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# Joint Schools Inspection

A Framework for the statutory inspection of  
joint Anglican and Catholic schools

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## September 2023

## Foreword

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In chapter 17 of John's Gospel, Jesus prays that his followers would always be united in faith and love, reflecting the intimacy of the unity between the persons of the Blessed Trinity. The history of Christianity demonstrates that the followers of Jesus have not always lived up to this high call to unity. It is for this reason that both the Anglican and Catholic churches strive for the restoration of this unity, despite their differences, through their shared commitment to ecumenism.

In their recent document on ecumenism, *Unity, Faith & Order*, the Anglican Consultative Council of the Anglican Communion stresses the importance of working for unity:

A disunited church falls short of a vibrant witness to the reality and love of the one God, revealed in Christ and shed abroad in human hearts by the Holy Spirit...Therefore, the task of working at unity, and ever stronger relationships between the different families of churches across the world, remains crucial, not for the sake of institutional tidiness, but for the sake of the Church's mission in the world.<sup>1</sup>

Equally, ever since the second Vatican council, the Catholic Church has reiterated the centrality of Christian unity to the continued mission of the Church in the world:

[The] unity, which the Lord has bestowed on his Church and in which he wishes to embrace all people, is not something added on, but stands at the very heart of Christ's mission. Nor is it some secondary attribute of the community of his disciples. Rather, it belongs to the very essence of this community.<sup>2</sup>

The Catholic Church makes it clear that this commitment to unity has concrete implications for our own communities here in England and Wales:

... among the responsibilities of the Bishop [is] that of promoting the unity of all Christians by supporting all activities or initiatives undertaken for this purpose...[and] all the faithful are asked by the Spirit of God to do everything possible to strengthen the bonds of communion between all Christians and to increase cooperation between Christ's followers.<sup>3</sup>

The joint Anglican and Catholic schools of England and Wales are a sign of this commitment and are a serious attempt to pursue Christian unity in the context of education. This is an important task, but a difficult one, since the joint schools are called to pursue this unity, without compromising the distinctiveness of each of the Christian communities they serve. It is hoped that this joint framework for the inspection of joint schools may assist these schools in living out their distinctive and crucial vocation as signs of Christian unity.

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<sup>1</sup> The Anglican Consultative Council, *Unity, Faith & Order* (Lambeth:2022, p.6)

<sup>2</sup> Pope St John Paul II, *Ut Unum Sint*, paragraph 9

<sup>3</sup> *Ibid*, paragraph 110

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# Introduction

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There are 26 joint Anglican and Catholic schools in England and 1 in Wales. Of these, 25 are maintained schools or academies. As the SIAMS framework only applies to those schools that are subject to statutory inspection in England, this joint framework (incorporating both the SIAMS and the Catholic Schools Inspectorate frameworks) only applies to joint maintained schools or academies in England.<sup>4</sup> A full list of the schools subject to inspection under this framework are listed in Appendix 1.

A joint Anglican and Catholic school is one which, with the approval of the respective diocesan bishops or equivalent religious authority, is subject to an ecumenical arrangement in which both communities are involved in the governance of the school. They are, by definition, recognised by the Catholic diocesan bishop as Catholic schools under canon 803, but ones that have a particular character because of the nature of the joint governance of the school. The exact governance arrangement for each of these schools derives from the unique circumstances of its formation. For example, some joint schools are in the trusteeship of a Catholic diocese, with an agreement with the local Anglican diocese for the school to be conducted on an ecumenical basis, whereas others have a separate, ecumenical trust jointly controlled by the two dioceses.

It is important that the unique education provided by these schools is reflected in the inspection of their religious character. Joint Anglican and Catholic schools ought to be living up to the distinct educational visions and missions of both churches. That is, a joint Anglican and Catholic school is not half Anglican and half Catholic – it ought to be fully both. It is for this reason that this framework inspects joint schools in two parts: part A, in which the Catholic character of the school is inspected and part B, in which the Anglican character of the school is inspected. The two parts of the inspection will be carried out within the same working week, complying with the legislation on the length of a s48 inspection.<sup>5</sup> A report will be written following the inspection which will consist of three sections: a cover page, a section related to Part A of the inspection, and a third section relating to Part B. Schools should note that the judgements made under Parts A and B may differ, depending on the effectiveness of the school's fulfilment of the different elements of its joint foundation.

This framework handbook contains two sets of questions to enable school leaders to articulate their distinctive context, and the difference that this makes to their provision, clearly. Then follow the grade descriptors for part A, and the inspection questions for part B.

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<sup>4</sup> For joint independent schools and the one joint Welsh school, separate arrangements have been made, for which, please see details in the Catholic Schools Inspectorate Inspection Handbook context specific annexe that covers joint schools.

<sup>5</sup> A s48 inspection must be completed within 10 working days from when the first inspectorate visits the school, see The Education (School Inspection) (England) Regulations 2005, section 11

# Context of the joint foundation school 1

*This factual information enables the inspector to understand the specific context of the school. No judgements are made on this information.*

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- a) Is the school an academy or a maintained school? Is the school part of a federation?  
  
example, how ethnically, culturally, and socially diverse is the community? And, what are the educational needs of pupils?
- b) What phase is the school – first/infant, junior, primary, middle, secondary, high, all-through? What is the number of pupils on roll?
- c) How is school and trust leadership structured and organised? If part of a trust, what authority is delegated locally?
- d) What characterises the school’s pupil profile, and the community within which it is situated and/or that it serves? For
- e) What church and diocesan (both Anglican and Catholic) partnerships, including chaplaincy, does the school have?
- f) Does the school have any other links or partnerships?
- g) Are there any specific and additional requirements on the school from the diocesan bishop/s?

