

Agenda



Standing Advisory Council for Religious Education (SACRE)

Date: Thursday, 18 October 2018

Time: 10.00 am

Venue: Committee Room 1 - Civic Centre

To: Councillors L Lacey (Chair), I Hayat, R Hayat, T Holyoake and J Watkins and SACRE members

Item	Wards Affected
1	<u>Welcome and Apologies for Absence</u>
2	<u>Agenda in Welsh</u> (Pages 3 - 4)
3	<u>Time of Quiet Reflection</u>
4	<u>Minutes, actions and matters arising from last meeting held on 14 June 2018</u> (Pages 5 - 12)
5	<u>SACRE Membership - To consider membership vacancies</u> (Pages 13 - 14)
6	<u>SACRE Annual Report 2017-2018</u> (Pages 15 - 40)
7	<u>Roles and Responsibilities of SACRE members</u> (Pages 41 - 62)
8	<u>Curriculum Development Update</u> (Pages 63 - 90)
9	<u>Estyn Thematic Report</u> (Pages 91 - 132)
10	<u>SACRE News Bulletin</u>
11	<u>Monitoring Provision and Standards - RE and Collective Worship inspection reports and School self-evaluation</u> (Pages 133 - 144)
12	<u>Update on the Withdrawal from RE survey</u>
13	<u>Holocaust Memorial Day 2019</u> (Pages 145 - 146)
14	<u>Final Report from the Commission on Religious Education in England</u> (Pages 147 - 170)
15	<u>WASACRE business</u> (Pages 171 - 194)
16	<u>Future Meetings Dates</u>

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Date of Issue: Saturday, 13 October 2018



Agenda

Cyngor Ymgynghorol Sefydlog ar Addysg Grefyddol

Dyddiad: Dydd Iau, 18 Hydref 2018

Amser: 10 y.b.

Lleoliad: Ystafell Bwyllgora 1 - Canolfan Ddinesig

Y Cyngorwyr: L Lacey (Cadeirydd), I Hayat, R Hayat, T Holyoake, J Watkins a Aelodau CYSAG

Eitem

Rhan 1

1. Croeso a Ymddiheuriadau am Absenoldeb
2. Agenda yn Gymraeg
3. Amser ar gyfer Myfyrdod Tawel
4. Cofnodion, gweithredoedd a materion sy'n codi o'r cyfarfod diwethaf a gynhaliwyd ar 14 Mehefin 2018
5. Aelodaeth CYSAG - Ystyried swyddi gwag aelodaeth
6. Adroddiad Blynyddol CYSAG 2017-2018
7. Rolau a Chyfrifoldebau aelodau CYSAG
8. Diweddariad Datblygu Cwricwlwm
9. Adroddiad Thematig Estyn
10. Bwletin Newyddion CYSAG
11. Darpariaeth Monitro a Safonau - Adroddiadau arolygu AG ac Addoli ar y Cyd ac hunanarfarniad ysgol
12. Diweddariad ar yr arolwg Tynnu'n ôl o AG
13. Diwrnod Cofio'r Holocaust 2019
14. Adroddiad Terfynol gan y Comisiwn Addysg Grefyddol yn Lloegr
15. Busnes WASACRE
16. Dyddiadau Cyfarfodydd yn y Dyfodol

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SACRE MEETING : 14 JUNE 2018

In attendance: N Baicher (in the Chair), Cllrs I & R Hayat & J Watkins, R Penn, H Vaughan, H Stephens, N Huggleston, N Wherry, S Northcott, V Thomas

Apologies: Cllrs L Lacey, T Holyoake, J Crawley, S Hunt, P Landers, L Picton

1. **Welcome & Presentation by Maes Ebbw School**

SACRE members attended the school assembly. Sian Garwood conducted the assembly and the theme was the Islamic celebration of Eid which took place after Ramadan. Children were encouraged to suggest items which would be evident at any celebratory event including presents, cards, decorations. A video was played which showed a Muslim family preparing for Eid. The assembly finished with the children accompanying a song being sang by a choir of children on the video.

Agreed:

That the clerk write to the school thanking them for hosting the meeting and their hospitality and also the presentation made to SACRE.

2. **Time of Quiet Reflection**

Members took part in a period of quiet reflection.

3. **Apologies for Absence**

As noted above

4. **Minutes of the Previous Meeting**

The minutes of the previous meeting were submitted.

Agreed:

That the Minutes of the SACRE meeting of 14 February 2018 were accepted as a true record.

5. **Matters Arising**

All action points agreed at the February meeting had been carried out.

6. **Schedule of Meetings – 2018/2019**

Paula Webber, Secretary to WASACRE, would be taking over from Vicky Thomas as the Adviser to Newport SACRE. Future dates of SACRE would therefore be discussed at the next meeting in the Autumn but the clerk will try to arrange a date for the autumn meeting with Paula. .

7. **Membership Update**

The Salvation Army and Methodist positions were still vacant as no replies had been received to emails sent.

It was also noted that Kirsty Mabbot had left the area and therefore a replacement was required for Presbyterian Church of Wales/United Reformed Church.

Martin Dacey would be stepping down as the LEA representative and his place had been taken by Nerys Wherry who was welcomed to the meeting.

A request to be a full member of Newport SACRE had been received from Clare James, a member of Humanists UK. This would involve a change to the Constitution in order to admit a group not specified in the current Constitution. Therefore this request required SACRE to write a report to the Local Authority recommending that a Humanist representative secure a position on Committee A.

Previously Humanists could not be considered for a position on Committee A but only as a co-opted member and co-opted members had not previously been permitted on Newport SACRE. WASACRE had previously asked Welsh Government for a definitive answer as to the membership of SACRE and guidance had recently been received from the Cabinet Secretary for Education, Kirsty Williams. Welsh Government (WG) considered that to ensure compatibility with the Human Rights Act 1998 Humanists should be considered for a position on Committee A of SACRE although the final decision would rest with the Local Authority.

SACRE debated the issue of whether Humanists should be represented on Newport SACRE.

Several questions were raised in relation to the request:

- a. How many Humanist representatives there were in the Newport area.
- b. Whether it was a requirement of SACRE members to attend acts of collective worship which may take place when SACRE visit schools for their meetings.
- c. Whether other SACRE in Wales had Humanist representation and were they full or co-opted members.

In answer to these questions VT confirmed:

- a. A letter from the person requesting membership was read out that outlined there were approximately 3000 Humanists in Wales but this number only related to those who contributed to campaigning work done by Humanists UK. Many humanists did not feel the need to identify themselves as such by taking out a paid membership.
- b. All SACRE new members would receive a copy of *So you are joining your local SACRE* booklet and she suggested that all members current and future receive an induction session from the new Consultant in the next academic year outlining the requirements, duties and expectations of members.
- c. There are other SACREs in Wales with Humanist members, currently as co-opted representatives and some of those SACREs were moving to give full Committee A status as a result of the letter from the Cabinet Secretary, Kirsty Williams. VT stated that in her experience she had found input from Humanists on SACREs very helpful on occasions and delivered in a spirit of collaboration.

The matter was then voted upon by the three groups, local authority representatives, faith representatives and teacher representatives.

The vote was carried to recommend that a place on SACRE be allocated to a Humanist representative.

There were some comments which were to be recorded:

1. Whilst members could not go against legislation there was concern as to whether a humanist would be willing to witness acts of collective worship etc at schools. This could be checked with the WASACRE Humanist observer, Kathy Riddick.

2. As a representative of residents of Newport Cllr W wished to record that she represented all members of the public, irrespective of their beliefs.
3. It was important to acknowledge and respect all beliefs which is what SACRE was all about and it was suggested that a presentation be made at the next meeting to remind members the purpose of SACRE.
4. It was pointed out that in the revised GCSE specification it is required for pupils to look at secular as well as religious views and this would be included in some parts of the exam paper and therefore a Humanist perspective on SACRE could prove helpful. .

VT recognised that there had been some discussion and dissent to the recommendation but that the correct voting procedure had been followed and a recommendation would be made to Council.

Whilst on the subject of membership VT queried whether members wanted to permit Co-opted members (who would not have voting rights) onto Newport SACRE. Whilst there was currently no request for this it was recognised that there might be occasion when someone who did not qualify as an LEA rep, faith rep or teacher rep might be invited to join as they possessed some particular expertise in RE. As there was presently no such request it was decided remain the status quo until such an occasion arises.

Agreed:

VT to prepare an outline report for the Local Authority confirming SACRE's recommendation that the membership of Newport SACRE be increased buy one member to include a Humanist representative.

That a presentation be made at the Autumn SACRE meeting on the purpose of SACRE and the roles and responsibilities of SACRE members.

8. Withdrawal from RE Survey

WASACRE had prepared guidance on Managing the Right of Withdrawal from Religious Education copies of which had been distributed to all schools.

A questionnaire had been prepared by WASACRE and circulated to all schools. The questionnaire related to instances of withdrawal from Religious Education, whether the withdrawal was 'complete' or 'partial' as WASACRE are currently unaware of the figures of withdrawal.

Despite being sent several times the response had been poor but were as follows:

Secondary schools

5/9 schools responded (55.5%)

No parents exercised their right of complete withdrawal.

No parents exercised their right of partial withdrawal from RE

Primary schools

26/47 schools responded (55.3%)

Complete Withdrawal

4 schools responded that parents exercised their right of complete withdrawal from RE resulting in a total of 6 children being withdrawn. 4 of these pupils belonged to Jehovah Witness families. The parents of the remaining 2 pupils felt strongly about their own religious beliefs.

Partial Withdrawal

4 schools responded that parents exercised their right of partial withdrawal from RE resulting in 5 pupils being withdrawn. Once again the majority of those withdrawn belonged to Jehovah Witness families although the family of 2 pupils did not wish their children to learn about other religions.

As RE now sits within Humanities it was unclear how withdrawal from RE would be handled. WG were liaising with WASACRE on this matter and were keen to get a handle on how withdrawal could be managed if RE was incorporated into Humanities and had therefore requested as much feedback as possible from schools.

Agreed:

That headteachers be informed of the importance of completing this survey at the next headteachers' meeting and that the Clerk once again send out the survey to schools who had not responded following that meeting, even if it is a NIL return.

9. CPD for RE Teachers in Secondary Schools

At its autumn 2017 meeting it was brought to the attention of Newport SACRE that there were limited opportunities for teachers of RE to gain any form of professional development in the subject. SACRE agreed to contact schools for expressions of interest in forming a professional network in order to share ideas and resources, discuss any concerns they have and to use it as a medium of sharing good practice. SACRE agreed to organise the first meeting for secondary schools and that schools thereafter would be responsible for organising future meetings.

7 secondary schools responded and the first CPD session was held on 13 June 2018. N Huggleston had attended and confirmed that 5 schools had been represented and they had focussed mainly on GCSE requirements at the meeting. The information shared had been very useful and it was hoped that a meeting could be held each term – at different secondary schools each time.

Enquiries are still being made about acquiring a source of funding from the Culham St Gabriel Trust for CPD in RE for both primary and secondary teachers. This would require considerable organising through a co-ordinator who would submit the bid and organise training opportunities.

10. Update on National Curriculum Review

In his report 'Successful Futures – Independent Review of Curriculum and Assessment Arrangements in Wales' Professor Donaldson had made the recommendation that Religious Education should form part of the Humanities Area of Learning and Experience (AoLE).

As discussed in previous SACRE meetings the recommendation of the Humanities working group was to follow the 'big ideas'/what matters approach as exemplified within Wynne Harlen et als 'Working with Big Ideas in Science'.

In the latest newsletter from Manon Jones confirmed that the curriculum team at Welsh Government had focussed on developing an AoLE design model to clarify the various components that will form part of the six Areas of Learning & Curriculum within the new curriculum. M Jones had requested feedback to Pauline Smith by 1st July on the latest proposals from the Humanities AoLE group.

V Thomas confirmed that she had noticed difference from the draft she had seen in March.

VT went through the 'What Matters statements and their accompanying rationales' and also the progression steps for each statement and outlined the main changes and her observations. These included

Statement 1 – Whilst there was an RE 'hook' in the statement it was not evident in the progression steps.

Statement 2 – Whilst the progression steps referred to 'impact and influence' it was not referred to in the statement.

Statement 3 – This appeared to be a re-ordering of the March version and SACRE were happy with it.

Statement 4 – This statement was very weak on religious terms and concepts. In the March draft there was reference to '*contemporary and historical interpretations*'. The statement now failed to mention contemporary interpretations, which is very important in RE.

Members were also concerned about the level 3 progression statement about learners acknowledging the individual disciplines such as geography, history and RE which seemed to go against the Donaldson principle of the interconnectivity of the disciplines.

Statement 5 – Although this statement had changed from the March draft as it did not refer to *awareness of self and the views of others to deepen understanding* this though had now been included in statement 6 and SACRE were happy to see it included.

Statement 6 – SACRE were pleased that reference to *awareness of self and the views of others to deepen understanding* was now included in statement 6. There were good RE hooks in this statement and progression steps to pick up RE.

As RE is locally determined Members felt it important that there was specificity of the RE content which would signpost to teachers what they are going to teach.

There were still questions regarding how the translation from a more thematic Humanities approach at KS3 to a more discrete subject curriculum at KS4 and KS5 is managed.

WG had consulted with WASACRE on RE issues throughout this review and were keen to have SACREs onboard and it was important that each SACRE relayed their comments/concerns to WG before the review was finalised. WG would be holding a conference in September and a limited number of SACRE members would be invited to attend. VT suggested that the Chair and possibly 3 others (SACRE could decide if they wished to ensure representation from all 3 groups - a faith, teacher and LEA rep) attend. VT asked that members be vigilant for the date of the Conference and ensure appropriate representation as this was a very important time for RE. ,

Agreed

VT to respond to WG on behalf of SACRE by July 1st with the comments above

11. ESTYN Updates

V Thomas went through the 2 recent Estyn Updates:

1. ESTYN: Update for inspectors (April 2018). Spiritual development and daily acts of collective worship

In the inspection of schools guidance handbooks inspection teams are required by Estyn to consider the provision of pupils' spiritual development and daily acts of collective worship. Whilst inspectors will comment on the spiritual, moral, social and cultural development of pupils they are not required to report in a formulaic way. The team will weigh up the significance of any strengths and weaknesses in this area although they may report on acts of collective worship 'by exception' – where there are particular strengths or weaknesses.

Inspectors are required to report on the spiritual, moral, social and cultural development of pupils but not necessarily on collective worship. Members were therefore advised that if SMSC comments were missing from reports it should be flagged up to Estyn.

2. Estyn Thematic Review of Religious Education at KS2 & 3

This report was published on 12 June and will be discussed at the WASACRE meeting in July. The report will therefore need to be discussed at the next SACRE meeting in November.

Agreed:

That the Estyn Update for Inspectors on *Spiritual development and daily acts of collective worship* be sent to all schools for information only.

That the Estyn Thematic Review report be discussed at the autumn 2018 SACRE meeting.

12. WASACRE Issues

Feedback from Spring Meeting

The meeting in Swansea on 9 March had been attended by Vicky Thomas, Huw Stephens and Sally Northcott.

Much of what was covered in the WASACRE minutes had already been discussed by SACRE.

Representation at Summer Meeting

This will take place on 6 July in Anglesey. Vicky Thomas and Sally Northcott agreed to attend.

Executive Voting for the period 2018-21

There was only one nomination for the position on the Executive Committee and this was Kathy Riddick who was appointed in March 2016 as the Wales development officer for Humanists UK.

With regards to this nomination there was a variety of views which generated a lot of discussion. Unfortunately a consensus could not be reached by the committee about supporting the nomination of Kathy Riddick for the Executive position and therefore Newport SACRE abstained. The clerk to WASACRE would be informed.

WASACRE Revised Constitution 2018

The WASACRE Constitution had been revised and amended in light of experience and protocol. It will be considered at the WASACRE AGM in July 2018 and SACREs were invited to submit their comments in writing to the secretary.

Changes to the Constitution were evident as they were highlighted in red. VT drew members' attention to her concerns within the appendices:

Appendix 6 - Under the heading *Procedures* there was concern over the reference to any accuracy in minutes being raised by a motion. This was considered too prescriptive.

Appendix 6a – Regarding the code of practice for the conduct of elections there was concern over the lack of closing dates in relation to nominations for election to WASACRE Executive and also notification to SACREs of the nominations put forward. It was felt a specific date or a 'no later than' date should be inserted to prevent extremely tight timescales.

Agreed:

Clerk to inform WASACRE clerk of Newport members attending the WASACRE meeting in North Wales in July.

Newport SACRE to submit comments on the revised Constitution to the WASACRE secretary before the AGM on 6 July 2018

Correspondence/Any Other Business

Heather Vaughan had been asked to pass on information about an interfaith event at the Cathedral in November. Canon Mark, from Newport Cathedral, is organising an interfaith event based at the Cathedral in November, as part of Interfaith week.

He hopes to have an event that focuses on the sharing of foods.

If your faith group are interested in finding out more about this, please contact him on 07940 846494.

Presentation to Vicky Thomas & Sally Northcott – I need to do this on Monday.

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THE CITY OF NEWPORT
STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

MEMBERSHIP UPDATE 18th October 2018

Local Authority

Councillors - Laura Lacey (Chairperson), Tracey Holyoake, Ibrahim Hayat, Rehmaan Hayat and Joan Watkins

Education - Dacey, Head of GEMS, Nerys Wherry

RE Adviser for SACRE (EAS) – Paula Webber

Clerk to SACRE – Neil Barnett, Democratic Services Support

Faith Representatives

Church in Wales - Susie Hunt, Kath Sperry/ Rebecca Penn

Roman Catholic – Patricia Landers

Baptist – Huw Stephens

Methodist – Vacancy

Evangelical Churches – Gifty David

Presbyterian Church of Wales / United Reformed Church – Vacancy

Salvation Army – Vacancy

Hindu – Soam Sharma

Jewish – Abraham Davidson

Sikh – Neeta Singh Baicher

Muslim – Sabina Begum

Professional Associations

National Union of Teachers/ATL – Joanne Crawley (ATL), and Vacancy

National Association of School Teacher/Union of Women Teachers – Nicola Huggleston

National Association of Head Teachers – Heather Vaughan

Secondary Head Teachers' Association (ASCL) – Lana Picton

UCAC – Kirsten Hicks

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CITY OF NEWPORT

**STANDING ADVISORY COUNCIL FOR
RELIGIOUS EDUCATION**

ANNUAL REPORT

2017-2018

**The Annual Report of Newport Standing Advisory Council for Religious
Education**

2017-2018

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THE ANNUAL REPORT OF NEWPORT STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (2017-2018)

Section 1: Information about SACRE

1.1 Duty to establish SACRE

All Local Education Authorities (LA's) are required to constitute a Standing Advisory Council for Religious Education (SACRE) within their local area.

1.2 Composition of SACRE

Representation on SACRE is required as follows:-

- such Christian and other religious denominations as, in the opinion of the LEA, will appropriately reflect the principal religious traditions in the area
- associations representing teachers
- the Local Education Authority

The Local Authority determined that the SACRE should comprise of six elected members, fifteen representatives of Christian and other religious groups and seven representatives of teachers' associations.

1.3 Membership of SACRE

The list of members of Newport SACRE is set out in Appendix 1

1.4 Functions of SACRE

- To advise the LA on worship and the religious education to be given in accordance with the agreed syllabus including methods of teaching, advice on materials and the provision of training for teachers
- To consider whether to recommend to the LA that it's current agreed syllabus should be reviewed by convening an Agreed Syllabus Conference.
- To consider whether the requirement that religious worship in a county school should be 'broadly Christian in nature' should be varied (determinations)
- To report to the LA and the Department for Education and Skills (DfES) on its activities on an annual basis.

1.5 Meetings

SACRE met on three occasions during the academic year 2017- 2018.

October 17th 2017, Newport Civic Centre
February 14th 2018 at Caerleon Comprehensive School
June 14th 2018, Maes Ebbw Special School

1.6 Development Plan

SACRE adopted a development plan as a basis for its activities for the period 2015 - 2018. The development plan and an outline of its progress can be found in **Appendix 3**.

1.7 Circulation of Report

A list of the organisations receiving the report can be found in **Appendix 5**.

EXECUTIVE SUMMARY

A brief summary of the advice that SACRE has given to the local authority and action taken follows:

RELIGIOUS EDUCATION

Issue

To monitor provision and raise standards in RE

Action

1. SACRE considers and analyses school inspection reports on an annual basis. If there are any issues regarding RE, such as non fulfilment of statutory requirements, then the LA follows this up. There were no RE subject specific issues identified in the reports and therefore no follow up action was necessary.
2. SACRE analyses examination results over a three year period and identifies trends in performance benchmarked against Consortia and All Wales data. Schools are informed of the outcomes of this analysis and SACRE raises issues that schools should be addressing as a result of this analysis.
3. SACRE visit schools on an annual basis and receive a presentation on RE at the school so that strengths and weaknesses can be identified and issues can be addressed directly. One secondary school was visited in 2017/18 and a presentation on RE was received from the RE department and their students.
4. SACRE sent all schools the WASACRE guidance document entitled *Managing the Right of Withdrawal from Religious Education* which was provided free of charge to all schools in Wales. This useful guidance document is intended to support schools dealing with withdrawal and also to share with parents who may be considering withdrawing their child from RE. A short questionnaire was sent to schools to gain an accurate awareness of the instances of withdrawal from Religious Education across schools in Wales. The SACRE clerk circulated this to schools in the local authority and the outcomes were analysed and presented to SACRE. These were then sent to WASACRE for an All Wales analysis.

THE AGREED SYLLABUS FOR RE

Issue

To fulfil the legal requirement to review the agreed syllabus for RE on a five yearly basis and monitor its implementation.

Action

1. In 2008 Standing Conference endorsed and adopted a new agreed syllabus for the Authority's schools which was implemented from September 2008.
2. In June 2013 Standing Conference endorsed the re-adoption of the Newport Agreed Syllabus for Religious Education with an understanding that the syllabus would be reviewed once further information is received in relation to the assessment and national curriculum review.
3. SACRE has been updated on a termly basis of developments with the National Curriculum review and the development of the Humanities curriculum. They have responded to WG (Jan '18 and June '18) to the progress regarding the AOLE and their associated Progression Steps and Achievement SACRE are awaiting further details from Welsh Government on the shape of RE in the curriculum, and advice from WASACRE, before beginning any RE agreed syllabus review.

TEACHING MATERIALS

Issue

To ensure that schools are informed of suitable resources

Action

1. All schools were informed of the 2018 Holocaust Memorial Day theme of 'The Power of Words' and that free Holocaust resources can be found on their website www.hmd.org.uk – these include lesson plans, film clips, case studies, collective worship/assembly material and worksheets suitable for primary to post 16 students.

TRAINING FOR TEACHERS

Issue

To ensure that teachers are able to access appropriate CPD.

Action

1. With the current Welsh Assembly Government's emphasis on Literacy and Numeracy no subject specific training is on offer.
2. SACRE organised a meeting in June 2018 for secondary teachers to set up a network to support each other and focus initially on their main concern of delivery and resourcing the new GCSE/A level specifications. This gave the opportunity for schools to develop and share resources and materials.
3. SACRE are aware of the need for primary CPD and have made enquiries regarding the *Learn, Teach, Lead RE* initiative in England. Two RE Consultants in Wales are willing to explore the facilitating of arrangements for a Network group/s in Wales on a Consortia basis. SACRE will be updated on developments and progress made.

COLLECTIVE WORSHIP

Issue

To ensure that schools fulfil statutory requirements for collective worship and provide a worthwhile experience for pupils.

Action

1. SACRE monitors the sections of inspection reports that are concerned with collective worship and SMSC and the LA follows up on any non- fulfilment of statutory requirements by requesting their action plan. The provision for collective worship had positive comments stating that schools were promoting pupils' spiritual, moral and cultural development well. There were no issues regarding collective worship identified in the reports and therefore no follow up action was necessary.
2. Schools have been informed by SACRE of appropriate resources and websites that support collective worship in schools e.g. HMD 2018.
3. SACRE resolved to hold meetings at schools in the Borough and observe an act of collective worship where possible to monitor fulfilment of statutory requirements, provision and quality of collective worship. An act of collective worship was observed this year at a Special school.

OTHER ISSUES:

Aim: To ensure a more informed SACRE through providing regular updates on local and national issues.

1. SACRE has maintained its membership of WASACRE and receives termly feedback from the meetings of the Association.
2. Members have received presentations this year from their professional consultant Mrs V Thomas who gave updates on the review of the National Curriculum and its implications for RE and the development of the revised exam specifications.
3. SACRE, where possible, would hold meetings at schools in Newport for members to familiarise themselves with RE and collective worship in schools. Two meetings were held at schools this year. Caerleon Comprehensive hosted the Spring meeting and members received a presentation on the work of the RE department. A meeting was also held at Maes Ebbw Special school and members observed an act of collective worship..

Section 2 Advice on Religious Education

2.1 THE LOCALLY AGREED SYLLABUS

In 2008 the Standing Conference endorsed and adopted a new agreed syllabus for the Authority's schools to be implemented from September 2008. The agreed syllabus closely relates to the National Exemplar Framework for RE. A yearly programme of INSET on the agreed syllabus and support materials, including schemes of work and electronic *Progress in Learning* files for secondary schools, were issued to schools.

During the 2012/13 academic year SACRE was made aware of the announcement by the Minister of a pending review of assessment and the National Curriculum in Wales. This review would involve the introduction of the National Literacy and Numeracy Framework and the identification of revisions to the current assessment and curriculum arrangements. During the Summer Term 2013 Standing Conference endorsed the re-adoption of the current syllabus with an understanding that the syllabus would undergo review once the outcomes of the review of assessment, the National Curriculum and the Foundation Phase are made available.

SACRE has been updated on a termly basis of developments with the National Curriculum review and the place of RE within the Humanities Area of Learning and Experience. SACRE are awaiting further details from Welsh Government on the shape of RE in the curriculum, and advice from WASACRE, before beginning any RE agreed syllabus review.

2.2 STANDARDS IN RE

SACRE has adopted a number of strategies for monitoring standards being achieved in religious education in the Authority's schools that include the following.

- **School Inspection Reports**

The local authority and its SACRE scrutinised relevant sections of Estyn school inspection reports for the period academic year Autumn 2016- Summer 2017. If any issues emerge regarding RE, such as non fulfilment of statutory requirements, then the LA follows this up. All schools inspected in the academic year 2016-2017 met statutory requirements with no subject specific issues in relation to Religious Education mentioned in the reports and therefore no follow up action was necessary. Nine Newport schools were inspected consisting of seven primary schools, and two secondary schools. Members were presented with a summary of findings from these inspections

Comments were positive stating that curriculum and statutory requirements were met and that schools studied other cultures and celebrated diversity especially those schools that celebrated a cultural diversity week where pupils have purposeful opportunities to research successfully, experience aspects of religion and culture and learn to appreciate people from different countries and cultures well. Pupils are given valuable opportunities to reflect on moral issues both around the school and in curricular work.

There were strong links with local churches and places of worship and pupils benefit from a variety of visits and visitors which enhance the curriculum well. There was good provision for developing pupils' awareness of sustainability and global

citizenship and as a result, pupils' understanding of other cultures was developing successfully.

- **Examination Results**

A detailed table of examination results was reviewed and discussed by SACRE. Figures that relate to results over the last three years were analysed to indicate trends in performance. Cohort entry numbers are also analysed and a comparison is made to Consortia and All -Wales figures (where available).

In **GCSE Religious Studies** there were 585 entries from 8 schools. Entry numbers and number of schools entering have remained similar to 2016. 6/8 schools have entries in double figures and 2/8 schools have triple figures. The average cohort entry for Newport in 2017 was 36.2% and slightly better than 2016 (34.6%). Cohort entry is below Consortia and All Wales figures.

The overall % of A*- A grades was 28.7% which is better than 2016 but below 2015. It is better than the Consortia figures (23.1%) and the All Wales figure of 24.7%

The overall % of A*- C grades was 75.6% which is better than 2016 and comparable with 2015. It is better than the Consortia figures (66.2%) and the All Wales figure of 68.3%.

The overall % of A*-G grades was 95.9% which is below previous performance. It is comparable with the Consortia figure of 95.5% but below the All-Wales figure of 97.5%

SACRE noted that results at the higher grades of A*-A and A*-C are better than 2016 and at A*-G it is slightly below 2016. They are better than the Consortia figures at all grade boundaries. They are better than All Wales figures at A*-A and A*-C. but below All Wales figures at A*-G.

Members noted that eight schools continue to offer **GCSE Religious Education Short Course** but there was a decrease in entries this year although cohort % figures are only slightly below 2016. 4/8 schools have entry numbers in triple figures and thus enter a significant percentage of the cohort and pupils of all ability levels. Cohort entry is much better than the Consortia and All Wales figures. Some schools enter pupils for two short courses and their performance has been reflected in the full course results. However, it is important to bear in mind that those pupils entered for two short courses will be mainly the more able and this will reflect on the A*-A and A*-C results for Short Course.

The overall % of A*- A grades of 21.1% is the best result of the last three years. It is better than the Consortia and All Wales figures.

The overall % of A*- C grades was 46.5% and is below previous performance. It is better than the Consortia and All Wales figures.

The overall % of A*-G grades was 89.2% is comparable to 2016 but below 2015 performance. It is better than the Consortia figure and comparable with the All Wales figure of 90.2%.

Although numbers of pupils are decreasing year on year the cohort entry figure is the same. A significant number continue to be entered for RE either through FC or SC and this is very encouraging because it provides pupils with the opportunity for

accreditation for their KS4 study. We must also bear in mind that pupils do not usually opt to follow the Short Course but it is delivered as part of the statutory requirements for RE. A comparison of figures for 2017 & 2018 can be seen below.

Figures for 2017 when combining FC and SC are 1335 entries (82.6%) of cohort
Figures for 2016 when combining FC and SC are 1406 entries (82.6%) of cohort

At **GCE Advanced Level** six schools offered A level and there 87 entries. Entry figures and number of schools entering has decreased. 4/8 schools have entry numbers in double figures. The entry figure is comparable with the Consortia figure and slightly better than the All Wales figure.

A*-A was achieved by 18.4% of students. This is better than 2016 but still falls far below 2015 performance. It is better than the Consortia and All Wales figures.

At A*-C candidates achieved a pass rate of 75.9%. This is below previous performance and below the Consortia and the All Wales figures.

The pass rate for grades A-E of 95.4% is below the excellent run of 100% for the previous two years. It is below the Consortium and All Wales figures.

At **AS level** there was a huge rise in entry figures in 2017 with 125 entries from 6 schools. This is 17.2% of the cohort and exceeds previous cohort entry figures and the Consortia and All Wales entry figures.

17.6% of students achieved the highest A grade and is an improvement on 2016 but does not yet match the 2015 performance of 22.9%. It is below the Consortia and All Wales figures.

76.8% of students achieved A-C grades and is the best result of the last three years. It is better than both the Consortia and All Wales figures.

95.2% of students achieved A-E and is the best result of the last three years. It is comparable with the Consortia figure and better than the All Wales figures.

SACRE resolved to write to schools informing them of the examination analysis.

It should be noted that definitive conclusions cannot be drawn because the figures represent raw scores and do not necessarily reflect the selectivity of the entry and in some cases the numbers are too small to be statistically significant.

Detailed tables of examination results are found in **Appendix 4**

2.3 METHODS OF TEACHING, TEACHING MATERIALS AND TEACHER TRAINING

Continuing Professional Development

The local authority informed SACRE that the South East Wales Consortium advertises their courses through CPD online. There is no subject specific training on offer. Members were concerned about the lack of professional development for teachers of RE and wrote to schools enquiring if they were interested in setting up networks.

The secondary schools response was very positive wanting to set up networks to support each other and focus initially on their main concern of delivery and

resourcing the new GCSE/A level specifications. SACRE organised a meeting in June 2018 to provide the opportunity for schools to develop and share resources and materials.

The primary schools response was very low with no particular offer to share materials. After some enquiries with RE Consultant colleagues in Wales SACRE were informed of grants that could be accessed for curriculum development for RE both primary and secondary such as the *Learn, Teach, Lead RE* initiative in England. Bids can be made for a Network Group. Two RE Consultants in Wales are willing to explore the facilitating of arrangements, make a bid and arrange Professional Development sessions for schools in Wales on a Consortia basis. SACRE will be updated on developments and progress made.

Teaching Materials

Holocaust Memorial Day 2018 Resources

All schools were informed of the 2018 Holocaust Memorial Day theme of '*The Power of Words*'. Spoken and written words from individuals, corporations, community organisations or the state can have a huge impact, whether good or bad. The theme explores how language has been used in the past, and how it is used in the present day. Schools were informed by SACRE that further information about the theme and free educational Holocaust resources can be found on their website www.hmd.org.uk – these include lesson plans, film clips, case studies, collective worship/assembly material and worksheets suitable for primary to post 16 students.

Section 3 Advice on Collective Worship

3.1 SCHOOL INSPECTION REPORTS

The local authority and its SACRE scrutinised relevant sections of Estyn school inspection reports for the academic year Autumn 2015- Summer 2016. Any issues, such as non fulfilment of statutory requirements for collective worship, are followed up by the LA by requesting the school action plan.

Nine Newport schools were inspected consisting of seven primary schools, and two secondary schools. Members were presented with a summary of findings from these inspections.

A comment in relation to spiritual development was evident in all 9 inspection reports and 5/9 made comment on the quality of collective worship in schools.

The provision for collective worship had positive comments stating that schools –both primary and secondary - were promoting pupils' spiritual, moral and cultural development successfully. There were no schools identified as not complying with the statutory requirements for collective worship.

Good features

- Opportunities for pupils to reflect on relationships, their own beliefs and the natural world and also on moral issues.
- There is a strong emphasis on values which develops their moral and social awareness successfully and acts of collective worship reinforce this
- Schools makes effective use of assemblies to celebrate individual pupil achievements
- Purposeful visits and visitors help pupils to reflect thoughtfully on their own lives.
- A prayer garden is an effective space for reflection, meditation and quiet times.
- Pupils learn about Welsh traditions in assemblies.

Areas for Development

None

3.2 APPLICATIONS FOR DETERMINATIONS

No applications were received from schools for determinations to be made on the lifting of the requirements for collective worship to be wholly or mainly of a broadly Christian character.

3.3 SCHOOL VISITS

SACRE appreciates the opportunities accorded to members to observe acts of collective worship in schools. One act of collective worship at Maes Ebbw Special School was observed this year.

SECTION 4 OTHER ISSUES

4.1 WASACRE

SACRE has continued to affiliate to WASACRE and representatives have regularly attended its meetings. During the 2017-18 academic year issues considered at WASACRE meetings have been fully reported back to SACRE and full discussions have taken place. SACRE welcomes the pro-active work of WASACRE in taking up issues that have implications for RE and keeping member SACREs fully informed. SACRE is represented on the WASACRE Executive committee by Huw Stevens and their professional adviser Vicky Thomas and receive regular feedback from them and other representatives who attend WASACRE meetings.

4.2 HOLOCAUST EDUCATION

Newport SACRE was informed of the 2018 Holocaust Memorial Day theme of 'The Power of Words' and that further information about the theme and free educational Holocaust Memorial Day resources can be found on their website www.hmd.org.uk. SACRE resolved to inform schools about the availability of these resources and encourage them to commemorate HMD in some way.

The local authority, its SACRE and its faith communities assist in the organisation of the annual Holocaust Memorial Day service. Newport City Council held a service at St Woolos Cathedral officiated by the Venerable Lister Tonge. Pupils from St Josephs RC High school, St Mary's RC Primary School, John Frost High School and Newport High School had all participated in various roles in the service together with 24 Newport schools in attendance. The service had over 300 in attendance including various local dignitaries. This is the 14th year that the city held a service to mark this occasion.

Those who were present at the service agreed that the service was very well attended and SACRE was pleased to note that attendance and participation by schools in this event has improved year on year.

4.3 WELSH GOVERNMENT NATIONAL CURRICULUM REVIEW

SACRE has received termly updates on the progress of the National Curriculum Review and its implications for RE in the curriculum. RE remains a statutory curriculum requirement from reception and should form part of the Humanities Area of Learning and Experience. Welsh Government sends termly newsletters to SACREs outlining the developmental work of the Pioneer Schools in relation to RE in the Humanities. The Humanities working group have recommended a 'Big Ideas'/What Matters" approach identifying the key knowledge/concepts, skills and competencies for each discipline within the Humanities and then 'building' the AoLE around them. The Humanities working group's recommendations and the January and June SACRE Newsletter Updates from Welsh Government regarding the AOLE and their associated Progression Steps and Achievement Outcomes have been discussed by SACRE. All comments have been forwarded to Welsh Government.

SACRE have been informed of the RE Conference organised by Welsh Government, in collaboration with WASACRE, to provide the opportunity for SACREs to discuss the key approaches to the curriculum recommended by the Humanities group. This will take place in the Autumn Term and SACREs are in the process of identifying the personnel to attend the Conference.

4.4 WASACRE WITHDRAWAL FROM RE QUESTIONNAIRE

Following requests from schools, the Wales Association of SACREs (WASACRE) recently published a guidance document entitled *Managing the Right of Withdrawal from Religious Education* which was provided free of charge to all schools in Wales. This useful guidance document is intended to support schools dealing with withdrawal and also to share with parents who may be considering withdrawing their child from RE.

A short questionnaire was sent to SACRE clerks for circulation to schools in their local authority to help WASACRE gain an accurate awareness of the instances of withdrawal from Religious Education across schools in Wales. After a number of trawls of schools - to increase responses - the outcomes have now been sent to WASACRE for analysis.

4.5 ESTYN UPDATES

SACRE were informed that the *RE Thematic Review of KS2 & 3* had been undertaken by Estyn and that the outcomes would be made available on June 12th 2018. SACRE will be fully informed of the outcomes at the next meeting in the Autumn Term 2018. SACRE were also informed that Estyn have provided an update to its inspectors on *Spiritual development and the daily acts of collective worship*. SACRE agreed to send this update information to all schools so that they are suitably informed of the requirements.

4.6 PROFESSIONAL DEVELOPMENT FOR TEACHERS OF RE

At its autumn meeting Newport SACRE discussed the lack of opportunities for professional development for teachers of RE. Members were concerned about the lack of professional development for teachers of RE and wrote to schools enquiring if they were interested in setting up networks as an opportunity for discussion on RE curriculum matters and also to share materials and resources.

The secondary schools response was very positive in setting up a network to support each other with an initial focus on delivery and resourcing the new examination specifications. SACRE organised a meeting for June 2018 for schools to develop and share resources and materials.

The primary schools response was very low with no particular offer to share materials. After enquiries were made SACRE were informed of grants that could be accessed for curriculum development for RE both primary and secondary such as the *Learn, Teach, Lead RE* initiative in England. Bids can be made for a Network Group. Two RE Consultants in Wales are willing to explore the facilitating of arrangements, make a bid and arrange Professional Development sessions for schools in Wales on a Consortia basis. SACRE will be updated on developments and progress made.

4.7 TRAINING OF SACRE MEMBERS

As part of it's training for members SACRE proposed the following:

- To keep members updated on developments in RE and collective worship through regular presentations to SACRE members. Mrs V Thomas gave updates on the review of the National Curriculum and its implications for RE

- SACRE, where possible would hold meetings at schools in Newport for members to familiarise themselves with RE and collective worship in schools. There were two visits this year to schools – Caerleon Comprehensive School where a presentation was made on RE at the school and Maes Ebbw Special School where members observed an act of collective worship.

SACRE is very appreciative of the opportunities offered through visits and presentations to become more informed on RE and Collective worship issues in schools and would like to extend their appreciation to all concerned. A special note of thanks is extended to the clerk to SACRE, Joy Howells, for all her hard work in making such arrangements.

4.8 MEMBERSHIP OF SACRE

At its summer meeting SACRE were informed of vacant positions and changes of membership of the committee. SACRE discussed the request for membership of Committee A from Humanists UK and also the letter from Cabinet Secretary for Education, Kirsty Williams, regarding the right of Humanists to have a full Committee A status. After some discussion the matter was voted upon by the three groups and the vote was carried to recommend to Council that a place on SACRE be allocated to a Humanist representative. The final decision will rest with the Council and the Local Authority.

4.9 RETIREMENT OF MEMBERS

At its Summer meeting SACRE were informed of the retirements of two members of the Committee and its clerk. Mrs Vicky Thomas, Professional Adviser to SACRE was retiring after 22 years service with the committee. It was acknowledged by members that she had made a huge contribution to the smooth running of the Committee and that her long service and work was greatly appreciated. Sally Northcott, a long standing member on SACRE, was also resigning from the Committee after many years of service as representative of the Professional Organisations as she too was fully retiring. Her contribution and valuable input to meetings was acknowledged and appreciated. The Vice Chair Mrs Neeta Baicher thanked them both for their invaluable contribution to the Committee and they received a presentation of gifts to show the appreciation of the Committee for their work and contributions. SACRE were also informed that their clerk to SACRE Ms Joy Howells would be terminating her work as clerk with effect from the summer meeting and that a replacement has been sought. Joy was thanked for her immense contribution as clerk to SACRE to enable the smooth running of the Committee.

APPENDIX 1 MEMBERSHIP OF SACRE 2017- 2018

Local Authority

Councillors Laura Lacey (Chairperson), Tracey Holyoake, Ibrahim Hayat, , Rehmaan Hayat and Joan Watkins

Education - Martin Dacey, Head of GEMS/ Nerys Wherry

Independent RE Adviser for SACRE – Vicky Thomas (RE Consultant)

Clerk to SACRE – Joy Howells, Democratic Services Support

Faith Representatives

Church in Wales - Susie Hunt/ Kath Sperry/ Rebecca Penn

Roman Catholic – Patricia Landers

Baptist – Huw Stephens

Methodist –Vacancy

Evangelical Churches – Gifty David

Presbyterian Church of Wales / United Reformed Church – Ms Kirsty Mabbot - new replacement to be sought

Salvation Army – Vacancy

Hindu – Soam Sharma

Jewish – Abraham Davidson

Sikh – Neeta Singh Baicher

Muslim – Sabina Begum

Professional Associations

National Union of Teachers/ Association of Teachers & Lecturers - Sally Northcott (NUT) Joanne Crawley (ATL).(Vacancy to replace Sally Northcot)

National Association of School Teacher/Union of Women Teachers – Nicola Huggleston

National Association of Head Teachers – Heather Vaughan

Secondary Head Teachers' Association (ASCL) – Lana Picton

UCAC – Kirsten Hicks

APPENDIX 2 SCHEDULE AND AGENDA OF MEETINGS

October 17th 2017, Newport Civic Centre

- Time of Quiet reflection
- Apologies for absence
- Minutes of previous meeting
- Membership update
- SACRE Annual Report 2016-2017
- SACRE Development Plan 2015-2018 (including progress report)
- Analysis of Inspection Reports Autumn 2016- Summer 2017
- RE and the National Curriculum
- GCSE Religious Studies Update
- Estyn Thematic Review of RE: Questionnaire.
- WASACRE Issues, including Report of WASACRE AGM at WrexhamI, Executive Appointments and Representation at next meeting at Bridgend, November 2017
- Holocaust Memorial Day 2018
- Correspondence

February 14th 2018 at Caerleon Comprehensive School

- Presentation from the RE department
- Time of Quiet reflection
- Apologies for absence
- Minutes of previous meeting and matters arising
- National Holocaust Memorial Day 2018 Feedback
- Analysis of Examination Results Summer 2017
- National Curriculum Review Update
- Professional Development Opportunities: Feedback
- WASACRE Document *Managing the Right of Withdrawal for RE & Questionnaire*
- WASACRE Issues including feedback from the meeting at Bridgend, Nominations to the WASACRE Executive and representation at Spring meeting of WASACRE at Swansea
- Correspondence

June 14th 2018, Maes Ebbw Special school

Members observed an act of collective worship prior to the meeting

- Time of Quiet reflection
- Apologies for absence
- Minutes of previous meeting
- Schedule of Meetings 2017-2018
- Membership Update – request from Humanists UK
- Withdrawal from RE Survey
- Update on the National Curriculum Review and Assessment
- Estyn Updates
- WASACRE Issues including report of WASACRE meeting at Swansea, confirmation of representation at next meeting at Anglesey and Executive Voting for the Period 2018-2021
- Correspondence

APPENDIX 3:	NEWPORT SACRE DEVELOPMENT PLAN 2015 - 2018 (ACADEMIC YEAR)
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Aim 1: To monitor standards in Religious Education and Religious Studies.

Plan of action	Schedule	People involved	Time and costs	Outcomes	Progress
1.1 Monitor standards through regular review of inspection reports/ Estyn thematic reviews/ school self evaluation reports and recommend, where necessary, action by Local Authority.	Annual agenda item Autumn Term	Full SACRE Adviser	Agenda time Adviser time for analysis	Advice to LA on trends across the county borough; advice, where appropriate, on particular schools; follow up through school visits and review of action plan where necessary.	<p>2015-2016 Considered 11.11.15. All schools meeting statutory requirements.</p> <p>2016-17 Considered 9.11.16. All schools meeting statutory requirements</p> <p>2017-2018 Considered 17.10.17. All schools meeting statutory requirements</p>
1.2 Receive information on results of: GCSE Religious Studies Full and Short Course; A/AS level Religious Studies.	Spring Term	Full SACRE Adviser	Agenda time Adviser time for analysis	Advice to LA on trends; advice, where appropriate, on particular schools.	<p>2015-2016 Considered 24.2.16. Schools informed of outcomes.</p> <p>2016-17 Considered 8.3.17. Schools informed of outcomes.</p> <p>2017-2018 Considered 14.2.18. Schools informed of outcomes.</p>

1.3 Identify INSET needs, monitor and offer advice on training.	Autumn Term	Full SACRE	Agenda time	Training programme received along with figures on uptake; advice to LA.	<p>2015-2016 No INSET provided by LA or EAS</p> <p>2016-2017 No INSET provided by LA or EAS</p> <p>2017-2018 SACRE organised a professional development meeting for secondary schools in June 2018 for schools to develop and share GCSE resources and materials.</p>
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NEWPORT SACRE DEVELOPMENT PLAN 2015 – 2018 (ACADEMIC YEAR)

Aim 2: To review the agreed syllabus (as appropriate) and support its implementation.

