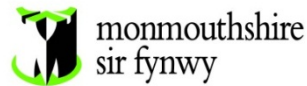


# Public Document Pack



County Hall  
Rhadyr  
Usk  
NP15 1GA

Thursday, 4 October 2018

## Notice of meeting

### Standing Advisory Council on Religious Education (SACRE)

Monday, 15th October, 2018 at 1.00 pm,  
Council Chamber - Council Chamber  
County Hall, The Rhadyr, Usk NP15 1GA

### AGENDA

Item No	Item	Pages
1.	Election of Chair and Vice Chair	
2.	Welcome and apologies for absence	
3.	Minutes and matters arising from last meeting held on Friday, 9th February 2018	1 - 6
4.	SACRE Membership	7 - 12
5.	SACRE Annual Report 2017-2018	
6.	Roles and Responsibilities of SACRE members	13 - 34
7.	Curriculum development update - to consider the Welsh Government consultation with SACREs	35 - 110
8.	Estyn Thematic Report	111 - 152
9.	SACRE News Bulletin	
10.	Monitoring provision and standards - RE and Collective Worship inspection reports and school self evaluation	153 - 162
11.	Update on the Withdrawal from RE Survey	
12.	Holocaust Memorial Day 2019	163 - 164

<b>13.</b>	<b>The Final Report from the commission on Religious Education in England</b>	165 - 188
<b>14.</b>	<b>WASACRE Business</b>	
<b>14.1.</b>	<b>To receive and note draft minutes from WASACRE meetings</b>	189 - 202
<b>14.2.</b>	<b>To receive revised WASACRE constitution</b>	203 - 212
<b>14.3.</b>	<b>To note dates of future WASACRE meetings and confirm representation at Autumn meeting (Vale of Glamorgan: 20th November 2018 at Llantwit Major School)</b>	
<b>15.</b>	<b>To confirm the date of the SACRE meetings for 2018-2019</b>	
<b>15.1.</b>	<b>Estyn Thematic Review and Update</b>	

**Paul Matthews**

**Chief Executive / Prif Weithredwr**

MONMOUTHSHIRE COUNTY COUNCIL  
CYNGOR SIR FYNWY

THE CONSTITUTION OF THE COMMITTEE IS AS FOLLOWS:

County Councillors:

R. John  
M. Lane  
P. Pavia  
A. Webb  
J. Watkins  
T. Thomas  
Dr. A. Daly  
Dr. A. Daly  
Revd. P. Baines  
S. Cave  
N. Chatral  
S. Sharma  
A. Davidson  
A. Jones  
S. Oram  
K. Christofi  
R. Davies  
M. Millington  
K. Fitter

**Representing the Church in Wales (1)**

Dr. A. Daly

**Representing the Roman Catholic Church (1)**

Vacancy

**Representing Free Churches (4)**

Baptist: Revd. Dr. P. Baines  
The Salvation Army: Vacancy  
Vacancy  
Vacancy

**Representing the Bahá'í Faith (1)**

Mrs S. Cave

**Representing the Buddhist Faith (1)**

Ngakpa Namgyal Chatral

**Representing the Hindu Faith (1)**

Mr S. Sharma

### **Representing the Jewish Faith (1)**

Mr A. Davidson

### **Representing the Sikh Faith (1)**

Vacancy

### **Representing the Muslim Faith (1)**

Vacancy

### **Representing the Teachers Associations (7)**

Mr A. Jones

Mrs R. Davies

Vacancy

Vacancy

Ms M. Millington

Mr. S. Oram

Ms. K. Christofi

### **Co-opted Members (2)**

Mrs K. Fitter

Vacancy

## **Public Information**

### **Access to paper copies of agendas and reports**

A copy of this agenda and relevant reports can be made available to members of the public attending a meeting by requesting a copy from Democratic Services on 01633 644219. Please note that we must receive 24 hours notice prior to the meeting in order to provide you with a hard copy of this agenda.

### **Welsh Language**

The Council welcomes contributions from members of the public through the medium of Welsh or English. We respectfully ask that you provide us with adequate notice to accommodate your needs.

# Aims and Values of Monmouthshire County Council

## Our purpose

Building Sustainable and Resilient Communities

### Objectives we are working towards

- Giving people the best possible start in life
- A thriving and connected county
- Maximise the Potential of the natural and built environment
- Lifelong well-being
- A future focused council

## Our Values

**Openness.** We are open and honest. People have the chance to get involved in decisions that affect them, tell us what matters and do things for themselves/their communities. If we cannot do something to help, we'll say so; if it will take a while to get the answer we'll explain why; if we can't answer immediately we'll try to connect you to the people who can help – building trust and engagement is a key foundation.

**Fairness.** We provide fair chances, to help people and communities thrive. If something does not seem fair, we will listen and help explain why. We will always try to treat everyone fairly and consistently. We cannot always make everyone happy, but will commit to listening and explaining why we did what we did.

**Flexibility.** We will continue to change and be flexible to enable delivery of the most effective and efficient services. This means a genuine commitment to working with everyone to embrace new ways of working.

**Teamwork.** We will work with you and our partners to support and inspire everyone to get involved so we can achieve great things together. We don't see ourselves as the 'fixers' or problem-solvers, but we will make the best of the ideas, assets and resources available to make sure we do the things that most positively impact our people and places.



# Public Document Pack Agenda Item 3

## MONMOUTHSHIRE COUNTY COUNCIL

Minutes of the meeting of Standing Advisory Council on Religious Education (SACRE)  
held  
at Rooms 6&7, Innovation House, Wales 1 Business Park, Magor, NP26 3DG on Friday,  
9th February, 2018 at 1.30 pm

**PRESENT:** Mrs. N. Baicher (Sikh Faith) - Chair

County Councillors: L.Brown, A. Webb, A. Easson, J.Watkins,  
R. Cottrell, S. Cave, N. Chatral, A. Jones, S. Oram, S. Perry Phillips,  
M. Millington, K. Fitter and T. Thomas

### Faith Representatives

Roman Catholic Church	R. Cottrell
Bahá'í Faith	S. Cave
Buddhist Faith	N. Chatral

### Teachers Associations

A. Jones  
S. Oram  
S. Perry Phillips  
M. Millington

### Co-Opted Member

K. Fitter  
T. Thomas

### OFFICERS IN ATTENDANCE:

Gill Vaisey	RE Consultant
Kellie Beirne	Deputy Chief Executive
Wendy Barnard	Democratic Services Officer

### APOLOGIES:

County Councillors: M.Lane, P.Pavia, Dr. A. Daly, Revd. P. Baines, K. Christofi and  
C. Cooper

#### 1. Apologies for absence

The Chair welcomed everyone to the meeting and introduced Kellie Beirne, Deputy Chief Executive. She set out her proposals for a constructive and democratic meeting seeking members' co-operation to assist her in managing the meeting effectively. Accordingly, it was agreed that:

- only one person speaks at a time;
- if two or more members speak at the same time, comments will be directed through the chair; and

## MONMOUTHSHIRE COUNTY COUNCIL

### Minutes of the meeting of Standing Advisory Council on Religious Education (SACRE) held at Rooms 6&7, Innovation House, Wales 1 Business Park, Magor, NP26 3DG on Friday, 9th February, 2018 at 1.30 pm

- where possible, meetings should be restricted to a maximum of two hours duration.

#### **2. Declarations of interest**

Item 7 – Self Evaluation Report: County Councillor A. Easson declared a personal non prejudicial interest as a Governor of Ysgol Y Ffin.

#### **3. To approve the minutes of the meeting held on 13th October 2017**

The minutes of the last meeting were approved as a true record subject to the following amendments:

Item 4: Confirmation of minutes delete ‘remove “and noted” and replace with ‘remove “received and”

#### **4. Presentation from Andrew Jones: Using guest speakers to support the delivery of the new Religious Studies GCSE.**

Andrew Jones kindly provided a presentation on using guest speakers to support the delivery of the new RE GCSE course. He circulated the course booklet for the module “Issues of Life and Death” and explained the contribution of guest speakers from Christian and Muslim faiths. The module topic was “Abortion” and he informed SACRE how the opposing views were also represented by the school chaplain for Pro-Choice and the Society for the Protection of the Unborn Child for Pro-Life on separate dates.

Prior to visiting the school, the speakers were contacted and asked to provide their material to provide the opportunity to check that it was appropriate for pupils from Y9 to Y11. This approach led to the deletion of some images, assured that the speakers adhered to the required brief and pitched the session appropriately. Letters were sent home providing an opportunity for parents to discuss the session in advance with an option for pupils to opt out. It was reported that no pupil was withdrawn. The sessions were successful, the pupils were responsive and had the opportunity to ask and answer questions to address the contrasting views.

Following the presentation, observations were invited:

Other faith representatives present stated that they would welcome an invitation to be involved in the future.

SACRE Members recognised that sensitive topics are a significant challenge for teachers to approach and provide a balanced view. It was agreed that guest speakers provide an effective stimulant and worthwhile discussion.