## Context of the joint foundation school 2

*This information enables the inspector to understand the theological underpinning of the school's Christian vision, the school/trust's governance structures, its arrangements for religious education and collective worship, and its partnerships. This information informs the judgements that the inspector makes.*

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- a) Considering the answers under 'Who are we?', what is the Christian vision or mission statement of the school, and of the trust where appropriate? How does this vision or mission reflect the joint Anglican/Catholic foundation of the school? How does the trust's vision or mission resonate with this?
- b) How do the specific needs of the school community inform the Christian vision and mission? In other words, do leaders understand the school's context, and do they know how to respond to it theologically?
- c) As a result of the school's Christian vision and mission, its joint foundation, and current context, why are school and trust structures of governance as they are?
- d) How do governance accountability and delegated authority in the school and trust enhance the work of the school as a joint Anglican/Catholic Church school? How do leaders know this?
- e) What are the school's arrangements for collective worship? Why are these arrangements in place?
- f) How is religious education structured and organised? Why have these decisions been made?
- g) What is the relationship between the school/trust and the Anglican and Catholic dioceses? How do these relationships enhance the school's ability to live out its Christian vision and mission, and to live up to its foundation as a joint Anglican/Catholic school, enabling people to flourish?
- h) What is the relationship between the school/trust and the parish/local church/es? How do these relationships enhance the school's ability to live out its Christian vision and mission and to live up to its foundation as a joint Anglican/Catholic school, enabling people to flourish?
- i) How does the school meet any additional requirements related to its joint foundation?

# Part A: How the school fulfils its Catholic life and mission

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1. In giving an overall grade for the quality of Catholic education, inspectors are presenting a global judgement about how well the school fulfills its mission as a Catholic School. In arriving at this judgement, inspectors will make judgements on the following areas:

## CATHOLIC LIFE AND MISSION

- Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school
- Provision: the quality of provision for the Catholic life and mission of the school
- Leadership: how well leaders and governors promote, monitor and evaluate the provision for the Catholic life and mission of the school

## RELIGIOUS EDUCATION

- Pupil outcomes: how well pupils achieve and enjoy their learning in religious education
- Provision: the quality of teaching, learning and assessment in religious education
- Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education

## COLLECTIVE WORSHIP

- Pupil outcomes: how well pupils participate in and respond to the schools' collective worship
- Provision: the quality of collective worship provided by the school
- Leadership: how well leaders and governors promote, monitor, and evaluate the provision for collective worship

2. In addition to judging these three key judgement areas (Catholic life and mission, religious education, and collective worship), Catholic School Inspectors will judge whether a school is compliant in the following two respects:
  - a. Has it met the curriculum requirements of the Catholic Bishops’ Conference of England and Wales<sup>6</sup> and any additional requirements<sup>7</sup> of the diocesan Bishop?
  - b. Has it responded to the Areas for Improvement identified in the previous Catholic school inspection (or predecessor equivalent)?<sup>8</sup>
3. Inspectors will use the following four-point scale to make all judgements:

	<b>In England</b>	<b>In Wales</b>
<b>Grade 1</b>	Outstanding	Excellent
<b>Grade 2</b>	Good	Good
<b>Grade 3</b>	Requires Improvement	Adequate and needs improvement
<b>Grade 4</b>	Inadequate	Unsatisfactory and needs urgent improvement

*Table 1: Judgement grade definitions*

4. The evaluation schedule is not exhaustive. Grade descriptors are not checklists and do not replace the professional judgement of inspectors. Inspectors must interpret grade descriptors in relation to pupils’ age and phase of education.
5. When making a judgement in each of the nine judgement areas, inspectors should begin with the ‘good’ descriptors. Only if a school meets all of the requirements for good, should an inspector then consider, using the principle of best-fit, whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all the requirements for good then the inspector should use their own professional judgement, using the principle of best-fit, in deciding whether the school overall is good or requires improvement in this judgement area.

<sup>6</sup> See Appendix to part A: What compliance with the Catholic Bishops’ Conference of England and Wales requires in relation to religious education

<sup>7</sup> Such as prescriptions relating to examination specifications or Religious Education schemes

<sup>8</sup> Areas for improvement from predecessor frameworks remain relevant only if they are still evaluated under the National Framework for the Inspection of Catholic schools, colleges and academies.



## The quality of Catholic education provided by the school.

6. The quality of Catholic education grade is a summary of the three key judgement areas of Catholic life and mission, religious education, and collective worship. It does not require any additional evidence gathering, but is arrived at using the following descriptors:

*Table 2: The quality of Catholic education descriptors*

<b>1</b>	<p>Each of the following key judgements must be outstanding/excellent:</p> <ul style="list-style-type: none"> <li>• The Catholic life and mission of the school</li> <li>• Religious education</li> <li>• Collective worship</li> </ul> <p><b>AND</b> the school must:</p> <ul style="list-style-type: none"> <li>• be fully compliant<sup>9</sup> with the curriculum requirements laid down by the Bishops' Conference and any additional requirements<sup>10</sup> of the diocesan bishop</li> <li>• have responded fully to the areas for improvement from the previous Catholic school inspection or the equivalent predecessor inspection.<sup>11</sup></li> </ul>
<b>2</b>	<p>Each of the following key judgements must be good or outstanding/excellent:</p> <ul style="list-style-type: none"> <li>• The Catholic life and mission of the school</li> <li>• Religious education</li> <li>• Collective worship</li> </ul> <p><b>AND</b> the school must have responded fully to the areas for improvement from the previous Catholic school inspection or the equivalent predecessor inspection.<sup>8</sup></p>
<b>3</b>	<p>The quality of school's Catholic education will require improvement if the school is judged to require improvement in any of the following key judgements:</p> <ul style="list-style-type: none"> <li>• The Catholic life and mission of the school</li> <li>• Religious education</li> <li>• Collective worship</li> </ul> <p>The school will also be judged to require improvement if there are areas for improvement from the previous Catholic school inspection or the equivalent predecessor inspection<sup>8</sup> that have not been addressed.</p>

<sup>9</sup> See Appendix to part A: What compliance with the Catholic Bishops' Conference of England and Wales requires in relation to religious education

<sup>10</sup> Such as prescriptions relating to examination specifications or religious education schemes

<sup>11</sup> Areas for improvement from predecessor frameworks remain relevant only if they are still evaluated under the National Framework for the Inspection of Catholic schools, colleges and academies.

- 4** The quality of the school’s Catholic education will be inadequate if any of the following are inadequate/unsatisfactory:
- The Catholic life and mission of the school
  - Religious education
  - Collective worship
- The school will also be judged to be inadequate/unsatisfactory if it has consistently failed to address areas for improvement from the previous Catholic school inspection or the equivalent predecessor inspection.<sup>8</sup>

## Catholic life and mission

How faithfully the school responds to the call to live as a Catholic community at the service of the Church’s educational mission.

7. How faithfully the school responds to the call to live as a Catholic community at the service of the Church’s educational mission is a key judgement grade that Catholic School Inspectors will arrive at using the following summary descriptors:

*Table 3: Catholic life and mission key judgement descriptors*

- |          |  |
|----------|--|
| <b>1</b> | Each of the following must be at least good, and at least two of the following must be outstanding/excellent: <ul style="list-style-type: none"> <li>• Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school</li> <li>• Provision: the quality of provision for the Catholic life and mission of the school</li> <li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school.</li> </ul> |
| <b>2</b> | Each of the following must be at least good: <ul style="list-style-type: none"> <li>• Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school</li> <li>• Provision: the quality of provision for the Catholic life and mission of the school</li> <li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school.</li> </ul>  |

- 3** The Catholic life and mission of the school will require improvement if any one or more of the following requires improvement:
- Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school
  - Provision: the quality of provision for the Catholic life and mission of the school
  - Leadership: how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school.
- 4** The Catholic life and mission of the school will be inadequate/unsatisfactory if any one or more of the following is inadequate/unsatisfactory:
- Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school
  - Provision: the quality of provision for the Catholic life and mission of the school
  - Leadership: how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school.

## Pupil outcomes

The extent to which pupils contribute to and benefit from the Catholic life and mission of the school

8. In arriving at a judgement on the extent to which pupils contribute to and benefit from the Catholic life and mission of the school, inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.
- In this judgement area, inspectors are evaluating how well pupils understand the Catholic identity and mission of the school, the extent to which they actively contribute to its life and mission, and the benefits they receive from being members of a school committed to Catholic life and mission.

### Criteria

9. Inspectors will take into account:
- How well pupils understand, value, and contribute to the school's Catholic life and mission
  - How well pupils understand that they are valued and loved as unique persons, made in the image and likeness of God
  - How well pupils flourish as they seek opportunities to grow in virtue
  - How well pupils respond to Catholic Social Teaching
  - The extent to which pupils show respect for themselves and others
  - How well pupils respond to the school's chaplaincy provision.

## Evidence Sources

10. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the extent to which pupils contribute to and benefit from the Catholic life and mission of the school
- conversations and interviews with pupils
  - conversations and interviews with staff and school leaders
  - conversations and interviews with those involved with the provision of chaplaincy in school
  - records of pupil involvement in charitable activities and campaigns, for example Caritas, Cafod, Missio, ACN, SVP, Mini Vinnies
  - records of pupil involvement in advocacy work and campaigning work and transformational action for the poor, the marginalised and the unjustly treated, for example writing to MPs, sending Christmas cards to prisoners, work for climate concerns
  - records of pupil involvement in activities that contribute to the life and mission of the school, such as choirs, prayer groups, Bible studies, school chaplaincy teams, Growing in Faith Together (GIFT) programme, social justice groups, Eco groups and young leadership programmes
  - records of pupil involvement in those awards that further the Catholic life and mission of the school, such as the Faith in Action, Live Simply, and John Paul II and Oscar Romero awards
  - record of pupil involvement with acts of solidarity with the poorest and most vulnerable in the world, such as water saving, Fairtrade or recycling schemes
  - international links with other schools, particularly in developing countries
  - observations of pupils' attitudes and behaviour in lessons and around school
  - the views of pupils and parents/carers on the impact of the school's Catholic life and mission on the wellbeing and character formation of pupils
  - information on the school website and other social media
  - notice boards around school.
11. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for the extent to which pupils contribute to and benefit from the Catholic life and mission of the school

- 1**
- Pupils understand and embrace the Catholic identity, charism, and mission of their school. They value it greatly and are able to tell its unique story as part of the local and universal Church. Their active participation significantly enhances the Catholic life and mission of the school.
  - Pupils can clearly express an understanding that they are valued and cared for as unique persons, made in the image and likeness of God. They are happy, confident and feel secure.
  - Pupils have a clear understanding that the school community is committed to following the teaching and example of Jesus as expressed in the Gospels, the social teaching of the Church and the school's own particular charism. As a result, pupils flourish as they seek opportunities to grow in virtue. They gladly embrace their personal responsibility to care for our common home, pursue the common good and serve those in need.
  - Pupils take a leading role in responding to the demands of Catholic Social Teaching and are proactive in finding ways of responding, locally, nationally, and globally. They can clearly articulate the theology underpinning their actions.
  - Pupils show a deep respect for their own personal dignity and that of others, who are made in the image and likeness of God. They demonstrate a deep sense of respect for those of other faiths, religions, and none. The behaviour of pupils is exemplary in lessons and throughout the school.
  - Pupils highly value the school's chaplaincy provision, willingly taking leadership roles within it. They actively participate in and contribute to opportunities provided by the school.

- 2**
- Pupils understand the Catholic identity, charism, and mission of the school. They value this distinctiveness and actively participate in the Catholic life and mission of the school.
  - Pupils can express an understanding that they are valued and cared for as unique persons, who are made in the image and likeness of God. They are happy, confident and feel secure.
  - Pupils understand that the school community is committed to following the teaching and example of Jesus as expressed in the Gospels, in the social teaching of the Church and in the school's own particular charism. As a result, pupils seek opportunities to grow in virtue, accepting their personal responsibility to care for our common home, pursue the common good and serve those in need.
  - Pupils are actively engaged in responding to the demands of Catholic Social Teaching, supporting those in need locally, nationally, and globally. They can articulate aspects of the theology underpinning their actions.
  - Pupils demonstrate respect for themselves and others who are made in the image and likeness of God. They have a well-developed sense of respect for those of other faiths, religions and none. The behaviour of pupils is good in lessons and throughout the school.
  - Pupils value the school's chaplaincy provision and actively participate in opportunities provided by the school.
- 3**
- Pupils struggle to understand how the Catholic identity or charism of the school makes a difference to its mission. They are indifferent to the school's Catholic character, and their participation in the Catholic life and mission of the school is limited.
  - Pupils have a limited understanding that they are valued and cared for as unique persons. Pupils are sometimes unhappy, have limited confidence or do not always feel secure.
  - Pupils find it difficult to understand the demands that belonging to the school community entails. As a result, pupils' sense of personal responsibility is underdeveloped, and they respond in a limited way to the call to care for our common home, to pursue the common good and to serve those in need.
  - Pupils are only infrequently and passively involved with supporting those in need locally, nationally, and globally.
  - Pupils' respect for themselves and others, who are made in the image and likeness of God, is not always evident. They have little awareness of the existence of difference or the need to respect the beliefs of others. The behaviour of pupils at times, or in places, shows a lack of consideration.
  - Pupils may value the chaplaincy provision, but this is not translated into high levels of participation in opportunities provided by the school.

- 4
- Pupils are largely ignorant of the school’s Catholic identity or charism. They do not appreciate, value, or participate in the Catholic life and mission of the school.
  - Pupils have little or no understanding that they are valued and cared for as unique persons. They are unhappy, lack confidence or do not feel secure.
  - Pupils do not understand, or they reject, the demands that belonging to the school community entails. Pupils have little sense of personal responsibility.
  - Pupils have little, if any, involvement with supporting those in need locally, nationally, and globally.
  - Pupils show little respect for themselves and others. They lack courtesy in their treatment of those who have different beliefs. They are inconsiderate and their behaviour is poor.
  - Pupils do not value the school’s chaplaincy provision, and/or do not participate in opportunities provided by the school.

## Provision

The quality of provision for the Catholic life and mission of the school

12. In arriving at a judgement on the quality of provision for the Catholic life and mission of the school (provision), inspectors should begin with the ‘good’ descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area inspectors are evaluating how well the school lives out the educational mission of the Church, the extent to which it is responding to the call to be a community centred on Christ and the commitment and involvement of staff in the Catholic life and mission of the school.

## Criteria

13. Inspectors will take into account:
- How well the school’s Catholic life and mission embody the educational mission of the Church or of the school’s particular charism
  - The extent to which staff embrace the Catholic life and mission of the school
  - The strength of the school community in supporting every one of its members
  - The extent to which the school provides for those from other faith and belief traditions
  - The extent to which staff bear witness to the Catholic life and mission of the school
  - The quality of the pastoral care provided for pupils
  - How well the school environment witnesses to its identity, mission, and charism
  - The centrality of chaplaincy to the life and mission of the school and the quality of the provision for spiritual and moral development of pupils and staff
  - How well planned the curriculum is for Relationships Education; Relationships and Sex Education; and Health Education, hereafter referred to as R(S)HE, and the extent to which it is rooted in the teaching of the Church.

## Evidence Sources

14. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about how effective the school is in providing for the Catholic life and mission of the school:
- the school’s mission statement
  - conversations and interviews with staff and school leaders
  - the physical environment of the school, the presence and visibility of artefacts and other physical signs of the school’s Catholic character
  - conversations and interviews with those involved with the provision of chaplaincy in school
  - school policies relating to the pastoral care of pupils, such as the behavior management policy, the bullying policy and the school’s curricula for R(S)HE
  - the record of school staff development opportunities both historical and planned
  - records of staff involvement in activities that contribute to the life and mission of the school, such as choirs, prayer groups, Bible studies, school chaplaincy, the Growing in Faith Together



(GIFT) programme, Rainbows Bereavement GB, social justice groups, Eco groups and young leadership groups

- records and plans the school has for the spiritual and moral development of the whole community, such as retreats, pilgrimages, and days of recollection for pupils and staff
- evidence of school supporting local projects to support the marginalised and vulnerable, e.g. supporting refugee families locally, free school meal campaigns
- evidence of school commitment to the environment and care for our common home, e.g. wildlife gardens or Laudato Si' prayer gardens
- records or plans relating to working together on joint global learning projects or charitable activities and campaigns with other schools within a multi academy trust or other partnership
- pupil and staff questionnaires recording the quality and impact of the spiritual and moral development opportunities provided by the school
- meeting agenda and minutes.

15. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for the quality of provision for the Catholic life and mission of the school

- 1**
- The mission statement is a clear and inspiring expression of the educational mission of the Church and of the school's particular charism. It is regularly revisited and is known, lived, and witnessed to throughout the school. As a result, it has a significant impact on the life of the school which excels at being a community based on Catholic tradition and practice. The life and mission of the school are deeply rooted in the Word of God.
  - Staff embrace the mission statement and readily implement it across the curriculum and the whole of school life. They enthusiastically participate in and contribute to those activities which reflect the life and mission of the school and the service it offers to the community.
  - Conscious that Christ is at the heart of the school, there is a lived sense of community, evident in the quality of relationships and the strong culture of welcome. The school goes the extra mile to provide an exceptionally supportive and joyful community for each of its members, valuing all without exception and acknowledging Christ's presence in the other. Everyone is welcomed in a spirit of generous hospitality, especially those who are most vulnerable.
  - This embedded culture of welcome means that the school celebrates the presence of those from various cultures and belief traditions, going the extra mile to understand their needs and enable them to live and pray in fidelity to their own commitments.
  - Staff are exemplary role models for pupils. Through their relationships with each other and the love and care they show for pupils, they consistently bear witness to the school's Catholic life and mission.
  - Staff provide the highest levels of pastoral care for pupils, and there is an explicit and concrete commitment to the most vulnerable.
  - The school environment effectively witnesses to its identity, mission, and charism through explicit and effective signs of the school's Catholic character. The care and attention given to the quality of the space reflects the dignity of each person and contributes positively to their formation.
  - The chaplaincy provision is a central and celebrated aspect of the life and mission of the school. It witnesses to the school's commitment to the flourishing of every member of the school community, to the education of the whole person and to helping each discern their own unique vocation. As a consequence, the school has a dynamic and well-planned chaplaincy programme that provides extensive, creative and high-quality opportunities for the spiritual and moral development of pupils and staff.
  - The provision for R(S)HE is carefully planned to ensure that as well as meeting all statutory requirements, it also fully meets diocesan requirements, is firmly rooted in the teaching of the Church and celebrates a holistic vision of the human person. As a consequence, pupils are able to confidently articulate what they have learned in these lessons.

- 2
- The mission statement is a clear expression of the educational mission of the Church and of the school's particular charism. It is regularly revisited and known and lived throughout the school. It has a visible impact on the life of the school. The Word of God informs and shapes the school's life and mission.
  - Staff are committed to the implementation of the mission statement across the curriculum and the whole of school life. They actively participate in those activities which reflect the life and mission of the school and the service it offers to the community.
  - As Christ is at the heart of the school, there is a sense of community, evident in the quality of relationships and the culture of welcome. The school is a supportive and joyful community, valuing all and acknowledging Christ's presence in the other. Everyone is welcomed in a spirit of hospitality, especially those who are most vulnerable.
  - This culture of welcome includes valuing and supporting those from various cultures and belief traditions, enabling them to live and pray in fidelity to their own commitments.
  - Staff are positive role models for pupils. Through their relationships with each other and the love and care they show for pupils, they bear witness to the school's Catholic life and mission.
  - Staff provide supportive pastoral care for pupils, and there is a commitment to the most vulnerable.
  - The school environment reflects its mission and identity through explicit signs of the school's Catholic character. The quality of the space reflects the dignity of each person.
  - The chaplaincy provision is strong in its support to the life and mission of the school. It is evidence of the school's commitment to the education of the whole person and to helping each to discover their own vocation. As a consequence, the school provides a range of well-planned and effective opportunities for the spiritual and moral development of pupils and staff.
  - The provision for R(S)HE meets both statutory and diocesan requirements, is faithful to the teaching of the Church and presents a holistic vision of the human person. As a consequence, pupils are able to articulate what they have learned in these lessons.

- 3
- The mission statement expresses the educational mission of the Church or the school's particular charism, but this is not well thought through or its expression lacks depth. It is known throughout the school but the extent to which the Word of God informs and shapes the school's life and mission is underdeveloped or inconsistent.
  - Whilst staff understand some of the demands of the school's mission statement there are inconsistencies in its implementation across the curriculum. They infrequently participate in those activities which reflect the Catholic life and mission of the school
  - There is some sense of being a Catholic community, evident in relationships and an emerging culture of welcome, which seeks to value the other. The school is working towards a deeper understanding of hospitality.
  - This underdeveloped culture of welcome means that support for those of various cultures and belief traditions is inconsistent and their needs are sometimes overlooked.
  - Staff are inconsistent in providing a positive role model for pupils. Their relationships with each other and the care they show for pupils, do not always witness to the school's Catholic life and mission.
  - Staff do not always provide good pastoral care for pupils.
  - The school environment contains signs of the school's Catholic character, but these have become routine with little impact on the life of the school.
  - The chaplaincy provision is peripheral to the life and mission of the school: a sign of the school's inconsistent commitment to the education of the whole person. Opportunities for the spiritual and moral development of pupils and staff are limited either in their regularity or quality.
  - The provision for R(S)HE is inconsistent in how well it reflects statutory and diocesan requirements or the teaching of the Church. Pupils struggle to articulate what they have learned in these lessons.

- 4
- The mission statement fails to express the educational mission of the Church or has no impact on the life of the school. The school's mission is not informed by the Word of God.
  - Staff do not understand the demands of the school's mission statement and it has little impact on their work. They rarely, if ever, participate in those activities which reflect the Catholic life and mission of the school
  - There is little or no sense of being a Catholic community or of a culture of welcome. The concept of hospitality is not understood or considered important.
  - There is a lack of awareness of the presence of those from various cultures and belief traditions and a failure to accommodate their needs.
  - Staff are poor role models for pupils and their relationships with each other and pupils are sometimes contrary to the school's Catholic life and mission.
  - There is lack of effective pastoral care. As a result, the needs of pupils are overlooked or are not addressed.
  - The school environment lacks any outward signs of its Catholic character, or these are few and far between.
  - There is little, if any chaplaincy provision, showing that the school neglects the education of the whole person. It provides few, if any, opportunities for the spiritual and moral development of pupils and staff.
  - The provision for R(S)HE is incompatible with the statutory or diocesan requirements, or the teaching of the Church.

## Leadership

How well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school

16. In arriving at a judgement on how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.
- In this judgement area, inspectors are evaluating how well-formed and committed leaders and governors are to carry out their role as guardians of the Catholic life and mission of the school, the effectiveness of their witness, their commitment to the spiritual, moral, and professional development of all in the school community and the effectiveness of their self-evaluation of this area.

## Criteria

17. Inspectors will take into account:
- The commitment of leaders and governors to the Catholic life and mission of the school
  - The extent of their engagement with the diocese
  - The extent to which the school puts itself at the service of the local Church
  - The extent to which school leaders and governors acknowledge parents as the first educators of their children and support them in that vocation
  - The commitment of leaders and governors to Catholic Social Teaching
  - The extent to which leaders and governors demonstrate respect for the rights and dignity of employees
  - The extent to which the whole school curriculum reflects a Catholic worldview
  - The commitment of governors to the Catholic life and mission of the school and their effectiveness as guardians of the Catholic life and mission of the school
  - The quality and effectiveness of the self-evaluation processes of the school
  - The extent to which pupil voice is included in self-evaluation processes
  - The frequency and quality of professional development opportunities devoted to the Catholic life and mission of the school
  - The effectiveness of induction of new staff into the Catholic life and mission of the school.

## Evidence Sources

18. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about how well leaders and governors promote, monitor and evaluate the provision for the Catholic life and mission of the school:
- conversations and interviews with staff and school leaders
  - records of leader and governor participation in local or national formation programmes that focus on their spiritual and professional formation as guardians of the Catholic life and mission of the school
  - conversations and interviews with parents/carers, local clergy and diocesan officers

- school self-evaluation documents and assessments of the impact of planned improvements to the provision for the Catholic life and mission of the school
  - records of the ways in which leaders have engaged with all stakeholders in their evaluation of the Catholic life and mission of the school
  - records of self-evaluation processes that show how the views of pupils are taken into account (e.g. records of pupil questionnaires)
  - evidence of partnership working with the diocese to support the wider family of Catholic schools in the diocese
  - evidence of the commitment of leaders to those enrichment activities that further the Catholic life and mission of the school, such as promoting and resourcing schemes that reward pupils for putting faith into action (for example, the GIFT programme, Live Simply and the Faith in Action, John Paul II and Oscar Romero awards)
  - the school timetable and curriculum and records of cross-curricular working
  - evidence that the school has made provision for vulnerable pupils, including those who have not been able to flourish in other settings
  - the record of school professional development opportunities both historical and planned
  - meeting agenda and minutes.
19. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school

- 1
- Leaders and governors are able to clearly articulate the Church’s mission in education and are fastidious in exercising their duty as guardians of the Catholic life and mission of the school. They ensure that Christ is always at the heart of the school. They are energised, joyful and determined in the pursuit of this mission and are a source of inspiration for the whole community. The development of the Catholic life and mission of the school is embraced by leaders and governors as a core leadership responsibility. As a consequence, all policies and procedures clearly reflect the priority given to the Catholic identity, charism and mission of the school.
  - Leaders and governors embrace and actively promote the bishop’s vision for the diocese. They are enthusiastic in their response to diocesan policies and initiatives. As a result, the school has a dynamic partnership with the diocesan bishop, actively participating in the services offered by the diocese while also putting itself at the service of the diocese in a variety of ways.
  - Leaders and governors embrace and actively promote the principle that Catholic schools are at the service of the local Church. They work hard to ensure a flourishing partnership between the school and its local parish or parishes is central to the Catholic life and mission of the school.
  - The leaders and governors of the school truly embrace the principle that parents are the first educators of their children and fully support and empower them in meeting the demands of this vocation. The school has highly successful strategies for engaging with parents/carers to the very obvious benefit of pupils. As a result, parents/carers have a thorough understanding of the school’s mission and are highly supportive of it, including those who might otherwise find working with the school difficult.
  - Leaders and governors are inspirational witnesses to the Gospel and to Catholic Social Teaching in their direction of the school at every level. They embody the Church’s preferential option for the poor by ensuring that resources are consciously and effectively targeted at those in greatest need, both materially and educationally. In every one of their decisions, they demonstrate an exemplary commitment to care for our common home, to the pursuit of the common good and to service of those in greatest need.
  - Leaders and governors are inspirational exemplars in their respect for the dignity of workers and ensure that every decision they make reflects this. Policies and structures are in place, which clearly provide the highest levels of pastoral care for staff, and there is an explicit and concrete commitment to both the physical and mental wellbeing of staff.
  - The whole of the taught curriculum, with religious education at its core, is a coherent and compelling expression of the Catholic understanding of reality. Leaders of different subject areas work together to plan opportunities to make connections between discrete subject areas that support this understanding. Opportunities have been taken, across the full breadth of the curriculum, to make choices that reflect the richness of Catholic contributions to culture.



- Governors are highly ambitious for the Catholic life and mission of the school and lead by example in their consistent emphasising of it as a school improvement priority. They are actively involved in its evaluation and have clear systems in place for receiving the views of parents/carers, staff, and pupils. As a result, they offer challenge as well as support where necessary. Governors make a highly significant contribution to the Catholic life and mission of the school. They are passionate, have high levels of expertise and are extremely well-organised and thorough in their work.
- The school's self-evaluation is a coherent reflection of rigorous monitoring, searching analysis and honest self-challenge, and is clearly and explicitly focused on the Catholic life and mission of the school. This leads to well-targeted and planned improvements, often creatively conceived with key partners, to further enhance the life and mission of the school.
- Pupils contribute in a planned and systematic way to the school's evaluation of its Catholic life and mission and take a lead in planning improvements to it.
- Professional development, focusing on the Catholic life and mission of the school, occurs frequently and is engaging, well planned and effective. As a result, staff have a profound understanding of the school's mission. They share its purpose and are actively involved in shaping and supporting it.
- Leaders are deeply committed to supporting staff new to the school. As a consequence, they have developed effective and focused induction programmes to inspire all staff to participate actively in, and contribute to, the Catholic life and mission of the school.

- 2
- Leaders and governors are able to articulate the Church’s mission in education and are thorough in exercising their duty as guardians of the Catholic life and mission of the school. They ensure that Christ is at the heart of the school. They are determined in the pursuit of this mission and are well regarded as models of Catholic leadership. The development of the Catholic life and mission of the school is viewed by leaders and governors as a core leadership responsibility. As a consequence, policies and procedures demonstrate the Catholic identity, charism and mission of the school.
  - Leaders and governors promote the bishop’s vision for the diocese. They respond well to diocesan policies and initiatives. As a result, the school works in partnership with the diocesan bishop and actively participates in the services offered by the diocese.
  - Leaders and governors recognise the principle that Catholic schools are at the service of the local Church. They seek to work well with the local parish or parishes as part of their commitment to the Catholic life and mission of the school.
  - The leaders and governors of the school recognise the principle that parents are the first educators of their children and support them in meeting the demands of this vocation. The school has effective strategies for engaging with parents/carers to the benefit of pupils. As a result, parents/carers understand the school’s mission and are supportive of it.
  - Leaders and governors witness to the Gospel and to Catholic Social Teaching in their direction of the school at every level. They put into practice the Church’s preferential option for the poor by ensuring that resources are used effectively to support those in greatest need, both materially and educationally. In their decisions they demonstrate commitment to care for our common home, to the pursuit of the common good and to service of those in greatest need.
  - Leaders and governors demonstrate respect for the dignity of workers and ensure that the decisions they make respect this. Policies and structures are in place, which provide supportive pastoral care for staff, and there is commitment to both physical and mental wellbeing of staff.
  - The whole of the taught curriculum, with religious education at its core, is an expression of the Catholic understanding of reality. Leaders of different subject areas work together to plan opportunities to make connections between discrete subject areas that support this understanding.
  - Governors are ambitious for the Catholic life and mission of the school and emphasise it as a school improvement priority. They are actively involved in its evaluation and have clear systems in place for receiving the views of parents/carers, staff, and pupils. As a result, they are ready to challenge as well as support where necessary. Governors contribute to the Catholic life and mission of the school. They are committed, are well-organised and conscientious in their work.
  - The school’s self-evaluation involves accurate monitoring, analysis and self-challenge and is clearly focused on the Catholic life and mission of the school. This leads to planned and effective improvements to further enhance the life and mission of the school.
  - Pupils participate in the school’s evaluation of its Catholic life and mission and are part of planning improvements to it.
  - Professional development, focusing on the Catholic life and mission of the school, is well planned and effective. As a result, staff have a comprehensive understanding of the school’s mission. Staff are involved in shaping and supporting it.

- Leaders are committed to supporting staff new to the school. As a consequence, they have effective induction programmes which enable all staff to participate in, and contribute to, the Catholic life and mission of the school.

- 3
- Leaders and governors struggle to articulate the Church’s mission in education and are limited in their ability to exercise their duty as guardians of the Catholic life and mission of the school. The development of the Catholic life and mission of the school is not viewed as a priority by leaders and governors. It is not clear that the schools’ policies and procedures sufficiently reflect the Catholic identity, charism, and mission of the school.
  - Leaders and governors have not fully embraced the bishop’s vision for the diocese and are inconsistent in its implementation. They make a limited response to diocesan policies and initiatives.
  - Leaders and governors have limited recognition of the principle that Catholic schools are at the service of the local Church. They are inconsistent in their efforts to work with the local parish or parishes in upholding the Catholic life and mission of the school.
  - The leaders and governors of the school have a poor recognition of the principle that parents are the first educators of their children and offered limited support in helping them meet the demands of this vocation. The school has few strategies for engaging with parents/carers. As a result, they do not fully understand the school’s mission.
  - The witness of leaders and governors to the Gospel and to Catholic Social Teaching is inconsistent. Insufficient thought is given to how resources are to support those in greatest need. In their decisions they do not always demonstrate commitment to care for our common home, to the pursuit of the common good and to service of those in greatest need.
  - Leaders and governors show some regard for the dignity of workers but not all decisions they make demonstrate this. Policies and structures are in place, but these do not always translate to good pastoral care for staff.
  - The school taught curriculum partially expresses the Catholic understanding of reality.
  - Whilst governors make efforts to maintain the Catholic life and mission of the school these efforts are not concerted or maintained. They make some contribution to the Catholic life and mission of the school. However, they are only superficially involved in its self-evaluation and are more comfortable in a supportive role than they are with offering challenge.
  - The school’s self-evaluation is acknowledged as a leadership responsibility, but it lacks accuracy and is insufficiently focused on the Catholic life and mission of the school. As a result, any attempted improvements have limited impact.
  - Pupils’ involvement in the school’s evaluation of its Catholic life and mission is infrequent and/or their contributions lack impact.
  - Professional development, focusing on the Catholic life and mission of the school, rarely occurs or is limited in its effectiveness. As a result, staff have limited understanding of the school’s mission.
  - Leaders seek to support staff new to the school but there is no planned induction.

- 4
- Leaders and governors show minimal understanding of and support for the Church’s mission in education and they neglect their duty as guardians of the Catholic life and mission of the school. At least some school policies and procedures are incompatible with the Catholic identity, charism, and mission of the school.
  - Leaders and governors have not embraced the bishop’s vision for the diocese. Links between leaders and the diocesan bishop are tenuous, and there is little evidence to demonstrate the school is part of the diocesan community of schools.
  - Leaders and governors have little, if any, recognition of the principle that Catholic schools are at the service of the local Church. Few, if any, attempts have been made to work with the local parish or parishes.
  - The leaders do not recognise the principle that parents are the first educators of their children and offer little, if any, support in helping them meet the demands of this vocation. The school does not engage with parents/carers.
  - Leaders and governors do not consider how resources can be used to support those in greatest need. In their decisions little, if any, consideration is given to care for our common home, to the pursuit of the common good and to service of those in greatest need.
  - Leaders and governors show little, if any, regard for the dignity of workers. Pastoral care of staff is neglected and, the needs of staff are overlooked.
  - The school taught curriculum does not reflect the Catholic understanding of reality.
  - Governors show little interest in the Catholic life and mission of the school.
  - The school’s self-evaluation makes little, or no reference to its Catholic life and mission and does not inform planning for improvement.
  - Pupils do not participate in the school’s evaluation of its Catholic life and mission.
  - Professional development, focusing on the Catholic life and mission of the school, rarely, if ever occurs.
  - Leaders provide little, or no support for staff new to the school.

