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For all enquiries relating to this agenda please contact Rebecca Barrett
(Tel: 01443 864245 Email: barrerm@caerphilly.gov.uk)

Date: 7th November 2018

Dear Sir/Madam,

A meeting of the **Caerphilly Standing Advisory Council on Religious Education** will be held in the **Ebbw Room, Penallta House, Tredomen, Ystrad Mynach on Wednesday, 14th November, 2018 at 2.30 pm** to consider the matters contained in the following agenda. Councillors and the public wishing to speak on any item can do so by making a request to the Chair. You are also welcome to use Welsh at the meeting, both these requests require a minimum notice period of 3 working days, and a simultaneous translation will be provided if requested.

All Committee meetings are open to the Press and Public, observers and participants are asked to conduct themselves with respect and consideration for others. Please note that failure to do so will result in you being asked to leave the meetings and you may be escorted from the premises.

Yours faithfully,

A handwritten signature in black ink, appearing to read 'Chrissy'.

Christina Harrhy
INTERIM CHIEF EXECUTIVE

AGENDA

	Pages
1 To receive apologies for absence.	
2 Declarations of Interest.	

Councillors and Officers are reminded of their personal responsibility to declare any personal and/or prejudicial interest(s) in respect of any item of business on this agenda in accordance with the Local Government Act 2000, the Council's Constitution and the Code of Conduct for both Councillors and Officers.

A greener place Man gwyrddach



To approve and sign the following minutes: -

- 3 Caerphilly Standing Advisory Council for Religious Education (SACRE) - 13th June 2018. 1 - 8

To receive and consider the following reports:-

- 4 SACRE Membership Update and Revised Terms of Reference. 9 - 14
- 5 Caerphilly SACRE Annual Report 2017-2018. 15 - 42
- 6 Curriculum Development Update. 43 - 70
- 7 Estyn Thematic Report - Religious Education at Key Stage 2 and Key Stage 3 (June 2018). 71 - 72
- 8 SACRE News Bulletin (verbal update).
- 9 Monitoring Provision and Standards - Caerphilly School Inspection Reports. 73 - 92
- 10 Update on the Withdrawal from RE Survey (verbal update).
- 11 Holocaust Memorial Day 2019. 93 - 94
- 12 The Final Report from the Commission on Religious Education in England. 95 - 116
- 13 Correspondence (verbal update).
- 14 To confirm the date of the next SACRE meeting (verbal update).

WASACRE:-

- 15 Feedback from the WASACRE Meeting in Anglesey on 6th July 2018. 117 - 130
- 16 To receive the WASACRE Revised Constitution 2018. 131 - 140
- 17 Representation at the forthcoming WASACRE Meeting in Llantwit Major, Vale of Glamorgan, on 20th November 2018 (verbal update).

Circulation:

Councillors Mrs E.M. Aldworth, Mrs G.D. Oliver, J. Ridgewell, Mrs M.E. Sargent, J. Simmonds and J. Taylor (Chair)

And Appropriate Officers; Trade Union Representatives and Religious Organisations

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CAERPHILLY STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

MINUTES OF THE MEETING HELD AT PENALLTA HOUSE, YSTAD MYNACH ON WEDNESDAY 13TH JUNE 2018 AT 2.00 P.M.

PRESENT:

Councillor J. Taylor - Chair
Mrs J. Jones (Church in Wales) - Vice-Chair

Councillors:

Mrs E.M Aldworth, Mrs M.E. Sargent

Representing Teaching Organisations: Miss H. Bartley (ATL), Mrs T. Lloyd (NAHT)

Representing Religious Organisations: Mrs E. Hawthorn (United Reformed Church),
Mr M. Western (Roman Catholic Archdiocese), Rev E. Williams (Baptist Union of Wales)

Together with:

Mrs V. Thomas (RE Consultant), Mr P. Warren (Strategic Lead for School Improvement),
Miss R. Barrett (Committee Services Officer)

1. WELCOME

The Chair opened the meeting and introductions were made.

SACRE were pleased to welcome back Mr Martyn Western (Roman Catholic Archdiocese) and expressed their best wishes for his ongoing recovery.

Members gave a warm welcome to Mrs Tara Lloyd who was attending her first meeting as the new NAHT representative to SACRE. Members thanked the previous NAHT representative (Mr Chris Parry) for his contributions to the committee.

SACRE were also advised that Ms Meinir Jones had recently been appointed to SACRE as the replacement UCAC representative but had given her apologies for the meeting owing to a prior engagement.

2. APOLOGIES FOR ABSENCE

Apologies for absence were received from Councillors Mrs G.D. Oliver, J. Ridgewell and J. Simmonds, together with Ms M. Jones (UCAC), Mrs L. Strange (NASUWT) and Captain C. Di-Palma (Salvation Army).

3. DECLARATIONS OF INTEREST

There were no declarations of interest received at the commencement or during the course of the meeting.

4. MINUTES – 16TH OCTOBER 2017

RESOLVED that the minutes of the Caerphilly SACRE meeting held on 16th October 2017 be approved as a correct record and signed by the Chair.

5. MINUTES – 13TH MARCH 2018

RESOLVED that the minutes of the Caerphilly SACRE meeting held on 13th March 2018 be approved as a correct record and signed by the Chair.

MATTERS ARISING

6. SACRE Analysis of Examination Results 2017 (13th March 2018 - Minute No. 9)

Mrs Vicky Thomas (RE Advisor to SACRE) confirmed that a letter had been sent out on behalf of SACRE to those schools that offer A Level Religious Studies, to find out what factors may have caused a dip in performance in 2017, and establish whether there are ways that SACRE can support schools on the matter.

It was noted that only two responses had been received to date and Mrs Thomas suggested that this be placed on a future agenda for consideration at a later date. It was suggested that it could be considered after the Summer 2018 exam data has been received and analysed by SACRE.

There were no other matters arising.

7. SCHEDULE OF MEETINGS 2018-2019

Mrs Thomas informed Members that Mrs Paula Webber (who is also the secretary to WASACRE) has been appointed as the new RE Advisor to Caerphilly SACRE from September 2018 and would be in touch in due course to arrange the meeting dates for 2018-2019.

Newbridge School was offered up as a potential meeting venue for the Spring or Summer Term meeting in 2019 and SACRE received the offer with thanks.

8. SACRE MEMBERSHIP UPDATE / WELSH GOVERNMENT GUIDANCE

The report provided an update on the current membership position and asked SACRE to consider the way forward in light of correspondence received from Welsh Government in respect of Committee A membership.

SACRE were reminded that WASACRE recently wrote to Welsh Government seeking clarity on Committee A membership in light of Humanist requests to join SACREs under Committee A. The original guidance under paragraph 103 of Circular 10/94 stated that

“the inclusion of representatives of belief systems such as humanism, which do not amount to a religion or religious denomination, on Committee A of an agreed syllabus conference or Group A of a SACRE would be contrary to the legal provisions referred to at paragraph 102”.

Whilst the appointment of persons to a SACRE is a matter for local authorities and the SACREs, Welsh Government has taken legal advice into consideration and have now advised that representatives from non-religious belief systems may be appointed to Group A of a SACRE or ASCs, to ensure that SACREs/ASCs fully reflect the beliefs of the communities that they are representing and to comply with current legislation. The letter from WG, which supersedes paragraph 103 of Circular 10/94, was appended to the SACRE report.

SACRE were asked to note that they can only recommend membership changes across Committees A to C and that the final decision rests with the local authority's full Council.

Mrs Vicky Thomas highlighted the 5 faith representative places on SACRE, compared to 6 teacher representatives and 6 local authority councillor representatives. There are also 2 co-opted places (without voting rights) which were set up to address any imbalances across the main committee groups. One of these places is reserved for Race Equalities First or a similar organisation, and although an expression of interest has been received regarding the vacancy, upon closer examination, this individual would be better placed to represent the Muslim faith within Committee A. Members were also reminded of the request from a Humanist representative to join SACRE under Committee A.

Given SACRE's inclusive nature and their encouragement for a range of diverse views, and having regard to the revised guidance from WG, Mrs Thomas suggested that SACRE could consider extending membership of Committee A by two places in order to accommodate the inclusion of a wider range of faith groups/ religions and the inclusion of those who hold secular or non religious beliefs

Mrs Thomas also provided an update on Committee B membership (teaching representatives). The UCAC position has recently been filled and there are vacancies across the NUT and ASCL union places. The Clerk to SACRE is having difficulty in securing replacement members for these specific unions, whilst there has been an influx of interest from teachers across other unions which are already represented on SACRE. Members were reminded of the importance in having sufficient teacher representation and committed members on SACRE owing to the breadth of the National Curriculum review and the ways in which this could impact on the delivery of Religious Education.

The largest teaching union (NEU) is already well represented on SACRE, having two places via the amalgamation of the NUT and ATL. It was therefore suggested that SACRE consider increasing Committee B by one place to include a second representative from NASUWT, which is the second largest teaching union in the UK and for which two expressions of interest have already been received via a recent membership trawl to schools.

SACRE discussed the report and the need to increase the diversity of its membership. They acknowledged the concerted efforts by Mrs Thomas and the Clerk to SACRE to seek representatives from a diversity and multi-ethnic group as a co-opted member but accepted the difficulties faced in securing representatives from this area and recognised the need to find an alternative approach.

Discussion also took place on how to proceed regarding SACRE's co-opted places. The decision on the inclusion of co-opted members is within the remit of the SACRE Committee. It was noted that the other co-opted position is held by a primary school representative who has not attended in some time despite reminders being sent. It was

suggested that if Council are minded to agree an increase across Committee A and B then there should be no need to reserve co-opted places. The Chair reminded Members that the two places were originally set up to address any imbalances across the main committee groups and suggested that SACRE revisit this area later in the year, following Council's decision in respect of the main committee groupings, to determine whether there is any need for co-opted places on SACRE.

Following discussion on the contents of the report, Caerphilly SACRE unanimously RECOMMENDED to Council that:-

- (i) Committee A (faith groups) membership of SACRE be increased by **two** places (to comprise one place for a non-Christian faith group/religion and one place for a group who hold secular or non religious beliefs);
- (ii) Committee B (teaching unions) membership of SACRE be increased by **one** place and allocated to the NASUWT teaching union.

SACRE also unanimously agreed that the way forward in respect of co-opted places be deferred pending the decision of Council on the above recommendations.

9. WASACRE WITHDRAWAL FROM RE SURVEY: UPDATE

SACRE were reminded of the WASACRE guidance document for schools titled "*Managing the Right of Withdrawal from RE*", which was provided free of charge to all schools in Wales and was circulated by the Clerk to SACRE to all schools across the county borough. The guidance document is intended to support schools dealing with withdrawal cases and also to share with parents who may be considering withdrawing their child from RE.

A short questionnaire was included with the document to help WASACRE gain an accurate awareness of the instances of withdrawal from Religious Education across schools in Wales. Schools were asked to return the completed questionnaire to the Clerk to SACRE so that the responses could be collated and returned to WASACRE by the closing date of 31st March 2018. A very low number of questionnaire responses were received and so WASACRE requested a second email trawl, which was carried out by the Clerk to SACRE in May 2018.

Members were referred to the information appended to the report which provided an analysis of the responses received to date. A total of 22 out of 76 Caerphilly primary schools have responded (30%), together with 3 out of 14 secondary schools (21%).

It was noted that there were 2 secondary schools where parents exercised their right of complete withdrawal from RE. 3 sets of parents and 9 pupils have withdrawn, with 1 family being Wiccans and the other 2 families giving no reason. No parents exercised their right of partial withdrawal from RE within secondary schools.

Across primary schools, there were 2 schools where parents exercised their right of complete withdrawal from RE (2 sets of parents and 2 pupils), and 2 schools where parents exercised their right of partial withdrawal (2 sets of parents and 4 pupils). The reason given was the same for all withdrawals in that the families were Jehovah's Witnesses.

SACRE discussed the analysis of responses and were disappointed to note the low response rate from schools, given the importance of the survey and its value to both SACRE and WASACRE in understanding the withdrawal situation across the county borough. Members were advised that Caerphilly had one of the better response rates across the local authorities who were surveyed, and it was suggested that perhaps there was some complacency amongst schools about responding if they had no instances of

withdrawals.

Having discussed and noted the survey findings, SACRE agreed that it would be beneficial for the Clerk to SACRE to carry out a final email trawl, and that all schools be asked to respond even if they had no withdrawals. Mr Paul Warren (Strategic Lead for School Improvement) confirmed that if the trawl does not produce more responses, he would explore other avenues in the autumn to encourage a higher rate of returns. A Member also queried if headteachers have a duty to report any instances of withdrawal to the LA and Mr Warren confirmed that he would make some enquiries in this regard.

10. UPDATE ON NATIONAL CURRICULUM REVIEW

The report outlined the latest developments regarding the review of the National Curriculum in Wales and the shape of the new curriculum, arising from the Donaldson review in 2012 which recommended that Religious Education should form part of the Humanities Areas of Learning and Experience (AoLE), and remain a statutory curriculum requirement.

The report summarised the latest implementation timescales and development work on the curriculum that is currently being progressed by the 6 AoLE groups. The Humanities working group recommendation is to follow the 'Big Ideas'/'What Matters approach, which would provide an organising construct whilst also allowing sufficient flexibility for each disciplinary area.

A copy of the Welsh Government's May 2018 update newsletter to SACREs was appended to the report, which set out the latest proposals from the Humanities AoLE group and invited SACRE to comment on the work completed to date. It was noted that further information, as well as the proposals for all six of the AoLEs will be published shortly on the WG website. During the coming months, the AoLE pioneer group will be further developing their proposals and concentrating on outlining the knowledge, skills and experiences that are essential to supporting the What Matters statement, and developing Achievement Outcomes for ages 5, 8, 11, 14 and 16. WG will also be focusing on clarifying the relationship between the Humanities AoLE and the local syllabus. In addition, they will be working closely with representatives from WASACRE and NAPfRE to develop proposals as well as an engagement process to seek the views of SACREs during the Autumn term.

SACRE were referred to the 6 What Matters statements appended to the report, together with the rationale and progression frameworks against each statement and each of these were discussed in turn. During the course of the discussion, Mrs Thomas highlighted a number of instances where statements in the rationale of the March 2018 version of the proposals had been omitted from the latest version, explaining that this was detrimental to RE and that she was of the view that these should be reinstated.