Plan of action	Schedule	People involved	Time and costs	Outcomes	Progress
2.1 To review the agreed syllabus for Religious Education	Summer 2016 onwards (or as appropriate)	Full SACRE Adviser Working group NAPfRE	Advisory time to review the agreed syllabus. Establish a working group (if applicable). Convene a Standing Conference to adopt the syllabus Publication/ translation costs (as appropriate)	Agreed syllabus reviewed and adopted by Standing Conference. Agreed Syllabus training programme for schools (if required) Agreed syllabus to be implemented the Autumn term after adoption.	<p>2015-2016 SACRE has termly updates on curriculum development. SACRE are awaiting further details from Welsh Government on the shape of RE in the curriculum, and advice from WASACRE, before beginning any RE agreed syllabus review.</p> <p>2016-2017 SACRE has received termly updates on development of the Humanities curriculum. Schools informed that current agreed syllabus for RE is still statutory whilst the Humanities curriculum is under review.</p> <p>2017-2018 SACRE has received</p>

					termly updates on development of the Humanities curriculum. They have responded to WG (Jan'18 and June '18) to the progress regarding the AOLE and their associated Progression Steps and Achievement
2.2 Materials to support implementation of the agreed syllabus for RE	Ongoing	Full SACRE Adviser	Advisory time	Support materials available to schools and accessed through Consortium website.	2015-2016 Schools sent materials from Carmarthenshire LA 2016-2017 Not Applicable 2017-2018 Not Applicable

NEWPORT SACRE DEVELOPMENT PLAN 2015 – 2018 (ACADEMIC YEAR)

Aim 3: To monitor provision and provide support for collective worship.

Plan of action	Schedule	People involved	Time and costs	Outcomes	Progress
3.1 Monitor provision for collective worship through regular review of inspection reports/ school self evaluation reports; recommend, where necessary, action by LA.	Annual agenda item Autumn term	Full SACRE and Adviser	Agenda time Adviser time for analysis	Advice to LA on trends across the county borough; advice, where appropriate, on particular schools; follow up through school visits and review of action plan where necessary.	<p>2015-2016 Considered 11.11.15. All schools meeting statutory requirements</p> <p>2016-2017 Considered 9.11.16. All schools meeting statutory requirements</p> <p>2017-2018 Considered 17.10.17. All schools meeting statutory requirements</p>
3.2 To support the implementation of statutory collective worship	Ongoing	Advisory service	Advisory time	Provision of INSET (if applicable) Schools informed of resources and websites for collective worship. Schools informed of guidance materials available for collective worship	<p>2015-2016 Schools informed of resources to support HMD 2016 including resources for acts of collective worship.</p> <p>2016-2017 Schools informed of resources to support HMD 2017 including resources for acts of collective worship.</p> <p>2017-2018 Schools informed of</p>

					resources to support HMD 2018 including resources for acts of collective worship.
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NEWPORT SACRE DEVELOPMENT PLAN 2015 – 2018 (ACADEMIC YEAR)

Aim 4: To ensure a more informed SACRE through providing regular updates on local and national issues related to RE and collective worship in schools.

Plan of action	Schedule	People involved	Time and costs	Outcomes	Progress
4.1 To update members on the role of SACRE and its implications; recent developments in RE and collective worship; guidance materials from relevant bodies; input from practising teachers and outside providers	Termly/ Annually as required	SACRE members , Adviser, practising teachers, outside providers	Member time; Adviser / Officer time	SACRE members fully aware of their responsibilities. SACRE and schools updated and informed of recent developments and initiatives, both local and national.	<p>2015-2016 SACRE received one presentations from Langstone Primary on their achievement of the RE Quality Mark (REQM).</p> <p>2016-2017 SACRE received two updates this year from its professional adviser on <i>The Review of the Humanities Curriculum and GCSE developments</i></p> <p>2017-2018 SACRE received one presentations from Caerleon Comprehensive on the work of the RE department. SACRE received updates this year from its professional adviser on <i>The Review of the Humanities Curriculum and the GCSE Specifications</i></p>

4.2 Programme of school visits.	Termly/Annually as required	SACRE members, Adviser/Officers	Member time; Officer time to arrange visits	More informed SACRE on provision and practice regarding RE and collective worship in schools.	<p>2015-2016 SACRE visited two schools this year, and received two presentations on RE at the school/s.</p> <p>2016-2017 SACRE visited two schools this year and observed an act of collective worship at both schools.</p> <p>2017-2018 SACRE visited two schools this year and received a presentation on RE from the secondary school and also visited a Special school and observed an act of collective worship.</p>
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APPENDIX 4: NEWPORT EXAMINATION ANALYSIS 2017

GCSE RELIGIOUS STUDIES FULL COURSE 2017 (Year 11)

	Newport 2017	Newport 2016	Newport 2015	Consortia 2017	Wales 2017
A*-A	28.7%	25.9%	37%	23.1%	24.7%
A*-C	75.6%	67.5%	76.5%	66.2%	68.3%
A*- G	95.9%	96.8%	98.5%	95.5%	97.5%
Entry Number	585 8 schools 36.2%	589 8 schools 34.6%	531 8 schools	2,873 47.8%	12,401 39.5%

GCSE RELIGIOUS EDUCATION SHORT COURSE 2017 (Year 11)

	Newport 2017	Newport 2016	Newport 2015	Consortia 2017	Wales 2017
A*-A	21.1%	18.0%	14.9%	13.5%	9.8%
A*-C	46.5%	51.0%	55.3%	37.1%	39.6%
A*-G	89.2%	89.6%	92.1%	86.3%	90.2%
Entry Number	750 8 schools +1 46.4%	817 8 schools 48% cohort	882 8 schools	1543 25.7%	9343 29.8%

GCE RELIGIOUS STUDIES A LEVEL 2017 (Year 13)

	Newport 2017	Newport 2016	Newport 2015	Consortia 2017	Wales 2017
A*-A	18.4%	12.2%	27.8%	17.1%	18.2%
A*-C	75.9%	82.1%	84.4%	76.9%	78.1%
A*-E	95.4%	100%	100%	96.8%	99.8%
Entry Number	87 6 schools 12.0%	123 8 schools 14.3%	90 7 schools	251 12.9%	1305 11.4%

GCE RELIGIOUS STUDIES AS LEVEL 2017 (Year 13)

	Newport 2017	Newport 2016	Newport 2015	Consortia 2017	Wales 2017
A	17.6%	9.4%	22.9%	18.6%	19.1%
A-C	76.8%	40.7%	54.3%	71.5%	62.3%
A -E	95.2%	78.3%	80%	95.5%	90.6%
Entry Number	125 6 schools 17.2%	32 6 schools 3.7%	35 6 schools	312 16.0%	1291 11.3%

Please Note:

Data includes only those who have cached in their results. For example if a pupil sat an AS Level during 2017, but have not yet cached the result in, then they should be excluded from this year's data and included next year when the results have been cached in, otherwise this will result in results being double counted.

APPENDIX 5 CIRCULATION OF REPORT

Copies will be sent electronically to the relevant bodies. This report will be available on the Local Authority* and WASACRE websites for interested parties to download.

Newport Education Authority

Education Advisory Service (EAS/ South East Wales Consortia)

Department for Education and Skills (DfES)

Headteachers and Governing Bodies of all County Borough Schools

All members of SACRE

WASACRE

Chair of Education

Cabinet Secretary for Education, National Assembly for Wales

Nominating Bodies of Faith Communities

ESTYN

** Local Authority website can be accessed from the Main Council website/ Education page.*

<http://www.newportlearn.net/inclusion>

Click 'login as a guest' on the front page. There is a separate page for SACRE as well as the GEMS page

The Roles and Responsibilities of a SACRE

Standing Advisory Council
for Religious Education

Acronyms

SACRE

- Standing Advisory Council for Religious Education

WASACRE

- Wales Association of SACREs

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Estyn

- The Schools Inspection Service for Wales

NAPFRE

- National Advisory Panel for Religious Education

A SACREs main function is:

‘To advise the authority on such matters connected to religious worship in county schools and religious education to be given in accordance with an agreed syllabus...’

(Welsh Office Circular 10/94)

What is Religious Education

“Religious education in the twenty–first century encourages pupils to explore a range of philosophical, theological, ethical, and spiritual questions in a reflective, analytical, balanced way that stimulates questioning and debate. It also focuses on understanding humanity’s quest for meaning, the positive aspects of multi–faith/multicultural understanding and pupils’ own understanding and responses to life and religion. Religious education in the twenty–first century consists of an open, objective, exploratory approach but parents continue to have the legal right to withdraw their children.”

(National exemplar framework for religious education for 3 to 19–year–olds in Wales)

What happens in Religious Education?

“In religious education, learners develop thinking skills through a range of activities. Learners ask fundamental questions which are raised by human experience, the world and aspects of religion. They explore and make links between the religious beliefs, teachings and practices that they study. They plan investigations by gathering and utilising a range of religious and non-religious sources and use these to evaluate and justify their personal responses. They use a range of critical and creative problem solving techniques in order to develop ideas and explore and challenge interpretations, preconceptions and possibilities.”

(National exemplar framework for religious education for 3 to 19-year-olds in Wales)

Religious Education and the Curriculum

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- ▶ “Every school must by law provide religious education and daily collective worship for all its pupils (...this includes those in reception classes and sixth forms), with the exception of those pupils who are withdrawn from these activities by their parents”

(Welsh Office Circular 10/94)

Status of RE

- RE is required to be included, alongside the National Curriculum, in the basic curriculum which all maintained and controlled schools must provide for their registered pupils
RE has equal standing in relation to National Curriculum subjects within a school's curriculum
- RE is not subject to statutorily prescribed national attainment targets, programmes of study and assessment arrangements

Local Responsibility

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- ▶ “...Detailed arrangements for the provision of religious education and collective worship are properly a matter of local responsibility.”

(Welsh Office Circular 10/94)

The broad role of SACRE is:

‘To support the effective provision of religious education and collective worship in schools. Each LA should work with its SACRE whether any changes need to be made in the agreed syllabus or in the support offered to schools.

Similarly it should work with its SACRE to monitor the provision of collective worship and to consider any action which might be taken to improve such provision. (Welsh Office Circular 10/94)

Composition of SACRE

- ▶ Each local authority in Wales is required by law to establish a Standing Advisory Council for Religious Education (SACRE), composed of three groups:
 - Christian denominations, such other religions and religious denominations and representatives of non-religious belief systems as, in the authority's opinion, will appropriately reflect the principal religious traditions in the area
 - Associations representing teachers.
 - LA representatives.
- ▶ SACRE may co-opt additional non-voting members in accordance with the constitution.

(The LA group on a SACRE and RE Adviser are not entitled to cast a vote)

The Role of SACRE

Advise the LA about RE and Collective Worship:

- meet statutory requirements
- how the agreed syllabus for RE is best delivered
- methods of teaching
- resources to be used
- training of teachers

Role of SACRE

- ▶ SACREs should monitor school approaches to assessing pupils' progress in RE and be aware of pupil uptake in examination in RE and RS.
- ▶ SACREs should be aware of the links between pupils' RE and their spiritual, moral, social and cultural development.

The Role of SACRE

To require the LA to review its agreed syllabus for RE

- legal requirement for every LA to review its agreed syllabus within five years of the last review
- Any agreed syllabus “shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain”

The SACRE is legally separate from the Agreed Syllabus Conference (ASC) and is a permanent body. In practice, ASCs and SACREs generally comprise very similar, if not the same, individuals.

Agreed Syllabus

- LAs must adopt a locally agreed syllabus for religious education, as recommended by their SACREs, for implementation in their maintained and voluntary controlled schools and review their locally agreed syllabus every five years.
- The 'National Exemplar Framework for Religious Education for 3 to 19-year-olds in Wales', created by RE professionals in Wales and published by ACCAC in 2008 has been written to comply with the legal obligations for a locally agreed syllabus.
- It also offers an opportunity to provide a coherent and consistent assessment framework for the whole of Wales.

Agreed Syllabus

- Each of the 22 LAs adopted or adapted the exemplar framework to create their own agreed syllabus, in their agreed syllabus conferences in 2008 and 2009.
- The Agreed Syllabuses in Wales are statutory documents



The Role of SACRE

To consider applications from school for **determinations**

- Determinations are requests to be exempt from “broadly Christian worship”

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To **consider complaints** about the provision and delivery of religious education and collective worship

- To play a part in the local statutory complaints procedure where cases are referred to SACRE by the LA.

The Role of SACRE

- ▶ **To publish an Annual Report on its work**
 - This is to be submitted to Welsh Government by 31st December of each year.

The responsibilities of the LA in respect of SACRE

- ▶ Establish and fund a SACRE (including a clerk)
- ▶ Appoint members to SACRE and the Agreed Syllabus Conference
- ▶ Determine and provide the advice and support required by SACRE
- ▶ Inform SACRE on matters relating to religious education and collective worship
- ▶ Provide information on school inspection and / or self-evaluation reports

The responsibilities of the LA in respect of SACRE

- ▶ Respond to advice offered by SACRE
- ▶ Constitute and facilitate an agreed syllabus conference when required by SACRE
- ▶ Notify the Minister for Education when a new syllabus is agreed
- ▶ Consider curriculum complaints on RE and Collective Worship.

Impact of Successful Futures on RE

Since 2013, due to the proposed changes in the curriculum with the publication of Successful Futures, LA agreed syllabus conferences agreed to continue with their current agreed syllabi until such a time as the new curriculum for Wales and the implications for Religious Education are understood. This means that all schools, including those that are experimenting with their curriculum in light of Successful Futures, need to ensure that they are fulfilling the statutory requirements for RE according to their current locally agreed syllabus.

It is the role of SACRE to ensure this is the case.

What can SACREs do?

- ▶ Provide support, help and advice on issues to do with the Local Agreed Syllabus;
- ▶ Form strong partnership between schools and SACRE in terms of reviewing RE,
- ▶ Identify what support the LA should give schools to improve the quality of RE
- ▶ Advise on and provide information on visits and visitors;
- ▶ Identify people to come in to the school to talk about faith and beliefs;
- ▶ Act as a vehicle for celebrating success disseminating effective practice in schools on matters of RE teaching and resources.
- ▶ Offer support to subject leader or co-ordinator.
- ▶ SACREs are places where inter-faith dialogue takes place in an education context and this can be of help to schools
- ▶ SACREs more and more are looking at involving children and young people in their work.

Further information

So you're joining your local SACRE...

A handbook for SACRE members in Wales

<http://www.wasacre.org.uk/publications.html>

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Felly rydych yn ymuno â'ch CYSAG lleol...

Llawlyfr ar gyfer aelodau CYSAGau yng Nghymru

<http://www.wasacre.org.uk/cym-publications.html>

Humanities AoLE

Summer 2018

DRAFT

How AoLE supports the Four Purposes

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

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

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

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

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

What Matters Statements

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

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

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

Society has been shaped and influenced by human behaviour and beliefs

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

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

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

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

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

Knowledge- learners need to know:	Progression steps	Rationale

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

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

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

Achievement Outcomes for the What Matters Statement

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

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

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

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

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

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

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

Achievement Outcomes for the What Matters Statement

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

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

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

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

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

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

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

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

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

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Achievement Outcomes for the What Matters Statement

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

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

Society has been shaped and influenced by human behaviour and beliefs

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

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

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

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

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

Achievement Outcomes for the What Matters Statement

	WM 4
Progression Step 1	I identify special times, events and traditions in my society. I identify aspects of societies in the past and of some of the main events and people I have studied. I have an awareness of aspects of cultural identities in Wales. I know that not all people in society are the same.
Progression Step 2	I can sequence events and understand that the past can be divided into specific periods of time. I know that societies are not fixed and that there have been changes, which have occurred over time. I know that events have causes and consequences that have been shaped by human behaviours. I can identify past and present cultures in Wales and the wider world. I recognise that societies have a range of leaders. I understand that society is made up of diverse groups of people who may believe different things, live and practice in different ways.
Progression Step 3 Page 77	I understand that different past and present cultures contribute to the diverse society of Wales and the wider world. I can describe events in chronological order and discuss how societies have changed and stayed the same. I can identify short and long-term causes and consequences of change in society and make links between them. I understand that changes can be positive or negative on people's lives and actions. I can describe how people have made significant contributions to Welsh society and the wider world. I understand the similarities and differences within core religious and non-religious beliefs and practices and how these have impacted and shaped actions and decisions. I can describe how people can and have lead societies in different ways.
Progression Step 4	I understand how the causes and consequences of past events are significant to the formation and development of societies. I understand that past human behaviour and relationships influence cultural diversity. I can identify significant turning points and long term/short term causes and consequences, explaining the positive and negative impacts. I can analyse changes and connections across time, place and economy. I can explain and evaluate people's contributions to Welsh society and the wider world. I can evaluate the impact that diverse religious and non-religious beliefs and practices have had on the lives of individuals and societies of Wales and the world. I understand how systems of Government in Wales have changed over time. I can compare these with other systems of Government and explain their impact.
Progression Step 5	I can consider different disciplinary lenses when identifying and explaining the complex nature of different factors within Welsh society and the wider world. I can analyse how cultures have adapted and changed and the consequences this has had on society. I can categorise multiple causes and consequences and analyse the relationship between them. I can analyse links between features of societies across the world and periods of time, the significant turning points and draw reasoned and justified

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

Alternative approach to presentation for AO at PS 5:

History

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

Geography

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

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

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

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

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

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

	complexity, at all subsequent progression steps.	
--	--	--

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

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Achievement Outcomes for the What Matters Statement

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

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

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

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

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

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

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

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

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

Achievement Outcomes for the What Matters Statement

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

	<p>actions and decisions. I can describe ethical issues and explore a range of responses. I understand and can engage in democracy. I know and follow rules and laws and understand my rights and responsibilities. I can describe a range of jobs and roles that exist within different sectors of the world of work. I have developed my entrepreneurial skills through a range of experiences and understand profit and loss.</p>
<p>Progression Step 4</p>	<p>I understand the varying identities of others and the ways in which communities interact. I can identify, plan and take action in order to play an active role as a responsible citizen within my local community, Wales and the wider world. I understand the impact of my actions on the environment for myself and future generations. I can evaluate how my actions impact on others and can empathize. I am able to analyse how religious and non-religious beliefs impact moral and ethical decision making. I recognise the impact of authority, democracy, rights and responsibilities within Wales and the wider world and how changes can influence decisions made. I can understand there is a hierarchy of roles within various sectors of the economy and the different roles and functions within businesses and organisations. I know there are financial implications from occupying one of those roles. I am independent when carrying out enterprising and entrepreneurial activities.</p>
<p>Page 6 Progression Step 5</p>	<p>I can analyse how individuals and communities interact and explain how and why these interactions have evolved. I can identify, plan, action and evaluate the role I play as a responsible citizen within my local and wider community, Wales and the wider world. I can empathize with others and adapt behaviour and actions appropriately. I can evaluate the success of strategies taken to take care of the environment and the wider world and suggest other possible solutions. I can critically analyse and synthesise diverse religious and non-religious beliefs and practices and their impact on moral and ethical issues. I can describe and explain the role of stakeholders within business and the economy. I have developed entrepreneurial skills and can apply the business processes to be able to plan, action and evaluate. I understand implications of various economic circumstances.</p>

Appendix 2 – Definition of Humanities

The following draft definition has been developed by the group.

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

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RELIGIOUS EDUCATION IN THE NEW CURRICULUM

QUESTIONS AND FEEDBACK

Name: (optional)

SACRE Region:

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

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

Is there anything we should consider when developing the supporting framework?

What are the implications of these proposals for you?

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Synopsis of Estyn's report on Religious Education at key stage and key stage 3 June 2018

The report was requested by the Minister in the annual remit letter to Estyn for 2017-18.

The report judges standards, provision and leadership in religious education at key stage 2 and key stage 3

A number of schools across Wales were visited as part of this survey (*N.B. Schools that provide denominational education were not included in the sample of schools visited.*)

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

Religious education at key stage 2 and key stage 3

Background

1

The 'National exemplar framework for religious education for 3 to 19-year-olds in Wales' aimed to improve standards of religious education nationally by providing a coherent framework for Wales. All local authorities and SACREs amended their local agreed syllabuses to take account of the framework.

2

The framework states that religious education should encourage pupils to explore a range of questions in a reflective, analytical, balanced way. It also focuses on understanding humanity's quest for meaning, the positive aspects of multi-faith/multicultural understanding, and pupils' own understanding and responses to life and religion.

3

There is no requirement for schools to make judgements on pupils' performance at the end of key stage 2 or 3 in religious education. However, the framework recognises that knowledge of the characteristics of the level descriptions will help teachers to recognise learners' strengths, as well as areas for improvement.

In 2013, Estyn published a report on religious education in key stage 3 and key stage 4. The key messages in this survey led to a number of recommendations including that schools should raise attainment, especially of boys at KS4, challenge more able pupils and ensure that planning allows for good progress.

The reports also recommended that the Welsh Government should: "Collect, analyse and publish attainment data for religious education and religious studies in the same way as for non-core subjects and also work with local authorities

and SACREs to improve the opportunities for professional development and support learning networks for teachers of religious education.’

4

In February 2015, the Welsh Government published Professor Donaldson’s findings in ‘Successful Futures, an Independent Review of Curriculum and Assessment Arrangements in Wales’ (Donaldson, 2015).

The review recommends that a single organising structure for the curriculum should apply for the entire age range, from 3 to 16-year-olds. It proposes that this should comprise six ‘Areas of Learning and Experience’ (AOLEs). Religious education sits within the ‘Humanities’ Area of Learning and Experience.

5 Main Findings of review

Standards

- In many schools surveyed, standards of religious education are good.
- In key stage 2, most pupils make good progress in developing their religious education skills and knowledge, although a minority of more able pupils do not make appropriate progress
- In key stage 3, most pupils make good progress in lessons and achieve standards in line with their age and ability.
- However, a minority of schools often repeat work covered at key stage 2, and as a result pupils do not always make sufficient progress
- In religious education lessons, most pupils engage well with a wide range of fundamental human and religious questions.
- Many pupils offer considered reasons for their opinions and listen to the views of others respectfully.
- Pupils use their knowledge of different religions to make appropriate comparisons between their own lives and those of others. Many pupils have a secure understanding of the beliefs and practices of different religions.
- They have a sound knowledge of Christianity and Islam in particular along in particular along with a basic knowledge of at least two other religions.
- Many pupils consolidate and extend their literacy and thinking and reasoning skills well in religious education lessons.
- Too few pupils, at key stage 3 in particular, apply their information and communication technology (ICT) skills effectively within religious education lessons.
- The majority of key stage 3 pupils understand how religious education supports them to become informed global citizens.