#### **5. SACRE News Bulletin**

a) Kath Fitter reported on the visit to Goytre Fawr Primary School by Fatima Jilani and her teenage daughter, Umaamah, to answer questions about the Muslim faith particularly in response to various news items e.g. Manchester Arena atrocity.

The discussion was very positive. Only one family had asked if their daughter could leave if she felt uncomfortable but this had not been necessary. The children had behaved in a mature and sensible manner whilst considering this sensitive topic. The guests and children had both



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### Minutes of the meeting of Standing Advisory Council on Religious Education (SACRE) held at Rooms 6&7, Innovation House, Wales 1 Business Park, Magor, NP26 3DG on Friday, 9th February, 2018 at 1.30 pm

responded honestly and openly and it was felt that a safe environment had been created to ask and answer questions which included the following:

- Have people treated you differently since the event;
- Are the people who carry out attacks bad Muslims or not even Muslims at all;
- What would you do if you found your friend was a terrorist; and
- Had Umaamah experienced bullying;

Positive feedback had been received from parents who valued the opportunity for the children to ask questions and believed that the children benefitted from the opportunity.

SACRE Members were informed that Mrs. Jilani had resigned her position on SACRE but was still very willing to go to schools. Mrs. Jilani was thanked for her time, work and commitment during her membership.

b) Suggested items for inclusion in the next SACRE News Bulletin included the following:

- Holocaust Memorial Day
- Inter Faith Network
- Calendar of Festivals
- Report from Chris Abbas report (Afon Taf High School)
- Article from the Religious Education Council
- Bahá'í Faith: 200 years anniversary celebration. The Chair reported that she had attended the celebration event in the Senedd. The speaker was extraordinary and the information pack was made available for members to view.
- Farmington Scholarship for Teachers
- Plurality in Religious Education Conference.
- SACRE Members were reminded that there is an Open Day at Blaina Mosque on Sunday 18<sup>th</sup> February 2018.
- SACRE Member Mrs S Cave provided the following report for inclusion:

*On Tuesday 6<sup>th</sup> February, I was invited with two other Bahá'í members from Tewkesbury and Leominster (both members of their SACREs) to have a Bahá'í activity day at Heart of the Forest Community Special School, Speech House, Forest of Dean. It was their bi-annual World Faith week. It was most inspiring working with the students and their teachers and assistants. We took two assemblies and three art workshops – with the theme based on Unity.*

*During the week the school has also had visits from other faith representatives and they are ending the week with the 6<sup>th</sup> form Gospel Choir from Wydean School."*

County Councillor J. Watkins had also visited Archbishop Rowan Williams Church in Wales Voluntary Aided Primary School to provide a successful assembly on Buddhism as part of World Faith week with opportunities for the pupils to ask questions. The Chair will liaise with the RE Consultant regarding the possibility of a presentation about World Faith Week at a future meeting.

- It was noted that Monmouth Comprehensive School lends artefacts, information and resources to cluster primary schools.
- Mr. R. Cottrell reported that he had attended the Archdiocesan Conference in Cardiff on the topic of the Donaldson curriculum and the way forward for Religious Education in Catholic Schools. St Mary's RC Primary School follows the "Come and See" scheme

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and the Jesuits made a presentation and provided a pupil profile with a view that it is adopted for use in all Roman Catholic Schools. This values based profile is being incorporated and piloted in St. Mary's RC Primary School. This has involved rewriting the RE Policy to embed values across all aspects of the curriculum concentrating on "What kind of person do you want us to help you to be". SACRE Members are welcome to visit the school. The information will be circulated.

It was also mentioned that there is another values based package (not church/faith based) that provides universal positive human values (available online).

- Concern was expressed about the huge content of the new RE GCSE course observing that there was too much content to allow meaningful consideration. One member suggested that there are too many topics adding that, in her view, humanism is a belief not a religion and that time is needed to cover main religions. It was explained that humanism is a small section of the life and death module only.

Actions taken to deliver the curriculum include starting the full course in June for Y9 classes, discrete RE is being delivered by form tutors, Y8 and Y9 pupils are given GCSE style exam questions and topics delivered in KS3 are at GCSE level. Concern was expressed at the pressure that GCSE teachers are under and the support of SACRE Members was confirmed. The RE Consultant was asked to convey our concerns.

#### **6. Curriculum development update**

It was recalled that the What Matters in RE document was referred to at the last meeting and although not available for public sight at that time is now included in the SACRE papers. It is intended to be a tool for Pioneer Schools and is not intended for use as a curriculum. At a presentation made to Pioneer School teachers in Swansea, it was evident that there was support for ensuring that the RE element in the Humanities Area of Learning and Experience was properly reflected.

Concern was expressed at the level of continuous curriculum change.

A SACRE Member expressed concerns about the use of non specialist RE teachers and whilst the aim of Donaldson is to make RE less fragile by including it in the curriculum, it was suggested that the inclusion of non religious views, ethics, philosophy etc takes up too much time and that there is a need to have more depth in less subjects.

SACRE Members supported the view that it is important to recognise that ownership and responsibility for the spiritual development of pupils is for the whole school and not solely the responsibility of Religious Education. It was suggested that there should be a RE expert on the Pioneer group. The Clerk was asked to circulate a list of Pioneer Schools to members.

SACRE has been asked by Welsh Government to respond to the 'Humanities AoLE Submission to Curriculum and Assessment Group: 4 December 2017' document.

A teacher representative considered that it is fundamental to ensure that the 'Humanities What Matters' statements include references to resilience in relation to radicalisation and extremism.

## **MONMOUTHSHIRE COUNTY COUNCIL**

### **Minutes of the meeting of Standing Advisory Council on Religious Education (SACRE) held at Rooms 6&7, Innovation House, Wales 1 Business Park, Magor, NP26 3DG on Friday, 9th February, 2018 at 1.30 pm**

In response to a suggestion that a member intended to submit their own SACRE response, it was explained by the RE consultant that SACRE is an advisory body to the LA and as such her understanding is that individual members of SACRE have no independent authority to act in the name of SACRE. She suggested that individuals are of course welcome to make personal responses to consultation papers but must do so in that capacity and not as representative of the SACRE. Another member confirmed he supported this view as accurate.

The RE consultant stated that all response to the consultation of the WG document are welcome and SACRE Members were requested to send any further observations to the RE Consultant to include in a response from SACRE.

#### **7. WASACRE**

A SACRE Member expressed concern about the proposal to update WO Circular 10/94 and was informed that the updates will be to reflect current legislation.

It was reported that Humanists UK would like ideally, to be on SACRE Group A (faith group) and has asked Welsh Government to make a statement to guide SACREs how best to interpret legislation. Welsh Government has indicated that it is a matter for the courts to decide, and a decision regarding the situation with the Vale of Glamorgan is awaited.

It was questioned how Monmouthshire is represented on WASACRE. It was confirmed that there are four places for each SACRE and Monmouthshire SACRE has in place four appointed representatives. It was observed that there are no Councillors amongst the representatives (although County Councillor T. Thomas attends as Chair of REMW - Religious Education Movement Wales). It was agreed that County Councillor L. Brown will attend the next WASACRE meeting as a substitute for Mrs. S. Cave who is one of the Monmouthshire appointed representatives but who is unable to attend the next meeting.

#### **8. Self-Evaluation Report**

County Councillor A. Easson declared a personal non prejudicial interest as a Governor of Ysgol Gymraeg Y Ffin.

SACRE received the recent favourable inspection/self evaluation report for Ysgol Gymraeg Y Ffin that demonstrated good standards and provision in Religious Education. The school has indicated that in order to strive for 'Excellent' judgements in teaching and learning, they plan to observe excellent practice with other schools. The RE consultant will write to congratulate all staff and will make arrangements to discuss which other schools might be visited.

#### **9. Estyn**

The RE Consultant and the Chair, with the input of some of the teachers, completed the Estyn survey addressed to Chairs of SACREs as it fell outside meeting dates. One member informed the committee that she had also completed the questionnaire for SACRE.

Responses from Chairs of SACRE were being sought to support the Estyn Thematic Review of RE. The findings of Estyn's thematic review of RE across Wales will be brought to the next meeting

The opinion of teachers was sought about lack of funding for teachers to attend courses, training needs and the use of non-specialists to teach RE. They reported that:

## MONMOUTHSHIRE COUNTY COUNCIL

### Minutes of the meeting of Standing Advisory Council on Religious Education (SACRE) held at Rooms 6&7, Innovation House, Wales 1 Business Park, Magor, NP26 3DG on Friday, 9th February, 2018 at 1.30 pm

- WJEC is piloting Saturday sessions to allow teachers to attend training as schools are reluctant to pay cover. It was agreed that new specification training shouldn't be charged for.
- Use of non-specialist teachers had a significant impact and it was noted that RE specialists are rarely appointed. Specifically, there was impact on engagement and the ability to motivate pupils to opt to continue the subject as a full course.
- Specialist teachers contribute to pupils achieving higher standards.
- Non-specialist teachers have less experience in handling the "big" questions.
- There was also additional strain placed on the specialist teachers providing resources for non-specialist.

#### 10. Right of Withdrawal from Religious Education

The booklet "Right of Withdrawal from Religious Education" was circulated to members and has been distributed to schools.

