

Rationale

Religious Education is managed locally by a Standing Advisory Council for Religious Education (SACRE). It includes three committees: the representatives of the area's main religious traditions, representatives of the local authority's teachers and representatives. SACRE's main function is, 'to advise the authority on such matters as are connected with Religious education in county schools and with the religious education that is to be given in accordance with the agreed syllabus by which the authority refers them to the council or that the council sees fit'. (Education Reform Act 1988 a.11(1)(a))

Môn SACRE ~~believes~~ that this council should be based on current information hoping that the guidelines ~~that follow~~ enable headteachers to support SACRE in its duties.

In the past, Môn SACRE has monitored religious education and worship together through:

- reviewing ESTYN's inspection reports ;
- analysing Local Authority teacher assessments and ~~secondary school examination~~ results ;
- receiving regular reports from ~~local school services /advisory representatives~~ ;
- inviting teachers and ~~headteachers~~ to share examples of good practice with SACRE members .

ESTYN's ~~new inspection Framework~~ will ~~now~~ refer specifically to Religious Education and collective worship. Môn SACRE is therefore eager to take advantage of the systems and ~~practices~~ used at present by ~~headteachers and teachers~~ as they prepare for the new Inspection Framework. In Môn SACRE's ~~meeting~~ on February 14th 2011, it was resolved SACRE would fulfil its statutory responsibilities by inviting schools to share their self-evaluation of Religious Education, joint worship and pupils' spiritual and moral development with the members.

Primary and secondary schools are kindly requested to ~~present a summary of the school's self appraisal~~ for the attention of Môn SACRE's ~~desk~~ during the year that ESTYN inspects the school.

Contact details:

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Since 2008, SACREs across Wales have adopted or adapted the National Exemplary Framework for Religious Education (APADGOS, 2008) as their local agreed syllabus. Members of the Religious Education National Advisory Panel have welcomed this consistency across Wales as they have been able to work together to prepare common guidelines for schools and SACREs. Many SACREs in Wales have adopted a system or process similar to the one outlined in this document.

Name of School: YSGOL ESCEIFIOG, GAERWEN

Religious Education							
Key Question 1: How good are the outcomes in Religious Education?							
<ul style="list-style-type: none"> The self-appraisal is based on lesson observations, evaluations of pupils' work and interviews with pupils. Secondary Schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include an evaluation of teacher assessments and/or examination results. 							
References: ESTYN's Inspection Framework Section 1 and the Local Agreed Syllabus							
Standards in Religious Education – progress in learning							
THE FOUNDATION PERIOD							
<p>The pupils' ability to discuss and recall develops well at the beginning of the Foundation Period and by the top of the Foundation Period nearly everyone is able to discuss and ask questions.</p> <p>Nearly everyone can speak about their feelings, actions and opinions by the end of the Foundation Period and about a half describe and offer simple observations on other people's viewpoints.</p> <p>The pupils' ability to use simple religious vocabulary across the Foundation Period is developed.</p>							
KEY STAGE 2							
<p>At the bottom of Key Stage 2 the majority are able to recall, respond and communicate simply some of the basic beliefs, teachings and religious practices which they investigate. Very few begin to note what is similar and different in religions.</p> <p>At the top of Key Stage 2 a few of the pupils are able to describe some beliefs, teachings and religious practices and how some of these aspects of religion affect believers' lives. A minority of the pupils can make links between religious beliefs, teachings and practices describing the effect on believers' lives and note what is similar and different in and across the religions.</p> <p>At the bottom of Key Stage 2 the majority of the pupils are able to describe their own feelings, actions and opinions and offer simple ideas on other people's standpoints. The majority are beginning to acknowledge that there is meaning to religious symbols and they will use simple religious vocabulary suitably.</p> <p>At the top of Key Stage 2 a minority of the pupils are able to explain how their own feelings, actions and opinions affect their lives, and describe how other people's viewpoints in the same way affect their lives. They use a range of religious vocabulary suitably and show a basic understanding of symbolic language.</p> <p>At the bottom of Key Stage 2 nearly every pupil is able to speak and ask questions about their own experiences, the world around them and aspects of religion. They can discuss the questions that arise from their own experience offering their own opinion. At the top of Key Stage 2 many of the pupils are able to discuss their own and others' responses to questions about the world around them and religion. A minority of the pupils can express and justify their ideas and opinions about basic questions. According to their own investigations and experiences due to the nature of the themes about half the pupils acknowledge that simple religious questions are often complicated and that the answers are often partial and indefinite.</p>							
Matters for attention:							
FOUNDATION PERIOD							
<ul style="list-style-type: none"> Continue to develop the pupils' vocabulary and ability to question offering them opportunities to express opinion by the top of the Foundation Period. Develop an understanding of the effect of religion on believers' lives by the end of the Foundation Period. 							
KEY STAGE 2							
<ul style="list-style-type: none"> Ensure that the tasks provided for the more able group are challenging in working through the basic, religious, and human questions. 							
Excellent		Good	<i>J</i>	Adequate		Unsatisfactor	

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

- Self-evaluation should consider the following indicators: the time given to the subject, subject information, the teachers' specialism and professional development, the suitability of the study programme and the range of learning resources used.
- Evaluation of lesson observations and pupils' work allow headteachers and heads of department to form an opinion about the quality of the teaching in Religious Education lessons in the school, and the degree to which pupils are induced and encouraged to attain high standards.
- Primary schools should refer to the 'People, Beliefs and Questions' provision for Foundation Period learners as well as Religious Education in KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: ESTYN's Review Framework Sections 2.1 and 2.2 and the Local Agreed Syllabus

The teaching: planning and a range of strategies

THE FOUNDATION PERIOD

- Foundation Period teachers are familiar with the national exemplary framework for presenting Religious Education. They have identified the specific skills that involve people, beliefs and questions through the areas of Knowledge and Understanding of the World and Personal and Social development Welfare and Cultural Diversity.
- The Foundation Period plans on the basis of the above awareness had incorporated people, beliefs and questions within these two areas and across the other learning areas.
- The activities have been planned carefully across the Foundation Period and show progression from one class to the other as a result of joint planning and joint discussion.
- A wide range of activities are offered to give pupils every opportunity to make progress in knowledge and understanding and discussion and reasoning skills in the area.
- Narrative resources, non-fiction, large books, artefacts, ICT resources, visits/visitors to the school all create interest and depth in the area.

The Religious aspects in the areas are prepared well in the Foundation Period

KEY STAGE 2

- A session of at least an hour is set aside for Religious Education across Key Stage 2. The area taught by a PPA teacher from year 3 to 6.
- As a result of broad training, purchase rich resources that further intensify the teacher's understanding of the area. Provision is very good across the stage.
- The plans are detailed and ensure progression and development. Giving attention to big questions has been a means of ensuring depth and developing the pupils' enquiry skills.
- Detailed assessment methods are a valuable contribution in providing tasks for different abilities.
- Advantage is taken of the opportunities to take the pupils out on visits to places of worship and to invite visitors to discuss religious education matters with the pupils. The Rector and friends of the Church hold special workshops with the pupils to assist them in asking about the big questions of the world.

The quality of teaching and the provision in Key Stage 2 are good.

Matters for attention:

THE FOUNDATION PERIOD

- Continue to offer a wide range of interesting and valuable experiences.
- Teachers to continue to jointly discuss and be aware of new resources that are available e.g. in ICT
- Continue to encourage the pupils to develop thinking skills.

KEY STAGE 2

- Continue to develop challenging and extended tasks for the more able pupils in every class.
- Continue to set SC and give the pupils an opportunity to meditate on the learning.

Excellent		Good	J	Adequate		Unsatisfactor
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Collective Worship			
How good is the provision for collective worship?			
Does the Collective Worship conform to the statutory requirements?	Yes ✓	No	
<p>References: ESTYN's Inspection Framework Section 2.3.1, 'Supplementary Guidance for Collective Worship in non-denominational schools' (ESTYN, 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>Collective Worship that follows the general tradition of the Religious belief is provided daily in school. The Collective Worship is held on class and school level. Moral, spiritual and belief aspects are inspected whilst at the same time community spirit and promoting ethos and values are nurtured. There are opportunities also through the PSE plan to meditate on the world's big questions, and their understanding and knowledge of Christian practices and stories is good. Two visitors are welcomed to the school, the Rector and the Minister, monthly for holding services. In addition- a part in services in the Church.e.g. Christingle and Easter. The pupils have the opportunity to do one or several of the following during the Worship:</p> <ul style="list-style-type: none"> • Meditation that includes listening, watching or meditating on motivation, presentation or talk by a member of the staff or guest speaker. • Pray • Sing • Read <p>On the whole Collective Worship makes a significant contribution to the pupils' spiritual, moral, social and cultural development. A range of opportunities to develop aspects of PSE, World-wide Citizenship and the Welsh Curriculum as part of the Report. Creating an ethos that is different from the school everyday ethos takes place in the majority of the sessions. The teachers are responsible for various services in turn.</p> <p>On the whole the provision is good.</p>			
Excellent		Good	✓
		Adequate	
			Unsatisfactor

Signed : (Headteacher)

Date: