



The **Methodist** Church 

**STATUTORY INSPECTION OF
ANGLICAN AND METHODIST SCHOOLS**

A Handbook for Inspectors

March 2015

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I. Introduction

In March 2012, The Church school of the Future Report described the enabling of every child to flourish in their potential as a child of God as a sign and expression of the Kingdom. This, it states, is at the heart of the Church's distinctive mission.

The Statutory Inspection of Anglican and Methodist Schools (SIAMS) Evaluation Schedule (Appendix A) was revised in light of the Chadwick report to evaluate a school's effectiveness in providing a high quality and distinctive church school education.

The purpose of church school inspection is to evaluate what is distinctive and effective about the school as a church school it identified four areas:

- Explicit/clearly identified Christian values and impact on whole-school provision
- Reflective institutions – evaluating practice and outcomes for children
- Clear articulation of what it is that is distinctively Christian about the school
- Centre/pursuit of excellence where Christian values and the gospel are learned and lived out.

The principal objective of the SIAMS Evaluation Schedule is to judge how well the school's distinctive Christian character and values ensure the development and achievement of the whole child or young person.

The core principles for the Statutory Inspection of Anglican and Methodist Schools are to:

- focus on learners as part of the whole school community;
- relate sensitively to the self-evaluation and context of the school;
- apply the high and consistent standards of inspection practice;
- focus on the evaluation of distinctiveness and effectiveness;
- stimulate improvement and affirm success.

The Evaluation Schedule provides a process for evaluating the extent to which Church schools are 'distinctively and recognisably Christian institutions'¹. This is further explained and developed in the Chadwick report² March 2012, and is summarised below:

1. Distinctiveness must include a wholehearted commitment to putting faith and spiritual development at the heart of the curriculum.
2. The Christian ethos must permeate the whole educational experience.
3. The importance of clearly ascribed Christian values and their outworking in the life of schools is widely accepted but may need embedding.
4. High quality religious education and collective worship should continue to make major contributions to the Church school's Christian ethos.
5. Pupils should be enabled to engage seriously with and develop an understanding of the person and teachings of Jesus Christ.
6. Every child should be enabled to flourish in their potential as a child of God, as a sign and expression of the Kingdom. This is at the heart of the Church's distinctive mission.

¹ *The Way Ahead: Church of England Schools in the New Millennium* – 2001, Lord Dearing

² *The Church school of the Future Review* – March 2012, Dr Priscilla Chadwick

2. Summary

1. This handbook sets out the expectations of The National Society for the process of the Statutory Inspection of Anglican and Methodist Schools (SIAMS) inspections under Section 48 of the Education Act 2005. It incorporates changes in structure and emphasis that reflect current educational practice in schools and broader developments in school inspections.
2. In the Education Act 2005 (Section 48 in England/Section 50 in Wales) the governing body or foundation governors of Church of England schools and academies are responsible in law for the appointment of a person to undertake the inspection of denominational education and collective worship in schools, which have a religious character. The governing body, foundation governors or Board of Trustees are, however, required to choose the inspector *after consultation* with their respective Diocesan Board of Education or denominational authority (section 48(2)). In the case of an academy, the inspection of denominational education and collective worship is undertaken through a requirement in its Funding Agreement with the Department for Education.
3. SIAMS inspections are scheduled independently from Ofsted's section 5 inspections, with timing determined by the outcome of the last SIAMS inspection for individual schools. All schools with a 'good' or 'outstanding' Section 48 inspection must be scheduled for their next section 48 inspection within 5 school years **from end of the school year** within which they were last inspected. Any school with a section 48 inspection judgement that was less than 'good' may be scheduled for their next section 48 inspection **within 3 to 5 years from the end of the school year** within which they were last inspected.
4. The relationship between section 5 and section 48 inspections is governed by a protocol between Ofsted and signatory faith group inspectorates. Ofsted have no statutory remit in respect of section 48 inspections. The School Inspection Handbook for inspectors produced by Ofsted states:

*In schools with a religious character, section 5 inspectors **may not** comment on the content of religious worship or on denominational religious education. However, Ofsted guidance currently states that inspectors may comment on the contribution of assemblies and teaching (in any subject with the exception of RE) to pupils' personal and spiritual, moral, social and cultural development, and their behaviour and safety.*
5. By agreement with The Methodist Church, the SIAMS process will be used for Section 48 inspections in Methodist and ecumenical schools. The use of 'church school' in this document refers equally to Church of England, Methodist, Anglican/Methodist and ecumenical schools and academies as appropriate.
6. This handbook explains the recommended practice for carrying out the inspection and verifying the school's self-evaluation findings. The ground rules for inspection are set out and the sources of evidence are identified. Schools will become effective by means of a variety of strategies, approaches and styles, which reflect their particular local context or Church tradition. Therefore, the importance of flexible and differentiated approaches to inspection taking into account the school's own self-evaluation is paramount.

3. The Selection of Inspectors

7. Inspectors appointed to conduct Section 48 inspections must be on the National Society list of accredited inspectors. To be included on that list inspectors must have completed initial training and attend annual on-going inspector training. They must also hold a current DBS check which is required in order to obtain NS registration and a numbered inspector badge. In accordance with the National Society protocol, inspectors appointed to conduct Section 48 Inspections must have had no contact with the school which might compromise their objectivity in inspecting in accordance with the SIAMS Evaluation Schedule. This would also include completing the school's previous SIAS/SIAMS inspection.
8. If an inspection is carried out by an inspector not on the accredited inspectors list held at the National Society the National Society may withhold payment for the inspection.

In addition a DBE might require that inspectors:

- Be qualified teachers
- Hold or have held a recent senior leadership position in schools (e.g. head teacher, deputy head teacher)
- Have experience of the phase being inspected
- RE specialist in VA schools
- Complete relevant professional training/development
- Be a committed Christian

Each diocese will manage its own for processes for arranging inspections and will need to take into account its own local circumstance but standard practice is to adhere to the National Society's initial inspector training and on-going inspector training programmes

The SIAMS Inspection Process

9. SIAMS inspection focuses on the *effect* that the Christian ethos of the church school has on the learner. Schools will become effective by means of a variety of strategies, approaches and styles, which reflect their particular local context or church tradition. Inspectors should carefully diagnose how the impact that each church school has on the learner is achieved. They will not apply a preconceived template of what a distinctive or effective church school should be like.
10. The core questions address the **four** main areas of focus for self-evaluation and inspection in voluntary-aided Church schools and Church of England designated academies and, normally, **three** in voluntary-controlled and foundation Church schools.
 - **Distinctive Christian character**
 - **Collective worship**
 - **Religious education** (when inspected*)
 - **Leadership and management**

Each area of focus identifies the areas of **evidence** upon which self-evaluation and inspection judgements are made. The National Society Evaluation Schedule supports the evaluation of the extent to which these areas of focus contribute to the Christian distinctiveness and effectiveness of a Church school so that learners' potential is maximised.

**Whilst the effectiveness of religious education is inspected by statute in voluntary aided schools and by funding agreement in Church of England designated academies it is expected that the broader impact of RE on the character of all Church schools will be evaluated in the school's self evaluation and verified through SIAMS.*

11. **School Self-Evaluation** - is the church school a reflective organisation?

Inspectors will need as complete a picture as possible of how the school **sees itself** before inspection. This will usually be summarized in the school's self evaluation document accompanied by or including SIAMS self-evaluation material, which will assist the inspector to formulate hypotheses and plan specific areas of focus for the inspection. The school's self-evaluation should indicate how well the school develops the whole child or young person by means of its Christian character, principles and values. In the case of RE in voluntary-aided schools, inspectors will also evaluate the school's judgement on standards and trends in attainment and achievement. Other forms of self-evaluation, which will be explored during the inspection, may include the results of in-depth internal and external reviews and research and oral and other informal evaluations.

Evidence, on which the school's self-evaluative judgements are based, may be drawn from a number of sources. These will include:

- Feedback from learners, staff, parents, governors and others;
- Outcomes monitoring collective worship and learning activities;
- Scrutiny of learners' work and achievement; and,
- Analysis of statistical data and school performance information.

Schools are recommended to use the self-evaluation support material recommended by their Diocesan Board of Education or Methodist Church.

5. **Pre- Inspection - Inspectors' Planning and Preparation**

12. Planning for the inspection must be informed by analysis of:

- a) the previous inspection report
- b) responses from parent and pupil surveys
- c) information on the school's website, including its statement on its core Christian values
- d) information and data provided by the diocese, Ofsted or DfE on the school's performance and effectiveness as a church school
- e) the SIAMS action plan and the school development plan
- f) school timetable and times for the school day
- g) any information about pre-planned interruptions to normal school routines during the inspection
- h) the school's policies and procedures e.g. provision for SEND and disadvantaged pupils
- i) all logs and analysis of records of exclusions, pupils taken off roll, incidents of poor behaviour, records of bullying, including racist, disability and homophobic bullying and attendance figures

13. As the inspector's time in school is at a premium, an inspection strategy is required in which an early analysis of the school's self-evaluation and performance will determine the focus, pattern and nature of inspection activities. The preparation of a SIAMS Inspection Briefing (SIB) is **essential** to the planning and efficient conduct of the inspection. This should normally be sent to the Headteacher **at least 24 hours** (excluding weekends) before the inspection.

14. The telephone call is the first opportunity to initiate a professional relationship between the inspector and the headteacher. It should be short and focus on practical issues such as the organisation of the timetable for the time in the school. Inspectors should bear in mind that they may not be able to make contact with the school immediately. They should reserve sufficient time to ensure that they make direct contact the week preceding or commencing the date of the inspection.

15. If the headteacher is unavailable when the call is made to the school, the inspector should ask to speak to the most senior member of staff available. Once the inspector has spoken to the school and is able to confirm that the inspection will take place, s/he will inform the diocese, who will send formal confirmation to the school by email.
16. Where the inspector perceives that the process of self-evaluation, in relation to the Christian character of the school as it meets the needs of learners, is **secure** the inspection will focus on verification of the findings. If it is clearly **ineffective**, the inspector will be required to secure sufficient evidence to make judgements and to assist the school in developing effective self-evaluation. In the case of **developing** self-evaluation, the quality of the evidence may be varied and/or lack depth. In this case a range of differentiated approaches will be appropriate.
17. Inspection is predicated on self-evaluation and performance outcomes and is most effective when conducted with the active co-operation of the school. This means that evaluation and evidence can be reviewed with the school's governors, teachers, leaders, learners, parents and other key members. The verification of some of the school's findings on its effectiveness and impact will rest to a significant extent on the views of learners. The school has the responsibility to provide self-evaluation and supporting evidence. The inspector has the responsibility to verify those findings and to make an accurate diagnosis as to why the impact of the church school on the learners is as it is.
18. Questions should be carefully formulated to form the basis of discussions with the key people involved in the Church school; including learners, teachers, RE coordinators/subject leaders, school leaders, foundation governors, parishioners, clergy, chaplains and parents. All will have a valuable story to tell.
19. Policies, plans and assertions, whether communicated orally or in writing, are not in themselves indicators of effectiveness. Inspectors will need to determine whether key events, such as acts of worship, are a regular and embedded feature of the school's life and whether there is evidence of a genuine pattern of evaluation of their impact on the ethos of the school.
20. Church schools make up a highly diverse 'family' of institutions across nursery, primary and secondary phases. The SIAMS Evaluation Schedule seeks to evaluate the impact that these Church schools have on all their learners' academic and personal achievement. This is not achieved by description of the quality or style of provision alone.
21. Where the previous SIAMS inspection has judged the school to be outstanding in the summary judgement, and the diocese/Methodist Church has determined that there have been no significant and adverse changes in the school's intake, staffing, governance, clergy or context, the next SIAMS inspection should focus on those issues identified in the Focus for Development. Where no such issues have been identified, inspectors should evaluate how well standards have been sustained or improved, noting any subsequent innovation or regression. If, however, there have been any significant or adverse changes in the school's circumstances since the last inspection the inspector must carry out a full SIAMS inspection.

The inspector will report progress on the issues identified in the previous Focus for Development under the appropriate core question/s.

22. In voluntary-controlled schools SIAMS inspectors do not usually comment on the content of the curriculum for religious education (RE). However, inspectors are expected to report on the contribution of RE to the school's overall Christian character and ethos, collective worship and to pupils' personal and spiritual, moral, social and cultural development. Including support from senior leaders in terms of staffing and resourcing of the subject.

6. During the Inspection

23. Inspectors must show their identity badges on arrival to the headteacher (or other senior member of staff) and for the duration of the inspection.

At the start of the day the inspector should meet briefly with the headteacher and/or senior leadership team to:

- confirm arrangements for meetings with representatives of members of the governing body, parents, pupils and key staff such as the subject leader for RE
- confirm arrangements for providing feedback after lesson observations
- ascertain the school's understanding of the issues raised by the SIB, particularly where it suggests that at this stage the school's own grades cannot be confirmed

7. Code of practice for SIAMS Inspectors

24. SIAMS inspectors will maintain the highest standards of professional practice at all times. They will always seek to secure the full co-operation of everyone involved in the process, inspire confidence in the fairness and accuracy of judgements and make a valuable contribution to improvement. (See Appendix B for further detail)

Inspectors are expected:

- to carry out their work with integrity, treating all those they meet with courtesy and sensitivity;
- to be aware of the particular relationships the school has with its local community, church/es and diocese;
- to do all they can to minimise the pressure on those involved with the inspection in the school, giving priority to their best interests and well-being;
- to respect the confidentiality of information about individuals and the work they do;
- to maintain purposeful and formative dialogue with all those being inspected, and communicate judgements clearly and frankly;
- to evaluate objectively, be impartial and have no previous connection with the school which could compromise their objectivity;
- to report honestly and fairly, ensuring that judgements are accurate, reliable and based on secure and sufficient evidence.

8. Collating the Evidence

25. Inspectors should satisfy themselves that self-evaluation findings are based on secure evidence and accurate evaluation by:
1. **Verifying school improvement targets and standards of achievement**
Inspectors will come to a view on the accuracy of the achievement of learners in collaboration with the school leadership and the evidence from the data analysis provided by the diocese. All pupils' needs are considered in this judgement.
 2. **Listening to Learners***. Reflection on the views and experiences of the recipients of a Church school education will be the most effective way of judging the distinctiveness and effectiveness of the school. Inspectors should take account of the views of learners expressed through school councils and pupil voice evidence.
 3. **Discussion with staff, governors, clergy, parents and others**, to verify the self-evaluation findings on the Christian distinctiveness of the school as it impacts on learners.
 4. **Observation of lessons and acts of worship**, in whole or in part, scrutiny of data, action plans and pupils' work. Where possible this should be undertaken in conjunction with members of the school leadership.
 5. **Evidence trails**, which pick up on examples of evidence supporting self-evaluation to diagnose what action, policy or habit, gave rise to it.
 6. **Dialogue with the school leadership** during the course of the inspection day(s) will ensure that leaders are aware of the picture which is emerging; this will enable school leaders to supply additional evidence where appropriate and prepares them for the final summary feedback.
25. SIAMS inspection involves arriving at a number of qualitative judgements which can be supported by quantitative information. This is a challenge that can only be met by a combination of appropriate experience and high quality inspection skills. This type of judgement will be best secured by the triangulation of different types and sources of evidence and the use of professional judgement.

Some ground rules for inspection:

- take all relevant evidence into account when making judgements
- ensure that evidence is sufficient and triangulated before arriving at a conclusive judgement
- probe deeper where there is concern or uncertainty about evidence
- provide evidence for judgements on all the Core Questions
- check the school's assertions or policies against evidence of their impact.

**Inspectors are encouraged to be familiar with Listening to Learners, available from the Estyn³ website.*

³ The Inspection Framework for Wales

9. Judgements and Reporting

26. In making and reporting judgements inspectors should provide answers to the core questions. These answers will underpin the evaluation of the overall distinctiveness and effectiveness of a Church school in meeting the needs of learners and meet the statutory requirements for SIAMS. The evidence to meet them will be drawn from the areas of focus as summarised in the school's self-evaluation process. The report will contain **one** overarching summary judgement on how distinctive and effective the school is as a Church school. The record of grades for the inspection is retained on the **National Society Judgement Record (JRF)**. This is available online on the Education pages of the Church of England website.
27. There should be a carefully balanced evaluation of all the evidence available from across the inspection. Each contribution needs to be weighed according to its importance; an overall judgement should not be arrived at by a simple aggregation of ratings. Inspectors should record on the report whether or not the school meets the statutory requirements for collective worship and RE (where inspected under Section 48).
28. The main judgements will be rated on the scale 1-4. The summary judgement will be in written form but reflect the overall ratings given for the main judgements. This will facilitate the generation of the overall judgement on the Church school and provide important research data from all schools inspected. Inspectors should use the National Society **SIAMS grade descriptors** available in the Evaluation Schedule available online on the Church of England website, Education section 'Inspecting Our Schools'.
29. A record will also be made of adherence to the statutory requirements for collective worship and RE (when inspected):

| | |
|--|----------|
| The school meets the statutory requirement for collective acts of worship | Y |
| The school meets the statutory requirement for religious education | Y |

30. It is essential to the SIAMS inspection process that inspectors underpin their inspection with a reliable evidence base in which they record their evaluation and related evidence. Evidence forms which may be used to record evidence can be found in Annex 3 in the SIAMS Evaluation Schedule and are available online on the Church of England website, Education section 'Inspecting Our Schools.'

10. Writing the Report

31. The audience for SIAMS reports includes parents, school governors, parishioners and Church members, and the wider public, as well as headteachers and other education professionals. Therefore, the National Society's framework for inspection and inspection training programmes are designed to assist inspectors to produce accessible, succinct and evaluative reports.
32. Each core question will require a judgement followed by a succinct evaluation and at least one example of underpinning evidence. The evaluation statements are likely to be a rich source of such examples, but the report should not attempt to answer each one in turn, but draw on them as required to justify judgements. The Ten Point Checklist is an important and useful tool when writing reports.
33. THE FINAL INSPECTION REPORT SHOULD INCLUDE A COVER PAGE PLUS A COMMENTARY ON CORE QUESTIONS, NO LONGER THAN TWO SIDES OF A4 IN 12pt GILL SANS FONT. An outline SIAMS report form for completion by inspectors can be found online on the Education pages of the Church of England website.
34. The completed SIAMS report (after being quality assured by a trained critical reader) the NSJRF should be sent electronically with the inspector's claim form to the relevant Diocesan Board of Education and/or the Methodist Church who will forward them to the National Society.

The Summary Judgement

How distinctive and effective is the school as a Church of England (or Methodist as applicable) school?

35. The main report will open with a **statement** that sets out the inspector's overall judgement on the school's distinctiveness and effectiveness using the SIAMS grading. In reaching this judgement the inspector must consider the impact of the school's Christian character on meeting the needs of learners as priority and take into account the evidence provided under each core question.

Specialist schools, federations, amalgamations and academies

36. The status of the school should be indicated in the section of report describing the school's context. In specialist secondary schools and academies inspectors may comment on the impact that any specialist status has had on the Christian distinctiveness of the school if this is significant. There may, for instance, be significant evidence of how a Church school links spiritual development with the school's specialist focus or sponsors in an academy and the impact of this on the whole school community.

Reporting on the admissions policy of the school

37. Where any significant concerns arise in relation to a school's admissions policy they should be addressed under the evaluation statement: 'the effectiveness of partnerships with the Church and the local community, the diocese/division including and the wider community including the parents and carers' as an element of the core question on leadership and management. Inspectors should **not** make any judgement on admissions arrangements which are already in accordance with the legal framework under which the school is governed.

11. Quality Assurance

38. The inspector must seek Diocesan approval of the report by a Critical Reader (CR) appointed by the diocese before a report can be sent to the school and a claim is made to the National Society for payment. Quality assurance is thus exercised by the Diocese. If an inspector submits an inspection report that has not received diocesan quality assurance it is unlikely that the inspector will be paid without further investigation.
39. In order to fund the administration and quality assurance of the SIAMS inspection including the critical reading of the inspection report the diocese may make a small charge on either the school or the inspector. This is at the discretion of the diocese.

12. The relationship with the Ofsted Inspection

40. SIAMS inspection reports will provide a different but complementary perspective on Church schools in relation to Ofsted's findings. Therefore, inspectors must abide by the agreed protocols for Section 5 and Section 48 inspections. SIAMS inspections are scheduled independently of Ofsted inspections, but in the event of a no-notice inspection where a SIAMS is scheduled to go ahead, the two **may** be conducted simultaneously following agreement between the diocese and the school.

13. On-going Training

41. The distinctive feature of SIAMS is that the inspector operates as a solo inspector. Once the training is complete, there are rarely opportunities to observe the good practice of colleagues. There is an expectation that inspectors will constantly reflect on their own skills and seek support or opportunities to develop their own knowledge in areas where they feel less secure. Hence, the requirement for all inspectors to attend annual on-going training as set out by the National Society. The record of attendance at such training determines the suitability of an inspector to continue in the role on behalf of the Church.

Related documents:

The Manual for Diocesan SIAMS managers
Inspector Code of Practice



CHURCH OF ENGLAND
ARCHBISHOPS' COUNCIL
EDUCATION DIVISION



APPENDIX A

The **Methodist** Church 

Statutory Inspection of Anglican and Methodist Schools (SIAMS)

The Evaluation Schedule for the Statutory Inspection of Anglican and Methodist Schools

Final version September 2013

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Introduction to appendices 1 and 2 – denominational character

Appendix 1:

Guidance on Anglican character in schools

Appendix 2:

How effectively does the school, through its Methodist character, have a positive impact on the lives of all learners?

Appendix 3:

Religious Education in Church of England Schools: A Statement of Entitlement from the Board of Education/National Society Council

Introduction

This evaluation schedule sets out the expectations of the National Society and the Methodist Church for the conduct of the Statutory Inspection of Anglican and Methodist Schools (SIAMS) under Section 48 of the Education Act 2005. It incorporates changes in structure and emphasis that reflect current educational practice, broader developments in school inspections and the recommendations as set out in The Church school of the Future review (by Dr Priscilla Chadwick) and the Methodist Church Education Commission.

The schedule provides criteria and grade descriptors to support inspectors in evaluating how well the school's distinctive Christian character and values ensure the development and achievement of the whole child or young person.

Church schools make up a highly diverse 'family' of institutions across nursery, primary and secondary phases. The SIAMS Framework seeks to evaluate the impact that these church schools have on all their learners. Inspectors are expected to interpret the grade descriptors based on the context of each school being inspected. They should take into account the age range of learners and the religious backgrounds represented in the school community.

Descriptors are not intended to be used as a checklist. Inspectors should apply the descriptors in each grade to determine the 'best fit' for the school in the light of evidence collected. This should assist inspectors in building a picture of the school's effectiveness and analysing the reasons for this within the school's provision.

The Schedule applies to Anglican, Methodist and Joint Anglican/Methodist schools. Additional guidance to assist inspectors in the evaluation of the distinctive Anglican and Methodist character of school is provided in Appendices 1 and 2.

The evaluation of the overall effectiveness of the school and of the impact of its Christian character on learners embraces both their academic and personal development. This will include taking into account their achievement. Academic achievement is understood as attainment together with progress from starting points, not simply standards attained. Guidance on the evidence sources for this is provided on p 29 of the Schedule.

Core Questions

The principal objective of the inspection is to evaluate the **distinctiveness and effectiveness of the school as a church school**.

A church school's self-evaluation, verified by inspection, will seek to judge how well the school's distinctive Christian character and values ensure the development and achievement of the whole child or young person.

Towards this objective, inspectors should seek answers to four core questions.

1. **How well does the school, through its distinctive Christian character, meet the needs of all learners?**
2. **What is the impact of collective worship on the school community?**
3. **How effective is the religious education?**
4. **How effective are the leadership and management of the school as a church school?**

The order of the core questions is not hierarchical and the same is true for the bullet points in each section of the grade descriptors. Together they provide a basis for evaluation that meets the principal objective.

Voluntary Controlled (VC) schools

Inspectors are required to answer core questions 1, 2 and 4 in evaluating the distinctiveness and effectiveness of VC schools. However, within core question 1, an evaluation should also be made of the contribution made by religious education to the Christian character of the school and the spiritual, moral, social and cultural development of learners.

For each core question, the schedule identifies evaluation statements, evidence that inspectors may take into account and grade descriptors.

Inspectors will make a judgement on overall effectiveness using the guidance that follows the core questions.

Christian Character

How well does the school, through its distinctive Christian character, meet the needs of all learners?

This section deals with the achievement of the *whole* child. Achievement is seen in terms of the academic and personal development of all learners, together with their well-being and spiritual, moral, social and cultural development. There is a focus on the Christian character of the school, particularly its Christian values and the impact that they have on this achievement in its widest sense.

Evaluation statements

When judging the impact of the school's Christian character inspectors **must** evaluate:

- how well the Christian character contributes to the academic achievement, personal development and wellbeing of all learners, regardless of their ability or background
- how effectively the Christian character supports the spiritual, moral, social and cultural development of all learners whether they are Christian, of other faiths or of none
- how effectively the distinctively Christian character shapes the relationships between all members of the school community
- how well the Christian character promotes an understanding of and respect for diverse communities
- the contribution of religious education to the Christian character of the school

Supporting evidence

Inspectors **may** take account of:

1. Learners' achievement

- a. the impact of the school's Christian character on the achievement of individuals and groups and the proportion of learners making expected levels of progress, particularly those that are vulnerable. This should be based on national data and the school's current analysis (see guidance on p 29)
- b. the effectiveness of the school's Christian character in ensuring the highest levels of personal development and well-being
- c. how effectively the school promotes good attendance and addresses issues relating to poor attendance and exclusion and how strategies reflect its Christian character

2. Christian values

- a. the extent to which the school's values are distinctively Christian in character, in addition to being shared human values
- b. the extent to which all members of the school community and particularly learners, can make links between the values and Biblical teaching
- c. the school's effectiveness in ensuring that Christian values make a significant impact on

the lives of all members of the school community

- d. the extent to which learners are able to recognise that values are important to those of other faith traditions and those of none

3. Spiritual, moral, social and cultural development

- a. the breadth of experiences available to all learners through curricular and extra-curricular activities
- b. how well the school offers opportunities for learners to reflect on and respond to beliefs, values and profound human experiences from a range of faith perspectives
- c. the extent to which the opportunities for spiritual, moral, social and cultural development are characterised by distinctively Christian values
- d. how well daily collective worship, religious education and other aspects of the curriculum enable learners to make informed choices which are based on Christian values
- e. the extent to which the school operates as a distinctively Christian community

4. Relationships

- a. how well the school fosters positive relationships based on distinctively Christian values between all members of the school community
- b. how well members of the school articulate the link between their behaviour and Biblical teaching
- c. how well the school promotes personal self-esteem, good work attitudes and mutual support based upon its distinctively Christian values

5. Understanding of and respect for diverse communities

- a. how well learners understand the role of the Christian church, particularly the Anglican/Methodist church, at a local, national and international level
- b. how well learners understand Christianity as a multi-cultural world faith
- c. to what extent learners understand and respect difference and diversity within local, national and global faith communities

6. Religious education

- a. the contribution religious education makes to the Christian character of the school
- b. the contribution religious education makes to learners' spiritual, moral, social and cultural development
- c. how well religious education contributes to learners' understanding of and respect for diverse faiths and cultures

Grade Descriptors: Christian Character

Outstanding (1)

- Distinctively Christian values are made explicit and are deeply embedded in the daily life of the school. All members of the school community articulate the distinctively Christian characteristics of the school's values and the significant impact they have on the daily lives and achievements of learners.
- The school's Christian character has a high profile and clearly shapes its approach to issues of attendance and pupil exclusion for all groups of learners.
- There is a highly developed interpretation of spirituality shared across the school community. Learners have regular opportunities to engage in high quality experiences that develop a personal spirituality. They are passionate and confident to express their thoughts and views in considerable depth through a rich variety of styles and media.
- The Christian character and values of the school have a significant impact on the spiritual, moral, social and cultural development of all learners.
- The behaviour of learners is of the highest standard and relationships between all members of the school community are consistently attributed to the Christian character and values of the school.
- Learners are fully aware that Christianity is a multi-cultural world faith. They have a high degree of understanding and respect for diversity and difference both within the church and in other faith communities.
- Learners are excited and challenged by religious education. It makes a significant contribution to learners' spiritual, moral, social and cultural development and plays a major role in determining the Christian character of the school.

Good (2)

- Distinctively Christian values are clearly expressed. This ensures that most members of the school recognise the distinctive characteristics of the school's values and identify how they affect their daily lives and their achievements.
- The school's Christian character consistently informs its approach to issues of attendance and pupil exclusion for all groups of learners.
- The school has a clear definition of spirituality that is understood by most adults. Experiences are identified in the curriculum, which provide opportunities for learners to explore spirituality. Learners respond well and are developing the ability to express their thoughts clearly and with confidence.
- The Christian character and values of the school contribute to the spiritual, moral, social and cultural development of learners.
- Learners behave well and relationships between all members of the school community are generally linked to the Christian character and values of the school.
- Learners have some understanding of Christianity as a multi-cultural world faith and respect the diversity and difference within other faith communities.
- Learners readily recognise the importance of religious education in their lives. It makes a positive contribution to learners' spiritual moral, social and cultural development and to the Christian character and values of the school.

Satisfactory (3)

- Most members of the school recognise the school's values as distinctively Christian and acknowledge the difference they make to their daily lives and achievement.
- The school's Christian character sometimes informs the way in which it approaches issues of attendance and pupil exclusion.
- There is some understanding of spirituality amongst the school's leaders. Opportunities for spiritual development are not always clearly identified in the curriculum or in other areas of school life. Consequently, learners' ability to respond to these experiences is at an early stage of development.
- The Christian character and values of the school have a limited impact on the spiritual, moral, social and cultural development of learners.
- The behaviour of learners is mostly good and relationships between all members of the school community are generally attributed to the Christian character and values of the school.
- Learners have only a basic awareness of Christianity as a multi-cultural world faith and this restricts their understanding of and respect for diversity within the Church.
- Learners have generally favourable views of religious education and acknowledge its importance in their lives. Religious Education contributes, although inconsistently, to learners' spiritual moral, social and cultural development and to the Christian character of the school.

Inadequate (4)

Inspectors should use their professional judgement in making this judgement. The distinctive Christian character of the school may be inadequate if *more than one* of the following apply:

- Members of the school community have very little understanding of distinctive Christian values with the consequence that these values make almost no impact on the daily life of the school.
- The school's approach to pupil attendance and exclusion is not related to its Christian values and is ineffective.
- There is no clear understanding of spirituality among the school leaders. The school has little idea of how to provide opportunities for spiritual development. Learners show little enthusiasm to engage and respond to experiences for spiritual development and demonstrate a lack of ability to express their thoughts.
- The behaviour of learners is often poor and relationships between some members of the school community fall short of what is expected in a church school.
- Learners have little understanding or respect for diversity and difference within the Church and other faith communities.
- Learners express mixed or negative views of religious education and often fail to see its importance in their lives. Religious education makes a very limited contribution to learners' spiritual moral, social and cultural development and to the Christian character of the school.

Collective Worship

What is the impact of collective worship on the school community?

This section deals with the *impact* of collective worship on *all* members of the school community. It evaluates how the importance of collective worship is demonstrated in the life of the school and how well it develops learners' understanding of Anglican/Methodist traditions and practice. It evaluates the extent to which collective worship makes an important contribution to the overall spiritual development of members of the school community.

Evaluation statements

When judging collective worship, inspectors **must** evaluate:

- the extent to which learners and adults engage with collective worship, its relevance and the way it makes a difference to the lives of members of the whole school community
- the extent to which collective worship is distinctively Christian, setting out the values of the school in their Christian context
- how well collective worship develops personal spirituality within the school community through a range of experiences, including a focus on prayer
- how well collective worship enables participants to develop an understanding of Jesus Christ and a Christian understanding of God as Father, Son and Holy Spirit
- how effectively the school community is involved in the planning, leadership and evaluation of collective worship

Supporting evidence

Inspectors **may** take account of:

1. The **impact of collective worship** and to the extent to which it:
 - a. is engaging, inspiring and transformational
 - b. informs behaviour, attitudes, relationships and school life
 - c. includes a range of creative opportunities e.g. music, silence, symbols, drama
2. The **central attributes of collective worship** and the extent to which they:
 - a. develop the Christian vision, values and ethos of the school and contribute to the spiritual, moral, social and cultural development of participants
 - b. provide opportunities for participants to gather, engage and respond in a variety of ways, grounded in distinctively Christian teaching
 - c. provide opportunities to understand and celebrate festivals in the Church's year and reflect local Anglican/Methodist practice, including the Eucharist/Communion where appropriate
3. The **centrality of prayer and reflection** and the extent to which:
 - a. learners understand the nature and purpose of prayer and reflection
 - b. learners understand the part this may play within an individual's life and in the life of the worshipping community
 - c. prayer contributes to the spiritual development of the whole school community
 - d. appropriate opportunities are provided for prayer and other worship activities, such as Christian reflection, outside collective worship

4. The **theological basis of collective worship** and the extent to which it:
 - a. contributes to learners' understanding of Christian theological concepts and beliefs at an appropriate level
 - b. reflects the Trinitarian nature of Christianity
 - c. gives the Bible a significant place in worship

5. The **leadership and management of collective worship** and the extent to which:
 - a. learners regularly encounter a range of worship leaders, including learners themselves, who ensure that worship is creative, alive, inclusive and accessible
 - b. worship is planned systematically so that there is continuity, cohesion, variety and a clear focus on Christian beliefs and festivals
 - c. planning, monitoring and evaluation involve the whole school community and result in improvement

Grade Descriptors: Collective Worship

Outstanding (1)

- Across the school community great value is placed on collective worship; its place in school life and its impact on individuals is readily and clearly articulated.
- Collective worship is inspirational and inclusive. It engages all learners and its impact can be clearly discerned in all aspects of relationships and school life.
- Collective worship regularly includes Biblical material and Christian teaching and learners are able to relate this to the school's core values and their own lives.
- Learners can identify clearly the distinctive features of different Christian traditions in worship particularly local Anglican/Methodist practice, the seasons of the Church's year and Christian festivals.
- Themes raise aspirations, inspire a high level of spiritual and moral reflection and challenge learners to take responsibility for their own conduct and charitable social actions expressed in Christian terms.
- Learners understand the value of personal prayer and reflection as part of their own spiritual journey. They seek out opportunities for this in their own lives and contribute confidently and sensitively to prayer in worship.
- Collective worship has a strong focus on the person of Jesus Christ and learners understand the central position he occupies in the Christian faith.
- Collective worship has a strong focus on God as Father, Son and Holy Spirit. Learners recognise this and talk about it with an impressive degree of understanding.
- Learners are confident in planning and leading acts of worship, whether prepared beforehand or spontaneous, and have frequent opportunities to do so.
- A range of leaders, including staff, clergy and representatives from different Christian traditions, together with a variety of settings for acts of worship offer learners a rich experience of worship.
- Monitoring and evaluation have a clear purpose and are managed efficiently. Feedback gathered from a range of stakeholders provides insight into how worship influences the life of the community and leads directly to significant improvement.