The RE consultant was thanked for her work. It was confirmed that relevant sections were composed by a representative of each faith group and denominations.

The numbers of pupils being withdrawn by parents wholly and partially, and the reasons why, are being collated to attempt to identify instances of withdrawing from RE that might be prejudicial to provide evidence for the Minister. There has been a good response from Monmouthshire schools so far.

#### 11. To note dates and venue of future meetings

- It was reported that a SACRE in another LA wrote to Qualifications Wales expressing concern about the pressure on teachers and pupils due to the nature of the new GCSE Specification. This was being followed up by a second SACRE and Monmouthshire secondary school representatives had been asked for their views in support of the letter.
- It was explained that it would be beneficial to organise a training event for faith representatives and teachers but noted that the EAS is no longer providing courses or venues. Alternatives are being looked into.
- Tribute was paid to Richard Williams who has resigned as Clerk to SACRE. Richard's contribution to meetings was outstanding; his commitment to the role and standard of minutes was excellent. The RE Consultant will send him a card in recognition and thanks.
- Friday 15<sup>th</sup> June 2018 at 1.30pm at Innovation House, Magor NP26 3GA.

**The meeting ended at 3.40 pm**

**Constitution / Terms of Reference for**  
**Monmouthshire County Council**  
**Standing Advisory Council on Religious Education**

1. Function

- (a) To advise the Local Education Authority (LEA) upon matters connected with religious worship in county schools and religious education (RE) to be given in accordance with an agreed syllabus for the Authority.
- (b) It can require the LEA to review the RE agreed syllabus and establish an agreed syllabus at a formal meeting called an Agreed Syllabus Conference.
- (c) To consider any application made by a head teacher for their school to be released from the requirement that collective worship be wholly or mainly of a broadly Christian character for some or all of the pupils in that school (determination).

The main role, therefore, is to support effective provision of collective worship, and religious education in accordance with the Agreed Syllabus.

Each LEA should work with its SACRE to review the existing provision for RE and consider with the SACRE whether any changes need to be made in the Agreed Syllabus or in the support offered to schools.

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

It is for the LEA to decide what matters it wishes to refer to its SACRE, but these should include methods of teaching, the choice of teaching material and the provision of teacher training.

A SACRE is not confined to advising on matters referred to it by its LEA; it may offer advice on any matters related to its functions as it sees fit.

The advice offered by a SACRE carries no statutory force. However, the LEA or school should always give careful consideration to advice offered.

LEAs are encouraged to keep their SACRE fully informed on all matters relating to RE and collective worship in their schools. This should include, where appropriate, information on individual schools following inspection by Estyn.

2. Annual Reports

SACRE must publish an annual report on its work. This should:

1. specify any matters on which it has advised the LEA
2. broadly describe the nature on that advice; and
3. set out its reasons for offering advice on any matters which were not referred to it in the first place by the LEA.

A copy of the annual report must be sent to DCELLS (by 30<sup>th</sup> December). LEAs are encouraged to send copies of the annual report to schools and local teacher training institutions.

3. Composition

SACRE shall consist of representation from:

- Christian denominations and other religions and religious denominations, to broadly reflect the proportionate strength of the denomination in the area. It is recognised that there will be occasions when the interests of efficiency override the requirement for directly proportionate representation;
- Such associations representing teachers as, in the opinion of the authority, ought to be represented; and
- The local education authority.

It may also appoint co-opted members if required although these members have no voting rights.

It is for the LEA to appoint the members of the three groups.

Each group has a single vote on any matter to be decided by SACRE.

4. Chair

Legislation does not prescribe how the chair should be appointed. It is open to the authority to appoint the chairperson, or to allow a SACRE to appoint its own chair from its members.

5. Meetings & Business

Monmouthshire SACRE normally meets each term (3 meetings per annum) but meetings can be arranged as required.

A member from each group must be present for SACRE to be quorate.

The LEAs duty to convene a SACRE implies a duty to fund this body satisfactorily. The LEA should provide a clerk and sufficient funds for it to perform its functions.

SACRE is required to provide an annual report of its work which must be submitted to DCELLS (by 30<sup>th</sup> December).

A review of the Agreed Syllabus must be carried within every five year period.

6. Attendance \*

Apologies should be made in advance if a member cannot attend a meeting.

Any member who has not attended three consecutive meetings without apology will lose the right to his/her place.

Supply cover will be paid for teachers' attendance at meetings.

Religious representatives may claim expenses from their respective organisations.

7. Membership of WASACRE

Monmouthshire SACRE is a member body of the Welsh Association of SACREs. Four SACRE representatives are nominated for attendance at WASACRE but these may be substituted as required.

The RE Adviser to SACRE shall act for the LEA at WASACRE meetings.\*

Supply cover and travel expenses will be paid to teacher representatives attending meetings.

Religious representatives may claim expenses from their respective organisations.

References: Welsh Office Circular 10/94 Religious Education and Collective Worship.

\* Monmouthshire SACRE minutes.

*Agreed by SACRE 3<sup>rd</sup> October, 2008*

**MONMOUTHSHIRE COUNTY COUNCIL**

**CYNGOR SIR FYNWY**

**THE SACRE CONSTITUTION:**

**LEA 6 places:**

**Representing Monmouthshire County Council**

**Religions and denominations 12 places:**

**Representing the Church in Wales (1)**

**Representing the Roman Catholic Church (1)**

**Representing the Free Church Council (4)**

**Representing the Bahai'i Faith (1)**

**Representing the Buddhist Faith (1)**

**Representing the Hindu Faith (1)**

**Representing the Muslim Faith (1)**

**Representing the Jewish Faith (1)**

**Representing the Sikh Faith (1)**

**Representing the Teachers Associations 7 places**

**Co-opted Members 2 places**

As agreed by Monmouthshire Council 27<sup>th</sup> July, 2006.



**MONMOUTHSHIRE COUNTY COUNCIL**  
**SACRE Membership - October 2018**

NAME
<b>County Councillor:</b>
R. John
T. Thomas
M. Lane
P. Pavia
J. Watkins
A. Webb
<b>Representing the Church in Wales:</b>
Dr. A. Daly
<b>Representing the Roman Catholic Church:</b>
Vacancy
<b>Representing the Free Church Council:</b>
Vacancy
Vacancy
Revd. Dr. P. Baines
Salvation army ?
<b>Representing the Baha'i Faith:</b>
Mrs. S. Cave
<b>Representing the Buddhist Faith:</b>
Ngakpa Namgyal Chatral
<b>Representing the Hindu Faith:</b>
Mr S Sharma
<b>Representing the Jewish Faith:</b>
Mr Davidson
<b>Representing the Muslim Faith:</b>
Vacancy
<b>Representing the Sikh Faith:</b>
Vacancy
<b>Representing the Teachers Associations:</b>
Mr A. Jones
Mrs R. Davies
Vacancy
Vacancy
Ms. K. Christofi
Mr. S. Oram
Ms. M. Millington
<b>Co-opted Members:</b>
Mrs K Fitter
Vacancy
<b>R E Consultant</b>
Paula Webber



# 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

Page 18

- ▶ “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

- Page 20
- ▶ “...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

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**Summer 2018**

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## 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.

<b>Experience- Learners need to experience:</b>	<b>Progression steps</b>	<b>Rationale</b>
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**

	<b>WM1</b>
<b>Progression Step 1</b>	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.
<b>Progression Step 2</b>	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.
<b>Progression Step 3</b>	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.
<b>Progression Step 4</b>	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.
<b>Progression Step 5</b>	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.

<b>Skills- Learners need to be able to:</b>	<b>Progression steps</b>	<b>Rationale</b>
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

<b>Experience- Learners need to experience:</b>	<b>Progression steps</b>	<b>Rationale</b>
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

	<b>WM 2</b>
<b>Progression Step 1</b>	I am aware that people have different viewpoints about familiar experiences.
<b>Progression Step 2</b>	I am aware of the difference between fact and opinion. I can identify that events and experiences are viewed and represented in different ways.
<b>Progression Step 3</b>	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.
<b>Progression Step 4</b>	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.
<b>Progression Step 5</b>	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.

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## 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.

<b>Skills-</b> Learners need to be able to:	<b>Progression steps</b>	<b>Rationale</b>
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.

<b>Experience-</b> Learners need to experience:	<b>Progression steps</b>	<b>Rationale</b>
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

	<b>WM 3</b>
<b>Progression Step 1</b>	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.
<b>Progression Step 2</b>	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.
<b>Progression Step 3</b>	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.
<b>Progression Step 4</b>	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.
<b>Progression Step 5</b>	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.

<b>Skills- Learners need to be able to:</b>	<b>Progression steps</b>	<b>Rationale</b>
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.

<b>Experience- Learners need to experience:</b>	<b>Progression steps</b>	<b>Rationale</b>
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

	<b>WM 4</b>
<b>Progression Step 1</b>	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.
<b>Progression Step 2</b>	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.
<b>Progression Step 3</b> Page 49	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.
<b>Progression Step 4</b>	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.
<b>Progression Step 5</b>	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"><li>• 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.</li><li>• 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.</li></ul> <p>Business</p> <ul style="list-style-type: none"><li>• 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.</li></ul>
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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.

