



Complete Agenda

Democratic Service
Swyddfa'r Cyngor
CAERNARFON
Gwynedd
LL55 1SH

Meeting

SACRE

Date and Time

2.00 pm, WEDNESDAY, 15TH JUNE, 2016

Location

Siambr Hywel Dda, Council Offices, Caernarfon, Gwynedd, LL55 1SH

Contact Point

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(DISTRIBUTED: 08:06:16)

SACRE

MEMBERSHIP (7)

Plaid Cymru (4)

Councillors

Annwen Daniels

Gweno Glyn
Sedd Wag

E. Selwyn Griffiths

Independent (2)

Councillors

Thomas G. Ellis

Jean Forsyth

Llais Gwynedd (1)

I. Dilwyn Lloyd

Aelodau Ex-officio / Ex-officio Members

Chairman and Vice-Chairman of the Council

Christians and Other Religions

Awaiting Nomination

Methodist Church

Dr W Gwyn Lewis

Presbyterian Church of Wales

Canon Parchedig Robert Townsend

Church in Wales

Mrs Elizabeth Roberts

Undeb Bedyddwyr Cymru

Cynrig Hughes

The Independents

Eirian Bradley Roberts

Catholic Church

Teachers

Alwen Watkin

ASCL

Miriam A. Amlyn

NAS/UWT

Cathryn Davey

UCAC

Heledd Owen

NUT

Awaiting Nomination

ATL

Aelodau Cyfetholedig / Co-Opted Members:

Rheinallt Thomas

Gwyn Rhydderch

Parchedig Aled Davies

A G E N D A

1. **PRAYER**

2. **ELECTION OF CHAIRMAN**

To elect a Chairman for this committee for 2016/17.

3. **ELECTION OF VICE-CHAIRMAN**

To elect a Vice-chairman for this committee for 2016/17.

4. **APOLOGIES**

To receive apologies for absence.

5. **DECLARATION OF PERSONAL INTEREST**

To receive any declaration of personal interest.

6. **URGENT ITEMS**

To note any items that are a matter of urgency in the view of the Chairman for consideration.

7. **MINUTES**

6 - 10

The Chairman shall propose that the minutes of the meeting of SACRE held on 10 February 2016 be signed as a true copy.

8. **SCHOOLS' SELF-EVALUATION**

11 - 32

- (a) To receive, for information, the monitoring form in respect of schools' self-evaluation for the Spring 2016 to Summer 2016 period.

(Copy enclosed)

- (b) To present a summary of the following schools' self-evaluation:

- (i) Morfa Nefyn Infant School
- (ii) Cymerau School
- (iii) Foelgron School
- (iv) Manod School
- (v) Nefyn School
- (vi) Pont y Gof School

(Copies enclosed)

9. WELSH GOVERNMENT'S PLANS FOR RELIGIOUS EDUCATION 33 - 36

To receive an update on the Welsh Government's Curriculum Review.

10. RELIGIOUS EDUCATION AND THE BACCALAUREATE

To receive an up-date from the GwE Challenge Advisor on the above.

11. UP-DATE BY THE GWE CHALLENGE ADVISOR

To receive an up-date by the GwE Challenge Advisor.

12. WALES ASSOCIATION OF SACRE 37 - 52

(a) To receive the draft minutes of the Wales SACRE Association's meeting held on the 8 March 2016 in Haverfordwest.

(Copy enclosed)

(b) To note that the next meeting will be held on 23 June 2016 in Rhyl.

(c) To consider nominations from the Executive Committee of WASACRE.

(Copy enclosed)

S.A.C.R.E. – STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

10.02.16

Present:

Councillor Selwyn Griffiths - Chairman

Gwynedd Council Members: Councillors Annwen Daniels, Tom Ellis and Jean Forsyth

Christians and Other Faiths: Dr W Gwyn Lewis (Presbyterian Church of Wales), Mrs Elizabeth Roberts (Union of Welsh Baptists), Mr Cynrig Ellis Hughes (Congregationalists), Mrs Eirian Bradley Roberts (Catholic Church)

Teachers: Mrs Cathryn Davey (UCAC), Ms Heledd Owen (NUT), Mrs Alwen Watkin (ASCL)

Officers: Mrs Mai Bere (Temporary SACRE Clerk) and Glynda O'Brien (Member Support and Scrutiny Officer).

GwE: Miss Bethan James (GwE Challenge Adviser)

Apologies: Councillor Dilwyn Lloyd, Mrs Miriam Amlyn (NAS/UWT), Mr Rheinallt Thomas (Co-opted Member).

1. PRAYER

The meeting was commenced with a prayer by Dr W. Gwyn Lewis.

2. CHAIRMAN'S ANNOUNCEMENTS

(a) The Chair welcomed the following to their first SACRE meeting:

- (i) Mrs Elizabeth Roberts, Union of Welsh Baptists
- (ii) Ms Heledd Owen (Teachers' Union)
- (iii) Mrs Cathryn Davey (Teachers' Union)

(b) Reference was made to the fact that it had been necessary to defer the previous SACRE meeting as there was no sufficient quorum, however, it was pleasing that new Members had recently been elected from amongst the teachers and it was trusted that it would not be necessary to defer future meetings.

3. DECLARATION OF PERSONAL INTEREST

No declarations of personal interest were received from any members present.

4. URGENT ITEM

No urgent items were received.

5. MINUTES

The Chairman signed the minutes of the meeting of this committee that took place on 10 June 2015, as a true record.

6. DRAFT GWYNEDD SACRE ANNUAL REPORT 2014-15

The Draft Gwynedd SACRE Annual Report for the 2014-15 academic year was presented for the members' approval, prior to the publication of the final report.

(A) Miss Bethan James explained that the purpose of the Annual Report was to summarise the work undertaken by SACRE over the previous year and it was important that the recommendations within the report were drawn to the authority's attention. Members were guided through the contents of the report and attention was drawn to the fact that 14 primary schools had submitted self-evaluation reports during 2013-14.

In terms of the three key questions in the ESTYN common inspection framework and specifically the provision for collective worship, it was noted how important it was for SACRE Members to visit the collective worship sessions in schools in order to satisfy themselves that schools were in compliance with the statutory requirements. It appeared that one secondary school in the Bangor vicinity was anxious for a member of Gwynedd SACRE to visit that school and therefore it would be useful for a member to visit when the invitation was received.

Attention was drawn to the fact that ESTYN inspections were a focus of last year's discussions in terms of Ysgol Crud y Werin, Ysgol Dyffryn Nantlle and Ysgol y Gader. A presentation was received by Ysgol Crud y Werin and an improvement was seen in the quality of the plans of the school in question. Perhaps it may be timely to invite Ysgol Dyffryn Nantlle and Ysgol y Gader to support SACRE by showing the progress made in both schools.

Attention was drawn to the SACRE work evaluation and satisfactory progress was seen against the majority of the priorities.

It was noted that one of the recommendations referred to the offer of seasonal workshops for subject coordinators as they self-evaluate religious education and collective worship in their schools. Miss Bethan James explained that she had conducted half day workshops in Anglesey for any School that required support and it would be possible to make similar arrangements in Gwynedd if this was desired.

In response to a query regarding the process of implementing and monitoring SACRE recommendations for the authority, it was noted that the recommendations would be submitted to the Head of Education.

Miss Bethan James explained that it was the responsibility of SACRE to draft a religious education Agreed Syllabus for Gwynedd Schools. Members were reminded that SACRE adopted a common framework as the Gwynedd Agreed Syllabus in 2008 and in accordance with the regulations the Agreed Syllabus should be revised every five years. Gwynedd SACRE took the decision to wait prior to review until it was known what would happen with the new curriculum stemming from the recommendations of Professor Donaldson. It was trusted that, through the new members of Gwynedd SACRE and a group of teachers to advise, this would assist SACRE to respond to the principles of the 'Successful Futures' report by Professor Donaldson.

- Resolved:** (a) To accept and note the contents of the draft annual report for 2014/15.
 (b) To approve the recommendations proposed in the report.

7. SCHOOLS' SELF-EVALUATIONS

(a) The SACRE Clerk guided Members through the sheet submitted giving a summary of school findings and attention was drawn to the fact that five primary schools had been inspected by ESTYN during the 2015 Summer term. Reference was made to extracts taken from ESTYN reports under indicator 2.3 and heading care, support and guidance of the Common Inspection Framework.

Miss Bethan James explained the vocabulary used specifically by ESTYN about collective worship and they had to be careful regarding how the sentences were interpreted e.g. "successful" meant good, "appropriate" meant sufficient. Members were also reminded that they should not be too critical of the schools that had received unsatisfactory /sufficient for the care, support and guidance element as it was possible that this referred to other elements apart from collective worship and pupils' spiritual and moral development.

(b) Members were guided through the self-evaluations of the schools of Morfa Nefyn, Beddgelert, Hirael, Llanaelhaearn, Llanelltyd, Y Traeth and two secondary schools namely Dyffryn Nantlle and Y Gader by referring to the three key questions, namely:

1. How good are outcomes in Religious Education?
2. How good is provision in Religious Education?
3. How good is provision for collective worship?

SACRE Members appreciated the self-evaluations and Miss Bethan James gave an explanation regarding the gap that notes the standards of literacy, numeracy, ITC and thinking skills and this had been included to encourage schools to differentiate between religious education standards and skills and to be more specific regarding the type of elements presented in the report.

Attention was drawn to interesting elements in some schools and they would welcome schools to attend future SACRE meetings to share good practice with Members.

RESOLVED: (a) To accept and note the contents of the inspections and self-evaluations.

(b) To approve for Miss Bethan James, GwE Challenge Adviser, to invite a school to give a presentation on any element of the self-evaluations that would be of interest to SACRE.

8. 2015 RELIGIOUS EDUCATION RESULTS

The results of Summer 2015 were submitted and Members were guided through them. These were teachers' assessments for Key Stage 3 and it was seen that 94% had attained level 5+. It was anticipated that there would be more pressure in the future to attain levels 6 and 7. The schools were congratulated and it was seen that 25 pupils from Gwynedd merited Level 8 which was a credit to those schools.

In terms of GCSE, it was explained that every child followed a statutory religious education course, however, religious studies referred to the optional course. It had to be borne in mind that some schools offered the course in collaboration with other schools

and they shared resources. Attention was drawn to the fact that the number of candidates remained fairly consistent bearing demography in mind, with 371 sitting the examination and a third of these attaining an A*. It was explained that it was difficult to compare national results since the arrangements were not known as some pupils followed the course after School and some undertook it in Year 10, as well as the variety in teaching hours available to candidates.

In general, it was noted that the results for the full course were good with the girls' results exceeding those of the boys. However, some schools maintained the boys' interests in religious studies probably due to the nature of the contemporary subjects.

In response to a question by a Member regarding the gap between girls and boys, it was noted that this was a challenge for schools, however, the Specification B course had increased in popularity with the boys perhaps because of the elements of current issues etc., and these subjects should be introduced earlier in their religious education career. It was recognised that an effort was being made in the schools and very often Departments competed against each other for the same pupils when choosing subjects.

It was explained that in the past pupils had been given a choice of two courses namely the traditional course (Specification A) and a contemporary course studying contentious issues in terms of different religions (Specification B). The Specification B course had increased in popularity and was successful even with boys. However, the WJEC intended to present a new course in 2017 which combined the traditional and the contemporary course.

Resolved: To accept, note and thank the officer for the above information.

9. THE WELSH GOVERNMENT'S PLANS FOR RELIGIOUS EDUCATION

Reference was made to a letter from the Education and Skills Minister regarding changes to religious education as a result of the amendments to the curriculum stemming from the report of Professor Graham Donaldson.

Attention was drawn to a paragraph that stated that there was an invitation for regional education consortia (namely GwE) to work with primary, secondary and special schools in order that they try to be Innovative Schools. These schools would lead on the design and developing the new curriculum, as part of a partnership throughout Wales, together with relevant stakeholders.

It was felt that this would be a burden on the innovative schools and in terms of Gwynedd, SACRE should conduct discussions with the schools in order to ensure that the brief in the field of religious education was suitable and relevant.

Resolved: To accept and note the above.

10. GWYNEDD SACRE ACTION PLAN 2015-16

Miss Bethan James reported that SACRE had developed an action plan last year outlining what SACRE had achieved during the year. The action plan had not thus far been drafted for 2015-16, however, this was discussed and it was decided to include the following matters as part of the plan:

- (a) Develop knowledge, understanding and managerial skills of coordinators and subject leaders

- (b) Encourage Gwynedd religious education teachers (primary and secondary sector) and Gwynedd SACRE Members to contribute fully to any review of the curriculum and the assessment arrangements
- (c) Ensure that the challenge adviser offers term workshops in order to offer guidance to subject coordinators as they self-evaluate religious education and collective worship in their schools.
- (d) Ensure that schools respond to any deficiencies that have become evident during the self-evaluation exercises and/or ESTYN inspection visits

In relation to (d) above, it was noted that the Schools at Dyffryn Nantlle and Y Gader had worked hard following recent inspections and it was trusted that they would be ready to welcome SACRE Members to the schools to see the progress made or to give a presentation in the next SACRE meeting.

In the case of Ysgol y Gader, there was a reference in the ESTYN Inspection that some teachers had not undertaken collective worship daily and the Challenge Adviser suggested that she would visit the school in the future.

Resolved: To approve that the Challenge Adviser:

- (a) drafts an action plan for the year 2015/16**
- (b) organises that she, together with the SACRE Chair, visit the schools of Dyffryn Nantlle and Y Gader when convenient.**

11. WALES ASSOCIATION of SACREs

- (a) Submitted minutes of previous meetings of the Wales Association of SACREs that took place on:

25 June 2015

25 November 2016

- (b) Attention was given to a letter received from Libby Jones, Secretary of the Wales Association of SACREs inviting nominations for the Executive Committee of the Wales Association of SACREs.

Attention was drawn to the fact that Mrs Ruth Davies was the Gwynedd SACRE representative on the Executive Committee, however, she had resigned since November 2015 and in accordance with the constitution of the Wales Association of SACREs that Gwynedd had the right to nominate a member to attend the meetings in her place until the annual meeting that will take place in June 2016.

It was noted that the next Association Meeting was on 8 March 2016 in Monmouthshire.

It was suggested that if any Member was interested in attending Wales SACREs Association meetings then they should directly contact the Chair of Gwynedd SACRE and / or Miss Bethan James, GwE Challenge Adviser

Resolved: (a) To accept and note the contents of the minutes.

(b) To approve for Members to contact the Clerk if they are interested in attending meetings of the Wales Association of SACREs on behalf of Gwynedd SACRE.

The meeting commenced at 2:00 pm and concluded at 3:20 pm.

CHAIRMAN

Agenda Item 8

Monitoring Autumn 2015 – Spring 2016

Every school is asked to provide a self-evaluation report on the standards of religious education and collective worship for Gwynedd SACRE. We try to ensure that the monitoring programme corresponds to the ESTYN inspection programme. The reports received are attached together with a summary or the findings in the following tables:

Secondary Schools	SE Report	School finding			Estyn Report	Date	Estyn Finding
		KS3	KS4	Collective Worship			
Spring 2016							
Syr Hugh Owen					06/05/16	29/02/16	Good

Primary Schools	SE Report	School Findings			Estyn Report	Date	Estyn Finding
		KS1	KS2	Collective Worship			
Autumn Term 2015							
Morfa Nefyn	✓	Good	Good	Exhellent	17/11/15	14/09/15	Excellent
Foelgron	✓	Good	Good	Good	22/12/15	19/10/15	Good
Garndolbenmaen					15/01/16	09/11/15	Good
Pont y gof	✓	Good	Good	Good	12/02/16	07/12/15	Good
Spring Term 2016							
Cymerau	✓	Good	Good	Good	15/03/16	11/01/16	Good
Nefyn	✓	Good	Gddo	Good	31/03/16	25/01/16	Good
Manod	✓	Good	Good	Exhellent	28/04/16	22/02/16	Good
Llanllechid					20/05/16	14/03/16	Good
Craig y Deryn					20/05/16	14/03/16	Excellent
Summer Term 2016							
Waunfawr					23/06/16	18/04/16	
Bro Cynfal					13/07/16	09/05/16	

Special Schools	SE Report	School Finding			Estyn Report	Date	Estyn Finding
		KS1	KS2	Collective Worship			

During the **2015 Autumn term** 4 primary schools, 0 secondary schools and no special schools were inspected by Estyn.

During the **2016 Spring term** 5 primary schools, 1 secondary schools and no special schools were inspected by Estyn. It is anticipated that another 2 schools as well as 0 secondary school will be inspected during the current term.

The following extracts have been taken from the Estyn inspection reports and refer to Religious Education (unlikely), collective worship, spiritual and moral development and also other aspects such as personal, cultural and social education:

Observations by Estyn:

Autumn Term 2015

Babanod Morfa Nefyn (September 2015)

Care, support and guidance: Excellent

Provision for pupils' social, moral, spiritual and cultural development is extremely effective. This is reflected in the respect that they show towards each other and towards adults. Positive relationships result in very good behaviour by all pupils. An especially good feature during periods of collective worship is the ability of pupils to reflect. Visitors are invited regularly to lead the worship and there are opportunities for pupils to reflect on topical subjects such as caring for the environment.

Ysgol Foelgron (October 2015)

Care, support and guidance: Good

The school promotes pupils' spiritual, moral and cultural development successfully by providing regular services of collective worship and through curricular activities. Visitors are invited regularly to lead the worship and there are opportunities to reflect on topical subjects, such as caring for the environment and considering less fortunate children and people. This is reflected in the respect that they show for each other and for adults.

Ysgol Garndolbenmaen (November 2015)

Care, support and guidance: Good

The school promotes pupils' spiritual, moral, social and cultural development well through a range of interesting experiences. It has appropriate policies and arrangements to promote eating and drinking healthily. All staff promote living healthily effectively, including the importance of eating healthily and regular physical exercise. The periods of collective worship support pupils' spiritual and moral development successfully. The school has adopted robust procedures to raise attendance which have led to improvement.

Ysgol Pont y Gof (December 2015)

Care, support and guidance: Good

The school promotes pupils' spiritual, moral and cultural development successfully by providing regular collective worship assemblies and through curricular activities. Provision for personal and social education is of high quality and means that pupils develop a sound understanding of values such as honesty, fairness and respect towards others. Pupils of all ages are given beneficial opportunities to develop strong links with the local community. A good example of this is holding coffee mornings at the school to promote Fairtrade.

Spring Term 2016

Ysgol Cymerau (January 2016)

Care, support and guidance: Good

The school is an organised and caring environment in which all pupils feel safe. It values and celebrates pupils' successes and contributions appropriately. Staff promote pupils' moral, spiritual, cultural and social development through purposeful themes and regular opportunities for collective worship.

Ysgol Syr Hugh Owen (February 2016)**Care, support and guidance: Good**

The school has beneficial arrangements for promoting and supporting pupils' health and wellbeing. The school provides a comprehensive personal and social education programme which is central to the purposeful plans for pupils' spiritual, moral, social and cultural development. Pastoral arrangements are a strength at the school and contribute to good behaviour and improvements in attendance. The Inclusion Centre provides valuable support for vulnerable pupils. There is a beneficial mentoring programme that helps to raise pupils' expectations. The school encourages pupils to appreciate cultural activities through a wide variety of extra-curricular activities. This element is an evident strength at the school.

Ysgol Nefyn (January 2016)**Care, support and guidance: Good**

The school is a happy and safe community, in which a high priority is given to pupils' wellbeing. The school's activities within the school and collective worship sessions contribute successfully to pupils' spiritual, social, moral and cultural development. The school has appropriate arrangements for promoting eating and drinking healthily. All staff promote healthy living effectively, including the importance of eating carefully and regular physical exercise. Robust procedures have been adopted to improve attendance, which has already improved as a result.

Ysgol Manod (February 2016)**Care, support and guidance: Good**

The school is a homely, caring and inclusive community. The emphasis and effect of promoting pupils' wellbeing are effective and contribute well to high attendance levels and pupils' obvious enthusiasm towards their learning. The school's activities within the community and collective worship periods contribute successfully to pupils' spiritual, social, moral and cultural development. The school has appropriate arrangements to promote eating and drinking healthily. Staff promote pupils' understanding of the importance of physical exercise successfully. This is enriched by extra-curricular clubs and the use of external agencies.

Ysgol Llanllechid (March 2016)**Care, support and guidance: Good**

The school provides valuable opportunities for pupils to develop their social and moral skills successfully. The obvious emphasis that the school places on fostering values such as honesty, fairness and respect for others creates a very positive ethos. It has established anti-bullying procedures across the school that support nearly all pupils' wellbeing very effectively. The school's provision for developing pupils' spiritual and cultural attitudes, for example through classroom and collective worship assemblies, is very robust. By inviting visitors from foreign countries to the school regularly, staff succeed in reinforcing pupils' understanding of the beliefs and cultures of others effectively.

Ysgol Craig y Deryn (March 2016)**Care, support and guidance: Excellent**

The good quality of care, support and guidance has a very good effect on pupils' standards and wellbeing. The school has appropriate arrangements for eating and drinking healthily, and for ensuring that pupils understand the importance of keeping fit. Provision for spiritual, moral and cultural development is robustly good. Provision for vulnerable pupils' social development is extremely effective. The support programme for them is particularly effective and makes an exceptional contribution to raising these pupils' self-confidence and developing their social skills. Beneficial use is made of external agencies and specialist services to support pupils, for example the police, the psychologist and the speech therapist. The co-operation between them and the school has a very positive effect on pupils' wellbeing.

School: Morfa Nefyn

Religious Education

Key Question 1: How good are outcomes in Religious Education?

- the self-evaluation is based on lesson observations, evaluations of work
- pupils and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

Standards in Religious Education – progress in learning

- Almost every pupil makes consistently good progress in RE lessons with a good number making excellent progress.
- Most of the pupils well recall their previous learning and effectively acquire cognition and good skills about RE features.
- The children offer improvisatory prayer before writing appropriate hymns.
- They show great ability to explain reasons for moral features during the lessons showing integrity, tolerance and fairness very well.
- The pupils can talk confidently about their religion and explain the purpose of worship.
- Having learnt about school regulations, almost every child could confidently discuss ‘home’ rules and then work imaginatively to think about rules themselves at ‘home’. The work was recorded in ITC poster format.

Matters for attention

Continue to regularly bring aspects of RE to the pupils attention in the classroom.
Continue to study other religions through various themes.
Continue to set a variety of engaging tasks in RE lessons.

Excellent		Good	*	Adequate		Unsatisfactory
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Key Question 2: How good is the provision in Religious Education?

- Self-evaluation should focus on the following indicators: the time allocated to the subject, subject-based information, the teachers expertise and professional development, suitability of the programme of study and range of learning resources used.
- Evaluation of lesson observations and pupils work allow headteachers and heads of department to form an opinion about quality of teaching in RE lessons at the school, and the extent to which pupils are motivated and encouraged to achieve high standards.
- Primary schools should refer to the ‘People, Beliefs and Questions’ provision for Foundation Phase learners as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

Teaching: planning and range of strategies

- The teachers are well informed about the Christian’s religion and research is held in information books and various websites to discover other religions.
- Visitors from ethnic groups were invited in September 2015 to explain the ‘Hindu’ religion to the children. The children then compared the Christian religion with that of the Hindu through the classroom theme.
- There are indications that teachers present lively and contemporaneous lessons that promote respect towards racial difference and equality through various theme work. Artefacts are used to motivate the children, and this is done effectively.
- Stories and contemporary subjects are introduced through role play methods, verbal lessons and ITC. Consequently, the children are full of enthusiasm and gain a deeper grasp of the subject/field.
- Through classroom themes, a special area is created in the classes e.g. Cedar Board (Judaism) where the children play a role and re-create the situation of the Jews when celebrating the 1st Easter.
- Coleg y Bala is visited twice a year to develop the children’s understanding of the Easter story.
- RE receives particular focus in the classroom through various themes termly.

Matters requiring attention

Continue to present RE through Foundation Phase areas.
Visit religious buildings such as Bangor Mosque.

Excellent		Good	*	Adequate		Unsatisfactory
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Collective Worship

Key Question 2: How good is the provision for collective worship?

Does the collective worship meet the statutory requirements?	Yes	No
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References: ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on reviewing Collective Worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good features of quality of Collective Worship

- Morning service varies and sets the correct tone for the pupils at the beginning of every school day.
- Through our tight time-table, the pupils receive a variety of stories i.e. Bible stories, contemporary stories and practical tasks.
- The entire school regularly sing together traditional and contemporary hymns that add to the pupils understanding of collective worship.
- Our morning services have a special spiritual ethos and the pupils effectively contribute through sharing feelings and improvisatory prayer. They have opportunities to learn various religions so as to show others respect and empathy.
- Various services are held at the school with visitors from the outside coming to meditate with the children, consequently the children have a wide knowledge of collective worship and respecting others.
- The school holds a Thanksgiving Service in various buildings in the village e.g. Catholic Church, St Mary's Church and the Chapel. This enriches the pupils understanding of places of worship in the village and their use for collective worship.
- An honourable amount is raised annually for charities. Consequently, the pupils show empathy, respect, care and concern towards those less fortunate than them e.g. children in need (a day organized by the School Council) Christian Aid (Fair Trade/Africa Fram) collection at the Thanksgiving Service, without forgetting local charities such as Hope House, and Air Ambulance.
- The pupils are taught about the values of children from other areas and countries. Provision and the school's links with Annos Africa has an impact on the pupils and enhances their understanding.

Matters for attention regarding quality of Collective Worship.

None

Excellent	*	Good		Adequate		Unsatisfactory
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Signature: *Nia Wyn Williams* (Headteacher)

Date: 22/10/15

School : CYMERAU

Religious Education

Key Question 1: How good are the outcomes in Religious Education?

- The self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

Standards in Religious Education – progress in learning

The pupils show good standards in their spiritual and moral awareness. They make an effective and appropriate contribution, showing mutual respect and respect towards others.

The majority of the pupils get on well and standards of behaviour are good. They are all courteous and show mutual respect.

The school annually collects *Operation Christmas Child* boxes – annually collect a large number of boxes. The School Council organizes fund-raising campaigns for charities – e.g. Children In Need, Macmillan Cancer Research.

Through lessons and discussions on global catastrophes, the pupils effectively discuss justice and fairness.

Pupils effectively narrate religious stories through story writing and role play. They are familiar with many religious stories and can describe how people practice their faith

At the weekly collective worship sessions, the children meditate and improvise prayer showing empathy, tolerance and concern for others.

They have a good appreciation of other beliefs as well as Christianity.

The school successfully prepare pupils who are good achievers and their behaviour and courtesy attests to that.

Matters to focus upon

Continue to develop information about various religions focussing on learning about religious messages on how to follow a good life.

Excellent

Good

x

Adequate

Unsatisfactory

Key Question 2: How good is provision in Religious Education?

- Self-evaluation should consider the following indicators: the time allocated to the subject, subject based knowledge, teachers specialization and professional development, suitability of the programme of study and range of learning resources employed.
- An evaluation of lesson observations and pupils work enables headteachers and heads of department to form an opinion about the quality of the teaching in RE lessons at the school, and the extent to which pupils are encouraged and

- motivated to reach high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Phase learners as well as RE at KS2.
 - Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

Teaching: planning and range of strategies

We plan appropriately for the subject. The lessons are carefully planned to instil interest and provide a range of valuable and engaging activities. The teachers plans are planned in detail and defined for skills and the Frameworks. The subject is appropriately scheduled at the school. A specialist teacher is used at KS2 to teach RE throughout the classes.

Various teaching strategies are used when teaching RE to instil the pupils interest and the pupils respond positively showing satisfaction. Pupils experiences are enriched through a combination of good work on and off the premises through various visits and extra-curricular activities (e.g. annual visit to Coleg y Bala to learn about Easter).

Assessment for Learning is put to regular use to enrich the provision. AFL strategies have/receive attention as one of SDP's main priorities. Pupils develop to set their own SC for tasks. All pupils, including thoes at the FP reflect on the end of focus tasks, analysing whether they have successfully performed their task.

Via thematic teaching, providing pupils with opportunities to lead their own learning, planning work to teach RE as a subject ensures that the school's entire curriculum is enriched – e.g. through teaching about Geography in the news and about famous people.

Matters for attention

Provide enough resources and artefacts to teach the children about faiths and other practices.
Continue to seek opportunities for cross-curricular teaching of RE.
Continue to try and identify opportunities to develop Literacy and Numearcy skills through RE.

Excellent		Good	x	Adequate		Unsatisfactory	
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Collective worship

Key Question 2: How good is provision for collective worship?

Does the collective worship comply with statutory requirements?	Yes	No
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Referrals: Estyn Inspection Framework Section 2.3.1, 'Supplementary guidance on review of Collective Worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good features regarding quality of Collective Worship

A broad range of strategies are used during morning services to promote the pupils spiritual development. At joint collective worship sessions, the children have an active role and are encouraged to meditate, and become confident at improvisatory prayer.

Members of the community are regularly invited to provide religious Services for the pupils – e.g. Father Dylan and Nia from Coleg y Bala.

We ensure that moral, as well as spiritual aspects, form part of the services. Focus is placed on global events/catastrophes at services and in lessons to develop empathy towards others.

Matters to focus upon as regards quality of Collective Worship

More religious singing (hymns etc.) at the collective worship sessions at KS2
 Periods of worship in the classes to have an improved structure.

Excellent		Good	x	Adequate		Unsatisfactory	
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Signature: **E. Rhys Williams** (Headteacher)

Date: 13-04-2016

School: FOELGRON

Religious Education

Key Question 1: How good are outcomes in Religious Education?

- The self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

Ysgol Foelgron serves its community through providing high quality education within the context of Christian belief and practice.

It is a happy, caring and safe environment where the Gospel of Jesus Christ is nurtured and developed. Developing the pupils into firm Christian believers is an integral aspect of the school's arrangements. The school takes pride in the pupils commitment and loyalty towards their fellow-man at a family, community level and beyond. The school takes pride in the pupils abilities to think of others and to contribute to the lives of others to improve their lives. The pupils are well aware of global events that can impact humanity from day to day and in future.

The School's vision is that we provide an environment and conditions that enable every pupil to prosper. Tracking system results (teacher assessments, National and internal tests) indicate that every pupil makes progress from his previous attainment and in reaching personal targets. This is achieved through a thorough knowledge and an excellent relationship with the pupils. Lesson observations indicate that the pupils have positive aspects towards learning.

Attendance for the school year 2014-15 was 95.9% for pupils of mandatory school age. Every pupil arrives punctually in school. No exclusions have occurred for years. Parents are committed to maintaining this level of attendance. The school has established the red file system that provides a tool whereby any concerns can be monitored as soon as possible.

No instances have occurred of either racism or bullying. The School's policy on ensuring good behaviour and its entire ethos promotes fraternity and co-existence. Respect is promoted towards differences and racial equality through our PSE work and services.

Matters to act upon

Collaborate with other Church Schools to discuss good practice and share specializations.

Excellent		Good	*	Adequate		Unsatisfactory	
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Key Question 2: How good is provision in Religious Education?

- The following indicators should be considered during self-evaluation: the time allocated to the subject; subject-based information, teachers specialization and professional development, suitability of the programme of study and range of learning resources used.
- An evaluation of lesson observations and pupils work allows headteachers and heads of department to form an opinion on quality of teaching in RE lessons within the school, and the extent to which pupils are motivated and encouraged to achieve high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Phase learners as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

Referrals: ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

Teaching: planning and range of strategies

Various visitors have come to the school including Canon Andrew Jones, Nia Williams From Coleg Y Bala, NSPCC, Hafan, The Police, Christian Aid, Operation Christmas Child..... All these visits contribute towards the development and quality of the pupils understanding of their human rights and the rights of others within their family, the community and more widely.

Money has been raised towards several good causes led by the School Council. This includes, Ronald Mc Donald's House, Macmillan, Marie Curie, Air Ambulance, Children in Need, Christian Aid. All these events and occasions contribute towards the pupils Christian vision and their ability to do something that has a major impact.

The money raised from our Thanksgiving/Christmas service will go towards a charity of the School Council's choice.

The school annually supports Operation Christmas Child.

The school has a water fountain that forms part of the Aqua Aid charity. The pupils are fully aware that the school's financial contribution towards this water is spent on improving water quality in third world countries.

The school forms part of Bag2school scheme and makes termly collections. The school sees value in this as it encourages the pupils to effectively use waste so as to make a difference. The school receives around £250 annually as a contribution to the school from this scheme.

The School has an active, healthy, successful and effective relationship with the Church. This occurs through monthly visits from the local Canon and Curate and termly service visits from Nia Williams Coleg y Bala. The school contributes towards various services within the Church and Chapel each term such as Thanksgiving, Christmas and Easter.

The school makes effective and wide-ranging use of original songs and songs arranged by the school to enrich and enhance the pupils understanding of Christianity related matters, stories and events.

The school attended Coleg y Bala during the Easter period and whole school comprehensive activities were provided for 3-11 year old pupils who shared Easter messages in a lively, creative, engaging and challenging ways for the pupils. Annually, Y6 pupils visit the Cathedral at Bangor to attend a special

service.

PSE provision and the school's daily practices promote values such as integrity, tolerance, fairness and respect and do so excellently.

An emphasis is placed on Christianity in our RE lessons. Pupils are well informed about stories from the Bible and of the message of the Gospel of Jesus.

The School includes cross-curricular elements in their RE lessons in accordance with Literacy and Numeracy Framework requirements.

Key Strengths

The school takes pride in the homely ethos here. This occurs through providing opportunities to encourage and reinforce respect and promote life values. The senior pupils are encouraged to reflect on their contributions within the school family, home, community and world wide.

The school regulations are regularly presented and strengthened at PSE, talkabout and Webster Stratton sessions. This has a positive impact on the pupils behaviour and attitudes towards each other.

Every parent noted in the questionnaire May 2015 that the school's Christian contribution had a positive impact on their child.

Each pupils noted in the questionnaire May 2015 that everybody felt that they were an important part of the school family and life.

The School Council take their responsibilities seriously at the school. Every pupil except for 1 are on the School Council with 2 y2 pupils from the Foundation Phase class. 1 pupil has opted not to serve on the School Council and his wishes are respected. Pupils attentively listen to each other and can handle situations in a sensitive and mature manner. Due to the nature of the school, the older pupils are very caring towards each other and develop a protective role from a very young age.

The entire school staff fully contribute towards the school's life and values and there is a strong sense of being a school family. Everybody's contribution is recognized as having a key role to success. The pupils know who to turn to where is concern and are ready to talk to every adult. Staff are fully aware of the confidentiality of sensitive matters and understand Child Protection and Safeguarding Code of Practice requirements.

Pupils know whom to ask for social and educational support.

Visitors including Estyn inspection team have noted and referred to the high standard of pupils behaviour care and respect in various situations.

The school very closely collaborates with schools within the catchment-area including the local

Secondary schools. This lies within managerial, curricular and social aspects. Hockey and rugby tournaments are organized with mixed teams from several schools. This provides appropriate and fun opportunities for the pupils to recognize peers and prepares them for the transfer to the secondary school.

The School has a clear Christian vision. The vision was drawn up and discussed jointly with all stakeholders. Specific services and lessons are held on the Christian values on which the vision is based. This provides opportunities for the pupils to discuss, extend understanding and express values using various methods.

School staff and the governors fully respond to every child's educational needs including those on the ALN register. That ensures that we recognize the School's Christian character through instilling an effective learning support ethos.

The school has firm links with the Church and wider community. Several of the pupils attend Sunday School within the village and neighbouring village.

We received 1 visit over the past two years from Bishop Andy and Canon Townsend prior to their visit to Uganda.

There are close links between the School and Canon Andrew Jones and his contribution was very valuable recently when the father of one of the school's pupils died.

Monthly services are held and the Canon made a very valuable contribution in our marriage held at Llanbedrog church.

2 pupils from the school were recently received as Church members and have attended weekly lessons of worship and Bible studies with the Curate and Canon.

The Governor who serves as Church representative is our Chair Mr Noel Dyer who has recently retired as RE teacher at ysgol Glan y Môr.

Annually, year 6 pupils spend a day at the Cathedral at Bangor. The day celebrates their time at the primary school and to look forward to their next step. The staff accompanied the pupils to the event and this has provided them with training and professional development.

Our Christian Art has contributed towards an exhibition within the classroom to provide a place for reflection and meditation. The pupils can contribute whenever they wish. This can be done publicly or at quiet times independently.

There is a good and adequate supply of RE resources available at the School.

Key Strengths

The Headteacher and staff model and promote behaviour and values that make a positive

contribution towards creating a school ethos where pupils and staff feel that they are respected and appreciated.

Matters for attention

Twin with a school through the work of Oxfam or Christian Aid.

Excellent		Good	*	Adequate		Unsatisfactory	
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Collective Worship

Key Question 2: How good is the collective worship provision?

Does the collective worship comply with the statutory requirements?	Yes *	No
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References: ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on review of Collective Worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good features of quality of Collective Worship

It is ensured that the period of collective worship encompasses a wide range of Christian themes with a strong emphasis on the School's Christian values and Christian celebrations. This ensures that the pupils have a good understanding of the nature of worship, the Christian faith, traditions and practices.

A joint worship plan has been prepared to ensure continuity, diversity and clear focus on Christian beliefs and festivals. A variety of songs are sung weekly as part of periods of worship and at our services. Through our services, our RE scheme of work and PSE scheme, the pupils make an effective contribution through organizing contributions beforehand, sharing feelings at the time and through reflecting on what was discussed. They also have an opportunity to reflect on their own lives and those of others, consider the fundamental questions of life and reflect on their beliefs or values. Area services are held weekly at the School. These services provide an opportunity to meditate, ask and discuss matters that arise at the school or outside. These periods provide an opportunity for the pupils to discuss their feelings, listen to others and respect diverse views. KS2 studies Geography regularly within the news as Global events occur or are celebrated.

Pupils have regular opportunities to prepare and contribute towards whole school services and minutes of reflection within the classes. This enhances KS2 pupils understanding of themes and stories, encourages them to think about effective methods of presenting a story/theme and provides FP pupils with diverse experiences of collective worship.

As a Church School, there are strong links between the school and the pupils and the Canon of the parish. Canon regularly holds services and the pupils also participate in services held at the Village Church and beyond. - Thanksgiving Service and Christmas and Easter Service.

Pupils jointly recite the Lord's Prayer and grace at the service, jointly recite a prayer before lunch

and a prayer/grace at the end of the day. Services and lessons are held to ensure that pupils understand the nature and purpose of prayer. The pupils have an opportunity during the services to reflect and say a personal prayer. The pupils have an opportunity to write prayers for specific occasions e.g. thanksgiving, Nepal disaster, Paris attacks etc. This ensures that the period of collective worship is a notable spiritual period.

Matters for attention on quality of Collective Worship

Y 5 and 6 pupils to keep a record of stories/themes and services hymns and prepare a short evaluation of the services focussing on the impact of the services.

Excellent		Good	*	Adequate		Unsatisfactory	
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Signed: Judith Owen (Headteacher)

Date: 06/05/16

School: Manod, Blaenau Ffestiniog, Gwynedd, LL41 4AF

Religious Education

Key Question 1: How good are outcomes in Religious Education?

- The self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

Standards in Religious Education – progress in learning

- Pupils standards in RE are good throughout the school. Scrutiny report on pupils books indicate very good progress in the pupils work especially at Key Stage 2.
- Standards in literacy, numeracy, ITC and thinking skills in the work books indicate progress, understanding appropriate to the age and ability of most pupils in RE at both key stages.
- Almost every pupil at the school understand and can clearly explain the meaning of fairness, friendship, kindness, care and love towards others.
- Most of the learners can recall and respond to basic religious beliefs, doctrines and practices at the start of the Foundation Phase. By the upper end of the Foundation Phase, most can talk about their work and suggest in simple terms why certain aspects of religion are important for some people – e.g. when dealing with the ‘Celebrations’ theme.
- By the upper end of KS2, the majority of learners can discuss questions that arise from personal experiences, the world about them and aspects of religion, offering their views – e.g. when dealing with “What is peace?”
- Many of the FP learners can discuss their responses and a few of them confidently justify ideas. By the upper end of KS2, most of the learners can describe their feelings, actions and opinions and offer simple comments on others views.
- Most of the learners successfully explain how their views and feelings differ from those of others.
- Most of the learners are able to use a range of appropriate religious vocabulary by y5 and 6 and can identify the most recognizable religious symbols.
- A Governor’s/Parent’s report indicates that the pupils respond intelligently and frankly at services and take part in public in a very prominent manner.
- Through enquiry, Council members decide which charity will receive the school’s Thanksgiving collection money. Every pupil from the school visit local chapels to hold a Thanksgiving service annually and visit the Home for the Elderly to hold Thanksgiving and Christmas services – this is excellent practice in response to the learners views.

Matters for attention

More extended writing work in year 2.

Excellent		Good	v	Adequate		Unsatisfactory	
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Key Question 2: How good is provision in Religious Education?

- Self-evaluation should address the following indicators: the time allocated to the subject, subject-based information, teachers specialization and professional development, suitability of the programme of study and range of learning resources used.
- An evaluation of lesson observations and pupils work allows headteachers and heads of department to form a judgement on quality of teaching at RE lessons at the school, and the extent to which pupils are encouraged and motivated to achieve high standards.
- Primary schools should refer to the ‘People, Beliefs and Questions’ provision for Foundation Phase learners as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

Teaching: planning and range of strategies

- All the learners are taught a weekly RE lesson, in compliance with statutory requirements.
- Time is weekly allocated to RE - Foundation Phase: Either an RE lesson is given or pupils have an opportunity to discuss matters such as – the importance of friendship, fairness, kindness, cross-curricularly.
- At Key Stage 2, an RE lesson is presented weekly.
- Teachers have a broad and very applicable knowledge of the subject. The schemes of work have identified the specific skills relating to People, Beliefs and Questions through the Global Knowledge and Understanding fields and Personal and Social Development, Well-being and Cultural Diversity at the FP. The learners have opportunities to ‘plan;

activities to enrich the learning areas that integrate and strengthen the focus tasks.

