

School: Ysgol Bodfeurig

Address: Sling, Tregarth, Bangor ,Gwynedd.

### Religious Education

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

- The self-evaluation is based on religious education lesson observations, evaluations of pupils RE work and interviews with pupils.
- Are there good examples of the pupils literacy, numeracy and ICT skills within a religious education context?

**References :** ESTYN Inspection Framework Section 1 and the Locally Agreed Syllabus; Welsh Government Guidance: People, Questions and Beliefs (2013), KS2 and KS3 Exemplar Guidelines and Profiles (2011),

#### Standards in Religious Education - progress in learning, pupil groups.

- Standards achieved by most pupils across the school in RE are good.
- Books scrutiny practices indicate that almost every pupil benefits from a broad range of RE experiences and that these experiences contribute towards enriching and enhancing most pupils understanding successfully.
- Estyn 2016 Report notes that pupils standards of well-being, emotional, moral and spiritual standards are good.
- A portfolio of the school's RE work indicates that an effective cross-section of cross-curricular literacy activities are presented to the pupils that effectively integrates with the requirements of the Locally Agreed Syllabus.

#### Matters to focus on

Excellent

Good

✓

Adequate

Unsatisfactory

#### Key Question 2: How good is the provision in RE?

- Self-evaluation should consider the following indicators: the time allocated to the subject, subject-based information, teachers specialization and professional development, suitability of the programme of study and range of learning resources used.
- Consider to what extent the RE activities develop the pupils literacy, numeracy and ITC skills.
- An evaluation of lesson evaluations and pupils work allow headteachers and co-ordinators to form an opinion on quality of teaching in RE lessons at the school, and the extent to which pupils are motivated and encouraged to achieve high standards.
- Primary schools should refer to the provision 'People, Beliefs and Questions' for Foundation Phase learners as well as RE at KS2.

**References:** ESTYN Inspection Framework Sections 2.1 and 2.2 and the Locally Agreed Syllabus, Welsh Government Guidelines: People, Questions and Beliefs (2013), Exemplar Guidelines and Profiles KS2 and KS3 (2011).

#### Teaching: planning and range of strategies

- The school has good provision for planning, promoting and developing an understanding of RE aspects. Time is weekly allocated within every class across the school to present specific aspects of RE to the pupils that is appropriate for age-group and ability.
- Detailed medium term plans are displayed on the school door that is appropriate to age-group and ability.
- RE lessons are time-tabled across the age ranges and almost all pupils have a consistently good grasp of Christianity and other religions.
- Almost all the pupils have a good understanding of other religions and other global cultures.
- Many KS2 pupils discuss big questions intelligently and maturely.
- Almost all the pupils appreciate their role and responsibility as global citizens and understand the importance of ventures such as Fair Trade and the work of charities such as Comic Relief/ Water Aid/ Children in Need and the impact that they have on others lives.
- The School Council contributes towards the school's daily activity and play a prominent role in setting the plans priorities and the bias of the school's charity work e.g. fund-raising towards Logan Sellers Fund and the young people mental health organizations.
- Aspects and strands have been mapped across the range and have been combined with the school's Cornerstones Curriculum to ensure progression and continuity in the pupils skills and understanding.
- RE has a core role in the school's plans and is scheduled weekly throughout the school.
- RE Scheme of Work has been adopted by the school and is an effective means to ensure that literacy is taught cross-

curricularly leading to continual improvement in standards at the school.

- RE is successfully combined with specific ventures and aspects of ADCDF such as Fair Trade and Re-cycling. The impact is the school's success in receiving Eco School Platinum Award accreditation. These themes are presented and have become established throughout the school so that every pupil develops specific Christian aspects e.g. wardens of the world. Contacts have been established with specific establishments in the community.
- Estyn 2016 report notes *The school successfully promotes the pupils spiritual, moral and cultural development through providing regular services of collective worship and through the curriculum activities.*

**Matters to focus on**

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 comply with the statutory requirements?**

Yes

No

**References:** ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on inspection of Collective Worship at non-denominational schools (ESTYN, September 2010)', 'Religious Education and Collective Worship' (Welsh Office Circular 10/94), Guidelines on Collective Worship (Wales SACRE's Association, June 2012).

#### Good aspects as regards quality of Collective Worship

- The school arrangements for collective worship is good and fully complies with statutory guidelines and requirements.
- The responses and behaviour of almost all the pupils are to be commended during the meetings and it develops a sense of belonging and joint ownership at the school.
- The school's policy on collective worship is implemented and the entire school community is aware of it.
- Central features of collective worship are included in every worship and has had a positive impact on the ethos of these periods at the school at both key stages.
- The pupils participation is an integral part of the school's collective worship. The voice of the child figures prominently in the collective worship with several examples of pupils jointly preparing their class service. The parents attendance in these services and presentations is a system that has become established as a natural practice at the school.
- An annual Thanksgiving and Easter Service is held at the school. The Festival's Christian character is reflected through contributing to a Food Bank in the community.
- Classroom services are held that form a core part of the school's weekly award service that has ensured and nurtured close contact with the parents community and makes them aware of the school's daily talents and actions. This link has contributed towards the school's homely ethos where Christian values such as kindness, forgiveness and tolerance have a prominent role. It has drawn in the school's wider community to appreciate the pupils achievements, creating a mutually appreciative environment and the school-home partnership.
- Each teacher takes turns to lead the worship that is central to the vision of the headteacher's distributed leadership. This has led to making all staff members more accountable for collective worship.
- The definite structure of the collective worship time-table has led to a growing sense of the service being a special period to reflect and meditate.
- Estyn 2016 report notes *The school successfully promotes the pupils spiritual, moral and cultural development through providing regular services of collective worship.*

**Matters to focus on regarding quality of Collective Worship**

Excellent		Good	✓	Adequate		Unsatisfactory	
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Signed: *Alison Halliday* (Headteacher)

Date: 13.1.17