

## **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 headteachers to support SACRE in its duties.

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

- Reviewing ESTYN inspection reports;
- Analysing teacher assessments and the Authority's secondary school examination results ;
- Receiving regular reports from representatives of the schools/local advisory service;
- Inviting teachers and Head Teachers to share examples of good practice with the SACRE'S 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 headteacher and teachers as they prepare for the new Inspection Framework. It was resolved at the Anglesey SACRE meeting on 14/02/2011 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 **during the year** when they are inspected by ESTYN.

### **Contact details:**

**Name (SACRE Clerk): Jane Marr**

**Address: Lifelong Learning Department, Ffordd Glanhwfa, Llangefni LL77 7EY**

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: Ysgol Gymuned y Fali			Religious Education				
Key Question1: How good are the outcomes in Religious Education?							
<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 an evaluation of teachers’ assessments and/or examination results.</li></ul>							
References: ESTYN’s Inspection Framework Section 1 and the Local Agreed Syllabus							
Standards in Religious Education – progress in learning							
<p>The pupils show a good understanding of the importance of worship, places of worship and religious artefacts. They know about the main Christian religious holidays and are able to discuss them eg Easter and Christmas and by KS2, the majority of pupils know about holidays such as the Pesach and practices such as the Muslim’s prayer procedure.</p> <p>Opportunities are given for all pupils to contribute orally to discussions on moral questions.</p> <p>The majority of pupils are confident in discussing moral and cultural matters.</p> <p>Circle time sessions are an integral part of every class’ work from reception to year 6. The pupils respond well.</p> <p>The ppupils use ICT to find information confidently.</p>							
Matters for attention							
Give more attention to the big questions							
Excellent		Good	✓	Adequate		Unsatisfactory	

<b>Key Question 2: How good is provision in Religious Education?</b>							
<ul style="list-style-type: none"> <li>Self-evaluation should consider the following indicators: the time given to the subject, subject information, specialism and the teachers' professional development, the suitability of the study programme and the range of learning resources used.</li> <li>Evaluation of lesson observations and pupils' work allows head teachers and heads of department to come to an opinion about the quality of teaching in Religious Education lessons in the school, and to what degree are pupils motivated and encouraged to attain high standards.</li> <li>Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Period learners as well as Religious Education in KS2.</li> <li>Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).</li> </ul>							
<b>References:</b> ESTYN's Inspection Framework Sections 2.1 and 2.2 and the Local Agreed Syllabus							
<b>The teaching: planning and range of strategies</b>  <b>There is appropriate planning on the basis of 'People, Beliefs and Questions' for Foundation Period learners and the agreed syllabus in Key Stage 2.</b> <b>In the Foundation Period, the pupils develop an understanding of the importance of the community and people who assist in the community in studying themes such as People who help us, animals etc..</b> <b>The 'Personal and Social Development' area is developed well in the Foundation Period. Pupils behave well, politely and respectfully towards adults and towards each other.</b> <b>In key stage 2, pupils continue to extend their knowledge of Christianity, Judaism and Islam as they compare some of their beliefs and practices. Good use is made of religious texts, people, communities and artefacts, as</b>							

part of resources for teaching the subject.

The staff give advice and guidance to parents and pupils in several areas. Great emphasis is being placed on promoting pupils' spiritual, moral and mental development. This is carried out through services, PSE lessons and circle time. A service is held as a whole school three times a week and in the individual classes twice a week.

A new area co-ordinator has been appointed.

There has been no case of racial response. Respect is promoted towards racial variance and equality through various activities and themes eg Dyddiadur Kabo (Kabo's Diary).

Matters to be given attention

- A need to look at the work plans ensuring progression. Give further attention to developing literacy through Religious Education.
- Observe lessons as part of the school's self-appraisal work.

Excellent		Good	✓	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	No
<p>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)</p> <p>Good characteristics in relation to the quality of the Collective Worship</p> <p>All the school's pupils take part in collective worship sessions. This happens 3 times a week as a whole school and twice a week as individual classes.</p> <p>There is a very close link between the school and the local church. The Vicar leads one service a month.</p> <p>The pupils are allowed to go into the church to hold a Thanksgiving service and a Christingle service. Parents are invited to these services.</p> <p>All pupils understand the importance of worshipping to Christians and they are confident in discussing order of service and artefacts.</p> <p>The services reflect the school's Christian ethos.</p> <p>The school promotes spiritual, moral, social and cultural development well. This is a happy school where friendship is evident. The pupils contribute effectively to our services by arranging contributions beforehand and by sharing feelings at the time.</p> <p>Through our services and the circle times, the pupils have opportunities to meditate on their own and other people's lives; consider life's basic questions; meditate on their own beliefs or values.</p> <p>Effective Circle time sessions are held in each class.</p> <p>The school promotes values such as honesty, tolerance and fairness well.</p> <p>The school also promotes the development of a sense of responsibility well, as the pupils are involved with each other, deal with their class tasks and take part in extra-curriculum activities.</p> <p>Matters for attention in relation to the quality of Collective Worship</p> <p>Plan more strategically for services. Develop specific themes.</p>		

Excellent		Good	✓	Adequate		Unsatisfactory	

Signed: *Jeannie Evans* (Head Teacher)

Date: 13/2/13

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**Address: Lifelong Learning Department, Ffordd Glanhwfa, Llangefni LL77 7EY**

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Name of School: Pentraeth		Religious Education					
Key Question1: How good are the outcomes in Religious Education?							
<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 an evaluation of teachers’ assessments and/or examination results.</li></ul>							
References: ESTYN’s Inspection Framework Section 1 and the Local Agreed Syllabus							
Standards in Religious Education – progress in learning							
FP							
The pupils show a good understanding of Christian religious holidays in the FP namely Thanksgiving, Christmas and Easter. They are able to discuss the Bible, the Holy Book, and are able to tell stories from the Bible. The majority of the pupils are able to discuss this holiday in some detail. The majority are able to contribute orally to discussions on moral questions e.g. What makes a good friend, Why is it important to tell the truth etc. Circle time sessions take place daily and the pupils respond well with a small number responding very well. They have a good understanding of places of worship such as the Chapel and the Church as well as of Christian and Jewish religious artefacts.							
KS2							
The pupils show a good understanding of places of religion, and Christian, Jewish and Hindu artefacts and symbols. They contribute well to big questions such as: Whose world is this?/What makes us human?/Is there Peace?/Does authority create freedom / Do we have to Die? And What is real? The majority are confident in discussing moral and cultural matters and a small number are very confident and respond very well.							
Matters for attention							
Make more use of Circle time in KS2.							
Excellent		Good	✓	Adequate		Unsatisfactory	

<b>Key Question 2: How good is provision in Religious Education?</b>							
<ul style="list-style-type: none"> <li>Self-evaluation should consider the following indicators: the time given to the subject, subject information, specialism and the teachers' professional development, the suitability of the study programme and the range of learning resources used.</li> <li>Evaluation of lesson observations and pupils' work allows head teachers and heads of department to come to an opinion about the quality of teaching in Religious Education lessons in the school, and to what degree are pupils motivated and encouraged to attain high standards.</li> <li>Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Period learners as well as Religious Education in KS2.</li> <li>Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).</li> </ul>							
<b>References:</b> ESTYN's Inspection Framework Sections 2.1 and 2.2 and the Local Agreed Syllabus							
<b>The teaching: planning and range of strategies</b> The co-ordinator has a good understanding of the area and the planning conforms on the basis of People, Beliefs and questions for Foundation Period learners and the agreed syllabus in Key Stage 2. There has been investment in books and resources e.g. Important Questions In Religion. <b>In the FP</b> In KS2 the pupils continue to develop their knowledge of Christianity, Judaism and Hindu as they compare some of their customs and practices. In re-planning thematically the school by now chooses some themes that are led by one of the big questions e.g.							

Is there Peace. Good use is made of big questions in order to teach the subject successfully. PSE, Religious Education and World-Wide Citizenship have been tightly woven throughout the school and deserving attention is given to pupils personal and social development as well as spiritual and moral development by teaching the three areas. Use is made of circle time, family projects, Friends First/Pyramid Club to develop pupils with the school by now hoping to gain Healthy Schools Step 6 this year. Respect towards racial variance and equality is promoted through the above areas. The co-ordinator is also responsible for promoting PSE and he/she has received considerable training over the years.

**Matters to be given attention**

Observe morning services formally.

Excellent		Good	✓	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**

**No**

**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 the Collective Worship**

Collective worship sessions take place 5 times a week. Twice as a whole school, twice as a department and once as an individual class. Extensive use is made of the beibl.net website that prepares spiritual services for the Primary and Secondary sectors. There is a spiritual nature to the services regularly. Nearly every one understands the importance of collective worship and regard the hall as God's house during the services. A candle is lit to indicate the beginning and end of the service and religious symbols are prominently displayed during the services. The services reflect the school's Christian ethos.

The school promotes the spiritual, moral and cultural development well, we promote values such as tolerance, honesty and fairness very well and the pupils have opportunities to meditate on their own lives and others regularly. Through the school Council and by giving attention to the child's voice pupils know that responsibility comes hand in hand with rights.

**Matters for attention in relation to the quality of Collective Worship**

Excellent		Good	✓	Adequate		Unsatisfactory	
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Signed: *Lynne Jones* (Head Teacher)

Date: 13/2/13