<b>Knowledge- learners need to know:</b>	<b>Progression steps</b>	<b>Rationale</b>
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.

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

	complexity, at all subsequent progression steps.	
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<b>Experience- Learners need to experience:</b>	<b>Progression steps</b>	<b>Rationale</b>
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

	<b>WM 5</b>
<b>Progression Step 1</b>	I am aware of challenges and opportunities faced by people. I can describe these challenges and opportunities and how these affect my life.
<b>Progression Step 2</b>	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.
<b>Progression Step 3</b>	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.
<b>Progression Step 4</b>	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.
<b>Progression Step 5</b>	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

	<b>WM-</b>
<b>Progression Step 1</b>	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.
<b>Progression Step 2</b>	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.
<b>Progression Step 3</b>	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

	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.
<b>Progression Step 4</b>	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.
<b>Page 8 Progression Step 5</b>	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.



## 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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# Religious Education and the new curriculum for Wales

Workshop with SACREs

# Questions to consider throughout the afternoon

- 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?

# How did curriculum reform begin?

- Fundamental review of curriculum and assessment arrangements.
- Professor Donaldson's *Successful Futures* reported on the review's findings and recommendations - published February 2015
- The Great Debate on Welsh education began in March 2015
- All 68 recommendations accepted - June 2015

# How did Professor Donaldson reach his conclusions?

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- Visiting schools and other settings.
- Widespread engagement.
- Call for Evidence.
- International experience.
- Research and good practice.

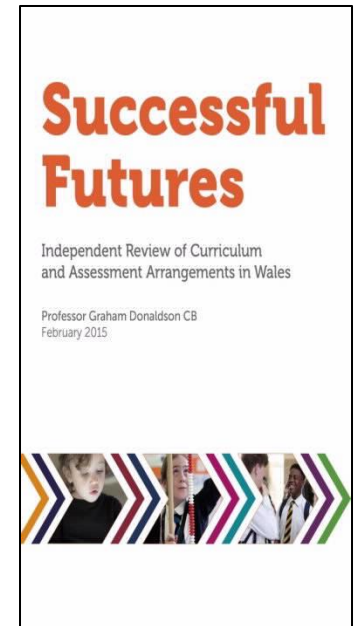


# What were the key recommendations?

- Four purposes of education.
- Six Areas of Learning and Experience.
- Three cross-curriculum responsibilities.

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One continuum of learning  
Progression Steps - ages 5, 8, 11, 14 and 16

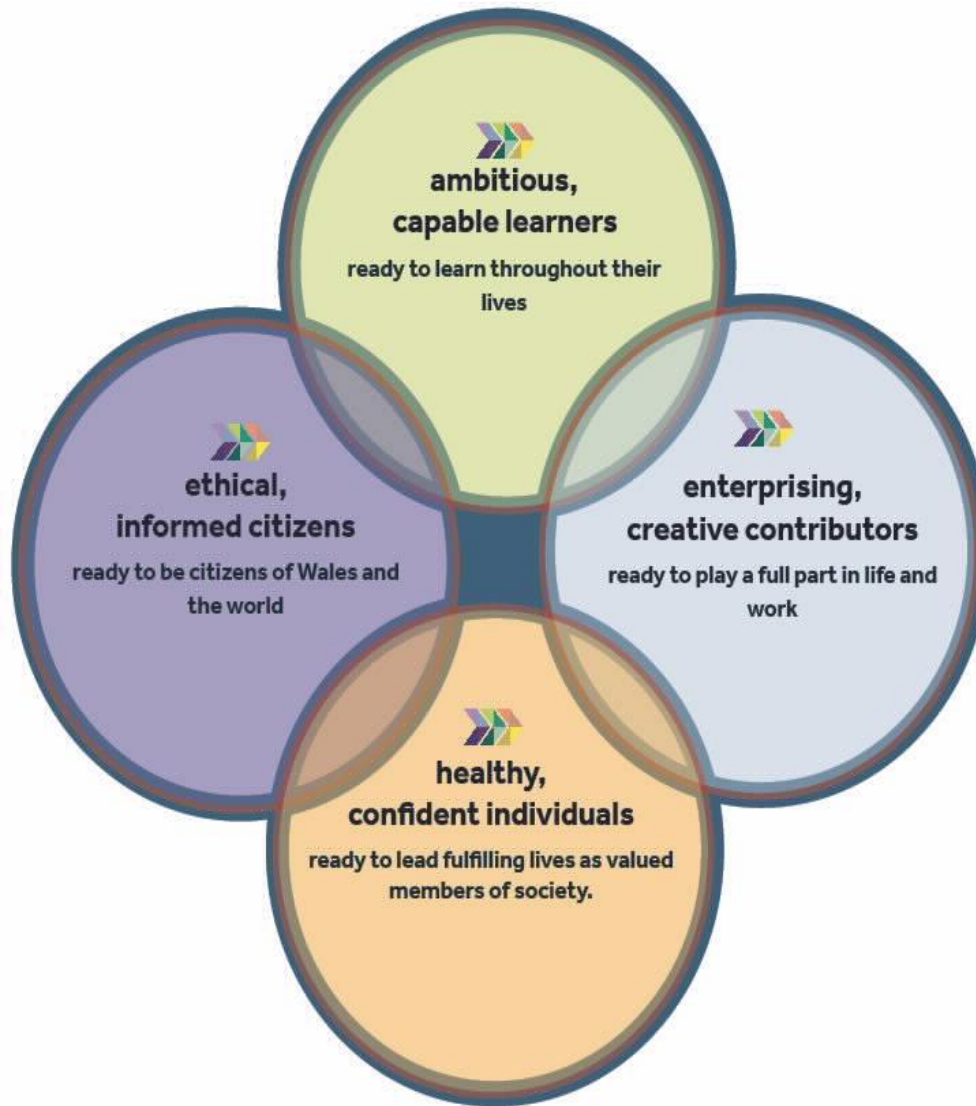
- Achievement Outcomes.
- A range of pedagogical approaches.
- Refocusing assessment on learning, including learners' self- and peer-assessment.
- The principle of subsidiarity



# Timeline

- **2015 - 2016:** Pioneer Network established
- **2015 - 2019:** Design and development phase of the new curriculum
- **September 2016:** Digital Competence Framework available
- **April 2019:** New curriculum and assessment arrangements available for feedback
- **January 2020:** Final curriculum and assessment arrangements available
- **September 2022:** All maintained schools and settings using the new curriculum and assessment arrangements. The first teaching of all year groups from primary school to Year 7 will begin in September 2022 and the new curriculum will roll out year-on-year from this point.

# The four purposes



# Areas of Learning and Experience (AoLEs)

Expressive Arts

Health and Well-  
being

Humanities

Languages,  
Literacy and  
Communication

Mathematics and  
Numeracy

Science and  
Technology

# What matters approach

- The pioneer groups have developed key concepts to organise the Areas of Learning and Experience (AoLEs) by identifying ‘what matters’ in their fields i.e. the key elements that all learners should experience within their areas during their journey along the continuum.
- Each AoLE comprise of What Matters statements as a starting point for school level curriculum design. These high level concepts have been developed to avoid excessive variation from school to school while allowing for local flexibility.
- The What Matters key concepts across the AoLEs must support the development of the four purposes, but also reflect current ideas about important disciplinary knowledge, skills and experiences for each AoLE.

# What Matters in the Humanities

1. The process of enquiry allows people to make sense of and engage with the world.
2. People perceive, interpret and represent events and experiences in different ways.
3. Our natural world is diverse and dynamic, influenced by physical processes and human actions.
4. Society has been shaped and influenced by human behaviour and beliefs
5. Humanity faces many challenges and opportunities, that require informed and considered responses.
6. Citizens should be ethical and informed, and able to engage in life and work.

## AoLE Design Model

### A statement detailing how the AoLE supports the four purposes

A justification of how the AoLE contributes to the four purposes of the curriculum and why it is important. The statement also provides a 'way in' to the AoLE and the related What Matters statements

### What Matters statements and their accompanying rationales

Together, these statements outline the essential aspects of learning in the AoLE i.e. 'what matters', drawing on key disciplinary and instrumental knowledge and skills and making links with the four purposes

### Knowledge, Skills & Experiences identified as key to achieving each What Matters

To support the development of school level curriculum in relation to the relevant What Matters statement:

- Key principles relating to knowledge, skills and experiences from the relevant disciplines and domains deemed essential to achieving the What Matters statement. Outlined to help schools select appropriate topics and themes relevant to their contexts.
- If essential to achieving the What Matters statement, references will be made to the Cross-Curriculum Responsibilities, wider skills, Welsh dimension and international perspective, Careers and the World of Work.
- Where appropriate, referencing to sequencing
- Links to other What Matters within the AoLE as well as other AoLEs will also be made where appropriate

### Progression Steps/Achievement Outcomes

- Progression Steps will be described at five points in the learning continuum, relating broadly to expectations at ages 5, 8, 11, 14 and 16.
- Progression Steps will take the form of a range of Achievement Outcomes, using terms like 'I have...' for experiences and 'I can...' for outcomes.
- Achievement Outcomes will include Knowledge, Skills & Experiences, Cross-Curriculum Responsibilities and wider skills, Welsh dimension & international perspective where appropriate.
- The Achievement Outcomes will contribute to achieving the What Matters and four purposes.

