

Name of School: Y Talwrn, Llangejni

## Religious Education

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

- Self-evaluation is based on lesson observations, evaluation 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

#### FP

The listening skills of nearly every one of the pupils have developed well and the discussions enable the majority of pupils to increase their religious vocabulary. By the top of the FP, many of the pupils can offer simple reasons for events based on religious experiences, and start to develop reasoning abilities.

The majority of the pupils can discuss with unfamiliar visitors and a minority can support their opinions with simple viewpoints. Nearly every one of the pupils respect the opinion of others and a minority is able recall other viewpoints regarding religious aspects.

Through visits to local places of worship, nearly every one of the pupils is familiar with the atmosphere and nature of the religious buildings, and by the top of the FP, the majority can show elementary knowledge of religious symbols.

Oral work in relation to religious aspects has had a positive effect on the development of the pupils' speech although the pupils' ability to express themselves in writing needs to be further developed.

#### KS2

At the bottom of KS2, the ability to discuss and to recall is developing increasingly with many of the pupils. Nearly every one of the pupils contributes well to discussions and the minority expresses an opinion regarding religious questions meaningfully. The majority can discuss the lives of religious leaders and can compare the contributions of key individuals e.g. Mother Teresa, Grace Darling and Dr Barnardo.

By the top of KS2, the majority of pupils are aware of other creeds and can make effective comparisons between Judaism and Christianity. The inclusion of further creeds e.g. Hinduism, Sikhism would have a positive effect on the pupils' abilities to compare beliefs whilst at the same time, enhancing their awareness of religious teachings and practices world wide.

At the bottom of KS2, nearly every one of the pupils expresses their feelings sensitively, they listen to other feelings and desires and are ready work with others to help their fellow pupils. This is good practice within the school, but ensuring continuity and continuation of skills across the classes would have a positive effect on the general ethos of the school e.g. enhance the grasp and understanding of pupils of religious symbols, and build on pupils' ability to express and support their religious opinion. The majority of the pupils can describe how other people's views can affect their lives. The religious vocabulary is increasingly developing across the school with many pupils using the correct terms to support their opinions.

At the bottom of KS2, the majority of pupils can speak and express opinions about their own experiences clearly and can consider "Who are We?" and are starting to become aware of their part within society. Many are aware of the questions that can arise from those experiences and can hold a simple discussion with adults and contemporaries. The pupils' ability to discuss would further improve with more experiences of discussing the big questions, and more visitors to the school would have a positive effect on improving the ability to discuss within religious contexts.

By the end of KS2, the minority of pupils gain an increasing understanding of abstract elements, and appreciate that some of life's big questions are momentous and open the door to several answers and at times, they create a situation where there is no concrete answer.

The evidence in pupils' books and findings from monitoring the learning and teaching show that standards are good across the school.

**Matters for attention**

- Improve pupils' ability to express themselves in writing and continue to promote literacy (extended writing) across the school.
- The inclusion of more creeds e.g. Sikhism and Hinduism would have a positive effect on pupils' abilities to compare creeds whilst at the same time, enhancing their awareness of religious teachings and practices worldwide.
- The pupils' ability to discuss would further improve with more experiences of discussing the big questions, and more visitors to the school would have a positive effect on improving the ability to discuss within religious contexts.

<b>Excellent</b>		<b>Good</b>	√	<b>Adequate</b>		<b>Unsatisfactory</b>	
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**Key Question 2 : How good is the provision in Religious Education?**

- 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, and the extent to which pupils are motivated and challenged to achieve highly.
- In primary schools references 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).

**Cyfeiriadau:** ESTYN Inspection Framework 2.1 and 2.2 and the Locally Agreed Syllabus for Religious Education

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

The FP teacher is familiar with the requirements of the National Exemplar Framework for delivering Religious Education effectively. The structure of planning in the FP allows for the effective integration of elements of RE, including Knowledge and Understanding of the World, and Personal and Social Development. As part of the provision for learning experiences nearly every one of the lessons offers opportunities to listen and discuss. The teacher's plans ensures continuity in abilities and give opportunities for the pupils to express an opinion simply. Aspects of Religious Education are clear in the cross curricular planning and link effectively with aspects of Personal and Social Education. The FP plans incorporate effectively "People, Beliefs and Questions," and this has had a positive effect on developing the pupil's awareness within the community. These aspects would further develop by inviting more members of the community to discussions with pupils, this is an aspect that would have a positive influence on the whole school plans. There is an effective SMT within the school which plans carefully for continuity and continuation from one department to the next.

Through the FP there is focus on preparing activities to develop the pupils' ability to reason and understand in relation to the world around them. There is particular emphasis on creating a store of resources which promotes this area including story books, reference books, relevant artefacts and effective use of ICT.

The provision for the FP in respect of religious education aspects is good.

**KS2**

A specific period is allocated to Religious Education every week (approximately 10 – 12 lessons each term) the school uses resources and artefacts to present specific aspects of other creeds, and it is intended soon to build on the good practice by ordering more resources relating to other creeds e.g. Hinduism, Sikhism. This will have a positive effect on the general provision and will enrich the pupils' experiences with direct experience of touching resources. The SMT ensures continuity and continuation in the learning experiences and provides a wide range of experiences to develop the ability to question, the concept of belonging and life's big questions. The planning is always differential and ensures that nearly all the pupils develop at their own levels. Assessing for learning is an essential part of planning and every effort is made to develop aspects of Religious Education as part of the school's literacy strategy with a specific view to improving the pupils' ability to express themselves in writing and to promote extended writing across the school in a religious context e.g. to write a soliloquy when studying the life of Anne Frank. The teachers' plans allow for external visits to enrich the

learning experiences e.g. local places of worship , Synagogue in Childwall, Liverpool and this has had a positive effect on the pupils ability to make comparisons and raise relevant questions.

**Matters for attention**

- 'People, Beliefs and Questions' – these aspects could be further developed by inviting more members of the community to discussions with pupils, this is an aspect which would have a positive influence on the whole school plans.
- There is a specific view to further developing the ability of the pupils to express themselves in writing and to promote extended writing across the school in a religious context.

**Excellent**

**Good**

√

**Adequate**

**Unsatisfactory**

**Collective Worship**

**Key Question 2 : How good is the provision for collective worship ?**

**Does collective worship meet with statutory requirements ?**

**Yes**

**No**

**References:** ESTYN Inspection Framework 2.3.1, Supplementary Guidance on inspecting collective worship in non- denominational schools' (September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

**Good characteristics in relation to the quality of Collective Worship**

A collective service occurs 4 days a week, and on the fifth day, there is a service within the classroom. Although parents have the right to excuse their children from the worship, because of their religious background, all the pupils at present participate in every one of the services. Specific emphasis is placed on creating an appropriate atmosphere in every one of the "Worship" periods and there is an opportunity to discuss moral and spiritual aspects and belief within a devout atmosphere. This is promoted by the inclusion of various music which adds to the feeling of a sacred period.

Nearly every pupil is given the opportunity to reflect, to consider moral aspects and to contribute spiritually to a religious stimulus e.g. to respond to a talk by an individual be that a member of staff, visitor, or of course, the pupils themselves. The SMT is looking at the possibilities of building on the good practice above by giving pupils more opportunities to prepare independently moral aspects for Collective Worship. This would have a positive effect on the pupils' moral and religious development. Advantage is taken of the opportunities to develop aspects of PSE, Worldwide Citizenship and the Welsh Curriculum as part of the Collective Worship.

On the whole, the provision is consistently good, and specific attention is given to further developing the positive aspects by fostering the pupils' independence within the services.

**Matters for attention in relation to the quality of Collective Worship**

- The SMT is looking at the possibilities of building on the good practice above by giving pupils more opportunities to prepare independently moral aspects for Collective Worship. This would have a positive effect on the pupils' moral and religious development.

**Excellent**

**Good**

√

**Adequate**

**Unsatisfactory**

Signature: Catrin Lloyd Roberts (Head)

Date: 23/2/15