



Complete Agenda

Democratic Service
Swyddfa'r Cyngor
CAERNARFON
Gwynedd
LL55 1SH

Meeting

SACRE

Date and Time

2.00 pm, TUESDAY, 1ST FEBRUARY, 2022

Location

Virtual Meeting - Zoom
Please contact for public access

Contact Point

Einir Rh Davies

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(DISTRIBUTED 24/01/22)

SACRE

MEMBERSHIP (7)

Plaid Cymru (4)

Councillors

Paul John Rowlinson

Judith Mary Humphreys
E. Selwyn Griffiths

Menna Baines

Independent (3)

Councillors

Ex-officio Members

Chair and Vice-Chair of the Council

Christians and Other Religions

Dashu (Scott Smith)
Awaiting Nomination
Awaiting Nomination
Gwawr Maelor Williams
Eirian Bradley Roberts
Eurfryn Davies
Edward Parri-Jones

Buddhism
Methodist Church
The Independents
Presbyterian Church of Wales
Catholic Church
Union of Welsh Baptists
Humanist

Teachers

Miriam A. Amlyn
Cathryn Davey
Heledd Jones
Awaiting Nomination

NAS/UWT
UCAC
NEU

Co-Opted Members:

A G E N D A

1. **PRAYER OR QUIET REFLECTIOON**

Prayer or quiet reflection

2. **APOLOGIES**

To receive any apologies for absence

3. **DECLARATION OF PERSONAL INTEREST**

To receive any declaration of personal interest

4. **URGENT ITEMS**

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

5. **MINUTES OF THE PREVIOUS MEETINGS**

4 - 10

The Chairman shall propose that the minutes of the previous meetings of this committee held on the 8th June, 2021 and 23rd November 2021 be signed as a true record

6. **AGREED SYLLABUS CONFERENCE FOR RELIGION, VALUES AND ETHICS WITHIN THE NEW CURRICULUM FOR WALES** 11 - 65

To discuss the forthcoming Agreed Syllabus Conference

7. **SACRE ANNUAL REPORT 2020/2021**

To consider the SACRE Annual Report for 2020/2021

SACRE - STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 08/06/21

Present: Councillor Paul J. Rowlinson (Chair)

Gwynedd Council Members: Councillors Menna Baines, Selwyn E. Griffiths, Judith Humphreys, Dewi W. Roberts

Christians and Other Faiths: Eurfryn Davies (Union of Welsh Baptists), Anest G. Frazer (Church in Wales), Gwawr Maelor Williams (Presbyterian Church of Wales)

Teachers: Miriam Amlyn (NASUWT)

Officers: Einir Rh. Davies (Member Support Officer), Buddug Mair Huws (Assistant Education Quality Improvement Officer and SACRE Clerk), Sion Huws (Legal Department), Eirian Roberts (Member Support Officer)

Present for Item 8: Dr Gareth Evans Jones, Lecturer in Religious Studies, School of History, Philosophy and Social Sciences, Bangor University

The Chair confirmed that although a number of apologies had been received, there was a quorum.

1. PRAYER

The meeting was opened with a prayer from Councillor Selwyn E. Griffiths.

2. ELECTION OF CHAIR

RESOLVED to re-elect Councillor Paul Rowlinson as Chair of this Committee for 2021/22.

3. ELECTION OF VICE-CHAIR

RESOLVED to re-elect Councillor Menna Baines as Vice-chair of this Committee for 2021/22.

4. APOLOGIES

Eirian Bradley-Roberts (The Catholic Church), Dashu (Buddhism), Cathryn Davey (UCAC), Garem Jackson (Head of Education Department), Heledd Jones (NEU)

5. DECLARATION OF PERSONAL INTEREST

No declarations of personal interest were received.

6. URGENT ITEMS

No urgent items were received.

7. MINUTES OF THE PREVIOUS MEETING

The Chair confirmed and signed the minutes of the meeting of this Committee held on 10 February 2021 as a true record.

8. THE FUTURE OF BANGOR UNIVERSITY'S RELIGIOUS EDUCATION CENTRE

Dr Gareth Evans Jones, Lecturer in Religious Studies, School of History, Philosophy and Social Sciences, Bangor University was welcomed to the Committee meeting. He confirmed the Department's intention, in discussions with the Library, to take over responsibility for the Centre, merging it with a new project entitled 'Reconnect'. He confirmed the benefits of belonging to a cross-disciplinary Department that encouraged module sharing.

He gave details of the project which would create a new written resource for teachers of Religious Education at A level. He noted that the University was in the process of discussing new Religious Education pathways within the degree course, encouraging students, as part of the course, to follow the Religious Education route. The comment was reinforced by confirming that the Education Department also offered a new education module to include Religious Education, which gave a taste of teaching and learning.

The Committee noted that it was pleased to hear about the Religious Education pathway, particularly in light of the developments with the new curriculum, and the need to ensure that there are qualified teachers with specialist knowledge of Religious Education.

It was asked if it would be possible to include material for GCSE, as it was felt that it was at this level that pupil engagement was needed, perhaps bridging afterwards to show the opportunities. It was noted that it was a wonderful opportunity to do this now, although the target was A level pupils.

The challenges, such as liaising with schools in recent times, were highlighted. He also noted the lack of Welsh-medium resources, but that this problem had been overcome by adapting English-language materials rather than just translating them, adding a Welsh dimension to them.

With regard to A levels in Arfon in particular, given the low take-up for the subject, wouldn't distance learning be one solution? It was confirmed that the Department would be able to assist with this as collaboration is the priority. The comment was reiterated, noting that a teaching taster module was being offered by the Education Department, with scope for an interactive project.

It was confirmed that the Religious Education Newsletter will be resurrected and published before the end of the year.

RESOLVED to welcome the update from Professor G. Evans Jones and agree to further collaboration between Gwynedd SACRE, Gwynedd Council's Education Department and Bangor University.

9. DRAFT SACRE ANNUAL REPORT

The draft report for the period September 2019 to August 2020 was presented to the Panel. Concern was raised by the author in the Report that GwE's support had now ceased, and as a result the overview and analysis of subject specialisation had been lost. It was noted that another side effect of losing the support was that the Action Plan was not as comprehensive as in previous years.

Thanks were expressed for the report and the comments noted, agreeing to adopt the report for the period September 2019 to August 2020.

10. CO-OPTING PUPILS ONTO THE SACRE COMMITTEE

Everyone was reminded that the above matter had been discussed some years ago, and that one of the difficulties at the time was the practical issue surrounding pupils' ability to travel to Caernarfon to attend meetings. It was noted that travel would no longer be a problem as the meetings were held on a virtual basis.

A discussion ensued and concerns were noted such as the confidentiality of reports and whether it would be appropriate for a pupil to be involved in this type of discussion. It was noted, however, that SACRE meetings were public meetings. It was noted that there had to be a clear purpose for the pupil to attend the meeting, with a clear role and contribution to make. It was asked what the position would be in terms of the pupil's need to declare an interest.

It was suggested that consideration could be given to teacher and pupil input, with the teacher talking about a particular piece of work and the child discussing it from the pupil's point of view. The Committee was reminded that the issue of pupil inclusion in Council committees had been discussed in other committee meetings. The Committee felt that, as a result of the change in voting rules for young people, and the promotion of youth participation in decision making, it would be helpful for the Chair to make further enquiries. It was questioned that it might be better to discuss with young people in the first instance, explaining what SACRE is and asking whether they felt they would have a role. It was noted that it was important to be clear what the role of the pupil would be at the meeting. It was confirmed that consideration would need to be given to how to select children in terms of age, location, number of children, etc.

It was resolved, subject to the comments received following a conversation between the Chair and the relevant Officer, to accept the proposal to form a working group to look at all options for co-opting pupils onto the SACRE committee. It was agreed that it would be necessary to report back to the full Committee in due course under the chairmanship of Councillor Dewi W. Roberts, with Miriam Amlyn, Anest G. Frazer and Gwawr M. Williams as members.

11. RESPONSE TO THE WELSH GOVERNMENT'S CONSULTATION: "GUIDANCE ON THE DESIGN AND DELIVERY OF MANDATORY RELIGION, VALUES AND ETHICS"

The report was received, noting that a conference will need to be organised between December 2021 and summer 2022 as things currently stand.

A discussion ensued and it was hoped that there would be no change before 2023 in order to get it right, as this would be a different way of delivering lessons. It was confirmed that the Unions had consulted extensively and had held several discussions. It was noted that the document looked good, but there was concern regarding the number of hours allocated to Religious Education, and the need to work hard to maintain the status of Religious Education as it had been an individual subject to date. It was confirmed that Estyn had already been asking how it was intended to retain subject specialisation.

It was decided to express satisfaction with the content of the consultation, noting that Religious Education subject skills are key to the specialist element of teaching the new curriculum. It was noted that the Welsh Government needed to delay at least a year before introducing the new curriculum, in order to allow schools the opportunity to re-stabilise.

12. WASACRE MATTERS

- a) The Minutes of the Meeting held on 23 March 2021 were received.
- b) Kathy Riddick's Nomination to the Executive Committee was supported.
- c) The Date of the Next Meeting was noted and the names of Eurfryn Davies, Councillor Dewi W. Roberts and Councillor Paul Rowlinson were proposed as Representatives to the WASACRE on this occasion.

The meeting commenced at 2 p.m. and concluded at 3.40 p.m.

CHAIR

SACRE - STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

23/11/21

Present: Councillor Paul J. Rowlinson (Chair)

Gwynedd Council Members: Councillors Menna Baines and Selwyn E. Griffiths

Christians and Other Faiths: Eirian Bradley-Roberts (The Catholic Church)

Officers: Eimir Rh. Davies (Member Support Officer), Buddug Mair Huws (Assistant Education Quality Improvement Officer and SACRE Clerk), Translators

Present for item 6: Libby Jones, Religious Education Adviser, Wrexham County Borough Council

It was confirmed that as there were a number of apologies and absences, there was no quorum and it was not possible for the Committee to make any decisions, but that the meeting would continue and matters would be shared for information.

Councillor Selwyn E. Griffiths paid special tribute to Councillor Pat Larsen and Councillor Wyn Meredith, thanking them for their vital work with the SACRE and WASACRE.

1. PRAYER

The meeting was opened with a prayer from Councillor Menna Baines.

2. APOLOGIES

Miriam Amlyn, Cathryn Davey, Cllr Judith Humphreys, Cllr Dewi W. Roberts, Cllr Cemlyn R. Williams, Gwawr Maelor Williams.

3. DECLARATION OF PERSONAL INTEREST

No declarations of personal interest were received.

4. URGENT ITEMS

No urgent items were received.

5. MINUTES OF THE PREVIOUS MEETING

In the absence of a quorum, the Chair was unable to confirm the minutes of the meeting of this Committee, held on 8 June, as a true record. The minutes would be signed at the next meeting.

6. AN UPDATE ON THE GUIDELINES FOR RELIGION, VALUES AND ETHICS (RVE) WITHIN THE NEW CURRICULUM

Libby Jones gave a presentation to SACRE Members on the above Guidelines, confirming that Religious Education had undergone significant changes. She referred to the messages for the SACRE in terms of the Agreed Syllabus and curriculum planning. She also noted the important messages for schools when planning for RVE, including the use of sub-lenses. She also explained that under Human Rights Law, the subject would be objective, critical and pluralistic. She concluded by referring to the opportunity for professional learning.

It became clear from the presentation that the Guidelines referred to the need for major changes, and that RVE as a subject would include non-religious philosophical convictions. Another change was that the subject was mandatory from ages 3-16, with nursery settings to include provision for RVE. On the other hand, after the age of 16, it was noted that a pupil would opt into RVE. It was confirmed that an embargoed version of the Guidelines would be available before Christmas.

She elaborated on the important messages for the SACRE.

An agreed syllabus was the responsibility of the Local Authority, and needed to be in place in good time for schools to teach their new curricula from September 2022 onwards. The new Guidelines may form the basis of the syllabus, but it needed not to be overly restrictive - the sub-lenses may help.

There was a need to organise an Agreed Syllabus Conference, with as wide a membership as possible, and the need to inform schools of this intention as soon as possible, was noted.

Further questions were asked about the sub-lenses, where it was confirmed that they were not topics or themes, but disciplines or perspectives. It was noted that in determining themes, RVE would be guided by these viewpoints.

Following the report provided by Libby Jones, the importance of having a presence from the Council's Education Department to put the SACRE on the right path in relation to this change was noted. It was questioned whether it would be possible to work regionally, and the need for SACRE Members to understand GwE's contribution, the Council's role and how to collaborate, was noted.

As the subject will be mandatory, and a core part of the new curriculum, it was noted that some schools may need support to make this happen.

RESOLVED As there was no quorum, it was not possible for the Committee to make a decision but the presentation was accepted and Libby Jones was thanked for her contribution.

7. SACRE ANNUAL REPORT 2020-21

It was confirmed that a draft of the Annual Report was in progress and would be submitted to the next SACRE meeting for approval.

RESOLVED As there was no quorum, it was not possible for the Committee to make a decision but the update on the above was accepted and the way forward was confirmed.

8. WASACRE MATTERS

Thanks were given for the WASACRE Annual Report for 2020-21, the WASACRE Treasurer's Annual Report for 2020-21, including the Statement of Accounts and minutes of the WASACRE meeting held on 16 June 2021.

An update was received from the WASACRE Autumn Meeting held on 23 November 2021, where a presentation was given on the New Curriculum by an officer from Central South, South East and GwE Consortia. The support available was reported at the meeting and concern was raised that south Wales SACREs appeared to be playing a central role in comparison with the north. Particular concern was expressed at GwE's lack of support for SACRE.

Reference was also made to the series published by Hodder to accompany the new curriculum, and a request was made for the message to be circulated that the series was not necessarily suitable for Wales as they did not receive any Welsh input when it was created.

The need to organise an Agreed Syllabus Conference before September 2022 was then discussed, and it was suggested that the first meeting might be held on 1 February. It was confirmed that as a body, the Conference was separate to the SACRE but that it would make sense to continue with the same membership. As a result, it was suggested that it may be possible to write to the religious bodies for nominations as there were many vacancies on the SACRE and membership numbers had declined.

RESOLVED As there was no quorum, it was not possible for the Committee to make a decision but the reports were accepted for information.

The meeting commenced at 2 p.m. and concluded at 3.10 p.m.

CHAIR

[Humanities: Designing your curriculum - Hwb \(gov.wales\)](#)

AREA OF LEARNING AND EXPERIENCE Humanities

Guidance to help schools and settings develop their own curriculum, enabling learners to develop towards the four purposes.

Contents

1. [Introduction](#)
2. [Statements of what matters](#)
3. [Principles of progression](#)
4. [Descriptions of Learning](#)
5. [Designing your curriculum](#)

Designing your curriculum

CONTENTS

- [Cross-curricular skills and integral skills](#)
- [Specific considerations for this Area](#)
- [Key links with other Areas](#)
- [Cross-cutting themes](#)
- [Religion, values and ethics guidance](#)

This section provides specific guidance when incorporating learning in humanities in your curriculum. It should be read together with the overarching [Designing your curriculum](#) section which is relevant to learning and teaching through all areas of learning and experience (Areas).

Cross-curricular skills and integral skills

A curriculum must embed the mandatory cross-curricular skills and the integral skills which underpin the four purposes of the curriculum. The following are some key principles which settings/schools should consider when designing learning and teaching in the Humanities Area of Learning and Experience (Area).

Learning in this Area could provide learners with the following opportunities.

Cross-curricular skills

Literacy

- Developing oracy through discussion, role play, questioning and presentations, and adapting oracy skills for audience and purpose while listening to and debating different viewpoints.
- Developing all styles of writing, e.g. describing, explaining, discussing, evaluating and creative writing, combined with the use of disciplinary-specific terminology and vocabulary.
- Accessing and exploring a range of texts from a variety of places and times to analyse evidence, to think critically, to infer meaning, and to evaluate interpretations and viewpoints.

Numeracy

- Developing numeracy skills in real-world contexts including collecting numerical data, through primary and secondary research methods.
- Analysing and representing data in a variety of ways.
- Supporting numeracy development through giving accurate directional instructions when map reading or developing their own maps and routes.
- Engaging with concepts such as chronological awareness and scale.

Digital competence

- Developing digital skills in areas such as the use of digital information systems (including geographical information systems), the use of digital sources, software to analyse and present qualitative and quantitative data.
- Exploring the impact of digital technology on societies and of the challenges and opportunities faced in the digital age.

Integral skills

Creativity and innovation

- Encouraging the presentation of information and findings in creative and innovative ways, and imagining possible futures based on the evidence.
- Encouraging openness to different ideas and ways of thinking, enabling the expression of reasoned opinions about these differences.

Critical thinking and problem-solving

- Developing the ability to think analytically and understand the past and present as well as to imagine possible futures.
- Collecting, reflecting and critically evaluating the use of sources and evidence.

Personal effectiveness

- Encouraging teamwork and being a reliable contributor by organising and carrying out enquiries.
- Evaluating, justifying and expressing considered responses in a variety of ways.

Planning and organising

- Encouraging the planning and organising of investigations, setting aims, objectives and success criteria, gathering and utilising a range of evidence, and reflecting on methods.

Specific considerations for this Area

School curricula should promote a thorough understanding of the statements of what matters which are designed to support the development of a more connected approach to learning. They are structured around learners developing an increasingly sophisticated understanding of key concepts which enables them to see beyond knowledge as being a list of unconnected facts.

The statements of what matters should be used holistically to provide a broad and deep platform to support learners through their humanities educational journey. A curriculum should not treat the statements of what matters in isolation, nor do they need to be addressed in a particular order or combination. The first statement of what matters champions enquiry and discovery within the Area, while the second encourages learners to explore and consider how they and others view, interpret and represent human experiences. The third and fourth statements of what matters focus on the key aspects of understanding in this Area, namely of people's relationship with the natural world and with each other. The final statement of what matters places a new emphasis on the individual's role and action in response to the challenges and opportunities facing humanity.

The statements of what matters refer to the need for consistent exposure to the story of learners' locality and the story of Wales, as well as to the story of the wider world, to enable learners to develop an understanding of the complex, *pluralistic* and diverse nature of societies, past and present. Learners should be grounded in an understanding of the identities, landscapes and histories that come together to form their *cynefin*. This will not only allow them to develop a strong sense of their own identity and well-being, but to develop an understanding of others' identities and make connections with people, places and histories elsewhere in Wales and across the world. Local,

national and global contexts are integral to the Area and form part of the key principles described below relating to the choice of content.

Approach to design

There is flexibility in how a school may decide to structure its curriculum, such as an integrated, multidisciplinary, interdisciplinary or disciplinary approach. Across the learners' journey from 3 to 16, schools should provide a broad and balanced curriculum of knowledge, skills and experiences linked to history; geography; religion, values and ethics; business studies and social studies. A fundamental aspect is a professional understanding of the purpose of different disciplines and their interrelationship within this Area.

