

Rationale

Religious Education is managed locally by a Standard Consultation Council for Religious Education (SACRE). It includes three committees: representatives of the area's main religious traditions, teacher representatives and local authority representatives. SACRE's main role is, 'to advise the authority on such matters as are connected to religious education in the county's schools and the religious education that is to be given in accordance with the agreed syllabus that the authority will refer to the council or that the council sees well'. (Education Revision 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 collective worship by:

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

ESTYN's new Review Framework will not from now on 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 Review Framework. In the Môn SACRE on February 14th 2011, it was resolved that SACRE would fulfil its statutory responsibilities by inviting schools to share their self-evaluation of Religious Education, pupils' collective worship and 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 clerk during the year when ESTYN inspects the school.

Contact details:

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

Name of School: Ysgol Gynradd Kingsland

Religious Education

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

References: ESTYN'S REVIEW FRAMEWORK Section 1 and the Local Agreed Syllabus

Standard in Religious Education – progress in learning

- **Nearly every pupil** across the school responds positively to stories and tales **well**. Eg. Regarding jealousy. **Many** KS2 pupils are able to discuss and enquire **successfully**. The majority of KS2 pupils are able to discuss religious education vocabulary and artefacts **well**.
- The **majority** of KS2 pupils are able to name and describe the characteristics of some beliefs **well**.
- KS2 pupils are able to discuss Christianity and other religions **well** asking and answering questions **effectively**.
- Nearly without exception the pupils are friendly with each other in formal and informal situations.
- They co-operate **very well** with the teachers and other members of staff.
- The pupils are aware of the situations of people who are less fortunate than themselves locally and world-wide and take pride in their efforts to raise money towards good causes.
- The Junior class is aware of charity work through their Religious Education lessons and through daily collective services.

Matters for attention

Present a small aspect of Thanksgiving festival so that the Sikh and Muslim pupils feel part.

Ensure opportunities to meditate quietly and to develop the ethos of the worship, and then the pupils will be able to identify opportunities of worship and meditation.

Excellent		Good	x	Adequate		Unsatisfactory	
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Key Question 2: How good is the provision in Religious Education?
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- Self-evaluation should consider the following indicators: the time given to the subject, subject information, the teachers' specialism and professional development, the adaptation of the study programme and the range of the learning resources used.
- Evaluation of lesson observations and pupils' work allow headteachers and heads of department to form an opinion about the quality of teaching in Religious Education lessons in the school, and the degrees to which pupils are induced and encouraged to reach 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 Inspection Framework Sections 2.1 and 2.2 and the Local Agreed Syllabus
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The teaching: plan and range of strategies

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

The **strong** panel with good evidence of differentiating for pupils of different abilities.

It shows that Yr2 FP teacher assessment places the school in the top half regarding Knowledge and Understanding of the world and Personal and Social development regarding I 5 and I 6.

There is good attention to timetabling in order to ensure that worthy time is given weekly for religious education. Every KS 2 teacher follows a valuable plan.

The mapping procedure for long and mid-term planning is very strong.

Matters for attention

Ensure that the work plan is refined in order to ensure that adequate time is earmarked for 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 the collective worship conform to statutory requirements?	Yes x	No
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References: ESTYN's Inspection Framework Section 2.3.1, 'Supplementary Guidance on Inspecting Collective Worship in non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good characteristics in relation to the quality of Collective Worship

Spiritual, Moral, Social and Cultural Development Policy active and having a good effect across the school:

Spiritual and Moral development: Good opportunities for spiritual development through school, departmental and class collective services. This is a good characteristic.

Matters for attention in relation to the quality of Collective Worship

Pupils able to discuss beliefs and a minority able to talk about the moral lesson well during a service.

Excellent		Good	x	Adequate		Unsatisfactory	
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Signature: Gareth Owen (Headteacher)

Date: 6-2-17