

**Standing Advisory Council for Religious Education**

**GWYNEDD  
ANNUAL REPORT**

**September 2013 - August 2014**

Head of the Education Department

Dewi Jones

## **CONTENT**

### **SECTION 1: EXECUTIVE SUMMARY**

1.1 Introduction by SACRE Chairman

### **SECTION 2: ADVICE TO GWYNEDD COUNCIL**

2.1 SACRE's function in relation to Religious Education

2.2 The Locally Agreed Syllabus

2.3 How good are standards?

2.4 The response of Gwynedd Council

2.5 Religious Education and the Welsh Government

2.6 Religious Education and ESTYN

2.7 SACRE's function in relation to Collective Worship

### **SECTION 3: ANNEXES**

3.1 General information about the composition of SACRE

3.2 Membership of Gwynedd SACRE 2012-13

3.3 SACRE meetings held during the reporting period

3.4 A list of organisations to which the SACRE report was sent

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

3.6 Guidance for analysing external examination

**SECTION 1:  
EXECUTIVE SUMMARY**

**SACRE's function in relation to Religious Education**

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

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

**1.1 Chairman's summary**

It gives me great pleasure to present Gwynedd SACRE's annual report for the academic year 2012-13. During this year, SACRE has scrutinised schools' self evaluation reports, ESTYN reports, KS3 teacher assessments and GCSE results. Gwynedd SACRE has advised Gwynedd Council on matters such as developing the leadership skills of co-ordinators, responding to ESTYN's thematic report, sharing good practices and fulfilling the statutory requirements of the Agreed Syllabus and collective worship.

Gwynedd SACRE has also benefitted from its partnership with the National Advisory Panel for Religious Education (NAPfRE) and the Wales Association of SACREs. The opportunity to work on a national level has enriched our discussions in Gwynedd as we explore the implications of the Literacy and Numeracy Framework and the reform of the National Curriculum of Wales.

I would like to pay tribute to all SACRE members and many officers, namely Bethan James, Glynda O'Brien and Ken Robinson for their commitment and support during the year. We also appreciate the efforts of Mr Wyn Meredith and Mrs Miriam Amlyn as they attend WASACRE meetings on our behalf. I also extend my thanks to the representatives of all the religious denominations, unions and political groups for fulfilling their responsibilities. I hope that their thorough work and commitment will continue next year.

Councillor E. Selwyn Griffiths  
Chair of Gwynedd SACRE 2013/14

## SECTION 2: ADVICE TO GWYNEDD EDUCATION DEPARTMENT

### 2.1 SACRE's function in relation to Religious Education

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

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

### 2.2 The Locally Agreed Syllabus

Gwynedd and Anglesey SACREs have adopted the 'National Exemplar Framework for Religious Education for 5-19 year old learners' as the Locally Agreed Syllabus for Gwynedd and Anglesey (2008). The document is promoted during training sessions, courses and visits to schools. Materials to support the Agreed Syllabus are developed as part of the training programme.

A SACRE's main function is '...to advise the authority upon such matters connected with religious worship in county schools and the religious education to be given in accordance with an agreed syllabus as the authority may refer to the council or as the council may see fit.'

*Education Reform Act 1988 s.11 (1) (a)*

### 2.3 How good are standards?

Gwynedd SACRE monitors religious education and collective worship by:

- receiving a summary of a school's self-evaluation report in response to the key questions of ESTYN's Inspection Framework;
- analysing the Local Authority's teacher assessments and secondary examination results;
- reviewing ESTYN inspection reports for references to 'religious education' or 'collective worship';

Following the closure of the advisory service for religious education in March 2013, Gwynedd and Anglesey SACRE members have considered alternative ways of fulfilling their responsibilities of monitoring and advising the local authorities. Ten members responded to a questionnaire distributed to Gwynedd SACRE members (13.06.13). An analysis of the responses (23.10.13) shows that:

- many Gwynedd SACRE members feel confident in their understanding of the statutory requirements for collective worship in schools;
- around half of the members are prepared to attend collective worship sessions in a sample of schools every term. Four members submitted their names.
- the majority of Gwynedd SACRE members feel confident in their understanding of the statutory requirements of the Locally Agreed Syllabus and are prepared to read and prepare an analysis of a sample of self-evaluation reports. Two members submitted their names;

- around half of the members are prepared to visit schools in order to discuss the self-evaluation report with the religious education co-ordinator or head of departments. Two members submitted their names.

### 2.3.1 Schools' self-evaluation reports

SACRE members resolved at their meeting on 9 February 2011, to continue to receive a copy of schools' self-evaluation of religious education and collective worship and asked head teachers to use a revised template. Gwynedd SACRE, Gwynedd head teachers and members of the National Advisory Panel for Religious Education (NAPfRE) have approved the new template which was redrafted in response to the new ESTYN Inspection Framework (Appendix 3.5). The SACRE clerk, who is an Education Officer for Gwynedd Council is responsible for distributing and collating the self-evaluation reports. Primary and secondary schools are asked to submit a summary of their self-evaluation during the year when the school is inspected by ESTYN.

CYNNAL has developed guidance and an online template for primary and secondary schools which support teachers and head teachers in their self-evaluation. The supplementary materials include success criteria, lesson observation book review guidelines, data analysis, making judgements on standards and cross curricular skills as well as exemplar questions which could be used when interviewing pupils.

Nine self-evaluation reports were submitted from primary school head teachers during the year: Baladeulyn, Brithdir, Cefn Coch, Dolbadarn, O. M. Edwards, Edmwnd Prys, Pont y Gof, Tanycastell, Tregarth. Three self-evaluation reports were submitted by secondary head teachers: Ysgol Ardudwy, Ysgol Brynrefail, Ysgol Dyffryn Ogwen.

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

	How good are outcomes in Religious Education?				How good is provision in Religious Education?				How good is the provision for collective worship?			
	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory
<b>Primary</b>	1	8				9			2	7		
<b>Secondary</b>	1	2			1	2				2	1	
<b>Total</b>	2	10			1	11			2	8	1	

Many of the self-evaluation reports reflect the requirements of Gwynedd and Anglesey SACREs by submitting evaluative comments based on specific evidence. In a few examples, the commentary was measurable and quantitative and made references to the Locally Agreed Syllabus. However, in a few reports, the comments were descriptive and did not refer to the standards achieved in RE.

## How good are outcomes in Religious Education?

The secondary schools identified good features such as:

- the good improvement seen in the standards of religious education at KS3, (Ardudwy, Brynrefail, Dyffryn Ogwen);
- the excellent performance of KS4 pupils, (Dyffryn Ogwen);
- the good performance of pupils in the AS examination, (Brynrefail);

The primary schools identified good features such as:

- pupils' good understanding of the importance of worship and the importance of special places and artefacts to people who follow different religions, (O M Edwards);
- the good understanding shown by most Foundation Phase pupils in response to questions such as, *'Why did Jesus Christ die?'*, *'What makes a good friend?'* (Dolbadarn), *'Is Jesus Christ enjoying his birthday party?'* *'Am I grateful enough?'* (Cefn Coch) ;
- that most Foundation Phase pupils are able to compare religious buildings and forms of worship found within the village, (Dolbadarn);
- most pupils at the lower end of KS2 are beginning to acknowledge the meaning of religious symbols, (Edmwnd Prys);
- the good knowledge and understanding show by most KS2 pupils as they respond to questions such as, *'Why do people go on pilgrimage?'*, *'What is a Christian?'* *'What is peace?'* *'How and why do different religious give thanks?'* (Dolbadarn), *'Why are some meals so important to believers?'* *'What makes happiness?'* *'How and why do believers care for others?'* *'How to be good?'* (Cefn Coch);
- the ability of most learners to talk about their own experiences, to offer some possible answers to religious/fundamental questions and to justify their ideas, (Cefn Coch);
- the ability of most learners to describe beliefs, teachings and religious practices and to explain why believers believe and act as they do, (Cefn Coch);
- the ability of a few KS2 pupils to make connections between different religions, (Cefn Coch);
- the good use made by most KS2 pupils of appropriate religious vocabulary, (Cefn Coch, Pont y Gof)
- the good skills shown by most KS2 pupils as they ask effective questions, use religious and non-religious sources, explain and express opinions, (Dolbadarn);
- the good quality of the extended writing in response to religious questions, (Dolbadarn).
- that most KS2 pupils attain level 4 or Level 5 in Religious Education, (Brithdir)

Schools identified matters which require further attention during the next two years. These included the need to:

- increase the number of boys who achieve L7+ in religious education (Ardudwy) or improve boys' literacy skills in order to close the gap between the boys and girls (Dyffryn Ardudwy);
- increase the number of A\*/A grades at GCSE (Dyffryn Ogwen);
- develop pupils higher thinking skills, (Dolbadarn);

- ensure that pupils can identify success criteria that helps them improve their work in religious education, (Dolbadarn);
- ensure that higher ability pupils throughout the school achieve the requirements of the higher outcomes/levels for religious education, (Cefn Coch, Pont y Gof);
- develop Y2 pupils' understanding of the effect religion has on the lives of believers, (Edmwnd Prys, Pont y Gof);

### How good is the provision for Religious Education?

Schools identified good practices such as:

- the variety of challenging teaching and learning strategies, (Ardudwy);
- the good (Ardudwy, Brynrefail, O M Edwards) and excellent (Dyffryn Ogwen) quality of the teaching;
- the good and up to date subject knowledge shown by the religious education teachers, (Brynrefail);
- the clear and attainable aims and objectives of the religious education scheme of work, (Dyffryn Ogwen);
- pupil centred tasks that ensure that pupils are responsible for their own learning and are proud of their efforts, (Dyffryn Ogwen);
- interesting starter activates and appropriate plenaries which give pupils opportunities to reflect on their own learning, (Dyffryn Ogwen);
- the regular use of assessment for learning and metacognition strategies in religious education lessons which enable pupils to become confident and independent learners, (Cefn Coch, Dyffryn Ogwen);
- the support given to ALN pupils in religious education lessons, (Dyffryn Ogwen);
- good quality schemes of work which are often instigated by the learners (Dolbadarn) and which build upon their skills and previous learning, (Dolbadarn, Edmwnd Prys);
- schemes of work which pose a 'big question' at the beginning of term and which use a variety of strategies to encourage independent research and presentation, (Brithdir Cefn Coch, Edmwnd Prys, Pont y Gof);
- the excellent range of experiences provided: visits to local places of worship, visiting speakers, a pilgrimage on the school grounds, (Dolbadarn);
- good resources such as story books, reference books, big books, artefacts, ICT resources, visit/visitors, that inspire pupils to take an interest in religious education and enrich the provision for Foundation Phase pupils, (Edmwnd Prys, Pont y Gof);
- the opportunities to study three different religions during their time in the primary school: Christianity, Hinduism and Islam, (Tany Castell);
- the Professional Learning Community established by Tregarth and Bodfeurig schools that has led to effective progression in the provision of religious and Christian education at the school, , (Tregarth);

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

- develop more open ended activities in order to challenge KS3 learners and increase the number of pupils who attain the higher levels by the end of KS3, (Brynrefail, Dyffryn Ogwen) and give particular attention to the 'able and talented' pupils, (Dyffryn Ogwen);
- close the gap between boys and girls in their end of KS3 assessments, (Brynrefail);
- identify opportunities in the scheme of work to set specific and consistent homework tasks, (Brynrefail);
- increase the number which achieve A\*/A, A\*-C in their GCSE examinations;
- ensure that there is progression in the religious education lessons (O M Edwards) and in the activities provided, (Dolbadarn);
- ensure that the tasks provided for higher ability learners throughout the school reflect specific strands within the outcomes/levels for religious education, (Cefn Coch, Brithdir, Edmwnd Prys, Pont y Gof);
- simplify the religious education level descriptors so that KS2 pupils can self-assess their own work and assess the work produced by their peers, (Cefn Coch);
- develop a portfolio of religious education work to illustrate the 'strands' of the religious education level descriptors;
- apply the requirements of the National Literacy and Numeracy framework to the schemes of work, (Ardudwy, Dyffryn Ogwen, Brithdir);
- extend the reading activities within the themes of religious education, (Dolbadarn);
- ensure that extended writing tasks are presented every term, (Brithdir, Edmwnd Prys);

### How good is the provision of collective worship?

All schools conform to the statutory requirements.

Many schools identified good practices such as:

- pupils' contribution to the planning of collective worship, (Ardudwy, Tregarth) and in their daily contribution from the stage, (Brynrefail);
- pupils' contribution to the collective worship session as they reflect, respond, read, role play, pray and sing hymns, (Baladeulyn, Cefn Coch, Edmwnd Prys, Pont y Gof);
- collective worship sessions that focus on contemporary issues and consolidate moral messages, (Dyffryn Ogwen);
- a structured corporate worship timetable in a church school which has led to developing the sense that the session is a special time of quiet reflection, (Tregarth);
- the good contribution made by religious education, humanities and language lessons to pupils' spiritual development, (Dyffryn Ogwen);
- the discussions of religious themes that develop community understanding and promote a positive and caring ethos between pupils, (O M Edwards);
- the excellent co-operation between the school and local religious leaders, (O M Edwards);
- the spiritual atmosphere of the collective worship sessions which makes a very good contribution to pupils' spiritual development, (Cefn Coch, Dolbadarn).

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

- monitor the effectiveness of collective worship during registration periods, (Ardudwy, Brynrefail);
- increase the number of visitors invited to lead collective worship, (Ardudwy, Baladeulyn);



- replicate good practices in all collective worship sessions,(Pont y Gof);
- ensure that Foundation Phase collective worship sessions conform to the statutory requirements: (Edmwnd Prys, Pont y Gof);
- further develop the ethos of the worship to reflect something that is separate from the school's usual activities at all times, (Edmwnd Prys, Pont y Gof, Tregarth);
- further develop pupils' participation, (Tregarth);
- ensure that responsibilities are shared and that the whole staff understanding their responsibilities regarding collective worship, (Edmwnd Prys, Pont y Gof);
- ensure greater links between the school and the local church and chapels.

#### SACREs Recommendations to Gwynedd Council

- Improve the quality of schools' self-evaluation of religious education and collective worship;
- Develop co-ordinators' and subject leaders' knowledge and understanding of RE and their management skills;
- Consider actions to tackle schools which have failed to submit a self evaluation report to SACRE;
- Agree on a self evaluation timetable and protocol so that every school is aware of SACRE's expectations;
- Facilitate opportunities for teachers to share good practice in religious education and collective worship, and,
- Invite religious education co-ordinators to present their work to SACRE members.

### 2.3.2 Teacher assessment and external examination results in the secondary sector

#### Teacher assessments: Religious Education KS3

Departments judge pupils' attainment on the basis of the year's work, specific assessment tasks and tests and use the findings of the national moderation programme (2013-12) and Welsh Government guidance to verify their judgements:

- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplar Pupils Profiles at KS2 and KS3 in Religious Education: Supplementary Guidance (2011)

The Welsh Government does not collect KS3 Religious Education data, so it is inappropriate to compare the performance of Gwynedd schools with schools across Wales. However, CYNNAL does collect KS3 data on behalf of Anglesey (A), Gwynedd (G) and Conwy (C) local authorities\*.

Blwyddyn	Ysgolion	Disgyblion		%L5+		%L6+		%L7+	
	A+G+C*	Gwynedd	A+G+C	Gwynedd	A+G+C	Gwynedd	A+G+C	Gwynedd	A+G+C
2013	5(5)+5(14)+1(7)	461	1,241	93.7	90	68.5	57.5	24.9	16.8
2012°	5(5)+13(14)+4(7)	1260	2,568	87.2	82.9	51.4	43.8	16.4	12.7
2011	3(5)+11(14)+2(7)	1145	1,767	82.0		40.9		12.6	

\* By the end of the Autumn term 2013, every 5 out of 14 secondary schools in Gwynedd had submitted KS3 performance data, 5 out of 5 secondary schools in Anglesey and 1 out of 7 schools in Conwy. Special schools did not submit teacher assessments for religious education.

° The moderation of religious education portfolios was completed in Summer 2012. This suggests therefore that there is a consistency in schools' understanding of the attainment levels.

- 5 (out of 14) secondary schools in Gwynedd submitted KS3 teacher assessment: Ysgol Dyffryn Ogwen, Ysgol y Moelwyn, Ysgol Tryfan, Ysgol Syr Hugh Owen, Ysgol Glan y Môr;
- CYNNAL did not receive KS3 performance data from: Ysgol Botwnnog, Ysgol Brynrefail, Ysgol Eifionydd, Ysgol y Gader, Ysgol Uwchradd Tywyn, Ysgol y Berwyn, Ysgol Arduwy, Ysgol Friars, Ysgol Tryfan;
- 675 KS3 pupils were assessed in Summer 2012; o ddisgyblion CA3 yn Haf 2012;
- 93.7% of Gwynedd's KS3 pupils attained Level 5+ in Religious Education, an increase of 5.5% since 2012. The percentage of pupils who were awarded L5+ varied from 87.5% to 100%;
- 68.5% of Gwynedd's KS3 pupils attained Level 6+ in Religious Education, an increase of 17.1% since 2012. The percentage of pupils who were awarded L6+ varied from 44.8% to 82.3%;
- 24.9% of Gwynedd's KS3 pupils attained Level 7+ in Religious Education, an increase of 8.5% since 2012. Level 7+ was awarded by all schools, and the percentage of pupils who were awarded L7+ varied from 18.2% to 31.1%;
- Level 3 or lower was awarded to pupils in 3 schools.
- 8 pupils in Gwynedd were awarded Level 8 in religious education.

### GCSE Results: Religious Studies (full course)

The data represents the candidates who were 15 years old or older in January 2011.

	No. of schools	No. of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2013	12	126	262	388	38.9	46.6	44.1	79.4	84.7	83.0	100.0	100.0	100.0	45	47	46
2012	10	113	190	303	37.2	44.7	41.9	76.1	83.2	80.5	100.0	100.0	100.0	44	46	45
2011	12	128	266	394	24.2	41.7	36.0	62.5	75.9	71.6	99.2	96.2	97.2	40	43	42
2010		42	97	139	14.3	36.1	29.5	61.9	90.7	82.0	92.9	99.0	97.1	36	42	40

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

### Very good results

- 388 candidates from 12 schools in Gwynedd. The average subject score is 46. There are no candidates from Ysgol Uwchradd Tywyn. Candidates from Ysgol Arduwy travel to Ysgol Eifionydd in order to follow a GCSE course.
- Class sizes vary from 11 pupils in one school to 167 in another.

- 44.1% of the candidates have gained A\*/A (Excellence). The percentage has shown a steady increase since 2010.
- 83% of candidates have gained Level 2 (A\*- C) and all candidates have attained a Level 1 qualification in RS. These results suggest that standards have improved during the last three years.
- More girls than boys choose Religious Studies as a GCSE option, (B 126 : G 262).
- The results achieved by the girls are better than those achieved by the boys. The average score achieved by the girls is 47 in comparison with the average score of 45 achieved by the boys. +8 represents a GCSE grade. However this year's L2 results suggest that the gap between boys and girls has closed for the fourth consecutive year. The gap between the percentage of boys and girls attaining A\*/A is 7.7% which is similar to the gap observed in 2012 (7.5%).
- The percentage of boys and girls who have achieved a Level 1 or Level 2 qualification in Religious Studies has increased steadily in 2011.

### GCSE Results: Religious Studies (short course)

This data represents the pupils who were 15 years old or older on January 2010. These pupils have chosen to claim their points on the completion of their GCSE short course instead of continuing their studies for a second year. Very few schools offer the GCSE Religious Studies short course as an accreditation for the statutory KS4 Religious Education course.

	No. of schools	No. of candidates			% Excellence			% L2			% L1			Average subject score		
		B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ	B	G	Σ
2013	9	145	253	398	0.0	0.0	0.0	71.0	79.1	76.1	97.2	97.6	97.5	21	23	22
2012	3	17	38	55	0.0	0.0	0.0	58.8	84.2	76.4	100.0	100.0	100.0	18	22	20
2011	6	121	134	255	0.0	0.0	0.0	46.3	67.2	57.3	100.0	100.0	100.0	18	21	19
2010		223	323	546	0.9	3.7	2.6	62.8	82.4	74.4	100.0	100.0	100.0	22	25	23

Religious Studies is an optional examination subject at GCSE. A few schools have adopted the WJEC Religious Studies course as an accreditation for all pupils who follow the statutory Religious Education course. The range of subjects, examination boards and modular examinations makes it difficult to determine a mean score for all subjects. It is inappropriate therefore to compare school performances and pupils' performance in RE and other subjects. However this information is available in each school and RE heads of department are expected to refer to pupils' performance in other subjects as they self-evaluate standards in religious education.

#### SACRE's Recommendations to Gwynedd Council

- Ensure that RE teachers are able to access the subject guidance offered by WJEC;
- Facilitate professional learning communities for religious education teachers to share good practice.

### 2.3.3 ESTYN Inspection Reports

18 of Gwynedd’s schools were inspected by ESTYN during the year: Y Berwyn, Botwnnog, Y Moelwyn, Tryfan, Y Groeslon, Tregarth, Friog, Dyffryn Dulas, Bro Lleu, Bronyfoel, Ganllwyd, Rhostryfan, Beuno Sant, Llanbedrog, Y Gorlan, Edern, Talsarnau a Chrud y Werin . The reports do not make a judgement on the quality of religious education. No references were made to schools which were failing to provide statutory collective worship.

Number of schools	References to RE	References to spiritual, moral, social and cultural development				References to collective worship			
		Excellent	Good	Adequate	Unsatisfactory	Excellent	Good	Adequate	Unsatisfactory
18	2	1	13	2		5	7	2	

The reports note that schools:

- provide appropriate opportunities for pupils to reflect on spiritual and moral issues, (Tryfan, Y Moelwyn);
- provide very effectively towards pupils’ spiritual development in religious education lessons and morning sessions, especially in developing pupil participation, (Y Berwyn);
- co-ordinate pupils’ personal, spiritual and cultural development well, and embed it securely within the curriculum and daily activities. All members of staff focus clearly on promoting high values and this helps pupils to differentiate between right and wrong and encourages them to take responsibility for their actions, (Bro Lleu, Llanbedrog, Rhostryfan);
- provide collective worship sessions that significantly contribute to creating a caring and spiritual atmosphere, (Rhostryfan);
- provide stimulating collective worship sessions that make a significant contribution towards pupils’ spiritual and personal development, (Llanbedrog, Edern, Talsarnau);
- provide collective worship sessions that ensure that pupils benefit greatly from playing lead roles, (Crud y Werin).

Gwynedd SACRE has recommended the following resources to the religious education teachers and head teachers of the area:

- [www.estyn.org.uk](http://www.estyn.org.uk)
- Religious Education in Secondary Schools (ESTYN, June 2013)
- Supplementary guidance : collective worship on non-denomination schools (2011)

#### SACRE’s recommendation to Gwynedd Council

- Ensure that secondary religious education teachers are aware of ESTYN’s findings and act upon the recommendations outlined in the report.

## 2.4 Response of Local Authority

Gwynedd Council has commissioned GwE (School Effectiveness and Improvement Service) to support Gwynedd SACRE meetings.

## 2.5 Religious Education and the Welsh Government

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

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

### SACRE's recommendation to Gwynedd Council

- Ensure that RE teachers are aware of the guidance documents available and act on the guidance.

## 2.6 Religious Education and ESTYN

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

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

### SACRE's recommendations to Gwynedd Council

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

## 2.7 SACRE's function in relation to collective worship

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

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

- SACRE members and Gwynedd schools have received collective worship guidance documents:
  - 'Supplementary guidance for inspecting collective worship in non-denominational schools' (ESTYN, June 2013);
  - Guidance on Collective Worship (WASACRE, June 2012).
- Gwynedd SACRE monitors standard of collective worship in schools by reviewing schools' self-evaluation reports;
- Gwynedd SACRE recommends that schools use a range of resources in order to provide meaningful collective worship sessions for their pupils:
  - CYNNAL's Moodle site: guidance, exemplar timetables, a list of useful books and websites, exemplar materials provided by local primary schools;
  - Christian Aid's monthly collective worship resources are distributed in the e-bulletin to every primary, secondary and special school in Gwynedd.

Following the closure of the advisory service for religious education in March 2013, Gwynedd and Anglesey SACRE members have considered alternative ways of fulfilling their responsibilities of monitoring and advising the local authorities. Ten members responded to a questionnaire distributed to Gwynedd SACRE members (13.06.13). An analysis of the responses (23.10.13) shows that:

- many Gwynedd SACRE members feel confident in their understanding of the statutory requirements for collective worship in schools;
- around half of the members are prepared to attend collective worship sessions in a sample of schools every term. Four members submitted their names.

### **Determinations**

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

#### **SACRE's Recommendations to Gwynedd Council**

- Ensure that schools conform to the statutory requirement for collective worship and provide quality collective worship sessions;
- Encourage schools to invite members of Gwynedd SACRE to attend collective worship sessions in the county's schools.

## SECTION 3: ANNEXES

### 3.1 General information about the composition of SACRE

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

#### Christians and Other Faiths, namely,

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

#### Teachers, namely;

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

#### Elected members

The Education Committee has retained the right to nominate a SACRE Chairperson.

### 3.2 SACRE membership of Gwynedd 2012-13

#### Christians and Other Religions

The Methodist Church	Mr Wyn Myles Meredith
Union of Welsh Baptists	Mrs Ruth Davies
Presbyterian Church of Wales	Rev. Deian Evans
Church in Wales	Parch. Robert Townsend
Union of Welsh Independents	Mr Cynrig Hughes
The Catholic Church	Mrs Eirian Bradley Roberts

#### Teachers' Unions' representatives

Association of School and College Leaders (ASCL)	<del>Mrs Aileen Walker</del> (Ysgol Eifionydd)
Welsh National Union of Teachers (UCAC)	<del>Mr Noel Dyer</del> (Ysgol Glan Y Môr)
National Association of Schoolmasters and Union of Women Teachers (NASUWT)	<del>Mrs Miriam Amlyn</del> (Ysgol Eifionydd)
National Union of Teachers (NUT )	<del>Mr Euan Hughes</del>
Association of Teachers and Lecturers	<del>Mr Iain Gwynn</del>
National Association of Head teachers (NAHT)	<del>Mrs Elisabeth Williams</del> (Ysgol Maesincla)

## Local Members

Councillor Huw Edwards	Plaid Cymru
Councillor Selwyn Griffiths (Chairman)	Plaid Cymru
Councillor Gareth Thomas	Plaid Cymru
Councillor Tom Ellis	Independent
Councillor Jean Forsyth	Independent
Councillor Louise Hughes	Llais Gwynedd
<i>awaiting nomination</i>	Llais Gwynedd

## Co-opted members (non voting)

Mr Rheinallt Thomas  
Mr Gwyn Rhydderch  
Parch Aled Davies

## Officers

Mr Dewi Jones	Head of Education Department Gwynedd
Mr Ken Robinson	Education officer and SACRE clerk
Miss Bethan James	System Leader, GwE
Mrs Glynda O'Brien	Officer: Members and Scrutiny Department

## 3.3 SACRE meetings 2013-14

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2013-14, Gwynedd SACRE met on three occasions:

22 October 2013  
19 February 2014  
25 June 2014

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

- a) **Meeting held on 24 October 2012**
- Gwynedd SACRE's Annual Report (draft) 2012/2013
  - Religious Education in the Foundation Phase: presentation by Ann Williams, head teacher of Ysgol Llanelltyd
  - Standards in religious education
  - School self-evaluation reports: Ardudwy, Dyffryn Ogwen, O.M.Edwards, Dolbadarn, Cefn Coch, Baladeulyn.
  - ESTYN's thematic report: 'Religious Education in Secondary schools'
  - SACRE's leadership and support: analysis of questionnaire
  - Wales Association of SACREs: submit papers for the meeting held at Caernarfon, Gwynedd on 19 June 2013.



**b) Meeting held on 19 February 2014**

- School self-evaluation reports: Edmwnd Prys, Brynrefail
- The National Literacy and Numeracy Framework and the review of the National Curriculum Wales
- Gwynedd SACREs Annual Report (final) 2011/12
- Wales Association of SACREs: submit papers for the meeting held at Cardiff on 10 October 2013

**c) Meeting held on 25 June 2014**

- School self-evaluation reports: Brithdir, Tanycastell, Pont y Gof, Tregarth
- Wales Association of SACREs: submit papers for the meeting held at Caerphilly on 27 March 2014.

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

The following representatives attended WASACRE meetings during the year:

- Mr Wyn Miles Meredith

The following observers attended WASACRE meetings during the year:

- Miss Bethan James – Humanities Adviser
- Mr Rheinallt Thomas

**3.3.2** The following provide SACRE with professional support:

Mr Dewi Jones, Head of the Education Department

Mr Ken Robinson , Gwynedd Education Officer and SACRE Clerk

Miss Bethan James, System Leader, GwE

Mrs Glynda O’Brien, Committee Officer who minutes and administers SACRE on behalf of Gwynedd Council

Enquiries should be directed to the SACRE Clerk, Education Office, Gwynedd Council, Caernarfon, Gwynedd LL55 1SH

**3.3.4 The SACRE report was sent to the following organisations:**

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

- Gwynedd schools
- Members of Gwynedd SACRE
- Department for education and Skills, Welsh Government
- Head of Gwynedd’s Education Department

- Gwynedd Council Leader
- Wales Association of SACREs

**A printed copy was distributed to:**

- Members of Gwynedd SACRE

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

#### **Rationale**

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

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

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

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

The new ESTYN Inspection Framework will no longer make specific references to Religious Education and collective worship. Gwynedd SACRE would therefore like to take advantage of the procedures and practices that are currently used by headteacher and teachers as they prepare for the new Inspection Framework. It was resolved at the Gwynedd SACRE meeting on 13 October 2010 that it would fulfil its statutory responsibilities by inviting schools to share their self evaluation of Religious Education, collective worship and pupils' spiritual and moral development with SACRE members.

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

**Contact details:**

**Name (SACRE Clerk):** Ken Robinson

**Address:** Arfon Education department, Gwynedd Council, Caernarfon, Gwynedd. LL55 1SH

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

Name of School:

Religious Education							
<b>Key Question 1: How good are outcomes in Religious Education?</b>							
<ul style="list-style-type: none"> <li>• Self-evaluation is based on lesson observations, evaluation of pupils' work and interviews with pupils.</li> <li>• Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teacher assessments and/or examination results.</li> </ul>							
<b>References:</b> ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus for Religious Education, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Guidance and Exemplar Profiles (2011), 14-19 year old Learners (2009)							
<b>Standards in Religious Education – progress in learning</b>							
<b>Areas for Development</b>							
Excellent		Good		Adequate		Unsatisfactory	

Key Question 2: How good is provision in Religious Education?							
<ul style="list-style-type: none"> <li>• A self-evaluation should consider the following indicators: the time allocated to the subject, the subject knowledge, expertise and professional development of the teaching staff, the appropriateness of the programme of study and the range of learning resources used.</li> <li>• An evaluation of lesson observations and pupils' work will allow schools to make a judgement on the quality of the teaching of Religious Education, and the extent to which pupils are motivated and challenged to achieve highly.</li> <li>• In primary schools references should be made to the provision of 'People, Beliefs and Questions' for Foundation Phase learners as well as Religious Education at KS2.</li> <li>• In secondary schools reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).</li> </ul>							
<b>References:</b> ESTYN Inspection Framework 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education, Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Guidance and Exemplar Profiles (2011), 14-19 year old Learners (2009)							
<b>The teaching: planning and range of strategies</b>							
<b>Areas for Development</b>							
Excellent		Good		Adequate		Unsatisfactory	

Collective Worship							
<b>Key Question 2: How good is provision in Collective Worship?</b>							
<b>Does Collective Worship meet the statutory requirements?</b>						Yes	No
<b>References:</b> ESTYN Inspection Framework 2.3.1, Supplementary Guidance on inspecting collective worship in non-denominational schools' (September 2013), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94), Guidance on Collective Worship (WASACRE 2012)							
<b>Good features in relation to the quality of Collective Worship</b>							
<b>Areas for Development in relation to the quality of Collective Worship</b>							
Excellent		Good		Adequate		Unsatisfactory	

Signed: (Head teacher)

Date:

### 3.6 Guidance for interpreting external examination data

#### What does the GCSE (full course) table show?

<table border="1"> <tr><td colspan="3">Number of candidates</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Number of candidates			B	G	Σ	This column shows the number of boys (B) and girls (G) who have followed a full GCSE course in Religious Studies and who have sat the examination this year. The Σ symbol shows the total number of candidates.
Number of candidates							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% Excellence</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% Excellence			B	G	Σ	This column shows the percentage (%) of boys (B) and girls (G) who have gained an A* or A in Religious Studies this year. The Σ symbol shows the total number of candidates.
% Excellence							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L2</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L2			B	G	Σ	The range of qualifications available to candidates has led to a revised method of comparing the standards of the various qualifications. The Level 2 qualification represents A* to C grades in GCSE courses. This column represents the percentage of boys (B) and girls (G) that have achieved an A* to C grade in Religious Studies this year. The Σ shows the total number of candidates.
% L2							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L1</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L1			B	G	Σ	The range of qualifications available to candidates has led to a revised method of comparing the standards of the various qualifications. The Level 1 qualification represents A* to G grades in GCSE courses. This column represents the percentage (%) of boys (B) and girls (G) that have achieved an A* to C grade in Religious Studies this year. The Σ shows the total number of candidates.
% L1							
B	G	Σ					
<table border="1"> <tr><td colspan="3">Average subject score</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Average subject score			B	G	Σ	Each grade is worth 6 points. Therefore an A* grade is equivalent to 58 points and a C grade is worth 40 points. The average score of all the subjects shows how this group of pupils (those who have sat Religious Studies in the school) have performed in all their subjects. . The total number of points gained by the pupils is divided by the number of pupils who have sat the examination in the school. This column therefore represents the average score of boys and girls in Religious Studies in the school and in the local authority. The Σ symbol represents the total number of candidates.
Average subject score							
B	G	Σ					

#### What does the GCSE (short course) table show?

<table border="1"> <tr><td colspan="3">Number of candidates</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Number of candidates			B	G	Σ	This column shows the number of boys (B) and girls (G) who have followed a short GCSE course in Religious Studies and who have sat the examination this year. The Σ symbol shows the total number of candidates.
Number of candidates							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% Excellence</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% Excellence			B	G	Σ	The range of qualifications available to pupils has led to a revised way of comparing qualification standards. Short courses contribute 10% to the Level 1 and Level 2 threshold. An A* for the short course is worth 29 points.
% Excellence							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L2</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L2			B	G	Σ	
% L2							
B	G	Σ					
<table border="1"> <tr><td colspan="3">% L1</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	% L1			B	G	Σ	
% L1							
B	G	Σ					
<table border="1"> <tr><td colspan="3">Average subject score</td></tr> <tr><td>B</td><td>G</td><td>Σ</td></tr> </table>	Average subject score			B	G	Σ	Each grade is worth 6 points. Therefore an A* grade (short course) is equivalent to 29 points and a C grade is worth 11 points. The total number of points gained by the pupils is divided by the number of pupils who have sat the examination in the school. This column therefore represents the average score of boys and girls in Religious Studies in the school and in the local authority. The Σ symbol represents the total number of candidates.
Average subject score							
B	G	Σ					