Schools curriculum design should consider the following key principles when selecting content:

- local, national and the wider world perspectives
- coverage/range
- coherence
- rigour
- focus
- sensitivity

Local, national and the wider world perspectives

- Ensure consistent exposure to local, national and international contexts at different stages of development – it should not be the case that the youngest learners should focus exclusively on local studies and only the oldest learners focus on the international perspective; when appropriate and meaningful, learners should have opportunities to ground their understanding of an issue in their locality and of their own *cynefin*, and relate it to Wales and international contexts.
- Explore Welsh businesses, cultures, history, geography, politics, religions and societies.

Coverage/range

- Select a range of periods that have had considerable effects on humanity and the world in the past and present.
- Select a range of events, ideas, beliefs, people and processes that have had considerable effects on humanity and the world in the past and present.
- Focus on the experiences of ordinary people, including those who have traditionally been underrepresented.

- Select a range of contemporary events and changes of moral, political, social, economic, religious, environmental or cultural significance – there can be a flexible approach to studying historical periods, and it is not the case that learners at particular progression steps should study periods in chronological order.

Coherence

- Ensure topics are sequenced to reflect the logic of the academic disciplines, enabling progression of conceptual understanding. Topics should seek to develop an increasingly sophisticated and deepening level of conceptual understanding and enable learners to make connections. Settings/schools should avoid an untheorised, episodic approach which jumps between unconnected topics.

Rigour

- Select challenging topics to enable deep thinking and reflection.

Focus

- Select a limited number of topics in each year to ensure the depth and quality of learning, where topics may overlap in order to reinforce key concepts.

Sensitivity

- Respond sensitively and insightfully to religious and non-religious worldviews about society, communities and cultures, and understand how these can be interpreted in different times, cultures and places.

Disciplinary concepts and contexts

The subjects within this Area share many common themes, concepts and transferable skills, while also having their own discrete body of knowledge and skills. The content, concepts and skills outlined in this Area are interconnected. The disciplines in this Area provide a variety of lenses through which to view the human experience. The statements of what matters encourage a holistic approach to learning.

Religion, values and ethics

Detailed guidance on developing religion, values and ethics in your curriculum is available.

History

School curriculum design should:

- develop an understanding of the discipline and its value

- develop understanding of, and respect for, the notion of truth and for people in the past
- develop an appreciation of the past on different scales, which allows learners to orientate themselves in time
- develop historical interpretation understanding and source-based skills
- develop rich content across the time periods, through which learners can develop an understanding of chronology through exploring cause and effect, change and continuity, similarity and difference, interpretations, the use of evidence and historical significance
- develop a rich context for exploring the concepts of governance, economy, power, leadership, diversity; culture, ethnicity, equality and inequality, justice, rights, conquest, social, political and economic ideologies, social organisation and structures, trade, agriculture and industry, power and protest, peace, conflict and cooperation, revolution, devolution and empire
- expose learners of all ages to a range of historical periods on a local, national and global scale, making the links and connections that support the development of a detailed chronological 'map' of the past.

Geography

School curriculum design should:

- develop an understanding of the discipline and its value
- provide rich content for exploring physical and human landscapes, and a context for the causes and consequences of physical and human inter-relationships and interdependence which characterise our modern world
- provide a rich context for exploring the issues of sustainability, climate change, energy choices, nature, natural hazards and disasters and hazard risks, pollution, scarcity of natural resources, food security, population, identity, ethnicity, migration, settlements, globalisation, consumerism and trade, initiatives to tackle poverty, inequality and injustice, contrasts between countries at different levels of development
- equip learners with the skills to question, use and analyse maps, images, and Geographical Information Systems
- equip learners with the skills to formulate research questions, and to collect, manipulate and present data so they can evaluate and think critically about problems and issues

Social studies

School curriculum design should:

- develop an understanding of the discipline and its value
- encourage conceptual understanding of the world by learning about people and their values, in different times, places and circumstances

- provide rich contexts to explore social issues, identity, rights and responsibilities, and social organisation
- encourage active participation and engagement with social issues through social enquiry, discussions and social action
- develop an understanding of how systems of government in Wales operate and affect people's lives, and how they compare with other systems
- explore the concepts of governance, rights, equality, inequality, ethnicity, gender and poverty

Business studies

School curriculum design should:

- develop an understanding of the discipline and its value
- expose learners to the economic reality that shapes the Welsh and global economies, enabling them to appreciate that this reality is constantly changing and to appreciate the impact it has on people's lives and the environment
- examine the strengths and areas for improvement, successes and failures of businesses and economies, while developing an understanding of the factors that shape the prosperity of communities and thereby people's prospects for the future
- explore the current Welsh economy, including consumption, production, the welfare of people at work, the impact of innovation and technology on businesses and the environment, and the effects of demographic change to the workforce

Considerations for provision of learning experiences

This Area provides rich opportunities for learning beyond the school walls. School curriculum design should allow learners of all ages to experience a range of stimuli that enthuse and inspire them to imagine and be curious, and to explore, discover and question through the following.

A range of opportunities to learn outdoors to:

- experience and reflect on the wonder of the natural world
- engage with a variety of landscapes, historical and geographical features, environments and places
- learn in local natural spaces and historical sites
- conduct enquires and fieldwork both independently and collaboratively, in partnership with organisations, groups and individuals when appropriate
- engage with historical, cultural and religious sites, including places that are significant to those whom faith and belief are important

A range of opportunities to visit and explore including:

- cultural and heritage sites, e.g. ancient monuments, religious sites and historical sites that have particular potential to provide stimulating contexts for learning
- libraries, archives and museums
- places of political, religious or spiritual significance
- businesses and places of work
- virtual venues that have particular potential to provide stimulating contexts for learning

A range of opportunities to engage with:

- structured enquiry and cooperative learning
- artefacts and texts of historic and religious significance
- digital and physical media and technology
- stories, art, drama, dance, music and food that have particular potential to provide stimulating contexts for learning
- individuals, experts, groups and organisations that have particular potential to provide stimulating contexts for learning
- heritage professionals and developing a recognition of value of heritage sites /galleries/museums
- people who experience lived religion and worldviews
- political, business, community and/or cultural leaders
- groups and organisations such as charities, pressure groups and non-profit organisations

A range of opportunities to observe or participate in:

- key celebrations, traditions and the diverse cultures in Wales
- formal and informal debates
- enterprise and entrepreneurial activities
- social action projects
- key celebrations, traditions and ways of life in the wider world

Illustrating breadth

The following are provided as examples of how you could explore different topical learning in this Area. These are illustrations only.

Learners could explore the evolution of democratic thought and structures that led to the establishment of the Senedd, from Ancient Greece via the American Declaration of Independence and the changing UK constitution. Local, Welsh and world history are connected, shaped and appreciated through events such as Glyndŵr's Rising, the Spanish Civil War and the World Wars of the twentieth century. The climate emergency can be better

appreciated by exploring the industrial revolution, the distinct geography and topography of Wales, and international relations. As informed citizens, learners will explore how government and decision-making works in Wales and beyond, and be empowered to contribute, scrutinise and challenge.

Key links with other Areas

School curriculum design should focus on genuine and authentic links between this Area and other Areas

Expressive Arts

Art, music, dance, theatre, forms of media and literature are valuable pieces of evidence for enquiries in the humanities and are mediums for expression of people's interpretations and viewpoints. The natural world, the past and present all act as a stimuli and contexts in the Expressive Arts Area of Learning and Experience. Throughout the past and present the expressive arts have been important in shaping culture and societies. Exploring the arts from various times, cultures and societies, including from Wales (e.g. Eisteddfod), allows learners to develop their understanding of other cultures as well as their own. Exploration of social and ethical concepts, sustainability and business can act as a stimulus for *creative work*.

Health and Well-being

These two Areas link together to deepen learners' knowledge and understanding of identity, communities, societies, social norms and *values*, and social influences. They support understanding of citizenship, rights, respect and equality. The Health and Well-being Area of Learning and Experience supports learners' understanding of how individual and collective decision-making can support ethical and sustainable responses to challenges and opportunities that are faced by humanity in general and in Wales in particular.

Languages, Literacy and Communication

Languages and literature play a vital role in identity and can help to shape and influence the development of communities and societies. Literature provides valuable evidence for, and can be a focus of, enquiries in humanities. Learners

can explore literature from a range of cultures and societies, in the past and present, through their locality, Wales and the world.

Mathematics and Numeracy

The Humanities Area of Learning and Experience provides authentic contexts for the application of mathematics and numeracy skills. Enquiries in the humanities will use a range of qualitative and quantitative data. Humanities enquiries will often include the collection of primary data using sampling methods, and the representation and analysis of data and statistics in a range of forms. Learners are provided with opportunities to sort and classify data, and to identify patterns, trends and anomalies. Supporting entrepreneurship, ratio and scale, finance, rounding and ordering will also be relevant.

Science and Technology

Both of these Areas have similar and yet distinct methods and principles of inquiry. However, field work, for example where learners observe living things in their natural habitats leading to the collection of data to measure and compare biodiversity, supports learning in both Areas. Knowledge of current and past scientific investigations and technological developments and their impacts on society, can also support learners in their ability to source and filter evidence. Scientific and technological developments have significant impact on human societies, and on our relationship with the natural world. Science and technology can offer solutions and responses to the challenges that humanity faces in the modern world. Other aspects of science and technology are intrinsically linked to humanities in terms of connections with, for example, physical geography and knowledge of natural materials and their processing, and these should be explored. The digital economy is a powerful influence in shaping modern societies, economies and people's lives.

Cross-cutting themes

Local, national and international contexts in this Area

Local, national and international contexts are integral to this Area and form part of the key principles relating to the choice of content.

Careers and work-related experiences in this Area

CWRE enables learners to explore and investigate careers past, present and future. Learners start by exploring the relationships between locations and the world of work by identifying the features of their local community. As they progress through the 3 to 16 continuum, learners should explore careers of the past and why they no longer exist, and reflect upon the factors that may influence and shape careers in the future.

Through analysing *labour market information*, learners can begin to develop an understanding of the changes in their local labour markets and the context to current opportunities local and further afield. This learning process can support learners to explore their *cynefin*; they can understand the impact that this can have on their own communities.

Learners should explore inequalities in work-related contexts both past and current. As they progress they should develop an increasing understanding and awareness of employment rights and responsibilities, ethical entrepreneurship, business ethics and sustainable green industrial processes and practices. This will prepare learners for the world of work.

Human rights education and diversity in this Area

Experiences in this Area can help learners develop an understanding of their responsibilities as citizens of Wales, the diversity of Wales, and an awareness of how their own rights are influenced by interpretations of human rights, values, ethics, philosophies, and religious and non-religious views. In this Area there should be opportunities to develop understanding of the United Nations Convention on the Rights of the Child (UNCRC) and for encouraging learners to recognise their own and others' rights.

Relationships and sexuality education in this Area

This Area provides an important opportunity for learners to understand how societal understandings of relationships, sex, gender and sexuality have changed over time and how they continue to evolve. Exploring RSE through the Humanities Area can inspire learners to deepen their understanding of key issues and develop the skills to interpret ideas and presentations about RSE throughout history and across different cultures and contexts around the

world. For example, this could consider how norms and perceptions of *LGBTQ+* people have changed over time. It also supports learners to engage critically with information, to understand the basis of information presented as fact, and make critical judgements about how to use and respond to the knowledge sources available to them.

This Area also offers learners opportunities to explore human rights, values, ethics, philosophies, religious views relating to relationships and sexuality. This provides learners with important opportunities to discuss, explore and develop understanding of different perspectives on RSE issues, shaped by religious and non-religious worldviews, ethical challenges and social inclusion issues. This also supports learners to understand and navigate the tensions between different perspectives. This can also support learners to engage critically with local, national and global RSE issues in both the past and present, helping them to become ethical, informed citizens and ready to play a full part in life and work.

Religion, values and ethics guidance

Introduction

Religion, values and ethics (RVE) is a statutory requirement of the Curriculum for Wales and is mandatory for all learners from ages 3 to 16. RVE forms part of the Humanities Area. This Area encompasses geography; history; religion, values and ethics; business studies. These disciplines share many common themes, concepts and transferable skills, whilst having their own discrete body of knowledge and skills.

There is no parental right to request that a child is withdrawn from RVE in the Curriculum for Wales.

The purpose of this RVE guidance

This RVE guidance has been written by practitioners and religious education experts to provide additional support on how RVE can be taught within the Humanities Area. It emphasises the integral nature of RVE within this Area and outlines the unique and distinct contribution that RVE makes to the Curriculum for Wales.

More information on the legal status of this RVE guidance can be found in the [legislation summary](#) of the Curriculum for Wales Framework.

Additional guidance relating to RVE for voluntary-aided schools and settings has been produced by the Church in Wales and the Catholic Education Service with funding from Welsh Government.

Audience

The RVE guidance in the Humanities Area has been written to be accessible to all those responsible for designing a curriculum. Those persons who must have regard to the guidance when designing a curriculum are:

- the headteacher of a maintained school or a maintained nursery school
- the governing body of a maintained school or a maintained nursery school
- a provider of funded non-maintained nursery education
- the teacher in charge of a pupil referral unit
- the management committee for a pupil referral unit
- a person who provides teaching and learning for a child, otherwise than at a maintained school, maintained nursery school or pupil referral unit, by virtue of arrangements made under section 19A of the Education Act 1996 (c. 56)
- a local authority in Wales

In addition, the guidance may also be useful to practitioners, regional consortia, awarding bodies, Estyn, teacher unions, religious organisations, non-religious organisations, parents and carers and other bodies in Wales with an interest in RVE. These bodies do not have to have regard to the guidance but it may be useful and informative for them to refer to it to better understand the content of a given setting's curriculum.

Agreed syllabus

As RVE is a locally determined subject, the agreed syllabus specifies what should be taught in RVE within each of the 22 local authorities in Wales for those schools that teach the agreed syllabus.

This guidance is therefore also directed at those responsible for preparing an agreed syllabus, who must have regard to this guidance, including:

- the local authority who have a function in adopting the agreed syllabus drawn up by the Agreed Syllabus Conference

- the Agreed Syllabus Conference
- the body of persons established by the Welsh Ministers to prepare an agreed syllabus if the Agreed Syllabus Conference has been unable to do so

Each local authority has a legal duty to convene an Agreed Syllabus Conference to review the syllabus and to recommend an appropriate syllabus to the local authority for it to adopt. The agreed syllabus for each local authority should be reviewed every five years.

Once an agreed syllabus has been adopted, all maintained schools and settings are required to have regard to the agreed syllabus including schools of a religious character, in their design of the agreed syllabus element of their RVE provision.

Should a local authority wish to adopt or adapt this guidance as their agreed syllabus they may do so.

RVE within the Curriculum for Wales

RVE within the Curriculum for Wales can offer a distinctive contribution to the realisation of the [four purposes](#) for all learners. As such, this guidance supports schools and settings in developing provision for RVE that prepares learners in Wales for life and work in a fast-changing and diverse world, as responsible and informed citizens.

RVE guidance is situated within the Humanities Area and incorporates a range of disciplinary approaches that can be used by learners to engage critically with a broad range of religious and non-religious concepts. For example, disciplinary approaches relevant to RVE may include religious studies, philosophy, theology, sociology, psychology, and anthropology. There are also strong relationships between RVE and the other disciplines within Humanities as well as with other Areas.

Concepts are important in RVE because they are central ideas that help learners to make sense of and interpret human experience, the natural world and their own place within it. Learners will have opportunities to explore RVE concepts through a variety of sub lenses which make up the RVE disciplinary lens. These concepts and sub lenses are set out in this RVE guidance.

In the Curriculum for Wales RVE is objective, critical and pluralistic, both in content and pedagogy; it is not about making learners 'religious or 'non-religious'. The expression 'objective, critical and pluralistic' comes from European Convention on Human Rights case law. The Curriculum and Assessment (Wales) Act 2021 ensures that all learners must be offered opportunities through RVE to engage with different religions and non-religious philosophical convictions in their own locality and in Wales, as well as in the wider world.

Spiritual development

One of the features of the [four purposes](#) of the curriculum is that learners will be supported to develop as healthy, confident individuals, ready to live fulfilling lives as valued members of society. [statements of what matters](#) and RVE has many valuable and distinctive contributions to make. The statements of what matters are set out in the What Matters Code and include the key concepts for each Area.

In the context of RVE, spiritual development is concerned with our natural ability to look for, express and understand what is important in life, and to question who we are and why we are here. Spiritual development may or may not involve religion. Through experiencing and reflecting on our relationships, spiritual development may be apparent in the following: awareness of self in relation to others; connections to the wider and the natural world (and, for some people, to a higher power or ultimate reality); creativity and going beyond the everyday; exploration of ultimate questions and contemplation of meaning and purpose.

Awareness of self in relation to others

Learners can:

- develop a sense of their uniqueness and value
- reflect upon their own beliefs, values and actions, and express and justify their own feelings and opinions
- develop aspirations and learn to live with disappointment
- show empathy and consideration for others
- develop compassion and help others
- develop a voice and listen with respect to the voices of others

- form good relationships
- talk about themselves in relation to others, the world and/or a higher power or ultimate reality
- gain awareness of and respect for the beliefs, teachings and practices of others, as well as an ability to articulate their own
- explore how religious and non-religious beliefs and practices impact on the lives of individuals, the local community and wider society

Connections to the wider and the natural world

Learners can:

- develop an appreciation of belonging in their locality, Wales and the wider world
- experience the natural world, value the environment and work towards sustainable futures for all
- experience the richness of the stimuli around them through use of the senses
- experience being present in the moment
- develop awareness of the world around them and their place within it
- make sense of their experience of the natural world and of human relationships

Creativity and going beyond the everyday

Learners can:

- develop creativity and use their imagination
- experience awe and wonder or be amazed by things
- foster curiosity and develop insight

Exploration of ultimate questions and contemplation of meaning and purpose

Learners can:

- ask, consider and reflect on ultimate questions (the 'big' questions about life)
- discover meaning and purpose in their own lives
- experience that which is beyond the ordinary

Spiritual development can also occur as learners engage with their cynefin and occur in everyday life within their local, national and global communities.

Designing your curriculum for RVE

This section is intended to support all those responsible for planning mandatory RVE within this Area. It is particularly relevant for practitioners,

settings and Standing Advisory Councils, and may also support Agreed Syllabus Conferences in the development of the agreed syllabus.

Curriculum design and development must incorporate, where appropriate, opportunities for learning and consideration of [cross-cutting themes](#) in the Curriculum for Wales. These cross-cutting themes are: careers and work-related experiences, human rights, diversity, local, national and international contexts and relationships and sexuality education. It is also important that the [cross-curricular skills](#) of literacy, numeracy and digital competence, as well as the [skills integral to the four purposes](#) (creativity and innovation, critical thinking and problem solving, personal effectiveness, planning and organising) are considered in curriculum design.

When realising their curriculum, schools and settings need to decide how RVE best works within their approach to the Humanities Area. For example, curriculum design can be integrated, multidisciplinary, interdisciplinary or disciplinary. Curriculum design should be evaluated regularly in line with the Curriculum for Wales Framework guidance.

All schools and settings must also have regard to their locally agreed syllabus for RVE when designing their curriculum.

RVE and the four purposes

At the heart of the Curriculum for Wales are the [four purposes](#), which are the key drivers for curriculum design and, as such, should be the focus of all curriculum development. The four purposes set out the aspirations for all learners.

By the age of 16, they should 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

In the Humanities Area, the statements of what matters contribute to realising the four purposes of the curriculum.

Mandatory RVE makes an important and distinctive contribution to supporting the four purposes by giving learners opportunities to:

- engage with and explore ultimate and philosophical questions about the meaning, significance and purpose of life, and about the nature of human thought and of the universe, and the connections between them
- undertake enquiries and engage with sources of wisdom and philosophies that encourage them to explore the challenges, opportunities and responses of human beings in the context of their cynefin, locally, in Wales and the wider world, as well as support them in evaluating their own perspectives and those of others
- develop and express their own informed viewpoints, which prepares them for lifelong learning in a pluralistic and diverse world
- use their knowledge and understanding of both institutional and personal religious and non-religious beliefs and practices to think critically about their own values and about how they might make important social and personal decisions
- explore the ways in which religion and non-religious philosophical convictions have influenced human experience throughout history, so that they can make sense of their place in the world, imagine possible futures and create responsible solutions that take in to account the diverse needs and rights of all people
- evaluate and use evidence from a range of religious and non-religious sources to engage with ethical and moral issues, past and contemporary, that challenge their knowledge and values. This enables learners to develop an understanding of religion and belief, culture, community, their cynefin, Wales and the wider world now and in the past, which can help to nurture a sense of place and belonging
- respond sensitively to religion and non-religious philosophical convictions and explore the beliefs and practices of people in their community, Wales and the wider world, and how these might impact their actions and choices
- develop secure values and establish their ethical beliefs and spirituality through the exploration of religion and non-religious philosophical convictions on a range of issues, which can in turn enable them to form positive relationships based upon trust and mutual respect
- discuss and reflect on their own perspectives and those of others on a range of issues, which help them to build their mental, emotional and spiritual well-being by developing confidence, resilience and empathy

RVE and the statements of what matters

Before any detailed planning can begin, it is essential for practitioners and school leaders to consider the Humanities statements of what matters, which contribute to learners realising the four purposes of the curriculum.

Practitioners and leaders should also consider the statements of what matters in other Areas where RVE may be able to contribute to learning.

RVE concepts

The [statements of what matters in this Area](#) allow learners to explore and critically engage with a broad range of religious and non-religious concepts, which should be carefully considered and underpin curriculum design.

When considering RVE concepts within their curriculum, schools and settings should:

- develop an understanding of the discipline and its value
- provide rich contexts for learners to be curious, to explore ultimate questions and to search for an understanding of the human condition, as well as providing opportunities for learners to reflect and to experience awe and wonder, in a range of meaningful real-world contexts
- develop rich contexts for enquiry into the concepts of religion, lived religion, worldviews, secularity, spirituality, life stance, identity and culture to develop learners' well-rounded understanding of religious and non-religious beliefs and practices
- provide rich contexts for engaging with concepts of belief, faith, truth, purpose, meaning, knowledge, sources of authority, self, origin, life, death and ultimate reality, which can enable learners to develop an understanding of personal and institutional beliefs about the nature of life and the world around them
- develop rich contexts for exploring the concepts of identity, belonging, relationships, community, cynefin, diversity, pluralism and interconnectedness, which can enable learners to gain a sense of self and develop spirituality
- explore the concepts of equality, sustainability, tolerance, freedom, prejudice, discrimination, extremism, good and evil, which can give learners an insight into the challenges and opportunities that face societies
- reflect the concepts and contexts of religiosity, practice, ritual, tradition, worship, sacredness, symbolism and celebration to develop learners' understanding of religion and belief
- provide rich contexts for exploring the concepts of ethics, morality, justice, responsibilities, authority, humanity, rights, values and social action

The RVE lens

This guidance focusses on the RVE disciplinary lens and can help schools and settings consider relevant content for their curriculum design. In this guidance the RVE lens is divided into a number of sub lenses through which

the RVE concepts can be viewed and explored. The sub lenses are interconnected and are not intended to be units or topics. They draw on a recognised body of knowledge for RVE in Wales and help to ensure sufficient breadth and depth for RVE in the Humanities. The sub lenses lend themselves to all of the statements of what matters and are also relevant to other Areas and to the realisation of the four purposes. They help schools and settings understand significant aspects of RVE and identify opportunities for RVE within the statements of what matters to support curriculum development.

Sub lenses in RVE include:

- Search for meaning and purpose
How people respond to the deeper questions of life in order to understand the human condition.
- The natural world and living things
How and why people show concern and responsibility for the world and experience awe and wonder in nature.
- Identity and belonging
What makes us who we are as people, communities and citizens living in a diverse world.
- Authority and influence
How and why different types of authority influence people's lives.
- Relationships and responsibility
How people live together and why developing healthy relationships is important.
- Values and ethics
How and why people make moral choices and how this influences their actions.
- The journey of life

What people experience as part of the journey of life and how these experiences are acknowledged.

Learner progression and learning journeys in RVE

[Learner progression](#) is an important driver for designing your curriculum. This is reflected in the statements of what matters and in the [descriptions of learning for the Humanities](#), which help to provide more detailed guidance for practitioners.

In order to develop a shared understanding of progression from ages 3 to 16 in relation to RVE within this Area, an example 'learning journey' for each sub lens is provided. These learning journeys illustrate how a learner may develop their understanding of concepts in RVE through the various interconnected sub lenses, and may be useful when designing your curriculum, alongside the descriptions of learning for the Humanities. They have taken account of the descriptions of learning and encourage schools and settings to be creative and confident when planning for learner progression in RVE within their curriculum design. The learning journeys do not provide an alternative set of descriptions of learning, nor do they provide specific reference points or criteria for the pace of progression, and should not be used as such. All of the statements of what matters in this Area are reflected across the learning journeys.

- Example learning journey 1: search for meaning and purpose
This learning journey draws mainly from two statements of what matters: 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways' and 'Human societies are complex and diverse, and shaped by human actions and beliefs'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about the 'deeper questions of life'. At the early stages of learning, learners begin to ask deeper questions about themselves and others,

and about the natural world and living things around them (for example, 'Who am I?' and 'Why do things die?'), as well as listening to the opinions of others. Further along their journey, they gather and discuss religious and non-religious insights and consider their own and others' opinions, viewpoints and interpretations with increasing sophistication. Later, issues of truth, meaning, purpose and value can be shared, debated and evaluated as learners engage more deeply with a range of challenging questions on these issues (for example the existence of good and evil, the nature of suffering, the use of wealth). They can recognise that responses to such questions are complex, as well as often partial and inconclusive.

This journey is also about 'influence, continuity and change'. At the early stages of their learning journey, learners begin to know and express what they like and dislike, what makes them happy and sad, and what their hopes and dreams are for the future, as well as responding to the ideas of others. Further along their journey, they can identify and discuss religious and non-religious insights concerning human feelings and needs, including what influences these and how they are expressed in their own and other people's lives. Later, learners can come to recognise both continuity and change in responses to questions about meaning and purpose in life, both in their own lives and in society and culture, across time and place. They evaluate relevant contemporary values and ideas of self-worth from religious and non-religious perspectives.

This journey is also about 'human quests and contributions'. At the early stages of their learning journey, learners begin to show an awareness of the people and the 'big ideas' that have shaped their local places and everyday lives. Further along their journey, they imagine and discuss what they may contribute both now and in the future, and increasingly engage with the relationship between aspiration and practice, while considering a variety of contributions from religious and non-religious sources. Later, as learners' understanding develops, they can make increasingly complex connections between aspects of health and well-being, the needs and demands of the world today and their own search for meaning and purpose.

- Example learning journey 2: the natural world and living things
This learning journey draws mainly from two statements of what matters: ‘Our natural world is diverse and dynamic, influenced by processes and human actions’ and ‘Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action’. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about ‘care, concern and respect’. At the early stages of their learning journey, learners begin to show care and respect for the natural world and living things around them. Further along their journey, they can identify how and why they and others show care, concern and respect, as well as considering religious and non-religious perspectives. Later, with increasing sophistication, learners can come to raise, and consider critically, ethical questions related to human activity, nature and place; engaging with religious, non-religious responses and their own responses.

This journey is also about ‘awe and wonder’. At the early stages of their learning journey, learners begin to experience awe and wonder in nature, which develops as they explore the world around them, observing and asking questions. Further along their journey, a sense of the complexity of life and its interconnectedness grows, as well as a sense of active responsibility. Later, experiences of awe and wonder are nuanced by deeper and more wide-ranging engagement with others and with place, as well as with the natural world and living things.

This journey is also about ‘responsibility and action’. At the early stages of their learning journey, learners begin to show an awareness of the variety of living things beyond themselves, and that their actions can impact these. Further along their journey, they can come to know religious and non-religious ‘stories’ about local places, the natural world and living things, and how these relate to themselves and others. Through religious and non-

religious narratives (for example, about the origins of the world), learners can learn about different philosophies important to our understanding of the world and the place of humans within it. Later, with increasing sophistication, they become able to recognise how values and beliefs are reflected in action, from religious and non-religious perspectives, and how these relate to their own experiences.

This journey is also about 'place and space'. At the early stages of their learning journey, learners begin to recognise that they are located in place and space, and this has meaning for them. Further along their journey, they recognise that places and spaces around them mean different things to different people, as well as considering places of special significance for religious and non-religious reasons. Later, learners can come to identify and explain various contested places (religious and non-religious), appreciating sensitivities surrounding place. They can understand the complexity of debates and of influences such as identity, authority, values, ethics and considerations of meaning and purpose in life.

- Example learning journey 3: values and ethics

This learning journey draws mainly from two statements of what matters: 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways' and 'Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'what people value'. At the early stages of their learning journey, learners begin to identify what is of value to them (for example, fairness, trust, love, life and kindness) and they listen to the opinions of others. They can recognise the need to respect others and can show what this looks like in their everyday lives. Further along their journey, learners become

aware of different interpretations and expressions of common values, appreciating a variety of religious and non-religious influences. They learn how some values and rights have changed over time. As their knowledge and experience grows, learners can come to discuss a variety of religious and non-religious perspectives on instances of inequality and injustice, as well as the challenges of identifying and protecting human rights. Later they are increasingly able to form, defend and review their ethical positions on matters of religious and non-religious significance (for example, the sanctity of life, freedom of speech, animal welfare and war).

This journey is also about 'beliefs, actions and consequences'. At the early stages of their learning journey, learners begin to show an understanding of 'right' and 'wrong' and how their actions and feelings relate to this. Further along their journey, with increasing breadth and sophistication they can explain how their actions may have consequences for themselves and others, and for the world and living things, drawing on insights from a variety of religions and non-religious philosophical convictions. Later, they can come to postulate and evaluate the factors that influence their attitudes, behaviours and actions, and those of others, including factors relating to religious and non-religious belief and practice.

This journey is also about 'decision-making'. At the early stages of their learning journey, learners begin to recognise basic moral dilemmas and offer solutions. Further along their journey, they can learn rules and codes of behaviour (both religious and non-religious) relevant to them and to others around them, and they can explain their impact on people's lives. Later, with increasing sophistication, learners can come to identify and critically discuss the responsibilities and challenges of decision-making, showing understanding of relevant figures, processes and institutions that form part of decision-making, in both religious and non-religious contexts. Learners identify opportunities where appropriate moral action is needed in their communities, Wales and the wider world.

- Example learning journey 4: identity and belonging

This learning journey draws mainly from two statements of what matters: 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways' and 'Human societies are complex and diverse, and shaped by human actions and beliefs'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'what makes people who they are'. At the early stages of their learning journey, learners begin to show an awareness of who they are and that they are similar to and different from others. Further along their learning journey, they discuss what can form identity (for example, relationships, lifestyles, beliefs and place) and how these influence people and their communities. Later, learners can review and evaluate a range of religious and non-religious philosophies, life stances and practices concerned with what it means to be human, and they can form and critically consider their own perspectives.

This journey is also about 'communities, contributions and diversity'. At the early stages of their learning journey, learners begin to understand that they are part of various groups and communities and what belonging looks like. They are aware of diversity within relevant communities and that their experiences of belonging are similar to and different from others. Further along their learning journey, they can explore expressions of belonging in a range of religious and non-religious contexts. They can discuss the significance of belonging in people's lives, including their own. Later, with increasing sophistication, learners can come to identify and evaluate relationships between belonging, commitment and contributions to society, culture and well-being.

This journey is also about 'place, time and relationships'. At the early stages of their learning journey, learners begin to be aware that they exist in place and

time, and that this shapes them and the communities around them. Further along their learning journey, they can explore interactions between a range of communities and societies, locally and more widely, and they can discuss the contributions of identity and belonging from religious and non-religious perspectives. They can come to recognise continuity and change in identity and belonging, and how these are experienced personally and collectively. Later, learners can investigate and evaluate relationships and interdependencies between a range of groups, communities and societies (locally, nationally and globally) and how these impact on human life and the natural world. They can critically consider the roles of identity and belonging in understanding and responding to shared contemporary issues, from religious and non-religious perspectives.

- Example learning journey 5: authority and influence

This learning journey draws mainly from three statements of what matters: 'Events and human experiences are complex, and are perceived, interpreted and represented in different way', 'Human societies are complex and diverse, and shaped by human actions and beliefs', and 'Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'authorities and influences'. At the early stages of their learning journey, learners begin to recognise that they are influenced by some important people and that this affects how they feel, think and behave.

Further along their learning journey, they can identify and explore different sources of authority within religious and non-religious contexts (for example, leaders, relationships, texts, codes of behaviour and traditions). They can come to understand that sources of authority influence people's lives in a variety of ways. Later, as learners' understanding develops, they can analyse and evaluate complex relationships (including their own) that exist between

and across sources of authority. They can come to critically consider the authority of religious and spiritual experience and conscience, in the past and present, and their impact on people, society and culture.

This journey is also about 'experiences and interpretations'. At the early stages of their learning journey, learners begin to be aware of important influences in the lives of others, and that their experiences are similar to and different from their own. Further along their learning journey, they can explore how sources of authority are interpreted in different ways by various people and groups, within religious and non-religious contexts. They can come to recognise influences on interpretations and that some sources of authority carry more weight than others for different people, groups and societies. Later, learners can draw on multiple sources of authority to evaluate religious and non-religious interpretations of issues relevant to the human condition, and they can present their own informed positions. They can critically consider how and why experiences and concepts of authority may change over time.

This journey is also about 'choices and actions'. At the early stages of their learning journey, learners begin to understand that their actions can be affected by choices. They can show awareness of influences on their choices. Further along their learning journey, they can come to recognise how people and communities draw on religious and non-religious sources of authority to guide them in their lives and to inform important decisions. Later, as learners' understanding develops, they are able to use their knowledge and understanding of a range of sources of authority to engage critically in contemporary ethical issues or debates, and to influence possible actions and outcomes (for example, challenge, consensus and reconciliation).

- Example learning journey 6: relationships and responsibility

This learning journey draws mainly from two statements of what matters: 'Our natural world is diverse and dynamic, influenced by processes and human actions' and 'Human societies are complex and diverse, and shaped by human actions and beliefs'. There are connections with other statements of

what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'how people live together'. At the early stages of their learning journey, learners begin to understand that they live in a number of relationships. They are aware of what helps them to live with others. They can offer opinions about how disagreements can be resolved. Further along their learning journey, they can identify and discuss how the importance of relationships (personal, social, environmental and transcendental) is expressed in people's lives, drawing on religious and non-religious contexts. Later, learners can come to recognise that relationships are dynamic and complex. They can critically consider influences that can contribute to harmony and discord globally, locally and personally (including religious and non-religious influences). They can review and evaluate challenges presented by relationships, drawing on a range of religious and non-religious insights and experiences.

This journey is also about 'responsibilities and interconnectedness'. At the early stages of their learning journey, learners begin to be aware of connections between their own lives and the lives of other people, the natural world and living things. They can show responsibility for others through simple actions. Further along their learning journey, they can identify how and why people show responsibility for people and places outside their personal relationships. They can discuss important material and non-material dimensions of relationships (including spiritual, religious and moral dimensions), and they can come to recognise connections with human growth and how people can live together responsibly in the world. Later, learners can come to develop critical appreciation of significant issues affecting relationships at a global level and they can imagine possible futures. They can critically engage with a range of religious and non-religious philosophies

exploring interconnectedness in life, as well as the nature and understanding of human beings within it.

This journey is also about 'well-being, identity and inclusion'. At the early stages of their learning journey, learners begin to be aware of their own experiences and feelings when they engage in activities with others. They can recognise that other people have experiences and feelings, too, which are similar to and different from their own. They show curiosity about other people's lives. Further along their learning journey, they can explore how action can involve significant commitment and sacrifice (past and present) and have major effects on the lives and well-being of others and on the wider world. They can come to recognise connections between actions and identity, including religious and non-religious influences. They can identify unfairness and inequality in their own personal lives and in wider society and suggest appropriate challenges. Later, learners can critically consider what healthy relationships look like and their contributions to well-being, drawing on a range of religious and non-religious perspectives. They can come to understand and evaluate relationships between personal identity and relevant group identity.

- Example learning journey 7: the journey of life

This learning journey draws mainly from two statements of what matters: 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways' and 'Human societies are complex and diverse, and shaped by human actions and beliefs'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'meaning, purpose and influence'. At the early stages of their learning journey, learners begin to recognise that people have personal life stories. Learners start to tell their own life story. Further along their learning journey, they can explore a variety of paths through life that people have experienced, drawing on religious and non-religious contexts and

influences. They can come to identify connections with meaning-making and purpose. Later, learners can analyse and critically consider the concept of vocation, in the past and present, from religious and non-religious perspectives. They can examine challenges encountered in people's life trajectories and evaluate religious and non-religious responses.

This journey is also about 'life stages and events'. At the early stages of their learning journey, learners begin to be aware that they grow and change over time. They experience and compare how their own and other people's growth is acknowledged and celebrated. They can show how their lives are connected to special times and seasons. Further along their learning journey, they can explore significant life events and rites of passage, and they can discuss the roles that these play in people's lives by drawing on religious and non-religious insights. Later, learners can analyse and critically discuss human ritual action in the marking of significant events and time. They can come to evaluate relevant philosophies of time from religious and non-religious perspectives and demonstrate how these may impact beliefs, practices and actions.

This journey is also about 'physical and spiritual journeying'. At the early stages of their learning journey, learners begin to recognise that they go on many different journeys for various reasons. They show interest in the journeys of other people and can see how their journeys are similar to and different from their own experiences. They are aware that journeys have physical features as well as non-material features. Further along their learning journey, they can explore people's experiences of important journeys from religious and non-religious perspectives, and they can identify reasons for these journeys. They can come to understand that journeys are connected to place and time. They can imagine what an important journey might look like in their own lives. Later, learners can identify and evaluate relationships between physical and spiritual journeys and their effects on the lives of individuals, communities and wider society (for example, in relation to identity, human formation, diversity, culture). They can critically consider the

interconnectedness of journeys, landscapes and people across place and time, drawing on religious and non-religious contexts.

Enriching learner experience in RVE

Whichever approach is taken to curriculum development, schools and settings need to ensure rich learning in RVE across a broad range of experiences.

Learning experiences are a central aspect of the philosophy of the [Curriculum for Wales framework](#). When designing their curriculum schools and settings should ensure that a developmentally appropriate range of experiences relevant to RVE is provided for learners. These experiences can include opportunities to:

- engage with religious and non-religious local communities in ways that learners will find meaningful and valuable
- engage in role play and participate in, or observe, activities such as celebrations or re-enactments
- consider what influences people in their response to ethical dilemmas, solve real and present problems, and explore past events
- experience and reflect on the mystery, awe and wonder of the natural world, historical locations and religious and cultural sites
- observe and participate in cultural activities that help learners to understand human experiences
- handle and explore religious artefacts and objects, including sacred and other texts
- visit local places of worship and other special places, landscapes and environments, including those with a significant religious and spiritual dimension
- meet people for whom faith and belief is important to help learners explore lived experiences
- ask big questions relating to higher powers or ultimate reality, the world, the meaning and purpose of life and of their own experiences
- engage with religious and non-religious sources, for example religious leaders, people of faith and belief, philosophers, places of worship, artefacts, sacred texts and philosophical writings
- learn to respond to the beliefs and convictions of others whilst exploring and analysing their own views and values

Enriching learner experience in RVE is also about schools and settings exploring their place within the local and wider community as an important step in designing their curriculum. This can be supported by schools and

settings researching the faith and belief groups that are represented locally and across Wales, as well as sacred places and spaces, past and present.

Key links with other Areas

Curriculum development in schools and settings should explore clear links and interdependencies between RVE and the other Areas as part of a [holistic curriculum](#). These links and interdependencies should be drawn upon during curriculum planning, with practitioners working creatively and collaboratively to support learners' realisation of the four purposes of the curriculum.

Points to consider for schools and settings

The following questions can be used by schools and settings when designing their curriculum for RVE.

- Have you considered how RVE will work best within the Humanities Area?
- Have you had regard for your agreed syllabus for RVE?
- Does your curriculum design for RVE support the realisation of the four purposes?
- Have you used the statements of what matters for this Area to inform your curriculum design?
- Have you used RVE concepts in your curriculum design?
- Have you considered a range of sub lenses through which to view RVE concepts to support curriculum design?
- Have you considered learning progression in RVE, using the principles of progression and descriptions of learning in the Humanities Area?
- Have you considered the 'learning journeys' provided to support your understanding of progression in relation to RVE?
- Have you reflected on the possible learning journeys of your own learners to support curriculum design for RVE?
- Have you included opportunities in your curriculum design for enriching learner experiences in RVE?
- Have you made key links between RVE and the other areas of learning and experience?
- Have you included opportunities for learners' spiritual development in RVE?
- Does your curriculum design for RVE ensure an appropriate depth, breadth and quality of learning?

Ensuring inclusivity in RVE

All learners with additional learning needs (ALN) should be supported to overcome barriers to learning and achieve their full potential in RVE. Schools

and settings providing education for learners with ALN, including those with profound and multiple learning difficulties, should consider how best to meet the needs of all learners when planning and providing effective learning opportunities in RVE.

Considerations may include, for example:

- active, multi-sensory approaches to introduce new learning in RVE, taking account of the different learning styles and emotional needs of each learner
- inclusive opportunities for learners to experience awe and wonder in a variety of environments
- using a variety of stimuli, such as religious and non-religious artefacts and relevant contexts
- full participation of all learners including those who use a means of communication other than speech
- activities that include all learners both inside and outside the classroom, for example, when visiting local places of worship and other special places of significance.

When working with learners with additional learning needs, practitioners and carers should be aware of the school or setting's approach to RVE within the Humanities Area.

For further information on ALN refer to guidance on [Routes for Learning](#) and the Additional Learning Needs Code for Wales 2021.

Education in funded non-maintained nursery settings

RVE provision in a funded non-maintained nursery setting should be considered as part of an overarching holistic approach to learning and development. The 'Designing your curriculum for RVE' section above provides further information on RVE for ages 3 to 16, to support practitioners in these settings with this holistic approach.

Young learners are endlessly curious; they enjoy exploring and investigating by themselves and with others, and naturally ask questions about life and the world around them. Through engaging, practical, integrated activities in this period of learning, they can begin to learn more about themselves, other people and the wider world.

Effective, learner-centred pedagogy, which is responsive, dynamic and embedded in strong relationships, should be central to the development of RVE provision in a setting. Through play, learners are able to develop their ideas, opinions and feelings with imagination, creativity and sensitivity, which can help inform their view of the world. Spending time outdoors supports learners' social, emotional, spiritual and physical development, as well as their well-being. Being outdoors also helps them to develop an awareness of the need to show care and respect for living things.

Learners in this period of learning are beginning to understand the concept of 'difference'. Practitioners should encourage them to share their knowledge and experiences of their own beliefs, heritage and traditions, as well as those of others (for example, through songs, stories and role play). This can help young learners understand more about themselves, as well as about experiences and viewpoints which may differ from their own.

A supportive, nurturing environment, where learners can learn about each other's differences and similarities, can help them to begin to develop respectful relationships and a sense of responsibility. They can begin to explore the language of rights and start to understand their right to believe different things and follow different beliefs. Through this, learners from an early age can begin to identify and understand how their actions may affect others, and learn to reflect on and revise their own perspectives, as appropriate.

Education other than at school

All learners have a right to an education. When considering how best to meet the needs of their learners, providers of education other than at school (EOTAS), including pupil referral units (PRUs), are required to have regard to the mandatory curriculum components, which include RVE, and secure provision in relation to them so far as that would be reasonably possible and appropriate for the individual learner.

Learners' experiences should enable them to explore RVE concepts through the statements of what matters in the Humanities Area, using various sub lenses in RVE which are provided in this guidance. Such settings are not required to deliver the agreed syllabus. However, the RVE provided in these settings must still satisfy the pluralistic requirement.

More information on the legislative requirements for PRUs and EOTAS can be found in the [legislation section](#) of the Curriculum for Wales Framework.

Curriculum for Wales: summary of legislation

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Legislation summary

This section of the Curriculum for Wales framework guidance is designed to help schools and settings, as well as others in education with an interest, to better understand what the law is for the Curriculum for Wales and what is required of them.

In addition to setting out the legal basis for guidance, it also provides information relating to legal duties and guidance of a statutory nature that schools or settings must have regard to. It also sets out definitions of what these terms mean.

In setting out this information, this section of guidance also relates to and links with a range of specific aspects of curriculum and assessment guidance throughout the framework.

Curriculum and Assessment (Wales) Act 2021 – an introduction

[The Curriculum and Assessment \(Wales\) Act 2021](#) (the Act) established the Curriculum for Wales in law and replaced the basic curriculum (which includes, for example, the national and local curricula set out in [Part 7 of the Education Act 2002](#)). The Act makes provision about progression and assessment in connection with the curriculum for 3 to 16 year olds. It also has some limited effects on the curriculum for learners above compulsory school age at maintained schools. However, much of what currently applies to them is not affected by the Act, and does not change.

The Act places *duties* on:

- school governing bodies and headteachers
- teachers in charge and management committees of *PRUs*
- the local authority responsible for a PRU
- providers of funded non-maintained nurseries (private nurseries who are funded by the local authority to provide education places)
- local authorities which make provision for learning and teaching for a learner otherwise than at a school, setting or PRU by virtue of arrangements made under section 19A of the [Education Act 1996](#)
- the Welsh Ministers

The mandatory requirements, or duties, set out in the Act, Codes and other regulations referenced below are also set out in the relevant sections of this framework guidance and are highlighted for clarity.

Where there is a requirement for schools or settings to have regard to guidance, this is also explained in the relevant guidance section.

Concepts and mandatory elements

The Act sets out the [four purposes](#) of the curriculum in law. It also sets out the following mandatory elements which, with the exception of English, span the 3 to 16 learning continuum:

- the [cross-curricular skills](#) of literacy, numeracy and digital competence
- the names of the areas of learning and experience (Areas)
- relationships and sexuality education (RSE)
- religion, values and ethics (RVE)
- Welsh
- English – from age 7. Headteachers and providers of funded non-maintained nursery education have discretion over whether and to what extent they introduce English to learners between the ages of 3 and 7. This is to facilitate Welsh language immersion in the early years. Therefore, the expectation is that English medium and bilingual schools will continue to include English in their curricula

The Act requires that the Welsh Ministers issue three Codes that must form the basis of curriculum and assessment arrangements in every school and setting subject to the Act. The Act also requires Welsh Ministers to keep the Codes under review and as necessary develop updates. The Codes are:

- the [statements of what matters Code](#)
- the [progression Code](#)
- the [relationships and sexuality education Code](#)

The Act places a duty on the Welsh Ministers to make provision in relation to assessment arrangements. *Regulations* will require headteachers and other providers to make and implement assessment arrangements as part of their curriculum design and development and to review and revise assessment arrangements as part of self-reflection and curriculum improvement processes. Linked to this, under section 57 of the Act, the Welsh Ministers will be directing head teachers and other education providers to take specific steps to promote and maintain understanding of progression.

Maintained schools and maintained nursery schools

This section summarises requirements for maintained schools and maintained nursery schools. It should also be read in conjunction with the sections relating to RSE, RVE, CWRE and wider requirements.

Section 79 of the Act defines the meaning of such schools. These are:

- a community, foundation or voluntary school maintained by a local authority in Wales
- a community special school maintained by a local authority in Wales, other than a community special school established in a hospital
- a maintained nursery school which is not a special school

Design and assessment

The headteacher must ensure a curriculum is designed for learning and teaching for all registered learners at the school aged 3 to 16. The curriculum must:

- enable learners to develop in the ways described in the [four purposes](#)
- be suitable for learners of differing ages, abilities and aptitudes
- be [broad and balanced](#)

- make provision for learning and teaching that encompasses each of the Areas, including the mandatory elements. A curriculum only does this if it incorporates all the [statements of what matters](#)
- make provision to develop the mandatory [cross-curricular skills](#)
- provide for learning and teaching that accords with the [RSE Code](#) and is developmentally appropriate for their learners
- provide learners in year 1 and above with the learning and teaching of RVE that accords with curriculum design requirements
- provide those learners moving from year 9 into year 10 with a choice of learning within each Area in line with the requirements of this framework guidance
- provide for appropriate progression which must be in accordance with the principles of progression set out in the Progression Code and have regard to this framework guidance. The assessment arrangements must be informed by those [principles of progression](#)
- make ongoing assessments arrangements to support learner progression throughout the school year
- make arrangements for assessing the ability and aptitude of learners in respect of the relevant Curriculum, on entry to a school or setting

Adoption and implementation

The headteacher and governing body must jointly adopt their curriculum and assessment arrangements and publish a summary of it. The head teacher and governing body must jointly adopt the assessment arrangements for learners' on-entry to the school or setting. It is recommended that agreement between the head teacher and governing body be part of a governing body meeting and so be recorded in the minutes for that meeting.

With regard to the content of published curriculum summaries, more detailed guidance may be provided in due course. For now, we recommend such summaries include:

- information on how practitioners, learners, parents, carers and the wider community have been engaged to inform the curriculum's development
- how the curriculum meets the required elements set out in this national framework, starting from the four purposes
- information on how the school is approaching learning progression and its arrangements for assessment
- how the curriculum will be kept under review, including the process for feedback and ongoing revision

Schools must ensure the adopted curriculum is implemented in a way that:

- enables each learner to develop in the ways described in the [four purposes](#)
- secures learning and teaching that offers appropriate progression for each learner, which is informed by the [principles of progression](#) under each Area
- is suitable for each learner's age, ability and aptitude
- takes account of each learner's additional learning needs (if any)

- secures broad and balanced learning and teaching for each learner

For each learner in reception to year 9 (inclusive) the curriculum must be implemented in a way that secures learning and teaching that:

- encompasses the six Areas and all the mandatory elements
- for RSE, is suitable for the learner's stage of development
- for RVE, except in relation to learners in reception (those learners below compulsory school age, typically those aged 3 to 5 years), accords with curriculum design requirements. 3 to 5 year olds should still be provided with pluralistic RVE
- develops the mandatory [cross-curricular skills](#)

For each learner in years 10 and 11 the curriculum must be implemented in a way that secures learning and teaching that:

- secures learning and teaching in each Area. Not everything in the statements of what matters for each Area needs to be included, but all Areas need to form part of the curriculum. This is the only difference for this cohort
- for RSE, is suitable for the learner's stage of development
- for RVE accords with curriculum design requirements
- develops the mandatory [cross-curricular skills](#)

The governing body and head teacher must both ensure that the adopted curriculum is implemented in line with requirements above.

Review and revision

The headteacher and governing body must keep their adopted curriculum under review and must revise it if it no longer complies with the design requirements (as set out above). They may revise it at any time but if they do they must publish an updated summary.

The headteacher and governing body must also keep the assessment arrangements, including the on-entry assessment arrangements, for the adopted curriculum under review. They must review as part of the review of the adopted curriculum and revise them if the adopted curriculum is revised or they no longer meet the assessment requirements.

Learner choice and disapplication

The Act provides headteachers and governing bodies with powers to disapply learner choice in some circumstances.

Headteachers are required to implement the adopted curriculum in a way that gives effect to choices made by learners for years 10 and 11. However, they

may decide not to apply learning and teaching chosen by a learner. The Act sets out the grounds where this may apply in the case of determinations made before a learner begins year 10, and determinations made after a learner has begun year 10. This will replace the local curriculum in Part 7 of the Education 2002 (introduced by the Learning and Skills (Wales) Measure 2009).

Therefore, the legal requirement in the local curriculum for local authorities to offer a minimum of 25 courses at NQF level 2, of which at least 3 must be vocational, will no longer apply to this cohort.

In respect of learners before they begin year 10, a decision to disapply can be made where:

- the learning and teaching is not suitable for the learner due to their level of educational attainment
- it is not reasonably practicable to secure learning and teaching for the learner due to their other learning choices
- the amount of time spent travelling to the place at which the teaching would likely take place would be detrimental to the learner's education
- disproportionate expenditure would be incurred if the learning and teaching were to be secured for the learner
- the learner or another person's health or safety would be placed unacceptably at risk if the learning and teaching were to be secured for the learner

In respect of learners after they begin year 10 the grounds specified below are more limited. This is because the impact on the learner is greater when they have already embarked on their chosen learning and teaching. In these circumstances a decision to disapply can only be made where:

- disproportionate expenditure would be incurred if the learning and teaching were to continue to be secured for the learner
- the learner's or another person's health or safety would be placed unacceptably at risk if the learning and teaching were to continue to be secured for the learner

Where a determination is made to disapply learner choice, the headteacher still has to ensure learning and teaching is secured for the learner in each Area, in addition to the mandatory elements. But a further choice of learning and teaching will not need to be offered to the learner.

If it's determined to disapply the learner's choice then certain information must be provided to the learner and their parent or carer (see [section 32](#) of the Act). [Section 33](#) enables a learner, parent or carer, to require the head teacher to review that determination. If a review is required, the headteacher must either confirm, vary or withdraw the determination, and must advise the learner and their parent or carer of that decision. If a learner, parent or carer is unhappy with the outcome of the review, they may appeal to the school's governing body. If an appeal is made, the governing body must either confirm, vary or withdraw the headteacher's decision, and must advise the learner and their parent or carer.

There is no duty to provide information to the learner about the outcome of a review or appeal if the headteacher considers that they do not have the capacity to understand the information that would be given, or (in the case of a decision on a review) what it would mean to exercise the right to appeal.

Exceptions

These are matters schools should consider when implementing their curriculum on a day to day basis.

For learners with additional learning needs (ALN)

Section 41 makes provision relating to applying exceptions to the curriculum requirements for learners with ALN. Local authorities may disapply or modify parts or all of the curriculum implementation requirements for those learners with individual development plans under Part 2 of the Additional Learning Needs and Education Tribunal (Wales) Act 2018 or with special educational needs under the Children and Families Act for children living in England. The disapplication or modification of the curriculum should be outlined in the learner's individual development plan, or in the case of learners living in England and educated in Wales, in their education, health and care plans.

Temporary exceptions

There is a separate and additional power in section 42 of the Act for head teachers to make temporary exceptions to the implementation of the curriculum to individual learners. Regulations will enable head teachers to

implement temporary exceptions in relation to curriculum requirements, and set out the circumstances where they could be applied (those circumstances will not include the additional learning needs of the learner). For example, if a learner had been ill for some time it would not be practical or fair to expect them to cope with learning and teaching of the full curriculum immediately on return to school. Head teachers will be able to make an informed decision to disapply all or part of the curriculum for learners in exceptional circumstances for a limited time.

Development and work experiments

The Welsh Ministers can give a direction to schools (under section 38 of the Act) to enable them to participate in development work or experiments. Such a direction may modify or disapply curriculum implementation duties for a period specified in the direction, so that the development work or experiment can take place. A direction could, therefore, be used to allow schools to take part in a pilot for proposed curriculum changes. There are specific conditions that must be met in order for the Welsh Ministers to give such a direction, which ensure learners affected by the direction continue to receive a suitable curriculum.

Provision of alternative arrangements

For information, the Welsh Ministers have the power to make regulations in relation to provision for learners registered in more than one setting and those detained in secure homes. If the Welsh Ministers decide to make such regulations there will be a public consultation on the proposals.

Additional duties

The Act contains further duties for those set out in the introduction section above when exercising functions under this Act such as designing, adopting or implementing a curriculum. They must:

- *have regard* to the mental health and emotional well-being of learners likely to be affected by the exercise of the function (section 63). In practice, this means considering the impact of any function on learners' mental health and emotional well-being. This includes how learning is presented, structured and organised and its place in the wider school context, which will affect learners' well-being

- promote knowledge and understanding of Part 1 of the [UNCRC and the UNCPRD](#) to those who provide learning and teaching (section 64)
- co-operate with other *schools, settings, PRUs*, local authorities and further education institutions if doing so will help them exercise their functions under the Act (section 65)
- consider a request for co-operation if one is made (powers to collaborate in the Education (Wales) Measure 2011 remain in force) (section 65)
- *have regard* to any guidance issued by the Welsh Ministers under the Act (section 71)

Post-compulsory education

Headteachers, governing bodies and local authorities must ensure that maintained schools' curricula for post-compulsory age learners:

- is broad and balanced
- promotes the spiritual, moral, cultural, mental and physical development of learners and of society
- prepares learners for the opportunities, responsibilities and experiences of later life

A headteacher must ensure learning and teaching of RSE is available to those post-compulsory learners who request it. In carrying out its functions a governing body must ensure that this learning and teaching is provided if requested.

Similarly, a headteacher and governing body must ensure learning and teaching of RVE is available to those post-compulsory learners who request it. Such RVE provision must reflect the fact that religious traditions in Wales are mainly Christian, but also to take account of other (non-Christian) principal religions in Wales. The learning and teaching must also reflect the fact that a range of non-religious philosophical convictions (such as atheism) are held in Wales.

The RVE provisions do not prevent a school from requiring that all learners in its sixth form undertake RVE classes. Nor does it prevent a school that adopts this approach from providing compulsory sixth form RVE that accords with the school's trust deeds, or the tenets of its religion, or religious denomination; the content of which remains a matter for the school.

These requirements will come into force from September 2027.

Where relevant, maintained schools are also required to take into account of existing local curricula requirements in relation to learners aged 16 to 18 set out in [sections 33A to 330 of the Learning and Skills Act 2000](#) (these remain unchanged by the Act).

Funded non-maintained nursery settings

This section summarises requirements for *settings*. It should also be read in conjunction with the sections relating to RSE, RVE, *CWRE* and wider requirements.

Section 80 of the Act defines the meaning of such settings.

Development and assessment

There is no duty to design a curriculum placed on settings. Instead, the Act ([section 13](#)) requires that the Welsh Ministers publish a curriculum suitable for use in settings. That curriculum must comply with Curriculum for Wales requirements, including the mandatory elements. The Welsh Ministers are required to keep this curriculum under review and revise it as necessary. [This curriculum](#) is published on Hwb.

While it may be advantageous to do so, settings are not required to use the curriculum published by the Welsh Ministers; it can develop its own.

However, if a setting decides to develop its own curriculum, it must ensure it complies with the concepts and mandatory requirements set out in the Act.

There is a duty on settings to make and implement assessment arrangements to support learner progression within their adopted curriculum. In order to meet this duty, settings can choose to adopt the assessment arrangements Welsh Ministers will make available ahead of September 2022.

Adoption and implementation

Settings must adopt a curriculum that complies with the concepts and mandatory requirements, and publish a summary of it. This curriculum may be the curriculum published by the Welsh Ministers, but as noted above it doesn't have to be.

With regard to the content of published curriculum summaries, more detailed guidance may be provided in due course. For now, we recommend such summaries include:

- how the curriculum meets the required elements set out in this national framework, starting from the four purposes
- information on how the setting is approaching learning progression and its arrangements for assessment
- how the curriculum will be kept under review, including the process for parental feedback and ongoing revision

There are no specific requirements for settings on how they adopt their curriculum, however, they should be able to evidence that this has been done.

Local authorities must also ensure that settings in their areas implement their curricula in a way that:

- enables each learner to develop in the ways described in the [four purposes](#)
- secures learning and teaching that offers appropriate progression for each learner, which is informed by the [principles of progression](#) under each Area
- is suitable for each learner's age, ability and aptitude
- takes account of each learner's additional learning needs (if any)
- secures broad and balanced learning and teaching for each learner

The adopted curriculum must also be implemented in a way that secures learning and teaching for each learner that:

- encompasses the six Areas and all the mandatory elements
- for RSE, is suitable for the learner's stage of development
- provides pluralistic RVE for learners below compulsory school age (typically those aged 3 to 5 years)
- develops the mandatory [cross-curricular skills](#)

Review and revision

A setting must keep their curriculum under review and must revise it if it no longer complies with the concepts and mandatory requirements set out above. The curriculum can be updated at any time, but on updating a setting must also publish an updated summary.

A setting must keep their assessment arrangements under review and revise them if they no longer comply with assessment requirements or there are revisions to the adopted curriculum, whether that is the Welsh Ministers' published curriculum or one the setting has developed itself.

Exceptions

These are matters settings should consider when implementing their curriculum on a day to day basis.

For learners with ALN

Section 41 makes provision relating to applying exceptions to the curriculum requirements for learners with ALN. Local authorities may disapply or modify parts or all of the curriculum implementation requirements for those learners with individual development plans under Part 2 of the Additional Learning Needs and Education Tribunal (Wales) Act 2018 or with special education needs under the Children and Families Act for children living in England. The disapplication or modification of the curriculum should be outlined in the learner's individual development plan, or in the case of learners living in England and educated in Wales, in their education, health and care plans.

Temporary exceptions

There is a separate and additional power in section 42 of the Act for headteachers to make temporary exceptions to the implementation of the curriculum to individual learners. Regulations will enable headteachers to implement temporary exceptions in relation to curriculum requirements, and set out the circumstances where they could be applied (those circumstances will not include the additional learning needs of the learner). For example, if a learner had been ill for some time it would not be practical or fair to expect them to cope with learning and teaching of the full curriculum immediately on return to school. Headteachers will be able to make an informed decision to disapply all or part of the curriculum for learners in exceptional circumstances for a limited time.

Development and work experiments

The Welsh Ministers can give a direction to settings (under section 38 of the Act) to enable them to participate in development work or experiments. Such a direction may modify or disapply curriculum implementation duties for a period specified in the direction, so that the development work or experiment

can take place. A direction could, therefore, be used to allow settings to take part in a pilot for proposed curriculum changes. There are specific conditions that must be met in order for the Welsh Ministers to give such a direction, which ensure learners affected by the direction continue to receive a suitable curriculum.

Additional duties

The Act contains further duties for those set out in the introduction section above when exercising functions under this Act such as designing, adopting or implementing a curriculum. They must:

- *have regard* to the mental health and emotional well-being of learners likely to be affected by the exercise of the function (section 63). In practice, this means considering the impact of any function on learners' mental health and emotional well-being. This includes how learning is presented, structured and organised and its place in the wider school context, which will affect learners' well-being
- promote knowledge and understanding of Part 1 of the [UNCRC and the UNCPRD](#) to those who provide learning and teaching (section 64)
- co-operate with other *schools, settings, PRUs*, local authorities and further education institutions if doing so will help them exercise their functions under the Act (section 65)
- consider a request for co-operation if one is made (powers to collaborate in the Education (Wales) Measure 2011 remain in force) (section 65)
- *have regard* to any guidance issued by the Welsh Ministers under the Act (section 71)

Pupil referral units

This section summarises requirements for PRUs. It should also be read in conjunction with the sections below relating to RSE, RVE, CWRE and wider requirements.

[Section 81](#) of the Act defines the meaning of PRUs.

Design and assessment

A local authority must secure a curriculum for any learner for which they make education arrangements under section 19A of the Education Act 1996. PRUs (and local authorities) must also ensure they have a curriculum that complies with the Act.

A curriculum must:

- enable learners to develop in the ways described in the [four purposes](#)
- provide for appropriate [progression](#) for learners

- be suitable for learners of differing ages, abilities and aptitudes
- be broad and balanced, so far as is appropriate for learners

A curriculum must make provision for learning and teaching that:

- encompasses the [Health and well-being](#) Area
- encompasses the mandatory [RSE Code](#) (which must be developmentally appropriate for learners)
- develops the mandatory [cross-curricular skills](#)

A curriculum must also make provision, if it is reasonably possible and appropriate to do so, for learning and teaching in:

- the other Areas
- the other mandatory elements

With regard to the content of published curriculum summaries, more detailed guidance may be provided in due course. For now, we recommend such summaries include:

- how the curriculum meets the required elements set out in this national framework, starting from the four purposes
- information on how the PRU is approaching learning progression and its arrangements for assessment
- how the curriculum will be kept under review, including the process for parental feedback and ongoing revision

Assessment in PRUs

The local authority, the management committee and the teacher in charge of a PRU are required to make and implement on-going assessment arrangements to support learner progression throughout the school year, and to make arrangements for assessing the ability and aptitude of learners in respect of the relevant Curriculum, on entry to a setting.

Adoption and implementation

PRUs must ensure the curriculum is implemented in a way that:

- enables the learner to develop in the ways described in the four purposes
- secures learning and teaching that offers appropriate progression for the learner
- is suitable for the learner's age, ability and aptitude
- takes account of the learner's additional learning needs (if any)
- secures learning and teaching that is broad and balanced, so far as is appropriate for the learner

PRUs must ensure their curriculum is implemented in a way that secures learning and teaching for each learner that:

- encompasses the Health and Well-being Area
- encompasses the mandatory RSE Code (which is suitable for each learner’s stage of development)
- develops the mandatory cross-curricular skills

PRUs must also consider what learning and teaching it would be appropriate to provide for each learner in the other Areas and the other mandatory elements; and ensure, as far as reasonably possible, that the learning and teaching is provided for the learner.

Review and revision

PRUs must keep their curriculum under review and must revise it if it no longer complies with the requirements of the Act. Likewise, local authorities must keep the curriculum for PRUs in their area under review and must ensure they are revised as necessary. In considering whether a curriculum for a learner complies with those requirements, the local authority must *have regard* to information derived from any assessment arrangements. If a PRU’s curriculum is revised, they must publish a summary of the revised curriculum.

The Management Committee, the teacher in charge of a PRU and the responsible local authority must keep the unit’s on-going assessment arrangements and the arrangements for assessing on-entry, under review and must revise them if they no longer comply with the requirements of the *regulations*, if the curriculum for the unit is revised or if they consider it appropriate to do so at any time.

Provision for further settings

For information, the Welsh Ministers have the power to make regulations in relation to provision for learners registered in more than one setting. If the Welsh Ministers decide to make regulations on these matters there will be a public consultation on the proposals.

Additional duties

The Act contains further duties for listed persons, including teachers in charge of PRUs and local authorities, when they exercise functions under this Act. Those listed must:

- *have regard* to the mental health and emotional well-being of learners likely to be affected by the exercise of the function. In practice, this means considering the impact of any function on learners’ mental health and emotional well-being. This includes how learning is presented, structured and organised and its place in the wider school context, which will affect learners’ well-being
- promote knowledge and understanding of Part 1 of the [UNCRC and the UNCPRD](#) to those who provide learning and teaching

- co-operate with other PRUs, EOTAS providers, settings, schools, local authorities and further education institutions if doing so will help them exercise their functions under the Act
- consider a request for co-operation if one is made (powers to collaborate in the Education (Wales) Measure 2011 remain in force)
- *have regard* to any guidance issued by the Welsh Ministers under the Act

Education other than at school

This section summarises requirements for providers of education other than at school (EOTAS), excluding PRUs. It should also be read in conjunction with the sections below relating to RSE, RVE, CWRE and wider requirements.

EOTAS is defined under section 19A of the [Education Act 1996 \(c. 56\)](#).

Design and assessment

A local authority must secure a curriculum for any learner for which they make education arrangements under section 19A of the Education Act 1996. Local authorities must also ensure they have a curriculum that complies with the Act.

A curriculum must:

- enable learners to develop in the ways described in the [four purposes](#)
- provide for appropriate [progression](#) for learners
- be suitable for the learner's age, ability and aptitude
- be broad and balanced, so far as is appropriate for the learner

A curriculum must make provision for learning and teaching that:

- encompasses the [Health and well-being](#) Area
- encompasses the mandatory [RSE Code](#) (which must be developmentally appropriate for the learner)
- develops the mandatory [cross-curricular skills](#).

A curriculum must also make provision, if it is reasonably possible and appropriate to do so, for learning and teaching in:

- the other Areas
- the other mandatory elements

The local authority is required to make and implement on-going assessment arrangements to support learner progression throughout the year for a curriculum secured under section 19A of the Education Act 1996 other than at a PRU. The local authority is also required to make arrangements for assessing the ability and aptitude of learners in respect of the relevant curriculum, on entry to a setting.

Adoption and implementation

Local authorities (for learners for which they make education arrangements under section 19A of the Education Act 1996) must ensure the curriculum is implemented in a way that:

- enables the learner to develop in the ways described in the four purposes
- secures learning and teaching that offers appropriate progression for the learner
- is suitable for the learner's age, ability and aptitude
- takes account of the learner's additional learning needs (if any)
- secures learning and teaching that is broad and balanced, so far as is appropriate for the learner

Review and revision

A local authority must keep the curriculum for any learner for which they make education arrangements under section 19A of the Education Act 1996 (other than at a PRU) under review and must revise it if it no longer complies with the Act. In considering whether a curriculum for a learner complies with those requirements, the local authority must *have regard* to information derived from any assessment arrangements.

The local authority must keep under review the on-going assessment arrangements and the arrangements for assessing on-entry for a curriculum secured for a learner. They must revise these arrangements if they no longer comply with the requirements of the *regulations*; if the secured curriculum for a learner is revised or if the local authority considers it appropriate to do so.

Provision for further settings

For information, the Welsh Ministers have the power to make regulations in relation to provision for learners registered in more than one setting. If the Welsh Ministers decide to make regulations on these matters there will be a public consultation on the proposals.

Additional duties

The Act contains further duties for listed persons, including local authorities, when they exercise functions under this Act. Those listed must:

- *have regard* to the mental health and emotional well-being of learners likely to be affected by the exercise of the function. In practice, this means considering the impact of any function on learners' mental health and emotional well-being. This includes how learning is presented,

structured and organised and its place in the wider school context, which will affect learners' well-being

- promote knowledge and understanding of Part 1 of the [UNCRC and the UNCPRD](#) to those who provide learning and teaching
- co-operate with other PRUs, EOTAS providers, settings, schools, local authorities and further education institutions if doing so will help them exercise their functions under the Act
- consider a request for co-operation if one is made (powers to collaborate in the Education (Wales) Measure 2011 remain in force)
- *have regard* to any guidance issued by the Welsh Ministers under the Act

Relationships and sexuality education

RSE Code

RSE is a mandatory element of the Curriculum for Wales Framework and a curriculum must accord with the RSE Code. This means *schools* and *settings* must include the learning set out in the Code. A curriculum does not encompass RSE unless it accords with the provision in the RSE Code. Learning and teaching also does not encompass the mandatory element of RSE unless it accords with the provision in the RSE Code.

The RSE Code is set out and signposted in the [RSE section](#) of the Framework guidance.

This Code is issued under section 8 of the Act.

RSE guidance

The RSE section of the framework guidance also includes guidance on developing RSE within a curriculum and how to implement it. This is statutory guidance and is issued under section 71 of the Act. Those responsible for designing and developing a curriculum must read and have regard to this guidance when designing it.

Under the Act, this guidance is statutory for the following:

- the headteacher of a maintained school or a maintained nursery school
- the governing body of a maintained school or a maintained nursery school
- a provider of funded non-maintained nursery education
- the teacher in charge of a pupil referral unit
- the management committee for a pupil referral unit
- a person who provides teaching and learning for a child, otherwise than at a maintained school, maintained nursery school or pupil referral unit (EOTAS)
- a local authority in Wales

As outlined in section 50 of the Act, EOTAS settings must include provision for teaching and learning that encompasses RSE, and this must be developmentally appropriate.

RSE is best realised drawing on partnerships with a wide range of people and organisations. It therefore may also be useful for businesses; communities; public sector charitable and voluntary organisations and others who work in partnership with schools and settings. It also includes information that parents and carers are likely to find useful.

Pluralistic requirement

In all schools and settings, RSE must be objective, critical, and pluralistic as to its content and manner of teaching (see the case of 'Dojan and Others v. Germany 2011 application no. 319/08'). By pluralistic we mean that where questions of values are concerned, schools and settings must provide a range of views on a given subject, commonly held within society. This also means providing a range of factual information on RSE issues. In all schools, where they explore specific beliefs or views, this must include a range of other faith and non-religious views on the issue.

For example, schools may include learning about current tensions, disagreements or debates within society, or they may explore different perspectives within faiths on issues. Developing this pluralism is important in ensuring learners develop as informed citizens who are aware of and sensitive to a range of different opinions, values and beliefs. This supports them to engage with and navigate potential tensions.

A good understanding of learners' views, emerging values and backgrounds is central to developing this pluralism. Positive relationships with wider communities can help to create a constructive context for exploring aspects and tensions in a sensitive way.

Children's rights

Children Rights under the [UNCRC](#) are central to all of the Welsh Government's work, in line with its commitments and duty to have regard to the UNCRC in all that it does.

Schools and settings can also link learning to the United Nations Convention on the Rights of Persons with Disabilities ([UNCRPD](#)).

Schools and settings are also encouraged to effectively link learning where appropriate to the Public Sector Equality Duty (2010); and the Well-being of Future Generations (Wales) Act (2015).

Equality Act 2010

Schools are required to comply with relevant requirements of the Equality Act 2010.

In particular, schools and settings should note that compliance with the public sector equality duty is a legal requirement for local authority maintained schools (including PRUs) in Wales and it makes good educational sense to comply with it. The public sector equality duty helps schools to focus on key issues of concern and how to improve outcomes for all learners. The duty includes identifying where we can take action to advance equality of opportunity, eliminate discrimination and foster good relations, and where possible, mitigate negative impacts which may result from decisions.

In all schools and settings teaching should reflect the law (including the Equality Act 2010) as it applies to relationships, so that learners clearly understand what the law allows and does not allow, and the wider legal implications of decisions they may make.

Under the provisions of the Equality Act, schools must not unlawfully discriminate against learners on the basis of their age, sex, race, disability, religion or belief, gender reassignment, pregnancy or maternity, marriage or civil partnership, or sexual orientation (collectively known as the *protected characteristics*). Schools must also make reasonable adjustments to alleviate disadvantage.

Provisions within the Equality Act 2010 allow schools to take positive action, where it can be shown that it is proportionate, to deal with particular disadvantages affecting one group because of a protected characteristic. This should be taken into consideration in designing and teaching RSE.

Schools should consider the makeup of their own body of learners, including their gender and age range, and consider whether it is appropriate or necessary to put in place additional support for learners with particular protected characteristics (which mean that they are potentially at greater risk). Schools should consider what they can do to foster healthy and

respectful peer-to-peer communication and behaviour between learners, and provide an environment, which challenges perceived limits based on their gender or any other characteristic, including through curriculum areas and as part of a whole-school approach.