SACRE's main point of discussion focused around the rationale for the **What Matters Statement 1 (Our natural world is diverse and dynamic, influenced by physical processes and human actions)**. SACRE acknowledged the need for the rationale to include **terms** that are specific to the RE discipline (e.g. religion, belief, ethics, spirituality, values, philosophies) as they provide 'hooks' on which to latter attach RE content and provide some direction to teachers by acting as 'signposts' to the disciplines. There is reference in this rationale that the natural world "*can be influenced by diverse beliefs, practices, ethics and philosophies*" and SACRE were pleased to see such references. However, these terms are not evident in the progression statements that follow although other references in the rationale (that relate easily to Geography and History disciplines) do become reflected in the progression statements as well as the rationale.

It was also noted that there appears to be very little discernible RE associated content

across the progression statements for this item and this is remiss as RE is a very good contributor to the topic of the Natural World and can provide some very valuable learning opportunities. Also this topic of the natural world is an excellent one for the Humanities subjects to show their interconnectivity (which is very much a Donaldson principle) and to not identify the RE contribution is an opportunity missed.

Members were taken through all 6 What Matters statements and it was agreed that comments be noted and sent to WG as requested.

During the course of the debate, Members referred to the challenges that the new curriculum will present for schools and expressed a need to view the subject content in order to understand how RE will fit into this. There was an emphasis on the level of staff training that will need to be arranged and support to schools that will need to be given regarding the implementation of the new curriculum. Members discussed how the translation from a perhaps more thematic Humanities approach at Key Stage 3 to a more discrete subject curriculum at Key Stages 4 and 5 can be managed. SACRE spoke of a need to identify teacher strengths within the Humanities area and also spoke of the need to identify the RE aspects in order to ascertain how the withdrawal from RE clause will operate in the future.

Mrs Thomas also confirmed that in line with ongoing engagement with SACREs regarding the new curriculum for Wales, WG are seeking to organise workshop meetings in the Autumn on a regional basis. Members were advised that representatives from each SACRE would be invited to discuss Religious Education and the new curriculum, and that details would be circulated in due course.

Following discussion of the report, SACRE noted the developments relating to the position of RE in the curriculum and thanked Mrs Thomas for her comprehensive analysis of the proposals. Members stressed the importance of continuing involvement and feedback by all SACREs at all stages of the process, in order to identify any problems well in advance and allow for smooth implementation of the new curriculum. It was agreed that the discussions on this item be included in the collective response being prepared by Mrs Thomas on behalf of her 4 SACREs and submitted to WG.

11. ESTYN – UPDATES ON SPIRITUAL DEVELOPMENT DOCUMENTS AND THEMATIC REVIEW

The report detailed an Estyn information update to all inspectors on Spiritual Development and Collective Worship, which reminded inspection staff of the requirement to consider the provision for pupils' spiritual development and daily acts of collective worship.

Members were reminded of the letter previously sent to the Chief Inspector for Estyn on behalf of SACRE back in 2014 to highlight inconsistencies regarding the reporting of acts of collective worship or the schools' development of SMSC (spiritual, moral, social and cultural development). Estyn's response at that time gave assurances that inspectors would be reminded to report on the spiritual, moral, social and cultural development on pupils.

Mrs Vicky Thomas explained that the latest update from Estyn was a timely reminder for inspectors in order to keep the reporting requirements fresh in mind. SACRE were advised that inspectors may report on acts of collective worship 'by exception' (where there are particular strengths or weaknesses) but that they must always report on the spiritual, moral, social and cultural development of pupils.

SACRE also noted that Estyn have recently issued an update on their Thematic Review of Religious Education at Key Stage 2 and 3, which is on schedule for publication in June.

The review is due to be discussed at the WASACRE meeting on 6th July 2018.

Following consideration of the report, SACRE unanimously agreed that the Estyn update on Spiritual Development and Collective Worship for inspectors be circulated to all schools. It was also confirmed that a copy of the Thematic Review would be circulated to all Members when available and would be placed on the agenda as an item for the Autumn Term meeting.

12. CORRESPONDENCE UPDATE

Members were updated on correspondence circulated on behalf of SACRE. This included a letter to the Caerphilly branch of the NUT seeking teacher representative nominations at their Spring meeting, a second email trawl regarding the WASACRE Withdrawal from RE questionnaire, details of an AREIAC Conference for RE teachers taking place in Bristol in July 2018, the annual letter to secondary schools in respect of GCSE RE examination, and a letter and questionnaire to A Level schools regarding the dip in RE performance for 2016-2017.

SACRE noted the details of the correspondence update.

13. WASACRE - FEEDBACK FROM THE WASACRE MEETING IN SWANSEA ON 9TH MARCH 2018

SACRE were updated on the discussions and deliberations of WASACRE at its meeting in Swansea on 9th March 2018. Having discussed these throughout the course of the meeting, SACRE noted the contents of the minutes as contained in the meeting papers.

14. REPRESENTATION AT THE FORTHCOMING WASACRE MEETING IN ORIEL MON, LLANGEFNI, ANGLESEY ON FRIDAY 6TH JULY 2018

Members were advised of the date and time of the forthcoming WASACRE meeting and sought nominations for representation from Caerphilly SACRE.

Mrs Vicky Thomas confirmed that she would be attending and Councillor John Taylor indicated that he might be able to attend subject to other commitments. It was confirmed that the Clerk to SACRE would email all SACRE Members to seek further nominations. Interested Members will be contacted with the agenda papers nearer to the meeting date and the Clerk to SACRE will inform WASACRE of the attendees.

15. WASACRE REVISED CONSTITUTION 2018

The report outlined the draft revised WASACRE Constitution, which had been amended in the light of experience and protocols, and asked SACREs to make comments on its contents so that these can be considered at the WASACRE AGM on 6th July 2018 in Anglesey.

SACRE discussed the requirement under *Section 6: Procedures* for any queries about accuracy by minutes to be raised by motion. SACRE felt that this is an unreasonable demand given that the correction could be a minor misspelling of a name or a typo. Members were also of the view that any inaccuracies that refer to them specifically warrant a right of reply and they highlighted the comprehensive and almost verbatim account of the discussions recorded in the WASACRE minutes. As some comments are ascribed to

individuals by name, SACRE were of the view that this might cause some members to be reluctant to express their views. It was felt that minutes should preferably be a flavour of the discussion and any decisions reached, and SACRE therefore suggested that this should be the format for future WASACRE minutes.

Members also discussed the revised section on *Code of Practice for the Conduct of Elections* in respect of nominations to the WASACRE Executive Committee, and were of the view that there should be an actual deadline date specified for receipt of nominations to WASACRE

Having considered the revised WASACRE Constitution, it was agreed that Mrs Thomas would relay the comments of Caerphilly SACRE to WASACRE.

16. EXECUTIVE VOTING 2018-2021

SACRE were informed of the correspondence received from WASACRE in relation to the nomination for a new Member to the WASACRE Executive Committee.

Having fully considered the pen portrait of the nominated person, SACRE unanimously endorsed the nomination of Kathy Riddick to the Executive Committee and agreed that WASACRE be informed of this before their Annual General Meeting on 6th July 2018.

17. RETIREMENT - MRS VICKY THOMAS, RE ADVISOR TO SACRE

In closing the meeting, the Chair congratulated Mrs Vicky Thomas on her forthcoming retirement after 20 years of service to Caerphilly SACRE, and Members wished her every health and happiness for the future. Warm tributes were paid to Mrs Thomas' professionalism and the manner in which she had carried out her duties. Reference was made to the support that Mrs Thomas had given to SACRE over the years and the Committee agreed that she would be an extremely hard act to follow.

In return, Mrs Thomas thanked SACRE for their kind words, stating that it had been a pleasure to serve the Committee, and that she would be leaving with treasured memories of the many friends she had made during her years of service.

The meeting closed at 4.00 p.m.

Approved as a correct record and subject to any amendments or corrections agreed and recorded in the minutes of the meeting held on 14th November 2018, they were signed by the Chair.

CHAIR

Agenda Item 4

CAERPHILLY COUNTY BOROUGH COUNCIL

REPORT TO: STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

DATE: 14TH NOVEMBER 2018

SUBJECT: SACRE MEMBERSHIP UPDATE AND REVISED TERMS OF REFERENCE

A PURPOSE OF REPORT

1. To update SACRE on the decision of Council on 9th October 2018 regarding a proposed increase to membership.
2. To seek SACRE's approval of the revisions to the terms of reference arising from the changes in membership.
3. To discuss the current membership of Caerphilly SACRE and to inform SACRE of recent membership requests received.

B BACKGROUND

At their Summer Term meeting on 13th June 2018, Caerphilly SACRE unanimously recommended to Council that the following increase in membership be approved:-

- (i) Committee A (faith groups) membership of SACRE be increased by **two** places (to comprise one place for a non-Christian faith group/religion and one place for a group who hold secular or non religious beliefs);
- (ii) Committee B (professional teaching associations) membership of SACRE be increased by **one** place and allocated to the NASUWT teaching union

The above increase was unanimously approved by Council at their meeting on 9th October 2018. The revised terms of reference and updated membership list as a result of these changes are appended to the report for SACRE's information.

C RECOMMENDATIONS

1. That SACRE note the decision of Council on 9th October 2018 and the amended terms of reference attached at Appendix 1.
2. That SACRE note the details of the current membership attached at Appendix 2.
3. That the Clerk to SACRE contacts the appropriate people or organisations to ensure the vacant places for the main committee groups are filled, and responds to the membership requests received.

D SUPPORTING INFORMATION

Appendix 1 Revised SACRE Terms of Reference
Appendix 2 Current Caerphilly SACRE Membership as of October 2018

E BACKGROUND PAPERS

Report to Council on 9th October 2018 (Agenda Item 12)

<http://www.democracy.caerphilly.gov.uk/ieListDocuments.aspx?CId=127&MId=11418>

**CAERPHILLY STANDING ADVISORY COUNCIL
FOR RELIGIOUS EDUCATION**

CONSTITUTION ~~2012~~2018

TERMS OF REFERENCE

1. To advise the authority on matters connected with religious worship in county schools.
2. To advise the authority on matters connected with the religious education, which is given in accordance with an agreed syllabus.
3. To decide when, within the five-year statutory time scale, the LA should review its agreed syllabus.
4. To consider with the LA and the Agreed Syllabus Conference* any changes required to the agreed syllabus
5. To consider with the LA the support offered for RE teaching in the authority's schools, especially in respect of methods of teaching, the choice of teaching materials and the provision of teacher training.
6. To offer advice on any other matters related to its function as it sees fit.
7. To publish an annual report on its work, which should:
 - (a) specify any matters on which it had advised the LA;
 - (b) broadly describe the nature of that advice; and
 - (c) set out its reasons for offering advice on any matters which were not referred to in the first place by the LA.
8. To participate in the LA's statutory complaints machinery in those instances where the complaints relate to the SACRE's area of expertise.
9. To receive and make determinations in respect of the applications from head teachers of county schools for the lifting or modifying of the requirements that collective worship in such schools must be wholly or mainly of a broadly Christian character.

* An agreed syllabus conference is an occasional body convened to produce and recommend an agreed syllabus for RE. A conference is a separate legal entity from a SACRE and, although common membership is permissible, it must be separately convened. There is no provision for a standing conference to include co-opted members.

COMPOSITION

10. The SACRE shall comprise three groups representing:
 - (a) Such Christian and other religious denominations as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area, together with a place for a group who hold secular or non religious beliefs. (7 members)
 - (b) Such associations representing teachers as in the opinion of the authority, ought to be represented having regard to the circumstances of the area. (7 members)
 - (c) The LA. (6 members)
11. The SACRE may also co-opt members
12. Membership of the SACRE shall be for a period of four years. Any outgoing members may be re-appointed.
13. Members representing associations of teachers must include teachers of religious education.
14. Membership of the SACRE is subject to the condition that the LA has taken all reasonable steps to assure itself that the persons appointed are representative, as the case may be, of the denominations or associations in question.
15. Individuals may be removed from membership if, in the opinion of the LA, they cease to be representative of the denominations or association they were appointed to represent (or as the case may be) of the authority.
16. Any member of the SACRE may at any time resign his or her office.

PROCEEDINGS

17. The SACRE shall meet no less than once in each school term.
18. The SACRE shall elect from its membership a chairperson and vice chairperson for a term of four years. An outgoing chairperson may be re-appointed.
19. On any question to be decided by the SACRE only the representative groups on the SACRE shall be entitled to vote and each group shall have a single vote. Before a formal vote is taken opportunity shall be given to each representative group to determine how its vote is to be cast. Co-opted members have no voting rights.

Each representative group will elect from its number a spokesperson.

20. The representative groups on the SACRE, other than that consisting of persons appointed to represent the authority, may call, at any time, for a review of the agreed syllabus adopted by the authority.
21. The term of service for representatives, spokesperson, the chairperson and vice chairperson shall be reckoned from the date of the County Borough Elections.
22. The agenda for each meeting of the SACRE shall be determined by the Chairperson and Vice Chairperson in consultation with the clerk to SACRE, Director of Education and Professional Officer. Any voting member shall be entitled to propose items for an agenda.
23. In the case of any member not being able to attend a SACRE meeting, a substitute may be nominated by the body, which that person represents, provided that the Chief Executive of the local authority is notified in advance of that meeting.
24. A meeting of the SACRE will be deemed to be quorate if at least one member of each of the three representative groups is present.
25. The validity of proceedings of the SACRE, or of the members of the SACRE of any particular category, shall not be affected
 - (a) by a vacancy in the office of any member of the SACRE, or
 - (b) on the grounds that a member of the SACRE appointed to represent any denominations or association does not, at the time of the proceedings, represent the denomination or association in question.
26. The SACRE shall consider its annual report during the first meeting to be held during the Autumn school term. The report shall cover the activities of the previous academic year. Immediately upon the SACRE's ratifications of the report, it shall proceed to publication.
27. The SACRE shall arrange for copies of the annual report to be sent to all County schools within the authority to DfES, the National Library and to such other individuals and institutions as the LA sees fit.

SACRE MEMBERSHIP UPDATE AS OF OCTOBER 2018

THE LOCAL AUTHORITY

Councillor Mrs E.M. Aldworth
Councillor J. Ridgewell
Councillor Mrs G.D. Oliver
Councillor Mrs M.E. Sargent
Councillor J. Simmonds
Councillor J. Taylor (SACRE Chair)

TEACHERS ASSOCIATIONS

Primary Schools

Mrs Tara Lloyd (NAHT)
Ms Meinir Jones (UCAC)

Secondary Schools

Miss Helen Bartley (ATL)
Mrs Laura Strange (NASUWT)

Vacancy - (NUT Representative)
Vacancy - (ASCL Representative)
Vacancy - (Second NASUWT Representative)

CHRISTIAN AND OTHER RELIGIOUS DENOMINATIONS

Mr Martyn Western (Roman Catholic Archdiocese)
Mrs Enfys Hawthorn (United Reformed Church)
Mrs Janet Jones (Church in Wales) (SACRE Vice-Chair)
Captain Carl Di-Palma (The Salvation Army) – replacement pending

Vacancy - Rev Eryl Williams (Baptist Union of Wales) retired July 2018
Vacancy - non-Christian faith group/religion
Vacancy - group who hold secular or non-religious beliefs

CO OPTED MEMBERS

(1) **Vacancy** - Race Equality First representative or similar equalities organisation
(2) Primary school representative - Ms Rhianne Bradshaw (St James Primary School)

OFFICERS

Mr Paul Warren (CCBC Strategic Lead for School Improvement)
Ms Paula Webber (EAS - RE Advisor to Caerphilly SACRE)

CLERK TO SACRE

Miss Rebecca Barrett (Committee Services Officer)
Email barrerm@caerphilly.gov.uk

Agenda Item 5

CAERPHILLY COUNTY BOROUGH COUNCIL

REPORT TO: STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

DATE: 14TH NOVEMBER 2018

SUBJECT: CAERPHILLY SACRE ANNUAL REPORT 2017-2018

A PURPOSE OF REPORT

To offer to members of SACRE the Annual Report for 2017/18.

B BACKGROUND

This is the Annual Report for Caerphilly SACRE. This report outlines the activities of SACRE during the academic year 2017/2018.

C RECOMMENDATION

Members of the SACRE are requested to note and approve the report. The report is to be translated and sent to Welsh Government by 31st December 2018. The report will also be circulated to other interested parties as outlined in the report.

D SUPPORTING INFORMATION

Appendix 1 Draft Caerphilly SACRE Annual Report 2017-2018

CAERPHILLY COUNTY BOROUGH COUNCIL

**STANDING ADVISORY COUNCIL
FOR RELIGIOUS EDUCATION**

ANNUAL REPORT

2017-2018

Caerphilly SACRE Annual Report 2017-2018
DRAFT VERSION

**THE ANNUAL REPORT OF THE CAERPHILLY STANDING ADVISORY COUNCIL
FOR RELIGIOUS EDUCATION**

2017 - 2018

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THE ANNUAL REPORT OF CAERPHILLY STANDING
ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

2017- 2018

SECTION 1: INFORMATION ABOUT SACRE

1.1 Duty to Establish SACRE

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

1.2 Composition of SACRE

Representation on SACRE is required as follows:-

- Such Christian and other religious denominations as, in the opinion of the Local Authority, will appropriately reflect the principal religious traditions in the area
- Associations representing teachers
- The Local Authority

The Local Authority determined that the SACRE should comprise of six elected members, five representatives of religious bodies and six representatives of teachers' associations. In addition, the Authority allowed for two other individuals to be co-opted. Both co-opted places are currently filled.

1.3 Membership of SACRE

The list of members of Caerphilly SACRE is set out in Appendix 1. Every effort has been made to seek representation from non-Christian communities but SACRE has experienced difficulties in finding such representation. SACRE commissioned the Clerk to SACRE to find out the composition of religions in Caerphilly County Borough Council and it was evident that statistically there are very few non-Christian religions represented in the area. SACRE have found wider representation through the co-optation of VALREC (Valleys Racial Equality Council) and currently Race Equality Wales to bring experience of working with different communities to the work of SACRE.

However it was resolved at the summer meeting that SACRE would recommend to Council and the LA that Committee A (faith groups) membership of SACRE be increased by two places (to comprise one place for a non-Christian faith group/religion and one place for a group who hold secular or non-religious beliefs. Also that Committee B (teaching unions) membership of SACRE be increased by one place and allocated to the NASUWT teaching union

1.4 Functions of SACRE

- To advise the Local Authority on worship and the religious education to be given in accordance with the agreed syllabus including methods of teaching, advice on materials and the provision of training for teachers
- To consider whether to recommend to the local authority that its current agreed syllabus should be reviewed by convening an Agreed Syllabus Conference.

Caerphilly SACRE Annual Report 2017-2018
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- To consider whether the requirement that religious worship in a county school should be 'broadly Christian in nature' should be varied (determinations)
- To report to the Local Authority and the Department for Education and Skills (DfES) on its activities on an annual basis.

1.5 Meetings

SACRE met on three occasions during the academic year 2017-18.

October 16th 2017
March 13th 2018
June 13th 2018

SACRE has resolved that, where possible, meetings will be held at alternative venues such as schools or places of worship. During the academic year 2017/18 SACRE held a meeting at a school in the Borough and two at the council offices.

1.6 Development Plan

SACRE adopted a development plan as a basis for its activities for the period 2015 - 2018. A year on year progress report is included in the plan. The plan can be found in Appendix 3.

1.7 Circulation of Report

Copies of this report are circulated electronically to those organisations and establishments listed in Appendix 7. It is also available on the Local Authority and the WASACRE website.

EXECUTIVE SUMMARY OF ADVICE GIVEN BY SACRE

Summary of the advice given to the local authority by SACRE

RELIGIOUS EDUCATION

Issue

To monitor provision and standards in RE

Action

1. SACRE considers and analyses school inspection reports. If there are any issues regarding RE, such as non-fulfilment of statutory requirements, then the LA follows this up. During 2016-2017 there were no issues of non fulfilment of statutory requirements for RE identified in the reports and therefore no follow up action was necessary.
2. SACRE visit schools on an annual basis and receive a presentation on RE at the school so that strengths and weaknesses can be identified and issues can be addressed directly. One special and one secondary school were visited in 2016/17
3. SACRE analyses examination results over a three-year period and identifies trends in performance benchmarked against all Wales data. Schools are informed of the outcomes of this analysis and SACRE raises any issues schools should be addressing as a result of this analysis.
4. SACRE sent all schools the WASACRE guidance document entitled *Managing the Right of Withdrawal from Religious Education* which was provided free of charge to all schools in Wales. This useful guidance document is intended to support schools dealing with withdrawal and also to share with parents who may be considering withdrawing their child from RE. A short questionnaire was sent to schools to gain an accurate awareness of the instances of withdrawal from Religious Education across schools in Wales. The SACRE clerk circulated this to schools in the local authority and the outcomes were analysed and presented to SACRE. These were then sent to WASACRE for an All Wales analysis.

Issue

To fulfil the legal requirement to review the agreed syllabus for RE on a five yearly basis and ensure the agreed syllabus is being implemented in schools

Action

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

TEACHING MATERIALS

Issue

To ensure that schools are informed of suitable resources

Action

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

TRAINING FOR TEACHERS

Issue

To ensure that teachers are able to access appropriate CPD.

Action

1. With the current Welsh Assembly Government's emphasis on Literacy and Numeracy no subject specific training is on offer.
2. SACRE are aware of the need for CPD of teachers of RE and have made enquiries regarding the *Learn, Teach, Lead RE* initiative in England. Two RE Consultants in Wales are willing to explore the facilitating of arrangements for a Network group/s in Wales on a Consortia basis. SACRE will be updated on developments and progress made.

COLLECTIVE WORSHIP

Issue

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

Action

1. SACRE monitors the sections of inspection reports that are concerned with collective worship and SMSC and the LA follows up on any non-fulfilment of statutory requirements by requesting their action plan. The provision for collective worship had positive comments stating that schools were promoting pupils' spiritual, moral and cultural development well. During 2017-2018 there were no issues of non fulfilment of statutory requirements for collective worship identified in the reports and therefore no follow up action was necessary.
2. Schools have been informed by SACRE of appropriate resources and websites that support collective worship in schools e.g. HMD 2018.
3. SACRE resolved to hold meetings at schools in the Borough and observe an act of collective worship where possible to monitor fulfilment of statutory requirements, provision and quality of collective worship. One primary school was visited but an act of collective worship was not observed by members.

OTHER ISSUES:

Caerphilly SACRE Annual Report 2017-2018
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Aim: To ensure a more informed SACRE through providing regular updates on local and national issues.

1. SACRE has maintained its membership of WASACRE and receives termly feedback from the meetings of the Association.
2. Members have received presentations this year from their professional consultant Mrs V. Thomas who gave updates on the review of the National Curriculum and its implications for RE and the development of the revised exam specifications..
3. SACRE, where possible, would hold meetings at schools in Caerphilly for members to familiarise themselves with RE and collective worship in schools. One SACRE meeting was held at Cwm Ifor Primary School , where members were informed on the delivery of RE and collective worship at the school by the Headteacher.

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SECTION 2: ADVICE ON RELIGIOUS EDUCATION

2.1 The Locally Agreed Syllabus

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

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

During 2017-18, SACRE has been updated on a termly basis of developments with the NC review. They have responded to WG (Jan '18 and June '18) to the progress regarding the AOLE and their associated Progression Steps and Achievement Outcomes. SACRE are awaiting further details from Welsh Government on the shape of RE in the curriculum, and advice from WASACRE, before beginning any RE agreed syllabus review.

2.2 Standards In RE

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

2.2a School Inspection Reports

The local authority and its SACRE scrutinised relevant sections of Estyn school inspection reports for the period June 2016 - June 2017. Fifteen Caerphilly schools were inspected consisting of one infant school, two junior schools, eleven primary schools and one secondary school. If any issues emerge regarding RE, such as non fulfilment of statutory requirements, then the LA follows this up. No RE subject specific issues were identified in the reports and therefore no follow up action was necessary.

Comments were positive stating that curriculum and statutory requirements were met and that pupils benefited from studying other cultures, faiths and traditions and had a growing understanding of the diverse world in which they live. Schools had beneficial links with places of worship which enrich their experiences. There was good provision for global citizenship and education for sustainable development.

2.2b Examination Results 2017

Examination results for GCSE and GCE AS /Advanced Level achieved by pupils at secondary schools within the Authority have been analysed and considered. A three-year analysis is conducted so that a comparison can be made and trends identified. Cohort entry numbers are also analysed and a comparison is made to Consortia and All -Wales figures (where available).

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In **GCSE Religious** there were 808 entries from 11 schools. Entry numbers are much higher than previous years. 6 schools have entries in double figures and 5 schools in triple figures. Cohort entry has significantly increased to 41.1% from 29.5% in 2016. Cohort entry is below Consortia figures but higher than the All Wales figure

The overall % of **A*- A grades was 24.1%** which is below previous performance. It is better than the Consortia figure (23.1%) and comparable with the All Wales figure (24.7%).

The overall % of **A*- C grades was 66.8%** which is below previous performance and better than the Consortia figure (66.2%). It is below the All Wales figure (68.3%)

The overall % of **A*-G grades was 96.9%** and is comparable to previous performance and better than the Consortia figure (95.5%) and slightly below the All-Wales figure (97.5%).

SACRE noted that results are below previous performance at all grade boundaries. Results are better than Consortia figures at all grade boundaries. Results are below All Wales figures at all grade boundaries. Factors to consider that impact on results include - the rise in entries this year may be due to including pupils of a greater range of abilities; the time allocation provided and also whether they receive specialist teaching.

At GCSE Short Course in Religious Education SACRE noted that 12 schools continue to enter pupils for the short course but there was a big decrease in entries this year although Full Course entries increased significantly. It appears that more schools are now entering pupils for FC rather than SC. Cohort entry has dropped to 18.6% (from 29%). Only 2 schools have large entry numbers and thus enter a significant percentage of the cohort and pupils of all ability levels. Cohort entry is below the Consortia (25.7%) and All Wales figures (29.8%).

SACRE noted that a comparison of entry figures from 2017 & 2016 show the following:

Figures for 2017 when combining FC and SC are 1173 entries (59.7%) of cohort
Figures for 2016 when combining FC and SC are 1199 entries (58.5%) of cohort

The overall % of **A*- A grades of 7.4%** is below previous performance and also below Consortia (13.5%) and the All Wales (9.8%) figures.

The overall % of **A*- C grades was 27.4%** and is the worst result of the last three years and is below the Consortia figure (37.1%) and the All Wales figure of 39.6%.

The overall % of **A*-G grades was 86.0%** and is below previous performance. It is comparable with the Consortia figure (86.3%) and below the All Wales figure (90.2%).

A significant number continue to be entered for RE either through FC or SC and this is very encouraging because it provides pupils with the opportunity for accreditation for their KS4 study. We must also bear in mind that pupils do not usually opt to follow the Short Course but it is delivered as part of the statutory requirements for RE.

At GCE Advanced Level there were 61 entries from 7 schools. The entry figures are below previous numbers. 3/7 schools have entry numbers in double figures. The cohort entry is slightly below 2016 but are higher than the Consortia and All Wales figures

A*-A was achieved by 9.8% of students and is below previous performance. They are below the Consortia figure (17.1%) and the All Wales figure (18.2%).

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At A*-C candidates achieved a pass rate of 67.2% which is below previous performance. It is also below the Consortia figure (76.9%) and the All Wales figure (78.1%)

The pass rate for grades A-E of 98.4% is comparable to 2016 although below 2015 outstanding performance of 100%. It is better than the Consortia figure (96.8%) and below the All Wales figure (99.8%)

During SACRE's Spring Term meeting, reference was made to the dip in performance against previous years (particularly at the higher grades of A* and A*-C) and SACRE were interested in determining whether there may be certain factors that are influencing performance, especially in view of the new A Level specifications introduced in Autumn 2016. This was especially noticeable when compared to the AS results which were much improved this year at all grade boundaries. It was confirmed that a letter would be sent out on behalf of SACRE to those schools that offer A Level Religious Studies, to find out what factors may be causing the dip in performance, and establish whether there are ways that SACRE can support schools in this matter.

At **AS level** there were 75 entries from 8 schools and the entry figures and cohort % have dramatically increased this year. Cohort entry is comparable with the Consortia (16.0%) and exceeds the All Wales figure (11.3%)

10.7% of students achieved A grade and this is the best result of the last three years. It is below the Consortia (18.6%) and All Wales figures (19.1%)

64.0% of students achieved A-C which is the best result of the last three years. This is below the Consortia figure of 71.5% and better than the All Wales figure of 62.3%

96% pass rate for grades A-E is the best result of the last three years and is comparable with the Consortia figure of 95.5% and better than the All Wales figure of 90.6%.

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

A detailed table of examination results can be found in Appendix 4.

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

2.3 Methods of Teaching, Teaching Materials and Teacher Training

Continuing Professional Development

The local authority informed SACRE that the South East Wales Consortium advertises their courses through CPD online. With the current Welsh Assembly Government's emphasis on Literacy and Numeracy no subject specific training is on offer.

Teaching Materials

Holocaust Memorial Day 2018 Resources

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

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SECTION 3: ADVICE ON COLLECTIVE WORSHIP

3.1 School Inspection Reports

The local authority and its SACRE scrutinised relevant sections of Estyn school inspection reports for the period June 2016 - June 2017. Fifteen Caerphilly schools were inspected consisting of one infant school, two junior schools, eleven primary schools and one secondary school. If any issues emerge regarding collective worship, such as non fulfilment of statutory requirements, then the LA follows this up requesting their action plan. Estyn did not identify any instances of non-compliance from these inspections and therefore all schools inspected meet statutory requirements in relation to collective worship. Members were presented with a summary of findings from these inspections.

The provision for collective worship had positive comments stating that schools were promoting pupils' spiritual, moral and cultural development well.

Good features

- Assemblies encourage respect for diversity and racial equality successfully,
- During assemblies, pupils usually have appropriate opportunities to reflect and develop their spiritual awareness.
- ... in acts of collective worship, pupils reflect responsibly upon the importance of friendship and racial tolerance
- Well planned assemblies reinforce the school's values and provide worthwhile opportunities for pupils to reflect on how these relate to their own life experiences
- Collective worship fosters the development of strong values in pupils. It provides good opportunities for pupils to think about the world around them and their place within it
- Assemblies.... reinforce pupils' understanding of spiritual and moral principles.
- The school celebrates pupils' achievements successfully in assemblies and through positive encouragement and use of rewards.
- Visitors to the school, such as the local vicar, provide a valuable range of experiences that enrich the lives of pupils

There were no areas for development at either primary or secondary level.

SACRE resolved to continue to use inspection reports to monitor that statutory requirements are being met and to use whatever comments are applicable. They also resolved to continue to request the action plans of any schools identified as not fulfilling statutory requirements.

3.2 Applications for Determinations

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

3.3 School Visits

SACRE appreciates the opportunities accorded to members to observe acts of collective worship in schools. Members had the opportunity to host their SACRE meeting at one primary school this year. They did not attend an act of collective worship at the school.

SECTION 4: OTHER ISSUES

4.1 WASACRE

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

4.2 HOLOCAUST EDUCATION

Caerphilly SACRE was informed of the 2018 Holocaust Memorial Day theme of 'The Power of Words' and that further information about the theme and free educational Holocaust Memorial Day resources can be found on their website www.hmd.org.uk. SACRE resolved to inform schools about the availability of these resources and encourage them to commemorate HMD in some way. SACRE discussed how some schools were embracing the issues raised by HMD very seriously and reference was made to some primary and secondary schools who were conducting activities and acts of collective worship to commemorate the day.

Caerphilly SACRE were updated on the commemorative events which took place across the county borough to mark this International Day of Remembrance.

SACRE Members were invited to a special service to mark Holocaust Memorial Day held at Penallta House Council Offices on Friday 26th January 2018. The ceremony involved readings by pupils from Ysgol Gymraeg Caerffili and the lighting of a symbolic candle, and guests had the opportunity to view poetry and artwork produced by pupils of the school. A large number of schools participated in the event and several schools reported back on their activities, with further details included in the committee report.

At their Spring Term meeting, Caerphilly SACRE discussed a number of observations by members regarding the Penallta House ceremony. The Chair confirmed that he would write to the relevant Officers on behalf of SACRE regarding the focus of the event and would relay the feedback and suggestions received from Members in order to enhance the quality of the service in future years. Members also suggested that the service could be held as a combined event with schools to increase the level of representation across all ages and the LA representative confirmed that he would raise the matter with his colleagues in Education.

Caerphilly SACRE were pleased to recognise the efforts of participating schools in commemorating Holocaust Memorial Day 2018 and noted the moving commemorative events that had taken place across the county borough to mark it.

4.3 WELSH GOVERNMENT NATIONAL CURRICULUM REVIEW

SACRE has received termly updates on the progress of the National Curriculum Review and its implications for RE in the curriculum. RE remains a statutory curriculum requirement from reception and should form part of the Humanities Area of Learning and Experience. Welsh Government sends termly newsletters to SACREs outlining the developmental work of the Pioneer Schools in relation to RE in the Humanities. The Humanities working group

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have recommended a 'Big Ideas'/What Matters" approach identifying the key knowledge/concepts, skills and competencies for each discipline within the Humanities and then 'building' the AoLE around them. The Humanities working group's recommendations and the January and June SACRE Newsletter Updates from Welsh Government regarding the AOLE and their associated Progression Steps and Achievement Outcomes have been discussed by SACRE. All comments have been forwarded to Welsh Government.

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

4.4 WASACRE WITHDRAWAL FROM RE QUESTIONNAIRE

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

A short questionnaire was sent to SACRE clerks for circulation to schools in their local authority to help WASACRE gain an accurate awareness of the instances of withdrawal from Religious Education across schools in Wales. SACRE were informed of the outcomes for Caerphilly LA. They agreed that a further trawl be made in order to increase responses from schools and the outcomes have now been sent to WASACRE for an All Wales analysis.

4.5 ESTYN UPDATES

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

4.6 TRAINING OF SACRE MEMBERS

As part of its training for members SACRE proposed the following:

- To keep members updated on developments in RE and collective worship through regular presentations to SACRE members. Mrs V Thomas gave updates on the review of the National Curriculum and its implications for RE
- SACRE, where possible, would hold meetings at schools in the Borough for members to familiarise themselves with RE and collective worship in schools. Cwm lfor Primary School was visited this year and the Headteacher gave an update on RE and Collective Worship at the school.

SACRE is very appreciative of the opportunities offered through visits and presentations to become more informed on RE and Collective worship issues in schools and would like to extend their appreciation to all concerned. A special note of thanks is extended to the Clerk to SACRE (Rebecca Barrett) for all her hard work in making such arrangements this year.

4.7 MEMBERSHIP OF SACRE

At its Summer Term meeting, SACRE were informed of vacant positions and changes of membership of the committee. SACRE discussed the request for membership of Committee A from Humanists UK and also the letter from the Cabinet Secretary for Education, Kirsty Williams, regarding the right of Humanists to have a full Committee A status. After some discussion the matter was voted upon by the three groups and the vote was carried to recommend to Council that a place on SACRE be allocated to a Humanist representative. SACRE would recommend to Council and the LA that Committee A (faith groups) membership of SACRE be increased by two places (to comprise one place for a non-Christian faith group/religion and one place for a group who hold secular or non-religious beliefs. Also that Committee B (teaching unions) membership of SACRE be increased by one place and allocated to the NASUWT teaching union. The final decision will rest with the Council and the Local Authority.

4.8 RETIREMENT OF PROFESSIONAL CONSULTANT TO SACRE

SACRE had been informed that Mrs Vicky Thomas, Professional Adviser to SACRE was retiring after 22 years service with the Committee. It was acknowledged by members that she had made a huge contribution to the smooth running of the Committee and that her long service and work was greatly appreciated. At the Summer Term meeting, the Chair to SACRE (Councillor John Taylor) thanked Mrs Thomas for her invaluable contribution to the Committee and there was a presentation of gifts to show SACRE's appreciation for her work and commitment that enabled the smooth running of the Committee.

APPENDIX 1: SACRE MEMBERSHIP SEPTEMBER 2017-JULY 2018

THE LOCAL AUTHORITY

Councillor Mrs E.M. Aldworth
Councillor Mrs G.D. Oliver
Councillor J. Ridgewell
Councillor Mrs M.E. Sargent
Councillor J. Simmonds
Councillor J. Taylor (SACRE Chair)

TEACHERS ASSOCIATIONS

Primary Schools

Mrs Tara Lloyd (NAHT) - replaced Mr Chris Parry April 2018
Ms Meinir Jones (UCAC) - appointed June 2018 (Ms Bethan Davies resigned July 2017)

Secondary Schools

Miss Helen Bartley (ATL)
Mrs Laura Strange (NASUWT)

Vacancy (ASCL) - Mrs Helen Marsh retired July 2017
Vacancy (NUT) - Mrs Nicola L Boardman resigned Nov 2017

CHRISTIAN AND OTHER RELIGIOUS DENOMINATIONS

Rev Eryl Williams (Baptist Union of Wales) - Resigned July 2018 - Vacancy
Mrs Janet Jones (Church in Wales) - SACRE Vice-Chair
Mrs Enfys Hawthorn (United Reformed Church)
Mr Martin Western (Roman Catholic Archdiocese)
Captain Carl Di -Palma (The Salvation Army) - Replacement pending

CO OPTED MEMBERS

- (1) Race Equality Wales representative or similar organisation - Vacancy
- (2) Primary school representative - Ms Rhianne Bradshaw

OFFICERS

Mr Paul Warren (CCBC Strategic Lead for School Improvement)
Mrs Vicky Thomas (Independent RE Consultant)

CLERK TO SACRE

Miss Rebecca Barrett

NOTE

SACRE has experienced difficulties in finding representatives from religious groups other than Christianity. It was agreed that a co-opted place would be given to VALREC/ Race Equality Wales so that they could bring their experience of working with different communities to the work of SACRE.

At their Summer Term 2018 meeting, SACRE agreed to recommend to Council and the LA that Committee A (faith groups) membership of SACRE be increased by two places (to comprise one place for a non-Christian faith group/religion and one place for a group who hold secular or non-religious beliefs. They also recommended that Committee B (teaching unions) membership of SACRE be increased by one place and allocated to the NASUWT teaching union.

APPENDIX 2: SCHEDULE AND AGENDA OF MEETINGS

October 16th 2017 at Ty Penallta Council Offices

Main Agenda Items

- Minutes of last meeting and matters arising
- Schedule of Meetings
- Membership Update
- SACRE Annual Report 2016 -2017
- SACRE Development Plan 2015 – 2018 (Progress Report)
- Analysis of Caerphilly Inspection Reports Autumn 2016-July 2017
- RE and the National Curriculum - Update
- GCSE Religious Studies: Update
- Estyn Thematic Review: Update
- Holocaust Memorial Day 2018
- WASACRE Issues, including feedback and report of WASACRE meeting and AGM at Wrexham, Executive Appointments and Representation at next meeting at Bridgend
- Correspondence

March 13th 2018 at Cwm Ifor Primary School

Main Agenda Items

- Welcome and overview of RE from the Headteacher
- Minutes of last meeting and matters arising
- Holocaust Memorial Day 2018 : Feedback
- Analysis of Examination Performance 2017
- National Curriculum Review and Assessment – Update
- Correspondence Update
- WASACRE Issues including feedback from Meeting at Bridgend, Nominations to the WASACRE Executive and representation at next meeting of WASACRE at Swansea

June 13th 2018 at Ty Penallta Council Offices

Main Agenda Items

- Minutes of previous meeting and matters arising
- Schedule of Meetings 2018-2019
- SACRE Membership Update / Welsh Government guidance
- WASACRE Withdrawal from RE Survey: Update
- National Curriculum Review and Assessment - Update
- Estyn Updates
- Correspondence Update
- WASACRE Issues including report of WASACRE meeting at Swansea, representation at next meeting at Anglesey, WASACRE revised Constitution, and Executive Voting for the Period 2018-2021

APPENDIX 3: CAERPHILLY SACRE DEVELOPMENT PLAN 2015-2018 (ACADEMIC YEAR)

Aim 1: To monitor standards and provision in Religious Education and Religious Studies.

Plan of action	Schedule	People involved	Time and costs	Outcomes	Progress
<p>1.1 Monitor standards and provision through regular review of inspection reports/ Estyn thematic reviews/ school self evaluation reports and recommend, where necessary, action by Local Authority.</p>	<p>Annual agenda item Autumn Term</p>	<p>Full SACRE Adviser</p>	<p>Agenda time Adviser time for analysis</p>	<p>Advice to LA on trends across the county borough; advice, where appropriate, on particular schools; follow up through school visits and review of action plan where necessary.</p>	<p>2015-2016 Considered 2.11.15. One school not fulfilling statutory requirements for RE. Action plan requested and considered. SACRE satisfied that progress has been made</p> <p>2016-2017 Considered 18.10.16. No school identified as not complying with statutory requirements. Schools asked to acknowledge that they understood that current agreed syllabus for RE is still statutory whilst the Humanities curriculum is under review. Survey conducted of KS4 provision and outcomes shared with SACRE and schools.</p> <p>2017-2018 Considered 16.10.17 No school identified as not complying with statutory requirements.</p>

1.2 Receive information on results of: GCSE Religious Studies Full and Short Course; A/AS level Religious Studies.	Spring Term	Full SACRE Adviser	Agenda time Adviser time for analysis	Advice to LA on trends; advice, where appropriate, on particular schools.	<p>2015-2016 Considered 3.3.16. Schools informed of outcomes.</p> <p>2016-2017 Considered 16.3.17. Schools informed of outcomes</p> <p>2017-2018 Considered 13.3.18. Schools informed of outcomes. Secondary schools with 6th form asked to complete a questionnaire to ascertain reasons for a dip in performance at A level in 2017.</p>
1.3 Identify INSET needs, monitor and offer advice on training.	Autumn Term	Full SACRE	Agenda time	Training programme received along with figures on uptake; advice to LA.	<p>2015-2016 No INSET provided by LA or EAS</p> <p>2016-2017 No INSET provided by LA or EAS</p> <p>2017-2018 No INSET provided by LA or EAS apart from GCSE Lead Practitioner subject meetings.</p>

CAERPHILLY SACRE DEVELOPMENT PLAN 2015 – 2018 (ACADEMIC YEAR)

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

Plan of action	Schedule	People involved	Time and costs	Outcomes	Progress
2.1 To review the agreed syllabus for Religious Education	Summer 2016 onwards (or as appropriate)	Full SACRE Adviser Working group NAPfRE	Advisory time to review the agreed syllabus. Establish a working group (if applicable). Convene a Standing Conference to adopt the syllabus Publication/ translation costs (as appropriate)	Agreed syllabus reviewed and adopted by Standing Conference. Agreed Syllabus training programme for schools (if required) Agreed syllabus to be implemented the Autumn term after adoption.	<p>2015-2016 SACRE has termly updates on curriculum development. SACRE are awaiting further details from Welsh Government on the shape of RE in the curriculum, and advice from WASACRE, before beginning any RE agreed syllabus review.</p> <p>2016-2017 SACRE has received termly updates on development of the Humanities curriculum.</p> <p>2017-2018 SACRE has received termly updates on development of the Humanities curriculum. They have responded to WG (Jan'18 and June '18) to the progress regarding the AOLE and their associated Progression Steps and Achievement</p>
2.2 Materials to support	Ongoing	Full SACRE	Advisory time	Support materials	2015-2016

implementation of the agreed syllabus for RE		Adviser		available to schools and accessed through Consortium website.	Schools sent materials from Carmarthenshire LA 2016-2017 Not Applicable 2017-2018 Not Applicable
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CAERPHILLY SACRE DEVELOPMENT PLAN 2015 – 2018 (ACADEMIC YEAR)

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

Plan of action	Schedule	People involved	Time and costs	Outcomes	Progress
3.1 Monitor provision for collective worship through regular review of inspection reports/ school self evaluation reports; recommend, where necessary, action by LA.	Annual agenda item Autumn term	Full SACRE and Adviser	Agenda time Adviser time for analysis	Advice to LA on trends across the county borough; advice, where appropriate, on particular schools; follow up through school visits and review of action plan where necessary.	<p>2015-2016 Considered 2.11.15. One school not fulfilling statutory requirements for DACW. Action plan requested and considered. SACRE satisfied that progress has been made.</p> <p>2016-2017 Considered 18.10.16. No school identified as not complying with statutory requirements</p> <p>2017-2018 Considered 16.10.17 No school identified as not complying with statutory requirements.</p>
3.2 To support the implementation of statutory collective worship	Ongoing	Advisory service	Advisory time	Provision of INSET (if applicable) Schools informed of resources and websites for collective worship. Schools informed of guidance materials available for collective worship	<p>2015-2016 Schools informed of resources to support HMD 2016 including resources for acts of collective worship.</p> <p>2016-2017 Schools informed of resources to support</p>

					<p>HMD 2017 including resources for acts of collective worship. 2017-2018 Schools informed of resources to support HMD 2018 including resources for acts of collective worship.</p>
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CAERPHILLY SACRE DEVELOPMENT PLAN 2015 – 2018 (ACADEMIC YEAR)

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

Plan of action	Schedule	People involved	Time and costs	Outcomes	Progress
4.1 To update members on the role of SACRE and its implications; recent developments in RE and collective worship; guidance materials from relevant bodies; input from practising teachers and outside providers	Termly/ Annually as required	SACRE members , Adviser, practising teachers, outside providers	Member time; Adviser / Officer time	SACRE members fully aware of their responsibilities. SACRE and schools updated and informed of recent developments and initiatives, both local and national.	2015-2016 SACRE visited two schools this year and received two presentations on RE at the school/s. 2016-2017 SACRE received a presentation on RE at one secondary school and were also informed of developments in GCSE and Humanities in the revised curriculum. 2017-2018
4.2 Programme of school visits.	Termly/Ann ually as required	SACRE members, Adviser/ Officers	Member time; Officer time to arrange visits	More informed SACRE on provision and practice regarding RE and collective worship in schools.	2015-2016 SACRE visited two schools this year, attended one act of collective worship

					<p>and received two presentations.</p> <p>2016-2017 SACRE visited two schools this year, attended one act of collective worship and received one presentation on RE.</p> <p>2017-2018 SACRE visited one primary schools this year and received one short presentation on RE at the school.</p>
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APPENDIX 4: EXAMINATION RESULTS ANALYSIS 2017

GCSE Full Course Religious Studies 2017

	Caerphilly 2017	Caerphilly 2016	Caerphilly 2015	Consortia 2017	Wales 2017
A*-A	24.1%	27.7%	28.3%	23.1%	24.7%
A*-C	66.8%	71.1%	71.4%	66.2%	68.3%
A*- G	96.9%	97.8%	98.4%	95.5%	97.5%
Entry Number	808 11 schools +2LC 41.1%	605 14 schools 29.5% cohort	679 13 schools	2,873 47.8%	12,401 39.5%

GCSE Short Course Religious Studies 2017

	Caerphilly 2017	Caerphilly 2016	Caerphilly 2015	Consortia 2017	Wales 2017
A*-A	7.4%	13.8%	18.6%	13.5%	9.8%
A*-C	27.4%	45.8%	60.9%	37.1%	39.6%
A*-G	86.0%	92.9%	91.5%	86.3%	90.2%
Entry Number	365 12 schools +1 LC 18.6%	594 14 schools 29% cohort	647 13 schools	1543 25.7%	9343 29.8%

GCE A Level Religious Studies 2017

	Caerphilly 2017	Caerphilly 2016	Caerphilly 2015	Consortia 2017	Wales 2017
A*-A	9.8%	13.1%	13.0%	17.1%	18.2%
A*-C	67.2%	69.1%	73.0%	76.9%	78.1%
A*-E	98.4%	98.8%	100%	96.8%	99.8%
Entry Number	61 7 schools 13.6% cohort	84 9 schools 14.2% cohort	100 8 schools	251 12.9%	1305 11.4%

GCE AS Level Religious Studies 2017

	Caerphilly 2017	Caerphilly 2016	Caerphilly 2015	Consortia 2017	Wales 2017
A	10.7%	0%	4.5%	18.6%	19.1%
A-C	64.0%	42.9%	36.4%	71.5%	62.3%
A -E	96.0%	71.5%	72.7%	95.5%	90.6%
Entry Number	75 8 schools 16.7%	28 9 schools 4.7%	22 8 schools	312 16.0%	1291 11.3%

Please Note:

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

APPENDIX 5: CIRCULATION OF REPORT

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

Members of Caerphilly County Borough Council

Chair of Education Scrutiny

Regional Director of SEWC

Department for Education and Skills (DfES)

Headteachers and Governing Bodies of all County Borough Schools

All members of SACRE

Principals and Governing Bodies of all Tertiary Colleges within the County Borough

Wales Association of SACRE's (WASACRE)

Cabinet Secretary for Education, Welsh Assembly Government

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Agenda Item 6

CAERPHILLY COUNTY BOROUGH COUNCIL

REPORT TO: STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

DATE: 14TH NOVEMBER 2018

SUBJECT: CURRICULUM DEVELOPMENT UPDATE

A PURPOSE OF REPORT

For SACRE to receive verbal feedback on the Welsh Government consultation with SACRE and to consider and respond the Welsh Government questionnaire.

B BACKGROUND

Professor Donaldson's report *Successful Futures - Independent Review of Curriculum and Assessment Arrangements in Wales* recommended that:

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

Welsh Government have held consultation meetings with representatives from SACREs throughout Wales to consult on draft Humanities Area of Learning and Experience (AoLE) proposals. RE is to be placed within the New Curriculum within the Humanities AoLE. It will remain statutory and will, therefore, have a special place within the curriculum.

Representatives from Caerphilly SACRE attended the meeting in Cardiff and will report back to SACRE in the meeting. Welsh Government are proposing that a Supporting Framework for Religious Education be written. It is hoped that SACREs will adopt or adapt this Framework as Agreed Syllabi in a similar way to the National Exemplar Framework.

SACRE have received correspondence from Welsh Government containing a draft of the Humanities AoLE and a Questionnaire for SACRE's response to the consultation. The deadline for this consultation is 16th November 2018.

C RECOMMENDATION

For Caerphilly SACRE to receive verbal feedback on the Welsh Government consultation with SACREs and to consider and respond to the Welsh Government questionnaire.

D SUPPORTING INFORMATION

Appendix 1 Humanities AoLE Report Summer 2018

Appendix 2 Humanities AoLE Questions and Feedback Form

Humanities AoLE

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.

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

Achievement Outcomes for the What Matters Statement

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

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

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

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

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

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

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

Achievement Outcomes for the What Matters Statement

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

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

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

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

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

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

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

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

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

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Achievement Outcomes for the What Matters Statement

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

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

Society has been shaped and influenced by human behaviour and beliefs

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

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

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

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

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

Achievement Outcomes for the What Matters Statement

	WM 4
Progression Step 1	I identify special times, events and traditions in my society. I identify aspects of societies in the past and of some of the main events and people I have studied. I have an awareness of aspects of cultural identities in Wales. I know that not all people in society are the same.
Progression Step 2	I can sequence events and understand that the past can be divided into specific periods of time. I know that societies are not fixed and that there have been changes, which have occurred over time. I know that events have causes and consequences that have been shaped by human behaviours. I can identify past and present cultures in Wales and the wider world. I recognise that societies have a range of leaders. I understand that society is made up of diverse groups of people who may believe different things, live and practice in different ways.
Progression Step 3 Page 58	I understand that different past and present cultures contribute to the diverse society of Wales and the wider world. I can describe events in chronological order and discuss how societies have changed and stayed the same. I can identify short and long-term causes and consequences of change in society and make links between them. I understand that changes can be positive or negative on people's lives and actions. I can describe how people have made significant contributions to Welsh society and the wider world. I understand the similarities and differences within core religious and non-religious beliefs and practices and how these have impacted and shaped actions and decisions. I can describe how people can and have lead societies in different ways.
Progression Step 4	I understand how the causes and consequences of past events are significant to the formation and development of societies. I understand that past human behaviour and relationships influence cultural diversity. I can identify significant turning points and long term/short term causes and consequences, explaining the positive and negative impacts. I can analyse changes and connections across time, place and economy. I can explain and evaluate people's contributions to Welsh society and the wider world. I can evaluate the impact that diverse religious and non-religious beliefs and practices have had on the lives of individuals and societies of Wales and the world. I understand how systems of Government in Wales have changed over time. I can compare these with other systems of Government and explain their impact.
Progression Step 5	I can consider different disciplinary lenses when identifying and explaining the complex nature of different factors within Welsh society and the wider world. I can analyse how cultures have adapted and changed and the consequences this has had on society. I can categorise multiple causes and consequences and analyse the relationship between them. I can analyse links between features of societies across the world and periods of time, the significant turning points and draw reasoned and justified

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

Alternative approach to presentation for AO at PS 5:

History

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

Geography

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

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

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

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

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

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

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

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Achievement Outcomes for the What Matters Statement

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

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
age		

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

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

Achievement Outcomes for the What Matters Statement

	WM-
Page 66	Progression Step 1 I have an awareness of who I am and that I am part of different communities. I can say how I feel and recognise that other people have feelings. I am aware that people believe in different things. I am aware that I have rights. I know the difference between right and wrong. I can look after places important to me. I understand that people have different types of jobs and do different types of work. I am aware that money is used in the world.
Progression Step 2	I have a sense of identity and I am able to engage with a range of communities. I recognise the importance of roles and responsibilities within those communities. I can show how I am responsible for my immediate and wider community and explain why this is important. I know what acceptable behaviour is and understand the consequences of my actions. I am developing empathy for others and understand that people's religious and non-religious beliefs can impact on their behaviour and actions, particularly when responding to ethical issues. I know the differences between peoples' jobs in the world of work and I am developing my entrepreneurial skills and use of money. I have an awareness of the rights of a child.
Progression Step 3	I understand that there are different aspects to my and other people's identities. I have taken an active role as a responsible citizen within my local community, Wales and the wider world. I can discuss issues of social justice and moral responsibility. I can describe what the implications are for myself and others of not looking after the environment. I am able to describe how others are feeling in a variety of situations. I understand how my choices and behaviour affect local, national and global issues. I know that people have different views, religious and non-religious beliefs and I can explain how this can impact and influence their

	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.
Progression Step 4	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.
Page 67 Progression Step 5	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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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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Agenda Item 7

CAERPHILLY COUNTY BOROUGH COUNCIL

REPORT TO: STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

DATE: 14TH NOVEMBER 2018

SUBJECT: ESTYN THEMATIC REPORT – RELIGIOUS EDUCATION AT KEY STAGE 2 AND KEY STAGE 3 (JUNE 2018)

A PURPOSE OF REPORT

For SACRE to receive and consider the Estyn Thematic Report – Religious Education at Key Stage 2 and Key Stage 3 (June 2018).

B BACKGROUND

The Estyn 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 will also help to inform the development and implementation of the new Curriculum for Wales.

C RECOMMENDATIONS

1. For SACRE to receive and consider the main findings of the Estyn thematic report.
2. To consider the recommendations of the report and its implications for SACRE.

D SUPPORTING INFORMATION

A copy of the report can be obtained through the below link:

<https://www.estyn.gov.wales/thematic-reports/religious-education-key-stage-2-and-key-stage-3>

Appendix 1 Estyn Thematic Report - Recommendations

Estyn Thematic Report: Religious education at key stage 2 and key stage 3

Recommendations

Schools should:

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

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

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

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

Local authorities and regional consortia should:

R5 Work with SACREs to provide:

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

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

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

The Welsh Government should:

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

<https://www.estyn.gov.wales/thematic-reports/religious-education-key-stage-2-and-key-stage-3>

Agenda Item 9

CAERPHILLY COUNTY BOROUGH COUNCIL

REPORT TO: STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

DATE: 14TH NOVEMBER 2018

SUBJECT: MONITORING PROVISION AND STANDARDS - CAERPHILLY SCHOOL INSPECTION REPORTS

A PURPOSE OF REPORT

To consider the main findings of Caerphilly inspection reports with regards to religious education, spiritual development and collective worship.

B BACKGROUND

SACRE Synopsis: Main findings

This synopsis for Caerphilly 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 two infant schools, nine primary schools and two secondary schools.

Main findings - Spiritual Development

Comments in relation to spiritual development are evident in eight out of thirteen inspection 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. Ten schools inspected during 2017-2018 meet statutory requirements in relation to collective worship. Three schools are not complying with the legal requirement. Estyn has made providing an act of daily collective worship in the report of one of the schools.

Quality:

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

- are pupil led
- support pupils to reflect on how to be kind and understanding, and to develop a suitable awareness of issues around bullying
- enable develop their confidence and resilience
- promotes pupils' understanding of values such as honesty, tolerance and co-operation effectively
- contribute strongly to pupils' moral and social development
- supports its anti-bullying strategies and the importance of friendship very well
- provide beneficial opportunities for pupils to reflect on values such as courage, friendship and kindness, thereby promoting their spiritual and moral development effectively.

