

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

- Religious Education has not appeared to be a priority within the HA recently, as it is not considered to be a concern. However, a member of staff and one of the School Governors have a specific responsibility for this field.
- Estyn stated (Summer 2014) that the majority of pupils across the school behave well, show courtesy, care and respect to each other, staff and visitors. They feel safe at school and are confident that they can turn to anyone for help if required. This is considered as good evidence of explicit Religious Education.
- Recently, more opportunities have been seen to present and develop literacy via Religious Education.
- The classes offered opportunities to develop more of the children's understanding of other religions (e.g. Sikhism and the link with the story of the creation that is similar in every religion) together with Christian religion in the work plans.
- Opportunities are given within every class to present various aspects e.g. Judaism in Yr. 5 and 6, The Wisdom of Solomon as a drama workshop in Yr. 3 and 4, questioning Father Dylan about his work in Yr. 1 and 2 and the Christening of a Baby with Reverend Iwan Llywelyn in Reception/Nursery Class.

Areas for Development

- Bring aspects of Religious Education to the attention of children regularly in the classroom. Raise awareness of this generally.
- Receive guidance from the County Adviser to look at work plans and give information on various activities together with Thinking Skills tasks within the subject.

We have come to the opinion that the skills and progress of the majority of pupils across the school are developing effectively within Religious Education = Good

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

- Self-evaluation should consider the following indicators: the time given to the subject, knowledge of subject, expertise and professional development of teachers, adequacy of the study programme and the range of learning resources used.
- Evaluation of lesson observations and pupils' work allows the heads and department heads to arrive at an opinion regarding the quality of education in Religious Education lessons within the school and the extent that pupils are motivated and encouraged to attain high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for learners in the Foundation Phase as well as Religious Education in 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 Religious Education

The teaching: planning and range of strategies

- The teachers are confident to present Religious Education in the classroom and the children are full of enthusiasm.
- The children are confident to talk of familiar Bible stories and enjoy the dramatization of the stories and also learn fine sayings. The majority of the pupils can play a role or re-create a section of the familiar stories.
- The teachers are very confident in the teaching of Religious Education. They are challenged when collaborating with a 'discussion partner' to discuss religious symbols as well as investigating on their own i.e. religious places/customs. Estyn stated (Summer 2014) regarding the teaching generally, "they use a suitable range of resources including ITC equipment successfully to support the learning. All the teachers question the

children in detail in order to extend the pupils' understanding".

- Having studied religion in Wales the pupils show a pride in their Welshness and heritage.
- The teachers and classroom assistants model suitable language for Religious Education lessons and extend the vocabulary of a specific subject.
- KS2 learners at the school visit Coleg y Bala regularly and this develops their understanding of e.g. the Easter story.
- Children respect aspects of Bible stories by listening to the local vicar, local minister and officer from Coleg y Bala who attend the school regularly; as a result the children gain a wider understanding of Christian religion as well as having empathy towards others.
- Learning activities are enriched through activities, artefacts or visitors. Regular use is made of the Gwynedd Library Service in order to stimulate the children.
- The school has worked together well in order to fund Bwthyn y Gorlan in Kenya as part of the Omwabani project. This promotes the pupils' understanding of global issues and assisting those who are less fortunate than themselves.

Areas for Development

- Ensure that various religious artefacts are ordered in good time to stimulate the children in the lessons. Consider buying if suitable.
- Need to present Religious Education through more Foundation Phase areas e.g. in the role play area.
- Visit religious buildings such as the Mosque in Bangor when studying religions apart from Christianity.

We have come to the opinion that the provision within Religious Education = Good

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Key Question 3: Does collective worship meet the statutory requirements? YES

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 in relation to the quality of Collective Worship

- Morning assembly takes place in the classroom or the hall and is varied and sets the correct key for children at the start of every school day.
- The children receive a variety of stories i.e. Bible stories, contemporary moral stories and practical tasks.
- The school sing traditional and contemporary hymns together regularly which adds to the children's understanding of collective worship.
- The children respect aspects and stories from the Bible by listening to the local vicar, local minister and an officer from Coleg y Bala regularly during the year. The aim is that they visit at least once every half term. As a result, the children gain a wider and deeper understanding of Christian religion.
- The school holds a Thanksgiving service in the Chapel and Easter celebrations at Gorlan. This enriches the children's understanding of places of worship in their own area and the use made of them for collective worship within society.

Areas for development in relation to the quality of Collective Worship

- Create a special feel to the services in order to encourage the ethos of reflection e.g. special music, candles etc.

We are of the opinion that Collective Worship = Good

Signature: Eleri M Davies (Head)

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