Violence against Women, Domestic Abuse and Sexual Violence (Wales) Act 2015

The Welsh Government passed the Violence against Women, Domestic Abuse and Sexual Violence (Wales) Act 2015. The 2015 Act provides a focus on violence against women and girls by requiring persons exercising functions (local authority and Local Health Board) under the Act (defined in section 2(2) of that Act as “relevant functions”), to have regard to the need to remove or minimise factors which increase the risk, or exacerbate the impact on victims, of violence against women and girls. However, a person exercising relevant functions must also have regard to all other relevant matters. In so doing the Welsh Government has sought to raise awareness of these issues and to impose functions on those strategic bodies to have a plan to remove or minimise such behaviours.

Violence against women, domestic abuse and sexual violence touches many lives. This has particularly serious implications for learners, as victims themselves, in households where domestic abuse plays a part. It can impact on their safety, mental and physical health and general well-being. It affects family and peer relationships, and potential to enjoy healthy, happy, respectful relationships in the future; and it can impact on current and future educational attainment.

There will be learners and staff within schools who are currently experiencing, or at risk of using abusive behaviour against women, domestic abuse or sexual violence, or have done so in the past. Schools and settings should be responsible for making sure their learners and staff are safe and healthy.

The Violence against Women, Domestic Abuse and Sexual Violence (Wales) Act 2015 presents an opportunity to lead the way on prevention work in Wales. Schools and settings provide an environment where positive attitudes

towards gender equality and healthy, respectful relationships can be fostered through a rights-based approach.

Adopting a whole-school approach that includes preventative education within, and which also involves the wider community is vital.

The Welsh Government's Whole Education Approach to Violence against Woman, Domestic Abuse and Sexual Violence in Wales: Good Practice Guide was developed in conjunction with Welsh Women's Aid. It is intended to be a [practical and useful toolkit](#) for embedding principles of a whole education approach to address violence against women, domestic abuse and sexual violence. It recognises the importance of education settings being environments where positive attitudes towards gender equality and healthy, respectful relationships can be fostered.

The Welsh Government has also published [practical guidance for school governors](#) on the need to develop a policy on violence against women, domestic abuse and sexual violence; how to recognise indicators of abuse and where to get support for themselves, their colleagues or their learners.

Religion, values and ethics

Legal status of the RVE guidance

The guidance on RVE contained within the Humanities Area is statutory and published under section 71 of the Curriculum and Assessment (Wales) Act 2021 (the Act) and designed to assist those responsible under the Act for designing the RVE syllabus as part of the school curriculum.

Advice on the United Nation's Convention on the Rights of the Child (UNCRC) and United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) can also be found in the legislation summary of the Curriculum for Wales Framework.

Legislative changes for the provision of religion, values and ethics

Under the Act the legislative changes set out below have taken place in relation to religious education.

The change from religious education to religion, values and ethics

The change of name reflects the expanded scope of religious education (RVE) and ensures the legislation itself is clear that RVE includes non-religious philosophical views. Provision in the Act is linked to the term “philosophical convictions” within the meaning of Article 2 Protocol 1 of the European Convention on Human Rights (A2P1). In other words the RVE provided in accordance with the Act must be compatible with A2P1 in that it must include teaching on philosophical convictions within the meaning of A2P1.

The scope of RVE

The Act makes it explicit that any agreed syllabus for RVE must reflect both religious beliefs and also non-religious beliefs which are philosophical convictions within the meaning of A2P1. These include beliefs such as humanism, atheism and secularism. That is not an exhaustive list but just examples of the sort of beliefs that are within scope of RVE. These changes make explicit what the law already requires in respect of pluralistic RVE.

Meaning of non-religious philosophical convictions

When considering religions and non-religious philosophical convictions, it is helpful to refer to the 2008 Council of Europe recommendation on the dimension of religions and non-religious convictions within education which states:

“Religious and non-religious convictions are diverse and complex phenomena; they are not monolithic. In addition, people hold religious and non-religious convictions to varying degrees, and for different reasons; for some such convictions are central and may be a matter of choice, for others they are subsidiary and may be a matter of historical circumstances. The dimension of religions and non-religious convictions within intercultural education should therefore reflect such diversity and complexity at a local, regional and international level”.

(Council of Europe 2008a, appendix; paragraph 3).

Signposts – Policy and practice for teaching about religions and non-religious worldviews in intercultural education (Council of Europe, 2014, p.67).

The Act refers to ‘non-religious philosophical convictions’ and not ‘philosophical convictions’. This is because religious philosophical convictions are already covered by the section that refers to ‘religions’.

The Act requires RVE to include non-religious philosophical convictions. The courts have held that when taken on its own, it is not synonymous with the terms “opinions” and “ideas”. It denotes views that attain a certain level of cogency, seriousness, cohesion and importance (Valsamis v Greece, §§ 25 and 27). The refusal of parents to accept corporal punishment at their child’s school was thus covered by their philosophical convictions.

Set out below are some examples where the courts have decided a belief is a philosophical conviction within the meaning of the ECHR. It should be kept in mind that these are just examples and not an exhaustive list:

- atheism, agnosticism, and scepticism have been held to be philosophical convictions. (R (Williamson) v Secretary of State for Education and Employment [2005] AC 246, paras 24 and 75)
- pacifism was found to be a philosophical conviction. (Arrowsmith v the United Kingdom, Commission report, § 69)
- principled opposition to military service was found to be a philosophical conviction. (Bayatyan v Armenia [GC])
- veganism and opposition to the manipulation of products of animal origin or tested on animals was found to be a philosophical conviction (W v the United Kingdom, Commission decision)

Meaning of religion

The Act requires RVE to be designed to include the mandatory element of RVE. What is meant by that is clarified in section 375A of the Education Act 1996 (the 1996 Act) which refers to religious traditions. In summary what must be included is a range of different religions.

Set out below are some examples where the courts have decided a belief is a philosophical conviction within the meaning of the ECHR. These are just examples of some religions and not an exhaustive list.

- Alevism (Cumhuriyetçi Eğitim ve Kültür Merkezi Vakfı v Turkey; İzzettin Doğan and Others v Turkey)
- Buddhism (Jakóbski v Poland)
- the different Christian denominations among many other authorities (Svyato-Mykhaylivska Parafiya v Ukraine; Savez crkava “Riječ života” and Others v Croatia)
- the various forms of Hinduism, including the Hare Krishna movement (Kovaļkovs v Latvia (dec.); Genov v Bulgaria)
- the various forms of Islam (Hassan and Tchaouch v Bulgaria [GC]; Leyla Şahin v Turkey [GC]), including Ahmadism (Metodiev and Others v Bulgaria)
- Judaism (Cha’are Shalom Ve Tsedek v France [GC]; Francesco Sessa v Italy).
- Sikhism (Phull v France (Dec); Jasvir Singh v France)
- the Jehovah’s Witnesses (Religionsgemeinschaft der Zeugen Jehovas and Others v Austria; Jehovah’s Witnesses of Moscow and Others v Russia)

Community schools, foundation, and voluntary schools without a religious character

In the case of community, foundation and voluntary schools without a religious character, the Act requires the provision in the curriculum for teaching and learning encompassing RVE to have been designed having regard to the agreed syllabus. (The “agreed syllabus” in the context of the Schedule is the RVE syllabus adopted by the local authority under section 375A of the 1996 Act for use in schools maintained by the authority). The Act requires this RVE provision to be implemented for all learners.

Foundation and voluntary controlled schools that have a religious character

For these schools, the Act requires the provision in the curriculum for teaching and learning encompassing RVE to have been designed having regard to the agreed syllabus.

However, in the case of these schools, there is an additional requirement which applies only if the provision that has been designed having regard to

the agreed syllabus does not accord with the school's trust deed, or the tenets of its religion or religious denomination.

The first step in determining whether this additional requirement applies is to consider whether the provision designed having regard to the agreed syllabus accords with any provision in the school's trust deed that relates to teaching and learning in respect of RVE. If there is not any provision in the trust deed that relates to teaching and learning in respect of RVE, the next step will be to consider whether the provision accords with the tenets of the religion or denomination specified in relation to the school by an order under section 68A of the Schools and Standards Framework Act 1998 (the 1998 Act). Only if the provision does not accord with the trust deed or the relevant tenets will the additional requirement apply. If this additional requirement applies, the school's curriculum must also include provision for RVE that does accord with the school's trust deed, or the tenets of its religion or religious denomination.

The Act requires the teaching and learning secured for learners to be designed having regard to the agreed syllabus. But there is an exception to this general requirement which enables a learner's parents to request that their child be provided, instead, with the additional provision that accords with the school's trust deed, or the tenets of its religion or denomination. If a request of this type is made, it must be complied with.

Voluntary aided schools that have a religious character

For these schools the Act requires the curriculum to make provision for teaching and learning in respect of RVE that accords with the school's trust deed or the tenets of its religion or denomination.

Again, there is an additional requirement. For schools of this type, the additional requirement applies only if the provision that has been designed (that is, which accords with the trust deed or tenets of the school's religion or denomination) does not accord with the agreed syllabus. In this case, the

school's curriculum must also include provision for RVE that has been designed having regard to the agreed syllabus.

The Act requires the teaching and learning secured for learners to be that for which provision accords with the school's trust deed or its religion or denomination. But again there is an exception to this general requirement which enables a pupil's parents to request that their child be provided, instead, with the additional provision designed having regard to the agreed syllabus). If a request of this type is made, it must be complied with.

Changes to the constitution of agreed syllabus conferences and standing advisory councils on religious education

The Act provides for the appointment of persons who represent holders of non-religious philosophical beliefs in the same way as they permit the appointment of persons who represent holders of religious beliefs.

It is a matter for the local authority to decide on the appointment of appropriate persons. The final decision on an appointment is dependent on the relevant local authority's determination that such a representative would help ensure the relevant traditions of the area are appropriately reflected. Standing Advisory Councils on Religious Education will be renamed Standing Advisory Councils for RVE.

The local authority must take all reasonable steps to secure that the membership of the group is broadly proportionate to the strength of each religion, denomination, or conviction in its local area (see new subsection (6A) and (6B) of section 390 inserted by paragraph 9(8) of the Schedule.

RVE Post 16

While the Curriculum for Wales Framework relates to learners aged 3 to 16, this guidance is included here for completeness.

RVE post 16 is no longer mandatory by virtue of the Act provisions. In accordance with section 61 of the Act all learners over the age of 16 will now be able to opt into RVE, where previously there was a requirement for all learners in sixth form to study religious education. If a learner chooses to opt into RVE then the school or college must provide RVE which is objective, critical and pluralistic. This approach is consistent with the principle that learners of sufficient maturity should be able to make decisions that relate to their own learning.

Where a learner requests RVE pursuant to section 61 of the Act the RVE must be designed so that it:

- reflects the fact that the religious traditions in Wales are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Wales
- also reflects the fact that a range of non-religious philosophical convictions are held in Wales

See paragraphs above for explanations of terms.

Section 61 of the Act does not prevent a school from imposing a requirement that all learners in its sixth form undertake compulsory RVE classes; nor does it prevent a school that adopts this approach from providing compulsory sixth form RVE that accords with the school's trust deeds, or the tenets of its religion, or religious denomination ("denominational RVE"). The content of such denominational RVE remains a matter for the school.

Agreed syllabus conferences and the agreed syllabus for religion, values and ethics

This section is for local authorities, Standing Advisory Councils on RVE and Agreed Syllabus Conferences to clarify their roles and legal responsibilities with regards to RVE in the Curriculum for Wales and the agreed syllabus under the Act.

Legislative Changes

The legislative changes in the Act relating to the roles and legal responsibilities of Agreed Syllabus Conferences and Standing Advisory Councils are:

- The Act makes it explicit that any agreed syllabus for RVE must reflect both religious beliefs and also non-religious which are philosophical convictions within the meaning of A2P1
- provision for the appointment of persons who represent holders of non-religious philosophical convictions in the same way as they permit the appointment of persons who represent holders of religious beliefs

These are the only legislative changes within the Act relating to the roles and legal responsibilities of Standing Advisory Councils on RVE and Agreed Syllabus Conferences. The legislation relating to all their other existing roles and legal responsibilities remains unchanged.

The Act does not specify a date by which a first Agreed Syllabus Conference must prepare and recommend an agreed syllabus. A new syllabus replacing the current agreed syllabus must be adopted by a local authority for use in schools and settings implementing the Curriculum for Wales. Standing Advisory Council's on RVE and Agreed Syllabus Conferences will therefore need to be constituted in sufficient time to feed through an agreed syllabus in line with the implementation of the Curriculum for Wales in 2022. The administration of this sits with the local authority.

Aims of the agreed syllabus

The agreed syllabus is not designed to be a scheme of work, but rather a helpful guide and legal reference point for schools to support them in designing an appropriate and relevant curriculum for their learners which includes RVE within the Humanities Area. The approach of the Curriculum for Wales Framework is based on the principle of subsidiarity and, as such, each agreed syllabus should recognise and reflect the autonomy of each school and setting in realising its own curriculum. One of the intentions of this statutory RVE guidance is to provide the right balance between the central steer of the Curriculum for Wales Framework and the requirements of local

determination for RVE, as set out in agreed syllabi across Wales. Therefore, the statutory RVE guidance has been written as the basis for the agreed syllabus. Should a local authority wish to adopt or adapt this guidance as their agreed syllabus they may do so. It will ultimately be the responsibility of the provider to ensure that non-denominational RVE is provided pluralistically.

Agreed syllabuses should recognise that while the principal religions and their traditions in Wales should be taught in all schools, other beliefs (including non-religious philosophical convictions such as humanism and atheism) are now a recognised part of life within local areas in Wales and beyond. This is reflected in the Act which states that the agreed syllabus:

- must reflect the fact that the religious traditions in Wales are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Wales
- must also reflect the fact that a range of non-religious philosophical convictions are held in Wales

The agreed syllabus and the Curriculum for Wales Framework

Establishing the relationship between the agreed syllabus and the Curriculum for Wales Framework is the legal duty of Agreed Syllabus Conferences. Local authorities, Standing Advisory Councils and Agreed Syllabus Conferences must have regard to the Curriculum for Wales Framework, which includes statutory RVE guidance, when developing and adopting an agreed syllabus. The agreed syllabus is the first point of reference for RVE provision in schools and settings, therefore it is essential for the agreed syllabus to recognise and reflect the approach of the Curriculum for Wales Framework and the principles set out in the statutory RVE guidance in order to create balance and maintain coherence across the Curriculum for Wales. The statutory RVE guidance enables Agreed Syllabus Conferences to establish, with confidence, this relationship between the locally agreed syllabus and the Curriculum for Wales Framework for learners aged 3 to 16. This includes guidance to support schools and settings in ensuring that there is appropriate breadth and depth in RVE while recognising the principle of subsidiarity.

The status of the agreed syllabus

An Agreed Syllabus Conference is a statutory body convened to prepare and recommend, or reconsider an agreed syllabus for RVE for the local authority to adopt. The local authority is responsible for convening the Agreed Syllabus Conference which implies a duty to provide funds and support for its work. The Agreed Syllabus Conference is a separate legal body from a Standing Advisory Council. However, it has the same group structure as the Standing Advisory Councils:

- Group A - a group of persons to represent: Christian denominations and other religions and denominations of such religions; non-religious philosophical convictions. A local authority in Wales, in appointing such persons must take all reasonable steps to secure the outcome that the number of members appointed to the committee to represent a religion, denomination or non-religious philosophical conviction shall, so far as consistent with the efficient discharge of the committee's functions, reflect broadly the proportionate strength of that religion, denomination or non-religious philosophical conviction in the area.
- Group B - a group of persons to represent such associations representing teachers as, in the opinion of the authority, ought to be represented, having regard to the circumstances of the area.
- Group C - a group of persons to represent the authority.

There is no legal provision for an Agreed Syllabus Conference to include co-opted members, but it can seek the advice it considers appropriate from those it considers appropriate, to inform the development of effective RVE provision in its area.

Legal requirements for an agreed syllabus conference

Every local authority is required to establish and support an Agreed Syllabus Conference which must:

- prepare a syllabus of RVE to be adopted by a local education authority which may make different provision in respect of different descriptions of:
 - (a) schools maintained by the local authority
 - (b) learners

- ensure that the syllabus must reflect the fact that:
 - (a) the religious traditions in Wales are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Wales
 - (b) a range of non-religious philosophical convictions are held in Wales
- have regard to any guidance given by the Welsh Ministers
- ensure that any sub-committees appointed by the conference shall include at least one member of each of the committees constituting the conference
- give one vote only for each of the committees constituting the conference, upon any question to be decided by the conference or by any subcommittee thereof
- seek unanimous agreement upon a syllabus of RVE to be recommended for adoption by the local education authority

As with a Standing Advisory Council, the Agreed Syllabus Conference must also meet in public and be chaired by an appointee of the local authority or be permitted to choose its own Chair.

Whenever a local authority is of the opinion (whether upon representations made to it or otherwise) that the agreed syllabus for RVE ought to be reconsidered, the local authority is responsible for convening an Agreed Syllabus Conference for that purpose. Reconsideration of any agreed syllabus for RVE should take place no later than five years after the appointed day on which the local authority adopted the agreed syllabus for RVE.

Questions for agreed syllabus conferences and standing advisory councils to consider

- Are religious and non-religious philosophical convictions appropriately represented?
- Would it be useful to identify faith and belief groups represented locally in the agreed syllabus?
- Would it be appropriate to offer schools and settings useful information about these faith and belief groups and how to contact them?
- Would it be helpful to include exemplar material and resources to support the locally agreed syllabus?

- How can collaboration between the Agreed Syllabus Conference and local authority schools and settings be facilitated to ensure an appropriate agreed syllabus is produced for your area?
- Are there any other groups or organisations in Wales that could support the Agreed Syllabus Conference in developing the locally agreed syllabus for your area?
- How will the locally agreed syllabus be promoted to schools and settings and other interested parties in your area?
- How will your local Standing Advisory Council support schools and settings with RVE provision that has regard to the locally agreed syllabus?
- In addition to the statutory RVE guidance for learners from 3 to 16, do schools and settings in your area require anything further to support curriculum design for RVE in ways which support the principle of subsidiarity? For example:
 - advice on links to other Areas
 - suggestions for optional post 16 RVE
 - a glossary of terms
 - advice on engaging with sensitive issues in RVE
 - guidance on what critical, objective and pluralistic RVE might look like

The right to withdraw in the Curriculum for Wales

From September 2022, there will be no parental right to withdraw from RVE in respect of all learners up to and including year 6, as the Curriculum for Wales will be implemented by all primary schools and settings from this date.

The guidance below is provided to support Standing Advisory Councils in advising secondary schools and settings on phasing out the right to withdraw from RVE correctly and appropriately for learners from year 7 to year 11 from September 2022.

In respect of year 7 learners, schools will have flexibility on whether to ‘opt in’ to the Curriculum for Wales in September 2022, or to introduce the new curriculum for years 7 and 8 together in September 2023. Guidance on the ‘opt in’ is provided in [Journey to the curriculum rollout](#).

During the period of curriculum roll out, as a secondary school or setting ‘adopts’ the Curriculum for Wales Framework for a particular year group, there will be no right to withdraw for learners in that year group from that academic year. Therefore, for those secondary schools and settings that do not opt in to the Curriculum for Wales in respect of year 7 in September 2022, the

right to withdraw will remain for year 7 learners in the 2022 to 2023 academic year but will cease to exist for their year 7 and 8 learners in the 2023 to 2024 academic year.

From September 2023, there will be no right to withdraw in respect of years 7 and 8 as all schools and settings will have implemented the Curriculum for Wales for those learners. Thereafter, the phased roll-out of the Curriculum for Wales will continue, and the right to withdraw will be removed for:

- year 9 learners in September 2024
- year 10 learners in September 2025
- year 11 learners in September 2026

More information for schools and settings on the process for opting in to the Curriculum for Wales in respect of year 7 learners is provided in the [Journey to curriculum rollout](#).

Careers and work related experiences

Status of guidance

Guidance on how to develop a school or setting's curriculum to incorporate careers and work related experiences (CWRE) is contained with the [designing your curriculum section](#) of this framework guidance, as well as for each Area.

The guidance for CWRE is statutory and is issued under section 71 of the Act. Those responsible for designing and developing CWRE must read and *have regard* to this guidance when designing their curriculum.

Under the Act, this guidance is statutory for the following:

- the head teacher of a maintained school or a maintained nursery school
- the governing body of a maintained school or a maintained nursery school
- a provider of funded non-maintained nursery education
- the teacher in charge of a pupil referral unit
- the management committee for a pupil referral unit
- a person who provides teaching and learning for a child, otherwise than at a maintained school, maintained nursery school or pupil referral unit (EOTAS)
- a local authority in Wales

As outlined in section 50 of the Act, *EOTAS* settings are not required to design a curriculum for all Areas. However they must include the Health and Well-

being Area and only include the other Areas to the extent reasonably possible and appropriate to do so. These settings should read the CWRE section of guidance, and in particular alongside the Health and well-being Area, on how to contextualise CWRE in the curriculum. The teacher in charge, management committees and local authorities should refer to separate guidance on designing a curriculum for these settings.

The CWRE guidance can be useful for those who are part of the planning, design and implementation of a curriculum such as:

- senior leaders
- CWRE co-ordinators or leaders
- work placement co-ordinators
- all practitioners in schools and settings, including those working with learners who have additional learning needs
- those working in other education establishments that work in partnership with schools and settings, such as in further and higher education
- those working in funded non-maintained nursery settings

CWRE is best realised in partnership with a wide range of people and organisations. While not statutory for them, it may also be useful for the following people and organisations with an interest in CWRE to note this guidance:

- businesses, communities, charitable and voluntary organisations and others who work in partnership with schools and settings
- learning coaches
- personal tutors
- Careers Wales
- parents and carers

Wider requirements

There are a range of legislative requirements which settings and schools may need to consider or have regard to when managing their organisations. This section is not intended to detail these, but provide a signpost to those that have curriculum and assessment implications.

Well-being of Future Generations (Wales) Act 2015

The [Well-being of Future Generations \(Wales\) Act 2015](#) (the 2015 Act) does not place specific duties on schools. However it does require local and

national government (alongside other public bodies) to carry out sustainable development. This means that they must work to improve the economic, social, environmental and cultural well-being of Wales.

This requires the Welsh Ministers and local authorities, among others, to set objectives designed to maximise their contribution to achieving each of the seven well-being goals and to take all reasonable steps in exercising its functions to meet those goals.

The 2015 Act also requires them to apply the *sustainable development principle* which includes adopting *ways of working* which will help to further sustainable development.

One of the Welsh Ministers' well-being objectives is: 'supporting young people to make the most of their potential.' Our approach to curriculum reform contributes to achieving that objective and, through that, maximising our contribution to the well-being goals. It also reflects the sustainable development principle and the ways of working.

We encourage schools, funded non-maintained nursery settings, providers of EOTAS including PRUs to consider how they can embed the ways of working and contribute towards the well-being goals in the way they go about designing, adopting and implementing their curriculum and engaging learners, parents / carers and their wider communities, businesses and partners in that process.

UNCRC and UNCRPD

Human rights are the freedoms and protections to which all people are entitled. Learners have specific human rights enshrined by the [United Nations Convention on the Rights of the Child \(UNCRC\)](#) and the [United Nations Convention on the Rights of Persons with Disabilities \(UNCRPD\)](#), including optional protocols. In Wales children's rights are a fundamental entitlement, not an optional extra. These are enshrined in law through the [Rights of the Children and Young Persons \(Wales\) Measure 2011](#).

In designing, adopting or implementing a curriculum, section 64 of the Act also places a *duty* on schools, settings, and providers of EOTAS including PRUs to promote

knowledge and understanding of Part 1 of the UNCRC, and of the UNCRPD, among those who provide teaching and learning.

Further guidance on the UNCRC and UNCRPD can be found in the [Human rights](#) section of the Curriculum for Wales framework.

Additional Learning Needs and Education Tribunal (Wales) Act 2018

The Additional Learning Needs and Education Tribunal (Wales) Act 2018 creates a legislative framework to improve the planning and delivery of additional learning provision, through a person-centred approach to identifying needs early, putting in place effective support and monitoring, and adapting interventions to ensure they deliver desired outcomes.

The legal framework established by this Act plays a crucial role in enabling the curriculum to deliver strong and inclusive schools committed to excellence, equity and well-being.

The Framework seeks to allow for a broadening of learning, ensuring that all learners with [additional learning needs \(ALN\)](#) are supported to overcome barriers to learning and achieve their full potential.

Both the ALN system and the Framework are designed to deliver an inclusive and equitable education system in Wales. The provisions of the Act give life to this principle by placing a duty on local authorities to ensure that, wherever feasible, children and young people are supported to participate fully in mainstream education.

Phase 1

Phase 2

Phase 3

Practitioners should consider learners' developmental appropriateness for learning in each phase:

From age 3

From age 7

From age 11

The learning supports:

Ability to act with kindness, empathy and compassion in interactions with others immediate to them including family, friendship and peer relationships.

Ability to form and maintain relationships which are equitable, respectful and kind with a range of others.

Standing Advisory Council for Religious Education

**GWYNEDD
ANNUAL REPORT**

September 2020 - August 2021

Head of the Education Department

Mr Garem Jackson

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**SECTION 1:
EXECUTIVE SUMMARY**

SACRE's function in relation to Religious Education

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

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

1.1 Introduction by the Chairman

Councillor Paul Rowlinson
Chairman, 2020/2021

SECTION 2: ADVICE to GWYNEDD EDUCATION DEPARTMENT

2.1 SACRE's function in relation to Religious Education

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

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

2.2 The Locally Agreed Syllabus

Gwynedd and Anglesey SACREs have adopted the 'National Exemplar Framework for Religious Education for 5-19 year old learners' as the Locally Agreed Syllabus for Gwynedd and Anglesey (2008).

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

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

2.3 How good are standards?

Gwynedd SACRE monitors religious education and collective worship by:

- receiving a summary of a school's self-evaluation report in response to the key questions of ESTYN's Inspection Framework;
- analysing the Local Authority's teacher assessments and secondary examination results;
- reviewing ESTYN inspection reports for references to 'religious education' or 'collective worship';
- inviting teachers and head teachers to share their good practices with members in the termly meetings, and by,
- accepting schools' invitations to attend a collective worship session.

2.3.1 Schools' self-evaluation reports

SACRE members resolved at their meeting on 9 February 2011, to continue to receive copies of schools' self-evaluation of religious education and collective worship and asked head teachers to use a revised template. Gwynedd SACRE, Anglesey head teachers and members of the National Advisory Panel for Religious Education (NAPfRE) have approved the new template which was redrafted in response to the new ESTYN Inspection Framework (Appendix 3.5). The SACRE clerk, who is an assistant education quality improvement officer with Gwynedd Council is responsible for distributing the template and collating the self-evaluation reports. Due to the COVID-19 pandemic ESTYN visits ceased during March 2020 and did not re-start during the 2020 -2021 school year.

Teacher assessment and external examination results in the secondary sector

KS3 teacher assessments and KS4 and KS5 external examination results were not discussed during the SACRE meetings held in 2019-20.

What are SACRE's recommendations to Gwynedd Council?

- Encourage secondary departments to respond to any messages identified as a result of analysing schools' internal and external performance data;
- Ensure that religious education teachers are able to access the subject guidance of the WJEC examination board and provide opportunities for them to work together with the lead practitioners in order to prepare for the new GCSE and A level examination specifications.

2.4 Response of Local Authority

Mair Huws, Assistant Education Resources Officer for Gwynedd Council ensures that any guidance or recommendations made by Gwynedd SACRE is communicated directly to the primary and secondary head teachers.

An action plan for Gwynedd SACRE outlines the four priorities for 2017-20. The priorities were identified during the discussions held throughout the year and in the Annual SACRE report of 2016-17 and 2017-18. However during a period of budget cuts, there is no longer a local advisory service which can provide support and training for teachers who teach religious education and it is increasingly difficult for SACRE to be able to advise and support schools.

Priority 1: Curriculum for Wales, Humanities Area of Learning and Experience "What Matters' statements

Priority 2: Promote good quality collective worship

Priority 3: Professional support for Gwynedd SACRE?

Priority 4: Rich learning experiences – the contribution that local partners can make in order to develop and understanding of religious education in the new curriculum

Up until April 2018, Gwynedd Council commissioned GwE (School Effectiveness and Improvement Service) to support Gwynedd SACRE meetings and to represent Gwynedd SACRE in regional and national meetings. In March 2018, the Gwynedd SACRE clerk was notified that GwE would no longer be providing professional support to Gwynedd SACRE.

What are SACRE's recommendations to Gwynedd Council?

- Ensure that Gwynedd SACRE receives appropriate support and strategic leadership to discharge its duties as a statutory committee

2.5 Religious Education and the Welsh Government

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

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

- During 2014-15, Professor Graham Donaldson was commissioned to undertake an independent review of the curriculum and assessment arrangements in Wales.
- The Wales Association of SACRES (WASACRE) is represented on the Welsh Government's Strategic Stakeholders Group and representatives from the National Advisory Panel for Religious Education (NAPfRE) have attended meetings during the year with representatives from the Welsh Government's Curriculum Department as they support the pioneer schools and develop a Curriculum for Wales.
- Gwynedd SACRE responded to the Welsh Government Consultation on: "Guidance on the Design and Delivery of Mandatory Religion Values and Ethics"

SACRE's recommendation to Gwynedd Council

- Ensure that teachers are aware of the 'what matters' statements for the Humanities Area of Learning and Experience. RE teachers are aware of the guidance documents available and act on the guidance.
- Encourage Gwynedd religious education teachers and SACRE members to contribute fully to any review of the curriculum and assessment arrangements.

2.6 Religious Education and ESTYN

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

- www.estyn.org.uk;
- Religious Education in Secondary Schools (ESTYN, June 2013);
- Supplementary Guidance: collective worship in non-denominational schools (ESTYN, October 2017);
- Religious Education in Key stage 2 and Key stage 3 (ESTYN, June 2018)

SACRE's recommendations to Gwynedd Council

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

2.7 SACRE's function in relation to collective worship

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

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

- SACRE members and Gwynedd schools have received collective worship guidance documents:
 - 'Supplementary guidance for inspecting collective worship in non-denominational schools' (ESTYN, October 2017);
 - Guidance on Collective Worship (WASACRE, June 2013).
- Gwynedd SACRE monitors standard of collective worship in schools by reviewing schools' self-evaluation reports;
- No self-evaluation reports were received in 2020-2021 as no school was asked to prepare one.

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

SACRE's Recommendations to Gwynedd Council

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

DRAFT

3.1 Administrative matters in relation to SACRE

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

Christians and Other Faiths, namely,

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

Teachers, namely;

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

Elected members

3.2 SACRE membership of Gwynedd 2020-21

Christians and Other Religions

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

Awaiting nomination
Elizabeth Roberts
Dr. W Gwyn Lewis
Anest Grey Frazer
Cynrig Hughes
Eirian Bradley Roberts
Dashu (Scott Smith)
Edward Parri-Jones

Teachers' representatives

ASCL
UCAC
NASUWT
NUT
ATL

Awaiting nomination
Mrs Helen Watkins (Ysgol Eifionydd)
Catherine Davey (Ysgol Llanystumdwy)
Miriam Amlyn (Ysgol Eifionydd)
Heledd Owen (Ysgol Friars)
Awaiting nomination
Mr Noel Dyer
Mrs Miriam Amlyn
Mr Euron Hughes
awaiting nomination

Local Members

Councillor Paul Rowlinson
Councillor E Selwyn Griffiths
Councillor Elin Walker
Councillor Menna Baines
Councillor Judith Humphreys
Councillor Medwyn Hughes
Councillor Dewi Wyn Roberts
Councillor Mike Stevens

Plaid Cymru
Plaid Cymru
Plaid Cymru
Plaid Cymru
Plaid Cymru
Independent
Independent
Independent

Co-opted members (non voting)

Gwyn Rhydderch
Rev Aled Davies

Officers

Garem Jackson
Mair Huws

Head of Education Department
Assistant education resources officer and
SACRE clerk

Einir Davies

Democratic Services officer

3.3 SACRE meetings 2020-21

Dates of meetings may be obtained by contacting the SACRE Clerk. During 2019-, Gwynedd SACRE met once only:

- 11 November 2020
- 5 February 2020 (postponed)
- ** June 2020 (cancelled)

Due to the COVID-19 crisis that began in March 2020 the Gwynedd Council Business Group decided to prioritise committees for hosting and webcasting. The Business Group took the decision to place SACRE along with a number of other Committees in Priority 3 category and therefore it was not possible to meet until the Autumn Term of 2020.

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

- a) **11 November 2020**
 - Experiences of both pupils and teachers during the Lockdown period were shared,
 - WASACRE matters: reference was made to a letter sent to schools regarding collective worship
 - The situation regarding GCSE and A/AS levels was considered. It was decided the a letter expressing concern be sent to the Education portfolio holder for Gwynedd Council and Siân Gwenllïan
- b) **10 February 2021**
 - A further discussion was had regarding Collective Worship
- c) **8 June 2021**
 - The Future of Bangor University's Religious Education Centre – an update was given by Proffesor G Evans Jones and further collaboration was agreed
 - Co-opting Pupils onto the SACRE committee was discussed and it was agreed to form a working group
 - A report was received on the response to the Welsh Government Consultation; " Guidance on the Design and Delivery

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

3.3.2 The following provide SACRE with professional support:

| | |
|---------------|---|
| Garem Jackson | Head of Education Department |
| Mair Huws | Assistant education improvement officer and SACRE clerk |
| Einir Davies | Democratic Services Officer |

Enquiries should be sent to the SACRE Clerk at the Education Department, Gwynedd Council, Caernarfon, Gwynedd. LL55 1SH

3.3.3 The SACRE report was sent to the following organisations:

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

- Department for Education and Skills, Welsh Government
- Head of Gwynedd's Education Department
- Gwynedd Council Leader
- Wales Association of SACREs
- Gwynedd schools

A copy was distributed to:

- Members of Gwynedd SACRE

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

How can SACRE monitor standards?

Standing Advisory Council for Religious Education (SACRE)

SACRE's main function is to monitor religious education and collective worship and to advise the local authority on matters relating to religious education and collective worship. The Wales Association of SACREs believes that this advice should be based on current information. Many SACREs monitor standards by inviting schools to share their self-evaluation of Religious Education and collective worship with SACRE members.

Further Information:

- Wales Association of SACREs: www.wasacre.org.uk
- Religious Education and Collective Worship: Circular 10/94 (Welsh Office)
- So You're Joining Your Local SACRE: a handbook for SACRE members in Wales (WASACRE)
- Guidance on Collective Worship (WASACRE, 2012);
- Review of SACRE reports (Welsh Government, 2011 and 2013)

Department for Education and Skills Wales (DfES)

Most SACREs in Wales have adopted or adapted the 'National Exemplar Framework for Religious Education for 3 to 19 year olds in Wales' as their locally agreed syllabus. The Welsh Government has supported the teaching of religious education in schools by providing guidance documents to support teachers, head teachers and SACRE members. These provide useful information about teaching methods, resources and assessment. The 2010-12 national external verification process gave RE departments in secondary schools the opportunity to show their understanding of RE attainment levels.

Further information

- <http://wales.gov.uk> > search for Religious Education
- Locally Agreed Syllabus (or National Exemplar Framework for Religious education in Wales)
- Religious Education: Guidance for KS2 and KS3 (2011)
- Exemplifying Learner Profiles at KS2 and KS3 in Religious Education: Additional Guidance (2011)
- Religious Education: Guidance 14-19 year olds (2009)
- People, Questions and Beliefs in the Foundation Phase (2013)
- Religious Education: Chief Moderator's Report 2012 (<http://wjec.co.uk>)

ESTYN

The new ESTYN inspection framework identifies five inspection areas or reporting requirements:

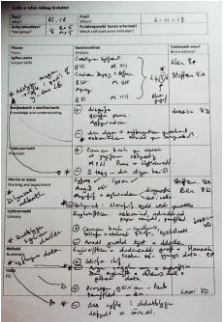
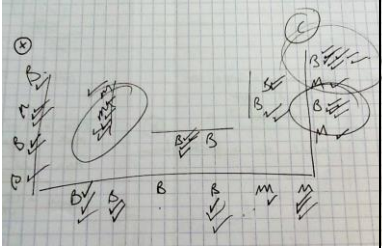
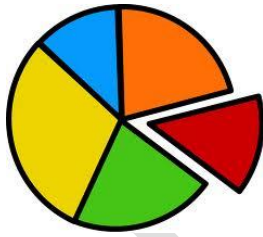
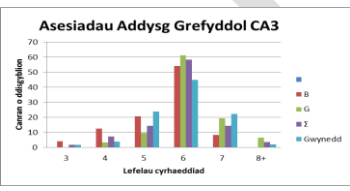

1. Standards
2. Wellbeing and attitudes to learning
3. Teaching and learning experience
4. Care, support and guidance
5. Leadership and management

Few school inspection reports include references to the standard and quality of Religious Education and collective worship.