Estyn Recommendations

Estyn made recommendations with regards to Collective Worship in one inspection report.

C RECOMMENDATION

For SACRE to note and discuss the inspection reports and to write to schools in response.

D SUPPORTING INFORMATION

Appendix 1 Caerphilly SACRE - School Inspection Reports SACRE Synopsis: 2017-2018

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

This synopsis for Caerphilly 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 two infant schools, nine primary schools and two secondary schools.

Main findings Spiritual Development

Comments in relation to spiritual development are evident in eight out of thirteen inspection 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. Ten schools inspected during 2017-2018 meet statutory requirements in relation to collective worship. Three schools are not complying with the legal requirement. Estyn has made providing an act of daily collective worship in the report of one of the schools.

Quality

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

Acts of collective worship:

- are pupil led
- support pupils to reflect on how to be kind and understanding, and to develop a suitable awareness of issues around bullying
- enable develop their confidence and resilience
- promotes pupils' understanding of values such as honesty, tolerance and co-operation effectively
- contribute strongly to pupils' moral and social development
- supports its anti-bullying strategies and the importance of friendship very well
- provide beneficial opportunities for pupils to reflect on values such as courage, friendship and kindness, thereby promoting their spiritual and moral development effectively.

Recommendations

Estyn made recommendations with regards to Collective Worship in **one** inspection report.

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

School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
<p>Ysgol Gymraeg Penalltau</p> <p>October 2017</p>	<p>The school provides a comprehensive personal and social education plan that fosters aspects such as respect, tolerance and equality effectively for the pupils. This enriches pupils' spiritual, moral, social and cultural development effectively.</p>	<p>Yes</p>	<p>There is no specific mention of Collective Worship in the report</p>	<p>Inspection area</p>	<p>Judgement</p>
				<p>Standards</p>	<p>Good</p>
				<p>Wellbeing and attitudes to learning</p>	<p>Good</p>
				<p>Teaching and learning experiences</p>	<p>Good</p>
				<p>Care, support and guidance</p>	<p>Good</p>
				<p>Leadership and management</p>	<p>Good</p>
				<p>All of the school's stakeholders work together effectively to create a caring, active and respectful ethos.</p> <p>Members of the school council and the eco council are enthusiastic groups of pupils and their ideas also have a prominent place in the life of the school. They organise fundraising activities for a number of charities and this has a positive effect on their awareness of the needs of others. Many pupils contribute extensively in the community and play a prominent and important part in social events and competitions locally, such as carol singing at the local supermarket and the Menter Caerffili Christmas Fair.</p> <p>The school provides pupils with rich opportunities to perform at school and in the local community and fosters well their self-confidence and ability to work with their peers. Effective examples of this include sports competitions, taking part in the Ffiliffest festival and carol singing at the local church.</p> <p>Nearly all pupils enjoy the life and work of the school and feel safe within the caring, inclusive and supportive ethos that exists</p>	

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

				<p>there. They are happy at school and eager to attend each day. The behaviour of nearly all pupils is particularly good in the classrooms and around the school. They are courteous and welcoming towards each other and towards staff and visitors. This contributes substantially to creating an effective learning environment. Most pupils are very caring towards each other and show respect for others during break times and lunch time.</p> <p>The school provides a comprehensive personal and social education plan that fosters aspects such as respect, tolerance and equality effectively for the pupils. This enriches pupils' spiritual, moral, social and cultural development effectively. It organises visitors and rich educational visits that contribute successfully to pupils' understanding of their social responsibilities.</p>												
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links												
Hendre Junior School November 2017	There was no direct mention of spiritual development in the report	Yes	Members of the Criw Cymraeg and school council led a lively assembly to introduce the Welsh phrase of the week	<table border="1"> <thead> <tr> <th>Inspection area</th> <th>Judgement</th> </tr> </thead> <tbody> <tr> <td>Standards</td> <td>Good</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Good</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Good</td> </tr> <tr> <td>Care, support and guidance</td> <td>Good</td> </tr> <tr> <td>Leadership and management</td> <td>Good</td> </tr> </tbody> </table> <p>A range of educational trips and visits, for example to local museums, historical sites, places of worship and science exhibitions, enrich pupils' learning experiences.</p> <p>The school is a very caring nurturing environment with respectful working relationships between adults and pupils evident throughout all year groups.</p>	Inspection area	Judgement	Standards	Good	Wellbeing and attitudes to learning	Good	Teaching and learning experiences	Good	Care, support and guidance	Good	Leadership and management	Good
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				<p>The school is very successful in developing pupils as global citizens. The school's eco-committee led a very impressive project, which raised money for the creation of a borehole to provide fresh clean water for a partner school in Lesotho.</p> <p>Leaders and staff share a vision based on the core values of pride, belonging and collaboration, within a clear leadership structure.</p> <p>the eco group have influenced the curriculum by enhancing pupils' knowledge of recycling, renewable energy, climate change and fairtrade through regular 'Go Green' days organised by the pupils.</p>												
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links												
<p>Case 78</p> <p>Llanfabon Infants School</p> <p>November 2017</p>	<p>There is no direct reference to spiritual development in the report</p>	<p>No</p>	<p>The school does not ensure that all pupils attend assembly and so it does not comply fully with daily act of collective worship requirements.</p> <p>Through helpful topic work and assemblies, staff support pupils to reflect on how to be kind and understanding, and to develop a suitable awareness of issues around bullying.</p>	<table border="1"> <thead> <tr> <th>Inspection area</th> <th>Judgement</th> </tr> </thead> <tbody> <tr> <td>Standards</td> <td>Adequate and needs improvement</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Adequate and needs improvement</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Adequate and needs improvement</td> </tr> <tr> <td>Care, support and guidance</td> <td>Adequate and needs improvement</td> </tr> <tr> <td>Leadership and management</td> <td>Unsatisfactory and needs urgent improvement</td> </tr> </tbody> </table>	Inspection area	Judgement	Standards	Adequate and needs improvement	Wellbeing and attitudes to learning	Adequate and needs improvement	Teaching and learning experiences	Adequate and needs improvement	Care, support and guidance	Adequate and needs improvement	Leadership and management	Unsatisfactory and needs urgent improvement
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<p>Religious Education: The curriculum provides suitable opportunities for pupils to learn about different cultures and faiths. For example, during multicultural week pupils produce fact files about different countries, create artefacts and taste food from around the world.</p>																

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			<p>Across the school, many pupils develop a suitable understanding of simple Welsh words and phrases. They join in enthusiastically, for instance to sing a simple Welsh song in assembly or to use repeated phrases confidently during registration.</p> <p>By taking on simple responsibilities, for example as 'helpwr heddiw' and taking part in assembly, many pupils are beginning to develop their confidence and resilience.</p>	<p>Most pupils are kind and caring towards one another. They have strong working relationships with staff and they are happy and well settled in school. In general, pupils behave well as they move around the building and are courteous to visitors and to other adults such as the canteen staff.</p> <p>The school fosters shared values such as friendship, honesty and fairness well, and encourages older pupils to reflect on these in their written work.</p> <p>Across the school, pupils are developing a beneficial awareness of fairness and the importance of treating others with respect, such as through their recent anti-bullying focus.</p> <p>There are insufficient opportunities to enrich pupils' learning through visits to places of interest in the local community and learning from visitors.</p> <p>The school develops pupils' understanding of the culture and history of Wales suitably. For example, pupils explore the character of Mary Jones through role-play.</p>												
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links												
Abercarn Primary School November 2017	The school is a safe, happy and caring community that nurtures pupils' personal, social, spiritual and cultural skills well.	Yes	There is no reference to the quality of collective worship in the report.	<table border="1"> <thead> <tr> <th>Inspection area</th> <th>Judgement</th> </tr> </thead> <tbody> <tr> <td>Standards</td> <td>Good</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Good</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Good</td> </tr> <tr> <td>Care, support and guidance</td> <td>Good</td> </tr> <tr> <td>Leadership and management</td> <td>Good</td> </tr> </tbody> </table>	Inspection area	Judgement	Standards	Good	Wellbeing and attitudes to learning	Good	Teaching and learning experiences	Good	Care, support and guidance	Good	Leadership and management	Good
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				<p>There is a strong inclusive, caring and supportive ethos of trust and teamwork.</p> <p>The most able empathise with characters in texts they read. As a result, they understand how lonely and sad it was for soldiers at Christmas, fighting in the trenches in the Second World War.</p> <p>Nearly all pupils behave very well in class and around the school. They are polite and friendly, and treat other children and adults with respect. They understand and abide consistently by the school rules. Nearly all pupils feel that they are treated fairly by adults and are confident to contact 'school buddies' or staff if they are worried or concerned. Nearly all co-operate very well in lessons when working in pairs and groups. As a result, nearly all pupils feel safe and happy in school.</p> <p>Staff explain clearly the activities that pupils will undertake and the goals that they should achieve. They question pupils skilfully to check on their progress during lessons and to challenge them to think more deeply.</p> <p>Staff promote pupils' cultural development well through a broad range of musical, dance, and artistic experiences, for example through cultural experience days.</p>										
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links										
Penllwyn Primary School January 2018	The school has effective arrangements to support pupils' wellbeing. It is a caring community that nurtures pupils' personal and social skills well. There is a clear focus on	Yes	The school promotes pupils' understanding of values such as honesty, tolerance and co-operation effectively. The curriculum, daily routines, and acts of	<table border="1"> <thead> <tr> <th>Inspection area</th> <th>Judgement</th> </tr> </thead> <tbody> <tr> <td>Standards</td> <td>Good</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Good</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Good</td> </tr> <tr> <td>Care, support and guidance</td> <td>Good</td> </tr> </tbody> </table>	Inspection area	Judgement	Standards	Good	Wellbeing and attitudes to learning	Good	Teaching and learning experiences	Good	Care, support and guidance	Good
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	developing pupils' moral and spiritual wellbeing.		collective worship contribute well in developing these aspects.	<table border="1"> <tr> <td>Leadership and management</td> <td>Good</td> </tr> <tr> <td colspan="2"> <p>Pupils have developed an understanding of Hindu culture through a recent whole school celebration on the festival of Diwali.</p> <p>Nearly all pupils understand the school's values of 'achieve, care and enrich'. They show care and kindness towards each other. They are polite and welcoming to adults and visitors.</p> <p>They also enjoy a good range of other clubs, such as dance, drama, art and cookery, which allows them to socialise and develop new skills outside of school hours.</p> <p>The school delivers a successful wellbeing programme that helps many pupils to improve their confidence and to achieve success in their learning.</p> <p>The school provides pupils with appropriate opportunities to be active in the local community. For example, pupils participate in local concerts as part of the school choir.</p> </td> </tr> </table>	Leadership and management	Good	<p>Pupils have developed an understanding of Hindu culture through a recent whole school celebration on the festival of Diwali.</p> <p>Nearly all pupils understand the school's values of 'achieve, care and enrich'. They show care and kindness towards each other. They are polite and welcoming to adults and visitors.</p> <p>They also enjoy a good range of other clubs, such as dance, drama, art and cookery, which allows them to socialise and develop new skills outside of school hours.</p> <p>The school delivers a successful wellbeing programme that helps many pupils to improve their confidence and to achieve success in their learning.</p> <p>The school provides pupils with appropriate opportunities to be active in the local community. For example, pupils participate in local concerts as part of the school choir.</p>									
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School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links												
Lewis School Pengam January 2018	There is no direct reference to spiritual development in the report.	The school does not meet the requirements to provide a daily act of collective worship.	Recommendation: Provide a daily act of collective worship	<table border="1"> <tr> <td>Inspection area</td> <td>Judgement</td> </tr> <tr> <td>Standards</td> <td>Adequate and needs improvement</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Adequate and needs improvement</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Adequate and needs improvement</td> </tr> <tr> <td>Care, support and guidance</td> <td>Adequate and needs improvement</td> </tr> <tr> <td>Leadership and management</td> <td>Adequate and needs improvement</td> </tr> </table>	Inspection area	Judgement	Standards	Adequate and needs improvement	Wellbeing and attitudes to learning	Adequate and needs improvement	Teaching and learning experiences	Adequate and needs improvement	Care, support and guidance	Adequate and needs improvement	Leadership and management	Adequate and needs improvement
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				<p>Lewis School Pengam has an inclusive ethos where most pupils feel safe and part of a community.</p> <p>The majority of teachers plan a suitable range of carefully-sequenced tasks and use resources effectively to engage pupils. These include creatively structured tasks to help pupils consider particular moral and social issues, such as the arguments for and against capital punishment. In these classes, teachers use an appropriate range of strategies to develop pupils' literacy skills.</p> <p>The school has been responsive and taken prompt actions to address concerns about pupils' wellbeing. Provision for pupils with emotional and social or behavioural needs is supported well by suitably targeted interventions and learning experiences.</p> <p>The personal and social education programme is valuable in supporting the moral, social and cultural development of pupils and is effective in promoting diversity and equality. An example of this is creation of a short film by the school's Lesbian, Gay, Bisexual, Transgender and Questioning+ (LGBTQ+) group to provide guidance for all schools in the borough.</p> <p>is a wide range of enrichment activities on offer to develop pupils' social and creative skills. These include involvement in a popular intergenerational project that provides lunches for elderly people in the community.</p>	
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
Greenhill Primary School	There is no reference to spiritual development in the report.	Yes	Nearly all pupils' behaviour when moving around the school, during break times,	Inspection area	Judgement
				Standards	Good
				Wellbeing and attitudes to learning	Good

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February 2018			<p>morning assemblies and lessons is good.</p> <p>Assemblies, sensitive behaviour management and the school's positive values contribute strongly to pupils' moral and social development. For example, the school's encouragement for pupils to use 'kind hands and kind feet' supports its anti-bullying strategies and the importance of friendship very well.</p>	Teaching and learning experiences	Good
				Care, support and guidance	Good
				Leadership and management	Good
				<p>The school is a happy, caring community where members of staff have a deep understanding of individual pupils' personal and academic needs.</p> <p>Nearly all pupils are enthusiastic about coming to school, enjoy learning and work hard.</p> <p>Many pupils participate in popular extra-curricular clubs including ICT, music and art.</p> <p>Most pupils work and play together harmoniously and help each other voluntarily.</p> <p>Nearly all pupils are extremely proud of their new school and show care and respect for their environment. They have a sound understanding of the school's values. For example, their 'Be a Good Friend' display reflects their consideration for other people's needs. Pupils also care for the local neighbourhood through activities such as helping to clear litter in the village.</p> <p>The school is a safe and happy community that nurtures pupils' personal and social skills very well. A strong inclusive, caring and mutually supportive ethos promotes pupils' wellbeing effectively. Teachers and support staff know pupils well and respond to their emotional and physical needs with understanding and sensitivity.</p>	
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
		Yes		Inspection area	Judgement