6

Provision

- Many schools plan well for religious education at key stage 2.
- In schools where curriculum planning is good they ensure that they cover the full requirements of the locally agreed syllabus.
- In the majority of secondary schools, planning at key stage 3 is good. The curriculum ensures that pupils progress appropriately
- A lack of transition work means that in a minority of schools, topics and skills taught in key stage 2 are repeated in key stage 3.
- Most teachers plan lessons that are stimulating and engage pupils well. However, in key stage 2 most teachers do not plan activities to challenge more able pupils or that allow them to think about complex religious ideas.
- In key stage 3, in a few schools, teaching does not engage pupils well enough. Additionally, where teaching is weaker, tasks are too difficult for less able pupils and do not stretch more able pupils.
- Most key stage 2 teachers have appropriate religious education subject knowledge. A minority of teachers are fearful that they might 'say the wrong thing' when teaching religions other than Christianity.
- Often, a combination of specialist and competent non-specialist teachers teach religious education lessons at key stage 3.
- Nearly all primary schools have strong links with Christian organisations that enrich pupils' learning experiences. However, only a few schools have developed useful links with organisations relating to other faiths.
- Only a minority have developed strong and purposeful relationships that enhance learning through visits or visitors contributing to lessons.
- In both key stages, most teachers provide pupils with suitable oral feedback in their work.
- Staff in only a very few primary schools liaise with other schools to moderate their judgements.

7

Leadership

- Leadership of religious education from headteachers and subject leaders is good overall.
- In many primary and nearly all secondary schools, subject leaders regularly monitor that teachers are covering the agreed syllabus.
- Leaders do not know pupils' standards well enough
- In most schools, teachers have very limited access to professional learning for religious education. Where there are regular meetings for secondary school subject leaders to share resources, teachers find that these help them to improve.
- Most headteachers are aware of the local SACRE but are unsure of its role
- There is very little transition work between secondary schools and their partner primary schools. As a result, pupils often repeat work.
- In most schools, leaders have a secure understanding of their role and responsibilities under the Prevent duty, relating to the Counter-Terrorism and Security Act 2015. In a few schools, leaders do not fully understand these responsibilities.

- Many schools need advice on how to address sensitive issues and how to deal with parental concerns on visiting places of worship.
- In most schools, leaders have considered changes to the teaching of religious education in light of the new curriculum proposals.

Schools should:

R1 Ensure that more able **pupils achieve in line with their ability** in religious education

R2 Strengthen **monitoring and self-evaluation** arrangements in key stage 2 to focus on improving pupils' standards and skills in religious education

R3 Strengthen **transition** arrangements so that learning experiences in key stage 3 build on those in key stage 2 and avoid repetition of work

R4 Evaluate their curriculum for religious education to prepare for the development and implementation of the new **Humanities Area of Learning and Experience**

Local authorities and regional consortia should:

R5 **Work with SACREs** to provide:

- a. suitable **professional learning opportunities** for teachers of religious education
- b. **support for schools to evaluate their curriculum** and plan for religious education as an integral part of the development of the **humanities area of learning and experience**
- c. **advice for schools** on how to address **sensitive issues** with pupils and how to deal with parental concerns on **visiting places of worship**

R6 **Ensure that all leaders fulfil their responsibilities under the Counter-Terrorism and Security Act 2015**

R7 Provide schools with **guidance on approved places of worship** to visit

The Welsh Government should:

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

Religious education at key stage 2 and key stage 3

June 2018



The purpose of Estyn is to inspect quality and standards in education and training in Wales. Estyn is responsible for inspecting:

- ▲ nursery schools and settings that are maintained by, or receive funding from, local authorities
- ▲ primary schools
- ▲ secondary schools
- ▲ special schools
- ▲ pupil referral units
- ▲ all-age schools
- ▲ independent schools
- ▲ further education
- ▲ independent specialist colleges
- ▲ adult community learning
- ▲ local authority education services for children and young people
- ▲ teacher education and training
- ▲ Welsh for adults
- ▲ work-based learning
- ▲ learning in the justice sector

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Introduction

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

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

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

Background

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

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

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

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

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

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

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

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

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

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

‘Schools should:

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

The Welsh Government should:

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

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

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

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

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

Main findings

Standards

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

Provision

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

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

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

Leadership

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

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

Recommendations

Schools should:

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

Local authorities and regional consortia should:

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

The Welsh Government should:

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

Standards

Skills, knowledge and understanding

Key stage 2

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

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

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

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

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

Key stage 3

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

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

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

Attitudes to learning

Key stage 2

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

Key stage 3

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

Provision

Curriculum planning

Key stage 2

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

Key stage 3

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

Enrichment and experiences

Key stage 2

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

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

Key stage 3

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

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

Teaching

Key stage 2

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

Key stage 3

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

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

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

Assessment and feedback

Key stage 2

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

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

Key stage 3

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

Leadership

Subject leadership

Key stage 2

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

Key stage 3

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

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

Withdrawal from religious education

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

Improving quality

Key stage 2

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

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

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

Key stage 3

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

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

Transition

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

Prevent

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

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

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

External challenge and support

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

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

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

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

Appendix 1: Questions for providers

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

Standards

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

Provision

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

Leadership

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

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

Appendix 2: Evidence base

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

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

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

The visits included:

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

List of schools interviewed, visited or inspected

Schools visited

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

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

Schools telephoned

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

Schools inspected

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

Appendix 3: Case studies

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

Information about the school

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

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

Context and background to the effective practice

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

Description of activity/strategy

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

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

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

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

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

Impact on provision and standards

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

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

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

Information about the school

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

Context and background to the interesting practice

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

Description of activity/strategy

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

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

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

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

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

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

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

Impact on provision and standards

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

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

Glossary

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

Numbers – quantities and proportions

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

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This synopsis for Newport SACRE provides information about spiritual development, collective worship and any comments made in relation to religious education in the inspection reports of schools inspected in the local authority during 2017-2018.

This synopsis considers the inspection findings of six primary school and one secondary school.

Main findings Spiritual Development

Comments in relation to spiritual development are evident in all seven inspection reports. Comments include:

- Close links with local places of worship and their leaders, thoughtful collective worship, and opportunities to take part in yoga sessions, for example, enable pupils to explore their own spiritual development well.
- The school supports pupils' spiritual and moral development well, for example through regular whole-school assemblies.
- There are highly worthwhile opportunities for pupils to reflect and consider how to apply them to their own lives.
- Pupils have worthwhile experiences to develop their understanding of spiritual, moral, social and cultural issues during assemblies and classroom activities, which encourages them to respect other beliefs and religions.

In one school there were limited opportunities for pupils to develop their spiritual awareness or knowledge and understanding of other faiths and beliefs.

Collective Worship

Meeting statutory requirements

The Estyn Common Inspection Framework notes that inspectors should only report on instances where the school does not comply with statutory requirements. All schools inspected during 2017 - 2018 meet statutory requirements in relation to collective worship.

Quality

There is reference to the quality of collective worship in one inspection report and good features are highlighted.

Acts of collective worship:

- enable pupils to explore their own spiritual development well
- supports pupils' spiritual and moral development
- promote the school's values well promotes the values of honesty, toleration and respect
- promotes the values of honesty, toleration and respect
- share presentations of their vision for improved playtimes in assemblies.

Recommendations - Estyn made no recommendations with regards to Spiritual Development, Collective Worship or Religious Education.

Newport SACRE - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: 2017- 2018

School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
<p>Newport High School November 2017</p>	<p>The school provides an appropriate personal and social education programme that promotes pupils' spiritual, moral, social and cultural development suitably.</p>	<p>Yes</p>	<p>There is no direct reference to Collective Worship in the report</p>	Inspection area	Judgement
				Standards	Unsatisfactory and needs urgent improvement
				Wellbeing and attitudes to learning	Adequate and needs improvement
				Teaching and learning experiences	Adequate and needs improvement
				Care, support and guidance	Adequate and needs improvement
				Leadership and management	Unsatisfactory and needs urgent improvement
				<p>Relationships between staff and pupils are positive. Many pupils feel safe and most feel well supported in school. In lessons, and around the school, most pupils behave well and are polite and courteous to each other, staff and visitors. An established and successful reward system, with attractive prizes, helps to create a positive ethos. There are clear behaviour sanctions, which are fully understood by staff and pupils.</p> <p>The majority of pupils summarise information suitably to reinforce their understanding and to make valid judgements, for instance when considering differing accounts of the birth of Jesus.</p> <p>Strong transition links and the use of the nurture group support vulnerable learners to settle effectively in Year 7. A wide range of external agencies are used to provide</p>	

Newport SACRE - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: 2017- 2018

				effective emotional support for learners, such as 'Inspire to Achieve' and the 'Unicorn Project'. Learning support assistants provide valuable support for pupils' emotional wellbeing.	
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
Marshfield Primary School November 2017	The school has effective arrangements to support pupils' wellbeing and their spiritual, moral, social and cultural development. Pupils benefit considerably from caring and encouraging working relationships with staff. This helps to ensure high levels of mutual respect and pupil behaviour, based within a clear moral framework. Provision for supporting the emotional and social needs of vulnerable pupils and their families is good. The strong partnerships between designated staff, pupils and their families has a positive effect on pupils' wellbeing and raises their confidence and self-esteem. Close links with local places of worship and their leaders, thoughtful collective worship, and opportunities to take part in yoga sessions, for example, enable pupils to explore their own spiritual development well.	Yes	Close links with local places of worship and their leaders, thoughtful collective worship, and opportunities to take part in yoga sessions, for example, enable pupils to explore their own spiritual development well.	Inspection area	Judgement
				Standards	Good
				Wellbeing and attitudes to learning	Good
				Teaching and learning experiences	Good
				Care, support and guidance	Good
				Leadership and management	Good
				Behaviour in classes and around the school is very good. Pupils are polite and considerate, and show respect to one another and adults. Their understanding of their rights and responsibilities is strong and helps them to appreciate the importance of supporting one another to feel safe in school. Most pupils are confident that the school supports them well if they have worries or concerns. They know where to go for guidance and help and they find this support reassuring.	
Many pupils take on responsibilities willingly and pupil groups, such as the Rights Knights, school council, eco committee and playground buddies, are keen to make a difference to the lives of pupils in the school.					

				<p>A programme of valuable visits to places such as local castles and mountain centres, and regular visitors to the school support the curriculum well. Pupils benefit from these first-hand experiences and interesting follow-up activities, such as creating their own television broadcast about a tiger who came to tea. As part of the key stage 2 curriculum, the school offers pupils an enhanced variety of music and sporting opportunities, including Taiko drumming and yoga. These diverse activities motivate pupils who might otherwise lack enthusiasm in some lessons.</p> <p>The school ensures good opportunities for pupils to be active in the local community. Pupils improve the environment by litter picking, and develop their understanding of citizenship and their responsibilities to others through attending a training session on the use of the village defibrillator.</p> <p>Staff provide useful opportunities for older pupils in particular to think critically about their attitudes to equality, discrimination and stereotyping. A good example of this is Black History Month, when pupils research the lives and importance of black personalities such as Rosa Parks and Barack Obama.</p>	
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
Clytha Primary School	There is no direct reference to spiritual development in the report	Yes	There is no reference to collective worship in the report	Inspection area	Judgement
				Standards	Good
				Wellbeing and attitudes to learning	Excellent

December 2017				Teaching and learning experiences	Good
				Care, support and guidance	Excellent
				Leadership and management	Good
				<p>The school is a vibrant and embracing community, which fully realises its vision to nurture the talents of all its pupils and staff. The very high quality of care and support provided by staff successfully engenders strong shared values of tolerance, respect and inclusivity amongst all members of the 'Clytha family'. This ethos directly informs pupils' very positive attitudes towards learning and supports their development as confident, capable and independent citizens. The school's rich curriculum provides a wealth of opportunities for pupils to develop their skills across the full range of subjects and gives a well-rounded experience to pupils of every ability.</p> <p>Nearly all pupils show a superb attitude to all aspects of school life. They immerse themselves in their learning with sustained concentration and great enthusiasm.</p> <p>Older pupils are extremely respectful of the contributions of others and reflect seriously on ideas put forward by their peers. For example, Year 6 pupils participate very thoughtfully in a sophisticated discussion about the consequences of the 1914 football match in no-man's land during the First World War.</p> <p>Nearly all pupils are considerate and relate very well to each other and adults. They enjoy school and communicate this to visitors. All pupils treat adults with respect whilst being very much at ease in their company.</p>	

Nearly all pupils develop a very strong moral compass. They have an excellent awareness of the need for tolerance in society. Almost all pupils show a very keen appreciation of diversity. For example, pupils in Year 5 reflect maturely on differences between individuals and the contribution school can make to celebrating these differences positively. Almost all pupils are developing extremely well as ethical, informed citizens.

The school provides very high quality support for each pupil. It is an exceptionally caring community and prides itself on creating a nurturing climate that supports pupils' development extremely well. Staff provide outstanding support for pupils' personal development. In particular, provision to promote pupils' understanding of diversity is wide-ranging and highly effective. The school makes exemplary use of a variety of visitors from within its community and beyond to engage all pupils in reflecting on their values.

The school tackles discrimination in all forms very effectively, ensuring that differences in gender, religion, ability and ethnicity are celebrated. For example, as part of the school's very well-planned 'Diversity Project', each class learned about one aspect of difference and explored a range of viewpoints through stories and real-life experiences. As a result, pupils gained an unusually sophisticated understanding of these issues. This empowers pupils to develop as well-informed, responsible, and tolerant citizens very successfully.

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School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
<p>Mount Pleasant Primary</p> <p>February 2018</p>	<p>The school supports pupils’ spiritual and moral development well, for example through regular whole-school assemblies.</p>	<p>Yes</p>	<p>The school supports pupils’ spiritual and moral development well, for example through regular whole-school assemblies.</p> <p>Most pupils have a good understanding of their rights. The school’s super ambassadors promote the school’s values well, for example by sharing the value of the week in whole-school assemblies.</p> <p>Staff support the pupil groups well, for example by helping members of the school council to prepare a presentation during a whole-school assembly.</p>	Inspection area	Judgement
				Standards	Good
				Wellbeing and attitudes to learning	Good
				Teaching and learning experiences	Good
				Care, support and guidance	Good
				Leadership and management	Good
				<p>In key stage 2, many use their reading skills effectively to help them to research information, for example using internet search engines to find out about Greek gods.</p> <p>Pupils show through their discussions that they understand how values such as determination can help them in activities at school and at home. Many pupils have a suitable understanding of how people live in other countries and cultures. For example, pupils in Year 4 correspond regularly with children from a school in Uganda. They understand the need to help those who are less fortunate than themselves, for example by raising funds to help the school in Uganda to buy new windows.</p> <p>The school gives pupils many purposeful opportunities to take on responsibility, for example through participating in leadership roles that have a positive impact on school life. Members of the eco committee play an active part in making sure that the school recycles its waste appropriately. Staff support the pupil groups well, for</p>	

Newport SACRE - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: 2017- 2018

				example by helping members of the school council to prepare a presentation during a whole-school assembly.												
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links												
Glan Usk Primary School March 2018 Page 140	The school's programme of collective worship plays an important part in developing pupils' spiritual, moral, social and cultural understanding. For example, leaders link topical events to the school's approaches to learning behaviours and wellbeing skilfully. There are highly worthwhile opportunities for pupils to reflect and consider how to apply them to their own lives. The school is an emotionally intelligent community that values, motivates and respects all of its members. The school's culture is based around nurturing pupils to be exceptional, resilient learners. As a result, nearly all pupils are extremely confident, self-aware learners.			<table border="1"> <thead> <tr> <th>Inspection area</th> <th>Judgement</th> </tr> </thead> <tbody> <tr> <td>Standards</td> <td>Excellent</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Excellent</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Excellent</td> </tr> <tr> <td>Care, support and guidance</td> <td>Excellent</td> </tr> <tr> <td>Leadership and management</td> <td>Excellent</td> </tr> </tbody> </table>	Inspection area	Judgement	Standards	Excellent	Wellbeing and attitudes to learning	Excellent	Teaching and learning experiences	Excellent	Care, support and guidance	Excellent	Leadership and management	Excellent
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				Standards	Excellent											
				Wellbeing and attitudes to learning	Excellent											
				Teaching and learning experiences	Excellent											
				Care, support and guidance	Excellent											
				Leadership and management	Excellent											
This school has an inspirational, holistic curriculum, which is highly effective in engaging nearly all pupils.																
The school's bespoke curriculum is creative and innovative.																
By the end of key stage 2, most pupils are extremely articulate and mature speakers. When expressing opinions, they provide well thought through reasons to support their views, for example about the life of Rosa Parks or Nelson Mandela.																
In the nursery class, they make suitable marks and symbols to represent what they want to explore that day. By Year 2, nearly all pupils write interesting stories independently, using a good vocabulary. They write clear explanations about the different types of waves in oceans and recount the story of Diwali.																

Newport SACRE - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: 2017- 2018

				Nearly all adults ask questions skilfully to make pupils think more deeply about their learning. They target their questions well, for example to challenge more able pupils to think deeply, or less confident pupils to contribute to class discussions purposefully.												
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links												
Malpas Park Primary School June 2018 Page 141	The school promotes the values of honesty, toleration and respect through assemblies, drama and storytelling well. Many pupils have developed an understanding of the cultures of other countries, for example through topic work on India and China. However, there are limited opportunities for pupils to develop their spiritual awareness or knowledge and understanding of other faiths and beliefs.	Yes	The school promotes the values of honesty, toleration and respect through assemblies, drama and storytelling well. Many pupils have developed an understanding of the cultures of other countries, for example through topic work on India and China. However, there are limited opportunities for pupils to develop their spiritual awareness or knowledge and understanding of	<table border="1"> <tr> <td>Inspection area</td> <td>Judgement</td> </tr> <tr> <td>Standards</td> <td>Good</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Good</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Good</td> </tr> <tr> <td>Care, support and guidance</td> <td>Good</td> </tr> <tr> <td>Leadership and management</td> <td>Good</td> </tr> </table>	Inspection area	Judgement	Standards	Good	Wellbeing and attitudes to learning	Good	Teaching and learning experiences	Good	Care, support and guidance	Good	Leadership and management	Good
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				Teaching and learning experiences	Good											
				Care, support and guidance	Good											
				Leadership and management	Good											
The headteacher successfully nurtures a strong collective spirit among all members of the school community. Leaders plan well in taking forward improvements and show a clear commitment to securing high standards of attainment and wellbeing. All pupils feel safe and secure in school and show concern for one another. For example, older pupils who are 'buddies' provide friendly support for younger pupils during break times and lunch times. This helps them form a strong sense of responsibility.																

Newport SACRE - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: 2017- 2018

			other faiths and beliefs.	Most pupils are developing well as ethical, informed citizens. For example, most Year 5 pupils show keen awareness of the damage plastic pollution causes the environment. In Year 4, most pupils have a good understanding of the impact of deforestation. Nearly all pupils understand how their personal choices have an impact on the environment. Most are aware of children's rights through the effective work of the school ambassadors.												
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links												
Paer Primary Page 142	Pupils have worthwhile experiences to develop their understanding of spiritual, moral, social and cultural issues during assemblies and classroom activities, which encourages them to respect other beliefs and religions.	Yes	Pupils have worthwhile experiences to develop their understanding of spiritual, moral, social and cultural issues during assemblies and classroom activities, which encourages them to respect other beliefs and religions. Ambassadors, Criw Cymraeg, the school council and digital leaders are among a wide range of	<table border="1"> <thead> <tr> <th>Inspection area</th> <th>Judgement</th> </tr> </thead> <tbody> <tr> <td>Standards</td> <td>Excellent</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Excellent</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Excellent</td> </tr> <tr> <td>Care, support and guidance</td> <td>Excellent</td> </tr> <tr> <td>Leadership and management</td> <td>Excellent</td> </tr> </tbody> </table>	Inspection area	Judgement	Standards	Excellent	Wellbeing and attitudes to learning	Excellent	Teaching and learning experiences	Excellent	Care, support and guidance	Excellent	Leadership and management	Excellent
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				Teaching and learning experiences	Excellent											
				Care, support and guidance	Excellent											
				Leadership and management	Excellent											
Across the school, nearly all pupils display exceptionally high levels of wellbeing. They enjoy school and show very positive attitudes to their learning. Working relationships between pupils and staff are warm and trusting, and this helps almost all pupils to feel safe and valued. A very strong feature of the school is the respect and courtesy that pupils show towards each other, adults and visitors.																
The school is a happy and caring community where pupils have strong attitudes to learning and very good behaviour.																

			<p>leadership groups within the school. Members take their roles very seriously and produce plans which plot out their actions for the year very clearly. They represent and support other pupils maturely. For example, play leaders share presentations of their vision for improved playtimes in assemblies.</p> <p>Pupils in the resource base class benefit from a well-organised learning environment that provides very strong support for pupils. The school involves these pupils well in activities, such as assemblies and playtimes, and this integrates them effectively into the school community.</p>	<p>They feel that the school values them highly as individuals. This improves their self-confidence and supports their progress as they move through the school.</p> <p>The school is a very happy and caring community. There is a strong emphasis on the importance of good behaviour, respect and resilience, and this has a positive influence on pupils' strong attitudes to learning. Pupils have worthwhile experiences to develop their understanding of spiritual, moral, social and cultural issues during assemblies and classroom activities, which encourages them to respect other beliefs and religions. They have a good range of opportunities to perform at school and in their local community. The annual Eisteddfod and expressive arts week develop their confidence and self-esteem purposefully.</p>
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Newport SACRE - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: 2017- 2018

			There are appropriate arrangements to promote healthy eating and drinking through assemblies and class activities.	
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Schools	Outcome of Estyn Reviews
<p>Garleon Comprehensive Maes Ebbw</p>	<p>The school is judged to have made sufficient progress in addressing the recommendations from the Section 28 inspection. The school has been removed from the list of schools requiring Estyn review. There will be no further monitoring activity in relation to this inspection.</p>
<p>Twy Primary</p>	<p>The school is judged to have made sufficient progress in addressing the recommendations from the Section 28 inspection. The school has been removed from the list of schools requiring Estyn review. There will be no further monitoring activity in relation to this inspection.</p>
<p>Maesglas C.P. School</p>	<p>The school is judged to have made sufficient progress in addressing the recommendations from the Section 28 inspection. The school has been removed from the list of schools requiring Estyn review. There will be no further monitoring activity in relation to this inspection.</p>

Holocaust Memorial Day

Holocaust Memorial Day (HMD) takes place on 27 January each year and is a time to remember the millions of people murdered during the Holocaust, under Nazi Persecution and in the genocides which followed in Cambodia, Rwanda, Bosnia and Darfur.

Holocaust Memorial Day is a time to learn the lessons of the past and recognise that genocide does not just take place on its own - it's a steady process which can begin if discrimination, racism and hatred are not checked and prevented.

