

Rationale

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

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

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

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

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

Primary and secondary schools are kindly asked to submit a summary of the school's self-evaluation to the clerk of Anglesey SACRE.

Contact details:

Name (SACRE Clerk): Gareth Jones

Address: Department of Lifelong Learning, Glanhwfa Road, Llangefni

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

Name of School: Penysarn

Religious Education

Key Question 1: How good are outcomes in Religious Education?
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- Self-evaluation is based on lesson observations, evaluation of pupils' work and interviews with pupils.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teacher assessments and/or examination results.

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

Standards in Religious Education – progress in learning
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- **Nearly every pupil** in the Foundation Phase can recall stories and tales **well**.
- **Many** of the most able pupils in YR2 can discuss and question **successfully**. Most YR2 pupils can discuss Religious Education vocabulary and artefacts **well**, and some **very well**.
- **Most** of the pupils in KS2 can name and describe the characteristics of some beliefs **well**.
- YR 3 and 4 pupils can discuss Islam and Christianity **well** and YR 5 and 6 pupils can inquire and answer questions about Judaism **well**.
- Almost without exception, the children are friendly with each other in formal and informal situations.
- They get along **very well** with the teachers and other members of staff.
- The pupils are aware of the situation of people who are less fortunate than themselves both locally and globally and take pride in their efforts to raise money for good causes.
- The junior class is aware of the work of charities through their Religious Education lessons.

Matters for attention

FP

To develop the skill of thinking creatively in forming important religious and human questions.

To build on their understanding of the relationship between feelings, beliefs and deeds.

KS2

To make more effective use of the range of sources to present and support arguments and opinions.

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

- A self-evaluation should consider the following indicators: the time allocated to the subject, the subject knowledge, expertise and professional development of the teaching staff, the appropriateness of the programme of study and the range of learning resources used.
- An evaluation of lesson observations and pupils' work will allow schools to make a judgement on the quality of the teaching of Religious Education, and the extent to which pupils are motivated and challenged to achieve highly.
- In primary schools references should be made to the provision of 'People, Beliefs and Questions' for Foundation Phase learners as well as Religious Education at KS2.
- In secondary schools reference should be made to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN Inspection Framework 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education

The teaching: planning and range of strategies

Nearly every teacher throughout the school recognises the relevant skills for religious education **well**.

The planning is **sound** with good evidence of differentiating for the different abilities of pupils.

It shows that YR2 FP teacher assessment places the school in the highest quartile in respect of Knowledge and Understanding of the World and Personal and Social Development in respect of C5 and C6 .

Attention needs to be given to timetabling to ensure that proper time is given weekly to religious education.

Nearly every teacher in KS2 follows a business plan appropriately. Many of the outcomes are good except the contents of the business plan and a tendency to restrict the learning.

Matters for attention

Ensure that the work plan is refined in order so that enough time is allocated to Religious Education.

Excellent		Good	x	Adequate		Unsatisfactory	
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Collective Worship

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

Does collective worship meet with statutory requirements	Yes x	No
<p>References: ESTYN Inspection Framework 2.3.1, Supplementary Guidance on inspecting collective worship in non-denominational schools' (September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)</p>		
<p>Good characteristics in relation to the quality of Collective Worship</p> <p>A Policy for Spiritual, Moral, Social and Cultural Development is operational and is having a good effect across the school</p> <p>Moral and Spiritual Development:- Good opportunities for spiritual development through Religious Education services and timetabling.</p>		
<p>Areas for Development in relation to the quality of Collective Worship</p> <p>Children being able to discuss beliefs and a minority able to refer to the moral lesson during service.</p>		
Excellent		Good
x	Adequate	
	Unsatisfactory	

Signature: Gareth Owen (Head)

Date: 1-11-15