

Name of School: Dyffryn Ardudwy

Address: Ysgol Dyffryn Ardudwy, Dyffryn Ardudwy,  
Gwynedd.

<b>Religious Education</b>
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**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; Welsh Government Guidance: People, Questions and Beliefs (2013), Guidance and Exemplar Profiles KS2 and KS3 (2011), 14-19 (2009).

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

A wide range of tasks have been completed in the children's workbooks e.g. talks and dialogues, reflection, letters, portrayals, prayers etc. Lesson monitoring reports also confirm that many of the children have had opportunities to deal with life questions such as poverty, war and fairness. Book Scrutiny reports also note that the pupils have a good understanding of religious symbols and customs. School pupils are achieving the expected progress.

**Standards in literacy, numeracy, ITC and thinking skills**

Once again, the monitoring reports confirm that the pupils have had regular opportunities to read in order to gather information using ITC and a great deal of the work is presented via word processing programmes. Lesson observation reports indicate that there have been regular opportunities to develop thinking skills such as expressing an opinion, discussing and asking questions e.g. questioning the local vicar. KS2 pupils use the skills effectively and, on the whole, to the same standard in Welsh and English.

**Areas for Development**

It is necessary to ensure that there are plenty of opportunities for pupils to achieve extended written tasks within the Religious Education curriculum. The tendency is to see paragraphs rather than extended pieces of writing. More opportunities need to be provided to develop numeracy via Religious Education.

<b>Excellent</b>		<b>Good</b>	X	<b>Adequate</b>		<b>Unsatisfactory</b>	
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**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 Section 2.1 and 2.2 and the Locally Agreed Syllabus, Welsh Government Guidance: People, Beliefs and Questions (2013), Guidance and Exemplar Profiles KS2 and KS3 (2011), 14-19 (2009).

**The teaching in religious education: planning and range of strategies**

The medium and long term work plans ensure that our provision for Religious Education is good. Teachers ensure that aspects of Religious Education are an integral part of every term theme and recent evaluations confirm that the teaching is appropriate with stimulating presentations used to motivate the children's work. Children in the junior section receive a lesson for an hour a week in Religious Education and scrutiny exercises also indicate that there is good provision to present Religious Education in the Foundation Phase. In addition, the impact of our strategy Assessment for Learning has improved the children's ability to discuss their ideas together.

**Provision for skills: Literacy, numeracy, ITC and thinking skills**

The school's planning method for the term ensures that these skills receive worthy attention within every work plan.

**Areas for Development**

It has to be ensured that the provision to develop the work concerns other religions.  
Need to ensure that pupils re-visit GEU Grids once they have completed units of work.

<b>Excellent</b>		<b>Good</b>	X	<b>Adequate</b>		<b>Unsatisfactory</b>	
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**Collective Worship****Key Question 2: How good is provision for collective worship?**

<b>Does collective worship meet the statutory requirements?</b>	<b>Yes.</b>	<b>No.</b>
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**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).  
**Guidance on Collective Worship** (Wales SACRE Association, June 2012).

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

The school has a Collective Worship policy. This seeks to ensure that the worship has principles, structure, timetable and progression. The plan notes the aspects presented such as Biblical stories, stories with moral, social and spiritual implications as well as aspects of Personal and Social Education. This policy refers to classroom assemblies, whole school assemblies and considers the role of visitors to the school to hold services such as the 'Opening the Book' scheme implemented by the local Church.

The inspectors noted having seen our morning assembly, that our provision for the moral development of the pupils was good.

**Areas for development in relation to the quality of Collective Worship**

Ensure more opportunities for pupils to take part in whole school assemblies.  
Develop the work of the School Council to express a view on what they would like to develop in the assemblies.

<b>Excellent</b>		<b>Good</b>	X	<b>Adequate</b>		<b>Unsatisfactory</b>	
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Signed: Ann Jones (Head)

Date January 21/01/15