The aims of HMD is a demonstration of how the lessons of the past can inform our lives today and ensure that everyone works together to create a safer, better future. Each year thousands of activities take place for HMD, bringing people from all backgrounds together to learn lessons from the past in creative, reflective and inspiring ways. From schools to libraries, workplaces to local authorities, HMD activities offer a real opportunity to honour the experiences of people affected by the Holocaust and genocide, and challenge ourselves to work for a safer, better future.

The theme for 2019 is 'Torn from home'

Torn from home encourages audiences to reflect on how the enforced loss of a safe place to call 'home' is part of the trauma faced by anyone experiencing persecution and genocide. 'Home' usually means a place of safety, comfort and security. HMD 2019 will reflect on what happens when individuals, families and communities are driven out of, or wrenched from their homes, because of persecution or the threat of genocide, alongside the continuing difficulties survivors face as they try to find and build new homes when the genocide is over.

HMD 2019 will include marking the 25th anniversary of the Genocide in Rwanda, which began in April 1994. HMD activity organisers may particularly want to acknowledge this milestone anniversary and reflect on how this theme impacts on members of the Rwandan community.

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EXECUTIVE SUMMARY

RELIGION AND WORLDVIEWS: THE WAY FORWARD

A national plan for RE

SEPTEMBER 2018



EXECUTIVE SUMMARY

INTRODUCTION: THE CASE FOR CHANGE

1. The study of religious and non-religious worldviews is a core component of a rounded academic education. This has long been recognised as essential in Britain. Indeed, one could argue that it is more important now than ever. Young people today are growing up in a world where there is increasing awareness of the diversity of religious and non-religious worldviews, and they will need to live and work well with people with very different worldviews from themselves. One need only glance at a newspaper to know that it is impossible fully to understand the world without understanding worldviews – both religious and non-religious.
2. This report reaffirms the central importance of learning about religious and non-religious worldviews for all pupils, regardless of their background, personal beliefs or the type of school they attend. Knowledge of religious and non-religious worldviews is an essential part of all young people’s entitlement to education. This report seeks to articulate that entitlement.
3. Despite its central importance, Religious Education (RE) in too many schools is not good enough to prepare pupils adequately for the religious and belief diversity they will encounter, nor to support them to engage deeply with the questions raised by the study of worldviews. Our report sets out a National Plan to ensure that all pupils receive their entitlement to an academically rigorous and rich study of religious and non-religious worldviews. This National Plan has three core elements.
 - a. There is a need for a new and richer vision of the subject. Our vision preserves the best of current practice and demands new developments drawn from the academic study of religious and non-religious worldviews as well as broader social changes in England and globally. We discuss this new vision below, and propose that the subject should be called *Religion and Worldviews* to reflect the new emphasis.
 - b. Too many pupils are not currently receiving their entitlement to knowledge of religious and non-religious worldviews. This is an essential subject for all pupils, so we propose that there should be a statutory National Entitlement to the study of Religion and Worldviews which applies to all publicly funded schools and is subject to inspection. This entitlement reflects our vision for the subject, which is widely shared among teachers and subject experts, while retaining the flexibility for schools of all types to interpret it in accordance with their own needs, ethos and values.

- c. The study of religious and non-religious worldviews requires high-quality, well-informed specialist teaching. Religious and non-religious worldviews are complex, diverse and plural. Understanding them requires a nuanced, multidisciplinary approach. Therefore, there will need to be sustained investment in developing knowledgeable teachers, as well as investment in high quality curriculum materials to support them, particularly at primary level. Local communities have often played a key role in supporting teachers, and they form an essential component of our recommended structures to develop and support high-quality teaching.
4. Academisation and the move towards a school-led system have transformed the educational landscape. The structures and systems supporting Religious Education have not kept pace with these changes. The evidence that we have gathered confirms the need identified in many previous reports for a change to the structures supporting Religious Education so that the subject is taught well across all schools in all localities. The National Entitlement is a direct response to this need, as are our recommendations for developing and supporting teachers nationally and locally.
5. We have carefully analysed the evidence that we have received. Our recommendations set out a coherent structure which preserves the best of the excellent practice that exists in some schools and localities, and strengthens the subject across all schools and localities.

RELIGION AND WORLDVIEWS: THE CASE FOR A NEW VISION AND A STATUTORY NATIONAL ENTITLEMENT

WHAT IS A WORLDVIEW?

The English word ‘worldview’ is a translation of the German *weltanschauung*, which literally means a view of the world. A worldview is a person’s way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person’s worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.

We use the term ‘institutional worldview’ to describe organised worldviews shared among particular groups and sometimes embedded in institutions. These include what we describe as religions as well as non-religious worldviews such as Humanism, Secularism or Atheism. We use the term ‘personal worldview’ for an individual’s own way of understanding and living in the world, which may or may not draw from one, or many, institutional worldviews.

6. It is one of the core tasks of education to enable each pupil to understand, reflect on and develop their own personal worldview. This is a whole-school responsibility and the explicit, academic study of worldviews is an essential part of it. Through understanding how worldviews are formed and expressed at both individual and communal levels, the ways in which they have changed over time, and their influence on the actions of individuals, groups and institutions, young people come to a more refined understanding of their own worldview – whatever this happens to be – as well as those of others. Currently, this study takes place mainly through RE.
7. Studying religious and non-religious worldviews gives young people the opportunity to develop the knowledge, understanding and motivation they need to engage with important aspects of human experience including the religious, spiritual, cultural and moral. It provides an insight into the sciences, the arts, literature, history and contemporary local and global social and political issues. The young people we have spoken to have told us that RE enables them to have better friendships and to develop greater respect and empathy for others. Learning about worldviews helps young people to deal positively with controversial issues, to manage strongly held differences of belief and to challenge stereotypes. In an increasingly diverse society, understanding religious and non-religious worldviews has never been more essential than it is now.
8. The nature of RE has changed over time to reflect new understandings and new social realities. At the time of the 1944 Education Act, it was known as Religious Instruction, was limited to Christianity and was the only compulsory subject. Over time, subject experts came to recognise that young people needed to understand both a wider range of religious and non-religious worldviews and the idea of diversity within worldviews. This was reflected in the Education Reform Act of 1988, which also changed the name of the subject to Religious Education. Thirty years on, the local, national and global religious landscape and academic understandings of the subject have changed significantly.
9. The presentation of religious worldviews in schools has not always placed enough emphasis on their diverse and plural nature and the ways that they have changed over time. While many teachers and subject experts do present diversity within religions, this can often be reduced to crude differences between denominations. RE has sometimes inadvertently reinforced stereotypes about religions, rather than challenging them¹. As we learn more about diversity and change within religious worldviews, it becomes even more important that the presentation of worldviews in schools reflects this.

¹ See, for example, Thobani (2011). *Islam in the school curriculum: symbolic pedagogy and cultural claims*. London, Routledge.

10. Non-religious worldviews have also become increasingly salient in Britain and Western Europe. According to the most recent British Social Attitudes survey, over 50% of adults identify as not belonging to a religion, with 41% identifying as Christian. The proportion of adults identifying as not belonging to a religion has increased from 31% in 1983 and has remained fairly stable around 50% since 2009². While some of these individuals may identify with non-religious worldviews such as Humanism, many have looser patterns of identification or do not identify with any institutional worldviews.
11. Deeper academic study of the experience of those who hold both religious and non-religious worldviews suggests that the distinction between religious and non-religious worldviews is not as clear-cut as one might think. Individuals may draw on aspects of both religious and non-religious worldviews in their own personal worldviews.³
12. The time is right for a new vision for the subject if we are to prepare children and young people for living in the increasingly diverse world in which they find themselves. We need to move beyond an essentialised presentation of six ‘major world faiths’ and towards a deeper understanding of the complex, diverse and plural nature of worldviews at both institutional and personal levels. We need to ensure that pupils understand that there are different ways of adhering to a worldview – you may identify with more than one institutional worldview, or indeed none at all. More still needs to be done to ensure that a wider range of institutional worldviews is taught, particularly Hinduism, Buddhism and Sikhism, which are sometimes neglected. And there needs to be a greater understanding, at a conceptual level, of how worldviews operate, the accounts they provide of the nature of reality, and how they influence behaviour, institutions and forms of expression. It is this powerful, conceptual knowledge that all pupils need to have.
13. This is why we have set out a statutory National Entitlement for all pupils in all publicly funded schools. The National Entitlement makes clear the central importance of understanding religious and non-religious worldviews as well as the conceptual categories which lead to this understanding. It sets out a clear purpose and core knowledge which all pupils across all schools must gain. It also reflects the new vision that we have outlined here, which will effectively prepare all pupils for the world of religious and belief diversity in which they find themselves.

2 NATCEN (2017). *British Social Attitudes Survey*. www.natcen.ac.uk/news-media/press-releases/2017/september/british-social-attitudes-record-number-of-brits-with-no-religion/

3 Wallis, S (2014). *Ticking ‘no religion’: a case study amongst ‘young nones.’* *Diskus* 16:2. Woodhead, L (2016), *‘The rise of “no religion” in Britain: The emergence of a new cultural majority’*, *Journal of the British Academy*, 4: 245–261. DOI 10.85871/jba/004.245

14. Our new vision is also signified by a new name for the subject: Religion and Worldviews. The shift in language to ‘worldviews’ captures, as best we can, the shifts in vision that we have outlined above, in particular the complex, diverse and plural nature of worldviews. The name also removes the ambiguity in the phrase ‘Religious Education’, which is often wrongly assumed to be about making people more religious. We are keeping the word ‘religion’ in the subject name both to provide continuity and to signify that young people need to understand the conceptual category of ‘religion’ as well as other concepts such as ‘secularity’, ‘secularism’ and ‘spirituality’.

THE CASE FOR IMPROVED SYSTEMS AND STRUCTURES

15. As we have stated above, the structures supporting RE have not kept pace with the changes to the education system. This has led to a situation in which, despite pockets of excellent practice in some schools and localities, the provision and quality of RE is not good enough in too many schools.
16. The quality of RE is highly variable across all school types. The last Ofsted subject review (2013) found RE to be to be less than good in just under half of secondary schools and in six out of ten primary schools observed by Ofsted.⁴ In *Making a Difference*, a review of standards in RE in Church of England schools, the reviewers found that RE was good or better in 70% of secondary schools, but only 40% of primary schools⁵. No evidence was forthcoming on the quality of RE in Catholic schools or other schools of a religious character. Since 2013, there has been no mechanism to gather evidence on the quality of RE in primary and secondary schools at a national level. The evidence that we have gathered suggests that there has been little positive change in the past five years and that the situation has got worse in some areas.
17. One reason for this variability in quality is some confusion over the purpose of RE, which we hope will be resolved through our new vision for the subject and the common National Entitlement which provides clarity on the aims and purposes of RE.
18. Another key reason for this variability in quality is the lack of adequate training and support for teachers. A majority of recently qualified primary teachers received fewer than three hours of subject specific training for RE

4 Ofsted (2013). *Religious Education: Realising the potential*. www.gov.uk/government/publications/religious-education-realising-the-potential

5 *Archbishops' Council of the Church of England, Education Division (2014). Making a Difference: a review of Religious Education in Church of England schools*. http://www.churchofengland.org/sites/default/files/2017-10/2014_making_a_difference_-_a_review_of_religious_education_in_church_of_england_schools_web_final.pdf

during their Initial Teacher Education (ITE)⁶. At secondary, almost three times⁷ as many RE lessons as History lessons are taught by non-specialists. We therefore set out plans for improving training and support for teachers, so that they have the knowledge that they need to teach this important subject.

19. Successive surveys of teachers, especially at primary level, have shown that teachers lack confidence to teach RE and to tackle the sensitive and controversial issues that are the lifeblood of the subject.
20. An increasing number of schools, particularly academies, offer no provision for RE at Key Stages 3 and 4. In 2016, 33.4% of all schools did not offer any RE at Key Stage 4 and 23.1% did not offer any RE at Key Stage 3. This represents nearly 900 schools offering no RE at Key Stage 4, and a significant increase from 22.1% (nearly 600 schools) in 2015.⁸ Curriculum time for primary is also limited, with nearly 30% of schools which responded to the 2016 NATRE primary survey offering less than 45 minutes per week.
21. There is a clear, and increasing, disparity between school types in terms of provision of RE. For example, the percentage of schools without a religious character offering no RE at Key Stage 4 in 2016 (38.9%) is almost four times that of schools with a religious character (11.2%)⁹. If something is not done urgently to re-establish the subject, there is a real risk that it could disappear from schools without a religious character, depriving pupils of their entitlement to this vital area of knowledge.

6 NATRE (2016). *An Analysis of the provision for RE in primary schools*. www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf

7 NATRE (2016). *An Analysis of the provision for RE in primary schools*. www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf

8 Source: *School Workforce data 2015 and 2016, analysed by Deborah Weston for NATRE.*

9 Source: *School Workforce data 2016, analysed by Deborah Weston for NATRE.*

Figure 1: Schools offering no RE at Key Stage 3¹⁰

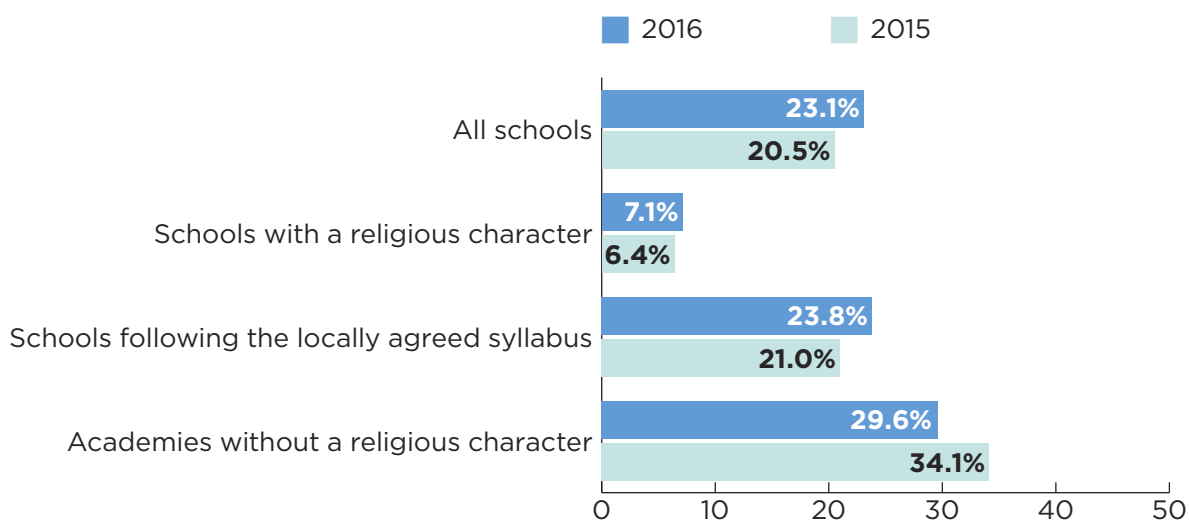
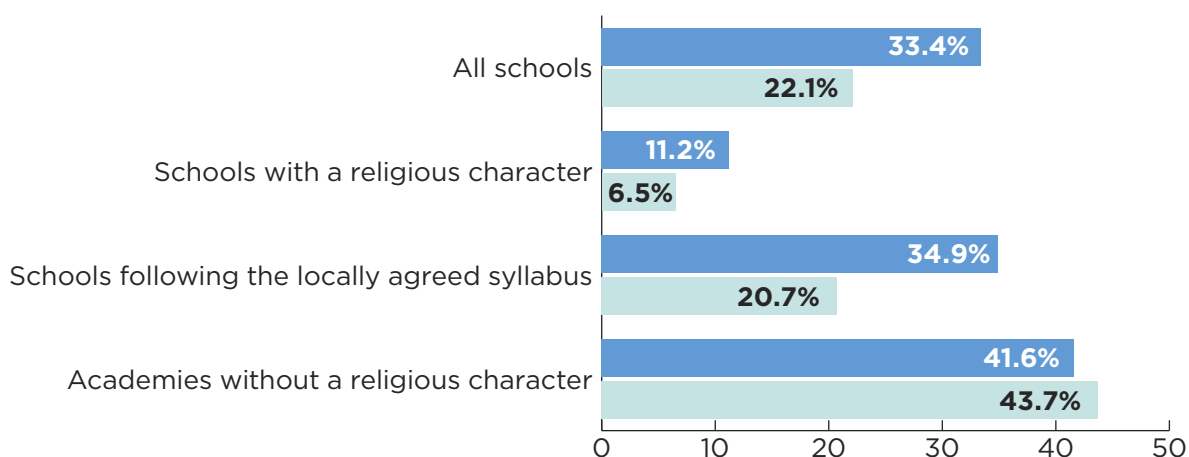


Figure 2: Schools offering no RE at Key Stage 4¹¹



22. Academisation and reductions in funding have reduced local authority support for RE via Standing Advisory Councils on Religious Education (SACREs) and professional advisers, to the point where such support is unsustainable in many areas and already disappearing in some. This further increases the disparity between schools with a religious character, where support structures remain relatively robust, and those without, where they are increasingly in jeopardy.

¹⁰ Source: School Workforce Data 2016, analysed by Deborah Weston for NATRE.

¹¹ Source: School Workforce Data 2016 analysed by Deborah Weston for NATRE.

23. Changes to accountability systems have created an environment where there is less and less incentive for schools to offer good RE, particularly at secondary level. These include Ofsted no longer inspecting individual subjects, the removal of GCSE Short Courses from school performance measures and the non-inclusion of Religious Studies GCSE in the Ebacc. This has led to a significant drop in students taking a Key Stage 4 qualification in RE¹² and has affected, for example, the number of specialist teachers at secondary level.

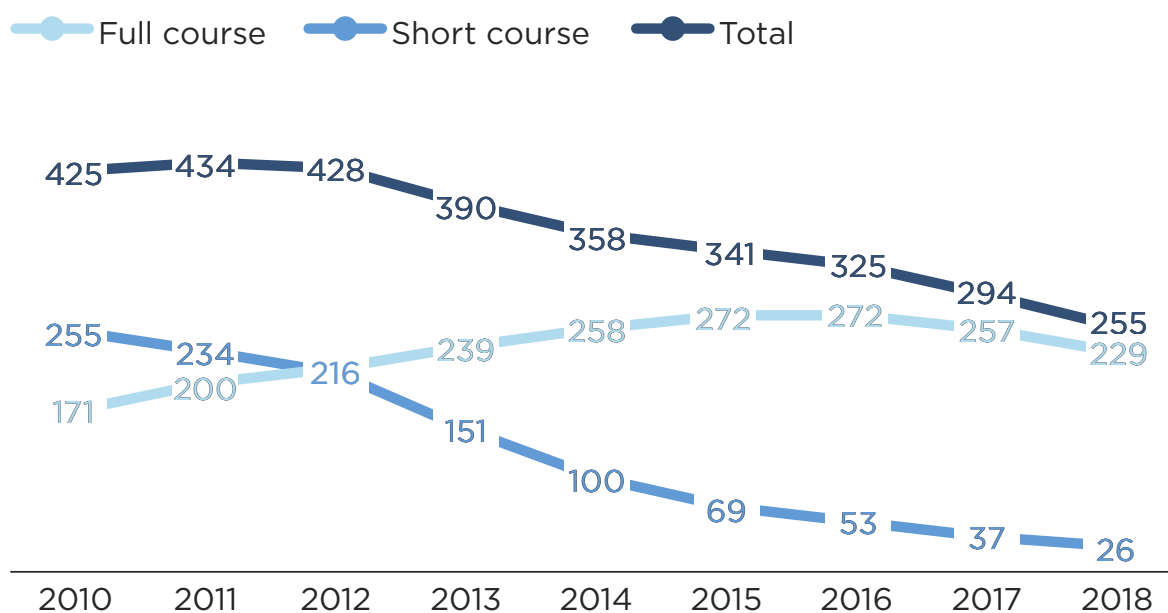


Figure 3: Trends in GCSE entries for Religious Studies¹³
Religious Studies GCSE entries in England 2010–2018 (thousands)

24. All of these issues mean that urgent action needs to be taken to reform and strengthen the structures that support Religion and Worldviews in schools. We therefore recommend changes to accountability systems, curriculum development, local and national support structures and initial teacher education, creating a robust and coherent structure for Religion and Worldviews. Our recommendations, as set out below, will enable all pupils in all schools to receive high quality education in Religion and Worldviews and will support and strengthen the subject for the foreseeable future.

¹² 260,300 pupils entered for a Key Stage 4 qualification in Religious Studies in 2018, down from a high of 433,750 in 2011.

¹³ GCSE entry figures for 2017 and 2018 do not include the Channel Islands and the Isle of Man. In 2016, there were 1,142 Full Course entries and 938 Short Course entries from the Channel Islands and the Isle of Man. Source: JCQ: www.jcq.org.uk/examination-results/gcses

25. We are aware that rapid change is disruptive and counterproductive for teachers and schools. We therefore suggest a phased approach in which programmes of study and support structures are established before schools are required to change their curriculum to align it with the National Entitlement to the study of Religion and Worldviews. We have set out our proposed timeline in Appendix 1.

LIST OF RECOMMENDATIONS

RECOMMENDATION 1

The name of the subject should be changed to Religion and Worldviews. This should be reflected in all subsequent legislation and guidance.

RECOMMENDATION 2

The National Entitlement to the study of Religion and Worldviews should become statutory for all publicly funded schools.

- a. For community, foundation and voluntary controlled schools, the requirement for Religion and Worldviews to be provided in accordance with the National Entitlement will replace the requirement in the Education Act 1996 (Section 375) to follow their locally agreed syllabus.
- b. For academies, all funding agreements should be amended to state that all academies must provide Religion and Worldviews in accordance with the National Entitlement.
- c. For voluntary aided schools of a religious character, a requirement should be introduced to provide Religion and Worldviews in accordance with the National Entitlement as well as the requirements of their Trust Deed.

THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

All pupils are entitled to be taught Religion and Worldviews in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study.

Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

Pupils must be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion', 'secularity', 'spirituality' and 'worldview', and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives

7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

Pupils are therefore entitled to be taught by teachers who:

- a. have secure subject knowledge
- b. are capable of addressing misconceptions and misunderstandings and handling controversial issues
- c. demonstrate a critical understanding of developments in the study of religion and worldviews
- d. promote the value of scholarship.

In order for all pupils to have equal access to high quality education in Religion and Worldviews, the subject must be given adequate time and resources commensurate with the place of Religion and Worldviews as a core component of the curriculum.

RECOMMENDATION 3

- a. Non-statutory programmes of study for each of Key Stages 1–4 should be developed at a national level, at a similar level of detail as those for History and Geography in the National Curriculum. These should be ratified by the DfE.
- b. Programmes of study should be developed by a national body of a maximum of nine professionals, including serving teachers. This body could choose to take advice from other organisations as relevant.
- c. The core purpose of the national body should be to develop and revise the programmes of study. It will also make recommendations to the government and advise the profession on issues relating to Religion and Worldviews and the resources and support needed to deliver high quality Religion and Worldviews for all pupils.
- d. The national body should be appointed by the DfE on the basis of recommendations from the Religious Education Council of England and Wales, following an open application process.
- e. Members of the national body should be appointed on the basis of commitment to the approach taken to Religion and Worldviews in the National Entitlement and proven expertise in some or all of the following:
 - i. specialist knowledge of Religion and Worldviews with both research and classroom experience
 - ii. curriculum development, within or beyond Religion and Worldviews
 - iii. initial teacher education or continuing professional development of teachers
 - iv. current or recent classroom experience in either primary or secondary phases.
- f. The national body should be a standing body with a third of members changing every three years. It should be funded on a *per diem* basis by the DfE.
- g. Programmes of study should be reviewed whenever the National Curriculum is reviewed, but the national body should also have the power to request the DfE for a review if they believe this is warranted.