Good (2)

- Members of the school community see the importance of worship in the life of the school and are able to talk about what it means to them.
- Learners recognise the value of worship, respond positively and participate willingly. There is evidence of the impact of collective worship on all aspects of school life including attitudes, behaviour and relationships.
- Collective worship often includes Biblical material and learners are able to make some links between this and their own lives and to the school's core values.
- Learners have an understanding of different Christian traditions in worship, particularly local Anglican/Methodist practice, the seasons of the Church's year and Christian festivals though cannot always articulate these fully.
- Themes are relevant and pay close attention to learners' spiritual and moral development. In response, learners take some action in the service of others.
- Learners understand the purpose of prayer and reflection in both formal and informal contexts. Many make use of prayer in their own lives and regularly contribute relevant and appropriate prayers to school worship.
- Collective worship often includes teaching about the person of Jesus Christ and learners have an understanding of his important place in worship.
- Learners are aware of God as Father, Son and Holy Spirit in worship and they are able to talk about this with some measure of understanding.
- Learners enjoy contributing within collective worship and are increasingly taking responsibility for particular aspects.
- Staff and clergy are regularly involved in planning the collective worship programme and leading worship in a range of settings, with some involvement of other Christian traditions.
- Regular monitoring and evaluation identifies where improvement is needed and often informs development planning.

Satisfactory (3)

- Collective worship is recognised as important in the life of the school community and is said to be valued.
- There is limited but growing evidence of the impact of collective worship on the wider lives of members of the school community.
- Collective worship sometimes includes Biblical material but its relation to learners' lives and the school's core values is not always explicit.
- Learners have some understanding of a few different Christian traditions in worship mainly related to local Anglican/Methodist practice and to some Christian festivals.
- Themes support the school's core values, particularly in the area of moral development. Spiritual development may be more limited because planning for this is less focused. Occasionally learners are prompted to respond in service to others.
- Learners experience opportunities for prayer but there is limited understanding of its value and relevance to everyday life.
- Learners have some knowledge of the life of Jesus Christ though his significance in worship is not fully understood.
- Reference is made to God as Father, Son and Holy Spirit on occasions but the significance of this has not been made explicit to learners.
- Learners behave well in worship, are attentive and respond to the different elements. However, they are often passive and do not yet take responsibility for aspects of worship.
- Planning provides a basic structure for collective worship but insufficient consideration is given to the coherent development of Christian themes. The main Christian festivals are usually included. Responsibility for planning lies with a few members of staff with little involvement from other members of the school community. There is limited variation in the pattern and setting for collective worship.
- Some feedback on collective worship is gathered that prompts small changes to the arrangements for worship although there is limited analysis of its impact on the school community.

Inadequate (4)

Inspectors should use their professional judgement in making this judgement.

Collective worship may be inadequate if *more than one* of the following apply:

- Learners show at best half hearted or little response to aspects of worship. It does not hold a distinctive place in the daily life of the school and learners cannot see its importance in their lives.
- Learners have limited awareness of different Christian traditions including Anglican/Methodist practice. The major Christian festivals are celebrated but learners gain little understanding of Christian beliefs and values from worship.
- Neither the place of the person Jesus Christ nor Biblical material are given prominence in worship and its key elements have a low profile. As a result learners are frequently not engaged in worship.
- There is little to raise learners' spiritual awareness or to directly inspire them in the service of others. Prayer and reflection play a limited role in the pattern of school life so learners derive little spiritual benefit.
- Little monitoring and evaluation of worship occurs and no account is taken of learners' views. There is insufficient impact on improvement.

Religious Education

How effective is the religious education?

This section deals with the way religious education contributes to a church school's Christian character. At the heart of religious education in church schools is the teaching of Christianity, rooted in the person and work of Jesus Christ. As inclusive communities, church schools encourage learning about and learning from other religions and fostering respect for other religions and world views.

Evaluation statements

When judging the effectiveness of the religious education, inspectors **must** evaluate:

- the achievement of learners in religious education
- the quality of teaching and learning in religious education
- the effectiveness of the curriculum in religious education and especially the teaching of Christianity
- the effectiveness of the leadership and management of religious education.

Supporting evidence

Inspectors **may** take account of:

1. Progress and standards based upon the school's performance data

- a. standards attained by learners at the end of each key stage
- b. progress for individuals and groups of learners, considering their starting points
- c. how well gaps in performance are narrowing for different groups of learners (where information is available)

2. Quality of teaching and learning

- a. teachers' understanding and implementation of high quality religious education teaching over time as evidenced by observation of lessons, the school's own monitoring, other learning activities, discussion with learners and scrutiny of their work
- b. the extent to which learning activities address both learning about and learning from religion and enable learners to acquire and apply knowledge and skills set out in the syllabus for religious education
- c. the extent to which religious education makes a contribution to the distinctively Christian values of the school and to the spiritual, moral, social and cultural development of learners
- d. the extent to which learners enjoy religious education and are enabled to speak about religious ideas and faith

3. Quality of the curriculum

- a. the extent to which the school's syllabus reflects **the National Society Statement of Entitlement for Religious Education** (Appendix 3) and in particular, whether Christianity is the majority study:
 - in Key Stages 1 – 3: at least $\frac{2}{3}$ Christianity
 - in Key Stage 4: the study of Christianity will be a significant and substantial part of courses that lead to any public qualification
 - in Key Stage 5: the opportunity to study Christianity at AS and A level

(NB The Statement of Entitlement does not apply to Methodist schools)

- b. the religious education provision for all students in the sixth form
- c. the proportion of curriculum time dedicated to meeting religious education objectives (5% - 10%)
- d. the extent to which pupil achievement in religious education is equal or better than comparable subjects
- e. the proportion of learners taking a recognised and appropriate qualification at KS 4

4. Effectiveness of leadership and management of religious education

- a. the extent to which monitoring of the quality of teaching, learning and assessment leads to an improvement in the performance of learners across the school
- b. the extent to which religious education works with and informs effective teaching and learning across the curriculum

Grade descriptors: Religious Education

Outstanding (1)

- Standards of attainment of learners are at least in line with national expectations with a significant number attaining higher than the national expectations*.
- Attainment is high and progress is rapid in developing an understanding of Christianity and a broad range of religious beliefs.
- In exceptional circumstances, where groups of learners attain below those nationally, the gap is narrowing dramatically over a period of time as shown by attainment data.
- Learners are inspired by the subject and learn exceptionally well. They develop and apply a wide range of higher level skills to great effect in their enquiry, analysis, interpretation, evaluation and reflection of their understanding of the impact of religion on believers.
- Learners are impressive in the way that they use creativity and originality to apply their knowledge and skills in religious education to their own personal reflections on questions of meaning and purpose.
- The majority of teaching is outstanding and it is never less than consistently good.
- Highly effective use of assessment informs teaching and learning in religious education and exemplar evidence demonstrates progress made by learners.
- Religious education has a very high profile within the school curriculum and learning activities provide fully for the needs of all learners.
- The religious education curriculum is rich and varied enabling learners to acquire a thorough knowledge and understanding of the Christian faith through a wide range of learning opportunities.
- The religious education curriculum provides opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths studied.
- Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the religious education curriculum and they have a significant impact on learners.
- Rigorous and extensive monitoring and evaluation results in well focused action plans that demonstrably lead to improvement.
- Subject leadership has the highest level of subject expertise and the vision to realise ambitious expectations and improvement.

**'National expectations' throughout the descriptors for religious education refers to those set out in the syllabus adopted by the governors of the school and the extent to which they may reflect the QCA's 8 point scale. Guidance on this may be revised as and when required.*

Good (2)

- Standards of attainment for the large majority of learners are in line with national expectations and sometimes higher.
- Learners make good progress given their starting points. Or, standards of attainment are average but learners make rapid and sustained progress given their starting points over a period of time.
- In exceptional circumstances overall attainment may be slightly lower than national expectations but with some groups of learners making outstanding progress.
- Learners understand the value of the subject and they mostly learn well. They develop a range of skills including some of the following: enquiry, analysis and interpretation, evaluation and reflection. Learners have a good ability to apply these skills to understanding the impact of religion on believers.
- Learners show originality and creativity in applying their knowledge and skills in religious education and are developing the ability to apply this to questions of meaning and purpose.
- The majority of teaching is good.
- Assessment procedures are in place and these inform planning, teaching and learning.
- Religious education has a high profile within the school curriculum and learning activities are differentiated to meet the needs of different groups of learners.
- Learners display a secure knowledge of many of the key aspects of Christianity and the Bible and the main practices and beliefs of the other faiths and cultures studied.
- Religious education makes a good contribution to the Christian values of the school and to the learners' spiritual, moral, social and cultural development.
- Effective use is made of a range of routine monitoring and evaluation procedures that accurately identify strengths and focus on raising standards that lead to improvement in pupil performance.
- The subject leader effectively communicates expectations to senior leaders, governors and staff about improvement in teaching and learning in religious education and is well informed on current developments in religious education.

Satisfactory (3)

- Standards of attainment for the majority of learners are in line with national expectations.
- Progress is satisfactory with learners making at least comparable progress to national expectations. Or, attainment is low but there is accurate and convincing evidence that progress over a sustained period of time is improving strongly and securely.
- The quality of learning and engagement within the subject are generally good but with some variation in some year groups or key stages.
- Teachers sometimes, though not always, ensure that lessons are structured around the development of skills such as enquiry and reflection.
- Learners have a satisfactory knowledge and understanding of Christianity and some religions and beliefs but their ability to answer questions of meaning and purpose is limited.
- The majority of teaching is satisfactory and there is likely to be some good teaching.
- The religious education curriculum caters for the learning needs of some learners but those needing either reinforcement or more challenging learning activities are not routinely planned for.
- Some assessment takes place but this is inconsistent across year groups and does not always accurately inform future teaching and learning.
- The religious education curriculum offers some opportunities to enhance the spiritual, moral, social and cultural development of learners.
- The religious education curriculum offers learners some opportunities to understand the main teachings, beliefs and practices of Christianity and some other world faiths but implementation is inconsistent and is therefore not fully effective. As a result, learners do not have sufficient knowledge or understanding of religions nor of respect between diverse faith communities.
- Religious education has modest links to some aspects of the school's Christian values but these are not made explicit and are not consistently identified in teachers' planning.
- There is regular monitoring of some aspects of religious education and self-evaluation is broadly accurate in identifying priorities for improvement that offer adequate challenge.
- The subject leader is aware of current developments in religious education and incorporates some of these in his/her practice.

Inadequate (4)

Inspectors should use their professional judgement in making this judgement. The effectiveness of RE may be inadequate if *more than one* of the following apply:

- Standards of teaching, learning and assessment are inadequate with the result that standards of attainment and rates of progress, for the majority of learners and groups of learners, are consistently lower than national expectations.
- The religious education curriculum makes little contribution to the Christian values of the school and its promotion of spiritual, moral, social and cultural development is limited.
- Insufficient opportunities exist to develop learners' knowledge and understanding of Christianity or other faiths and the impact on the lives of believers.
- Subject leadership is poor. Procedures for the monitoring and evaluation of religious education are weak and fail to identify essential improvements in teaching and learning.

Leadership and Management

How effective are the leadership and management of the school as a church school?

This section is about the impact of the leadership and management of the school as a church school and the extent to which leaders and managers at all levels, including governors, articulate and promote a distinctive vision for the school that is based upon the Christian character of the school. It is also concerned with the effectiveness of leaders and managers in ensuring that the school's distinctive Christian character has a positive impact on pupil's personal and academic development and the well-being of all members of the school community.

In the following section 'leaders' includes school governors who have a key role in the strategic development of a church school.

Evaluation statements

When judging the effectiveness of leadership and management, inspectors **must** evaluate:

- the extent to which leaders articulate an explicit Christian vision that has an impact on:
 - a. standards of achievement
 - b. the distinctively Christian character of the school
 - c. the well-being of all the whole school community
- the extent to which school leaders secure the impact of this vision through evaluation and strategic planning
- how well leaders prepare for future leadership across church schools
- the effectiveness of partnerships with the local church, the deaneries, the diocese/district and the wider community, including the parents and carers
- if the arrangements for religious education and collective worship meet statutory requirements

Supporting evidence

Inspectors **may** take account of:

1. Christian vision

- a. how well an explicit Christian vision is articulated and implemented
- b. the impact of the Christian vision on the achievement of all learners including the effectiveness of leaders in helping learners to overcome educational, social and economic disadvantage
- c. how well leaders promote the well-being of all learners, particularly their spiritual, moral, social and cultural development, through a broad and distinctive curriculum in addition to worship and religious education

2. Evaluation and strategic planning

- a. the impact of monitoring and evaluation on the school's Christian character
- b. how well governors hold leaders to account for the school's effectiveness as a church school
- c. the extent to which leaders enable all members of the school community to contribute to and understand the development and implementation of the school's distinctively Christian vision

- d. the implementation and effectiveness of improvement plans related to the distinctive Christian characteristics of the school
- e. the extent to which the issues in 'Focus for development' from the last inspection have been addressed and in a manner that has brought about positive outcomes for the learners

3. Future leadership of church schools

- a. the effectiveness of professional development in enhancing the Christian character of the school
- b. the effectiveness of preparation for the future leadership of church schools by the implementation of an appropriate programme of staff development
- c. the extent to which the National Society Statement of Entitlement for Religious Education is implemented, in particular:
 - priority given to staff expertise and specialist qualifications in religious education
 - priority given to professional development in religious education
 - the level of resourcing for religious education

4. Partnership with key stakeholders

- a. the extent to which leaders and managers form partnerships and engage with the Church in parish, diocesan/district, national and global communities in a way that enriches the lives of learners
- b. the effectiveness of the incumbent/minister/chaplain/youth worker in supporting individuals and developing the distinctive Christian character of the school
- c. the effectiveness of parental engagement and contribution to school life

NB Good intentions and an aspirational outlook or a recent change of headteacher following a period of poor leadership do not in themselves provide sufficient proof of the capacity for sustained improvement.

Grade Descriptors: Leadership and Management

Outstanding (1)

- Leaders consistently and confidently articulate, live out and promote a vision rooted in distinctively Christian values.
- Leaders readily articulate the impact of explicit Christian values on the lives of learners and on the whole life of the school.
- Leaders have a thorough understanding of the school's performance and distinctiveness based on effective and insightful self-evaluation.
- Self-evaluation involves all groups in the school community. It leads directly and convincingly to effective strategies for improvement and maintains a strong focus on meeting the needs of all learners.
- Leaders ensure that the whole curriculum is informed by a distinctive Christian vision that contributes well to pupil behaviour and attitudes as well as their spiritual, moral, social and cultural development.
- Parents, the local church, the diocese/district and the wider community contribute fully to school life so that there is mutual and substantial benefit for all groups including their understanding of local, national and global communities.
- The development of all staff and governors as leaders in church schools is planned strategically with substantial benefits for the current leadership of the school.
- The leadership of worship and RE is given a high priority and this leads to highly effective practice in both areas.

Good (2)

- Leaders articulate and promote a vision based on distinctively Christian values.
- Leaders clearly describe the impact of Christian values on the learners and on the whole life of the school.
- Leaders have a good understanding of the school's performance and distinctiveness based on the school's self-evaluation strategies.
- Self-evaluation strategies lead directly to the school's improvement planning. As a result, achievement and distinctiveness have improved or previous good performance has been consolidated for all groups of learners.
- Leaders ensure that collective worship, RE and aspects of the curriculum are informed by distinctive Christian values that contribute to learners' good behaviour and attitudes together with their spiritual, moral, social and cultural development.
- Parents, the local church, the diocese/district and the wider community contribute fully to school life in such a way that there are clear benefits for learners, including their understanding of local, national and global communities.
- Effective use is made of opportunities that arise for the development of staff and governors as leaders in church schools, with clear benefits for the current leaders.
- The leaders of worship and RE are given good support in fulfilling their roles and this has enabled them to bring about improvements or maintain the previous good practice.

Satisfactory (3)

- Leaders provide a concerted approach to the distinctiveness and effectiveness of the school as a church school although this is not driven by a clearly developed Christian vision.
- Leaders have some awareness of the impact of distinctively Christian values on some aspects of school life although they are not clear about the difference they make across the whole school community.
- Leaders articulate the school's priorities as a church school although the links between this and the school's self-evaluation are not always understood and do not always lead to improvement. Consequently, not all learners progress as well as they might and the school's distinctive character is not fully developed.
- Worship, RE and other aspects of the curriculum are based upon Christian values but these values are present at an implicit rather than explicit level. As a result, whilst learners recognise the school as a church school, they are not always able to recognise the impact that this has on their spiritual, social, moral and cultural development and on their well-being.
- Parents, the church, the diocese/district and the wider community contribute to school life but this is not always on a regular or sustained basis and this limits the benefit to learners and their understanding of local, national and global communities.
- The school provides some opportunities for the identification and development of staff and governors as leaders of church schools.
- The improvement strategies adopted by the leaders of worship and RE, whilst having some positive impact, are not sufficiently rigorous to bring about sustained improvement.

Inadequate (4)

Inspectors should use their professional judgement in making this judgement. The effectiveness of leadership and management may be inadequate *if more than one of the following apply:*

- One or more of the aspects from 'Focus for development' in the last inspection report have not been addressed in a way that has brought about improvement.
- Leaders do not have a coherent vision or strategic plan for the distinctiveness and effectiveness of the school as a church school.
- Self-evaluation strategies are insufficiently rigorous to bring about improvements in pupil achievement, well-being or spiritual, moral, social and cultural development.
- The school's relationships with the diocese/district, church, parents and the wider community is weak and make little impact on learners' understanding of local, national and global communities.
- The leadership of the school does not ensure that worship or RE have sufficiently high profile in the school. As result both are no better than satisfactory and show little sign of improvement. Arrangements for RE and collective worship may not meet statutory requirements.

Summary Judgement

When evaluating the distinctiveness and effectiveness of the school as a church school inspectors will consider judgements on the four core questions.

- how well the school, through its distinctive Christian character, meets the needs of the needs of all learners
- the impact of worship on the school community
- the effectiveness of religious education
- the effectiveness of the leadership and management of the school as a church school

The school's effectiveness must also be considered in the light of the requirement that a school 'should enable every child to flourish in their potential as a child of God' (Chadwick). This will include not only their spiritual, moral, social and cultural development and their well-being but also their academic development. Sources of evidence for this judgement may include:

- the Ofsted report on the school if it is recent (within 12 months of the SIAMS inspection)
- an analysis of learners' current achievement produced by the school
- external analyses of the school's performance provided by the DfE, RAISE on line, local authority or the diocese (Data Dashboard)
- any other relevant school data such as post-16 provision, exclusion information, attendance data, attainment on entry, mobility of cohorts

Outline Guidance

- Where a school is in an Ofsted category it is unlikely that the grades for Overall Effectiveness and Core Question 1 will be higher than satisfactory.
- Where the most recent Ofsted inspection was less than a year ago it is unlikely that the SIAMS overall judgement and the judgement for Core Question 1 will be more than one grade different from Ofsted's most recent judgement for Overall Effectiveness

NB Inspectors should be aware that a school judged as outstanding by Ofsted will not necessarily be outstanding under SIAMS judgements. Inspectors should examine evidence for the distinctive elements of a church school, which will not all be included in the remit of an Ofsted inspection.

APPENDICES

Introduction to Appendices 1 and 2

Appendix 1: Guidance on the Anglican character of schools

Appendix 2: How effectively does the school, through its Methodist character, have a positive impact upon the lives of all learners?

Appendix 3: Religious Education in church schools – a Statement of Entitlement.

INTRODUCTION TO APPENDICES 1 AND 2 DENOMINATIONAL CHARACTER

The appendices in this section which relate to distinctive features of Anglicanism and Methodism have been agreed independently by each denominational body; The National Society Council and the Methodist Academies and Schools Trust. This accounts for the slightly different format of each appendix.

The appendices are *not intended to be treated as another layer of evaluation*. Rather they set out to provide schools and inspectors with guidance on some of the features which characterise each denomination and which learners may encounter in their schools.

The Evaluation Schedule includes particular references to denominational features, for example:

- *How well learners understand the role of the Christian church, particularly Anglican/Methodist Church, at a local, national and international level (Core question 1)*
- *The extent to which collective worship reflects Anglican/Methodist traditions and practices, including Eucharist/Communion where appropriate (Core question 2)*
- *The extent to which leaders and managers form partnerships and engage with the Church in parish, diocesan/district, national and global communities in a way that enriches the lives of learners (Core question 4)*

It is hoped that this guidance will help inform inspection judgements across these core questions.

In using the guidance the following should be taken into account:

- The guidance is not prescriptive. Rather it provides pointers to areas schools may explore as part of their denominational distinctiveness.
- Schools and inspectors will need to take into account the age of learners in considering the way the school engages them with denominational aspects.
- Schools and inspectors will need to respect the particular character, tradition and practice of the church to which the school is linked. There is great variety in Anglican practice, particularly in aspects of liturgy. The local church will be the main point of contact. It will be important for inspectors to use professional judgement because of the different ways schools interpret their Anglican, Methodist or joint status.

Appendix I

Guidance on the Anglican Character of Schools

In the past inspectors have often asked: 'What is meant by Anglican tradition and practice? What might we expect to see in a school?' This appendix is offered to schools and inspectors as guidance on some of the features which characterise Anglicanism and which learners may encounter in their schools. It is not intended to be treated as another layer of evaluation but rather 4 areas to consider supported by more detailed explanation.

Inspectors and schools may explore:

- The ways in which the school lives out a consistent *narrative* ('Christian story') at all levels of its life which express a lively Christian character based on the Anglican tradition of the interplay of Scripture, Tradition and Reason.
- The effectiveness of the partnership and sense of *belonging* between the school, its Parish and Diocese and the opportunities offered by the school for learners to encounter the worldwide Anglican family. This starting point for this will be the particular local context of the parish church and the school.
- Learners' knowledge and experience of a range of characteristics distinctive of being *rooted* in the Anglican tradition. e.g. the parish system (a church called to serve all in its locality); the valuing of sacraments of Baptism and Holy Communion); the use of common liturgical structure and some common texts in worship (e.g. The Lord's Prayer); the ordering of ministry (bishops, priests, deacons and the ministry of lay people).
- Ways in which learners are offered appropriate opportunities to participate in the mission of the worldwide Church and in the wider community (e.g. social action and charities, ecological awareness, consideration of peace and justice issues).

Additional guidance:

- Anglican belief holds that the Holy Scriptures 'contain all things necessary to salvation' and that its common faith can be summarised in the historic Creeds (especially, the Apostles' and Nicene Creeds). So knowledge and understanding of the Bible and the Creeds may be communicated *at appropriate levels* to pupils.
- Learners' experience worship which is part of the heartbeat of the school. Worship should draw on the liturgical richness of the Anglican tradition through clear and consistent structure. Pupils may be given opportunities to develop a simple vocabulary of inherited liturgical texts at levels appropriate to their age (e.g. The Lord's Prayer, simple Responses, Collects and 'Classic' prayers) and understand some of the symbolism used in worship.
- Pupils may explore and, preferably, be afforded opportunities to experience the sacraments of Baptism and Holy Communion in ways that they can learn from them as well as about them. There should be a sense not just of the rituals themselves, but of their significance in the life of the Church and its members and, where appropriate, to their own lives.
- Pupils may be given opportunities to learn from the past and those who have trodden the path of faith before them. They might do this through learning of prominent Anglicans (e.g. William Wilberforce, Mary Williams, Joshua Watson, Mary Sumner, Desmond Tutu); or Anglican projects (e.g. The Children's Society, Church Urban Fund, 'CMS' and USPG' – now known as 'Us'); through discovering the story of a local church, saint or Christian person

who has contributed to their own community; or through dialogue with older members of their own parish family.

- Pupils may be introduced to the various ways in which ministry is expressed in the living church and to the idea that all can have a part to play, regardless of age or status. There will be opportunities to encounter clergy and to learn of the role of the Bishop and Diocese (perhaps including a chance to visit their Cathedral where that is practicable).
- Pupils may develop an understanding of the Church of England's vocation to serve the whole community in every locality. Examples include local provision for Weddings and Funerals for all who seek them and other civic occasions in which the Church is seen to play a pivotal role. At a national level pupils may develop some knowledge of the Church's involvement in national events such as coronations, royal weddings, national thanksgivings etc. arising from its role as the Established Church.

The following may provide helpful background information:

***'Understanding Church schools: Ideas for Today from Joshua Watson's Founding Vision'* (2012) by Tim Elbourne (Grove Booklets)**

***'The Lambeth Quadrilateral'* (1886) which sets out four key articles for Anglicanism (www.msgr.ca/msgr-3/lambeth_quadrilateral.htm)**

***'Going for Growth- Transformation for children, young people and the Church'* (2010) especially section 3 (.)**

***'The Church school of the Future Review'* Chadwick) (2012) especially chapter 3**

Agreed by the National Society Council. February 2013

APPENDIX 2

How effectively does the school, through its Methodist character, have a positive impact upon the lives of all learners?

This section deals with the Methodist character of the school and the way in which this distinctive character has an impact on the achievement, personal development and well-being of all learners and the overall Christian character of the school.

Evaluation Statements

When judging the impact of the school's Methodist character, inspectors must evaluate:

- Learners' knowledge and understanding of the life and teaching of John Wesley and the way in which this influences the lives of people today
- the extent to which worship develops learners understanding of Methodist traditions and practice in the present day
- The effectiveness of the partnership between the school, the local church and circuit and the community
- The effectiveness of leaders and managers - including governors, the minister and chaplain - in promoting, monitoring and evaluating the effectiveness of the school's Methodist character

Supporting Evidence

Inspectors may take account of:

- Learners' understanding of the life and influence of John Wesley and its implications for Methodists today – in particular, the inclusive nature of Methodism and its assurance of God's love for all
- children's understanding of the meaning of "covenant" and commitment and its place within the Methodist tradition – as seen in the covenant service and the Methodist membership card
- children's understanding of 'community'" within the Methodist church – as seen in mutual support and pastoral concern between members
- children's understanding of the local, national and international dimensions of Methodism – in, for example, social action, mission and the lay preacher system
- children's experience of the Methodist tradition of singing – knowing that songs and hymns are often used to express firmly held beliefs
- the extent to which learners appreciate the importance of young people in Methodism today – e.g. the Methodist Assembly and Youth President
- children's understanding of the way in which the design of Methodist churches expresses the beliefs of its members and the traditions of Methodism
- the effectiveness of the Methodist minister/chaplain and the local church and circuit in influencing the life and ethos of the school community
- the effectiveness of governors in promoting, monitoring and evaluating the distinctive Methodist character of the school (e.g. commitment, service, putting others first, community, pastoral care, social action, justice, participation of young people, valuing all)

APPENDIX 3

RELIGIOUS EDUCATION IN CHURCH OF ENGLAND SCHOOLS A Statement of Entitlement from the Board of Education/National Society Council

This statement is intended as a guide for all involved in church schools and academies ensuring the teaching and learning of RE is treated with the importance and delivered with the excellence it deserves. It includes aims, outcomes, teaching and learning about Christianity, teaching and learning about other faiths and world views, curriculum balance, curriculum time, staff and outcomes for pupils. These areas raise the important issues for policy making for schools and dioceses. They can be used with parents and staff to promote understanding of the value of RE as well as to support curriculum development and syllabus writing where appropriate.

