

## 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 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 clerk during the year that ESTYN inspects the school.

### Contact details:

**Name (SACRE clerk ): Gareth Jones**

**Address : Lifelong Learning Department, Council Building, Llangefni.**

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 Corn Hir, Llangejni

<b>Religious Education</b>
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<b>Key Question 1: How good are the outcomes in Religious Education?</b>
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| <ul style="list-style-type: none"><li>• The self-evaluation is based on lesson observations, evaluations of pupils' work and interviews with pupils.</li><li>• Secondary Schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education) and include evaluation of teachers assessments and/or examination results.</li></ul> |
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<b>References:</b> ESTYN's Inspection Framework Section 1 and the Curriculum
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## Standards in Religious Education – progress in learning

**THE FOUNDATION PERIOD**

The pupils' ability to discuss and recall is developing 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

Nearly everyone can talk about their feelings, their actions and their opinion by the end of the Foundation Period and around a half describe and offer simple observations on other people's standpoints.

The pupils' ability to use simple religious vocabulary is developed well across the Foundation Period.

**KEY STAGE 2**

At the bottom of Key Stage 2 (years 3 and 4) every pupil speaks and asks questions about their own experiences, the world around them and aspects of religion. Nearly everyone discusses questions that arise from their own experiences, the world around them and aspects of religion offering their own opinion simply. A minority of the pupils begin to discuss their responses about life around them and religion.

It is seen that the majority of pupils are able to describe some basic beliefs, teachings and religious practices that are researched. Over half the pupils are able to describe how some beliefs, teachings and religious practices affect the lives of believers, with a minority beginning to give specific examples of the way that beliefs, teachings and religious practices affect the lives of believers.

It was recorded that the majority of pupils are able to describe their own feelings, their actions and opinions and offer simple observations on other people's viewpoints. It is seen that 25% of pupils are beginning to explain in simple terms how their own feelings, actions and opinions are different to those of other people. Nearly everyone is beginning to acknowledge that there is a meaning to religious symbols and using some religious vocabulary suitably with a few using a range of religious vocabulary suitably.

At the top of KS 2 (years 5 and 6) it is seen that the majority of the pupils most often are able to express and justify ideas and opinions about basic questions according to their own research and experience, with very few expressing and justifying their ideas and their opinions. Nearly everyone describes and begins to explain beliefs, teachings and religions. A minority of the pupils are able to explain how their feelings, their actions and their opinions affect their life, and describe how other people's viewpoint in the same way affect their life.

Nearly everyone at the top of Key Stage 2 use a range of religious vocabulary suitably and about half the pupils are beginning to show a basic understanding of symbolic language.

**Matters for attention:****FOUNDATION PERIOD**

- Continue to develop the pupils' vocabulary and ability to question offering opportunities for them to express opinion by the top of the Foundation Period.
- Develop an understanding of the effect of religion on the lives of believers by the end of the Foundation Period.

**KEY STAGE 2**

- Ensure that the tasks provided are challenging and give pupils an opportunity to investigate, question and discover for themselves.

<b>Excellent</b>		<b>Good</b>	V	<b>Adequate</b>		<b>Unsatisfactory</b>	
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**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 knowledge, the teachers' specialism and professional development, the suitability 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 come to an opinion about the quality of teaching in Religious Education sessions in school, and the degree 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

The teaching: planning and 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 Knowledge and Understanding of the World areas and Personal and Social Development, Welfare and Cultural Diversity.
- Foundation Period plans on the basis of the above awareness have 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 continuation from one class to the other as a result of joint-planning and joint-discussion.
- A wide range of experiences are offered to give the pupils every opportunity to make progress in knowledge and understanding and discussion and reasoning skills in the area.
- Narrative resources, non-fiction books, encyclopedias, large books, artefacts, ICT resources, visits/visitors to the school all create interest and enrich the provision 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 is taught by a PPA teacher from year 3 to 6.
- As a result of wide training, ordering rich resources that further deepen the teacher's understanding of the area provision is very good across the period.
- The plans are detailed and ensure continuation and development. Giving attention to big questions have been a medium for 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

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

Matters for attention:

**THE FOUNDATION PERIOD**

- Continue to offer a wide range of interesting and valuable experiences.
- Teachers to continue to discuss together and be aware of new resources that are available e.g. in ICT
- Continue to encourage the pupils to develop thinking skills.
- Year 1 plans need to include opportunities to compare beliefs.

**KEY STAGE 2**

- Continue to develop challenging and extending tasks for the more able pupils in every class.
- Use the specialism of people from the outside, the multi-faith society, and Kirsty Williams, Church in Wales to work with the pupils to assist them in asking big questions.

Excellent		Good	✓	Adequate		Unsatisfactory	
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<b>Collective Worship</b>
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<b>How good is the provision for collective worship?</b>			
<b>Does the Collective Worship conform to the statutory requirements?</b>	<b>Yes</b> ✓	<b>No</b>	
<b>References:</b> 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)			
<b>Good characteristics in relation to the quality of Collective Worship</b> Collective Worship that follows the common tradition of the Christian faith is provided daily in school. Collective worship is held at class and school level. Moral, spiritual and belief aspects are inspected whilst at the same time nurturing community spirit and promoting ethos and values. There are opportunities also through the PSHE plan to meditate on the world's big questions, and their understanding and knowledge of Christian practices and stories are good. Two visitors are welcomed to the school, the Rector and the Minister, for holding services. In addition we take part in services in Church e.g. Christingle and Easter. The pupils are given an opportunity to carry out one or several of the following during the Worship: <ul style="list-style-type: none"> <li>• Meditate that includes listening, watching or meditating on motivation, presentation or talk by a member of staff or guest speaker.</li> <li>• Pray</li> <li>• Sing</li> <li>• Read</li> <li>• Share their presentations with the remainder of the school</li> </ul> On the whole Collective Worship makes a significant contribution to the pupils' spiritual, moral, social and cultural development. Advantage is taken of opportunities to develop aspects of PHSE, Worldwide Citizenship and the Welsh Curriculum as part of the worship. Creating ethos that is different to the school's everyday ethos takes place in the majority of the sessions. The teachers are responsible for different services in turn.  On the whole provision is good.			
<b>Excellent</b>		<b>Good</b>	✓
		<b>Adequate</b>	
		<b>Unsatisfactory</b>	



Signed: (Headteacher)

Date: