

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))

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 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. Gwynedd 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 Gwynedd SACRE meeting on 13 October 2010 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 Gwynedd SACRE during the year when they are inspected by ESTYN.

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Name (SACRE Clerk): Ken Robinson.

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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 : Morfa Nefyn

Religious Education

Key Question 1: How good are outcomes in Religious Education?
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- 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 teachers assessments and/or examination results.

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

Standards in Religious Education – progress in learning

- It was decided to give Priority to ‘Religious Education’ in the school’s SDP 2011-12 following evaluation of the subject as part of S/E time-table for 2010/11.
- RE figures prominently in this year’s SDP for 2011-12, following lesson observation on schemes of work over the last two years.
- The classes have provided opportunities to obtain opportunities for greater development of the children’s understanding of other religions as well as Christian religion in the schemes of work.
- Y 2 and 3 studied – the religion of ‘the Jew’ through the theme Egypt this year. The children have followed the story of Moses and the 10 Plagues. As part of the class RE work, the children came up with newsflashes about the ‘10 Plagues’ in groups. The work was recorded for a DVD for the WJEC. The work was commended by teachers at a conference held in Cardiff.
- The children created a ‘Cedar Table’ when learning about the Jew and used ready made artefacts at the school to further enrich their understanding.

Areas for Development.

- Regularly draw the children’s attention to aspects of RE in the classroom.
- Receive guidance from an adviser from the County to look at schemes of work and provide information on various activities as well as Thinking Skill tasks within the subject.
- Study more of other religions through various themes in the near future.

Excellent	Good	*	Adequate	Unsatisfactory
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Key Question 2: How good is provision in Religious Education?
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- 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 at the school, and the extent to which pupils are motivated and encouraged to achieve highly.
- In primary schools, reference 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 Sections 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education

The teaching: planning and range of strategies

There are ‘The Jew’s religion’ artefacts at the school that provides a resource to motivate the children. The teachers confidently present Religious Education in the classroom and are very enthusiastic - see DVD – ‘The 10 Plagues and Cedar Table’.

The children confidently narrate a familiar story from the Bible. They enjoy dramatizing stories from the Bible. The children can play a role or recreate a story from the Bible with confidence. The teachers are very confident in teaching RE. Children are set a challenge when collaborating with a 'discussion partner' to discuss either a symbol or aspect of Religious Education. The teachers and assistants model an appropriate language for RE lessons. The school regularly visits Coleg y Bala every 2 years and this develops their understanding of the Easter story. The children respect Biblical aspects and stories through regularly listening to the local rector and coleg y Bala officer, this provides the children with a broader understanding of the Christian religion. A Christian table has been established in class 0 and 1 e.g Noa' Ark table , 2 of all types of animal, the story as well as various pictures. The children are very enthusiastic when visiting the table that has been time-tabled with Foundation Phase zones. The school received an excellent report from the Governing Body RE co-ordinator in 2012 Summer term. The co-ordinator stated that RE figured prominently in the children's daily and thematic activities.

Areas for development

Purchase more diverse religious artefacts to motivate the children in the lessons.
 Need to present Religious Education through Foundation Phase areas e.g. recreate a Baptism.
 Need to include more Religious Education in the classroom, when planning thematically, taking the children out into the Community to compare Religious buildings.
 Visit religious buildings such as the Mosque in Bangor.

Excellent		Good	*	Adequate		Unsatisfactory	
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Collective Worship

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

Does collective worship comply with statutory requirements?	Yes *
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References : ESTYN Inspection Framework 2.3.1, 'Supplementary Guidance on inspecting Collective Worship in non-denominational schools' (Welsh Office Circular 10/94)

Good features in relation to the quality of Collective Worship

The morning assembly service varies and sets the correct tone for the children at the beginning of every day at the school. Through its tight time-table, the children receive a variety of stories i.e. Biblical stories, contemporary stories and practical tasks. The entire school regularly sing traditional and contemporary hymns that add to the children's understanding of collective worship. The children respect aspects of the Bible and Bible stories through listening to the local rector and officer from Coleg y Bala regularly. The children subsequently gain a broader and deeper understanding of the Christian religion. The school holds a Thanksgiving service in various buildings in the village e.g. Catholic Church, St Mary's Church and the Chapel. The school also visits various places of worship in the village and their use for collective worship.

Areas for development in relation to quality of Collective Worship

From September 2012, the entire school will hold a morning service in the cabin on the school premises (rather than hold a service in the village) to create a special ethos for the services e.g. special music, candles etc.

Excellent	*	Good		Adequate			
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Signed: *N. W. Williams* . (Headteacher)

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