**Guiding Principles** to help turn **What Matters** into practice.

In the context of the AoLE, the principles may relate to:

signature pedagogies; assessment; exemplification.

Further guidance on how Cross-Curriculum Elements could be addressed and references to where learners' Welsh language skills might be developed could be included here.

### Cross – Curriculum Elements

Cross-Curriculum Responsibilities (literacy, numeracy, digital competence); wider skills; Welsh dimension and international perspective; Careers and the World of Work embedded where appropriate.

# Recommendation 9 of *Successful Futures*

*Religious education should form part of the Humanities Area of Learning and Experience, and should remain a statutory curriculum requirement from reception.*



# Professor Donaldson – Religious Education and the new curriculum

*Reflection time/  
opportunity to ask questions*

# Wider policy regarding Religious Education that we are mindful of

- The description of an agreed syllabus
- Religious Education in school sixth forms
- Religious Education in school nursery classes
- Withdrawal from Religious Education

# The locally agreed syllabus and the Humanities: A proposal

- An amendment to the current arrangements to ensure that the agreed syllabus supports the Humanities Area of Learning and Experience.
- Ensuring a place for Religious Education in the new curriculum, and parity with other subjects whilst also respecting the local responsibility for RE.
- In line with other statutory elements like Welsh and Relationships and Sexuality Education where further detail/guidance will be developed to support the relevant AoLE.

# Supporting framework

- Similar to the role of the National Exemplar Framework, a new supporting framework for Religious Education to be developed to support the new curriculum for Wales.

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It would provide further detail about how the What Matters statements included in the Humanities AoLE could be achieved in relation to Religious Education.

- We hope that the Agreed Syllabus Conferences will consider recommending to their Local Authority that this framework should be adopted/adapted to form their agreed syllabus.

# Supporting framework

A group to be established to develop the framework.

Membership to include:

- Pioneer schools with expertise in Religious Education
- Additional practitioners to ensure coverage across Wales, English-medium/Welsh-medium, primary/secondary, special schools etc
- Representative(s) from WASACRE and NAPfRE
- Welsh Government policy leads
- Humanities AoLE leads
- Representative from Estyn
- Representative from Qualifications Wales

\*This group will draw on the research and input of wider stakeholders and experts.

# Potential Timeline

- September/October 2018 - establish group to develop supporting framework
- Autumn 2018 – Autumn 2019 - develop the supporting framework, building on the work completed by the Humanities AoLE group. Engage with SACREs and gather wider feedback throughout the process.

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- January 2020 – publish supporting framework along with the rest of the curriculum documentation.
- January 2021- September 2022 – subject to progressing legislation - the Agreed Syllabus Conferences to take place.
- September 2022 – first teaching of the new curriculum, along with new agreed syllabi. Year on year roll out from Year 7.

# The place of Religious Education in the Humanities AoLE

The journey so far...



# Humanities proposals to date

- Questions: **Is RE easily identifiable** within the Humanities AoLE? (if YES please provide one example – If NO please identify any potential **gaps**)
- Can you share with us your views on the strengths and weaknesses of these proposals to date?
- Do you have any questions or suggestions to share with the Humanities AoLE Working Group?

# Humanities AoLE and RE

- Alongside papers from experts in all discipline areas, Welsh Government commissioned a discussion paper from a WASACRE/NAPfRE working group to support the early stages of the process of developing the Humanities AoLE
- Commissioned paper by Barbara Wintersgill on Big Ideas in RE
- WASACRE/NAPfRE members delivered the paper at Humanities workshops
- The commissioned paper has informed the drafting the Humanities AoLE statements and rationale...it continues to do so
- Welsh Government have met regularly with members of the WASACRE Executive Committee and NAPfRE in Humanities planning meetings
- Welsh Government have met and consulted with a wide variety of stakeholders including SACREs to seek feedback on the Humanities proposals.
- All feedback is considered carefully, informing decisions made in the writing process

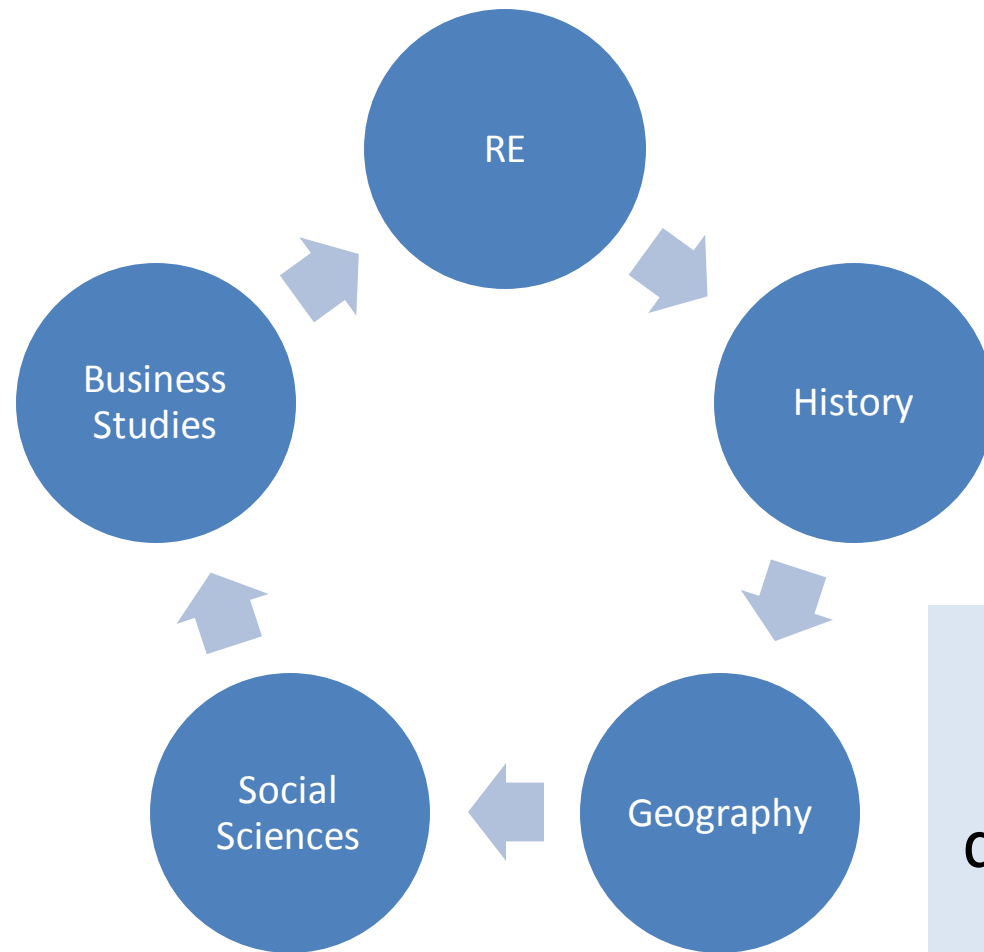
# Definition of Humanities

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.

# Humanities AoLE

## An Interdisciplinary Approach



However,  
individual  
disciplines will  
not be lost

# 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.**

# 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.

# 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.

# 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.



# 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.

# 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.

# 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.

# KSEs and AOs

- There will be Knowledge Skills and Experiences (KSE) outlined for each What Matters

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Progression will be linked to the What Matters and KSE through Achievement Outcomes

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.
Socioeconomic 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 and influence societies, past and present, in Wales, in Britain and in the wider world.	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.
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.

## 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.

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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.

# Is the RE identifiable?

- Schools will have opportunity and freedom to plan the content of their own curriculum
- Identify opportunities for rich learning in RE within the existing framework.
- Are there opportunities you could suggest?

- RE remains locally determined (subsidiarity supports this)
- The supporting framework for RE will support schools in planning

# Recent developments

- Humanities AoLE working group being held every two weeks (latest held 12-13 September)

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In September there has been feedback from Curriculum and Assessment Group – an international panel of experts

- Redrafting following feedback from experts including WASACRE/NAPfRE



# Supporting Framework for RE

What will it look like?

# Possible structure:

- Introduction
- Religious Education: Learner Entitlement
- What is good RE?
- Cross curriculum elements
- Progression
- Religious Education and the Humanities
- The right to withdraw

# Introduction

- A section on Successful Futures
- The new curriculum for Wales and the What Matters approach
- An explanation of the role of the supporting framework

# Religious Education: Learner Entitlement

- Successful Futures, and the four purposes
- Professor Donaldson - Purpose of RE is:

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for  
*'developing respect and understanding of different forms of religion over time and in different societies.'* (page 46 of the report)

- The CoRE report
- What would an entitlement for Wales look like?

