

## 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 traditional religions 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 a.11(1)(a)

Gwynedd SACRE believes that this advice should be based on current information and hopes that the following guidance 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 of 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 the headteachers and teachers as they prepare for the new Inspection Framework. It was resolved at the Gwynedd SACRE meeting on 13 October 2010 that SACRE 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 Gwyendd SACRE during the year when they are inspected by ESTYN.

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Since 2008, the SACRES of Wales have adapted or adopted the National Exemplar Framework for Religious Education (DECCELLS, 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 draw 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: CARMEL**

**Religious Education**

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

- Self-evaluation is based on lessons 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 for Religious Education

**Standards in Religious Education – progress in learning**

Standards in Religious Education are good. Standard of listening, response and contribution is good.

- Good experiences are provided throughout the Religious Education curriculum and extra-curricularly (e.g. services).
- Pupils make good progress in Religious Education.
- Pupils enjoy their lessons and express sensible opinions about what they learn.
- Teachers and pupils jointly plan key questions for learning.
- Pupils are aware of the educational objective and success criteria of which there is evidence in their books.
- The school's older children develop their skills in setting their own success criteria through scrutinizing examples of good practice in various forms.
- Pupils self-evaluation skills are targeted. This is achieved through various assessment for learning methods.
- We take pride in the school's active role in the school's community-based activities and those of the wider community. Pupils have regular opportunities to participate and relate within school organized social activities e.g. the area's Christian Aid services, Thanksgiving, St David's Day, Christmas service. They all ensure real experiences for the children and enable them to make an active contribution to their community and how to collaborate with adults within their family and beyond.

(Evidence: Pupils work books, observing lessons, interviews with pupils, school events books.)

**Areas for development**

- Scrutinize provision for gifted and talented pupils, ensuring that differentiated tasks are set so that pupils achieve their maximum potential.

Excellent		Good	✓	Adequate		Unsatisfactory	
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**Key Question 2: How good is provision in Religious Education?**

- Self-evaluation should consider the following indicators: the time that is allocated for the subject, subject-based information, teachers specialization and professional development, suitability of the programme of study and range of the learning resources used.
- An evaluation of pupils lesson observations and work enables headteachers and heads of department to reach an opinion on quality of teaching in RE lessons within the school, and the extent to which pupils are urged and encouraged to achieve high standards.
- Primary schools should refer to the 'People, Beliefs and Questions' provision for Foundation Phase learners as well as RE at KS2.
- Secondary schools should refer 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 RE

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

A range of experiences are provided that meet 'People, Beliefs and Questions' requirements for the Foundation Phase learners and the National Framework for presenting RE for KS2 learners.

- Lesson observations indicate that there are good features to the teaching throughout the school.
  - Use a range of teaching strategies to involve pupils and appeal to the learning styles of different pupils.
  - Use effective resources to support pupils' learning.
  - Pupils have an active role in the planning system and children have opportunities to consider questions to guide their work.
  - Effective joint-planning between teachers and support staff, Foundation Phase assistants and ALN assistant.
  - Share educational objective and jointly plan the success criteria with pupils and how this has been developed to challenge the older pupils to try and draw up their criteria.
  - 'Discussion partners' and other thinking skills 'tools' are used to ensure pupils participation.
  - Teachers are aware of the importance of asking open questions to make the children think. Question to extend pupils understanding.
  - Differentiated work, adapt the task, expectations or support.
  - Regularly mark the pupils work, showing how their work can be improved upon.
- Time is allocated to teach RE weekly or in a time block (e.g. special periods Easter, Christmas at the Foundation Phase).
- Provide broader experiences for pupils to organize visits and educational visitors are invited to share information and provide experiences and activities. The impact of the visits and the different and interesting contributions by visitors provide stimulating experiences and develop pupils understanding of various contexts within the schemes of work (e.g. ministers, visits to chapels, churches).
- Educate the pupils well about other religions so as to gain their respect and understanding of practices that differ from their heritage.
- During periods of collective worship and other services, pupils have opportunities for spiritual reflection and discuss values and ethics.

(Evidence: Interviews held with pupils, work books, schemes of work, school activities books, headteacher's report.).

**Areas for Development**

- Continue to adapt schemes to accompany themes.
- Need to detail during short-term planning.

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 meet the statutory requirements?	Yes	No
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**References:** ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on inspecting Collective Worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

**Good features as regards quality of Collective Worship**

The school's arrangements to promote spiritual, social and cultural development is good.

- Whole school collective worship is held for four days a week and a class service on one day.
- Our services has a spiritual ethos and the children have an active role sometimes to create their own service.

- Pupils have opportunities in collective worship for spiritual meditation and values and ethics are discussed.
- Pupils have opportunities to show empathu and thanks to charities of their choice (e.g. Help the Heroes, RSPCA).
- A thematic programme is followed for services, Biblical themes, Global Education, Charities, matters related to respect for others and personal and social education.
- The work done in public for St David's Day services, Thanksgiving, Christmas, offer excellent spiritual, social and cultural developments for the pupils.
- A period of prayer held before lunch time and to end the day throughout the school.

(Evidence: observe services, interviews with pupils, school activities books, themes programme for services.)

**Areas for development as regards quality of Collective Worship**

Excellent		Good	✓	Adequate		Unsatisfactory	
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Signature: *Gwawr Britton* (Acting Site Head)

Date: 12 April 2011