- KS2 schemes of work are familiar with the National Framework for presenting RE to learners. The Schemes of Work provide enriching opportunities to develop skills, their knowledge and understanding of Christianity and the main religions through the inter-relationship of the subject's core skills namely 'Deal with the Fundamental Questions,' 'Explore Religious Beliefs, Doctrines and Practices' and 'Expressing Personal Responses'. KS2 schemes are detailed and purposeful and ensure order and progression. Focussing on Fundamental Questions have ensured very definite development in the learners investigative skills.
- The schemes of work provide opportunities to focus on the following range: 'The world,' 'Human Experience' and 'Search for meaning.'
- Visits are planned to local and unusual places of worship, religious artefacts are appropriately used e.g. Islam prayer mat to promote an understanding of another religion.
- A video and websites are used to present units of special work intelligently to encourage all learners.
- Circle Time is robustly used to promote the pupils personal and social skills at the Foundation Phase and KS2.
- Circle time sessions are regularly held in every class as part of the PSE when there are good opportunities to meditate, question and wonder.
- The School Council decides on a charity each term and we make a very generous contribution.
- Scrutiny of books report indicates that teachers set an objective and sc for every lesson.
- There is good provision for the skills: literacy, numeracy, ITC and thinking through a series of stimulating lessons.
- Lesson observations note that strong evidence is based on religious leaders such as Gandhi, Rosa Parks, Martin Luther and that the majority of learners have a broad knowledge and understanding of the various belief practices.
- Pupils receive enriching opportunities to think openly and promote an extended opinion especially in verbal work.

Matters for attention

Numeracy via RE

Excellent		Good	v	Adequate		Unsatisfactory	
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Collective Worship

Key Question 2: How good is provision for collective worship?

Does collective worship comply with the statutory requirements?	Yes v	No
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References: ESTYN Inspection Framework Section 2.3.1, 'Supplementary Guidance on review of Collective Worship at denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good features of quality of Collective Worship

General: School arrangements well promote health and well-being, and spiritual, moral, and cultural development. Almost all pupils achieve good standards in their spiritual, moral, social and cultural development taking the percentage of deprivation into account. The school implements appropriate policies to promote all aspects.

- Almost all acts of collective worship are wholly or mainly of a Christian nature.
- The school's worship arrangements meet statutory requirements. There is a spiritual ethos to school services and the pupils effectively contribute through presenting classroom services and through sharing feelings at the time.
- The RE provision curriculum provided effectively teach the pupils to show respect and empathy towards the practices of other religions.
- They have a commendable opportunity to reflect on their beliefs or their personal values in light of their meditations at the services.
- Collective Monitoring report by the Governors/Parents indicate that quality of worship is very good. Daily Acts of Collective Worship are held at the school – twice by the whole school, once worshipping as key stages and twice in the classes and they are appropriately structured for the class age-group.
- The pupils have a prominent role, and are confident in their singing, response, reading, and through holding services.
- The teachers take turns to hold whole school services weekly and their knowledge is relevant and very appropriate to the requirements.
- All the pupils participate in Public Services at the school – e.g. Thanksgiving, Christmas Service. Questionnaires indicate that all these services are of a very high standard.
- They possess very good recitation and listening to others skills – they show respect towards others when listening and responding to them intelligently and courteously.

- Each term, pupils gain opportunities to listen and participate in a service with the Minister who serves the Area.
- During these periods, the pupils showed a firm understanding of Biblical stories and of God and Jesus love.

Matters for attention regarding quality of Collective Worship

Invest in an Interactive White Board in the Hall to show clips to further promote standards in services.

Excellent	v	Good		Adequate		Unsatisfactory	
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Signed: *Falmai Wyn Ellis* (Headteacher)

Date: 4.5.16

School: Ysgol Gynradd Nefyn

Religious Education

Key Question 1: How good are outcomes in Religious Education?

- The self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

Referrals: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

Standards in Religious Education – progress in learning

Standards in RE are good at the school. By the end of the Foundation Phase, most learners talk in simple terms about their feelings, their actions and views and those of others. In addition, by the end of the Foundation Phase, many of the learners are able to ask questions about their personal experiences, the world around them and aspects of religion. Many recall and respond to beliefs, doctrines and basic religious practices investigated. They can make appropriate use of simple religious vocabulary such as talking about special books such as the Bible for Christians and use vocabulary related to special occasions within Christianity e.g. Christmas, Easter.

By the time they reach Key Stage 2, most of the learners can discuss their own responses and others to ask questions about life, their surroundings and about religion. They are able to describe and start explaining the religious beliefs, doctrines and practices investigated. This is seen in the work done on investigating how thanks is expressed by various religions and the importance of thanking various religions. In addition, almost every learner can specifically refer to how these aspects impact the lives of believers. For instance, how the manner of thanking in various religions impacts their lifestyle e.g. thanksgiving for the Christians, Eid-ul-fitr in Islam and Sukkot for the Jews. Most of the learners also start to note the differences and similarities between religions.

They can explain in simple terms how their feelings, actions and views differ from those of others. They also recognize some religious symbols and can use a range of religious words. They can use a vocabulary related to minor acts of worship, religious events and festivals and identify symbols such as the cross in Christianity, the star of David in Judaism.

Matters for attention

Although learners are good achievers in the subject by the end of Key Stage 2, the most competent learners throughout the school should be set challenging work to enable them to achieve higher levels in the subjects and that is done through differentiated and various activities.

Excellent		Good	*	Adequate		Unsatisfactory	
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Key Question 2: How good is the Religious Education provision?

- The following indicators should be considered in self-evaluation: time allocated to the subject, subject-based information, teachers specialization and Professional development, suitability of the programme of study and range of learning resources used.
- An evaluation of lesson observations and pupils work allows headteachers and heads of department to reach an opinion about quality of teaching in RE lessons within the school, and the extent to which pupils are motivated and encouraged to achieve high standards.
- Primary schools should refer to the “People, Beliefs and Questions” provision for Foundation Phase learners as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

Teaching: planning and range of strategies

The subject is regularly taught in every class and the teachers have a detailed knowledge and understanding of the subject. It is apparent that the teachers take the opportunity to learn thinking skills through studying the subject. Use is observed of thinking hats, group work and collaboration and stream graph at the Foundation Phase. At Key Stage 2, use is made of thinking map, problem-solving with thinking hats and setting success criteria. The teachers also use RE as a subject to develop ITC skills with sentences about Christmas and friendship words are typed at the Foundation Phase and information is gathered and presented on the computer at Key Stage 2. The teachers plans ensure that Literacy and Numeracy Framework strands weave through the entire fields. Consequently, most of the work done in the subject develops literacy skills with some instances of numeracy also

developed within the subject.

The school uses various provision to teach RE. In the school library, every class has access to various books related to the subject and the teachers effectively use the Internet for information gathering. Some artefacts are seen in some classes and the school is collecting more religious artefacts to enrich the learning. Effective use will be made of external agencies such as the church and local rector to enhance pupils experiences.

Lesson observations and the learners work indicates high standards in RE throughout all age-groups at the school. The learners work indicates that stimulating tasks and activities are offered and that various aspects of the subject are taught. At the Foundation Phase, the learners have had an opportunity to investigate sources and matters that arise through stories, festival days and celebrations using books and a particular festival as a starting point for the subject. The learners receive various opportunities to discuss personal and social issues during circle time sessions and as part of anti-bullying/good friend week activities. At Key Stage 2, learners have opportunities to handle fundamental questions and give personal responses. Examples are also observed of study of different religions and beliefs such as Hinduism, Judaism, Islam and Christianity.

Matters to focus on

Continue to plan various activities across all age-groups and continue to provide differentiated opportunities to ensure that the work provides an appropriate challenge for all pupils.

Continue to gather religious artefacts to enrich the learning.

Excellent		Good	*	Adequate		Unsatisfactory	
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Collective Worship

Key Question 2: How good is collective worship provision?

Does the collective worship comply with statutory requirements?	Yes *	No
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Referrals: ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on review of Collective Worship at denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good aspects of quality of Collective Worship

Periods of collective worship are planned daily at the school in various ways. Periods of collective worship are held in the classes and at whole school services. Teachers plan effective and lively sessions in the classes. At the Foundation Phase, learners have opportunities to listen to morality tales and sing and say a prayer and have opportunities to listen to global moral events and prepare a prayer at Key Stage 2. There is a whole school services planning time-table for the teachers so as to ensure that the contents is varied and there are opportunities for learners to listen and participate. Outside agencies frequently hold Services and they are very lively that provide learners with an opportunity to participate.

Matters for attention regarding quality of Collective Worship

Continue to ensure the same standard of provision at collective worship sessions.

Excellent		Good	*	Adequate		Unsatisfactory	
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Signed: **A.W. Jones** (Headteacher) **Miss Nia M Williams** (Co-ordinator)

Date **27/4/16**

School: Pont y Gof, Botwnnog

Religious Education

Key Question 1: How good are outcomes in Religious Education?

- The self-evaluation is based on lesson observations, evaluations of pupils work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teachers assessments and/or examination results.

References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus

Standards in Religious Education – progress in learning

The Foundation Phase

- The pupils ability to use religious vocabulary across the Foundation Phase is developed.
- Almost all are able to talk about their feelings, their actions and views by the end of the phase and around a half describe and offer simple comments on others views.
- Most can also express their feelings about experiences such as visits to particular buildings, festivals and celebrations.
- Most can use ITC to investigate and experiment in RE activities.
- The pupils can scrutinize artefacts and show knowledge of them.
- By the upper end of the Foundation Phase, almost all can respond to stories and events, in the past and present and begin to identify with the feelings of others as portrayed in religious stories and events.
- By the upper end of the Foundation Phase, all can discuss and ask questions about life and the world around them, important human and religious questions.
- They recognize the relationship between families, beliefs and activities and realize that others have feelings and beliefs that affect how they think and behave.

Key Stage 2

Lower end of Key Stage 2

- At the lower end of Key Stage 2, most can recall, respond and communicate simply some of the basic religious beliefs, doctrines and practices investigated. Very few note similarities and differences in religions.
- At the upper end of Key Stage 2, a few of the pupils can describe some religious beliefs, doctrines and practices and how these aspects of religion impact the lives of believers.
- A minority of pupils can make links between religious beliefs, doctrines and practices, describing the impact on the lives of believers and note similarities and differences within their religions.
- At the lower end of Key Stage 2, the majority of the pupils can describe their feelings, activities and views providing simple comments on other people’s views.
- They are also aware that religious symbols have meanings and that they will appropriately use simple religious vocabulary.
- At the upper end of Key Stage 2, a minority of the pupils can explain how their feelings, actions and views impact their lives. They use a range of religious vocabulary appropriately and use a basic understanding of symbolic language.
- At the lower end of Key Stage 2, almost all pupils can speak and ask questions about their personal experiences, the world around them and aspects of religion.
- At the upper end of Key Stage 2, many of the pupils can discuss their responses and those of others to questions about life, the world around them and religion. A minority of the pupils are able to express and justify their ideas and opinions about fundamental questions.
- According to their investigations and their personal experiences, due to the nature of the theme, around half the pupils recognize that fundamental religious questions are often complex and that the answers are often partial and indefinite.

Evidence contained in the pupils books and regular monitoring findings of the teaching and learning indicate that standards are **good** throughout the school.

Matters requiring attention

The Foundation Phase

- Continue to develop their recall skills on important past events and envisage future events.
- Continue to develop vocabulary.
- Continue to develop an understanding of the impact of religion on the lives of believers by the end of the Foundation

Phase.

Key Stage 2

- Continue to ensure that challenging tasks are set for the more able group when working through the fundamental, religious and human questions.
- Continue to encourage the pupils to make appropriate use of religious words.
- Continue to develop the aspect of the impact of religion on the life of believers.

Excellent		Good	✓	Adequate		Unsatisfactory	
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Key Question 2: How good is provision in Religious Education?

- Self-evaluation should consider the following indicators: the time that is allocated to the subject, subject-based information, teachers specialization and professional development, suitability of the programme of study and range of learning resources used.
- An evaluation of lesson observations and pupils work enables headteachers and heads of department to form an opinion about quality of teaching in PE lessons at the school, and the extent to which pupils are encouraged and motivated to achieve high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Phase pupils as well as RE at KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education)

References: ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus

Teaching: planning and range of strategies

The Foundation Phase

- Foundation Phase teachers are familiar with the National model framework for presenting RE. They have identified the specific skills involving people, beliefs and questions through the Global Knowledge and Understanding fields and Personal and Social development Wellbeing and Cultural Diversity.
- The Foundation Phase plans based on the above awareness have included people, beliefs and questions within these two fields and across the other learning fields.
- The activities are carefully planned across the Foundation Phase and show progression from one clas to another due to joint planning and joint discussion.
- A broad range of experiences are offered to provide pupils with every opportunity to progress in knowledge and understanding and discussion and reasoning skills in the field.
- Story telling resources, information books, large books, artefacts, ITC resources, visits/visitors to the school all create an interest and enrich provision in the field.
- The Religious aspects within the fields are well provided at the Foundation Phase.
- Termly visits are arranged to the religious places in the locality.
- Visitors are invited to school to lead the services.
- Daily religious services are held at the Foundation Phase.

KEY STAGE 2

- A session of at least an hour is allocated for RE across Key Stage 2. The field is taught by a PPA teacher from year 3 to 6.
- The plans are detailed and ensure progression and development, focussing on fundamental questions has ensured depth and developed the pupils investigation skills.
- Opportunities are used to take the pupils out on visits to houses of worship and to invite visitors to discuss RE related matters with the pupils.
- Visits to religious places in the locality are organized each term.
- Visitors are invited to the school to lead the services.
- Daily religious Services are held at the Foundation Phase.

There is **good** quality of teaching and provision at the school.

Matters requiring attention

The Foundation Phase

- Continue to offer a wide range of engaging and valuable experiences within the schemes.
- Teachers to continue to jointly discuss and be aware of new resources available e.g. in ITC
- Continue to encourage the pupils to develop thinking skills.
- Continue to offer RE activities in the outside area.
- Place orders for more artefacts.

Key Stage 2

- Continue to develop challenging and extended tasks for the more able pupils in every class.
- Continue to set SC and provide an opportunity for the pupils to reflect on the learning.
- Place orders for more artefacts.

Excellent		Good	√	Adequate		Unsatisfactory
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Collective Worship

Key Question 2: How good is provision for collective worship?

Does the collective worship meet statutory requirements?	Yes	No
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References: ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on review of Collective Worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good features of quality of Collective Worship

Collective Worship that follows the common tradition of the Christian faith is held daily at the school. The Act of Worship is held jointly at a class level, stage and school. Parents are entitled to exempt their children from the worship and their background when preparing for the worship is taken into consideration.

Moral, spiritual and faith aspects are explored whilst at the same time nurturing a community spirit and promoting ethos and values.

The pupils will have an opportunity to do one or several of the following during the Act of Worship:

- Meditation that includes listening, observing or reflecting on motivation, presentation or conversation by a staff member or guest speaker.
- Prayer
- Singing
- Reading

On the whole, Collective Worship makes a significant contribution towards the pupils spiritual, moral, social and cultural development. Opportunities are taken to develop aspects of PSE, Global Citizenship and the Cwricwlwm Cymreig as part of the Worship. Creating an ethos that differs from the school's every day ethos occurs in the majority of the sessions.

Overall provision is **good**.

Matters for attention regarding quality of Collective Worship

- Follow the good practices at every service.
- Ensure that class/department(FP) Collective Worship complies with regulations and requirements.
- Further develop the ethos of the worship so that it reflects something other than the school's usual activities every time.
- Ensure that responsibilities are shared and that the entire staff understand their Collective Worship responsibilities.

Provision for Collective Worship is **good**.

Excellent		Good	√	Adequate		Unsatisfactory
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Signed: Bethan Rhys (Acting Headteacher)

Date: 8/5/16

Agenda Item 9

WG Curriculum Review Up-Date May 2016:

The curriculum reform team have shared the attached plan.

The work developing the Areas of Learning and Experience (AoLEs) outlined in Successful Futures will begin later in the year. We will be establishing working groups of Pioneers to lead the design and development of each AoLE and it will be during this second phase that we will be engaging with experts and stakeholders with subject specific interests to inform their work.

<http://gov.wales/topics/educationandskills/schoolshome/curriculum-for-wales-curriculum-for-life/?lang=en>

As you may know, 106 Pioneer Schools have been appointed to focus on curriculum design and development. Working with Welsh and international experts, they will be designing the new curriculum and assessment arrangements for Wales. After a period of induction, they have recently begun their work designing the new curriculum framework. We have established four working groups of Pioneers, focussing on:

- Assessment and progression;
- Cross-curriculum responsibilities;
- Enrichment and experiences; and
- Welsh dimension, international perspective and wider skills.

At the moment, we hope to meet the AoLE groups before the end of the summer term for an induction meeting or event but this is yet to be confirmed.

I hope you find this useful for the time being and would suggest we aim to give you another update in the next couple of months.

Curriculum reform

Share

Last updated 05 April 2016

A new curriculum for Wales will be developed with education professionals across Wales with the aim of it being available to settings and schools by September 2018.

Schools will have some flexibility in determining how and when they begin first teaching of the new curriculum. Our ambition is that by 2021 settings and schools will be using the new curriculum to underpin teaching and learning for children and young people aged 3-16. A [New Deal for the Education Workforce](#) will equip education professionals to deliver the new curriculum.

4 purposes

The 4 purposes will be at the heart of our new curriculum. They will be the starting point for all decisions on the content and experiences developed as part of the curriculum to support our children and young people to be:

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

Key elements

The new curriculum will include:

- 6 Areas of Learning and Experience from 3 to 16
- 3 cross curriculum responsibilities: literacy, numeracy and digital competence
- progression reference points at ages 5, 8, 11, 14 and 16
- achievement outcomes which describe expected achievements at each progression reference point.

The curriculum will be organised into 6 Areas of Learning and Experience:

- Expressive arts
- Health and well-being
- Humanities (including RE which should remain compulsory to age 16)
- Languages, literacy and communication (including Welsh, which should remain compulsory to age 16, and modern foreign languages)
- Mathematics and numeracy
- Science and technology (including computer science).

Timeline

Below we set out the high level key milestones.

2015 - 2016: Pioneer Network established

2015 - 2018: Design and development phase of the new curriculum

July 2016: All New Deal Pioneer Schools will have developed their individual action plans

September 2016: Digital Competence Framework available

2017 - 2021: Practical support to schools to prepare for the new curriculum

July 2018: Nationally, a consistent professional learning offer will be available to all practitioners across Wales

September 2018: New curriculum and assessment arrangements available

September 2021: New curriculum and assessment arrangements in place

A plan for designing and developing the new curriculum and assessment framework has been developed in collaboration with Pioneer Schools and key stakeholders.

Presentation

[Curriculum reform: summary - April 2016](#) (File size: 2.7MB)

Videos

A video of [pupils' questions to Professor Donaldson](#) at Ysgol Gyfun Plasmawr is now available on YouTube.

A video of the [Education Minister's message to teachers about the New Curriculum for Wales](#) is now available on YouTube.

Contact us

Email: Curriculumforwales@wales.gsi.gov.uk

DOCUMENT DOWNLOAD



[A curriculum for Wales – a curriculum for life](#) (File size: 1.1MB)



[Poster: The four purposes of the curriculum for Wales](#) (File size: 134KB)



[List of Pioneer schools](#) (File size: 240KB)



[Plan for curriculum and assessment design and development](#)
(File size: 320KB)

Agenda Item 12



Cyfarfod Cymdeithas CYSAGau Cymru, Hwlfordd, 8 Mawrth 2016 (11am – 3pm)

Wales Association of SACREs meeting, Haverfordwest, 8 March 2016 (11am – 3pm)

Yn bresennol/ Attendance

<p>Ynys Môn / Anglesey Bethan James Rheinallt Thomas</p> <p>Blaenau Gwent Gill Vaisey</p> <p>Pen-y-bont ar Ogwr / Bridgend Vicky Thomas Edward Evans</p> <p>Caerffili/ Caerphilly Vicky Thomas</p> <p>Caerdydd / Cardiff Gill Vaisey Gillian James Kate Church</p> <p>Sir Gaerfyrddin / Carmarthenshire Mary Parry Meinir Wynne Loader Helen Gibbon Gwyneth Thomas</p> <p>Ceredigion Lyndon Lloyd</p> <p>Conwy</p>	<p>Sir Ddinbych / Denbighshire</p> <p>Sir y Fflint / Flintshire</p> <p>Gwynedd Bethan James</p> <p>Merthyr Tudful / Merthyr Tydfil Vicky Thomas Ernie Galsworthy</p> <p>Sir Fynwy / Monmouthshire Gill Vaisey</p> <p>Castell-nedd Port Talbot / Neath and Port Talbot Jen Malcolm</p> <p>Casnewydd / Newport Huw Stephens Vicky Thomas</p> <p>Sir Benfro / Pembrokeshire Mary Parry Huw George Emyr Phillips</p>	<p>Powys</p> <p>Rhondda Cynon Taf Gill Vaisey</p> <p>Abertawe / Swansea Vicky Thomas Rachel Bendall Alison Lewis</p> <p>Torfaen / Torfaen Vicky Thomas</p> <p>Bro Morgannwg / Vale of Glamorgan Gill Vaisey</p> <p>Wrecsam / Wrexham Libby Jones</p> <p>Sylwedyddion / Observers Janet Ingram- St David's Centre (Speaker) Siân Brooks- UWTSO (Speaker) Mrs Y Galsworthy</p>
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Cofnodion/ Minutes

<p>1. Cyflwyniad a chroeso / <i>Introduction and welcome</i></p> <p>Dechreuodd Edward Evans y cyfarfod drwy egluro y byddai ef yn Cadeirio'r cyfarfod yn absenoldeb Phil Lord, Cadeirydd CCYSAGau Cymru a Tania ap Sion, Cadeirydd CCYSAGauC newydd ymdeol.</p> <p>Croesawodd y Cyng. Huw George, Cadeirydd CYSAG Sir Benfro aelodau CCYSAGauC i Sir Benfro. Rhannodd glip fideo a oedd yn dangos golygfeydd o Sir Benfro o ddrôn, a grëwyd yn arbennig ar gyfer cyfarfod CCYSAGauC gan ddisgybl o ysgol leol. Roedd y disgybl wedi rhoi'r teitl <i>Paths for Pilgrims</i> ar y ffilm.</p> <p>2. Adfyfrio tawel / <i>Quiet reflection</i></p> <p>Diolchodd Edward i Huw George am y croeso a dywedodd air wrth yr aelodau am Sul y Mamau a phwysigrwydd rhannu ym mywydau pobl. Dyfynnodd Edward Evans eiriau'r bardd John Donne, 'No man is an island' a bu'r aelodau'n myfyrio ar y berthynas sydd gennym ag eraill, yn cynnwys ein perthynas â Duw ac â'n mamau.</p> <p>3. Ymddiheuriadau / <i>Apologies</i></p> <p>Phil Lord, Tania ap Sion, John Mitson, Tudor Thomas, Lynda Maddock, Andrew Pearce, Chris Abbas, Sharon Perry-Phillips, Neeta Singh Baicher, Sue Cave.</p> <p>4. Cofnodion y cyfarfod a gynhaliwyd yng Nglyn Ebwy, 25 Tachwedd 2015 / <i>Minutes of meeting held in Ebbw Vale, 25 November 2015 (t 10 eitem 9 sillafu December)</i></p> <p>Dywedodd Rheinallt Thomas fod angen rhoi'r enw Cymraeg am RE Ideas ar fersiwn Gymraeg y cofnodion, T4. Eitem 10. [Syniadau AG]</p> <p>Derbyniwyd y cofnodion fel cofnod cywir o'r</p>	<p>1. Cyflwyniad a chroeso / <i>Introduction and welcome</i></p> <p>Edward Evans began the meeting by explaining that he would be Chairing the meeting in the absence of both Phil Lord, Chair of WASACRE and Tania ap Sion, Immediate past Chair of WASACRE.</p> <p>Cllr Huw George, Chair of Pembrokeshire SACRE welcomed WASACRE members to Pembrokeshire. He shared a video clip showing views of Pembrokeshire from a drone, which had been created especially for the WASACRE meeting by a pupil from a local school. The pupil had called the film <i>Paths for Pilgrims</i>.</p> <p>2. Adfyfrio tawel / <i>Quiet reflection</i></p> <p>Edward gave thanks to Huw George for the welcome and shared some words with members about Mothering Sunday and the importance of sharing in peoples' lives. Edward Evans quoted the poet John Donne, saying, 'No man is an island' and members reflected on the relationships we have with others, including the relationship we have with God and our mothers.</p> <p>3. Ymddiheuriadau / <i>Apologies</i></p> <p>Phil Lord, Tania ap Sion, John Mitson, Tudor Thomas, Lynda Maddock, Andrew Pearce, Chris Abbas, Sharon Perry-Phillips, Neeta Singh Baicher, Sue Cave.</p> <p>4. Cofnodion y cyfarfod a gynhaliwyd yn Yr Ebbw Vales, 25 Tachwedd 2015 / <i>Minutes of meeting held in Ebbw Vale, 25 November 2015 (p10 item 9 spelling of December)</i></p> <p>Rheinallt Thomas pointed out that the Welsh name for RE Ideas needs translating on the Welsh part of the minutes, P4. Item 10.</p> <p>The minutes were accepted by members as a true</p>
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cyfarfod.

5. Materion yn codi / *Matters arising*

T3, eitem 5. *Arolwg Bagloriaeth Cymru*.
Cadarnhaodd Libby Jones ei bod wedi anfon arolwg Bagloriaeth Cymru ac AG i'r ysgolion, fod y nifer a'i dychwelodd wedi bod yn eithaf da a bod dal amser i ysgolion anfon rhai yn ôl yn hwyr. Roedd rhai aelodau'n poeni nad oedd yr arolwg yn mynd yn bellach na'r Penaethiaid, sy'n gwneud penderfyniad i beidio â'i lenwi gan eu bod o bosibl yn amheus o'i bwrpas. Tynnwyd sylw at bwysigrwydd cael cydlynwyr AG i lenwi'r arolwg fel y gallwn gyflwyno darlun mwy cywir i Lywodraeth Cymru a gallu cefnogi athrawon.

Gweithredu: Bydd Libby'n rhoi adborth ar ddadansoddiad o ganlyniadau'r arolwg yng nghyfarfod nesaf CCYSAGauC ym mis Mehefin.

T4, Eitem 10. *U.F.A. Syniadau AG*.
Cadarnhaodd Rheinallt Thomas fod fersiwn Saesneg Syniadau AG ar gael yn llawn erbyn hyn ar y Wefan. www.religious-education-wales.org/news/archive sy'n rhan o wefan Peniarth. Mae'r deunydd cyfrwng Cymraeg i gyd ar y wefan hefyd, ond mae'r cyfeiriad yn wahanol, sef: www.addysg-grefyddol-cymru.org/newyddion/archif. Mae yna 48 o themâu i gyd ac mae'r syniadau wedi dod gan amrywiaeth o athrawon o bob cwr o Gymru. Awgrymodd Rheinallt fod dolen yn cael ei gosod o wefan CCYSAGauC i wefan Peniarth a chadarnhaodd nad oes problem hawlfraint.

Gweithredu: RT i anfon fersiwn Gymraeg y cyfeiriad e-bost i LJ drwy e-bost.

T4, Eitem 10. *Dogfen Ganllaw Esgusodi o AG*.
Mae Gill Vaisey wedi cyflwyno'r ddogfen ddrafft i PYCAG a bydd yn derfynol erbyn mis Mai 2016. Os oes gan yr aelodau unrhyw beth

record of the meeting.

5. Materion yn codi / *Matters arising*

P3, item 5. *Welsh Baccalaureate survey*. Libby Jones confirmed that she had sent out the Welsh Baccalaureate and RE survey to schools, that the return had been quite good and that there was still time for schools to send in any late returns. Some members were concerned that the survey wasn't getting past Headteachers, who are taking the decision not to fill it in as they may feel threatened by its purpose. The importance of RE coordinators completing the survey was highlighted so that we can present a truer picture to Welsh Government and be able to support teachers.

Action: Libby will give feedback on the analysis of the survey results at the next WASACRE meeting in June.

P4, Item 10. *A.O.B. RE Ideas*. Rheinallt Thomas assured members that the English version of RE Ideas is now fully available on the Website. www.religious-education-wales.org/news/archive which forms part of the Peniarth website. The Welsh medium material is all on the website too, but the web address is different, it is: www.addysg-grefyddol-cymru.org/newyddion/archif. There are 48 themes in all and the ideas have come from a variety of teachers from across Wales. Rheinallt suggested a link from the WASACRE website to the Peniarth website and confirmed that they are not subject to copyright.

Action: RT to email welsh version of website address to LJ.

P4, Item 10. *Withdrawal from RE Guidance document*. Gill Vaisey has presented the draft document at NAPfRE which will become final by May 2016. If members have anything to share

i'w rannu â Gill i'w ychwanegu at y ddogfen o safbwynt astudiaethau achos, dylid eu hanfon at Gill yn yr wythnos neu ddwy nesaf. Bydd y ddogfen ar gael i CYSAG wedi iddi gael ei chwblhau.

