yn llwyddiannus. Mae bron bob disgybl yn ymwybodol mai un Duw a geir yng nghrefydd Cristnogaeth, ond bod sawl ffurf ar dduw yng nghrefydd yr Hindw. Mae'r disgyblion yn cael cyfleoedd niferus i ddysgu am straeon o wahanol grefyddau'r byd e.e stori Rama a Sita (Hindwaeth) - mae llawer o'r disgyblion yn medru ailadrodd y straeon hyn ar lafar ac yn ysgrifenedig yn rymus. Mae bob un o'r disgyblion yn deall y pwysigrwydd o ddiolch, ac yn medru mynegi hyn mewn gweddïau ysgrifenedig o ddiolch yn eu hail iaith yn briodol. Mewn uned o waith ar Stiwardiaeth, mae llawer o'r disgyblion yn medru adnabod y tebygrwydd a'r gwahaniaethau rhwng stori'r creu Cristnogol a Mwslimaidd, ac mae'r mwyafrif yn deall pwysigrwydd gofalu am ein gilydd, anifeiliaid a'r blaned. Mae llawer o'r disgyblion yn medru ailadrodd ffeithiau am arweinwyr crefyddol o'r goffennol yn llwyddiannus e.e Dewi Sant a Santes Dwynwen. Mae llawer o'r disgyblion yn ymwybodol o'r pum prif hanfod er mwyn gwneud person yn sant. Mae'r mwyafrif o'r disgyblion hyn (bl.4-6) yn medru trin a thrafod y cwestiynau mawr yn aeddfed e.e Ydy crefydd yn bwysig yng Nghymru yn yr 21G? A ddylid gwneud Capten Syr Tom Moore yn sant? A ddylem fwyta llai o gig er mwyn achub yr amgylchedd? (stiwardiaeth). Mae llawer o'r disgyblion yn medru trafod ac ailadrodd, yn llafar ac yn ysgrifenedig, prif wyliau Cristnogaeth, e.e y Nadolig a'r Pasg yn effeithiol.

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

Material sydd angen sylw

Cyfnod Sylfaen

- Sicrhau bod lefel her y tasgau'n briodol.
- Manteisio ar y cyfle i ddefnyddio'r pwnc fel cyfrwng i ymarfer Cymraeg y dysgwyr.
- Sicrhau, ar gyfer y disgyblion MATH sydd ar frig y CA, gyfleoedd i ysgrifennu'n fwy estynedig yn y pwnc.

Cyfnod Allweddol 2

- Sicrhau, pan bydd cyfyngiadau'r pandemig wedi dod i ben, ymweliadau i fannau addoli crefyddau eraill e.e Mosg Bangor, capeli lleol yn y dref e.e Capel M.C Ebenezer, Kingsland. Bu ymweliadau yn y gorffennol e.e Synagog Manceinion - mae angen ail gydio yn yr arferiad yma.
- Pan bydd cyfyngiadau'r pandemig wedi dod i ben, gwahodd siaradwyr i'r ysgol e.e unigolion o fudiadau fel Y Samariaid, arweinwyr crefyddol a.y.y.b.
- Mae angen sicrhau bod yna digon o gyfleoedd i'r disgyblion, yn enwedig y rhai uwch eu gallu i ymateb yn estynedig.

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

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

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

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

Safonau mewn Addysg Grefyddol – cynnydd mewn dysgu

Cyfnod Sylfaen

Mae gweithgareddau Addysg Grefyddol y Cyfnod Sylfaen yn cyd-fynd â gofynion y Fframwaith Enghreifftiol Celedlaethol ar gyfer cyflwyno Addysg Grefyddol a'r Maes Llafur Cytun Lleol. Mae'r cynlluniau gwaith yn gyfredol. Mae nifer o'r gweithgareddau'n codi'n naturiol gydag adeg y flwyddyn e.e Nadolig, Pasg, crefydd yn China pan yn gwneud thema Y Flwyddyn Newydd Chiniaidd, seintiau ac arweinwyr crefyddol pan yn gwneud thema Dwynwen a Chariad, gwaith arweinwyr crefyddol, bedydd a phriodas pan yn gwneud thema dathliadau a.y.y.b. Bydd llawer o weithgareddau y Cyfnod Sylfaen yn adeiladu ar eu profiadau ysbrydol, moesol a diwylliannol.

Cyfnod Allweddol 2

Mae gweithgareddau CA2 yn cyd-fynd â gofynion y Fframwaith Enghreifftiol Cenedlaethol ar gyfer cyflwyno Addysg Grefyddol a'r Maes Llafur Cytun Lleol. Er hyn, gyda dyfodiad y cwricwlwm newydd, mae angen ailymweld â'r cynlluniau er mwyn sicrhau eu bod yn ymateb yn llwyr i'r gofynion newydd. Mae angen hefyd mapio y tri sgil craidd mewn Addysg Grefyddol ar draws y cyfnod allweddol, sef *Ymdrin â'r Cwestiynau Symlaenol*, *Archwilio Credoau*, *Dysgeidiaethau ac Arfer(ion) Crefyddol*, a *Mynegi Ymatebion Personol*. Rhoddir amser priodol ar gyfer addysgu'r pwnc oddi mewn i'r amserlen ddosbarth.

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

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

Materion sydd angen sylw

- Ailymweld â'r cynlluniau gwaith yn CA2 gan sicrhau eu bod yn cwrdd a gofynion CC 2022.
- Mapio'r sgil craidd mewn Addysg Grefyddol ar draws CA2, sef *Ymdrin â'r Cwestiynau Symlaenol*, *Archwilio Credoau*, *Dysgeidiaethau ac Arfer(ion) Crefyddol*, a *Mynegi Ymatebion Personol*.
- Adeiladu ar y stoc o arteffactau.
- Darparu cyfleoedd i ymweld â manau addoli amryw o grefyddau.
- Darparu mwy o gyfleoedd i wahodd siaradwyr gwadd e.e arweinwyr crefyddol i'r ysgol.

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

Ydy'r addoli ar y cyd yn cydymffurfio â'r gofynion statudol?

Ydy

Nac ydy

Cyfeiriadau: Fframwaith Arolygu ESTYN Adran 2.3.1, 'Arweiniad atodol ar arolygu Addoli ar y Cyd mewn ysgolion anenwadol' (ESTYN, Medi 2010)
, 'Addysg Grefyddol ac Addoli ar y Cyd' (Cylchlythyr y Swyddfa Gymreig 10/94)

Page 43

Rhagorol

Da

Digonol

Anfoddhaol

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

Nodweddion da mewn perthynas ag ansawdd yr Addoli ar y Cyd

Yn arferol, heb gyfyngiadau'r pandemig, cynhelir tri gwasanaeth ysgol gyfan, un gwasanaeth adrannol ac un addoliad byr yn y dosbarth yn wythnosol, sydd yn cwrdd â'r gofyn statudol. Mae hyd y gwasanaethau'n amrywio rhwng 10 ac 20 munud. Bydd emyn yn cael ei ganu ym mhob gwasanaeth ysgol gyfan. Ceir cyfuniad o wasanaethau yn seiliedig ar straeon Beiblaidd a gwasanaethau gyda straeon moesol. Rhoddir cyfleoedd i drafod, myfyrio ac i'r plant ofyn cwestiynau yn ystod y gwasanaethau. Bydd y plant yn cymryd rhan mewn gwasanaeth Diolchgarwch yn flynyddol yn yr ysgol. Bydd elfen grefyddol i ran o'n cynhyrchiad Nadolig yn flynyddol e.e disgyblion ieuengaf yr ysgol yn perfformio Stori'r Geni. Bydd aelodau o Eglwys Sant Cybi yn ymweld â'r ysgol yn fisol, er mwyn perfformio gwasanaeth 'Agor y Drws'. Gwasanaethau wedi eu seilio ar straeon Beiblaidd ydy'r rhain. Rhwng mis Medi a Rhagfyr 2020, sef cyfnod pandemig y coronafeirws, cynhelid gwasanaethau byr, myfyrdodau a gweddïau yn ddyddiol ym mhob dosbarth er mwyn cydymffurfio â'r gofyn statudol. Yn ystod y cyfnod o ddysgu ar lein, bu staff yn ffilmio gwasanaethau byr a'u huwchlwytho i'w dosbarth ar lein yn wythnosol.

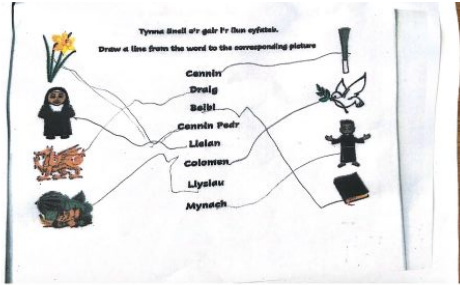
Cwestiwn Allweddol 2: Pa mor dda yw'r ddarpariaeth ar gyfer addoli ar y cyd?

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

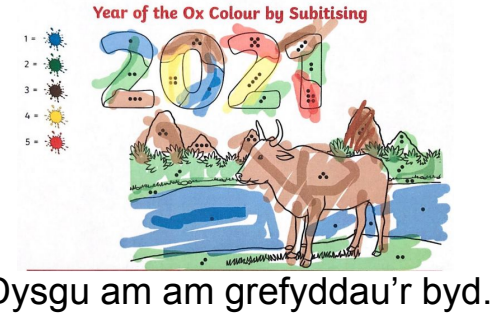
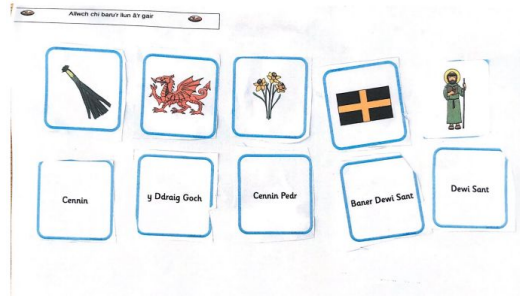
- Adeiladau ar y stoc o lyfrau/deunydd ar gyfer paratoi gwasanaethau.
- Mewngorffori TGCh i'r gwasanaethau drwy ddefnydd o PwerBwynt ac ati.
- Er bod plant yn cymryd rhan yn y gwasanaethau yn achlysurol, mae angen rhoi cyfle iddynt wneud hyn yn amlach.
- Cynnal gwasanaeth Diolchgarwch mewn addoldy lleol, e.e Capel M.C Ebenezer, Kingsland (pan fydd y cyfyngiadau yn caniatáu).
- Mapio cynnwys y gwasanaethau ysgol gyfan ar gyfer y flwyddyn.

Tystiolaeth - samplau o waith dysgwyr y CS

Page 46

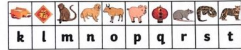


Dosbarth Derbyn - dydd Gŵyl Dewi.



Dysgu am am grefyddau'r byd.

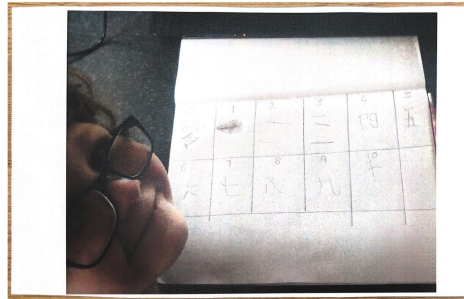
Crack the Word Code
Chinese New Year



Use the symbols to crack the code for each word.



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Tystiolaeth - samplau o waith dysgwyr y CS

Page 47

Let's talk!
Dewch i drafod!

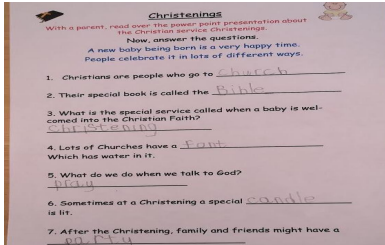
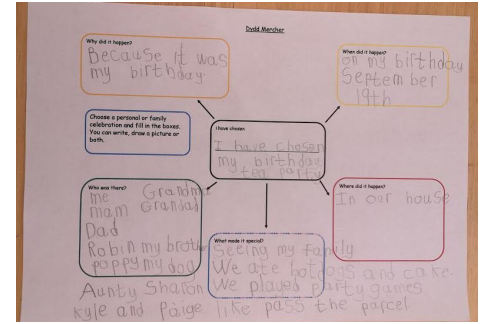
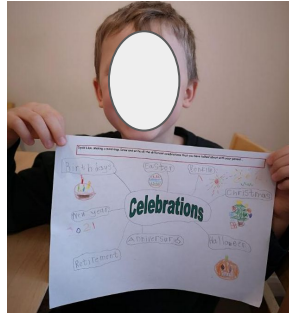
Celebrations



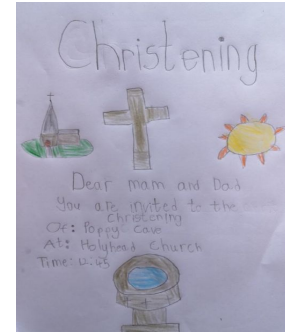
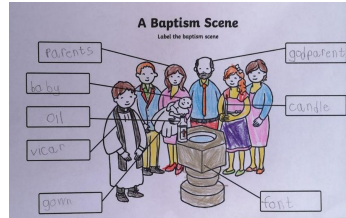
Our theme this term is Celebrations. We celebrate many different important occasions. Can you discuss with an adult and think of what different celebrations we celebrate!

Dathliadau!

Uned o waith ar ddathliadau

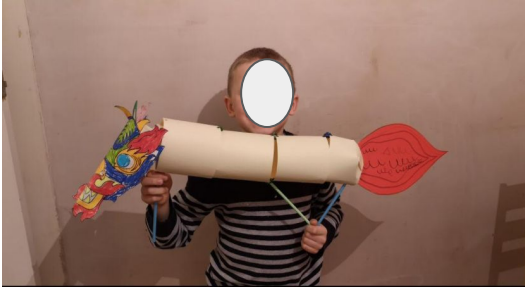


Dysgu am fedydd.

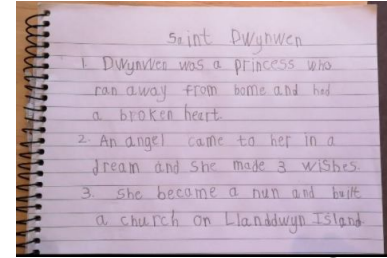
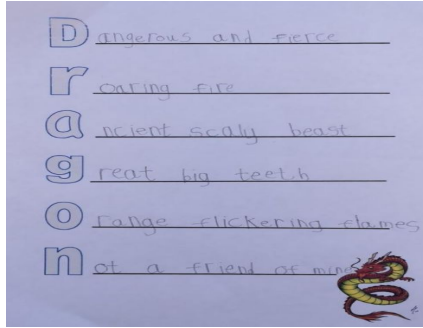


Tystiolaeth - samplau o waith dysgwyr y CS

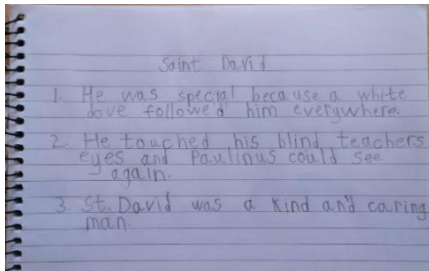
Page 48



Dysgu am grefyddau'r byd.



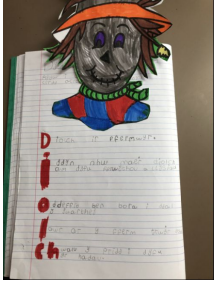
Dysgu am seintiau - Santes Dwywen.



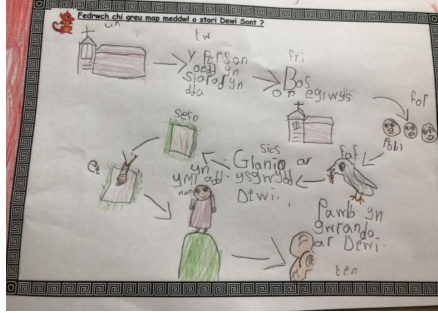
Dewi Sant.

Tystiolaeth - samplau o waith dysgwyr y CS

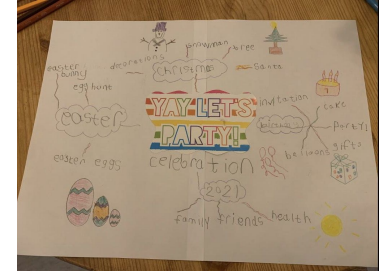
Page 49



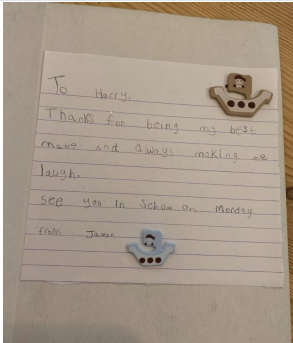
Dysgu am Ddiolchgarwch - gweddi o ddiolch.



Map meddwl - Dewi Sant.

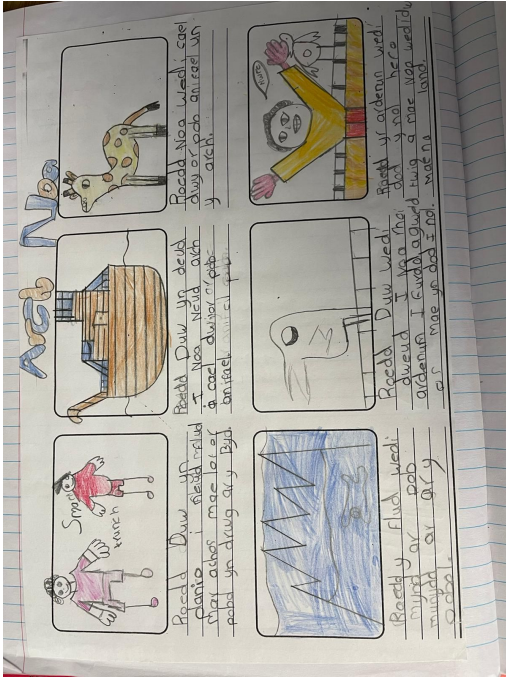


Dathliadau - map meddwl.

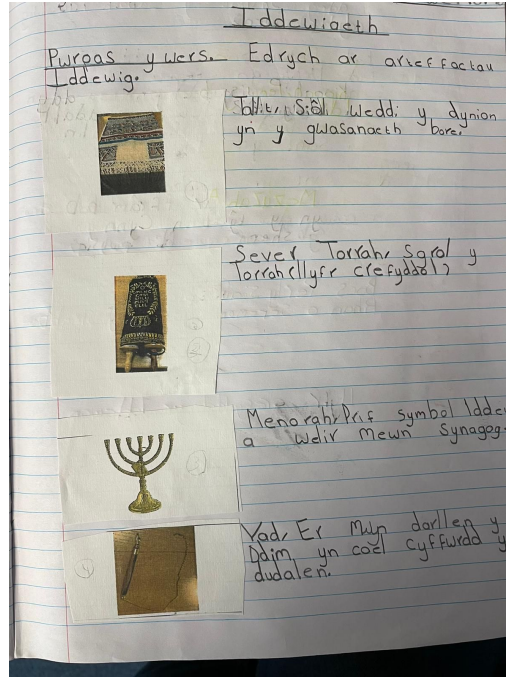


Bod yn ddiolchgar.

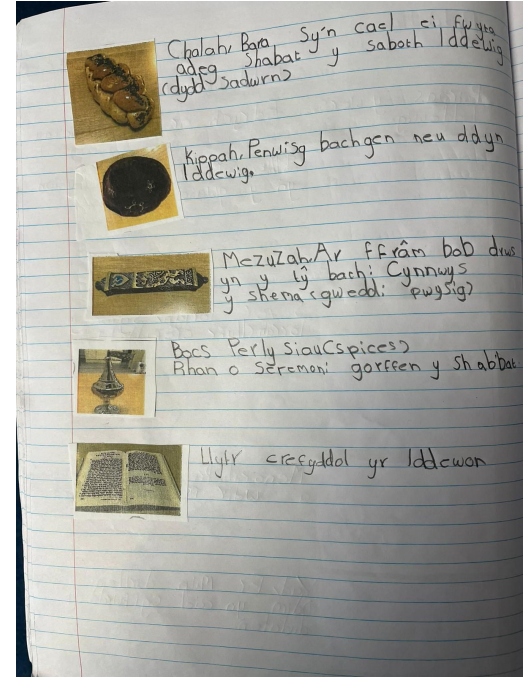
Tystiolaeth - samplau o waith dysgwyr CA2



Storiâu Beiblaidd - Arch Noa.



Crefyddau'r byd - Iddewiaeth.



Tystiolaeth - samplau o waith dysgwyr CA2

Dydd Llun The Story of Rama and Sita Tachwedd

Once upon a time there was a great warrior Prince Rama who had a beautiful wife named Sita. One day Rama and Sita were banished from their home by the King. Rama's brother Lakshmana joined them in exile. Living nearby was a terrible demon King Ravana he had ten heads and twenty arms and was feared throughout the land. One day Ravana kidnapped Sita and took her away in his chariot. Clever Sita left a trail of her jewelry for Rama to follow. Rama and Lakshmana followed the trail of glittering jewelry until they the monkey King Hanuman who became their friend and agreed to help find Sita. Messages were sent to all monkeys in the world who set out to find Sita.


After a very long search Hanuman found Sita imprisoned on an island. The army of monkeys couldn't reach the island so they began to build a bridge. Soon all the animals of the world large and small came to help.


When the bridge was built they rushed across it and fought a mighty battle. When Rama killed the evil Ravana with a magic arrow the whole world rejoiced. Rama and Sita were reunited and they began their long journey back to their land. Everybody lit oil lamps to guide them on their way and welcome them back.


Ever since people light oil lamps to remember that light triumphs over dark and good triumphs over evil.


Crefyddau'r byd - Hindwaeth.
Stori Rama a Sita.

Stori'r Nadolig


1.  Roedd yn rhaid i Mair a Joseph fynd ar daith i Bethlehem. Roedd Mair yn mynd i gael babi.


2.  Roedd Bethlehem yn brysu ac nid oedd y stafell ar gael felly fe arhoson nhw yn y Stabl.


3.  Yn noson honno cafodd Mair y babi. Galodd ef yn Iesu a'i rhoi yn y presbwr i gysgu.


4.  Gwelodd y bugeiliaid o oedd yn cysgu yn y bryniau oher y Nadolig. Siartodd ar ôl gyda nhw.

Cristnogaeth - Stori'r geni.

5.  Aeth y bugeiliaid i weld y babi Iesu. Dwyedon eu wrth bawb eu bod wedi gweld.

6.  Dilysodd tri gŵr doeth Sŵn ddisgwir yn yr awyrgoed.

7.  Arweiniodd y Sŵn nhw at y Stabl. Dyma nhw'n rhoi aur hegen i'r babi.

8.  Aeth Mair a Joseph i gael daith hir gyda'r babi i Esiu.

Tystiolaeth - samplau o waith dysgwyr CA2

Afternoon task - Monday 1/2/21. Theme.

You might remember back in September, when we started work on the theme *One World, One Chance*, we did some work in our Religious Education on stewardship. Basically, stewardship is the belief that we are all here to look after the world for God. As you have learnt during this theme, many human actions have lead to the destruction of some parts our planet. The work this week is based on stewardship and taking care of our world. By the end of the week, you will be answering our big question -

Should we eat less meat to save the environment?

Stiwardiaeth - ateb cwestiwn mawr. A ddylem fwyta llai o gig er mwyn achub yr amgylchedd?

Task.

1. Read in information in the *Should we eat less meat* PowerPoint, and watch the following video clips.
2. Use the internet to do some research into the effects of eating meat on the environment.
3. Complete the worksheet entitled *Should we eat less meat to save the environment? For and against.*



<https://www.bbc.co.uk/news/round/290919>

Should we eat less meat to save the environment?

During January my family and I decided to eat less meat. When we started it was to help us to eat more healthier so that our bodies would help us fight disease better. Many people today eat less meat and more vegetables to be healthy, whereas others prefer to eat a meat only diet. On average we eat 65 billion animals a year and scientists say that this is affecting our environment. But what are the pros and cons on both sides so that we can decide for ourselves if we should eat less meat?

Chiara Vitelli forests Campaigner greenpeace UK says, "To avoid climate breakdown we need to reduce the amount of meat and dairy we're eating by about 70 percent reduction looks like eating one portion of chicken and fish once a week and red meat once a month with a heavy emphasis on home-cooked meals made from vegetables pulses nuts and seeds it's a healthy balanced diet for us and the planet."

The first point I would like to make is that I found out that more than five billion trees are cut down across the tropics every year, according to a study published in 2015 to make more land for animals for them to feed cattle. The trees help to control the climate and water cycle. Without the trees, the 'greenhouse effect' will be worsened and the rivers in South America could change beyond recognition.

Secondly I have discovered that eating less meat to be an efficient way to eat more vegetables means your body is more healthy. The term is called 'Flexitarianism' which means we eat meat or fish twice a week. Research analysis Joseph poses shows that if every family in the UK swapped a red meat meal to a plant-based meal just once a week the environment impact would be the same as taking 16 million cars off the road this is not surprising considering world meat production was expected to hit a record high of 325 million tonnes in 2018-more than double the 155 million tonnes produced in 1985. I believe strongly that by eating in this way our bodies will be better able to fight diseases and pandemics like coronavirus.

However some argue that eating not a enough meat and can affect a people's mood Today stronger brains are still powered by beef- or at least by many of the nutrients commonly found in animal products at the top of the list are B vitamins which your noggin needs to pump out neurotransmitter such as glutamate low levels of it have been linked to depression anxiety and OCD sound familiar.

In support of this one of the side effects of eating less eat is that you are eating a higher fibre diet than before. This can mean that you become very gassy pass wind mor regularly which can be unpleasant and uncomfortable for people around you (which I know from experience).

In conclusion based on what I have discussed I strongly believe that by making an effort to only eat meat once or twice a week we can help stop the decrease in our beautiful rainforests which will help our environment rebuild itself for the future.

Comments:

- An excellent introduction
- How interesting
- Good point.
- Excellent - you've connected your argument to what is happening in our world at this very moment.
- Very interesting.
- Oh, no!
- A sensible conclusion Chiara. You've succeeded in including good points to bolster both sides of the argument, you've arranged your work well and used the appropriate language for a

Ymateb disgybl ar 'Google Classroom'.

Tystiolaeth - samplau o waith dysgwyr CA2

Stewardiaeth 10/10/24

Earth Song - Michael Jackson

What do you think Earth Song is about? What did you see on the video?