Education and mission

1. The General Synod motion of 1999 affirmed that Church of England schools stand at the heart of the mission of the Church to the nation. This was followed by the Dearing Report **The Way Ahead**, which looked in detail at how this was to be exemplified in the life of the schools.
2. **Going for Growth** (endorsed by General Synod in 2010) examined the work of the church with children and young people within the mission framework. The final Action Points have significant application to schools, especially the first:
“the Church at national, diocesan and local level is called to work towards every child and young person having a life enhancing encounter with the Christian faith and the person of Jesus Christ” (5.2)
3. The mission imperative was clearly stated at the first meeting of the National Society in 1811, when the commitment to set up Church of England schools across the nation was undertaken specifically so that “the national religion (should be) the foundation of national education”.
4. Consistent with this understanding of mission church schools put spiritual development at the heart of the curriculum. All members of the school community should experience Christianity through the life of the schools, as well as through the taught curriculum

Religious Education

5. Religious Education is central to this understanding of education and mission.

The aims of Religious Education **in church schools** are:

- To enable pupils to encounter Christianity as the religion that shaped British culture and heritage and influences the lives of millions of people today
 - To enable pupils to learn about the other major religions, their impact on culture and politics, art and history, and on the lives of their adherents
 - To develop understanding of religious faith as the search for the expression of truth
 - To contribute to the development of pupils’ own spiritual/philosophical convictions, exploring and enriching their own faith and beliefs.
6. The outcomes for pupils at the end of **their** education in church schools are that they are able to:
 - Think theologically and explore ultimate questions
 - Reflect critically on the truth claims of Christian belief
 - Develop the skills to analyse, interpret and apply the Bible text

- Recognise that faith is a particular way of understanding and responding to God and the world
- Analyse and explain the varied nature and traditions of the Christian community
- Make a well informed response to Christianity
- Respect those of all faiths in their search for God
- Reflect critically on areas of shared belief and practice between different faiths
- Enrich and expand their understanding of truth
- Reflect critically and express their views on the human quest and destiny

Teaching and Learning Christianity

7. Christianity should be the majority study in RE in every school. In church schools that should be clearly adhered to. Understanding Christianity as a living religion is the foundation of pupils' Religious Education in schools. It is important that this draws on the richness and diversity of Christian experience in the breadth of its Anglican and other denominational forms, and in the variety of worldwide forms. The encounter must be an open one which stems from and instils respect for different views and interpretations and in which real dialogue and education takes place. Pupils will be enabled to deepen their understanding of God as encountered and taught by Christians.

Teaching and learning about other faiths and world views

8. Church schools have a duty to foster an accurate and increasing understanding of world religions and world views. As a result, pupils will gain greater insight into the world in which they are growing up. They will also be able to appreciate the faith of others and develop a deeper understanding of their own beliefs and practices. These outcomes must contribute to harmonious relationships within and between communities, promoting social inclusion and combating prejudice.

Curriculum balance

9. Christianity will form the majority study in all church schools
- KS 1 – 3 at least 2/3 Christianity
 - KS 4 the study of Christianity will be a significant and substantial part of any public qualification
 - KS 5 the opportunity to continue the study of Christianity at As and A level

Curriculum time

10. Sufficient dedicated curriculum time, meeting explicitly RE objectives, however organised, should be committed to RE. Normally this should be between 5% and 10%.

Staffing

11. It should be a priority in church schools to build up staff expertise in RE
- At least one member of staff should have specialist RE qualification
 - All teachers teaching RE to have appropriate professional development
 - RE to have equal status with other core subjects in staffing, responsibility and resourcing

Outcomes for pupils

12. Pupil achievement in RE should equal or be better than comparable subjects, and all pupils should take a recognised and appropriate qualification at KS 4



APPENDIX B - CODE OF PRACTICE FOR SIAMS INSPECTOR

This document sets out the National Society's standards for SIAMS inspectors and its expectations for professional and personal conduct. It may be used at any time by the National Society (NS), the relevant diocese or the school to monitor, evaluate or report on the conduct of inspectors.

General

1. All inspectors must be familiar with and comply with current versions of the National Society SIAMS Framework, SIAMS Evaluation Schedule, Diocesan protocols and any other guidance issued from time to time on the NS website.
2. All inspectors must adhere to National Society guidance documents and the standards set out in this document. They should do nothing that brings the reputation of the National Society, the Statutory Inspection of Anglican and Methodist Schools (SIAMS) or the relevant Diocese into disrepute.
3. Where any alleged breach of this Code of Practice is brought to the attention of the National Society, it will be investigated by the Head of School Effectiveness who will determine if the breach:
 - a. was material or trivial
 - b. was deliberate or accidental
 - c. represented a potential threat to the National Society's reputation
 - d. could be deemed to have undermined the independence of the inspection.
4. All inspectors must demonstrate honesty, courage, integrity, objectivity, courtesy, impartiality, sensitivity and clarity in carrying out inspections.

Safeguarding

5. All inspectors must ensure they follow best practice for safeguarding children.
6. Inspector must:
 - a. Ensure that their DBS check and insurance cover is current.
 - b. Show National Society ID badge on arrival at the school and wear at all times.
 - c. Be familiar with procedures for raising a child protection concern both within the school and through the diocese and, if necessary, follow them during the inspection.

Conflict of Interest

7. Inspectors should be aware of the danger that an inspection could be compromised by a previous connection between an inspector and an individual school. A conflict of interest exists where an inspector:
 - a. has been employed at the school in the ten years prior to the inspection
 - b. is a close relative of a pupil or member of staff
 - c. has been a governor of the school in the preceding five years
 - d. has provided significant consultancy, advisory work or training in the school
 - e. has previously inspected the school in any capacity.
8. Some dioceses have systems for inspectors to register any potential conflicts of interest with diocesan schools. Where this is not the case, inspectors should inform the Diocese of any conflict of interest, immediately the name of the school to be inspected is known. It is, therefore, important that the diocese informs the inspector of the name of the school before the inspection is triggered with the school.
9. Inspectors must not actively seek or promote services that are to their own personal or financial benefit as a direct result of the inspection.

Professional Courtesy

An inspector must:

10. Respect the frameworks for SIAMS and Ofsted by not expressing personal opinions on their content or organisation.
11. Refrain from commenting on the work of the DFE or the appropriate local authority, academy chain or multi-academy trust.
12. Refrain from making any comments (positive or negative) on the work of other professional colleagues, including the previous inspector.
13. Avoid promoting or expressing personal opinions about a particular methodology or commercial materials adopted by the school.
14. Avoid engaging with the media on inspection issues. Refer any enquiries to the National Society or the relevant diocese.

Maintain positive and courteous working relationships with all members of the school community, including relating to pupils in a respectful and appropriate manner.

15. Use courteous language at all times, including in emails.

Respecting Confidentiality

An inspector must:

16. Respect confidentiality of performance data and information about vulnerable pupils. Any document containing pupils' names must remain in the school.
17. Decline to accept any information or opinions in confidence because this may compromise the safety of individuals or the outcomes of the inspection. The inspector should explain that this is not possible but, if necessary, it will be shared only with people who are appropriate because of their roles. If information is subsequently shared, it should be recorded but also highlighted as given in confidence on evidence forms.
18. Keep the outcomes of the inspection confidential to the school and appropriate diocesan officers until the report is published.
19. Ensure that emails about the inspection are not accessible to others.

Respecting Protocols

An inspector must:

20. Give due priority to diary time for the preparing the inspection briefing (SIB) and producing the final inspection report in order to meet National Society and diocesan timescales.
21. Arrange to gather on-site evidence and provide summary feedback to senior leaders between the hours of 8am and 6pm.
22. Turn off mobile phones or switch to silent mode during the inspection. Inspectors should not conduct business unrelated to the inspection during the day.
23. Keep inspection evidence bases for a minimum of 3 months. After this time they should be destroyed by a secure method e.g. shredding.
24. Check the NS website regularly. Whilst National Society and diocesan staff do their best to circulate updates, it is the responsibility of inspectors to keep their documentation up to date.
25. Once registered, inform the National Society and relevant dioceses if contact details change.
26. Attend a minimum of one day of national training and one day of local diocesan training annually.
27. Maintain a log of inspections and training undertaken that may be required by the National Society or the Diocese when registration is renewed.
28. Conduct at least one inspection per term unless prevented by medical needs or special circumstances that have been discussed with the relevant diocese.