

## 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 on 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 a.11(1)(a))

Gwynedd 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, Gwynedd 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 schools/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. Gwynedd SACRE would therefore like to take advantage of the procedures and practices that are currently used by headteachers and teachers as they prepare for the new Inspection framework. It was resolved at the Gwynedd SACRE meeting on 13 October 2010, that it would fulfil its statutory responsibilities by inviting schools to share their self-evaluation of Religious Worship, 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 Gwynedd SACRE during the year when they are inspected by ESTYN.

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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: Llanllechid

### Religious Education

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

- 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 Inspection Framework Section 1 and the Locally Agreed Syllabus for Religious Education

#### Standards in Religious Education – progress in learning

- It was observed that by the end of their period at the Foundation Phase, the majority of the pupils achieved level 2. The majority can recall and communicate basic teachings and are familiar with a large number of stories with a moral lesson e.g. the parables/people who assist.
- The pupils, following their visit to Carmel chapel, could clearly and confidently converse about the features of the chapel and could use terminology and understand significance: y set fawr, cross, communion table, baptism, marriage
- A strong partnership exists between the local chapel and local church and the local Curate visits the school to hold 'Godly Play' lessons with the Foundation Phase Department and these are of a high standard which add significantly to the provision here at the school.
- Most of the work is based on direct experiences that are living experiences for the pupils and they frequently have opportunities to act and for role play.
- The pupils skills are developing well and good examples of elements of assessment for learning are observed.
- The field is receiving good cross-curricular focus.
- The whole school services are diverse and of high quality and there are frequent visits from the local Minister and Rector and Curate.

#### Areas for Development

- Maintaining and intensifying the emphasis on pupils has an active role in the planning
- Regular opportunities to recall and reflect on the experiences and activities

Excellent

Good

✓

Adequate

Unsatisfactory

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

**References:** ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education

#### The teaching: planning and range of strategies

- As at the Foundation Phase, the Cwricwlwm Cymreig features prominently in the activities and pupils are aware of stories e.g. Mari Jones and her Bible, William Morgan's Bible
- Pupils questioning skills are developing very well
- Most of the pupils well understand the significance of the word respect and good work was done on rules, relating that to pupils lives
- The school was awarded *excellent* for education for sustainable development and global citizenship in our inspection and the school leads the sector in this field
- High quality lessons were observed with most of the children easily communicating, using appropriate vocabulary
- Lessons on an innovative philosophy of an excellent standard were seen when observing lessons
- Thinking development skills, ITC skills and numeracy development skills feature prominently in the portfolio –the numeracy aspect within RE requires further work
- The whole school portfolio contains a range of evidence that encompasses the skills of dealing with the basic questions/ exploring beliefs, teachings and religious practices and expressing personal responses
- The school has excellent contacts with local places of worship

- The pupils have done good work on asking questions through using resources e.g. Important Questions in Religion – resources pack for teachers
- Resources were spent for the whole school at the Adviser's recommendation

Assessment for Learning in RE has bedded down to various extent in the classes and there are some excellent examples. The following strengths have stemmed from the strategies employed by the teachers:

- lessons have clear outcomes
  - the children regularly work with the teachers to set S.C.
  - the children identify their personal improvement targets
  - formative assessment information is used to guide the planning
  - the verbal and written feedback provided enables children to identify the next steps
- The school fully complies with the statutory requirements of recording pupils achievements.

The co-ordinator is allocated training courses of high quality by CYNNAL and the information is cascaded to the remaining staff at staff meetings.

The school received a good report from the Humanities Adviser.

The school's time-table for Religious Education meets requirements.

#### Areas for Development

- Continue to jointly assess work and develop self-assessment and reflection methods so as to ensure that the practice is followed throughout the school
- Continue to develop questioning skills – specific and open as a cross school practice
- Numeracy within Religious Education

**Good – with excellent aspects**

Excellent		Good	✓	Adequate		Unsatisfactory	
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### Collective Worship

#### Key Question 2: How good is provision in collective worship?

Does collective worship meet the statutory requirements?	Yes ✓	No
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**References:** ESTYN 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 features to the relation of the quality of Collective Worship

#### Areas for development in relation to quality of Collective Worship

Excellent		Good	✓	Adequate		Unsatisfactory	
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Signed: *G Davies Jones* (Headteacher)

Date: