

Rationale

Religious Education is managed locally by a Standing Advisory Council for Religious Education (SACRE). It includes three committees: the representatives of the area's main religious traditions, representatives of the local authority's teachers and representatives. SACRE's main function is, 'to advise the authority on such matters as are connected with

Religious education in county schools and with the religious education that is to be given in accordance with the agreed syllabus by which the authority refers them to the council or that the council sees fit'. (Education Reform Act 1988 a.11(1)(a))

Môn SACRE believes that this council should be based on current information hoping that the guidelines that follow enable headteachers to support SACRE in its duties.

In the past, Môn SACRE has monitored religious education and worship together through:

- reviewing ESTYN's inspection reports ;
- analysing Local Authority teacher assessments and secondary school examination results ;
- receiving regular reports from local school services /advisory representatives ;
- inviting teachers and headteachers to share examples of good practice with SACRE members .

ESTYN's new inspection Framework will not now refer specifically to Religious Education and collective worship. Môn SACRE is therefore eager to take advantage of the systems and practices used at present by headteachers and teachers as they prepare for the new Inspection Framework. In Môn SACRE meeting on February 14th 2011, it was resolved SACRE would fulfil its statutory responsibilities by inviting schools to share their self-evaluation of Religious Education, joint worship and pupils' spiritual and moral development with the members.

Primary and secondary schools are kindly requested to present a summary of the school's self appraisal for the attention of Môn SACREs during the year that ESTYN inspects the school.

Contact details:

Name (SACRE clerk): Gareth Jones

Since 2008, SACREs across Wales have adopted or adapted the National Exemplary Framework for Religious Education (APADGOS, 2008) as their local agreed syllabus. Members of the Religious Education National Advisory Panel have welcomed this consistency across Wales as they have been able to work together to prepare common guidelines for schools and SACREs. Many SACREs in Wales have adopted a system or process similar to the one outlined in this document.

Name of School: **Pentraeth****Religious Education****Key Question 1: How good are the outcomes in Religious Education?**

- The self-evaluation is based on lesson observations, evaluations of pupils' work and interviews with pupils.
- Secondary pupils 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's Inspection Framework Section 1](#) and the [Local Agreed Syllabus](#)**Standard in Religious Education – progress in learning****FP**

The pupils show a good understanding of Christians' Religious Festivals in the FP namely Thanksgiving, Christmas and Easter. They can discuss the Bible, the Holy Book and are able to tell stories from the Bible. The majority of the pupils are able to discuss these holidays in some detail. The majority can contribute orally to discussions on moral questions e.g. What makes a good friend, Why it's important to tell the truth etc. They use the books from the series 'Tybed Pam?' namely 'Stori Ruben', 'Holi Hai', 'Gwneud y Pethau Bychain' and 'Planed Arbennig Harri'. Circle time sessions take place daily in the nursery and reception class and weekly in year 1 and 2. The pupils respond well with a small number responding very well. They have a good understanding of religious places such as The Chapel and The Church as well as the religious artefacts of Christians and Hinduism.

KS2

The pupils show a good understanding of places of worship, Christian religious artefacts and symbols, Jews and Hinduism.

They contribute well to big questions such as:

Whose world is this?/What makes us human?/Is there Peace? / 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

KS Make more use of Circle time in KS2

Excellent**Good**

√

Adequate**Unsatisfactory****Key Question 2: How good is the provision in Religious Education?**

- Self-evaluation should consider the following indicators: the time given to the subject, subject knowledge, teachers' specialism and professional development, the adaptability of the study programme and the range of learning resources used.
- Evaluation of lesson observations and pupils' work allow headteachers and heads of department to come to an opinion on the quality of the teaching in Religious Education lessons in the school, and the degrees to which the pupils are induced and encouraged to reach high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Period learners as well as Religious Education in KS2.
- Secondary schools should refer to KS3, KS4 and KS5 (Religious Studies and Religious Education).

References: [ESTYN's Inspection Framework Sections 2.1 and 2.2](#) and the [Local Agreed Syllabus](#)**The teaching: planning and range of strategies**

The new 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 was investment in books and resources e.g. 'Tybed Pam?' series for the Foundation Period.

In the FP the pupils develop their basic knowledge of what is Religion and Christianity. They develop their knowledge of Christian and Jewish main holidays and celebrations. Use is made of the series 'Tybed Pam?' concentrating on the books 'Holi Hai', 'Stori Ruben' and 'Gwneud y Pethau Bychain' mainly. Use is made of circle time in order to promote xxxx.

In KS2 the pupils continue to develop their knowledge of Christianity, Judaism and Hinduism as they compare some of their practices and beliefs. In replanning 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.

PSHE , Religious Education and Worldwide Citizenship have been tightly interwoven throughout the school (the school has succeeded in gaining International Schools' Step 2 accreditation . Due attention is given to pupils' personal and social development as well as through teaching the three areas .
Use is made of circle time and Friends First to develop pupils with the school by now hoping to gain Step 6 healthy schools. Respect is promoted to racial variation and equality through the above areas.

There are close links between the local church and the school and the Reverend Gruff Jones visits and holds Services monthly

Matters for attention

Arrange more training for the co-ordinator.

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
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References: ESTYN's Inspection Framework Section 2.3.1, 'Supplementary Guidance on reviewing 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 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. (See Timetable). Extensive use is made of the website beibl.net that prepares spiritual services for the Primary and Secondary sectors. There is a spiritual feeling to the services regularly. Nearly everyone understands the importance of collective worship and treats the hall as God's house during services. A candle is lit to denote the beginning and end of the service and Christian symbols are displayed prominently during services. The Services reflect the school's Christian ethos.

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

Matters for attention in relation to the quality of Collective Worship

Develop the child's role/voice further in relation to Religious Education

Excellent		Good	√	Adequate		Unsatisfactory	
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Signed: *Mari Evans* (Co-ordinator)

Date: 14/11/17