T9, Eitem 8. *Manylebau TGAU diwygiedig ar gyfer Astudiaethau Crefyddol*. Bydd CYSAG Ceredigion yn ysgrifennu at Lywodraeth Cymru i ofyn am adolygiad o strwythur cyrsiau TGAU Astudiaethau Crefyddol ac i dynnu sylw at yr angen i gynnwys cyrsiau AC sydd yn berthnasol i bobl ifanc wrth ystyried swyddi, er enghraifft yn y proffesiynau gofal megis nyrsio a gofal cymunedol. Yn y drafodaeth a ddilynodd gwnaed y pwyntiau canlynol: Mae'n bwysig sicrhau fod safonau AC yn gyffelyb i safonau pynciau eraill TGAU; gallai cael un fanyleb AS yn hytrach na dwy achosi problemau i AC statudol CA4 a/neu AG dewisol, bydd PYCAG yn ysgrifennu at CBAC i ofyn am gyfarfod er mwyn trafod hyn ymhellach; pryder am ysgolion yn dwyn amser o AC ar gyfer cynlluniau eraill fel Bagloriaeth Cymru gydag apêl i athrawon roi gwybod i CYSAGau am unrhyw wasgu ar amser AC; ar hyn o bryd nid oes bwrsariaethau yng Nghymru i fyfyrwyr TAR AC ac mae llai o fyfyrwyr ôl-raddedig yn gwneud yr hyfforddiant hwn nag a oedd yn y gorffennol.

Gweithredu: LJ i roi gwybod i CCYSAGauC am y trafodaethau rhwng PYCAG a CBAC. LJ i roi bwrsariaethau TAR AC ar agenda'r cyfarfod nesaf â Llywodraeth Cymru.

T8. Eitem 7. *Cynhadledd Addoli ar y Cyd*. Mewn ymgynghoriad â Llywodraeth Cymru, mae CCYSAGauC wedi penderfynu peidio â threfnu cyfarfod gydag Alison Mawhinney ac academyddion eraill sydd ynghlwm â'r Gynhadledd Addoli ar y Cyd ar hyn o bryd.

Mae CYSAG Ceredigion wedi cysylltu â phob ysgol yn yr ALL i atgyfnerthu'r angen am addoli

with Gill to add to this document in terms of case studies please can they send them to Gill within the next couple of weeks. The document will be made available to SACRE once it is complete.

P9, Item 8. *Revised GCSE Specifications for Religious Studies*. Ceredigion SACRE will be writing to Welsh Government to request a review of the structure of Religious Studies GCSE courses and to highlight the need for the content of RS courses to be geared towards young people getting jobs, for example in the caring professions like nursing and community care. A discussion ensued and the following points were made: It is important to ensure that standards in RS have parity with other GCSE subjects; having only one RS specification rather than two could cause problems for KS4 statutory RE and/or optional RS, NAPfRE will be writing to WJEC to ask for a meeting to discuss this issue further; concern over schools taking time away from RS for other initiatives like Welsh Baccalaureate with a plea made to teachers to keep SACREs informed of any squeeze on RS time; there are currently no bursaries in Wales for RS PGCE students and that fewer post graduate students from Wales are taking up this training than in the past.

Action: LJ to keep WASACRE informed regarding discussions between NAPfRE and WJEC. LJ to put RS PGCE bursaries on the agenda for the next meeting with Welsh Government.

P8. Item 7. *Collective Worship conference*. In consultation with Welsh Government, WASACRE has decided not to pursue a meeting with Alison Mahwinney and other academics involved in the Collective Worship Conference at this time.

Ceredigion SACRE has contacted all schools in the LA to reinforce the need for worship during

ar y cyd yn ystod amser gwasanaeth ac na ddylid defnyddio'r amser hwn i bethau eraill. Mae Addoli ar y Cyd wedi cael ei drafod gan PYCAG a phenderfynodd y grŵp chwilio am enghreifftiau o arfer da i'w rhoi ar wefan CCYSAGauC er mwyn helpu ysgolion yn hyn o beth.

Codwyd hefyd y mater o gynrychiolaeth i'r Dyneiddwyr ar CYSAG a dysgu Dyneiddiaeth mewn ysgolion. Nid yw dyneiddwyr yn grŵp crefyddol ac felly ni allant fod ar Bwyllgor A, ond gall cynrychiolydd Dyneiddiol fod ar CYSAG fel aelod cyfetholedig, fel sydd eisoes yn digwydd mewn rhai CYSAGau. Cyfeiriwyd at agenda *Respect* o safbwynt rhai unigolion nad ydynt yn dangos parch i Gristnogaeth, a byddai hynny'n achosi problemau. Yn y pen draw CYSAGau unigol ddylai benderfynu ac mae'n dibynnu'n fawr ar y cyfraniad y gall y cynrychiolydd unigol ei wneud i CYSAG. Cadarnhawyd hefyd fod Dyneiddiaeth ar y fanyleb TGAU Astudiaethau Crefyddol newydd.

T10. Eitem 8. *Manylebau TGAU diwygiedig*. Cadarnhaodd Libby Jones na fyddai manyleb newydd TGAU Astudiaethau Crefyddol yn dechrau tan fis Medi 2017.

6. Cyflwyniad PYCAG/ *NAPfRE presentation*:

Siân Brooks, Tiwtor TAR, Prifysgol Cymru y Drindod Dewi Sant. 'Cymhwysedd Digidol'/ Siân Brooks, PGCE Tutor USWTSD '*Digital Competence*'

Mae copi o'r cyflwyniad hwn ar gael ar wefan CCYSAGauC.

Diolchodd Bethan James, Cadeirydd PYCAG, i Siân am gyflwyniad diddorol ac addysgiadol a thynnodd sylw at yr angen am ddarllen beirniadol wrth ddatblygu cymhwysedd digidol, a all ac sydd yn cael ei ddatblygu drwy AG. Roedd CYSAG Ceredigion yn pryderu y gallai

assembly time and that this should not be used for other matters. Collective worship has been discussed by NAPfRE and the group were resolved to find examples of good practice in a secondary school to put on the WASACRE website in order to support school in this area.

Humanist representation on SACRE and the teaching of Humanism in school was also raised. Humanists are not a religious group and therefore cannot be on Committee A, but a Humanist representative can be on SACRE as a co-opted member, as already happens in some SACREs currently. The Respect Agenda was referenced with regard to certain individuals not showing respect for Christianity, which would cause problems. Ultimately it is up to each individual SACRE to decide and largely depends on the contribution the individual representative can make to SACRE. It was also confirmed that Humanism is on the new GCSE RS specification.

P10. Item 8. *Revised GCSE specifications*. Libby Jones confirmed the deferment of the New RE specification for GCSE RS until September 2017.

6. Cyflwyniad NAPfRE/ *NAPfRE presentation*:

Siân Brooks, PTAR Tiwtor USWTSD. 'Cymhwysedd Digidol'/ Siân Brooks, PGCE Tutor USWTSD '*Digital Competence*'

A copy of this presentation is available on the WASACRE website.

Bethan James, Chair of NAPfRE thanked Siân for an interesting and informative presentation and highlighted the need for critical reading when developing digital competence, which can be and already is being developed through RE. Ceredigion SACRE raised the concern of the risk that writing and communication skills would be

sgiliau ysgrifennu a chyfathrebu gael eu llesteirio drwy geisio datblygu cymhwysedd digidol. Pwysleisiodd Siân fod cyfle i ddal y drafodaeth mewn AG drwy gymhwysedd digidol, sy'n aml yn mynd ar goll ar ddiwedd gwrs, a bod honno'n bendant yn ymwneud â llafaredd yn hytrach nag ysgrifennu. Codwyd problem diffyg cyllid, yn enwedig mewn ysgolion uwchradd, i alluogi sicrhau fod adnoddau digidol ar gael ym mhob ystafell ddosbarth i wneud i hyn weithio.

Gweithredu: Siân i anfon y dolenni o'r cyflwyniad i Libby.

Janet Ingram, Swyddog Addysg a Phererindod, Tŷ'r Pererin, esgobaeth Dewi Sant/ *Janet Ingram, Education and Pilgrimage officer, Tŷ'r Pererin, Diocese of St. David*

Mae copi o'r cyflwyniad hwn ar gael ar wefan CCYSAGauC.

Diolchwyd i Janet Ingram am ei chyflwyniad ysbrydoledig. Dywedodd Rachel Bendall fod ar fyfyrwyr TAR Cynradd angen y math hwn o hyfforddiant. Cadarnhaodd Janet Ingram nad yw'r cyflwyniad wedi cael ei rannu eto ag Esgobaethau eraill yng Nghymru. Awgrymwyd y gallai Tŷ'r Pererin ofyn i Hwb roi adnoddau ar-lein er mwyn cyrraedd cynulleidfa ehangach ac fel bod mwy o ysgolion yn elwa ar y prosiect. Pwysleisiodd Janet mai dysgu drwy brofiad yw hanfod yr adnodd hwn.

7. Diweddariadau/Up-dates:

Cysylltiadau a chyfarfodydd Llywodraeth Cymru/ *Welsh Government contacts and meetings* – Libby Jones

Darllenodd Libby'r nodiadau o'r cyfarfod a oedd yn cynnwys y canlynol: llawlyfr proffil y Cyfnod Sylfaen; diweddariad ar Adolygiad y Cwricwlwm; Adolygiad o'r ddeddfwriaeth AG bresennol; cynhadledd Addoli ar y Cyd; TGAU /

hampered by the development of digital competence. Siân emphasised the opportunity for capturing the debate in RE through digital competence, which is often lost at the end of the lesson, and that is very much about oracy, rather than writing. The issue of lack of funding was raised, especially in secondary schools, in order to enable digital resources to be available in all classrooms to make this work.

Action: Siân will send all the links from the presentation to Libby.

Janet Ingram, Swyddog Addysg a Phererindod, Tŷ'r Pererin, esgobaeth Dewi Sant/ *Janet Ingram, Education and Pilgrimage officer, Tŷ'r Pererin, Diocese of St. David*

A copy of this presentation is available on the WASACRE website.

Janet Ingram was thanked for her inspiring presentation. Rachel Bendall commented that Primary PGCE students need this type of training; Janet Ingram was able to confirm that the presentation has not yet been shared with other Diocese in Wales. It was suggested that Tŷ'r Pererin could reach out to Hwb to put resources online to enable a wider audience and more schools benefitting from the project. Janet emphasised that experiential learning is the key to this resource.

7. Diweddariadau/Up-dates:

Cysylltiadau a chyfarfodydd Llywodraeth Cymru/ *Welsh Government contacts and meetings* – Libby Jones

Libby read out the notes from the meeting which included the following: Foundation Phase profile handbook; Curriculum Review update; Review of current RE legislation; Collective Worship conference; RE GCSE / A' level; Welsh

Lefel A AG; y gofyn gan Lywodraeth Cymru i gyhoeddi pob un o adroddiadau CYSAG; Diweddarau'r ddogfen canllaw absenoldeb Gwyliau Crefyddol ar gyfer 2016/17.

Codwyd y pwyntiau canlynol gan yr aelodau.

Cais Llywodraeth Cymru i CCYSAGauC ddiweddarau dyddiadau gwyliau crefyddol ar y Canllawiau ar gyfer Presenoldeb yn yr Ysgol a Gwyliau Crefyddol 2016. Cododd Vicky Thomas y cwestiwn o atebolrwydd a chytunodd yr aelodau y dylai Libby gael sgwrs â'i chydweithwyr yn Llywodraeth Cymru ac os yw hi'n amhosibl i LIC ei wneud, yna mae CCYSAGauC yn fodlon.

Cytunwyd y byddai CCYSAGauC yn ysgrifennu at y gwahanol bleidiau gwleidyddol i ofyn am eu safbwynt ar Addysg Grefyddol a DACW mewn ysgolion, gofyn a fyddent yn glynu at y trefniadau deddfwriaethol presennol pe bai cwricwlwm newydd yn cael ei gyflwyno.

Gweithredu: LJ i gysylltu â'r Pleidiau ac anfon yr atebion i'r CYSAGau.

Cyngor Addysg Grefyddol Cymru a Lloegr/
Religious Education Council for England and Wales– Gill Vaisey

Nid oedd dim byd newydd neu fater brys i adrodd amdano. Mae'r cyfarfod nesaf ar 12 Mai yn Llundain ac mae Gill Vaisey'n gobeithio bod yn bresennol.

Cyfarfod y Fforwm Ffydd/
Faith Forum meeting – Phil Lord (cyflwynwyd gan Libby Jones)

Darllenodd Libby Jones y nodiadau a wnaed gan Phil Lord yn y cyfarfod. Roedd hi'n amlwg gan Manon Jones nad oedd penderfyniad wedi'i wneud eto ynglŷn â newid natur CYSAG. Mynegwyd pryder am AG yn cael ei dysgu o fewn maes Dysgu a Phrofiad y Dyniaethau a sut byddai AG yn cymryd ei lle yn y cwricwlwm

Government requirement to publish all SACRE reports; Updating the Religious Festival absence guidance document for 2016/17.

The following points were raised by members.

Welsh Government request for WASACRE to up-date the religious festival dates on the WG School Attendance and Religious Festivals Guidance 2016. Vicky Thomas raised the issue of accountability and members agreed that Libby should have a conversation with WG colleagues and if it is impossible for WG to do it then WASACRE will.

It was agreed that WASACRE writes to various political parties to request their standpoint on Religious Education and DACW in schools, ask if they would adhere to the present legislative arrangements should a new curriculum be put forward.

Action: LJ will contact the Parties and send the replies to SACRES.

Cyngor Addysg Grefyddol Cymru a Lloegr/
Religious Education Council for England and Wales– Gill Vaisey

There was nothing new or urgent to report only that the next meeting is on 12 May in London. Gill Vaisey hopes to attend.

Cyfarfod y Fforwm Ffydd/
Faith Forum meeting – Phil Lord (delivered by Libby Jones)

Libby Jones read out the notes made by Phil Lord at the meeting. It was apparent from Manon Jones that no decision has been made as yet to change the nature of SACRE. Concern was raised regarding RE being taught within the Humanities area of Learning and Experience and how RE would sit together in the curriculum

ochr yn ochr â Hanes a Daeryddiaeth, gydag AG yn cael ei chytuno arni'n lleol gan y CYSAGau.

Pryderon eraill a godwyd oedd bod rhai ysgolion yn glastwreiddio cyfleoedd ein pobl ifanc gyda Bagloriaeth Cymru a rhifedd a llythrennedd.

Hefyd nad yw Rhanddeiliaid (megis CCYSAGauC) yn gallu cymryd rhan yng nglo mân cynllunio'r cwricwlwm. Felly a allai CYSAGau unigol ddefnyddio'u harbenigedd i weithio gydag ysgolion arloesi ar ddatblygu'r cwricwlwm Dyniaethau ac AG newydd?

Dywedodd Edward Evans mai dyma oedd diben CYSAGau. Sicrhawyd yr aelodau fod hyn yn digwydd yn y cefndir drwy PYCAG sydd â chynrychiolwyr o wahanol GYSGAau. Diolchwyd i Phil am yr adroddiad ac i Huw am ei gyfraniadau.

Dywedodd Gill y dylid ymbwyllo ac atgoffodd yr aelodau am y camgymeriadau a wnaed gyda dogfen y Cyfnod Sylfaen. Pwysodd ar CCYSAGAuC i ddsygu o'r profiad hwnnw. Os nad yw Llywodraeth Cymru yn siŵr sut mae AG yn eistedd o fewn y cwricwlwm cenedlaethol, efallai fod angen i ni fod yn glir ynghylch beth rydym eisiau a rhoi mwy o feddwl iddo.

Gweithredu: LJ i roi 'AG a'i lle yn y cwricwlwm newydd' yn eitem agenda yn y cyfarfod nesaf.

Adolygiad Cwricwlwm / *Curriculum Review*-
Libby Jones

Bydd Rhwydwaith yr Ysgolion Arloesi yn cymryd rhan flaenllaw yng nghynllunio'r cwricwlwm newydd a threfniadau asesu gyda chynghor a chefnogaeth arbenigol. Bydd y Grŵp Rhanddeiliaid Strategol Cwricwlwm i Gymru yn cynnig her, cefnogaeth a chynghor wrth i ni weithio gyda'n gilydd i ddatblygu'r cwricwlwm newydd. Mae CCYSAGauC yn rhan o'r Grŵp Rhanddeiliaid Strategol hwn. Ni nodwyd hyd

with History and Geography, with RE being agreed locally by SACREs.

Other concerns raised were that some schools are dumbing down the opportunities of our young people with Welsh Baccalaureate and numeracy and literacy. Also that Stakeholders (such as WASACRE) cannot get involved in the nitty gritty of curriculum planning. Therefore could individual SACREs use their expertise to work with pioneer schools on the development of the new curriculum for Humanities and RE? Edward Evans commented that this is the purpose of SACREs. Members were assured that this is happening in the background through NAPfRE which has representatives from different SACREs on it. Thanks were given to Phil for the report and Huw for his contributions.

Gill Vaisey offered a reflection and reminded members of mistakes made with the Foundation Phase document. Gill urged WASACRE to learn from that experience. If Welsh Government is not clear how RE sits within the national curriculum maybe we need to be clear what we want and we need to give it more thought.

Action: LJ to make 'RE and its place within the new curriculum' an agenda item for the next meeting.

Adolygiad Cwricwlwm / *Curriculum Review*-
Libby Jones

The Pioneer Schools Network will be at the forefront of designing the new curriculum and assessment arrangements with expert advice and support. The Curriculum for Wales Strategic Stakeholder Group will provide challenge, support and advice as we work together to develop the new curriculum. WASACRE form part of this Strategic Stakeholder Group. The Pioneer Schools focussing on Humanities have

yma pa Ysgolion Arloesi fydd yn canolbwyntio ar y Dyniaethau, ond wedi i hynny ddigwydd, bydd Manon Jones, Pennaeth Cynllunio a Datblygu meysydd Dysgu a Phrofiad y Dyniaethau yn trafod gyda PL ac LJ y rhan y gallai CCYSAGauC ei chwarae yn y broses ddatblygu. Bydd rhai arbenigwyr yn gweithio gyda'r Arloeswyr i ddatblygu cwrpas a chynnwys y Maes Dysgu a Phrofi tra bydd eraill yn darparu sicrhad ansawdd. Mae Llywodraeth Cymru yn ymwybodol na ddylai'r rheiny sy'n darparu sicrhad ansawdd gymryd rhan lawn yn y gwaith datblygu er mwyn sicrhau proses effeithiol.

8. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 4 Chwefror 2016/ *Report from the Executive Committee held on 4 February 2016*

Gofynnodd VT am eglurhad ar y swyddi ar y Pwyllgor Gwaith. Cadarnhaodd LJ fod 3 swydd ar gael ynghyd â swydd yr Is Gadeirydd. Cadarnhawyd hefyd y gall aelod gael ei enwebu i'r ddau a dywedodd Edward Evans fod angen i bob pwyllgor gael ei gynrychioli.

9. Gohebiaeth /*Correspondence*

Dim na thrafodwyd yn barod yn y cyfarfod.

10. U.F.A. / *A.O.B.*

Siaradodd Mary Parry â'r aelodau am y problemau sy'n gysylltiedig ag *Incerts*, sef offeryn tracio asesu masnachol a ddefnyddir gan nifer o ysgolion yng Nghymru. I bob pwnc arall heblaw AG mae'r disgrifiadau lefel o fewn y rhaglen yn briodol i Gymru. Ond, ar gyfer AG, mae'n rhaid i'r athro ddewis y set addas o ddisgrifiadau lefel i'w defnyddio yn eu lleoliad nhw. Bu hyn yn ddryslyd i rai athrawon ac mae yna bryder nad yw rhai ysgolion yn defnyddio'r disgrifiadau lefel o'r Fframwaith Enghreifftiol ar

not been identified yet, but once they have been Manon Jones, Head of Areas of Learning and Experience Design and Development for Humanities will discuss with PL and LJ the role WASACRE could play in the development process. Some experts will work with the Pioneers to develop the scope and content of the Area of Learning and Experience while others will provide quality assurance. Welsh Government is mindful that those providing quality assurance should not be fully involved in the development work to ensure an effective process.

8. Adroddiad ar gyfarfod y Pwyllgor Gwaith a gynhaliwyd ar 4 Chwefror 2016/ *Report from the Executive Committee held on 4 February 2016*

VT asked for clarification of the Executive positions. LJ confirmed that there are 3 positions available plus the position of Vice Chair. It was also confirmed that a member can be nominated for both and Edward Evans raised the need for coverage of all committees.

9. Gohebiaeth /*Correspondence*

None that had not already been dealt with in the meeting.

10. U.F.A. / *A.O.B.*

Mary Parry spoke to members about the issues relating to *Incerts* which is a commercial assessment tracker used by many schools in Wales. For all other subjects apart from RE the level descriptions within the program are appropriate for Wales. However, for RE the teacher has to choose the appropriate set of level descriptions to use for their setting. This has proved confusing for some teachers and there is concern that some schools are not using the level descriptions from the Exemplar Framework for RE which has been adopted by all 22 SACREs in

gyfer AG, a fabwysiadwyd gan y 22 CYSAG yng Nghymru fel rhan o'u Maes Llafur Cytûn, felly'n gwneud y lefelau yn statudol. Mae PYCAG wedi gofyn i CCYSAGauC ysgrifennu at Lywodraeth Cymru i ofyn iddynt gymeradwyo'r datganiad canlynol *'Mae'r 22 Awdurdod Lleol yng Nghymru wedi mabwysiadu deilliannau a disgrifiadau lefel Fframwaith Enghreifftiol Genedlaethol ar gyfer Addysg Grefyddol Llywodraeth Cymru ac felly y rhain yw'r gofynion asesu statudol i bob ysgol a gynhelir yng Nghymru.* Cytunodd pob aelod oedd yn bresennol â hyn.

Gweithredu- LJ i ysgrifennu at Lywodraeth Cymru i ofyn iddynt gymeradwyo'r datganiad hwn. Yn dilyn hyn, gellid anfon llythyr i *Incerts* a Rheolwr-Gyfarwyddwyr y 4 consortiwm yng Nghymru i dynnu eu sylw at y broblem ac i gadarnhau'r datganiad.

11. Dyddiad y cyfarfod nesaf / *Date for next meeting: Haf, 23 Mehefin 2016, Sir Ddinbych / yn y Summer, 23 June 2016, Denbighshire In **Rhyl.***
12. Dyddiadau cyfarfodydd yn y dyfodol / *Future meeting dates: Hydref, 18 Tachwedd, 2016 Sir Gaerfyrddin /Autumn, 18 November 2016, Carmarthenshire; Gwanwyn 2017, Sir Fynwy / Spring 2017, Monmouthshire. 17 March in Usk.*

Wales as part of their Agreed Syllabus, which therefore makes the levels statutory. NAPfRE requested that WASACRE writes to Welsh Government to ask them to endorse the following statement. *'All 22 local authorities in Wales have adopted the outcomes and level descriptions of the Welsh Government National Exemplar Framework for RE and therefore these are the statutory assessment requirements for all maintained schools in Wales'*. All members present agreed.

Action- LJ will write to Welsh Government to request an endorsement of this statement. Following this a letter could be sent to INCERTS and the Managing Directors of the 4 consortia in Wales to alert them to the issue and to confirm the statement.

11. Dyddiad y cyfarfod nesaf / *Date for next meeting: Haf, 23 Mehefin 2016, Sir Ddinbych / Summer, 23 June 2016, Denbighshire In **Rhyl.***
12. Dyddiadau cyfarfodydd yn y dyfodol / *Future meeting dates: Hydref, 18 Tachwedd, 2016 Sir Gaerfyrddin /Autumn, 18 November 2016, Carmarthenshire; Gwanwyn 2017, Sir Fynwy / Spring 2017, Monmouthshire. 17 March in Usk.*

Enwebiadau ar gyfer Pwyllgor Gwaith y CCYSAGauC (Mehefin 23, 2016)

Nominations for the Executive Committee (23 June 2016)

Mae PEDWAR o enwebiadau ar gyfer TAIR swydd ar y Pwyllgor Gwaith.

There are FOUR nominations for THREE positions on the Executive Committee.

1. Mary Parry – CYSAG Sir Gaerfyrddin

- Mae gen i brofiad helaeth o weithio ym maes Addysg Grefyddol ac rwy'n angerddol am bwysigrwydd y pwnc i ddatblygu pobl ifanc gyflawn yng Nghymru heddiw. Rwy'n barod bob amser i ymladd dros le teilwng i Addysg Grefyddol yn y cwricwlwm.
- Rwyf yn Ymgynghorydd Addysg Grefyddol gyda Sir Gaerfyrddin (a Dyfed cyn hynny) ers 22 o flynyddoedd. Gyda'r ad-drefnu diweddar, teitl fy swydd bellach yw 'Ymgynghorydd Her Cysylltiol ERW' sef Consortiwm Rhanbarthol De, Gorllewin a Chanolbarth Cymru.
- Rwyf yn swyddog proffesiynol i GYSAG Sir Gaerfyrddin. Yn rhinwedd y swydd hon, rwyf wedi bod ynghlwm wrth lunio meysydd llafur cytûn y sir a deunyddiau cefnogi. Yn ychwanegol at hyn, rwyf newydd dderbyn cynnig i weithio gyda CYSAG Sir Benfro fel ei swyddog proffesiynol.
- Rwyf yn aelod gweithgar o Bwyllgor Gwaith Cymdeithas CYSAGau Cymru ers 20 o flynyddoedd ac rwy'n cyfranogi'n rheolaidd yng nghyfarfodydd tymhorol y Gymdeithas. Er enghraifft, y llynedd, rhoddais gyflwyniad yng nghyfarfod tymor y Gwanwyn ar uned o waith Addysg Grefyddol a luniais ar gyfer ysgolion uwchradd, sef 'Pêl-droedwyr Mwslimaidd yn yr Uwch Gynghrair'.
- Rwy'n cynghori a chefnogi athrawon ar weithredu Maes Llafur Cytûn yr ALL ac ar addysgu Addysg Grefyddol yn effeithiol. Rwyf wedi darparu llawer o gyrsiau ac adnoddau dwyieithog ar gyfer ysgolion - yn sir Gâr ac mewn awdurdodau lleol eraill yng Nghymru.
- Rwyf wedi gweithio gyda chyrrff allanol ar faterion sy'n ymwneud ag AGr, megis CBAC, Estyn a Llywodraeth Cymru. Er enghraifft rwy'n arolygu ysgolion o dan gytundeb Estyn a bûm yn rhan o dîm Estyn a ysgrifennodd yr adroddiad ar Addysg Grefyddol mewn ysgolion uwchradd yng Nghymru yn ddiweddar.
- Cyn fy swydd bresennol bûm yn bennaeth yr adran Addysg Grefyddol ac yn bennaeth yr ysgol iau yn Ysgol Gyfun Emlyn, Sir Gâr.
- Gyda'r profiad hwn, teimlaf y gallaf barhau i wneud cyfraniad gwerthfawr i weithgor CCYSAGau Cymru a byddai'n fraint i barhau i wasanaethu arno.

1. Mary Parry – Carmarthenshire SACRE

- I have been working in the field of Religious Education for many years and I am very passionate about the importance of the subject in developing well-rounded young people in Wales today. I am always prepared to fight for the rightful place of RE in the curriculum.

- I have been a Religious Education Advisor in Carmarthenshire (and its predecessor, Dyfed) for 22 years. With recent reorganisation my title is now an ERW Associate Challenge Adviser - the South, West and Mid Wales Regional Consortium.
- I am the professional officer to the Carmarthenshire SACRE. As such, I have been involved in drawing up the LA's RE Agreed syllabuses and support materials. In addition, I have recently accepted the invitation to work with the Pembrokeshire SACRE as its professional officer.
- I have been an active member of the WASACRE executive committee for 20 years and participate regularly at WASACRE meetings. For example, last year I gave a presentation at the spring term meeting on an RE unit of work which I had created for secondary schools, 'Muslim footballers in the Premier League'.
- I advise and support teachers in implementing the LA Agreed Syllabus and in teaching RE effectively. I have provided many bilingual courses and resources for schools – both in Carmarthenshire and in other LAs in Wales.
- I have worked with external bodies such as WJEC, Estyn and Welsh Government on matters relating to RE. For example, I inspect schools under Estyn contract and was one of the three inspectors who undertook the Estyn thematic review of RE in secondary schools in Wales.
- Before my present position, I was the head of RE and the head of lower school in Newcastle Emlyn Comprehensive school, Carmarthenshire.
- With this experience, I feel that I can continue to make a valuable contribution to the WASACRE executive and would find it a privilege to continue to serve on it.