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<p>Ysgol Gymraeg Trelyn</p> <p>March 2018</p>	<p>The school promotes spiritual, moral, social and cultural development very successfully. A particular example of this is a monk's visit to the school to work with him on mindfulness sessions and sharing the activity with others by using a computer program.</p>		<p>There is no reference to the quality of collective worship in the report.</p>	<p>Standards</p>	<p>Good</p>
				<p>Wellbeing and attitudes to learning</p>	<p>Good</p>
				<p>Teaching and learning experiences</p>	<p>Good</p>
				<p>Care, support and guidance</p>	<p>Good</p>
				<p>Leadership and management</p>	<p>Good</p>
				<p>Provision for pupils' wellbeing is one of the school's strengths. Good quality support is given to pupils with specific learning needs and emotional needs.</p>	
				<p>Pupils are polite, listen carefully, and discuss and express their opinions maturely with visitors. Nearly all pupils behave well.</p>	
<p>Pupils work together effectively to raise money for a number of charities. For example, Year 6 pupils organised a coffee morning to raise money for the Macmillan charity. This has a positive effect on their awareness of the needs of others in their community and the wider world.</p>					
<p>Most pupils take pride in their school and their local community. They contribute extensively to a range of events, concerts and social activities, for example folk dancing at Caerphilly castle, services at the local chapel, and informing local shops about how to use the Welsh language in their businesses from day to day. Year 6 pupils are given an opportunity to visit a local chapel each week to socialise with adults with additional learning needs and the area's residents. The purpose of the visits is to have a positive effect on their awareness of the needs of others in their community and the wider world.</p>					

				<p>The school is a friendly and familial community that promotes diversity, anti-racism and fairness successfully. The strong emphasis on providing equal opportunities for all pupils is an important part of the school's life and work.</p> <p>Provision for personal and social development is strong and, as a result, most pupils develop a sound understanding of safety, personal health, mental wellbeing, respect and the importance of considering each other's views. The school provides comprehensive opportunities for pupils to express their views and feelings in a variety of ways around the school, such as the pupil's voice board in each class.</p> <p>A good range of extra-curricular experiences is provided for pupils of all ages. These include educational off-site visits, such as a visit to St Fagans, welcoming visitors to the school, such as a local artist, cultural activities and sports. There are good opportunities for pupils to perform in the community and on stage in eisteddfodau and concerts. This develops most pupils' self-confidence well and promotes effective co-operation.</p>												
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links												
Ty Isaf Infants & Nursery School April 2018	Learning experiences provide suitable opportunities for pupils to develop their moral and spiritual awareness. For example, pupils identify key messages about respect, tolerance, diversity and right and wrong through stories from the Bible and other faiths. Activities, such as circle time, provide pupils with	Yes	There was no direct reference to the quality of collective worship in the report.	<table border="1"> <thead> <tr> <th>Inspection area</th> <th>Judgement</th> </tr> </thead> <tbody> <tr> <td>Standards</td> <td>Good</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Good</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Good</td> </tr> <tr> <td>Care, support and guidance</td> <td>Good</td> </tr> <tr> <td>Leadership and management</td> <td>Good</td> </tr> </tbody> </table> <p>Learning experiences provide suitable opportunities for pupils to develop their moral and spiritual awareness. For example, pupils</p>	Inspection area	Judgement	Standards	Good	Wellbeing and attitudes to learning	Good	Teaching and learning experiences	Good	Care, support and guidance	Good	Leadership and management	Good
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	opportunities to reflect on important issues, for example how to engage in positive relationships.			<p>identify key messages about respect, tolerance, diversity and right and wrong through stories from the Bible and other faiths</p> <p>Older pupils retell stories successfully; they use descriptive language effectively to explain key parts of the Rama and Sita story and to describe how the characters are feeling.</p> <p>The eco council supports recycling and conservation successfully, for instance by monitoring the use of electricity.</p> <p>The school provides extensive opportunities for pupils to learn outdoors. Pupils engage in purposeful outdoor learning challenges linked to all areas of learning...Teachers make beneficial use of the forest school area to engage pupils in a range of focused activities, such as making camouflage hats and dens and noticing seasonal changes.</p> <p>The school's arrangements for the care, support and guidance of pupils are strong. They support pupils to take a full part in school life, to make good progress in learning and experience high levels of wellbeing. Staff establish effective working relationships with pupils. They manage pupils' behaviour positively and nurture enthusiasm for learning, play and friendship.</p>										
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links										
Maesycwmmmer Primary School April 2018	Daily acts of collective worship provide beneficial opportunities for pupils to reflect on values such as courage, friendship and kindness, thereby promoting their spiritual and moral development effectively.	Yes	Daily acts of collective worship provide beneficial opportunities for pupils to reflect on values such as courage, friendship and kindness, thereby promoting their	<table border="1"> <thead> <tr> <th>Inspection area</th> <th>Judgement</th> </tr> </thead> <tbody> <tr> <td>Standards</td> <td>Good</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Good</td> </tr> <tr> <td>Teaching and learning experiences</td> <td>Good</td> </tr> <tr> <td>Care, support and guidance</td> <td>Good</td> </tr> </tbody> </table>	Inspection area	Judgement	Standards	Good	Wellbeing and attitudes to learning	Good	Teaching and learning experiences	Good	Care, support and guidance	Good
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			<p>spiritual and moral development effectively.</p> <p>Most pupils relish taking on various responsibilities and develop good independence. For example, older pupils support younger pupils as play leaders for the foundation phase during break times and as mentors to more vulnerable pupils through the school. The Criw Cymraeg routinely lead the Wednesday morning whole-school assembly in Welsh songs and prayers.</p>	<table border="1"> <tr> <td>Leadership and management</td> <td>Good</td> </tr> <tr> <td colspan="2"> <p>The school provides a secure and supportive environment so that nearly all pupils are happy and feel safe. Pupils' behaviour throughout the school is exemplary and nearly all pupils show positive attitudes towards their learning.</p> <p>Relationships between individuals and between adults and pupils are extremely positive and mutually supportive. Pupils behave well in lessons, while moving around the school, and during break times. They are polite and welcoming towards visitors and show pride when talking about their school.</p> <p>Staff supplement the curriculum well with a wide range of visits and visitors that link closely to current topics and to enhance pupils' experiences effectively. A useful number of extra-curricular activities support and extend learning opportunities well. For example, they participate enthusiastically in sports, cookery and gardening clubs. The forest school activities promote beneficial outdoor learning opportunities for pupils to raise their awareness of environmental issues successfully.</p> <p>The school has a strong family ethos where pupils and staff show care and respect for each other. This is a notable feature of the school and promotes pupils' social development very well. As a result, pupils feel happy and safe, have high levels of self-esteem and develop positive, mature attitudes towards their learning. The school promotes pupils' cultural development successfully through art, music and drama activities.</p> </td> </tr> </table>	Leadership and management	Good	<p>The school provides a secure and supportive environment so that nearly all pupils are happy and feel safe. Pupils' behaviour throughout the school is exemplary and nearly all pupils show positive attitudes towards their learning.</p> <p>Relationships between individuals and between adults and pupils are extremely positive and mutually supportive. Pupils behave well in lessons, while moving around the school, and during break times. They are polite and welcoming towards visitors and show pride when talking about their school.</p> <p>Staff supplement the curriculum well with a wide range of visits and visitors that link closely to current topics and to enhance pupils' experiences effectively. A useful number of extra-curricular activities support and extend learning opportunities well. For example, they participate enthusiastically in sports, cookery and gardening clubs. The forest school activities promote beneficial outdoor learning opportunities for pupils to raise their awareness of environmental issues successfully.</p> <p>The school has a strong family ethos where pupils and staff show care and respect for each other. This is a notable feature of the school and promotes pupils' social development very well. As a result, pupils feel happy and safe, have high levels of self-esteem and develop positive, mature attitudes towards their learning. The school promotes pupils' cultural development successfully through art, music and drama activities.</p>	
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	The school promotes pupils' spiritual, social, cultural and	Yes	Pupils enjoy taking on additional	<table border="1"> <tr> <td>Inspection area</td> <td>Judgement</td> </tr> <tr> <td>Standards</td> <td>Good</td> </tr> </table>	Inspection area	Judgement	Standards	Good
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<p>White Rose Primary School</p> <p>May 2018</p>	<p>moral development well through a range of whole-school and class activities. For example, the annual school Eisteddfod gives pupils opportunities to celebrate the benefits of living in Wales and pupils take part in an annual Christingle service at a local church.</p>		<p>responsibilities where they represent other pupils on committees, including the school's eco team, school council, and as play leaders. Through these groups, pupils have a strong input into decision-making at the school. For example, following a school council survey on improving collective worship, Year 6 pupils now plan and lead worship each Friday.</p>	<p>Wellbeing and attitudes to learning</p>	<p>Good</p>
				<p>Teaching and learning experiences</p>	<p>Good</p>
				<p>Care, support and guidance</p>	<p>Good</p>
				<p>Leadership and management</p>	<p>Good</p>
				<p>Nearly all pupils enjoy attending school and have positive attitudes towards learning. They are polite, friendly and helpful to one another and adults. They speak with pride of their school and are keen to do well. Nearly all pupils feel safe in school and know that if they have worries they can go to an adult for help. Many older pupils have a thorough knowledge of their rights and responsibilities in relation to the United Nations Convention on the Rights of the Child.</p> <p>Nearly all pupils have a sound understanding of different cultures and are becoming well-informed global citizens. For example, they celebrate festivals such as the Chinese New Year and have strong links with a school in Uganda. Pupils have a good understanding of the importance of fair trade. For example, older pupils create useful posters to help younger pupils understand the concept of fairness.</p> <p>The school is an integral part of the local community and pupils take part enthusiastically in a wide range of community activities. For example, staff invite members of the local community to an end-of-year presentation afternoon to celebrate Year 6 pupils' success. Visitors from the local area help to raise pupils' aspirations, broaden their horizons and challenge stereotypes. For example, recent Welsh Commonwealth Games boxing gold medal winner Lauren Price spoke to pupils about her achievements.</p>	

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School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links	
<p>Heolddu Comprehensive School May 2018</p>	<p>The school promotes pupils' spiritual, moral, social and cultural development appropriately, for example through tutor periods, assemblies and visits from guest speakers.</p>	<p>No</p>	<p>The school promotes pupils' spiritual, moral, social and cultural development appropriately, for example through tutor periods, assemblies and visits from guest speakers...However, the school does not meet fully the statutory requirement for a daily act of collective worship. (This was not made a recommendation for the school)</p>	<p>Inspection area</p>	<p>Judgement</p>
				<p>Standards</p>	<p>Adequate and needs improvement</p>
				<p>Wellbeing and attitudes to learning</p>	<p>Good</p>
				<p>Teaching and learning experiences</p>	<p>Adequate and needs improvement</p>
				<p>Care, support and guidance</p>	<p>Good</p>
				<p>Leadership and management</p>	<p>Adequate and needs improvement</p>
				<p>Heolddu Comprehensive School is a caring learning community that promotes inclusivity and wellbeing successfully. Pupils are proud to belong to the Heolddu school community. Most pupils are courteous and respectful towards staff, visitors and fellow pupils. They behave well, arrive promptly to lessons and demonstrate positive attitudes to learning, although a minority lack suitable levels of resilience.</p> <p>Pupils, including the sixth form leadership team, make a strong contribution to the life and work of Heolddu. This includes the school council's involvement in the educational and pastoral life of the school. For example, it helps to determine the school's core values and to influence behaviour policies. The sixth form wellbeing team helps to reinforce the school's values and culture enthusiastically. This group supports younger pupils well such as in their roles as mentors, reading buddies, and charity and sports' co-ordinators.</p> <p>Most pupils develop successfully as ethical and informed citizens. They contribute valuably to raising money for local and national</p>	

				<p>charities, such as the Rhymney Food Bank, Merthyr Tydfil Night Shelter and Books2Africa.</p> <p>The curriculum is adapted effectively to meet the needs of more vulnerable pupils. It supports this group of pupils well and enables them to secure positive outcomes. As a result, in the last three years, no pupil has left the school without a recognised qualification.</p> <p>The school provides a suitable range of extra-curricular opportunities that contributes well to pupils' personal and social development. This programme includes worthwhile opportunities for pupils to pursue creative and cultural interests in aspects such as art and design, photography, gardening, debating and technology, or to take part in educational visits such as geographical field trips to Iceland and Italy.</p> <p>The personal, social and health education programme contributes well to pupils' understanding of the importance of tolerance and respect for others, and to celebrating diversity. This programme encourages pupils to reflect on their personal values and responsibilities.</p> <p>The range of charity projects that pupils support contributes well to the development of their empathy and understanding of social and ethical issues.</p>						
School and date of inspection	Spiritual Development	CW: meeting legal requirements	CW: quality	Other comments / issues / religious education / cultural development / community links						
Pentwynmawr Primary School	There was no reference to spiritual development in the report	Yes	There was no direct reference to collective worship in the report.	<table border="1"> <tr> <td>Inspection area</td> <td>Judgement</td> </tr> <tr> <td>Standards</td> <td>Good</td> </tr> <tr> <td>Wellbeing and attitudes to learning</td> <td>Adequate and needs improvement</td> </tr> </table>	Inspection area	Judgement	Standards	Good	Wellbeing and attitudes to learning	Adequate and needs improvement
Inspection area	Judgement									
Standards	Good									
Wellbeing and attitudes to learning	Adequate and needs improvement									

July 2018				Teaching and learning experiences	Good
				Care, support and guidance	Adequate and needs improvement
				Leadership and management	Adequate and needs improvement
				<p>Many pupils are friendly and considerate to others and older pupils act as positive role models for the younger pupils. Many pupils behave well in class and around the school.</p> <p>The school arranges appropriate opportunities for pupils to visit local places of interest, for instance Caerphilly castle, the Winding House at Tredegar and Brecon Mountain Railway. Older pupils attend the residential centre at Ynys Hywel. These experiences have a positive influence on pupils' learning and personal and social skills. The school also nurtures pupils' creative skills well. For example, older pupils work successfully with a local artist to create attractive murals.</p> <p>In the foundation phase, staff provide focused, continuous and enhanced activities that include regular opportunities for pupils to role play, investigate and practise their creative and physical skills. There are increasing opportunities for pupils to enrich their experiences in the outdoor learning environment.</p> <p>The school provides a suitable range of opportunities for pupils to develop their creative skills. For example, local artists occasionally visit and there are musical lessons for a few pupils. In addition, as part of the lead creative schools scheme, staff help to promote the creativity of pupils through various projects. For example, older pupils research circus skills and produce effective pieces of writing based on this theme.</p>	

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

Outcome of Estyn Reviews	
Blackwood Comprehensive School November 2017	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.
Park Primary School October 2017	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.
St James Primary May 2018	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.
Lewis Girls' Comprehensive School May 2018	Lewis Girls' Comprehensive School Outcome of Estyn review 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.

Agenda Item 11

CAERPHILLY COUNTY BOROUGH COUNCIL

REPORT TO: STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

DATE: 14TH NOVEMBER 2018

SUBJECT: HOLOCAUST MEMORIAL DAY 2019

A PURPOSE OF REPORT

To note the date and theme of Holocaust Memorial Day (HMD) 2019.

B BACKGROUND

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.

C RECOMMENDATIONS

1. To receive and consider the date and theme of Holocaust Memorial Day 2019.
2. To consider SACRE involvement in local HMD commemorations.

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Agenda Item 12

CAERPHILLY COUNTY BOROUGH COUNCIL

REPORT TO: STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

DATE: 14TH NOVEMBER 2018

SUBJECT: THE FINAL REPORT FROM THE COMMISSION ON RELIGIOUS EDUCATION IN ENGLAND

A PURPOSE OF REPORT

For SACRE to receive and consider the Executive Summary of the Final Report from the Commission on Religious Education in England.

B BACKGROUND

The Final Report of the Commission on Religious Education, *Religion and Worldviews: the way forward. A national plan for RE*, has recently been published. It sets out a National Plan for RE comprising of 11 recommendations and calls on the Government in England to consider and adopt it.

The National Plan is built around a National Entitlement which sets out what all pupils up to the end of Year 11, in all publicly funded schools, should be entitled to be taught. The National Entitlement reflects a new and inclusive vision for the subject, fully embracing the diversity and richness of religious and non-religious worldviews. It will ensure a strong academic basis for the subject in all schools. The National Plan provides for flexibility of approach in the translation of the National Entitlement into programmes of study in schools, ensuring that Headteachers are able to choose the approach that is most appropriate for their pupils.

The report is the result of two years work from Commissioners. They have listened to evidence from a wide-range of concerned parties including pupils, teachers, lecturers, advisers, parents and faith and belief communities. The Commission received over three thousand submissions, all of which have been carefully considered.

The full Final Report can be accessed at the link below:

<https://www.commissiononre.org.uk/wp-content/uploads/2018/09/Final-Report-of-the-Commission-on-RE.pdf>

WASACRE have been considering the findings of the report and have sent a copies of the report to Welsh Government and to the Education Secretary Kirsty Williams for consideration as some of the recommendations might equally apply to Wales. Rudi Lockhart CEO of the Religious Education Council of England and Wales will be giving a presentation on the CoRE report at the WASACRE meeting on 20th November 2018.

C RECOMMENDATION

For SACRE to receive and consider the Final Report.

D SUPPORTING INFORMATION

Appendix 1 Final Report Executive Summary of the Commission on RE



EXECUTIVE SUMMARY

RELIGION AND WORLDVIEWS: THE WAY FORWARD

A national plan for RE

SEPTEMBER 2018



EXECUTIVE SUMMARY

INTRODUCTION: THE CASE FOR CHANGE

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

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

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

WHAT IS A WORLDVIEW?

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

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

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

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

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

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

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

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

THE CASE FOR IMPROVED SYSTEMS AND STRUCTURES

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

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

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

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

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

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

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

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

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

Figure 1: Schools offering no RE at Key Stage 3¹⁰

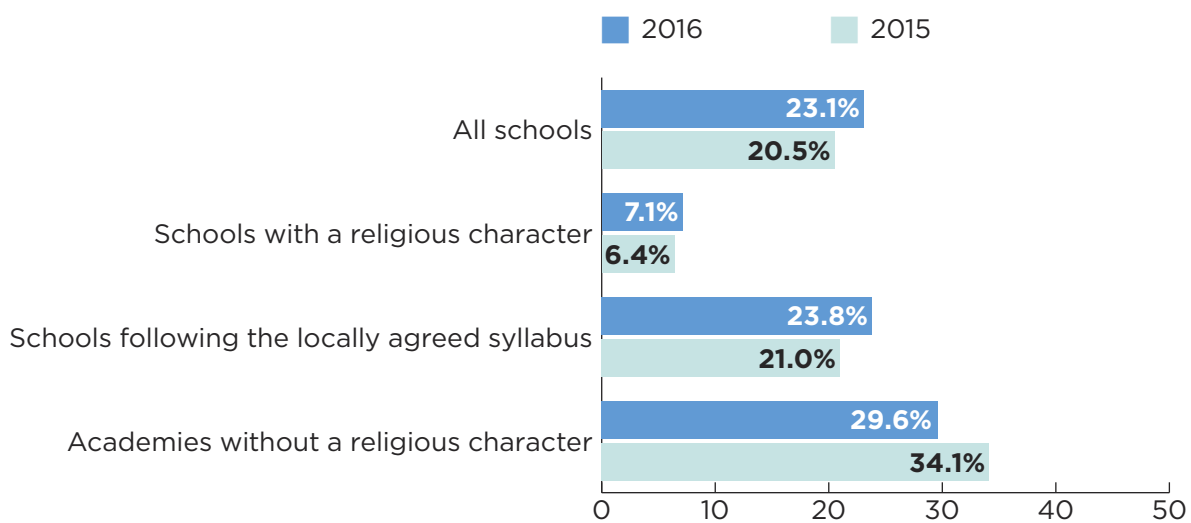
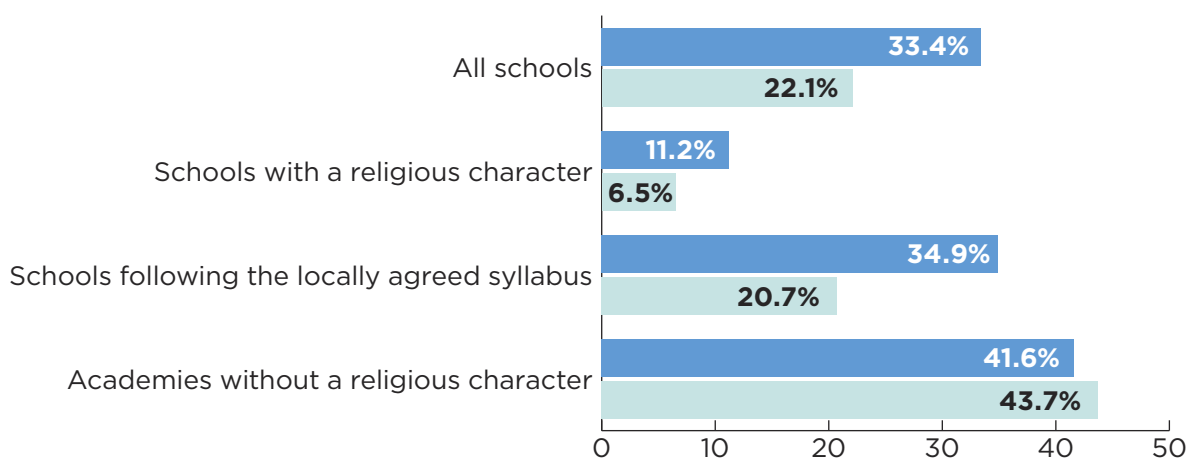


Figure 2: Schools offering no RE at Key Stage 4¹¹



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

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

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

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

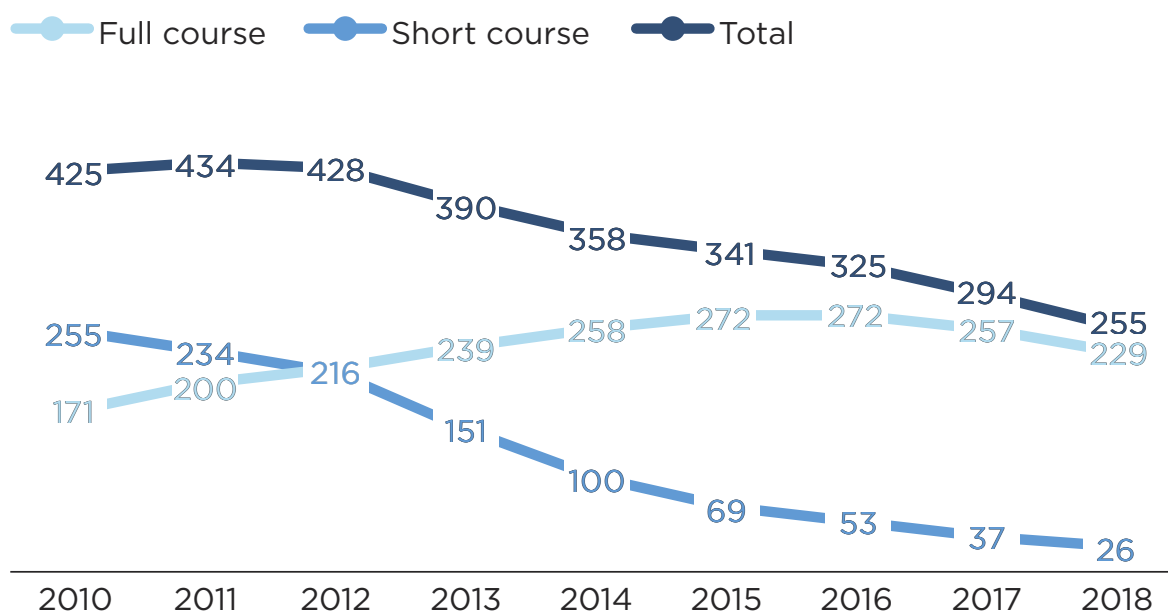


Figure 3: Trends in GCSE entries for Religious Studies¹³
Religious Studies GCSE entries in England 2010–2018 (thousands)

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

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

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

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

LIST OF RECOMMENDATIONS

RECOMMENDATION 1

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

RECOMMENDATION 2

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

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

THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

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

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

Pupils must be taught:

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

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

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

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

Pupils are therefore entitled to be taught by teachers who:

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

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

RECOMMENDATION 3

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

RECOMMENDATION 4

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

RECOMMENDATION 5

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

RECOMMENDATION 6

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

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

RECOMMENDATION 7

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

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

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

RECOMMENDATION 8

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

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

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

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

RECOMMENDATION 9

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

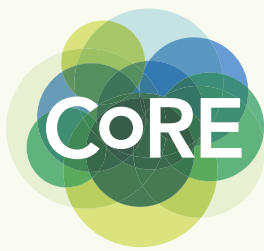
RECOMMENDATION 10

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

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

RECOMMENDATION 11

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



Commission on Religious Education

Report drafter: Amira Tharani
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Agenda Item 15



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

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

Yn bresennol

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

1. Cyflwyniad a chroeso

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

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

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

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

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

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

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

Gofynnodd aelod o Ynys Môn am roi eitem ar yr agenda am ddiffyg darparu ymgynghorwyr proffesiynol i GYSAGau. Dywedodd GV fod CCYSAGauC eisoes wedi ysgrifennu at holl gyfarwyddwyr Awdurdodau Lleol a chlercod CYSAGau am y mater hwn ac adroddodd EE fod sawl ymateb wedi'u derbyn yn barod. Nodwyd y bydd Paula Webber yn cymryd swydd lawn amser gyda 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 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.

Dyweddodd 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.

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

Diolchodd EE i Liz am ei chyflwyniad gwerthfawr.

8. Manon Jones – Diweddariad ar y Cwricwlwm newydd

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

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

Diolchwyd i Manon am y diweddariad.

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

9. Cynnig ar gyfer rhannu dyletswyddau ysgrifenyddol

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

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

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

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

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

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

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

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

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

10. Diweddariadau:

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

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

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

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

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

Ni chyflwynwyd.

12. Dangos a dweud

Dim

13. Gohebiaeth

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

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

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

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

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

14. Unrhyw Fater Arall

Dim.

15. Dyddiad y cyfarfod nesaf:

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

Gwanwyn 2019 – Caerdydd (dyddiad i'w gadarnhau)

Haf 2019 – Conwy (dyddiad i'w gadarnhau)

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

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

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

Eira Parry – cyfieithu

Enid Christie – gweinyddu ar ran Ynys Môn

Debra Griffiths – Clerc i'r CYSAG



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

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

Attendance

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

1. Introduction and welcome

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

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

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

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

EE thanked DR for his warm welcome and reflections.

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

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

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

2. Quiet reflection

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

3. Apologies

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

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

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

5. Matters arising

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

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

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

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

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

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

6. REQM: Linda Rudge

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EE thanked Liz for her valuable presentation.

8. Manon Jones – New curriculum update

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

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

Manon was thanked for the update.

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

9. Proposal for division of secretarial duties

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

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

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

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

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

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

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

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

EE agreed to discuss this further with the Exec committee.

10. Up-dates:

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

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

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

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

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

Not covered.

12. Show and tell

None

13. Correspondence

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

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

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

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

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

14. A.O.B.

None taken.

15. Date for next meeting:

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

Spring 2019 – Cardiff (date tbc)

Summer 2019 – Conwy (date tbc)

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

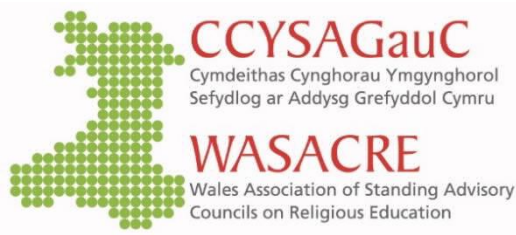
EE expressed thanks to all those who had supported the meeting:

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

Eira Parry – translation

Enid Christie – Anglesey administration

Debra Griffiths – Clerk to SACRE



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 1st in any year until March 31st the following year.
- (ii) There shall be an annual subscription to be determined at the AGM.

CODE OF PRACTICE FOR THE CONDUCT OF ELECTIONS

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

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