# What is good RE?

- Build on the work produced to date by NAPfRE

# Cross – Curriculum Elements

- Welsh Government policy/definitions developed by the pioneers regarding the following (and how they relate to RE):

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- Cross-Curriculum Responsibilities: literacy, numeracy and digital competence
- Welsh dimension/international perspective
- Wider skills
- Enrichment and experiences
- Welsh language across the curriculum

# Progression

- An outline of the approach to progression taken by the Humanities group (drawn on the work from the CAMAU project)

# Religious Education and the Humanities

- Statement that outlines how the Humanities AoLE supports the four purposes
- Each What Matters statement one by one, with the relevant key knowledge, skills and experiences and Achievement Outcomes developed by the Humanities group appearing beneath them
- Under each, further RE detail to be provided to support the AoLE (this includes further detail regarding the Achievement Outcomes)



# The right to withdraw

- Welsh Government to outline policy position
- Role of SACREs in supporting schools
- References to WASACRE Withdrawal from RE publication
- The content of the supporting framework will identify the explicit RE elements of the Humanities that learners can be withdrawn from

# Feedback questions

- 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?

# Next steps

To gather wider feedback from your SACREs, we would be grateful if you would:

- Share the proposals discussed today with your fellow SACRE members
- Seek their views on the key questions we have just considered
- Complete the form provided and send to [pauline.smith@gov.wales](mailto:pauline.smith@gov.wales) by 16 November.\*

\*Please let us know if your SACRE won't be meeting prior to this date.

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## 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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- ▲ provides advice on quality and standards in education and training in Wales to the National Assembly for Wales and others
- ▲ makes public good practice based on inspection evidence

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## Introduction

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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)<sup>1</sup>. The report's findings will also help to inform the development and implementation of the new Curriculum for Wales.

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## Background

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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 education<sup>2</sup>. 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

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

<sup>2</sup> 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.

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## Recommendations

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### **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.

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## Provision

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### 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.



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## Leadership

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### 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?



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## Appendix 2: Evidence base

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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.

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## Glossary

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<b>AOLE</b>	Area of learning and experience. There are six AOLEs in the new Curriculum for Wales as set out in Successful Futures.
<b>Four Core Purposes</b>	<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"> <li>• ambitious, capable learners, ready to learn throughout their lives</li> <li>• enterprising, creative contributors, ready to play a full part in life and work</li> <li>• ethical, informed citizens of Wales and the world</li> <li>• healthy, confident individuals, ready to lead fulfilling lives as valued members of society</li> </ul>
<b>Literacy and Numeracy framework (LNF)</b>	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.
<b>Pioneer schools</b>	Schools that are currently working together with the Welsh Government to develop and pilot a new curriculum for Wales
<b>PPA</b>	Planning, preparation and assessment. Teachers' entitlement to non-contact time. Another person teaches his or her class at this time.
<b>Prevent Duty</b>	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.
<b>SACRE</b>	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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## **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 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**

**This synopsis for Monmouthshire 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 three primary schools and one secondary school and one PRU.

#### **Main findings Spiritual Development**

Comments in relation to spiritual development are evident in four inspection reports. There is an emphasis on learning experiences, enrichment activities, and acts of collective worship contributing positively to pupils' spiritual and moral development in four report. There is also implicit reference to opportunities for spiritual development in all reports.

#### **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 September 2017 and July 2018 meet statutory requirements in relation to collective worship.

##### **Quality**

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

Acts of collective worship:

- addresses pupils' spiritual, moral and social development
- supports most pupils' spiritual and moral understanding well
- are stimulating
- promote morals and values

##### **Recommendations**

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

**Monmouthshire - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: September 2017 – July 2018**

School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
<b>Chepstow School</b>  <b>September 2017</b>	The school has a supportive and inclusive ethos. Pupils’ spiritual, moral and social development is addressed through suitable assemblies, form tutor time and in various lessons across the curriculum. Many pupils feel secure and valued and there is suitable guidance and support for their wellbeing.	Yes	Pupils’ spiritual, moral and social development is addressed through suitable assemblies	<b>Inspection area</b>	<b>Judgement</b>
				<b>Standards</b>	Good
				<b>Wellbeing and attitudes to learning</b>	Adequate and needs improvement
				<b>Teaching and learning experiences</b>	Adequate and needs improvement
				<b>Care, support and guidance</b>	Adequate and needs improvement
				<b>Leadership and management</b>	Adequate and needs improvement
				<p>                         Chepstow School has a supportive and inclusive ethos where many pupils feel secure and valued. Most pupils listen to the teacher and their peers with attention and respect. A very few build skilfully on the contributions of others. This includes during class discussions on literary texts such as ‘The Diary of Anne Frank’ where the main focus is upon determining the characteristics and emotions of individuals referred to. They make impressive contributions to sophisticated and challenging discussions on topics such as the necessity or otherwise of man’s belief in creation. Pupils, particularly the more able, have access to valuable enrichment experiences that encourage participation in community and enterprise activities such as the Duke of Edinburgh Award, Young Enterprise Scheme and The Dragons’ Den. The school provides appropriate opportunities for pupils to develop their appreciation of Welsh culture. The school has appropriate procedures to address any cases of bullying. Pupil forums such as the Invisible Army                     </p>	



**Monmouthshire - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: September 2017 – July 2018**

				are effective, where older pupils 'buddy up' with younger vulnerable pupils to improve their wellbeing. Provision for raising the awareness of equality and diversity is a strength. The school recognises pupils' individuality and actively promotes inclusivity amongst its pupils. An example of this is the respect week, which culminated in a lesbian, gay, bisexual and transgender march.												
<b>School and date of inspection</b>	<b>Spiritual Development</b>	<b>CW: meeting legal requirements</b>	<b>CW: quality</b>	<b>Other comments / issues / religious education / cultural development / community links</b>												
<b>Ysgol Gymraeg y Ffin</b> <b>October 2017</b>	The school promotes pupils' spiritual and moral development well by providing them with valuable opportunities to reflect and share their experiences, for example by learning about values in their daily assemblies.	Yes	In regular assemblies ... pupils learn about values.	<table border="1"> <thead> <tr> <th><b>Inspection area</b></th> <th><b>Judgement</b></th> </tr> </thead> <tbody> <tr> <td><b>Standards</b></td> <td>Good</td> </tr> <tr> <td><b>Wellbeing and attitudes to learning</b></td> <td>Good</td> </tr> <tr> <td><b>Teaching and learning experiences</b></td> <td>Good</td> </tr> <tr> <td><b>Care, support and guidance</b></td> <td>Good</td> </tr> <tr> <td><b>Leadership and management</b></td> <td>Good</td> </tr> </tbody> </table> <p>The school is a caring and inclusive community, which encourages its pupils to show a high level of respect and tolerance towards others. Staff provide valuable experiences for pupils and work with parents to provide rich extra-curricular experiences that support learning successfully. This contributes effectively towards pupils' pride in the language and their Welsh heritage. Leaders share a purposeful vision for the school successfully, which supports an increasing culture of high expectations and an ethos of close and supportive teamwork in a Welsh environment. Most pupils develop as moral and knowledgeable citizens through their increasing awareness of values that are</p>	<b>Inspection area</b>	<b>Judgement</b>	<b>Standards</b>	Good	<b>Wellbeing and attitudes to learning</b>	Good	<b>Teaching and learning experiences</b>	Good	<b>Care, support and guidance</b>	Good	<b>Leadership and management</b>	Good
<b>Inspection area</b>	<b>Judgement</b>															
<b>Standards</b>	Good															
<b>Wellbeing and attitudes to learning</b>	Good															
<b>Teaching and learning experiences</b>	Good															
<b>Care, support and guidance</b>	Good															
<b>Leadership and management</b>	Good															

				<p>promoted by the school. They explain the significance of the 'value of the week', which is important behaviour that is encouraged, such as kindness or perseverance. Through their class work and understanding of initiatives such as the fair trade campaign, most pupils show a sound awareness of the wider world. A good example of this is their understanding of the importance of children's rights in other countries.</p> <p>There is a clear focus on developing pupils' personal and social education across the school. The school provides a variety of effective opportunities for pupils to join leadership groups, such as the school council, the eco council, 'Criw Cymraeg' and the Learning Detectives (Ditectifs Dysgu). This develops their understanding of citizenship well.</p> <p>The school promotes pupils' awareness of their local area and their Welsh heritage effectively, for example by studying the history of Caldicot Castle and encouraging them to compete in various Eisteddfodau. This makes a valuable contribution towards developing their understanding of their Welsh heritage and culture.</p> <p>The rich culture of respect, equality and fairness promotes the school's aims successfully. This is reinforced through purposeful experiences, which include studies of other countries and cultures, in addition to charitable activities. This fosters pupils' respect towards other cultures and beliefs and encourages them to grow as effective citizens. In a short period of time since being appointed, the headteacher and his deputy have ... succeeded in conveying a clear and purposeful vision, which is based on raising pupils' standards, wellbeing and Welshness. As a result, the school now succeeds in establishing an</p>
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				increasing culture of high expectations and an ethos of close and supportive teamwork in a Welsh environment.	
<b>School and date of inspection</b>	<b>Spiritual Development</b>	<b>CW: meeting legal requirements</b>	<b>CW: quality</b>	<b>Other comments / issues / religious education / cultural development / community links</b>	
<b>Durand Primary</b>  <b>January 2018</b>	The school holds daily acts of collective worship that support most pupils’ spiritual and moral understanding well. However, a few pupils do not attend these sessions as they take part in intervention programmes or meet as pupil leadership groups during whole-school assembly time.	Yes	The school holds daily acts of collective worship that support most pupils’ spiritual and moral understanding well.	<b>Inspection area</b>	<b>Judgement</b>
				<b>Standards</b>	Adequate and needs improvement
				<b>Wellbeing and attitudes to learning</b>	Adequate and needs improvement
				<b>Teaching and learning experiences</b>	Adequate and needs improvement
				<b>Care, support and guidance</b>	Adequate and needs improvement
				<b>Leadership and management</b>	Adequate and needs improvement
				<p>The school provides good support for pupils’ wellbeing, especially for those who need additional help with their social, emotional, and learning needs.</p> <p>Year 5 use internet search engines to research the life of Desmond Tutu.</p> <p>Nearly all pupils feel safe and secure in school. Most pupils know where to turn if they have any concerns and many speak maturely about how the school supports their emotional and social needs</p> <p>Many pupils behave well in class and during break times and lunchtimes. However, a few pupils are not always respectful of other pupils and adults.</p> <p>Older pupils have an appropriate awareness of children’s rights and develop class charters to reflect these. Many pupils in Year 6 show empathy in discussions about issues that affect children in other countries, for example school-age children working in factories to produce clothes.</p>	