Further information:

- www.estyn.org.uk
- Religious Education in Secondary Schools (ESTYN, June 2013)
- Religious and moral education in key stage 2 and key stage 3 (ESTYN, Summer 2018)
- Supplementary guidance : collective worship in non-denominational schools (ESTYN, Autumn 2017)

What evidence do schools use in order to make judgements?

| | |
|---|--|
| <p>Book Review</p>  | <p>Teachers will collect a sample of pupils' work (e.g. range of abilities, ages, boys and girls) and will help the curriculum leader to answer questions such as:</p> <ul style="list-style-type: none"> • What progress are pupils making in their RE skills? Are there groups of pupils who are underachieving? • To what extent does pupils' work reflect the requirements of the Locally Agreed Syllabus? • To what extent does pupils' work develop the skills identified by the National Literacy, Numeracy and Digital Competence frameworks? • What improvements do we need to make to our planning, provision and assessment of religious education? |
| <p>Lesson Observation</p>  | <p>Teachers and school leaders will observe lessons and will help the curriculum leader to answer questions such as:</p> <ul style="list-style-type: none"> • What progress are pupils making in their RE skills? Are there groups of pupils who are underachieving? • Are the pupils well motivated? Are they contributing to their own learning? • Does the work reflect the requirements of the Locally Agreed Syllabus? • Does the work develop the skills identified by National Literacy, Numeracy Digital Competence framework? • What improvements do we need to make to our planning, provision and assessment? |
| <p>Questionnaires and interviews</p>  | <p>Schools can analyse the results of questionnaires used with pupils, teachers and parents to answer questions such as:</p> <ul style="list-style-type: none"> • What do they think about the content of the RE lessons? Are there significant groups who are offering different opinions? • What progress are they making in their RE skills? • What are their perceptions/attitudes/opinions? • What improvements do we need to make to our planning, provision and assessment of religious education? |
| <p>Data</p>  | <p>Schools can use teacher assessment data or external examination results (secondary schools only) in order to identify trends or patterns.</p> <ul style="list-style-type: none"> • How well are boys/girls/groups performing over time? (all schools) • How well are our pupils performing in comparison with other departments/other schools? (secondary schools only) • Are there any groups of pupils who are underachieving? (all schools) • What improvements do we need to make to our planning, provision and assessment of religious education? |
| <p>Other</p>  <p>Newyddion Addysg Grefyddol Religious Education News</p> | <p>Schools can also base their judgements on other evidence such as,</p> <ul style="list-style-type: none"> • Success in local or national RE competitions; • Participation in local or national RE events/conferences/projects/publications; • Monitoring reports by other members of staff, e.g. school literacy, numeracy or ICT co-ordinators; • Minutes of meetings held with teachers, school governors or SACRE visitors. • Action research undertaken by a member of a Professional Learning Community; • External accreditation, e.g. RE Quality Mark |

SACRE Guidance

To what extent does the school's provision promote pupils' personal development? (Inspection area 4.2)

Evaluating the standards and provision of religious education will help schools evaluate inspection area 4.2, 'Personal development (including spiritual, moral, social and cultural development).'

ESTYN's inspection guidance (September 2017) for social and moral development notes:

"Inspectors should consider the extent to which the school provides effective opportunities for pupils to develop secure values and to establish their spiritual and ethical beliefs. They should consider how well the school develops pupils' ability to reflect on religious and non-religious responses to fundamental questions and to reflect on their own beliefs or values. They should consider how well the school promotes principles that help pupils to distinguish between right and wrong. They should consider how far the school fosters shared values, such as honesty, fairness, justice and sustainability, and helps pupils to understand the needs and rights of others, both locally and as members of a diverse global world."

Within the school's self-evaluation cycle or calendar, school leaders will need to consider what evidence is available to them in order to make an evaluative judgment on Inspection Areas 4.2. Religious Education and collective worship can make important contributions to pupils' personal development.

The following exemplar questions are based on ESTYN's Common Inspection Framework (September 2017) and the questions used by ESTYN during the thematic review of religious education during the autumn term of 2017. Using these prompt questions with staff, governors, pupils and their Supporting Improvement Adviser, will enable schools to identify strengths and weaknesses to help them to plan improvements. There is no need to answer every question.

Inspection Area 1: Standards

Remember to use qualitative and evaluative language and include 'real' examples of pupils' work!

- What is our view on standards of religious education in our school? (FP, KS2, KS3, KS4, KS5 pupils)
- How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions?
- How well do groups of pupils make progress in religious education? What have we identified in their work that shows their progress?
- How well do our pupils use their speaking and listening, reading and writing skills, their numeracy and ICT skills appropriately in religious education?
- Give examples of how our pupils have developed their thinking skills, their creativity and physical skill in religious education activities in the classroom and outside the classroom.
- **What do we need to do differently in order to improve?**

Inspection Area 2: Wellbeing and attitudes to learning

Remember to use qualitative and evaluative language and include 'real' examples of pupils' work!

- Do our pupils show an interest in religious education?
- What do you think our pupils gain from religious education?
- **What do we need to do differently in order to improve?**

Inspection Area 3: Teaching and learning experience

Remember to use qualitative and evaluative language and include 'real' examples of the provision. Time allocated to religious education? % of pupils that choose Religious Studies as an option? % of pupils who attain an accreditation for their statutory religious education.

- How do we know that our school meets the statutory requirements for religious education?
- How does our school teach religious education?
- Does religious education succeed to engage our pupils' interest? Are they stimulated and challenged in their religious education lessons?
- How well do the lessons/activities develop pupils' knowledge and understanding of religious beliefs, teachings and practices as well as their subject skills and cross-curricular skills?
- How good is our planning for religious education? (building on previous knowledge, understanding and skills? clear objectives? teaching methods? resources?)

- To what extent does the feedback in religious education help our pupils to know what they have achieved and what they need to do to improve?
- How do we assess and track the progress of pupils in religious education?
- How does our planning for religious education help pupils to become ambitious, confident, aspirational and knowledgeable individuals? How are we responding to the recommendations of 'Successful Futures'?
- To what extent does our school provide a range of appropriate learning experiences, within the classroom and outside, in order to develop pupils' interest and skills in religious education?
- Have we organised any trips or visits linked to religious education? Which year groups, how often, and how do these trips enhance the curriculum?
- Does the religious education reflect the nature of our school's context? Does it reflect the cultural, linguistic and ethnic diversity of Wales and the local area?
- To what extent do the religious education activities provide purposeful opportunities for pupils to practise and develop their RE skills and their literacy, numeracy and ICT skills?
- **What do we need to do differently in order to improve?**

Inspection Area 4: Care, support and guidance

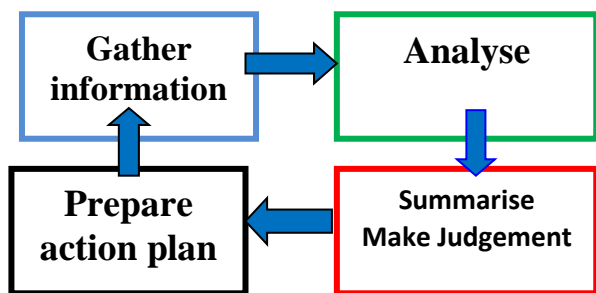
Remember to use qualitative and evaluative language and include 'real' examples of the provision.

- To what extent do our religious education lessons/activities help our pupils to be active citizens?
- How do our pupils influence what and how they learn in religious education?
- Do we participate in any community activities or have links with any faith leaders or organisations?
- How does religious education contribute to our pupils' understanding of the culture of Wales, the local community and the wider world?
- How has religious education helped our pupils to understand equality and diversity? Stereotypes, religious extremism, human rights?
- Which effective opportunities do the school offer pupils to develop certain values and establish their spiritual and ethical beliefs?
- How effective is our school at developing the pupils' ability to reflect on (extensive) fundamental questions from a religious or non-religious perspective? Their own beliefs or values?
- Does our school meet the statutory requirements regarding collective worship?
- How good is the collective worship? How well do we plan the collective worship over time?
- How do we keep our pupils safe from the dangers of radicalisation, *e.g. extremist material, either through visiting speakers or through speakers on site visits?*
- How do we respond to any concerns that arise about comments made by pupils during religious education lessons?
- **What do we need to do differently in order to improve?**

Inspection Area 5: Leadership and management

- Has the RE subject leader the necessary skills and understanding to lead the religious education effectively?
- Are teachers able to access professional development in religious education?
- How do we allocate resources to support the teaching of religious education?
- How are parents informed of their right to withdraw pupils from RE? How many pupils are withdrawn from RE by their parents and does the school have good arrangements for their provision during RE lessons? Has this number increased/decreased/remained the same over the last 5 years? From what groups do these pupils come? Do you have a conversation with parents around their decision is taken?
- In what ways does our school's provision for RE help promote better community cohesion?
- How often do we monitor religious education? How do we share this information with staff?
- Do we consider the views of pupils in the self-evaluation report and improvement plans?
- Do we work with RE teachers from other schools? What has been the impact of this?
- What is the 'best example of religious education' that we can share with our local SACRE or with other teachers?
- **What do we need to do differently in order to improve?**

How can SACREs monitor standards?



How can SACRE gather information?

- By asking schools to submit information and self evaluation.
- By commissioning an 'expert' to visit a sample of schools and provide a termly report;
- By visiting schools themselves;
- By asking pupils, staff, governors in a sample of schools to complete an online questionnaire;
- By studying external examination results and KS3 teacher assessments, (secondary schools only)

What sources are available in your area?

- An evaluation of schools' self evaluation reports;
- An evaluation of schools' policies, schemes of work, development or improvement plans;
- Performance data: KS3 teacher assessments, GCSE, AS and A level results;
- Reports submitted by SACRE members following school visits;
- An evaluation of questionnaires submitted by learners, staff, governors, SACRE/WASACRE members or governors;
- Presentations by learners, teachers, co-ordinators, headteachers;
- Success in competitions or external accreditation schemes.

Numbers - quantities and proportions

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

Who contributes to the monitoring?

- Teachers and members of schools' SM Teams
- SACRE members
- Local Authority / Consortia officers
- Teachers identified as lead practitioners
- Pupils
- Governors
- Parents

Excellent

Very strong, sustained performance and practice

outstanding, very good, very strong, exceptional, superior, exemplary, superb, very high standard, very high quality, extensive, highly effective, highly creative, well above expectations, expertly done,

Adequate and needs improvement

Strengths outweigh weaknesses, but important aspects require improvement

satisfactory, appropriate, suitable, efficient, competent, relevant, sufficient, enough, valid, solid, sound, average mediocre, limited, inconsistent

Good

Strong features, although minor aspects may require improvement

successful, strong, skilful, worthwhile, beneficial, valuable, positive, thorough, useful, powerful, comprehensive, purposeful, used well, consistently good, effective

Unsatisfactory and needs urgent improvement

Important weaknesses outweigh strengths

insufficient, inefficient, none, no, inappropriate, ineffective, unsuitable, unable, weak, poor, not fit for purpose, restricted

Useful words and phrases

Xxx has led to...

As a result of xxx standards of xxx have increased xx% since xxx

Following the introduction of xxx, xxx has improved, as shown by...

xxx shows that standards of xxx have ...

The effect of xxx can be seen in xxx which shows that...

An improvement in xxxx can be seen in...

The influence of XXX can be seen in the improvement/progress.....

XXXXX shows that x% of the pupils can/have...

XXX shows that x% of the parents/staff/governors are/have... .

What should be included?

- **The effect of an intervention** on (standards, welfare, attitudes, provision).
- **Trends** over time
- **Comparison** with other schools (?)
- **Judgement** - using evaluative terms.
- **Quantify** whenever possible

Name of the school:

Religious Education

Improvement area 1: Standards in religious education

How well do our pupils engage with fundamental questions, explore religious beliefs, teachings and practice(s) and express personal responses to beliefs, teachings, practices and fundamental questions? What have we identified in their work that shows their progress over time?

- Use pupils' work, teacher assessment, learning walks, lesson observations to make a judgement.
- Refer to: groups of pupils
- For further guidance, refer to the Locally Agreed Syllabus (National Exemplar Framework), Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, Examiners' reports.

Notes:

The standard attained by our pupils in religious education is **JUDGEMENT**

Inspection Area 2: Wellbeing and attitudes towards learning about religious education

What do you think our pupils gain from religious education?

- Use pupils' work, an analysis of a RE questionnaire, minutes of meetings held by focus groups/School Council meeting.
- For further guidance, refer to the Supplementary Guidance: listening to learners (ESTYN, September 2017)

Notes:

Our pupils have a **JUDGEMENT** attitude towards religious education in our school.

Inspection Area 3: Teaching and learning experience in Religious Education

How good is the planning and teaching of religious education in our school? Give examples of rich learning experiences in religious education.

- Use learning walks, lesson observation, pupils' work, interviews with pupils.
- For further guidance, refer to the Locally Agreed Syllabus (National Exemplar Framework); Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles for KS2 and KS3 (2011), 14-19 (2009), SACRE Guidance, Examiners' reports, Religious Education in secondary schools (ESTYN, Summer 2013), Religious and moral education in KS2 and KS3 (ESTYN, Summer 2018).

Notes:

The standard of teaching of religious education in our school is **JUDGEMENT**

Inspection Area 4: Care, support and guidance in Religious Education

To what extent do religious education lessons and activities help our pupils to become active citizens?

- Use learning walks, interviews with pupils, collective worship programme, school newsletter, records of any hate crime/bullying.
- For further guidance refer to SACRE Guidance, Guidance on collective worship (WASACRE), Supplementary guidance: collective worship in non-denominational schools (ESTYN, September 2017), Supplementary guidance: listening to learners (ESTYN, September 2017).

Notes:

Does the school meet the statutory requirements for collective worship?

Yes

No

The contribution of religious education towards our pupils' personal development and community cohesion is **JUDGEMENT**.

Inspection area 5: Leadership and management in religious education

Does the subject leader for religious education have the necessary skills and understanding to lead the subject area effectively?

- Use schemes of work, monitoring and self-evaluation reports, data analysis, interviews with the co-ordinator/link governor/SACRE representative, minutes of staff meetings, improvement plans, an evaluation of progress, case study following a school-to-school project.
- For further guidance, refer to SACRE guidance

Notes:

Leadership and management of religious education in our school is **JUDGEMENT**

| Improvement matters | Actions to be taken | Who is responsible? | By when? |
|---------------------|---------------------|---|----------|
| | | These details need not be shared with SACRE but the school needs to ensure that accountability is clear to staff and governors. | |
| | | | |
| | | | |
| | | | |

A concise evaluation that will contribute towards the school's evaluation of Personal Development (4.2)
 Concise! Approximately 50 words.

Head teacher:
 Signature:
 Date:

DRAFT

3.5: A reporting form for Gwynedd SACRE members who attend a school collective worship session

Standing Advisory Council for Religious Education.

A questionnaire for Anglesey SACRE members as they visit a school collective worship session.

I attended a collective worship session in a : special school
 primary school
 secondary school

I observed a collective worship session attended by: the whole school
 a class
 a key stage/section of the school

Contributing to the collective worship were the : head teacher
 pupils
 teachers
 a local religious leader
 parents
 governors

The collective worship session lasted: less than 5 minutes
 between 5-10 minutes
 between 10-15 minutes
 over 15 minutes.

The theme of the collective worship session was: _____

I heard a:

| | | | |
|--|--------------------------|---|--------------------------|
| Bible story | <input type="checkbox"/> | A presentation by an adult | <input type="checkbox"/> |
| Story from another religious text/tradition | <input type="checkbox"/> | A presentation by a pupil/pupils | <input type="checkbox"/> |
| Suitable moral/contemporary/historical story | <input type="checkbox"/> | Pupils reflecting quietly in response to a stimulus | <input type="checkbox"/> |
| Pupils praying (individually/together) | <input type="checkbox"/> | | <input type="checkbox"/> |
| Christmas hymn/carol | <input type="checkbox"/> | | <input type="checkbox"/> |
| A suitable song | <input type="checkbox"/> | | <input type="checkbox"/> |







Underline the three statements that best describe the collective worship session.

Today, the collective worship session helped to:

- develop learners’ ability to reflect on their own feelings, values and attitudes;
- develop learners’ awareness of the inner life and the spiritual dimension of each person;
- explore and encourage responses to fundamental questions about the meaning of life, change and death;
- develop beliefs and values, both personal and communal;
- encourage an understanding of the beliefs and values of others, either locally or globally;
- increase self esteem and purpose in life;
- nurture the human ability to make moral choices for good or evil,
- encourage shared values, meaning and purpose;
- contribute to the experience of belonging to a community;
- provide opportunities to reflect on and to share in the ‘happy’ and ‘sad’ events and experiences which effect the school community and the local community;
- support shared understanding of how individual learners and a school may contribute positively to the wider community;
- develop an understanding of global diversity and inequality;

Any other comment :

3.6: Gwynedd SACRE Action Plan 2017-20

| Gwynedd SACRE Annual Report 2017-18 and the discussions held during 2018-19 | Action points 2017-18 LA (Local authority) PS (Professional support – Subject Advisor) SM (SACRE members) | Evidence | Outcomes | | |
|--|--|---|---|---|--|
| Curriculum for Wales Humanities Area of Learning and Experience “What Matters’ statements | <ul style="list-style-type: none"> Ensure that head teachers, teachers, governors and SACRE meetings are aware of the requirements of the Curriculum for Wales (PS – Subject Advisor) Contribute to local discussions to plan learning experiences that reflect the ‘what matters’ statements of the Humanities Area of Learning and Experience (LA+PS+SM) Represent Gwynedd in and National discussions relevant to developing the new curriculum and assessment arrangements) (LA+PS+SM) Develop a locally Agreed Syllabus for Gwynedd schools that reflects the principles of the Curriculum for Wales Keep a note of hours of Religious Education lessons in Secondary Schools. | <ul style="list-style-type: none"> Minutes of SACRE meetings Minutes of WASACRE meetings Gwynedd SACRE correspondence and guidance to schools Gwynedd Locally Agreed Syllabus Examples of good practice | <ul style="list-style-type: none"> A locally Agreed Syllabus which reflects the principles of the Curriculum for Wales Religious Education given due consideration as schools revise the curriculum and assessment arrangements. The provision of religious education in all schools is good or very good. Standard of religious education in all schools is good or very good. Ensure that Religious Education is fairly represented within the Humanities Area of Learning and Experience. |    | |
| | Promote good quality collective worship | <ul style="list-style-type: none"> Ensure that schools conform to the statutory requirements and provide good quality collective worship. (LA+SM) Encourage schools to invite Gwynedd SACRE members to attend collective worship sessions. (SM) | <ul style="list-style-type: none"> Correspondence to schools Oral reports of SACRE members References to collective worship in ESTYN reports. | <ul style="list-style-type: none"> ESTYN reports note that collective worship is good. All schools conform to the statutory requirements Improved understanding to collective worship in schools. |    |
| | Professional support for Gwynedd SACRE | <ul style="list-style-type: none"> Contact GwE to highlight the need for professional support by a subject advisor for Gwynedd SACRE. | <ul style="list-style-type: none"> Correspond Gwynedd SACRE minutes | <ul style="list-style-type: none"> Subject Advisor who is well-informed on the new CfW and all that is current within Religious Education in the primary and secondary sector; in order that standards can be maintained and improved in Gwynedd. | |