1. I saw a real being killed.
2. I saw a beautiful being killed.
3. I saw a field being burnt by the war.
4. I think both songs is about pollution and wars.
5. I saw a woman being stung.
6. I saw a man who had a bullet in his back.
7. I think both songs is about people trying to get the earth better.
8. I saw a bunch of red being on video.
9. I think both songs is about saving the world from being.
10. I saw things die and some back alive.
11. I saw a woman trapped in a net.
12. I saw a woman running and in a couple of seconds being because pollution.
13. I saw people leaving their city because they
14. I saw a forest burning into flames.
15. I saw people picking up leftovers of their houses.
16. I saw people wearing white.
17. I saw people holding onto trees.
18. I saw a massive storm.
19. I think Earth song is about restoring earth.
20. I saw people running.
21. I saw fire.

Stewardiaeth - gwylio fideo 'Earth Song' - Michael Jackson. Nodi sut mae'r fideo'n dangos bod y byd yn cael ei ddinistrio gan ddyn.

Parhaen y sersi: profwr lleisgwyrth glan.

Dyn da oedd Dewi

Fo awngyd Dewi hychan mewn twrtyn bach tŷ gwelid. Ar ddydd ei enedigath roedd storm fawr a mudi. Ar fwrthyn Dewi'n unig fe wnaidd hawlwr llawr. A chynnes oedd y tywydd fel bore yn yr ffwr.

Pan aeth efe i'r sgot yr oedd yn fwrthyn gwelid. Paulinus oedd ei athro ond aeth yr athro'n ddiull. Ei ddwylo rhoddodd Dewi ar llysoid yr han llawr. A'i otwg a ddaeth iddo - wel, dyma wgrth yn llawr.

Cyfarfod fe'n llanddow a'r dyffwrdd oedd yn fawr. Ond nid oedd neb yn clywed, rhy wraidd oedd y llawr. Ond daifon gwnaed am Dewi a ddaeth efe i'r fun. A'r ier ier oedd ei sefyll yn sydyn gododd lan.

gwelid, eidd ✓
llawr, ffwr ✓
llawr, ddiull ✓
llawr, awr ✓
ffwr, llawr ✓
ffwr, llawr ✓

Dysgu am hanes Dewi Sant trwy astudio darn o farddoniaeth.

1. Mawn beth cefid Dewi ei eni? Cefid Dewi ei eni mewn billy.
2. Beth ddigwydded ar ddawnd ei goddygath? Storm fawr a mudi ddigwydded ar ddawnd ei enedigath.
3. Beth oedd yn fwrthyn yn awnd ar dy Dewi? Fawnd yn fwrthyn yn awnd ar dy Dewi.
4. Sut fwrthyn oedd Dewi yn yr ysgol? Fawnd Dewi yn fwrthyn all yn yr ysgol.
5. Beth oedd enw ei athro? Paulinus oedd enw ei athro.
6. Beth oedd yn bed ar ei athro? Fawnd ei athro'n yn ddiull.
7. Yn nible oedd cefid? Fawnd cefid yn dlanddow.
8. Beth ddigwydded i'r tir? Mli wnaeth y tir gododd ei llaw ^{gwelid}.
9. Beth oedd Dewi'n awnd ysgol o'r awngyd ysgol? Fawnd Dewi yn awnd ysgol ysgol ysgol storm am fawnd fawnd.
10. Beth ddigwydded ar fawnd y laf? Dr fawnd y laf, mli wnaeth Dewi ei llaw mawnd.
11. Sawl penill sydd yn yr ysgol? Mli yna fawnd penill yn yr ysgol.
12. Llawr-dawnd y gwyrth sydd yn all yn yr ysgol fawnd mawnd.

☺ Deawndiaeth awndiaeth o'r gerd a ddaifon fawnd bawndiaeth, mawnd gwelid na fe!!

Tystiolaeth - samplau o waith dysgwyr CA2

Page 55

Dydd Mercher 3 Ionawr 2011

Santes Dwynwen

Pumpas y lloers: Defnyddio'r testun i sbect y swyddynau neu broffwydysau llawn.

- Beth add enw tad Dwynwen?
Enw tad Dwynwen add Ewain Brychan Brycheiniog.
- Paŵl dyfod i'r llyf?
Beth Maelon Dafodrill i'r llyf.
- Paŵl add Maelon i'r llyf?
Gadwodd Maelon y llyf sbectod modd oher ffensiwn.
- Paŵl dyfod i'r llyf.
Modd Dwynwen ei gellu.
- Beth add Dwynwen i'r gwlod?
Beth Dwynwen i'r gwlod i'r gwlodwig.
- Beth dyfod Dwynwen yn y gwlodwig?
Llyf Dwynwen yn y gwlodwig.
- Beth add Maelon i'r Dwynwen?
Paŵl dyfod yr awgylt add Maelon, paŵl yn llyf ei gylod yn y gwlodwig a tad yn ran.
- Beth add y llyf dyfod i'r Dwynwen?
Beth Dwynwen i'r llyf i'r llyf llawdwy.

Dysgu am Santes Dwynwen.

Saint Dwynwen True or False

True	False
Dwynwen set up a church on Ynys Llanddwyn and became the patron saint of Welsh lovers.	Dwynwen went home to Brecon and married Maelon.
King Brychan Brycheiniog had planned for Dwynwen to marry another prince.	Dwynwen dreams about going on holiday.
Dwynwen ran away to escape her father.	The angel granted Dwynwen one wish.
The angel granted Dwynwen three wishes.	Maelon didn't want to marry Dwynwen because she was ugly and cruel.
Dwynwen wished to show Maelon, to help Welsh lovers, and never to get married.	Dwynwen was in love with a prince called Maelon Dafodrill.
The angel gave Dwynwen a special drink.	Dwynwen and the angel ate dinner together.
An angel visited Dwynwen.	Dwynwen sent Maelon a letter.
Dwynwen had a dream about Maelon.	Dwynwen made friends with the forest creatures.
Dwynwen's father was King Brychan Brycheiniog.	Dwynwen wished that Maelon be turned into a block of ice.
Dwynwen prayed to God in the forest.	Dwynwen went to live in a castle far away.
Dwynwen ran away to the forest.	Dwynwen was Queen of Brecon.

Sgwrs Dwynwen a Maelon.

Gorffennwch y sgwrs rhwng Dwynwen a Maelon pan maen nhw'n gwedd ei gilydd am y tro cyntaf yn y parti. Mae i'w broffwydysau ar y dudalen nesaf ond maen rhw wedi'i gymysgu.
Finish the conversation between Dwynwen and Maelon when they meet each other for the first time at the party. The sentences are on the next page but they are jumbled up.

Maelon :	Noswaith dda.
Dwynwen :	Noswaith dda. Sut wyt ti heno?
Maelon :	Dw i'n iawn diolch. Sut wyt ti?
Dwynwen :	Dw i'n dda iawn diolch. Wyt ti'n mwynhau'r parti?
Maelon :	Ydw, dw i'n mwynhau'r parti'n fawr iawn. Beth ydy dy enw di?
Dwynwen :	Fy enw i ydy Dwynwen. Beth ydy dy enw di?
Maelon :	Maelon Dafodrill ydw i. Ble wyt ti'n byw?
Dwynwen :	Dw i'n byw yn y palas yma yn Brycheiniog.
Maelon :	Oes gen ti frawd neu chwaer?
Dwynwen :	Mae gen i un deg tri chwaer. Dw i'n canu fy chwlodydd yn fawr iawn.
Maelon :	Beth ydy enw dy dad?
Dwynwen :	Enw fy nhad ydy Brychan.
Maelon :	Beth ydy gwaith dy dad?
Dwynwen :	Dydy fy nhad ddim yn gweithio. Brenin ydy ol

Sgwrs - Maelon a Dwynwen.

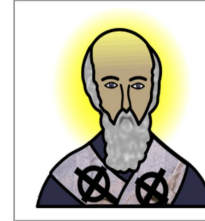
Tystiolaeth - samplau o waith dysgwyr CA2

	Beth ydy dy waith di?
Maelon :	Does gen i ddim gwaith. Dw i'n dlawd iawn. Faint ydy dy oed di?
Dwynwen :	Dw i'n un deg wyth oed. Dwi'n ddigon hen i briodi rwan.
Maelon :	Wyt ti'n fy ngharu i, Dwynwen?
Dwynwen :	Ydw, dw i'n garu di Maelon.
Maelon :	Wnei di fy mhriodi i?
Dwynwen :	iawn, mi <u>wna i</u> dy briodi <u>di!</u>

How do the Welsh remember and show respect for St David? (e.g. naming places after him)	What little things do you do to help other people?
They gave him a flag. They name places after him. They do parades, assembly's and teach about him. They do charily in his name. Sing songs about him. People visit places from his history. A day was named after him. People repeat his words. People made statues of him and murals. They talk about him in church.	I put money in collection boxes. Help cook. I look after people when they're being bullied.

Dysgu am Dewi Sant.

Asking questions about beliefs, values and actions



If I could talk to St David, I would ask:

- Why do you like rocks so much?
- What was it like being born in a storm?
- What does it feel like to have people worship you?
- Where did you used to go on holiday and have you ever tried pizza?
- What does it feel like to be God's messenger?

Tystiolaeth - samplau o waith dysgwyr CA2



Y cwestiwn mawr :


A ddylid gwneud Capten Syr Tom Moore yn sant?

The big question :

Should Captain Sir Tom Moore be made a saint?



Ystyried cwestiynau mawr - beth sydd yn gwneud sant, ac ydy Capten Syr Tom Moore yn haeddu cael ei wneud yn sant?

Complete the table to start answering the question. Highlight the cell if it's relevant to the person. Click on the cell, then  and choose a colour to highlight the cell.

Feature	Dewi Sant	Captain Sir Tom Moore
Dead	March 1st	2nd february 2021
A servant to God (in a religious position)	He was a saint	Should be a saint
Lived a good, moral life	Yes he lived a good life helping others	Yes he lived a very good life helping others
Performed miracles	He performed miracles on a blind boy	Yes be helping raising money for the nhs
Canonised by the Pope		

Ystyried beth sydd angen er mwyn gwneud rhywun yn sant.

Looking at the table in the last slide, do the rules allow Captain Sir Tom to be made a saint? What is your opinion about this? Type your answer in the box below.

He doesn't meet all the rules to be a saint but with all the things he has done in his life by going to war and helping the nhs i think he deserve to be a saint.

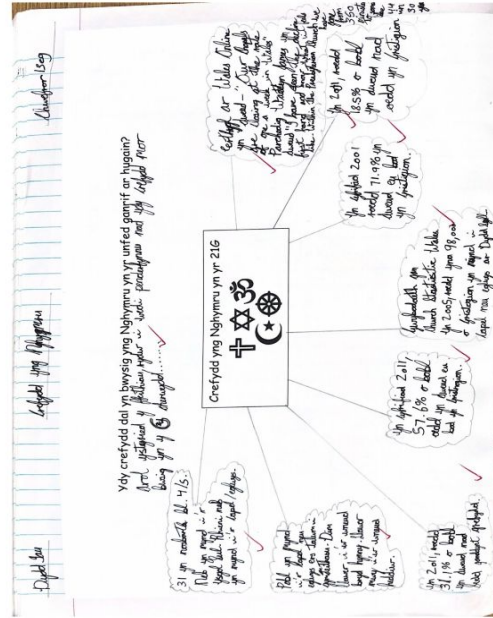
Ystyried ydy'r hanfodion yn caniatáu i Capten Syr Tom Moore gael ei wneud yn sant.

Tystiolaeth - samplau o waith dysgwyr CA2

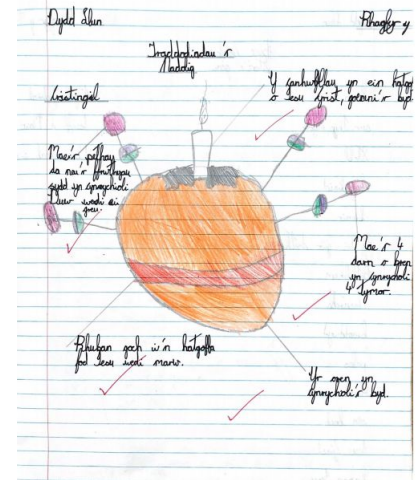
Would you like for Captain Sir Tom Moore to be made a saint, even though the rules do not permit this? Explain the reasons for your answer in the box below.

Yes I think he deserves to be a saint because he served throughout the war and no matter his health or age he managed to raise 33 million for the nhs by doing a charity walk during this pandemic he is a hero.

Ystyried a ddylid newid y rheolau er mwyn gwneud Capten Syr Tom Moore yn Sant.



Ystyried cwestiwn mawr - Ydy crefydd dal yn bwysig yng Nghymru yn yr 21G?



Dysgu am draddodiadau crefyddol y Nadolig - Crisingl.

Tystiolaeth

Page 60



Ymweliad i gapel - criw bach yn mynychu noson Garolau'r Urdd yng Nghapel Hyfrydle, Caergybi.



Cefnogi elusennau - Plant Mewn Angen 2020.

Banc bwyd Môn - Diolchgarwch 2020.



Tystiolaeth 3 - Addoli ar y cyd yn ystod cyfnod y clo



Page 61

Enghraifft o wasanaeth yn ystod cyfnod y clo.

[Enghraifft - gwasanaeth Diolchgarwch cyfnod y clo](#)

[Enghraifft - gwasanaeth Diolchgarwch cyfnod y clo](#)

[Enghraifft - gwasanaeth Diolchgarwch cyfnod y clo](#)

[Enghraifft o wasanaeth cyfnod clo - 2](#)



Gwasaneth Diolchgarwch 2019.

Tystiolaeth 3 - Addoli ar y cyd

Page 62



Gwasanaeth Diolchgarwch 2019.



Enghraifft o wasanaeth misol 'Agor y Drws' -
straeon Beiblaidd.

Ysgol Gynradd Kingsland
Self-Evaluation Report

Subject: Religious Education and collective worship

Headteacher: Mr Gareth Owen

Subject Coordinator: Mr Rhys Hearn

Author of report: Mr Rhys Hearn

Date: 5th of March, 2021.

Key Question 1: How good are Religious Education outcomes?

Excellent		Good		Adequate		Unsatisfactory	
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Standards in Religious Education – progress in learning

Foundation Phase

Many of the learners are aware of some of the main world religions. Many pupils are aware of the importance of religious leaders in the local society, e.g. that a vicar or pastor is required to hold a baptism or wedding, and religious leaders of the past, e.g. St David. Nearly everyone can successfully recite the story of St David in their mother tongue, in accordance with their age. Opportunities are given to learners to discuss significant and relevant events in the assemblies. By the end of year 2, the majority of learners are aware of the Old and New Testaments. Many pupils can recite many of the stories appropriately. The majority can simply write some of these stories by expressing an opinion on the lesson/message of the story/parable appropriately. By the end of year 2, most pupils are able to successfully describe the main characteristics of Christian celebrations, e.g. a baptism or wedding. Many opportunities are utilised throughout the year for Foundation Phase pupils to study the religious holidays of world religions, e.g. Diwali, Chinese New Year. Many of the pupils can effectively describe the characteristics of these holidays. Nearly all pupils are aware that Christians see the need to be grateful, and many of them can express this effectively in prayers of thanks.

Key Stage 2

The majority of pupils are aware of the Old and New Testaments. Many of the pupils are able to repeat some of these stories effectively verbally and in writing e.g. the story of Noah's Ark. All pupils are given the opportunity to study world religions, and many of them are aware of, and can successfully discuss different religious artefacts, e.g. Jewish artefacts. Nearly all pupils are aware that there is only one God in Christianity, but that there are many gods in Hinduism. Pupils are given numerous opportunities to learn about stories from different world religions, e.g. the story of Rama and Sita (Hinduism) – many of the pupils are able to powerfully repeat these stories verbally and in writing. All pupils understand the importance of thankfulness, and are able to express this appropriately in written prayers of thanks in their second language. There is an unit of work on Stewardship, many pupils are able to identify the similarities and differences between the Christian and Muslim stories of creation, and the majority understand the importance of caring for each other, for animals and for the planet. Many of the pupils are able to successfully repeat facts about religious leaders from the past, e.g. St David and St Dwynwen. Many of the pupils are aware of the five main entities to make a person a saint. Most of the older pupils (year 4-6) can discuss the big questions maturely, e.g. Is religion important in Wales in the 21st Century? Should Sir Captain Tom Moore be made a saint? Should we eat less meat to save the environment? (Stewardship). Many of the pupils can effectively discuss and repeat, verbally and in writing, the main Christian holidays, e.g. Christmas and Easter.

Matters requiring attention

Foundation Phase

- Ensure that the challenge level of the tasks is appropriate.
- Utilise the opportunity to use the subject as a medium for learners to practice their Welsh.
- Ensure opportunities for more extended writing in the subject for MAT pupils who are at the top of the KS.

Key Stage 2

- Ensure, when the pandemic restrictions end, visits to other religious places of worship, e.g. Bangor mosque, local chapels in the town, e.g. M.C Ebenezer chapel in Kingsland. Visits were held in the past, e.g. Manchester Synagogue – and this practice needs to be re-grasped.
- When the pandemic restrictions end, invite speakers to the school, e.g. individuals from denominations such as the Samaritans, religious leaders etc.
- Must ensure that there are plenty of opportunities for pupils, especially those of higher ability, to respond extendedly.

Key Question 2: How good is Religious Education provision?

Excellent		Good		Adequate		Unsatisfactory	
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Standards in Religious Education – progress in learning

Foundation Phase

Religious Education activities in the Foundation Phase match the requirements of the National Exemplar Framework for introducing Religious Education and the Locally Agreed Syllabus. The work plans are up to date. A number of activities raise naturally with the time of year, e.g. Christmas, Easter, religion in China when studying the theme Chinese New Year, saints and religious leaders when studying the theme St Dwynwen and Love, religious leader work, baptism and weddings when studying the theme celebrations etc. Many activities in the Foundation Phase will build on their spiritual, moral and cultural experiences.

Key Stage 2

KS2 activities match the requirements of the National Exemplar Framework for introducing Religious Education and the Locally Agreed Syllabus. Despite this, with the incoming new curriculum, the plans must be re-visited to ensure that they fully respond to the new requirements. The three core skills must also be mapped across the key stage, i.e. Dealing with the Simple Questions, Exploring Religious Beliefs, Teachings and Practice(s), and Expressing Personal Responses. Appropriate time is given to teaching the subject within the class timetable.

The school staff don't have a qualification, e.g. A Level or Grade in Religious Education, but they have received training as part of their initial training courses. There is a subject coordinator at the school who is responsible for S/E and developing the subject. Staff attend any county training to learn about the latest developments in the world of Religious Education, and they also consult with local secondary school staff at times. Staff also read 'Religious Education News' as a source to gain information on developments. Some artefacts are available at the school, but the stock needs to be built on to further develop the subject.

Matters requiring attention

- Re-visit the work plans in KS2, ensuring that they meet the requirements of CC 2022.
- Map the core skill in Religious Education across KS2, i.e. Dealing with the Simple Questions, Exploring Religious Beliefs, Teachings and Practice(s), and Expressing Personal Responses.
- Build on the stock of artefacts.
- Provide opportunities to visit the places of worship of various religions.
- Provide more opportunities to invite guest speakers, e.g. religious leaders to the school.

Key Question 2: How good is collective worship provision?

Does the collective worship comply with the statutory requirements?	Yes	No
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Excellent		Good		Adequate		Unsatisfactory	
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Good characteristics in relation to the quality of Collective Worship

Normally, without the pandemic restrictions, three whole school services are held, one departmental service and one short worship in the class every week, which meets the statutory requirement. The length of the services range between 10 and 20 minutes. A hymn is sung in each whole school service. A combination of services based on Biblical stories are given, and services with moral stories. Opportunities are given to discuss, reflect and for the children to ask questions during the services. The children take part in an annual Thanksgiving service at the school. Members of St Cybi's Church visit the school on a monthly basis, to perform the 'Open the Door' service. These are services based on Biblical stories. Between September and December 2020, i.e. during the coronavirus pandemic period, short services, reflections and prayers were held daily in each class to comply with the statutory requirement. During the period of online learning, staff filmed short services and uploaded them to their class online on a weekly basis.

Matters that require attention in regards to Collective Worship

- Build on the stock of books/material for preparing services.
- Incorporating ICT into the services through the use of Powerpoint etc.
- Although children occasionally take part in the services, they must be given the opportunity to do so more frequently.
- Hold a Thanksgiving service in a local place of worship, e.g. M.C Ebenezer Chapel, Kingsland (when restrictions allow).
- Map the contents of the whole school services for the year.

Evidence – samples of FP learners' work

Reception Class – St David's Day

Learning about world religions.

An unit of work on celebrations.

Learning about baptism.

Learning about world religions.

Learning about saints – St Dwynwen.

St David.

Learning about Thanksgiving – prayer of thanks.

Mind map – St David.

Celebrations – mind map.

Being grateful.

Evidence – samples of KS2 learners' work

Biblical Stories – Noah's Ark.

World religions – Judaism.

World religions – Hinduism. Rama and Sita's story.

Christianity – The Nativity.

Prayer of thanks – Thanksgiving work.

Venn Diagram – what's similar/different between the Christian and Muslim stories of creation.

Stewardship – how we care for people, animals and the world.

Stewardship – answering a big question. Should we eat less meat to save the environment?

Pupil's response on 'Google Classroom'.

Stewardship – watched the video for 'Earth Song' – Michael Jackson. Noted how the video shows that the world is being destroyed by mankind.

Learning about the story of St David by studying a piece of poetry.

Learning about St Dwynwen.

Discussion – Maelon and Dwynwen.

Learning about St David.

Considering the big questions – what makes a saint, and does Captain Sir Tom Moore deserve to be made a saint?

Considering what is required to make someone a saint.

Considering whether the essentials allow Captain Sir Tom Moore to be made a saint.

Considering whether the rules should be changed to make Captain Sir Tom Moore a saint.

Considering a big question – is religion still important in Wales in the 21C?

Learning about the religious traditions of Christmas – Christianity.

World religions – Hinduism.

Evidence

Visit to a chapel – a small group attending the Urdd Carol evening in Capel Hyfrydle, Holyhead.

Supporting charities – Children in Need 2020.

Anglesey foodbank – Thanksgiving 2020.

Evidence 3 – Collective Worship during the lockdown

An example of a service during the lockdown.

Thanksgiving service 2019.

Thanksgiving service 2019.

Example of a monthly ‘Opening the Door’ service – Biblical stories.

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Stage 3 of the Curriculum and Assessment (Wales) Bill begins today

An important milestone Senedd meeting on Friday, 29 January 2021 has moved the Curriculum and Assessment (Wales) Bill into Stage 3 of the legislative process.

In Friday's end of Stage 2 meeting for the Children, Young People and Education Committee, all of the Education Minister, Kirsty Williams' proposed amendments were agreed. A number of these amendments are of direct relevance to Religion, Values and Ethics (RVE) as well as voluntary aided schools of a religious character.

Key agreed amendments

These key agreed amendments included:

- Replacing references to **Great Britain** with 'Wales';
- Making amendments relating to representation on **group/committee A on SACREs** – group / committee A is amended to include “non-religious philosophical convictions” as well as ‘Christian denominations and other religions and denominations of such religions’. In addition, the number of members appointed to represent a religion, denomination or non-religious philosophical conviction “shall, so far as consistent with the efficient discharge of the group’s functions, reflect broadly the proportionate strength of that religion, denomination or non-religious philosophical conviction in the area,” and “all reasonable steps to secure [this] outcome” should be made by the local authority. Local authorities in Wales also must have regard to any guidance given by Welsh ministers in this respect. In discussion, Kirsty Williams clarified that representative members of ‘philosophical convictions’ would sit alongside but separate from other members of the group who represented religions and their denominations, so there would be only one group. This has related implications for each SACRE’s **Agreed Syllabus Conference**.
- Making amendments relating to an **agreed syllabus for RVE** adopted by an Agreed Syllabus Conference to ensure that the syllabus reflects the fact that a range of non-religious philosophical convictions are held in Wales, as well as continuing to ensure that the agreed syllabuses reflect that the religious traditions in Wales are mainly Christian and taking account of the teaching and practices of the other principal religions represented in Wales.
- Making amendments relating to teaching and learning of **RVE for post-16 learners** in Wales which reflect the fact the religious traditions in Wales are mainly Christian, taking into account the teaching and practices of other principle religions represented in Wales, and a range of non-religious philosophical convictions held in Wales.
- Making amendments relating to RVE in **voluntary aided schools** of a religious character – voluntary aided schools of a religious character are required “to provide for the teaching and learning of non-denominational RVE that ‘has regard to’ the agreed syllabus (rather than RVE that ‘accords with’ the RVE syllabus).”

(Taken from the notices of amendments and the purpose and effect tables.)

Other interesting discussion content

Other interesting information emerging from the content of the debate includes discussion of Kirsty Williams' position on:

- how the Welsh Government understands the term '**convictions**' – it follows existing understanding of 'convictions' as found in case law in order to follow common usage and avoid confusion by introducing a different understanding.
- the publication timeline for the **Framework for Religion, Values and Ethics** – the final guidance will be published before the end of 2021, and there will be no change to the timetable because of the necessity of proper consultation;
- the term '**have regard**' in legislation, and intended impact on school practice;
- **diversity** being embedded across the curriculum and not just in the humanities' AoLE;
- **mental health and emotional well-being** of learners (and teachers), which should be central to decision-making within the whole curriculum.

[Watch the debate on Senedd.tv](#) (a relevant 20-minute extract of the debate for RVE is 1h 45m – 2h 5m as well as 2h 48m onwards for the 'have regard' discussion).

Stage 3 of the Curriculum and Assessment (Wales) Bill involves the plenary consideration of amendments, and the relevant dates will be published in due course. A revised memorandum of the decisions made in Friday's meeting will be published at least five days before the Stage 3 proceedings.

Explore the relevant papers

- Bill's notices of amendments tabled on [16 December 2020](#) (includes schools of a religious character) and [20 January 2021](#) (includes RVE and SACREs).
- Full [marshalled list](#) of amendments for the meeting.
- Purpose and effect tables for amendments [16 December 2020](#) and [20 January 2021](#).
- [Section 390](#) of the Education Act 1996 (for information).

Watch the debate

[Recorded Children, Young People and Education Committee meeting on 29 January 2021](#) (interesting 20-minute extract is from 1h 45m – 2h 5m as well as 2h 48m onwards for the 'have regard' discussion).

What is the background to the Bill?

The Curriculum and Assessment Bill is concerned with establishing "a new and reformed legislative framework to support the implementation of new curriculum and assessment arrangements in Wales" (Senedd Cymru).

Education Minister, Kirsty Williams initiated the Welsh Government Bill and the Business Committee has given responsibility to the Children, Young People and Education Committee.

We reported on Stage 1 of the Bill in our blog news on [6 January](#), where we linked to the 66 recommendations made by the Children, Young People and Education Committee in its report on the Curriculum and Assessment (Wales) Bill, some of which were directly related to RE / RVE and SACREs.

After the end of the Stage 1 vote for members of the Senedd on 15 December in favour of the continued progression of the Bill through the legislative process, the Bill moved into Stage 2, which ended with Friday's meeting.

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