				<p>Teachers plan learning experiences that motivate and engage nearly all pupils well. For example, in the foundation phase, pupils enjoy learning about pirates as part of their topic work and pupils in key stage 2 show an interest in the wider world through their work on natural disasters. Many teachers question pupils effectively in order to challenge and extend their thinking. For example, in Year 6 skilful questioning helps pupils to consider carefully the language that they use to write persuasively. A few teachers build well on pupils' previous learning, for example by helping them to recall information about seed dispersal when learning about eco-systems in the school's forest area.</p> <p>School leaders identify pupils that need additional support well and the school's provision for supporting pupils' social and emotional needs is strong. For example, well-planned sessions for individual pupils and small groups help pupils to develop strategies to manage their emotions effectively and to raise their self-esteem.</p> <p>The school provides good opportunities for pupils to take on responsibility in school. For example, by belonging to one of the pupil leadership groups, such as the eco committee, or by acting as junior road safety officers. However, opportunities for pupils to influence what and how they learn are limited.</p> <p>The headteacher places pupils' wellbeing at the centre of the school's work. Staff and governors share this vision and they succeed in creating an inclusive community for pupils.</p>
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**Monmouthshire - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: September 2017 – July 2018**

School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
<b>Usk CiW Primary</b>  <b>April 2018</b>	The school provides good opportunities for pupils to develop their spiritual awareness through stimulating daily worship sessions and the promotion of Christian morals and values.	Yes	Daily workshop sessions are stimulating and promote Christian morals and values.	<b>Inspection area</b>	<b>Judgement</b>
				<b>Standards</b>	Good
				<b>Wellbeing and attitudes to learning</b>	Good
				<b>Teaching and learning experiences</b>	Good
				<b>Care, support and guidance</b>	Good
				<b>Leadership and management</b>	Good
				<p>Nearly all pupils' behaviour in daily worship is respectful. Year 6 pupils work with professional filmmakers to script and produce an engaging film about environmental issues. As a result of the school's commitment to instilling strong values among pupils in line with its ethos, most are beginning to develop a good understanding of some issues facing the world, how to behave in an ethical manner and the importance of showing consideration for others. This is a consistent strength in most pupils throughout the school. For example, they demonstrate compassion when writing thoughtful prayers for people in need.</p> <p>In general, most pupils behave well in lessons and as they move around the school. They are courteous to visitors, to other adults and to each other.</p> <p>As part of their role in pupil voice groups, such as the school council, values committee and eco-committee, pupils contribute to action plans that lead to improvements in the school's provision. For example, pupils planned the development of an outdoor gymnasium on the key stage 2 yard.</p>	

			<p>Most pupils collaborate appropriately in small groups and with a partner during lessons. Many share their ideas articulately and with consideration for the views of others. Overall, the quality of teaching across the school is good. All staff have positive working relationships with pupils. They treat them with kindness and consideration and generally have high expectations of their behaviour and achievement.</p> <p>Teachers have constructed a carefully planned curriculum that addresses the requirements of the National Curriculum, foundation phase and religious education with imagination. It provides valuable opportunities for pupils to develop their literacy and numeracy in other subjects and areas of learning. Planning for the exploration of specific moral values every term is particularly effective and supports the school's ethos well.</p> <p>Overall, teachers in the foundation phase deliver lessons and learning opportunities for pupils that align well with its ethos and philosophy. Teachers across the school use the woodland areas well to develop pupils' knowledge of the natural world and appreciation of their environment. The school tracks the wellbeing of pupils closely. They know their pupils well and use this knowledge to put in place effective provision to nurture and support their wellbeing. For example, the school has introduced a programme to support vulnerable pupils with their emotional and social development. As a result, these pupils feel increasingly confident and able to engage with their learning.</p> <p>The school engages very well with its local community to support pupils' learning in a range of areas. For example, the school is an active supporter of the local community's involvement in a national gardening competition. This</p>
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**Monmouthshire - SCHOOL INSPECTION REPORTS SACRE SYNOPSIS: September 2017 – July 2018**

				included participation in a national television programme that raised pupils' awareness of their role in the community.
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<b>Outcome of Estyn Reviews</b>	
<b>Mounton House Special School</b>  <b>November 2017</b>	<p>Mounton House School is judged to have made sufficient progress in relation to the recommendations following the core inspection in May 2015. As a result, Her Majesty's Chief Inspector of Education and Training in Wales is removing the school from the list of schools requiring significant improvement.</p> <p>There are very positive relationships between pupils and staff. Pupils are generally courteous and respectful of others. The school has recently refreshed its restorative approach to conflict resolution. This involves pupils' active engagement in discussions with others around appropriate resolutions. As a result, pupils have improved their understanding of the impact of their behaviours on others and how to respond more positively to the challenges they face.</p>
<b>Monmouth Comprehensive</b>  <b>November 2017</b>	<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>
<b>Llantilio Pertholey C.V. Primary</b>  <b>April 2018</b>	<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>
<b>Raglan VC Primary</b>  <b>June 2018</b>	<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>

DRAFT



## 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 them<sup>1</sup>. 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.

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<sup>1</sup> 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 2009<sup>2</sup>. 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.<sup>3</sup>
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.

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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/](http://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.<sup>4</sup> 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 schools<sup>5</sup>. 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

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4 Ofsted (2013). *Religious Education: Realising the potential*. [www.gov.uk/government/publications/religious-education-realising-the-potential](http://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](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)<sup>6</sup>. At secondary, almost three times<sup>7</sup> 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.<sup>8</sup> 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%)<sup>9</sup>. 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.

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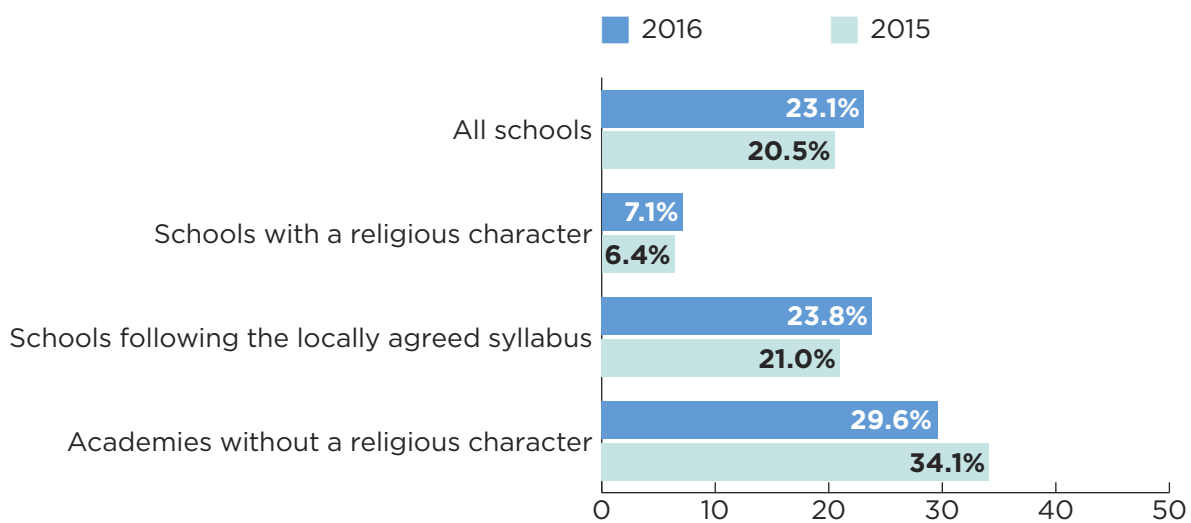
6 NATRE (2016). *An Analysis of the provision for RE in primary schools*. [www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf](http://www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf)

