

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 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 headteachers 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 headteacher 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 for 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: YSGOL LLANGAFFO

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| Religious Education |
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| 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.

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| References: ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus for Religious Education |
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Pupils' standards in Religious Education are very good. Religious education contributes greatly towards the school's notable Christian character.

The learners are motivated by subject, idea, story and learn particularly well.

They develop and use a variety of higher skills effectively through enquiry, discussion, analysis, appraisal and come to a conclusion/ decision.

THE FOUNDATION PERIOD

The pupils' ability to discuss texts, recall stories and ask questions is good.

Nearly everyone can speak about their feelings their actions and their opinion by the end of the Foundation Period. Many can describe and offer simple comments on other people's viewpoints. The pupils use simple religious vocabulary across the Foundation Period and the majority will understand the meaning of religious symbols.

KEY STAGE 2

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 that are investigated. A number note what is similar and different in religions.

At the top of Key Stage 2 the majority of the pupils are able to describe some religious beliefs, teachings and practices and how some of these aspects of religion affect believer's lives. The majority of the pupils can make links between religious beliefs, teachings and practices describing the effect on believers' lives and noting what is similar and different within and across the religions.

At the bottom of Key Stage 2 the majority of pupils are able to describe their own feelings, actions and opinions and they can offer comments on other people's viewpoints. The majority understand the meaning and significance of religious symbols and they can use simple religious vocabulary.

At the top of Key Stage 2 nearly every one of the pupils are able to explain how their own feelings, actions and opinion 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 religious symbols.

The pupils' skills are very good in the way that they use their creativity and originality to apply their knowledge and skills in religious education to their personal questions about meaning and purpose.

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.

At the top of Key Stage 2 the majority of the pupils are able to discuss their own and others' responses to questions about life, the world around them and religion.

KS2 pupils are able to discuss questions that arise from their experiences or from thematic work. Advantage is taken of assistance from the Rector in discussing big questions such as "do we have to die?" Section 50 report, Summer 2014 refers to one specific lesson "Pupils are challenged by asking questions such as 'can hatred be a good thing?' This encouraged the pupils to think profoundly, and then they were referred to the school's values' base, namely Jesus."

There is evidence in the pupils' books, monitoring results of the teaching and learning from the Diocesan Director and from the Rector showing that standards are excellent across the school.

Christian values have a very positive effect on learners' development and these values have been deeply embedded in the daily life of the school. All members of the school community express particular Christian characteristics. The school's Christian values have considerable effect on learners' daily lives and achievements. The Section 50 summer 2014 report said that "Ysgol Llangaffo'n notable Christian character was excellent in meeting needs.

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| Matters for development |
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As part of a whole-school Curriculum review – review the School’s Religious education curriculum .

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| Excellent | √ | Good | | Adequate | | Unsatisfactory |
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Key Question 2: How good is 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

Religious Education has a high profile in the School’s curriculum. A period of at least an hour a week is given to teaching Religious Education in the two key stages. There is a link between the School’s Christian values and spiritual, moral, social and cultural development are a central part of the Religious Education curriculum and they have a strong effect on the pupils. The Religious Education curriculum is broad and rich and encourages the pupils to gather knowledge and understanding through wide and varied learning activities.

The Religious Education curriculum gives the pupils opportunities to understand and make links between other religions’ beliefs and practices.

Every member of staff has a good knowledge of Religious Education.

There is a good collection of resources e.g. stories, non-fiction books, large books, artefacts, ICT resources that create interest and enrich provision in the area. The School will borrow/ have an introduction to specific artefacts by the Rector at specific times in the Christian calendar.

The School includes cross-curricular elements in their Religious Education lessons in accordance with the Literacy and Numeracy Framework’s requirements .

The parish curate holds Godly Play sessions with the FP pupils and this method inflames the pupils’ inquisitiveness and encourages them to think.

Advantage is taken of the opportunities to take the pupils out on visits. Various regular visitors contribute extensively to developing the pupils’ skills and knowledge further e.g. presentations from the “Open the Book” gang, Ephatha, visits from the Bishop and the Rector.

The school includes cross-curricular elements in their Religious Education lessons in accordance with the Literacy and Numeracy Framework’s requirements.

THE FOUNDATION PERIOD

- Teachers 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 and Cultural Diversity.
- The Foundation Period plans on the basis of the above awareness has incorporated people, beliefs and questions within these two areas and across the other learning areas.

KEY STAGE 2

- Detailed plans ensure continuity and development. With the Rector’s support we plan “big question” sessions. This has been a medium to ensure depth and for developing the pupils’ enquiry skills. Detailed assessment methods are

a valuable contribution in preparing tasks for different abilities.

Areas for Development

As part of a whole-school Curricular Review – review the School’s Religious Education curriculum.

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Collective Worship

Key Question 2: How good is provision in Collective Worship?

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| Does Collective Worship meet the statutory requirements? | Yes √ | No |
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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)

Good characteristics in relation to the quality of Collective Worship

It is ensured that the period of Collective Worship includes a wide range of Christian themes with a strong emphasis on the school’s Christian values and Christian celebrations. This ensures that the pupils have a good understanding of the nature of worship, the faith, the traditions and Christian practices.

A collective worship plan, two year cycle, has been created to ensure continuation, variation and clear focus on Christian beliefs and holidays. A variety of hymns are sung in our services. Through our services, our Religious Education work plan and our PSE plan the pupils contribute effectively by organizing contributions beforehand, sharing feelings at the time and by meditating on what was discussed. They also have an opportunity to meditate on their own lives and other people’s lives, consider life’s basic questions and meditate on their own beliefs or values. Circle services are held weekly in School. There is an opportunity in these services to meditate, enquire and discuss matters that arise in school or outside. These periods give the pupils an opportunity to discuss their feelings, listen to others and respect differences of opinion.

Weekly various groups of KS2 pupils prepare services. There is a variety of items in these services from drama to quiz. This intensifies KS2 pupils’ understanding of themes and stories, and encourages them to think of effective methods for presenting the story/ theme and offers FP period pupils various collective worship experiences.

As a Church School there is a strong link between school and pupils and Rector of the parish. The Rector holds services regularly and the pupils also take part in services in the village Church - Thanksgiving service and Christingle service. A gang of church volunteers hold services every fortnight - the “Open the Book” plan. A story from the Bible is told in drama form which brings the stories alive. The contents/ meaning of the stories are discussed at the end of the service. The pupils’ understanding of the stories and their message has increased greatly in this wake.

The School’s pupils collectively recite the Lord’s Prayer in the morning service, collectively recite a prayer before lunch and a prayer/grace at the end of the day. Services and lessons are held to ensure that pupils understand the nature and purpose of prayer. During the services the pupils have an opportunity to meditate and an opportunity to say a personal prayer. The pupils have an opportunity to write prayers for specific occasions e.g. thanksgiving, war in Syria etc. Through the medium of

all of this it is ensured that the period of collective worship is a notable spiritual period.

Key Strengths

100% of parents said in the Summer 2013 questionnaire that the School's values and attitude were having a positive effect

Areas for Development in relation to the quality of Collective Worship

Year 5 and 6 pupils to keep a record of the services' stories/themes and hymns and to create a short appraisal of the services concentrating on the effect of the services.

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Signed *Manon Williams* (Headteacher)

Date: 7/9/14

Rationale

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Name of School: YSGOL GYFUN LLANGFNI

Religious Education

Key Question 1: How good are outcomes in Religious Education?

- Self-evaluation is based on lesson observations, evaluation of pupils' work and interviews with pupils.
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Key Stage 3

By the end of KS3 the pupils have had opportunities to develop their skills, knowledge and understanding of Christianity and the world's main religions and to use these to ask basic human and religious questions and respond to them, doing so through the subject's core skill. Pupils are given opportunities to deal with basic questions such as "How do I express myself? How do people express their beliefs and feelings?" "Why are religious rules important for believers?" and "How can I challenge prejudice and discrimination within my community?". Every pupil in KS3 has opportunities to inspect religious beliefs, doctrines and customs e.g birth customs, celebrations, symbols, religious communities and injustice. Pupils enjoy learning about different religious responses to basic questions and why people live their lives in different ways in the wake of their beliefs. All pupils are also inseparably given opportunities to express personal response to assertions such as "One person cannot stand up against injustice in the world!", "Places of worship are not important; it's who and how you worship that are important!" and 'Keeping kosher is not difficult at all'. They enjoy considering their own opinions and discussing various standpoints with their peers in lessons.

Key Stage 3

At the bottom of Key Stage 3 the majority of pupils are able to describe some religious beliefs, doctrines and customs and how some of these aspects of religion affect the lives of believers. The majority of pupils can make links between religious beliefs, doctrines and customs describing the effect on believers' lives and noting what is similar and different within and across the religions.

At the top of Key Stage 3 the minority can apply a wide range of religious concepts to a variety of beliefs, teachings and practices and explain and justify the reasons for the range of standpoints that religious people have.

At the bottom of Key Stage 3 the majority of 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.

At the top of Key Stage 3 the minority are able to consider the implications of their own beliefs and actions, and compare these with those of other people and come to balanced conclusions. They use a range of religious vocabulary suitably and are able to explain the symbolic meaning of objects, actions and/or religious language

At the bottom of Key Stage 3 the majority of pupils are able to discuss their own and others' responses to questions about life, the world around them and religion.

At the top of Key Stage 3 the minority are able to consider basic religious and moral questions from a range of religious viewpoints and are beginning to come to rational conclusions

KS3 Teacher Assessment Results

80.8% succeeded in attaining Level 5+, better than last year's 63.1%.

38.4% have attained 6+, better than last year's 24.8%.

12.2% have attained Level 7+, considerably better than last year's 1.5%.

Key Stage 4

The [WJEC] Specification B is followed for GCSE Religious Studies that gives pupils opportunities to develop their skills and knowledge of Christianity and Judaism and to use these to respond to ethical and religious questions.

Statutory Religious education lessons are provided for every pupil in KS4, as part of the PSE cycle, and the Welsh Baccalaureate in year 10. Human Rights, the virtues of good relationships – marriage, divorce and same sex marriage are discussed. In addition to this lessons are provided in Year 11 where the emphasis is on holding discussion and dealing with subjects such as IVF and Society Responsibility and Injustice.

GCSE Results

There were good results this year with 84.2% gaining A* - C grades. This was better than last year's results which were 80.6% and the same as 2011's results, 84.2% - A* - C.

100% of the pupils succeeded in gaining A* - G grade.

66.6% of the boys gained grades A* - C, that is higher than last year [53.9%].

Key Stage 5

The WJEC Advanced Level course is followed, where the students have an opportunity to study two units in year 12 (Introduction to Buddhism and Introduction to Judaism) and two units in Year 13 (Studying Buddhism and Studying Religion and Human Experience).

Advanced Contributory and Advanced Level Results

Advanced Contributory Level

Good results, 33.3% succeeding in gaining grade A, 77.7% succeeding in gaining grades A – C, and 100% gaining grades A – E.

Advanced Level

Very good results 92.8% of the pupils have gained grades A* - C and 100% have gained grades A* - E.

21.0% of pupils gained grades A* - A.

Evidence in the teaching and learning books/files and monitoring findings show that standards are good in stages 3, 4 and 5.

Matters for attention

Ensure that every pupil attains the challenging targets set.

Develop a portfolio of KS 3 assessment tasks

Continue to improve the boys' performance, opposite the girls' performance within the grades A*/A, A/B in GCSE.

Make use of the "walled garden" data to identify weaknesses in the GCSE/AS/A examination papers.

Target questions b and d on the GCSE paper.

Target appraisal questions on the AS paper.

Review GCSE/AS/A revision materials

Use of Positive Mentoring monthly data to identify any underachievement that happens in GCSE.

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

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

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- 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).

Teaching : planning and range of strategies

Two lessons a week are set aside for Religious Education in years 7 and 8 and one lesson a week for the subject in year 9.

The two teachers who teach Religious Education as their main subject are familiar with the National Exemplary Framework for presenting Religious Education. They recognize the three core skills namely dealing with the basic questions, inspecting beliefs, doctrines and practices and expressing religious responses.

Religious Education work plans have been based on the National Exemplary Framework's requirements for presenting Religious Education and incorporates the three core skills in the study areas.

The activities have been planned carefully offering the best possible opportunities to develop and build upon the knowledge and understanding skills of prior learning. The department has responded to the Literacy Framework's requirements, identifying opportunities to develop reading, oracy and writing skills. All tasks have been mapped on an EXCEL spreadsheet that responds to the framework's requirements. Examples are kept of year 7 pupils' work from the various elements in the framework. The department also prepares for reporting on the standard of literacy.

There are a great number of resources in the Department e.g. artefacts, books and DVDs. Extensive use is made of

the interactive whiteboards, that include the use of several electronic forms. The Department is also owner of i Pad Air, and is beginning to experiment on how to make the best use of it in lessons.

Key Stage 4

3 lessons a week are set aside for GCSE Religious Studies lessons, in years 10 and 11. Two classes exist in each year. Both are taught by Teachers who are qualified in the subject.

The [WJEC] Specification B course followed for GCSE gives the pupils opportunities to develop their skills and their knowledge of Christianity and Judaism and these are used to respond to ethical and religious questions.

Polished lessons have been prepared to ensure that the pupils completely understand the texts and course requirements. The work is presented in the form of units, with a test to follow at the end of every unit. Homework is set regularly based on the examination paper questions. Revision lessons are arranged with the same care as normal lessons, with appropriate resources for every pupil, to ensure that the pupils are thoroughly prepared for the examination. A review club is held after school.

The statutory Religious Education is taught by members of the Religious Education Department and the lessons are planned carefully, so that there are plenty of opportunities for pupils to take part in expression of opinion and decision making activities – individually, in pairs and groups.

Key Stage 5

4 lessons a week are set aside for Religious Education Contributory Advanced Level and Advanced Level. Contributory A Level is taught by members of the Department and Advanced Level by the Head of Department.

The Contributory Advanced Level and Advanced Level courses are followed where the students have an opportunity to study two units in year 12 (Introduction to Buddhism and Introduction to Judaism) and two units in Year 13 (Studying Buddhism and Studying Religion and Human Experience).

Detailed contemporary lessons are prepared that inflame the students' interest and encourage independent study. Regular homework is set. Timed essay and mock examination methods are used in order to prepare the pupils thoroughly for the examinations.

Matters for attention:

KS 4

Inspect ways of attracting more pupils to choose the subject for GCSE.

Develop and create more differential resources.

KS 5

Continue to respond to the students' individual needs – either additional support or extending individual tasks for more able and talented pupils.

Review techniques of presenting the synoptic unit.

References: [ESTYN Inspection Framework 2.1 and 2.2](#) and [the Locally Agreed Syllabus for Religious Education](#)

The teaching: planning and range of strategies

Areas for Development

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Name of School:

Collective Worship

Key Question 2: How good is provision in Collective Worship?

Does Collective Worship meet the statutory requirements?

Yes

No

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)

Collective worship gives pupils an opportunity to worship God, consider spiritual and moral matters as well as consider their own beliefs. This is presented by listening, watching and joining in the worship that is offered.

- The collective worship provision takes place every day for every pupil
- The majority of acts of collective worship every term follow the Christian pattern mainly.

That is, it reflects the general traditions of the Christian faith without keeping to the practices of any Christian denomination specifically,

- Collective worship is held between 8.50 and 9.10 in the morning in the hall.
- Monday, Wednesday and Friday whole school
- Tuesday – Yr 10,11, 12 and 13.
- Thursday – Yr 7, 8 and 9.
- Collective worship is provided for some pupils during registration period when the remainder of the school has service or when there are examinations in the hall.

Parents can make a request to excuse their child from collective worship and the school has to agree to such applications. The school prospectus refers to the parents' right to make a request to excuse their child from collective worship and outlines the arrangements for pupils who have been excused.

Teachers have the right not to take part in collective worship.

Provision:

The provision is maintained by the SMT, year heads and some pupils.

Some of the appropriate components of collective worship have been noted as follows, but it is not a comprehensive list:

- Meditation – pupils can be encouraged to listen, watch or meditate at an appropriate impulse, such as a reading or a 'powerpoint' presentation, part of a play, video, song, piece of music, artefact, verse, story, news article, photograph, picture, prayer, question, custom, presentation or talk by a member of staff or guest speaker.
- Prayer – pupils listen or are encouraged to pray quietly individually.
- Reading – some pupils contribute by reading literary work, or a class tutor gives an opportunity for a 'minute to think'.

The service is available for teachers on the school network that matches the week's theme.

Pupils can discuss impulse in collective worship during work with the class tutor.

On the whole Collective Worship makes a significant contribution to the pupils' spiritual, moral, social and cultural development in Ysgol Gyfun Llangefni.

Areas for Development in relation to the quality of Collective Worship

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| Excellent | | Good | V | Adequate | | Unsatisfactory | |
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Signed (Headteacher) Ann Mackay [Head of Department]

Signed Member of the SMT

Date: : /6/14 [Inspection Date May 19 – 23 , 2014]