2. Huw Stephens, M.A., B.Ed.- CYSAG Casnewydd

Bûm yn athro Addysg Grefyddol am 39 mlynedd tan i mi ymddeol yn 2012. Roedd fy ngyrfa yn y sector Uwchradd – Fair view, Y Coed Duon, Ysgol Queen's, Casnewydd, ac Ysgol Basaleg, Casnewydd. Dysgais y Cwrs Byr a Chwrs Llawn T.G.A.U., a Lefel A Addysg Grefyddol.

Roeddwn yn Bennaeth Blwyddyn 7, ac felly'n cymryd rhan yn ochr Fugeiliol bywyd yr ysgol ac yn gwneud llawer gyda disgyblion oedd yn trosglwyddo o'r Cynradd i'r ysgol Uwchradd. Bûm hefyd yn gwasanaethu fel Athro Lywodraethwr yn Ysgolion Queen's a Basaleg.

Cyn ymddeol, cefais fy enwebu fel cynrychiolydd i'r Bedyddwyr ar GYSAG Casnewydd ac rwyf wedi bod yn aelod rheolaidd a gweithgar ar y pwyllgor hwnnw, hefyd yn mynychu cyfarfodydd CCYSAGauC, fel cynrychiolydd Casnewydd.

Rwyf wedi chwarae rhan amlwg ym mywyd yr Eglwys leol, ac wedi ymddeol, cefais fy Ordeinio a'm Sefydlu fel Cyd-Weinidog yn fy Eglwys Fedyddwyr leol yn Rogerstone, Casnewydd.

Rwyf wedi bod yn briod â Rachel fy ngwraig, ers 30 mlynedd, ac mae gennym dair merch wedi tyfu i fyny – y tair ohonynt wedi priodi o fewn 10 mis i'w gilydd, yn syth ar ôl i mi ymddeol!

Mae gen i ddiddordeb mawr yn y ffordd y mae Astudiaethau Crefyddol yn datblygu ac rwyf yn ymwybodol fod CCYSAGauC mewn lle unigryw i gael llais cryf a gwybodus fel rhanddeiliad yn y trafodaethau parhaus am ffurf y cwricwlwm newydd. Rwyf yn barod i ddod â'm profiad a'm brwdfrydedd dros Astudiaethau Crefyddol i'r rôl y cefais fy enwebu ar ei chyfer.

2. Huw Stephens, M.A., B.Ed.- Newport SACRE

I was a Religious Studies teacher for 39 years until my retirement in 2012. My career was in the Secondary sector – Fair view, Blackwood, Queen's School, Newport, and Bassaleg School, Newport. I taught G.C.S.E. Short and Full Course, and Advanced Level religious Studies.

I was a Head of Year 7, involved in the Pastoral side of school life and heavily associated with the transition of pupils from Junior to Secondary school. I also served as a Teacher Governor at Queen's and Bassaleg Schools.

Before my retirement, I was nominated as a Baptist representative on Newport SACRE and have been a regular member and contributor on that committee, also attending WASACRE meetings, as a Newport representative.

I have been involved in local Church life and, in retirement, have been Ordained and Inducted as a Co-Pastor in my local Baptist Church in Rogerstone, Newport.

I have been married to Rachel, my wife, for 30 years, with three grown up daughters - all married within 10 months of each other, just after my retirement!

I am very interested in the way Religious Studies is developing and am aware that WASACRE is uniquely placed to have a strong and informed voice as a stakeholder in ongoing discussions about the shape of the new curriculum. I am willing to bring my experience and passion for Religious Studies to the role for which I have been nominated.

3. Moses Tutesigensi- CYSAG Powys

Dywedodd rhywun rywbryd fod gan y rhan fwyaf o bobl ddau ddiwylliant - diwylliant eu rhieni a diwylliant eu cenhedlaeth. Gall rhai feddu ar drydydd os yw eu hynafiaid yn dod o rywle gwahanol i'r lle maent yn byw ynddo! O'm rhan i, mae gen i o leiaf 4 diwylliant sy'n pwysu ar fy hunaniaeth - roeddwn yn blentyn yn Uganda, yn laslanc yn Lloegr, a bellach yn oedolyn ifanc yng Nghymru. Yn fwy pwysig na'r tri yna, yw'r pedwerydd - wedi cael fy magu ar aelwyd Gristnogol, deuthum yn Gristion ailanedig yn 15 oed.

Tua 15 oed oeddwn i pan ddeuthum i gysylltiad â CYSAG am y tro cyntaf. Yn fy ysgol, roeddwn yn cymryd rhan ar banel athrawon-disgyblion o'r enw 'Section 23' a nod y panel hwn oedd datblygu ethos Cristnogol yr ysgol (ysgol Gatholig oedd hi). Ac felly, dywedodd fy mhennaeth blwyddyn wrtha'i fod CYSAG Portsmouth yn ystyried sefydlu fforwm ieuencid i bobl ifanc â ffydd. I dorri stori hir yn fyr, roeddwn yn un o aelodau sylfaenol Fforwm Rhyng-ffydd Ieuencid Portsmouth, un o'r fforymau rhyng-ffydd cyntaf yn ne Lloegr. Parhaodd fy nghysylltiad â CYSAG Portsmouth tan 2014 wrth i mi gefnogi'r mudiad, yn ogystal â bod yn siaradwr mewn diwrnod cyfoethogi AG yn y ddinas.

Dyma fy wythfed flynedd o fyw yng Nghymru, wedi syrthio mewn cariad â'r lle a'r bobl wrth astudio biocemeg ym Mhrifysgol Caerdydd. Wedi graddio, treuliais ychydig o amser yn gwirfoddoli gyda Chymorth Cristnogol ac ar yn un pryd yn helpu gwaith dwy eglwys roeddwn wedi'u mynychu fel myfyriwr - St Philip's yn Nhremorfa, Caerdydd a phlwyf Bargoed, Deri a Brithdir yng Nghwm Rhymni. Rwyf bellach yn gweithio gydag Eglwys Bresbyteraidd Cymru yng Nghanolbarth Cymru fel Galluogwr Cenhadol ers canol 2013. Drwy fy ngwaith bob dydd rwyf yn dod i gysylltiad â gwahanol ysgolion, gwahanol gymunedau, ac eglwysi sydd â heriau gwahanol. Credaf yn gryf fod gan bobl o ffydd rôl allweddol yn yr amgylchiadau hynny i gyd.

Un o adnodau'r Beibl y ceisiaf lynu wrthi yw'r hyn a ddywed Duw drwy Eiseia wrth ei bobl - 'dysgwch wneud daioni, ceisiwch farn, achubwch gam y gorthrymedig, amddiffynnwch yr amddifad, a chymerwch blaid y weddw'. Mae'r rhain yn themâu y gellir eu harchwilio'n synhwyrol mewn cymdeithas luosryw grefyddol fel hon, ac i'r perwyl hwnnw y gobeithiaf y gallaf fod o ddefnydd ar Bwyllgor Gwaith CCYSAGauC.

3. Moses Tutesigensi- Powys SACRE

It has been said that most people occupy two cultures - that of their parents and the one of their generation. Some may have a third if their ancestry is of a different nation to their residence! As for me, I have at least 4 cultures that burden my identity - I was a child in Uganda, a teenager in England, and now a young adult in Wales. More fundamental to me than those three, is the fourth - having been raised in a Christian household, I became a born again Christian at age 15.

It was around the age of 15 that I first came into contact with a SACRE. At my school, I had gotten involved with a teacher-pupil panel called 'Section 23' which was charged with developing the christian ethos of the school (I went to a Roman Catholic school). And so, my head of year informed me that Portsmouth SACRE was looking to set up a youth forum for young people of faith. To cut a long story short, I subsequently became a founding member of the Portsmouth Youth Interfaith Forum, which was one of the first youth interfaith forum in southern England. My involvement with Portsmouth SACRE continued until 2014 by virtue of my supporting the organising, as well as being a speaker at, a city wide RE enrichment day.

I am now in my eighth year of living in Wales, after becoming besotted with the place and the people whilst studying biochemistry at Cardiff University. After graduating, I spent some time volunteering with Christian Aid whilst also supporting the work of two churches that I had become involved in as a student - St Philip's in Tremorfa, Cardiff and the parish of Bargoed, Deri and Brithdir in the Rhymney valley. I have now been working with the Presbyterian Church of Wales in Mid Wales as a mission enabler since mid 2013. My everyday work sees me coming into contact with different schools, different communities, and churches with different challenges. My core belief is that in all those circumstances people of faith have a critical role to play.

A Bible verse that I aspire to live by is taken from what God says through Isaiah to his people - 'learn to do good, seek justice, rebuke the oppressor, defend the fatherless, plead for the widow'. These are themes that can be explored sensibly in a religiously plural society like ours, and it is to this end I hope I can usefully serve on the WASACRE Executive.

4. Mathew Maidment – CYSAG Rhondda Cynon Taf

Rwyf wedi bod yn gweithio yn Ysgol Gyfun Bryn Celynnog ers dros ugain mlynedd. Wedi graddio o UWIC, dechreuais fy ngyrfa fel athro Addysg Gorfforol ac Addysg Grefyddol yn 1995. Yn dilyn anaf pêl-droed difrifol, deuthum yn aelod llawn-amser o'r adran Addysg Grefyddol a bellach rwyf yn bennaeth AG. Rwyf wedi dal nifer o swyddi yn ystod fy nghyfnod yn yr ysgol yn cynnwys cydlynu AbaCh, Ffeil Cynnydd, Anogwyr Dysgu a Sgiliau Allweddol, ac, wedi bod yn Bennaeth Blwyddyn ac yn sgil bod yn Bennaeth yr Ysgol Isaf, rwyf yn aelod o'r Uwch Dîm Rheoli Estynedig ers y pedair blynedd ddiwethaf.

Rwyf yn frwd dros Addysg Grefyddol ac yn ddiweddar deuthum yn aelod o GYSAG Rhondda Cynon Taf. Bum hefyd yng nghyfarfod CCYSAGauC yng Nglyn Ebwy ar 25 Tachwedd. Wrth fynychu cyfarfodydd CYSAG RCT a CCYSAGauC, sylweddolais bwysigrwydd y cyrff hyn. Gyda'r newidiadau sydd ar droed mewn addysg yng Nghymru, credaf fod rôl CCYSAGauC yn hanfodol ar yr adeg yma. Wrth i amser y cwricwlwm gael ei wasgu, mae'n rhaid i ni sicrhau ein bod yn glynu wrth y rhwymedigaeth statudol sydd ar ysgolion i gyflwyno AG addas ac ystyrion, ar draws pob cyfnod allweddol.

Yn CA4 rwyf yn poeni'n arbennig am y syniad o AG fel rhywbeth wrth fynd heibio sy'n rhan o gymwysterau eraill megis y Fagloriaeth Gymreig. Credaf fod angen i ni sicrhau fod ysgolion yn cynnig rhaglenni AG sy'n ymdrin yn effeithiol â maes llafur y cytunwyd arno, gydag amser rheolaidd a phriodol iddo ar y cwricwlwm ar draws blynyddoedd 10 ac 11.

Teimlaf fod yr opsiynau TGAU presennol gan CBAC wedi gweithio'n arbennig o dda, gydag opsiwn B, yn arbennig, yn ddiddorol i ddisgyblion CA4, waeth beth fo'u cefndir crefyddol neu ddigrefydd. Rwyf yn edrych ymlaen gyda diddordeb mawr felly at y manylebau TGAU newydd. Penderfynais gysylltu â Lynda Maddock (CBAC) i fynegi fy ngobeithion ar gyfer y cymhwyster newydd a'm cefnogaeth i'r gwaith y mae hi'n ei wneud. Ymhellach, cefais fy ngwahodd yn ddiweddar, gan Gill Vaisey, i fynychu cyfarfod posibl gyda Gareth Pierce (CBAC). Gofynnwyd am y cyfarfod hwn gan gynrychiolwyr o NAPFRE a CCYSAGauC i drafod rhai o'r materion sydd ynghlwm â'r TGAU newydd.

Gobeithiaf y byddai fy mhrofiad fel athro a Phennaeth Adran AG yn y sector uwchradd, yn ystod yr amser hwn o newid yn addysg Cymru, yn werthfawr i Bwyllgor Gwaith CCYSAGauC a byddwn yn ddiolchgar i gael cyfle i wasanaethu'r pwyllgor pe cawn fy mhenodi.

4. Mathew Maidment – Rhondda Cynon Taf SACRE

I have worked at Bryn Celynnog Comprehensive School for over twenty years. Having graduated from UWIC, I started my career as a teacher of Physical Education and Religious Education in 1995.

Following a serious football injury I became a full-time member of the Religious Education department and am now Head of RE. I have held a number of roles during my time at the school including the coordination of PSE, Progress File, Learning Coaching and Key Skills and, having been both a Head of Year and Head of Lower School, I have been a member of the Extended Senior Management Team for the past four years.

I am passionate about Religious Education and recently became a member of the RCT SACRE. I also attended the WASACRE meeting in Ebbw Vale on the 25th November. Attending the RCT SACRE and the WASACRE meetings made me realise the importance of these organisations. With the changes taking place, within education in Wales, I believe the role of WASACRE is vital at this time. As curriculum time is squeezed we must ensure that the statutory obligation for schools to deliver appropriate and meaningful RE, across all key stages, is being adhered to.

At KS4 I am particularly concerned at the prospect of 'token gesture' RE being delivered as part of other qualifications such as the Welsh Baccalaureate. I believe we need to ensure that schools provide RE programmes that effectively cover an agreed syllabus, with regular and appropriate curriculum time across years 10 and 11.

I feel that the current WJEC GCSE options have worked extremely well, with option B, especially, proving engaging for KS4 pupils, regardless of their religious or non-religious backgrounds. It is, therefore, with great interest that I await the new GCSE specifications. I have been proactive in contacting Lynda Maddock (WJEC) to express my hopes for the new qualification and my support for the work she is doing. Furthermore, I was recently invited, by Gill Vaisey, to attend a potential meeting with Gareth Pierce (WJEC). This meeting has been requested by representatives from NAPfRE and WASACRE to discuss some of the issues surrounding the new GCSE.

I hope my experience as a teacher of RE and Head of Department in the secondary school setting, during this time of change within Welsh education, would be of value to the WASACRE Executive Committee and I would be grateful for the opportunity to serve the committee if appointed as a member.