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](http://www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf)

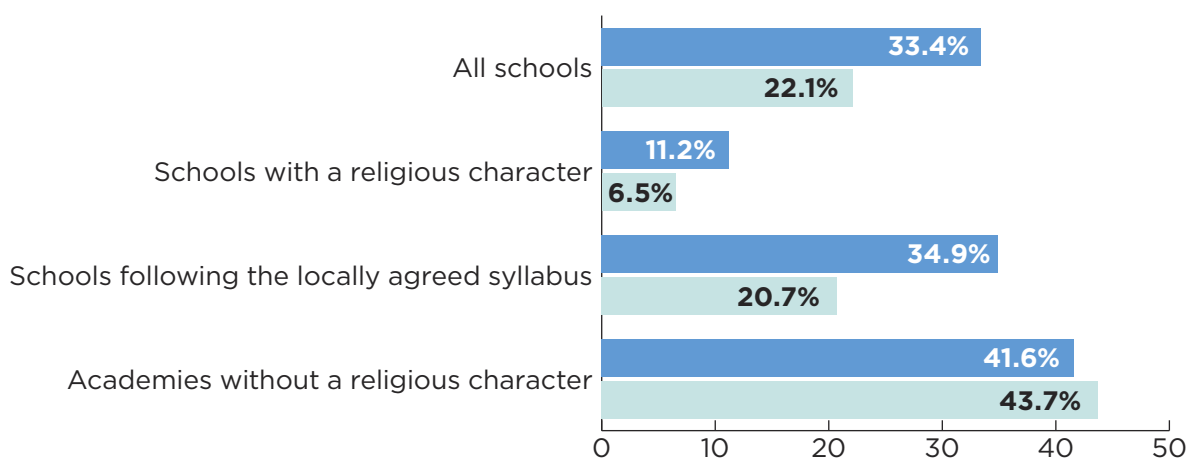
8 Source: *School Workforce data 2015 and 2016, analysed by Deborah Weston for NATRE*.

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

**Figure 1: Schools offering no RE at Key Stage 3<sup>10</sup>**



**Figure 2: Schools offering no RE at Key Stage 4<sup>11</sup>**

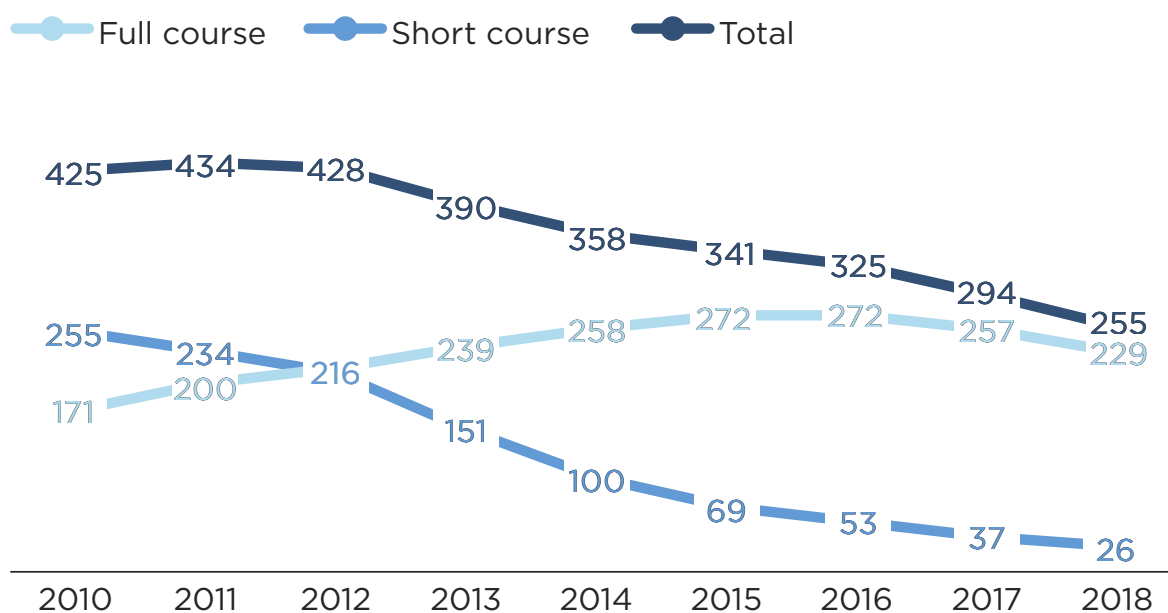


22. Academisation and reductions in funding have reduced local authority support for RE via Standing Advisory Councils on Religious Education (SACREs) and professional advisers, to the point where such support is unsustainable in many areas and already disappearing in some. This further increases the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

<sup>10</sup> Source: School Workforce Data 2016, analysed by Deborah Weston for NATRE.

<sup>11</sup> 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 RE<sup>12</sup> and has affected, for example, the number of specialist teachers at secondary level.



**Figure 3: Trends in GCSE entries for Religious Studies<sup>13</sup>**  
*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.

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

<sup>13</sup> 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](http://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

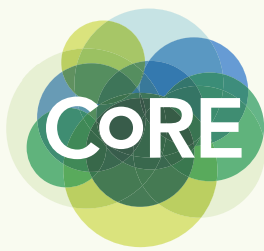
- a. The DfE should consider the impact of school performance measures on the provision and quality of Religion and Worldviews, including the impact of excluding Religious Studies GCSE from the Ebacc and of excluding GCSE Short Courses from school performance measures.

- 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  
Report produced for the Commission on Religious Education  
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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email: [info@3nine.co.uk](mailto:info@3nine.co.uk)

**Notes to Editors:**

**The Commission on Religious Education (CoRE)**

[www.commissiononre.org.uk](http://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:

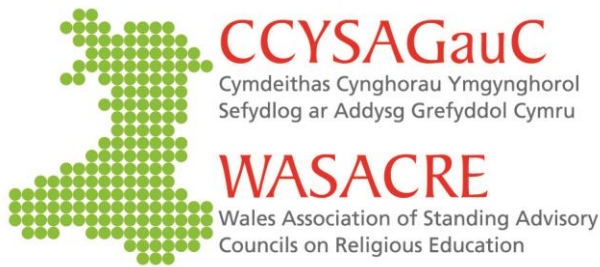
- The quality of teaching and learning in RE
- The legal and structural arrangements
- The public and professional profile of the subject
- Teacher recruitment, Initial Teacher Education and Continuous Professional Development
- The range of school settings in which RE should be required
- The age range 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><b>Ynys Môn / Anglesey</b> Chris Thomas Gwilym Jones Euros Wyn Jones Dylan Rees Rheinallt Thomas</p> <p><b>Blaenau Gwent</b> Paula Webber (PW)</p> <p><b>Pen-y-bont ar Ogwr / Bridgend</b> Edward J. Evans (EE) Vicky Thomas (VT) Philip Manghan (PM)</p> <p><b>Caerffili/ Caerphilly</b> Vicky Thomas (VT)</p> <p><b>Caerdydd / Cardiff</b> Gill Vaisey (GV)</p> <p><b>Sir Gaerfyrddin / Carmarthenshire</b> Mary Parry (MP)</p> <p><b>Ceredigion</b> Lyndon Lloyd MBE (LL)</p> <p><b>Conwy</b> Nicholas Richter Roger Boon Ifor G Efans</p> <p><b>Sir Ddinbych / Denbighshire</b></p>	<p><b>Sir y Fflint / Flintshire</b> Rosalind Williams</p> <p><b>Gwynedd</b></p> <p><b>Merthyr Tudful / Merthyr Tydfil</b> Paula Webber (PW) Mark Prevett (MkP)</p> <p><b>Sir Fynwy / Monmouthshire</b> <b>Sir</b> Louise Brown (LB)</p> <p><b>Castell-nedd Port Talbot /Neath and Port Talbot</b></p> <p><b>Casnewydd / Newport</b> Vicky Thomas (VT) Sally Northcott (SN)</p> <p><b>Sir Benfro / Pembrokeshire</b> Huw M George (HG) Mary Parry (MP)</p> <p><b>Powys</b> John Mitson (JM)</p> <p><b>Rhondda Cynon Taf</b> Paula Webber (PW) Mathew Maidment (MM)</p>	<p><b>Abertawe / Swansea</b> Vicky Thomas (VT)</p> <p><b>Torfaen</b> Paula Webber (PW)</p> <p><b>Bro Morgannwg / Vale of Glamorgan</b> Paula Webber (PW) Dafydd Trehearn (DT)</p> <p><b>Wrecsam / Wrexham</b> Libby Jones (LJ)</p> <p><b>Sylwedyddion / Observers</b> Rudolf Elliot Lockhart, REC Michelle Gosney, Estyn Tudor Thomas, MAGC</p> <p><b>Cyflwynwyr/Presenters</b> 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 chonsortiwm GCA sydd wedi dangos ymrwymiad i roi cefnogaeth broffesiynol i bob CYSAG o fewn y consortiwm 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](http://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.

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





## CYMDEITHAS CYSAGau CYMRU

### 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 1<sup>st</sup> in any year until March 31<sup>st</sup> 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.