

School: Morfa Nefyn

Religious Education

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

- the self-evaluation is based on lesson observations, evaluations of work
- pupils and interviews with pupils.
- Secondary schools 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 Inspection Framework Section 1 and the Locally Agreed Syllabus

Standards in Religious Education – progress in learning

- Almost every pupil makes consistently good progress in RE lessons with a good number making excellent progress.
- Most of the pupils well recall their previous learning and effectively acquire cognition and good skills about RE features.
- The children offer improvisatory prayer before writing appropriate hymns.
- They show great ability to explain reasons for moral features during the lessons showing integrity, tolerance and fairness very well.
- The pupils can talk confidently about their religion and explain the purpose of worship.
- Having learnt about school regulations, almost every child could confidently discuss ‘home’ rules and then work imaginatively to think about rules themselves at ‘home’. The work was recorded in ITC poster format.

Matters for attention

Continue to regularly bring aspects of RE to the pupils attention in the classroom.
Continue to study other religions through various themes.
Continue to set a variety of engaging tasks in RE lessons.

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

- Self-evaluation should focus on the following indicators: the time allocated to the subject, subject-based information, the teachers expertise and professional development, suitability of the programme of study and range of learning resources used.
- Evaluation of lesson observations and pupils work allow headteachers and heads of department to form an opinion about 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 ‘People, Beliefs and Questions’ provision for Foundation Phase learners as well as RE at 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

Teaching: planning and range of strategies

- The teachers are well informed about the Christian’s religion and research is held in information books and various websites to discover other religions.
- Visitors from ethnic groups were invited in September 2015 to explain the ‘Hindu’ religion to the children. The children then compared the Christian religion with that of the Hindu through the classroom theme.
- There are indications that teachers present lively and contemporaneous lessons that promote respect towards racial difference and equality through various theme work. Artefacts are used to motivate the children, and this is done effectively.
- Stories and contemporary subjects are introduced through role play methods, verbal lessons and ITC. Consequently, the children are full of enthusiasm and gain a deeper grasp of the subject/field.
- Through classroom themes, a special area is created in the classes e.g. Cedar Board (Judaism) where the children play a role and re-create the situation of the Jews when celebrating the 1st Easter.
- Coleg y Bala is visited twice a year to develop the children’s understanding of the Easter story.
- RE receives particular focus in the classroom through various themes termly.

Matters requiring attention

Continue to present RE through Foundation Phase areas.
Visit religious buildings such as Bangor Mosque.

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 meet the statutory requirements?	Yes	No
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References: ESTYN Inspection Framework Section 2.3.1, 'Supplementary guidance on reviewing Collective Worship at non-denominational schools' (ESTYN, September 2010), 'Religious Education and Collective Worship' (Welsh Office Circular 10/94)

Good features of quality of Collective Worship

- Morning service varies and sets the correct tone for the pupils at the beginning of every school day.
- Through our tight time-table, the pupils receive a variety of stories i.e. Bible stories, contemporary stories and practical tasks.
- The entire school regularly sing together traditional and contemporary hymns that add to the pupils understanding of collective worship.
- Our morning services have a special spiritual ethos and the pupils effectively contribute through sharing feelings and improvisatory prayer. They have opportunities to learn various religions so as to show others respect and empathy.
- Various services are held at the school with visitors from the outside coming to meditate with the children, consequently the children have a wide knowledge of collective worship and respecting others.
- The school holds a Thanksgiving Service in various buildings in the village e.g. Catholic Church, St Mary's Church and the Chapel. This enriches the pupils understanding of places of worship in the village and their use for collective worship.
- An honourable amount is raised annually for charities. Consequently, the pupils show empathy, respect, care and concern towards those less fortunate than them e.g. children in need (a day organized by the School Council) Christian Aid (Fair Trade/Africa Fram) collection at the Thanksgiving Service, without forgetting local charities such as Hope House, and Air Ambulance.
- The pupils are taught about the values of children from other areas and countries. Provision and the school's links with Annos Africa has an impact on the pupils and enhances their understanding.

Matters for attention regarding quality of Collective Worship.

None

Excellent	*	Good		Adequate		Unsatisfactory
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Signature: *Nia Wyn Williams* (Headteacher)

Date: 22/10/15