RECOMMENDATION 4

Section 375ff of the Education Act 1996 should be amended to remove the requirement for local authorities to convene Agreed Syllabus Conferences and develop locally agreed syllabuses.

RECOMMENDATION 5

- a. When GCSE and A-level specifications are next reviewed, this should be done in the light of the National Entitlement.
- b. The national body should also consider how the study of Religion and Worldviews may be incorporated into vocational qualifications, either as a stand-alone course or as modules within existing vocational courses.

RECOMMENDATION 6

All Initial Teacher Education (ITE) should enable teachers, at primary and where relevant at secondary level, to teach Religion and Worldviews based on the National Entitlement and with the competence to deal with sensitive issues in the classroom, and the teachers' standards should be updated to reflect this. In order to support this, the following should be implemented.

- a. There should be a minimum of 12 hours of contact time for Religion and Worldviews for all forms of primary ITE including School Direct and other school-based routes.
- b. Bursaries for ITE in Religion and Worldviews should be set at parity with other shortage subjects.
- c. Funding for Subject Knowledge Enhancement courses should be reinstated at parity with Ebacc subjects. Funding should be allocated for Subject Knowledge Enhancement for primary.
- d. Two new modules for Religion and Worldviews should be developed for primary ITE, and also made available as continuing professional development (CPD) modules: one for those with limited experience and one for those with proficiency in the subject who would like to be subject leaders or work beyond their own classrooms. These modules should focus on the delivery of the national programmes of study.

RECOMMENDATION 7

The government should allocate funding for CPD for Religion and Worldviews to support the delivery of the new non-statutory national programmes of study. This funding should be for a period of at least five years and be sufficient to cover:

- a. a national programme of online and face-to-face CPD, including an online platform with both massive open online courses (MOOCs) and static resources
- b. the development of curriculum materials and supplementary guidance, including resources for local studies
- c. support for local face-to-face CPD including teacher hubs and networks, with specific allocations for areas of opportunity and of a sufficient level to cover adequate professional advice and support.

All of the above funding streams should be administered and overseen by the national body as part of their remit.

RECOMMENDATION 8

Legislation regarding the establishment of Standing Advisory Councils on Religious Education should be amended as follows.

- a. The name of the body should be changed to Local Advisory Network for Religion and Worldviews.
- b. The Local Advisory Network for Religion and Worldviews must facilitate the implementation of the National Entitlement to the study of Religion and Worldviews in all schools within the local authority boundaries by providing information about sources of support available, and must connect schools with local faith and belief communities and other groups that support the study of Religion and Worldviews in schools.
- c. The Local Advisory Network for Religion and Worldviews must submit an annual report to the DfE and to their local authority. The DfE and the local authority must publish the annual reports on a dedicated web page.
- d. The Local Advisory Network for Religion and Worldviews should be made up of members from five groups:
 - i. teachers of Religion and Worldviews from all phases including Higher Education
 - ii. school leaders and governors
 - iii. ITE and/or CPD providers
 - iv. school providers including the Local Authority (LA) and Multi Academy Trust (MAT), dioceses etc
 - v. religion, belief and other groups that support RE in schools or wish to do so (this might include local museums and galleries as well as religion and belief groups).

- e. The Local Advisory Network for Religion and Worldviews may also:
 - i. provide CPD support for schools
 - ii. develop programmes of study to support the National Entitlement and supplementary curriculum materials for use within and across their local authority boundaries
 - iii. provide extra resources for schools on local faith and belief communities to support local studies
 - iv. provide further support for learning outside the classroom
 - v. provide advice to schools and school providers on matters of religion and belief in schools
 - vi. facilitate school-to-school collaboration
 - vii. celebrate success including through offering prizes and competitions
 - viii. promote good community relations within and outside schools.

Statutory funding must be provided for all Local Advisory Networks for Religion and Worldviews, calculated by size of local authority and of a sufficient level to enable the group to carry out its activities effectively. This should be ring-fenced within the Central Schools Services Block (CSSB) of funding provided to local authorities.

RECOMMENDATION 9

- a. Ofsted or Section 48 inspectors must report on whether schools are meeting the National Entitlement.
- b. There should be a one-off, in-depth review of the impact of the National Entitlement and national programmes of study once these have been implemented. This should be conducted by Ofsted.
- c. The DfE should publish data on hours taught in all subjects (Key Stages 1-4) and GCSE entries for all subjects, including trend data, in an easily accessible format on their website.

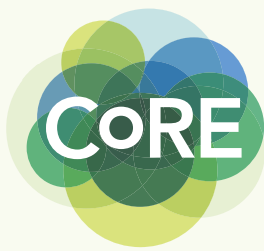
RECOMMENDATION 10

- a. The DfE should consider the impact of school performance measures on the provision and quality of Religion and Worldviews, including the impact of excluding Religious Studies GCSE from the Ebacc and of excluding GCSE Short Courses from school performance measures.

- b. In the light of the evidence, the DfE should make amendments to school performance measures to ensure that the study of Religion and Worldviews is not neglected or disadvantaged.
- c. The Russell Group universities should review the list of facilitating subjects and consider whether, given their stated comments on the academic rigour and value of Religious Studies A-level, it should be included.

RECOMMENDATION 11

- a. The DfE should review the right of withdrawal from Religion and Worldviews and provide legal clarification on:
 - i. whether parents have a right to withdraw selectively from parts of Religion and Worldviews
 - ii. whether parents have a duty to provide an alternative curriculum for Religion and Worldviews
 - iii. whether children withdrawn from Religion and Worldviews can access other curriculum subjects or special educational needs and disabilities (SEND) support during the time they would normally be studying Religion and Worldviews.
- b. The DfE should work with school leaders to develop a code of good practice for managing the right of withdrawal.
- c. The DfE should monitor how the right of withdrawal is being used on an annual basis and provide data on the number of full and partial withdrawals and the reasons for withdrawal where given.



Commission on Religious Education

Report drafter: Amira Tharani
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by NCVO - CES

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Commission on Religious Education

Embargoed until 00.01am, 09 September 2018

NEWS RELEASE

Religious Education must change to better reflect modern Britain

*Commission on RE report proposes changes to subject to reflect more diverse beliefs
under a new name: Religion and Worldviews*

Religious Education in England's schools needs to be strengthened to ensure all pupils receive adequate preparation for life in modern Britain, and must adapt to reflect social changes, according to the final report from the independent Commission on Religious Education, published today (September 9, 2018).

The Commission's report, 'Religion and Worldviews: a national plan for RE', recommends a new approach to RE in schools as well as changes to the laws and policies governing the subject. Its proposals describe a new and richer vision for RE that prepares young people for living in an increasingly diverse world, setting out eleven recommendations for a reformed subject called 'Religion and Worldviews'.

The core recommendation is a new National Entitlement for all pupils in all schools that specifies nine broad requirements for what they should be taught, including the concepts of 'religion' and 'worldviews', which the Commission describes as 'complex, diverse and plural'. It also recommends that pupils examine the roles religious and non-religious worldviews play in societies and the lives of individuals, including their influence on moral behaviour and social norms. However, the proposals allow schools to develop different approaches to best reflect their pupils' experiences and their school character and context.

Programmes of study for pupils would be able to draw from a range of approaches to life including the different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism, and Sikhism, non-religious worldviews such as Humanism, secularism, atheism and agnosticism. Teachers and curriculum planners would also have some freedom to develop curriculum plans that take account of a broader range of worldviews where appropriate.

All schools, including free schools, academies, and schools of a religious character, would be required to ensure that every pupil has access to Religion and Worldviews learning through the curriculum, lessons, and wider experiences. Schools would also need to publish a detailed statement about how they meet the National Entitlement with inspectors and other approved bodies given the power to monitor to ensure minimum standards are met.

The report, the result of a two-year long consultation process involving teachers and pupils, as well as individuals and organisations involved in religious education and policy across England, reaffirms that all pupils should be taught the subject in every year up to and including year 11. It also recommends that post-16 students should have the opportunity to study the subject in Further Education.

In addition, the Commission proposes a comprehensive national plan for the subject, including a major programme of support for teachers in the form of funding for training in Religion and Worldviews for new and existing teachers. Changes to the current legislation governing Standing Advisory Councils on RE (SACREs), which support RE locally, are also set out. The Commission proposes the creation of Local Advisory Networks on Religion and Worldviews with an enhanced role, which would include supporting the implementation of the National Entitlement.

Chair of the Commission on RE, The Very Rev Dr John Hall, said:

“Life in Britain, indeed life in our world, is very different from life in the 1970s when Religious Education began to include other world religions and beliefs besides Christianity.

“Young people today are growing up in a wonderfully diverse society. Day by day they can encounter different cultures and worldviews, if not personally at least through the media. So it has never been more important for people to understand the main traditions of faith and belief and the wide variety of worldviews. In employment and in everyday life, young people need to achieve fluency in relating to people with different traditions and outlooks from their own.

“At present, the quality of Religious Education in too many schools is inadequate in enabling pupils to engage deeply with the worldviews they will encounter. Many structural changes in education in the past twenty years have unintentionally undermined the integrity of RE in the school curriculum. The Commission is proposing a fresh start for the subject with a vision for the teaching of Religion and Worldviews in every school.”

The Commission will now present its recommendations to the Department for Education, proposing that non-statutory programmes of study should be developed at a national level by a body of ten or fewer professionals, including teachers, and then ratified by the Department.

-ends-

For media enquiries, please contact:

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Tel: 0207 736 1888; 07745 914170;
email: info@3nine.co.uk

Notes to Editors:

The Commission on Religious Education (CoRE)
www.commissiononre.org.uk

The Commission on Religious Education was established in 2016 to review the legal, education, and policy frameworks for religious education (RE). This review is a wide-ranging, inclusive and evidence-based process designed to inform policy makers. The ultimate aim is to improve the quality and rigour of religious education and its capacity to prepare pupils for life in modern Britain.

The Commission was established by the Religious Education Council of England and Wales (REC), which provides the secretariat for the Commission. The Commission is however, independent of the REC and is entirely responsible for the content of its reports and recommendations.

The remit of the CoRE is to consider RE in all schools and colleges in England that educate pupils of any age up to 19, irrespective of whether they are mainstream, special or alternative provision, independent or maintained, and of a religious character or not.

The following areas are being considered by the Commission:

- The quality of teaching and learning in RE
- The legal and structural arrangements
- The public and professional profile of the subject
- Teacher recruitment, Initial Teacher Education and Continuous Professional Development
- The range of school settings in which RE should be required
- The age range for which RE should be required
- The right to withdraw (parents or carers, pupils and teachers)
- Whether or not there should be a common entitlement in RE, and if so what the entitlement should be

Members of the Commission on Religious Education:

Commissioners come from a variety of backgrounds and fields of expertise, including teaching, the law, and academia:

- The Very Rev Dr John Hall, Dean of Westminster. Former Chief Education Officer for the Church of England, Chair of the Commission.
- Samira Ahmed, journalist and broadcaster of a range of culture and religious programme and documentaries across television and radio.
- Alan Brine, Ofsted National Advisor for RE from 2007 to 2014.
- Professor Denise Cush, former Head of Study of Religions at Bath Spa University.
- Esther Deans MBE, Humanities KS4 Lead at Malmesbury School. Chair, Stand Against Racism & Inequality, and Chair, Bristol Standing Advisory Council on RE (SACRE).
- Professor Sir Malcolm Evans KCMG OBE, Professor of Public International Law, University of Bristol. Member of the Organization for Security and Co-operation in Europe (OSCE) Advisory Council on Freedom of Religion & Belief from 2003 to 2014
- Dame Helen Hyde, Head of Watford Grammar School for Girls between 1987 and 2016, Commissioner on the National Holocaust Commission and chair of its education work.
- Emma Knights, Chief Executive Officer, National Governors' Association.
- Juliet Lyal, former teacher at Cunningham Hill Infant School, St Albans.
- Dr Joyce Miller, Associate Fellow in the Religions and Education Research Unit at the University of Warwick (WRERU), formerly Head of Diversity and Cohesion at Education Bradford and Senior Lecturer in religious studies at the University of Wolverhampton
- Professor Eleanor Nesbitt, Emeritus Professor in Religions and Education at the University of Warwick.
- Dr Vanessa Ogden, CEO of the Mulberry Schools Trust, Tower Hamlets.
- Dr Farid Panjwani, Director, Centre for Research and Evaluation in Muslim Education, UCL Institute of Education.
- Dr Anthony Towey, Director of the Aquinas Centre for Theological Literacy at St Mary's University, Twickenham.

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Cyfarfod Cymdeithas CYSAG au Cymru,
yn Oriel Ynys Môn, Rhosmeirch, Ynys Môn, LL77 7TQ
Dydd Gwener, 6 Gorffennaf 2018
(10.30 – 12.30 / 2.30 – 3.00p.m.)

*Wales Association of SACREs meeting, at the Oriel,
Llangefni, Rhosmeirch, Anglesey, LL77 7TQ
Friday, 6 July 2018
(10.30 – 12.30 / 2.30 – 3.00p.m.)*

Yn bresennol

<p>Ynys Môn / Anglesey Chris Thomas Gwilym Jones Euros Wyn Jones Dylan Rees Rheinallt Thomas</p> <p>Blaenau Gwent Paula Webber (PW)</p> <p>Pen-y-bont ar Ogwr / Bridgend Edward J. Evans (EE) Vicky Thomas (VT) Philip Manghan (PM)</p> <p>Caerffili/ Caerphilly Vicky Thomas (VT)</p> <p>Caerdydd / Cardiff Gill Vaisey (GV)</p> <p>Sir Gaerfyrddin / Carmarthenshire Mary Parry (MP)</p> <p>Ceredigion Lyndon Lloyd MBE (LL)</p> <p>Conwy Nicholas Richter Roger Boon Ifor G Efans</p> <p>Sir Ddinbych / Denbighshire</p>	<p>Sir y Fflint / Flintshire Rosalind Williams</p> <p>Gwynedd</p> <p>Merthyr Tudful / Merthyr Tydfil Paula Webber (PW) Mark Prevett (MkP)</p> <p>Sir Fynwy / Monmouthshire Sir Louise Brown (LB)</p> <p>Castell-nedd Port Talbot /Neath and Port Talbot</p> <p>Casnewydd / Newport Vicky Thomas (VT) Sally Northcott (SN)</p> <p>Sir Benfro / Pembrokeshire Huw M George (HG) Mary Parry (MP)</p> <p>Powys John Mitson (JM)</p> <p>Rhondda Cynon Taf Paula Webber (PW) Mathew Maidment (MM)</p>	<p>Abertawe / Swansea Vicky Thomas (VT)</p> <p>Torfaen Paula Webber (PW)</p> <p>Bro Morgannwg / Vale of Glamorgan Paula Webber (PW) Dafydd Trehearn (DT)</p> <p>Wrecsam / Wrexham Libby Jones (LJ)</p> <p>Sylwedyddion / Observers Rudolf Elliot Lockhart, REC Michelle Gosney, Estyn Tudor Thomas, MAGC</p> <p>Cyflwynwyr/Presenters Manon Jones (MJ) Liz Counsel Linda Rudge</p>
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Cofnodion y cyfarfod

1. Cyflwyniad a chroeso

Cyn y cyfarfod, mwynhaodd yr aelodau berfformiad gan gôr o ddisgyblion Ysgol y Graig.

Croesawyd yr aelodau i Ynys Môn ac yn arbennig i Oriol Môn, gan Dylan Rees, Cadeirydd Cyngor Sir Ynys Môn ar gyfer 2018/19 a Chadeirydd CYSAG Ynys Môn.

Cyfeiriodd at yr adegau heriol sy'n ein hwynebau ar hyn o bryd gyda'r cwricwlwm newydd, ond yn lleol yn arbennig gyda cholli swyddog cefnogi CYSAG Ynys Môn, Gareth Jones, a cholli cefnogaeth ac arbenigedd amhrisiadwy Bethan James, y cynghorydd herio, a oedd newydd gael ei thynnu oddi ar y CYSAG gan y consortiwm. Mynegwyd diolch twymgalon i Bethan am y gwaith ardderchog a wnaeth hi yn darparu'r hyn a alwyd yn wasanaeth 'Rolls Royce'. Roedd cael ei thynnu'n sydyn o bwyllgor CYSAG wedi gadael CYSAG Ynys Môn yn ansicr ynghylch sut i symud ymlaen.

Siaradodd DR am bwysigrwydd heddwch rhwng y cenhedloedd, sy'n deillio o unigolion yn cael heddwch rhwng ei gilydd a heddwch yn eu calonnau. Awgrymodd fod Addysg Grefyddol dda yn helpu i gynhyrchu agweddau heddychlon yng nghalonnau disgyblion.

Diolchodd EE i DR am ei groeso cynnes a'i fyfyrddodau.

Nododd EE fod Phil Lord hefyd wedi cael ei dynnu o'i swydd fel swyddog proffesiynol i GYSAGau a bod Vicky Thomas yn y de yn ymddeol.

Diolchwyd o waelod calon i'r tri hyn am y cyfan y maent wedi ei wneud dros flynyddoedd maith o wasanaeth.

Gofynnodd aelod o Ynys Môn am roi eitem ar yr agenda am ddiffyg darparu ymgynghorwyr proffesiynol i GYSAGau. Dywedodd GV fod CCYSAGauC eisoes wedi ysgrifennu at holl gyfarwyddwyr Awdurdodau Lleol a chlercod CYSAGau am y mater hwn ac adroddodd EE fod sawl ymateb wedi'u derbyn yn barod. Nodwyd y bydd Paula Webber yn cymryd swydd lawn amser gyda chonsortiw GCA sydd wedi dangos ymrwymiad i roi cefnogaeth broffesiynol i bob CYSAG o fewn y consortiw hwnnw. Ym marn LB, dylai pob ALI fod yn gyfrifol am benodi eu hymgyngorydd eu hunain i'r CYSAG.

2. Myfyrdod tawel

Siaradodd EE am deimladau o fod yn hunan-bwysig a bod pob yn teimlo'u bod yn anhepgor pan nad yw hyn yn wir mewn gwirionedd.

3. Ymddiheuriadau

Derbyniwyd ymddiheuriadau gan Tania ap Siôn, Sue Cave, Lynda Maddock, Helen Gibbon, Meinir Loader, Alison Lewis, Christine Abbas, Rachel Samuel, Andrew Pearce, Huw James, John Taylor, Alwen Roberts, Kathy Riddick, Huw Stephens a Marilyn Frazer.

4. Cofnodion y cyfarfod a gynhaliwyd yn Abertawe ddydd Gwener, 9 Mawrth 2018

Derbyniwyd y cofnodion fel cofnod cywir o'r cyfarfod ar wahân i wall teipio o dan bresenoldeb Caerffili a ddylai ddarllen Eryl Williams.

5. Materion yn codi

Derbyniwyd gohebiaeth gan Kirsty Williams mewn ymateb i'r llythyr a ysgrifennwyd gan CCYSAGauC yn gofyn am fwy o eglurder ar sefyllfa cynrychiolaeth y Dyneiddwyr ar Bwyllgor A CYSAG. Darllenodd EE yr ymateb sy'n cadarnhau safbwynt y Gweinidog mewn cysylltiad â'r mater hwn. Mae CYSAGau eisoes wedi cael copïau o'r llythyr i'w sylw, ac mae EE wedi diolch i KW am ei hymateb.

Roedd EE wedi cymryd y cyfle hefyd i gyfeirio KW at ddogfen CoRE yn Lloegr i gefnogi ei hadolygiad o 10/94.

Roedd CYSAG Sir Gaerfyrddin yn dymuno codi'r mater o ohebiaeth i GYSAGau sy'n dod yn uniaith Saesneg gan mwyaf pan mae ar ffurf e-bost. Nodwyd y dylai gohebiaeth fod yn ddwyieithog bob amser, yn unol â'r cyfansoddiad. **Cytunodd EE fod angen sicrhau fod pob e-bost yn cael ei gyfieithu cyn cael ei anfon.**

Mynegodd yr aelodau eu pryderon am y diffyg cefnogaeth i ddarparu AG mewn Datblygu Proffesiynol Parhaus, y TGAU presennol nad yw'n gyfrwng addas ar gyfer AG orfodol, y diffyg cefnogaeth broffesiynol i rai CYSAGau, a diffyg cyllid digonol i GYSAGau.

Awgrymodd VT y byddai ail-sefydlu'r cyfarfod blynyddol â'r gweinidog o gymorth fel cyfrwng i godi'r pryderon oedd gan yr aelodau. Nodwyd y bydd y gweinidog yn gofyn am dystiolaeth i ategu unrhyw geisiadau neu bryderon. Byddai'n bwysig cael cynrychiolwyr o blith athrawon yn y cyfarfod hwn. **Cytunwyd i gyfeirio'r mater hwn at y Pwyllgor Gwaith i'w ystyried.**

Nodwyd nad oedd cynrychiolydd o CBAC yn mynychu cyfarfodydd PYCAG na CCYSAGauC a bod hyn yn golled. **Cytunodd LJ i siarad â Lynda Maddock am y mater hwn.**

6. Marc Ansawdd Addysg Grefyddol (REQM): Linda Rudge

Amlinellodd Linda y Marc Ansawdd AG ac esboniodd iddo gael ei ddatblygu mewn partneriaeth â chydweithwyr yng Nghymru yn 2014 - 2015. Awduron gwreiddiol yr REQM oedd Mary Myatt a Jane Brooke. Mae yna fersiwn i Gymru sydd wedi'i chyfieithu i'r Gymraeg.

Proses achredu yw'r REQM sydd yn cydnabod ac yn dathlu arfer da mewn ysgolion. Ar hyn o bryd mae'r REQM yn cael ei adolygu a chydabyddir fod angen gweithio'n agos gyda CYSAGauC ar hwn drwy gydol y broses.

Lansiwyd Marc Ansawdd SMSC ym mis Medi 2017 a gall rhai weld hwn fel bygythiad i'r REQM. Fodd bynnag, yn wahanol i rai Marciau Ansawdd eraill, mae'r holl ddeunyddiau ar gyfer yr REQM fel y meini prawf ar gael i bawb, p'un ai bod ysgol yn bwriadu cael eu hasesu ai peidio.

Mae asesydd yn ymweld â'r ysgol i gadarnhau eu dyfarniad o Efydd, Arian neu Aur. Cyfeiriodd Linda at hyn fel proses 'cyffyrddiad ysgafn' gan mai dim ond un ymweliad sydd, am dair awr. Mae'r cymhwyster yn para tair blynedd ac mae angen ei adnewyddu er mwyn ei gadw neu i gael gradd wahanol. Wedi ei roi, ni ellir tynnu'r cymhwyster yn ôl o fewn y tair blynedd nesaf.

Ewch i www.reqm.org i weld pa ysgolion sydd wedi dilyn a chyflawni'r REQM.

Mae ymchwil yn cael ei wneud i weld pam fod ysgolion yn gwneud cais, neu beidio, i gael yr REQM.

Dim ond dwy ysgol yng Nghymru sy'n dal y dyfarniad ar hyn o bryd. Ni wyddys faint o ysgolion a fu'n dal yr REQM yng Nghymru o'r blaen. Ym Mhrydain i gyd dim ond 450 o ysgolion sydd wedi gwneud cais.

£450 yw'r ffi arferol, er bod grantiau ar gael mewn rhai achosion.

Awgrymwyd rhai rhesymau pam nad oes cymaint o ddiddordeb wedi bod, yn cynnwys y gost, cyfle, neb ar gael yn yr ysgol i ymgymryd ag ef, a diffyg ymwybyddiaeth am y Marc Ansawdd.

Nododd MP fod ysgol yn Sir Gaerfyrddin newydd dderbyn y Marc Ansawdd a'i bod wedi'i gael yn brofiad gwerthfawr a chadarnhaol.

Dywedodd LJ y byddai hi'n hyrwyddo'r REQM yn ardal Wrecsam.

Diolchodd EE i Linda am y cyflwyniad ac am fod yn barod i ddod i CCYSAGauC i gyflwyno'r pwnc hwn.

7. Cyflwyniad CCYSAGauC: Liz Counsell – Adolygiad Estyn o AG yn CA2 a CA3

Eglurodd Liz fod yr adolygiad hwn yn rhan o'r gwaith y mae Estyn yn ei wneud bob blwyddyn i Lywodraeth Cymru. Roedd yr adolygiad yn ymdrin â safonau, darpariaeth ac arweiniad mewn AG yn CA2 a CA3 mewn ysgolion a gynhelir. Bu pedwar arolygydd yn ymweld ag un ar hugain o ysgolion er mwyn creu 'adroddiad cyflwr y genedl'. Dewiswyd croestoriad o ysgolion er mwyn cael ystod mor eang â phosibl o dystiolaeth gan ddeuddeg ysgol gynradd a naw ysgol uwchradd. Yn ogystal, holwyd deuddeg o ysgolion ar y ffôn. Ffynhonnell dystiolaeth ychwanegol oedd y sylw thematig ar AG yn ystod arolygiadau ysgolion yn gyffredinol. Dim ond yr ysgolion y defnyddiwyd eu dystiolaeth yn yr adroddiad sy'n cael eu henwi yn hytrach na phob ysgol oedd wedi cael adolygiad thematig. Roedd yr ymatebion a anfonwyd gan GYSAGau i'r holiaduron a anfonwyd i gadeiryddion CYSAGau o gymorth hefyd.

Rhoddodd Liz drosolwg o'r adroddiad drwy gyflwyniad powerpoint. Gellir cael manylion y canfyddiadau yn yr adroddiad a gyhoeddwyd.

Nododd VT fod CCYSAGauC wedi gofyn am yr adolygiad ac roedd yn falch ei fod wedi digwydd.

Mae'r adroddiad yn tynnu sylw at y ffaith fod angen DPP ac mae hyn yn dystiolaeth i fynd i'r gweinidog.

Cytunodd Liz â VT y dylai tudalen 2 o'r ddogfen, yn hytrach na'r gosodiad presennol 'Nid oes gofyniad i ysgolion lunio barnau ar berfformiad disgyblion ar ddiwedd cam allweddol 2 na 3 mewn addysg grefyddol' ddarllen 'nid oes gofyniad cenedlaethol...' gan fod gan rai ALLau ofyniad o'r fath o fewn eu Maes Llafur Cytûn.

Teimlai'r aelodau fod angen cael arbenigwyr wedi'u hyfforddi i ddysgu'r pwnc er mwyn cael y safonau uchaf o ddarpariaeth.

Dywedodd GV ei bod yn falch o glywed fod ysgolion yn gwerthfawrogi rhestr o leoedd o addoliad y gellir ymweld â nhw ond roedd yn gochel rhag defnyddio'r ymadrodd 'wedi'u cymeradwyo' fel y defnyddir yn yr adroddiad. Dywedodd nad yw rhestr De Ddwyrain Cymru o leoedd o addoliad wedi'i 'gymeradwyo'. Awgrymodd Liz mai dyma'r gair a ddefnyddiwyd gan yr ymarferwyr wrth gyfeirio at y rhestr.

Dywedodd LC fod rhai athrawon wedi mynegi eu barn na fyddai rhieni'n hapus i'w plant ymweld â lleoedd o addoliad ond canfyddiad oedd hyn, nid oedd tystiolaeth ohono drwy ofyn i rieni. Awgrymodd GV y byddai'r ddogfen a gyhoeddwyd yn ddiweddar, y Canllaw ar Reoli'r Hawl i Dynnu'n Ôl o AG, yn offeryn defnyddiol i athrawon sy'n ystyried trefnu ymweliadau â lleoedd o addoliad. Cytunodd LC y byddai'n beth da tynnu sylw at y ddogfen hon.

Diolchodd EE i Liz am ei chyflwyniad gwerthfawr.

8. Manon Jones – Diweddariad ar y Cwricwlwm newydd

Adroddodd Manon y bydd gennym erbyn diwedd y mis (Gorffennaf) ddrafft cychwynnol o Faes Dysgu a Phrofiad y Dyniaethau. Erbyn mis Medi bydd gennym gynigion penodol y gall CYSAGau eu trafod yn fanwl. Rhoddir yr un pwysau i AG ag i feysydd pwnc eraill o fewn MDaPh y Dyniaethau.

Bydd tri chynrychiolydd o'r ddau ar hugain o GYSAGau yn cael eu gwahodd i fynychu cyfarfod yn y pedair ardal consortiwm. Rhoddwyd dyddiadau i glercod CYSAG a'u gwaith nhw fydd cydlynu ac enwebu eu cynrychiolwyr i fynd i'r cyfarfod, i gynnwys Cadeirydd y CYSAG ac ymarferwyr.

Diolchwyd i Manon am y diweddariad.

Torrwyd y cyfarfod i gael cinio ac i gynnal y Cyfarfod Blynyddol ar ôl cinio.

9. Cynnig ar gyfer rhannu dyletswyddau ysgrifenyddol

Amlinellodd y Cadeirydd a'r Is Gadeirydd y sefyllfa bresennol o ran y dyletswyddau ysgrifenyddol. Cydnabuwyd fod gweinyddu CCYSAGauC yn gofyn am o leiaf 2.5 diwrnod yr wythnos.

Roedd PW wedi dweud wrth y Pwyllgor Gwaith na all hi gyflawni rôl yr ysgrifennydd mwyach fel y mae gan ei fod yn cymryd gormod o amser i'w wneud am gydnabyddiaeth yn unig.

Gofynnodd y Pwyllgor Gwaith i GV, LJ a PW lunio papur i amlinellu sut y gallwn reoli'r sefyllfa. Roedd y papur wedi cael ei rannu gan aelodau'r Pwyllgor Gwaith iddyn nhw ei ystyried.

Mae'r papur a gynhyrchwyd gan y tasglu yn awgrymu fod naill ai angen i CCYSAGauC gyflogi rhywun am 2.5 diwrnod yr wythnos neu rannu gwaith yr ysgrifennydd i wahanol swyddogaethau fel y nodwyd yn benodol yn y papur.

Roedd PW wedi cytuno i gymryd rôl newydd Cydlynedd yr Ysgrifenyddiaeth ac roedd GCA wedi cytuno i roi cefnogaeth iddi pan fydd yn ymgymryd â'i swydd newydd.

Cynigiodd RT ein bod yn mynd ar ôl y syniad o rannau swyddogaethau'r ysgrifennydd gan na fyddai CCYSAGauC mewn sefyllfa i dalu am rywun i wneud dyletswyddau ysgrifenyddol llawn am 2.5 diwrnod yr wythnos. Awgrymodd GV efallai y byddai'n rhaid i CCYSAGauC fynd yn 'gyflogwr' pe bai'n cyflogi rhywun am 2.5 diwrnod a byddai hynny'n golygu talu treth, pensiwn a thalu amser gwyliau.

Cadarnhaodd y trysorydd na allai CCYSAGauC fforddio i dalu am swydd 2.5 diwrnod na rheoli cyflogaeth.

Eiliodd VT y cynnig gan RT ac roedd yr aelodau i gyd yn gytûn. Pwysleisiodd GV eto fod brys i ddatrys y sefyllfa. I ddechrau byddai angen trafod gyda'r Pwyllgor Gwaith pa rai o'r swyddogaethau newydd y gallent eu cyflawni ac yna gofyn i aelodau eraill am eu cefnogaeth i ymgymryd â'r swyddogaethau oedd ar ôl.

Cytunodd EE i drafod hyn ymhellach gyda'r Pwyllgor Gwaith.

10. Diweddariadau:

Cynigiodd PYCAG fod CCYSAGauC yn cynnig cynhadledd i athrawon yn haf 2019. Cytunwyd y dylai CCYSAGauC gefnogi'r cynllun hwn.

PYCAG i ystyried hyn ymhellach ac adrodd yn ôl i CCYSAGauC.

Cynigiodd PYCAG y dylai Pwyllgor Gwaith CCYSAGauC edrych ar adroddiad terfynol CoRE i Loegr. Cynigiodd LJ ar ran PYCAG fod y Pwyllgor Gwaith yn ystyried llunio hawl cenedlaethol i AG yng Nghymru. Cafwyd cefnogaeth lawn gan aelodau CCYSAGauC i'r Pwyllgor Gwaith weithredu ar hyn. Cadarnhaodd RL y bydd yr adroddiad terfynol yn cael ei lansio ar 12 Medi gyda'r posibilrwydd o 'lansiad ysgafn' ar 9 Medi.

Cytunwyd y bydd y Pwyllgor Gwaith yn rhoi hwn ar agenda'u cyfarfod nesaf.

11. Adroddiad o'r Pwyllgor Gwaith a gynhaliwyd ar 15 Mai 2018

Ni chyflwynwyd.

12. Dangos a dweud

Dim

13. Gohebiaeth

Awgrymodd PW y dylai CCYSAGauC gael ei chyfrif e-bost ei hun i weinyddu a chytunodd yr aelodau. **PW i fynd ar ôl hyn.**

Mae David Hampshire wedi gofyn am gysylltiad â'r Rhwydwaith Rhyng-Ffydd. Nodwyd y dylid cydnabod Rhwydwaith Rhyng-Ffydd Cymru hefyd. Mae cyfarfod nesaf y Rhwydwaith hwn ar 16 Gorffennaf 2018.

Dywedodd CYSAG Abertawe mai Jennifer Harding-Richards yw ei ymgynghorydd proffesiynol newydd i CYSAG.

Cyngor Addysg Grefyddol – Rhoddodd Rudi Lockhart ddiweddariad ar eu cysylltiadau â gwleidyddion.

Roedd athro o Dorfaen wedi holi pa DPP sy'n cael ei ddarparu – GV wedi ateb ar ran CCYSAGauC.

14. Unrhyw Fater Arall

Dim.

15. Dyddiad y cyfarfod nesaf:

Hydref 2019 – Bro Morgannwg 20 Tachwedd, 2018 yn Ysgol Gyfun Llanilltud Fawr.

Gwanwyn 2019 – Caerdydd (dyddiad i'w gadarnhau)

Haf 2019 – Conwy (dyddiad i'w gadarnhau)

Cynigiwyd a chytunwyd y byddai o gymorth pe bai'r dyddiadau'n cael eu pennu flwyddyn ymlaen llaw yn y dyfodol.

Diolchodd EE i bawb a oedd wedi cefnogi'r cyfarfod:

Y Pennaeth, Meinir Roberts a disgyblion Ysgol y Graig am y perfformiad cerddorol

Eira Parry – cyfieithu

Enid Christie – gweinyddu ar ran Ynys Môn

Debra Griffiths – Clerc i'r CYSAG



Cyfarfod Cymdeithas CYSAG au Cymru,
 yn Oriel Ynys Môn, Rhosmeirch, Ynys Môn, LL77 7TQ
 Dydd Gwener, 6 Gorffennaf 2018
 (10.30 – 12.30 / 2.30 – 3.00p.m.)

*Wales Association of SACREs meeting, at the Oriel,
 Llangefni, Rhosmeirch, Anglesey, LL77 7TQ
 Friday, 6 July 2018
 (10.30 – 12.30 / 2.30 – 3.00p.m.)*

Attendance

<p>Ynys Môn / Anglesey Chris Thomas Gwilym Jones Euros Wyn Jones Dylan Rees Rheinallt Thomas</p> <p>Blaenau Gwent Paula Webber (PW)</p> <p>Pen-y-bont ar Ogwr / Bridgend Edward J. Evans (EE) Vicky Thomas (VT) Philip Manghan (PM)</p> <p>Caerffili/ Caerphilly Vicky Thomas (VT)</p> <p>Caerdydd / Cardiff Gill Vaisey (GV)</p> <p>Sir Gaerfyrddin / Carmarthenshire Mary Parry (MP)</p> <p>Ceredigion Lyndon Lloyd MBE (LL)</p> <p>Conwy Nicholas Richter Roger Boon Ifor G Efans</p> <p>Sir Ddinbych / Denbighshire</p>	<p>Sir y Fflint / Flintshire Rosalind Williams</p> <p>Gwynedd</p> <p>Merthyr Tudful / Merthyr Tydfil Paula Webber (PW) Mark Prevett (MkP)</p> <p>Sir Fynwy / Monmouthshire Sir Louise Brown (LB)</p> <p>Castell-nedd Port Talbot /Neath and Port Talbot</p> <p>Casnewydd / Newport Vicky Thomas (VT) Sally Northcott (SN)</p> <p>Sir Benfro / Pembrokeshire Huw M George (HG) Mary Parry (MP)</p> <p>Powys John Mitson (JM)</p> <p>Rhondda Cynon Taf Paula Webber (PW) Mathew Maidment (MM)</p>	<p>Abertawe / Swansea Vicky Thomas (VT)</p> <p>Torfaen Paula Webber (PW)</p> <p>Bro Morgannwg / Vale of Glamorgan Paula Webber (PW) Dafydd Trehearn (DT)</p> <p>Wrecsam / Wrexham Libby Jones (LJ)</p> <p>Sylwedyddion / Observers Rudolf Elliot Lockhart, REC Michelle Gosney, Estyn Tudor Thomas, MAGC</p> <p>Cyflwynwyr/Presenters Manon Jones (MJ) Liz Counsel Linda Rudge</p>
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Minutes of the meeting

1. Introduction and welcome

Prior to the meeting members enjoyed a choir performance by pupils from Ysgol Y Graig.

Dylan Rees, Chairman of the Isle of Anglesey County Council for 2018/19 and Chair of Anglesey SACRE welcomed members to Anglesey and in particular to Oriel.

He referred to the current challenging times in relation to the new curriculum, but in particular locally with the loss of the Anglesey SACRE support officer Gareth Jones and the loss of the invaluable support and expertise of the challenge adviser, Bethan James who had recently been removed from the SACRE by the consortium. Heartfelt thanks were expressed to Bethan for the fantastic work that she has done in providing what had been referred to as a 'Rolls Royce' service. Her sudden withdrawal from the SACRE committee had left Anglesey SACRE not knowing how they are to move forward.

DR talked about the importance of peace between nations which comes from individuals having peace between themselves and peace in their hearts. He suggested that good RE helps produce peaceful attitudes in their hearts of pupils.

EE thanked DR for his warm welcome and reflections.

EE also noted that Phil Lord has also been pulled out of his role as professional officer to SACREs and Vicky Thomas in the south is retiring.

A huge vote of thanks to all three was offered for all that they have done over the many years of service.

A member from Anglesey asked for us to agenda the item of non-provision of professional advisers SACREs. GV advised that WASACRE has already written to all LA directors and SACRE clerks in relation to this matter and EE reported that several responses had already been received. It was noted that Paula Webber will be taking up a full time post with the EAS consortium who have shown a commitment to providing professional support to all SACREs within that consortium. LB expressed her opinion that each LA should be responsible for appointing their own adviser to SACRE.

2. Quiet reflection

EE talked about feelings of being self-important and that people feel they are indispensable when this is in fact not the case.

3. Apologies

Apologies were received from Tania ap Siôn, Sue Cave, Lynda Maddock, Helen Gibbon, Meinir Loader, Alison Lewis, Christine Abbas, Rachel Samuel, Andrew Pearce, Huw James, John Taylor, Alwen Roberts, Kathy Riddick, Huw Stephens and Marilyn Frazer.

4. Minutes of meeting held in Swansea Friday, 9th March, 2018

The minutes were accepted as a true record of the meeting other than a typing error under the Caerphilly attendance which should read Eryl Williams,

5. Matters arising

Correspondence had been received from Kirsty Williams in response to the letter written by WASACRE asking for clarification on the position of Humanist representation on Committee A of a SACRE. EE read the response which confirms the Minister's position in relation to this area. SACREs have already received copies of the letter for their attention, EE has thanked KW for the response.

EE had also taken the opportunity to refer KW to the CoRE in England document to support her review of 10/94.

Carmarthenshire SACRE asked to raise the issue of communication to SACREs which is mostly in English when it is in the form of email. It was noted that in accordance with the constitution communication should always be bilingual. **EE agreed that we need to ensure that all emails are translated before being sent.**

Members raised their concerns about the lack of support for the provision of RE in relation to CPD, the current GCSE which does not provide a suitable vehicle for compulsory RE, the lack of professional support to some SACREs, and inadequate funding for SACREs.

VT suggested the reinstatement of the annual meeting with the minister would be helpful as a vehicle for raising the concerns raised by members. It was noted that the minister will ask for evidence to support any requests or concerns. It would be important to have teacher representatives at this meeting. **It was agreed that this matter would be referred to the Exec for their consideration.**

It was noted that no representative from WJEC attends either NAPfRE or WASACRE meetings and this is a loss. **LJ agreed to approach Lynda Maddock regarding this matter.**

6. REQM: Linda Rudge

Linda outlined the REQM and explained that it was developed in partnership with colleagues in Wales in 2014 – 2015. Mary Myatt and Jane Brooke were the original authors of the REQM. The REQM has a version for Wales which is also translated to Welsh.

REQM is an accreditation process and recognises and celebrates good practice in schools. Currently there is a review of the REQM and it is recognised that there is a need to work closely together with WASACRE on this throughout the process.

SMSC QM was launched in September 2017 and some may see this as a threat to REQM. However, unlike some other QMs all materials for the REQM such as the criteria are free to access regardless of whether a school is going to take up the assessment.

An assessor visits the school to confirm their judgement of Bronze, Silver or Gold. Linda referred to it as a 'light touch' process as there is only one visit for three hours. The qualification lasts for three years and then there is a need to renew in order to keep the qualification or achieve a different grade. Once awarded the qualification cannot be taken back within the following three years.

Visit www.reqm.org to note which schools have accessed and achieved the REQM.

Research is currently underway to check why schools are or are not applying for the REQM.

In Wales only two schools currently hold the awards. It is not known how many schools had previously held the REQM in Wales. Only 450 schools in total have applied across the whole country.

£450 is the usual fee, although grants are available in some cases.

Reasons it may not have been taken up so widely are suggested as cost, opportunity, no one in school to take it forward, and lack of awareness of the QM.

MP noted that a school in Carmarthenshire has recently received the REQM and found it a valuable and positive experience.

LJ noted that she would be now promoting the REQM in Wrexham area.

EE thanked Linda for the presentation and for her willingness to attend WASACRE to present on this matter.

7. WASACRE presentation: Liz Counsell – Estyn Review of RE at KS2 and KS3

Liz explained that this review was part of the work that Estyn do every year for WG. The review covered standards, provision and leadership at KS2 and KS3 in RE in maintained schools. Four inspectors visited twenty-one schools to create a 'state of the nation report'. A cross section of schools were chosen to get as broad a range as possible of evidence from twelve primary and nine secondary schools. Additionally, twelve schools were interviewed by telephone. A further additional source of evidence was the RE thematic focus during general inspections of schools. The report only names the schools whose evidence was used in the report rather than all schools that had received a thematic review. SACREs' submitted responses to the questionnaire sent to chairs of SACREs were also helpful.

Liz gave an overview of the report via a powerpoint presentation. Details of the findings can be found in the actual published report.

VT noted that WASACRE had asked for the review and was pleased that this had taken place.

The report highlights that CPD is needed and this is evidence to take to the minister.

Liz agreed with VT that on page 2 of the document, rather than the current statement 'There is no requirement for schools to make judgements on pupils' performance at the end of key stage 2 or 3 in religious education' this should read 'no national requirement....' as some LAs do have such a requirement within their Agreed Syllabus.

Members felt that there is a need to have trained specialists teaching the subject in order to achieve highest standards of provision.

GV stated she was pleased to hear that schools were appreciative of a list of places of worship that can be visited but was wary of using the word 'approved' as was used in the report. She advised that the SE Wales list of places to visit are not 'approved'. Liz suggested that this is the word that practitioners had used when referring to the list.

LC stated that some teachers had expressed their view that parents would not support their children visiting places of worship when in fact this was a perception and not evidenced by asking parents. GV suggested that the recently published Guidance on Managing the Right of Withdrawal from RE document was a useful tool for teachers in considering arranging visits to places of worship. LC agreed that it would be helpful if this document was signposted.

EE thanked Liz for her valuable presentation.

8. Manon Jones – New curriculum update

Manon reported that by the end of the month (July) we will have an initial draft of the Humanities AoLE. By September we will have specific proposals that SACREs can discuss in detail. There will be equal weight given to RE as to other subject areas within the Humanities AoLE.

Three representatives from each of the twenty-two SACREs will be invited to attend a meeting in the four consortia areas. Dates have been given to the SACRE clerks and it is for them to co-ordinate and nominate their representatives to attend the meeting to include the Chair of SACRE and practitioners.

Manon was thanked for the update.

The meeting was adjourned for lunch and for the AGM following lunch.

9. Proposal for division of secretarial duties

The Chair and Vice Chair outlined the current situation with the secretarial duties. It has been recognised that the administration of WASACRE requires a minimum of 2.5 days per week.

PW had advised the Exec that she can no longer fulfil the full role of secretary as it stands as the role is too time consuming to undertake on an honorarium basis.

GV, LJ and PW had been asked by the Executive committee to draw up a paper outlining a proposal on how we might manage the situation. The paper had been shared with members of the Exec committee for their consideration.

The paper produced by the task group suggests that either WASACRE needs to employ someone for 2.5 days per week or divide the work of the secretary into different roles as had been specifically identified in the paper.

PW had agreed to take on the newly devised Co-ordinator Secretary role and EAS had agreed to support her in this when she takes up her new post.

RT proposed that we pursue the division of the role of secretary as WASACRE would not be in a position to afford a person to carry out full secretarial duties for 2.5 days per week. GV suggested that WASACRE may need to become an 'employer' if it were to take on someone for 2.5 days and this would involve PAYE, enrolling the employee in a pension plan and paying holiday time.

The treasurer confirmed that WASACRE could not financially afford a 2.5 day position or manage employment.

VT supported the proposal by RT and members agreed. GV reiterated the urgency of the situation and the need to firstly look to the Exec to establish which of the new roles they could fulfil and then to other members for their support in taking on outstanding roles.

EE agreed to discuss this further with the Exec committee.

10. Up-dates:

NAPfRE proposed that WASACRE offer a conference for teachers in summer 2019. It was agreed that WASACRE supports this initiative.

NAPfRE to give this further consideration and report back to WASACRE.

NAPfRE proposed that the WASACRE Exec look at the final CoRE report for England. LJ on behalf of NAPfRE proposed that the Exec consider drawing up a national entitlement for RE in Wales. Full support was received from the WASACRE members for the Exec to go ahead with this. RL confirmed that the final report will be launched on 12th September with possibly a 'soft launch' on 9th September.

Agreed that the Exec will agenda this for their next meeting.

11. Report from the Executive Committee held on 15 May 2018

Not covered.

12. Show and tell

None

13. Correspondence

PW suggested that WASACRE has its own email account for administration and members agreed. **PW to pursue this.**

David Hampshire has asked for involvement with the Inter- Faith Network. It was noted that a Wales Inter-faith Network also should be acknowledged. Wales Inter-Faith Network's next meeting is on 16th July, 2018

Swansea SACRE advised that Jennifer Harding-Richards is their new professional adviser to SACRE.

REC – Rudi Lockhart gave an update on their links with politicians.

A teacher from Torfaen had enquired about what CPD is being provided - GV responded on behalf of WASACRE.

14. A.O.B.

None taken.

15. Date for next meeting:

Autumn 2019 –Vale of Glamorgan 20th November, 2018 in Llantwit Major Comprehensive School.

Spring 2019 – Cardiff (date tbc)

Summer 2019 – Conwy (date tbc)

It was proposed and agreed that it would be helpful if dates are set a year in advance in future.

EE expressed thanks to all those who had supported the meeting:

Head teacher, Meinir Roberts and pupils of Ysgol Y Graig.for the musical performance

Eira Parry – translation

Enid Christie – Anglesey administration

Debra Griffiths – Clerk to SACRE

CYFANSODDIAD

1. *Enw'r Gymdeithas*

Enw'r Gymdeithas fydd Cymdeithas CYSAGau Cymru (yma, 'y Gymdeithas' fydd hi'n cael ei galw o hyn ymlaen)

2. *Amcanion y Gymdeithas*

- (i) darparu fforwm yng Nghymru ar gyfer y CYSAGau i drafod materion o bwys iddynt, ac i ddwyn achosion i sylw cyrff eraill pan fo gofyn;
- (ii) hwyluso cydweithredu rhwng Awdurdodau Lleol, eu CYSAGau a Chynadleddau Maes Llafur cytûn, i fynd ar drywydd diddordebau cyffredin ynglŷn â datblygu cwricwlwm addysg grefyddol ac addoli ar y cyd;
- (iii) helpu'r CYSAGau i gyflawni eu gorchwylion trwy rannu profiad ac arbenigedd;
- (iv) ymgymryd ag unrhyw weithgareddau eraill a allai fod o fudd i addysg grefyddol ac addoli ar y cyd yng Nghymru.

3. *Aelodaeth a dyletswyddau*

- (i) Mae pob un o GYSAGau Cymru yn gymwys i fod yn aelod o'r Gymdeithas.
- (ii) Bydd pob CYSAG yn cael ei wahodd i basio penderfyniad yn argymhell bod ei ALL yn cymeradwyo ymaelodi â Chymdeithas CYSAGau Cymru.
- (iii) Bydd y Gymdeithas yn cyfarfod deirgwaith y flwyddyn.
- (iv) Gall cyfarfodydd arbennig o'r Gymdeithas gael eu cynnal ar alwad y Cadeirydd neu ar gais aelod-GYSAG. Bydd modd i'r Cadeirydd, wedi ymgynghori â'r swyddogion eraill, newid y trefniadau ar gyfer cyfarfodydd y Gymdeithas mewn achos brys.
- (v) Bydd hawl gan bob aelod-GYSAG i anfon pedwar cynrychiolydd a all gynnwys cynrychiolaeth broffesiynol, i gyfarfodydd. Pan mae CYSAG yn cynnig Swyddog neu Aelod i Bwyllgor Gwaith CCYSAGauC, mae'n rhaid i'r sawl a gynigir fod yn un o'r pedwar cynrychiolydd y mae'r CYSAG yn eu penodi i'w gynrychioli mewn cyfarfod o'r Gymdeithas. Mewn unrhyw gyfarfod lle gelwir am bleidlais, bydd gan bob CYSAG hawl i un bleidlais.

- (vi) Bydd cyfarfod o'r Gymdeithas yn cael ei ystyried yn un â chworwm iddo pan na fo dim llai na thraean o'r aelod-GYSAGau yn cael eu cynrychioli.
- (vii) Os bydd bwriad o gwbl i newid y cyfansoddiad bydd raid rhoi gwybod i'r CYSAGau o leiaf bedwar mis cyn y Cyfarfod Cyffredinol Blynyddol (CCB) a fydd yn rhoi ystyriaeth i unrhyw newid felly. Cynhelir y CCB fel rhan o gyfarfod haf y Gymdeithas.
- (viii) Os bydd yn dymuno, gall y Gymdeithas wahodd cyrff i gael swyddogaeth sylwedydd yn y Gymdeithas. Dim ond os bydd y Cadeirydd yn caniatáu y caiff sylwedyddion o'r fath ddweud gair.
- (ix) Bydd hawl gan unrhyw aelodau o'r CYSAG sydd â'u ALL neu Gyngor yr un sy'n croesawu'r cyfarfod hwnnw i fod yno fel sylwedyddion.

4. Y Pwyllgor Gwaith

- (i) Fe fydd Pwyllgor Gwaith, a fydd yn cynnwys y canlynol:
 - a) Y Swyddogion, sef
Cadeirydd
Is Gadeirydd
Ysgrifennydd
Ysgrifennydd Cynorthwyol
Trysorydd
 - b) chwe aelod a etholwyd o aelod-GYSAGau ar wahân i'r rheiny y darparwyd y Cadeirydd a'r Is Gadeirydd ohonynt
 - c) Y cyn-Gadeirydd diweddaraf
 - d) Y cyn-Ysgrifennydd diweddaraf
 - e) Cynrychiolydd o PYCAG
 - f) Cynrychiolydd CCYSAGauC ar Gyngor AG Cymru a Lloegr
 - g) Cynrychiolydd CCYSAGauC ar EFTRE
 - h) cynrychiolydd CCYSAGauC ar Rwydwaith Rhyng-ffydd y DU
- (ii) Bydd swyddogion y Gymdeithas (Cadeirydd, Is Gadeirydd, Ysgrifennydd, Ysgrifennydd Cynorthwyol a'r Trysorydd) yn cael eu hethol a / neu eu hail-ethol mewn Cyfarfod Blynyddol. Ni chaiff un CYSAG ddarparu mwy nag un swyddog mewn unrhyw un flwyddyn. Ni chaiff Cadeirydd ddal y swydd am fwy na dwy flynedd yn olynol. Pan ddaw tymor y Cadeirydd yn y Gadair i ben bydd yr Is Gadeirydd yn dod yn Gadeirydd, yn amodol ar y gofyniad ym mharagraff (4iii). Gall y Cadeirydd ymddiswyddo ar unrhyw adeg yn ystod eu tymor a bydd yr Is Gadeirydd yn dod yn eu lle, fel byddai'n digwydd pan mae tymor y Cadeirydd yn dod i ben. Pan mae'r Is Gadeirydd yn cymryd swydd y Cadeirydd mewn amgylchiadau o'r fath, ni fydd Blwyddyn 1 tymor y Cadeirydd yn y swydd yn dechrau hyd nes y Cyfarfod Cyffredinol Blynyddol nesaf.
- (iii) Os nad yw swyddog bellach yn aelod mewn CYSAG nac yn dal dim cysylltiad chwaith, bydd yn gorfod rhoi'r gorau i'w swydd ar unwaith. Bydd rhywun yn cael ei benodi yn ei le yn ystod y cyfarfod dilynol, a bydd yn gwasanaethu tan y CCB nesaf. Os oes angen llenwi'r swydd ar unwaith bydd hawl gan y Pwyllgor Gwaith i wneud penodiad dros dro a fydd mewn grym tan gyfarfod nesaf y Gymdeithas.
- (iv) Ac eithrio'r Ysgrifennydd, yr Ysgrifennydd Cynorthwyol a'r Trysorydd, ni chaiff yr un CYSAG gyflenwi mwy nag un aelod o'r pwyllgor gwaith ar unrhyw adeg.

Bydd Aelodau Etholedig y Pwyllgor Gwaith, yn amodol ar ofynion paragraffau 4(iii) a 4(v), yn gwasanaethu am gyfnod o dair blynedd, yn ôl trefn drwy'r hon y bydd dau ohonynt yn cwblhau eu cyfnod yn y swydd bob blwyddyn.

- (v) Os nad yw aelod o'r Pwyllgor Gwaith bellach yn aelod o GYSAG nac yn dal dim cysylltiad chwaith bydd yn peidio â bod yn aelod o'r Pwyllgor Gwaith. Bydd hawl gan y CYSAG a ddarparodd y person hwn, i enwebu aelod arall i'r Pwyllgor Gwaith, a fydd yn gwasanaethu tan ddiwedd y tymor yr etholwyd yr aelod gwreiddiol ar ei gyfer.
- (vi) Bydd penodiadau fel Cynrychiolwyr CCYSAGauC ar a) Cyngor AG Cymru a Lloegr; b) EFTRE; ac c) Cyngor Rhyng-ffydd y DU yn cael eu gwneud gan y Pwyllgor Gwaith ar ôl gofyn am fynegiannau o ddiddordeb gan aelodau CYSAGau mewn cysylltiad â CCYSAGauC.
- (vii) Dim ond pwerau gweithredol sydd wedi eu dirprwyo iddo mewn cyfarfod o'r Gymdeithas fydd gan y Pwyllgor Gwaith. Pump fydd yn gwneud cworwm a bydd pleidlais fwyafrif yn sefyll.

5. Y Trefniadau

- (i) Yn absenoldeb y Cadeirydd, bydd yr Is Gadeirydd yn eistedd yn y gadair. Fel arall, gorchwyl gyntaf y cyfarfod fydd ethol aelod i'r Gadair ar gyfer y cyfarfod hwnnw. Sut bynnag, os bydd y Cadeirydd neu'r Is Gadeirydd yn cyrraedd yn ystod y cyfarfod, bydd yr aelod sydd yn y Gadair yn symud ar ôl i'r eitem o dan sylw ddod i ben.
- (ii) (a) Bydd y Cadeirydd yn dwyn cynnig gerbron "bod cofnodion y cyfarfod diwethaf yn cael eu llofnodi fel rhai cywir".

(b) Yr unig ran o'r cofnodion y gellir ei thrafod yw eu cywirdeb. Cyn gynted â bod unrhyw fater am gywirdeb wedi cael ei ddatrys, caiff y Cadeirydd ei awdurdodi i lofnodi'r cofnodion fel cofnod cywir o'r cyfarfod hwnnw.
- (iii) Bydd modd i unrhyw aelod-GYSAG ofyn i'r Cadeirydd gynnwys eitem ar Agenda cyfarfodydd y Gymdeithas heb fod gofyn cael eilydd. Mae'n rhaid i geisiadau i gynnwys eitemau ar yr Agenda gael eu gwneud o leiaf bedair wythnos cyn unrhyw gyfarfod. Bydd raid sicrhau eilydd ar gyfer unrhyw gynigiad sy'n cael ei ddwyn gerbron y cyfarfod.
- (iv) Os digwydd bod rhaid cael pleidleisio yn achos unrhyw gynigiad bydd gan bob un CYSAG sy'n aelod un bleidlais a gwneir penderfyniad trwy fwyafrif syml. Bydd gan y Cadeirydd bleidlais fwrw heblaw yn achos ethol Is Gadeirydd neu aelod o'r Pwyllgor Gwaith.
- (v) Bydd y cyfarfodydd a'r gohebu'n cael eu cynnal yn ddwyieithog.
- (vi) Bydd modd i'r Cadeirydd ychwanegu unrhyw faterion eraill ar yr amod bod rhybudd wedi cael ei roi ynglŷn â nhw.
- (vii) Bydd gan y Cadeirydd yr hawl i wahodd i gyfarfod o'r Pwyllgor Gwaith unrhyw berson neu bersonau sydd, yn ei farn ef/hi, â chyfraniad i'w wneud at Agenda'r cyfarfod hwnnw. Bydd gan berson gwahoddedig o'r fath yr hawl i siarad a chael

gwrandawriad, ond ni chaiff yr hawl i bleidleisio ar unrhyw fater y gelwir am bleidlais arno.

6. Tanysgrifiad a Chyllid

- (i) Y flwyddyn ariannol fydd blwyddyn ariannol y Gymdeithas, h.y. o 1 Ebrill y flwyddyn honno hyd at 31 Mawrth y flwyddyn wedyn.
- (ii) Bydd tanysgrifiad blynyddol a fydd yn cael ei bennu yn y Cyfarfod Blynyddol.

COD YMARFER AR GYFER CYNNAL ETHOLIADAU

Argymhellir y Cod Ymarfer canlynol ar gyfer cynnal etholiadau-:

- (a) Gwahoddir enwebiadau ar gyfer Pwyllgor Gwaith CCYSAGauC yn ystod tymor y gwanwyn bob blwyddyn. Bydd dyddiad cau derbyn yr enwebiadau gan GYSAGau yn cael ei gyhoeddi gan y Gymdeithas ar ddechrau tymor y gwanwyn. Dylai pawb sy'n cael eu henwebu ysgrifennu paragraff (tua 100 gair) amdanynt eu hunain.
- (b) Mae'n rhaid i'r CYSAG sy'n gwneud yr enwebiad sicrhau fod y sawl a enwebwyd yn barod i wasanaethu.
- (c) Bydd yr Ysgrifennydd yn anfon rhestr o'r rhai a enwebwyd, ynghyd â'r paragraffau, i gyrraedd pob CYSAG yn gynnar yn nhymor yr haf fel bod pob CYSAG yn cael cyfle i ystyried yn ei gyfarfod haf sut i fwrw ei bleidlais.
- (d) Pe digwydd bod dau neu fwy o unigolion yn derbyn nifer cyfartal o bleidleisiau mewn etholiad ar gyfer Is Gadeirydd neu'r Pwyllgor Gwaith, bydd y Cadeirydd yn penderfynu'r mater drwy dynnu "enw allan o het". Cyhoeddir mai'r unigolyn y tynnwyd ei enw fydd yr ymgeisydd llwyddiannus.
- (e) Os nad oes digon o bobl wedi cael eu henwebu gan GYSAGau cyn y Cyfarfod Blynyddol i lenwi seddi gwag ar y Pwyllgor Gwaith neu fel Is Gadeirydd, gwneir cais am enwebiadau o'r llawr. Dylai enwebiadau o'r fath gael eu cynnig a'u heilio yn ôl yr arfer. Os derbynnir mwy na'r nifer angenrheidiol o enwebiadau o'r llawr, cynhelir pleidlais ar yr enwebiadau hynny. Ni fydd y bleidlais hon yn cynnwys unrhyw un a enwebwyd cyn y Cyfarfod Blynyddol, bydd yr unigolyn/unigolion hynny yn cael eu penodi i'r Pwyllgor Gwaith cyn y gwahoddir enwebiadau am unrhyw le gwag.

Diwygiwyd CCB 2018

CONSTITUTION

1. The name of the Association

The name of the Association shall be the Wales Association of SACREs (hereinafter called 'the Association')

2. The Aims of the Association

- (i) to provide a forum in Wales for SACREs to discuss concerns and as necessary make representations to other bodies;
- (ii) to enable co-operation between LAs and their SACREs and Agreed Syllabus Conferences in pursuing common interests in the development of the religious education curriculum and collective worship;
- (iii) to assist SACREs in fulfilling their responsibilities by the sharing of experience and expertise;
- (iv) to undertake any other activities which may benefit religious education and collective worship in Wales.

3. Membership and duties

- (i) Each SACRE in Wales is eligible to be a member of the Association.
- (ii) Each SACRE shall be invited to pass a resolution recommending its LA to support membership of the Wales Association of SACREs.
- (iii) The Association shall meet three times annually.
- (iv) Extraordinary meetings of the Association may be called by the Chairperson or at the request of a member SACRE. The Chairperson, in consultation with the officers, may alter arrangements for meetings of the Association in an emergency.
- (v) Each member SACRE shall be entitled to send up to four representatives, which may include professional representation, to meetings. Where a SACRE provides an Officer or a Member of the WASACRE Executive the person so provided must be one of the four representatives that that SACRE appoints to represent it at a

WASACRE meeting. At any meeting at which a vote is called for each SACRE will be entitled to one vote.

- (vi) A meeting of the Association shall be deemed to be quorate when not fewer than one third of member SACREs are represented.
- (vii) Any proposal to amend the Constitution shall be communicated to SACREs at least four months prior to the AGM at which any such amendment will be considered. The AGM shall be held as part of the Association's summer meeting.
- (viii) The Association can if it so wishes invite bodies to have observer status in the Association. Such observers can only speak with the permission of the Chairperson.
- (ix) At a meeting of the association, any members of the SACRE, whose LA or Council is hosting the meeting, shall be entitled to attend the meeting as observers.

4. Executive Committee

- (i) There shall be an Executive Committee, which shall consist of the following:
 - a) The Officers, who shall be
Chairperson
Vice Chairperson
Secretary
Assistant Secretary
Treasurer
 - b) six members elected from member SACREs other than those from which the Chairperson and Vice Chairperson have been provided
 - c) The immediate past Chairperson
 - d) The immediate past Secretary
 - e) A representative of NAPfRE
 - f) WASACRE's representative to the RE Council of England and Wales
 - g) WASACRE's representative to EFTRE
 - h) WASACRE's representative to the Inter Faith Network for the UK
- (ii) Officers of the Association (Chairperson, Vice-chairperson, Secretary, Assistant Secretary, and Treasurer) shall be elected and / or re-elected at an AGM. No one SACRE may provide more than one officer in any one year. No one Chairperson may hold office for more than two consecutive years. When a Chairperson ceases to hold that office the Vice Chairperson shall succeed to it, subject to the requirement in para. (4iii). The Chairperson may resign their office at any time during their tenure of office to be replaced by the Vice Chairperson as would be the case when the Chairperson completes their term of office. When the Vice Chairperson assumes the office of Chairperson under such circumstances Year 1 of the Chairperson's term of office shall not begin until the next AGM.
- (iii) If an officer is no longer a member of, or associated with, a SACRE he or she shall cease to hold that office immediately. A replacement will be appointed at the next meeting and will serve until the next AGM. If there is urgent need for a replacement the Executive Committee is empowered to make an appointment which will be effective until the next meeting of the Association

- (iv) With the exception of the Secretary, Assistant Secretary and Treasurer no one SACRE may provide more than one member of the executive at any one time. Elected Members of the Executive, subject to the requirements of para 4(iii) and 4(v) shall serve for a period of three years, according to a rota whereby two of their number shall complete their period of office each year.
- (v) If a member of the Executive is no longer a member of, or associated with, a SACRE, he or she will cease to be a member of the Executive. The SACRE which provided such a person will be entitled to nominate a replacement member of the Executive, who will serve until the end of the term for which the replaced member was originally elected.
- (vi) Appointments as WASACRE's Representatives on a) The RE Council of England and Wales; b) EFTRE, and c) Inter Faith Council for the UK shall be made by the Executive after seeking expressions of interest from members of SACREs in association with WASACRE.
- (vii) The Executive Committee will only have executive powers which have been delegated to them at a meeting of the Association. The quorum shall be five and the majority vote will count.

5. Procedures

- (i) In the absence of the Chairperson, the Vice Chairperson, if present, shall take the Chair. Otherwise the first business of the meeting shall be to elect a member to the Chair for that meeting. However, if the Chairperson or Vice Chairperson arrives during the meeting, the Vice Chairperson, or the member in the Chair shall relinquish it once the item of business in hand has been completed.
- (ii) (a) The Chairperson will move "that the minutes of the last meeting be signed as an accurate record".

(b)The only part of the minutes which can be discussed is their accuracy. As soon as any question about accuracy has been dealt with the Chairperson is authorized to sign the minutes as an accurate record of that meeting.
- (iii) Any member SACRE may request the Chairperson to include an item on the Agenda for meetings of the association without the requirement for it to be seconded. Requests for items for inclusion on the agenda must be made at least four weeks in advance of any meeting. Any motion moved at the meeting must be seconded.
- (iv) In the event of a vote being required on any proposal each member SACRE shall have one vote and a decision reached by a simple majority. The Chairperson will have a casting vote other than at an election of the Vice Chairperson or a member of the Executive.
- (v) Meetings and correspondence shall be conducted bilingually.
- (vi) Any other matters, of which notice has been given, may be added by the Chairperson.

- (vii) The Chairperson shall have the right to invite to a meeting of the Executive Committee such a person or persons who in his/her opinion has a contribution to make towards the Agenda of that meeting. Such an invitee shall have the right to speak and be heard, but shall not have the right to vote on any matter on which a vote is called for.

6. *Subscription and Finance*

- (i) The Association's financial year shall be the financial year, i.e. it shall run from April 1st in any year until March 31st the following year.
- (ii) There shall be an annual subscription to be determined at the AGM.

CODE OF PRACTICE FOR THE CONDUCT OF ELECTIONS

The following Code of Practice is recommended for the conduct of elections-:

- (a) Nominations for election to the WASACRE Executive Committee shall be invited during the spring term each year. The date by which nominations should be received from SACREs will be advised by WASACRE at the beginning of the spring term. All persons nominated should supply a paragraph (some 100 words) about themselves.
- (b) The SACRE making a nomination must ensure that the person nominated is willing to serve.
- (c) The Secretary shall send a list of those nominated, together with the paragraphs provided, to reach each SACRE early in the summer term to allow opportunity for each SACRE to consider at its summer meeting how to cast its vote.
- (d) In the event of two or more persons receiving an equal number of votes at an election for the Vice Chairperson or the Executive Committee, the Chairperson shall decide the matter by drawing a "name out of the hat". The person whose name is so drawn shall be declared the successful candidate.
- (e) If there are insufficient persons nominated by SACREs prior to the AGM to fill vacancies on the Executive Committee or Vice Chairperson, nominations shall be sought from the floor. Such nominations shall be proposed and seconded as is customary. If more than the required number of nominations is received from the floor a ballot shall be held of those persons so nominated. Such a ballot will not include any person nominated before the AGM, such a person(s) shall be appointed to the Executive Committee before other nominations for any vacancy are invited.