## Religious education

The quality of curriculum religious education.

20. The quality of curriculum religious education is a key judgement grade that Catholic School Inspectors will arrive at using the following summary descriptor:

*Table 4: Religious education key judgement descriptors*

<b>1</b>	<p>Each of the following must be at least good, and at least two of the following must be outstanding/excellent:</p> <ul style="list-style-type: none"> <li>• Pupil outcomes: how well pupils achieve and enjoy their learning in religious education</li> <li>• Provision: the quality of teaching, learning and assessment in religious education</li> <li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.</li> </ul>
<b>2</b>	<p>Each of the following must be at least Good:</p> <ul style="list-style-type: none"> <li>• Pupil outcomes: how well pupils achieve and enjoy their learning in religious education</li> <li>• Provision: the quality of teaching, learning and assessment in religious education</li> <li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.</li> </ul>
<b>3</b>	<p>Religious education will require improvement if any one or more of the following requires improvement:</p> <ul style="list-style-type: none"> <li>• Pupil outcomes: how well pupils achieve and enjoy their learning in religious education</li> <li>• Provision: the quality of teaching, learning and assessment in religious education</li> <li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.</li> </ul>
<b>4</b>	<p>Religious education will be inadequate/unsatisfactory if any one or more of the following is inadequate/unsatisfactory:</p> <ul style="list-style-type: none"> <li>• Pupil outcomes: how well pupils achieve and enjoy their learning in religious education</li> <li>• Provision: the quality of teaching, learning and assessment in religious education</li> <li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.</li> </ul>

## Pupil outcomes

How well pupils achieve and enjoy their learning in religious education.

21. In arriving at a judgement on how well pupils achieve and enjoy their learning in religious education inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors will evaluate the extent to which pupils are engaged in their learning, how well all pupils, including those with specific needs, make progress in their learning and the impact of this on pupil outcomes.

### Criteria

22. Inspectors will take into account:
- how well pupils develop the knowledge, understanding and skills as measured against the learning required by *The Religious Education Directory*
  - the extent to which all pupils, including disadvantaged pupils and pupils with SEND, make progress when measured against the planned curriculum by knowing more, remembering more and doing more, including any variations between age phases and year groups
  - the extent to which pupils are developing as religiously literate and engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life
  - the extent to which pupils are developing as curious investigators and competent communicators who are able to use increasingly complex and subject-specific vocabulary as they develop to frame questions and speak about what they have learned in religious education
  - the extent to which pupils are developing as independent learners who are able to integrate what they have learned into their lives and express it in original and creative ways
  - The quality and variety of pupils' work
  - the extent to which pupils are engaged in lessons and how committed they are to improving their own knowledge, understanding and skills
  - how well pupils enjoy their learning as shown by their interest, enthusiasm, and behaviour
  - how skilled pupils are in assessing their own learning and taking the next steps in learning
  - how good pupil attainment in religious education is when compared against relevant diocesan or national benchmarks.

### Evidence Sources

23. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the quality of pupil outcomes in religious education:
- observation of religious education lessons
  - scrutiny of pupils' work in religious education
  - conversations and interviews with pupils
  - conversations and interviews with staff and school leaders, including governors

- displays of pupils' work and portfolios of past exemplars
  - the views of pupils and parents/carers on the effectiveness of religious education
  - formal data measures (where relevant) that compare the progress of individual pupils against expectations
  - teacher assessment of pupils' attainment measured in line with the Bishops' Conference requirements
  - the school's own assessment monitoring records
  - the school's track record in assessing standards of attainment, including the accuracy and the quality of teacher assessment
  - any public examination results in religious education for the last three years.
24. This is not an exhaustive list and inspectors may well need to triangulate sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.



## Grade Descriptors for how well pupils achieve and enjoy their learning in religious education

- 1**
- Pupils are developing excellent knowledge, understanding and skills that exemplify the learning required by the *Religious Education Directory*.
  - Pupils make consistently good progress by knowing more, remembering more, and doing more when measured against the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, achieve the best possible outcomes in all years and age-phases.
  - Pupils, relative to their age and capacity, are religiously literate and engaged young people; they use their knowledge, understanding and skills effectively, to reflect spiritually, and to think ethically and theologically. As a consequence, they are particularly aware of the demands of religious commitment in everyday life.
  - Pupils can speak fluently and confidently about what they have learned in religious education, using key concepts and subject-specific vocabulary. As a consequence, they ask incisive questions of adults and peers, which indicate an innate curiosity and a desire to deepen learning.
  - Pupils show notable independence in their learning; they can think for themselves, synthesising what they have learned in original and creative ways. As a consequence, they concentrate exceptionally well, love the challenge of learning and are curious, interested learners.
  - Pupils produce work of a consistently high quality, demonstrating excellent presentation, individuality and creativity. This motivates high performance from others through the modelling and displaying of excellent work.
  - Pupils are actively engaged in lessons; they are reflective and are highly committed to improving their knowledge, understanding and skills, in order to develop further as competent learners.
  - Pupils enjoy their learning and approach lessons with great interest, passion, and enthusiasm. As a consequence, behaviour in lessons is outstanding because almost all pupils enjoy religious education, and they remain fully engaged even in extended periods without direction from an adult.
  - Pupils have a clear understanding of how well they are doing, of what they need to do to improve, and can fully articulate how they have made progress.
  - Pupils achieve above average attainment when compared with other core curriculum subjects or using national data where available. This has been sustained for the last three years for almost all pupils.

- 2
- Pupils are developing secure knowledge, understanding and skills that reflect the learning required by the *Religious Education Directory*.
  - Pupils make good progress in knowing more, remembering more, and doing more when measured against the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, achieve well in all age phases and most years.
  - Pupils, relative to their age and capacity, are religiously literate and engaged young people; they use their knowledge, understanding and skills, to reflect spiritually, and to think ethically and theologically. As a consequence, most pupils are aware of the demands of religious commitment in everyday life.
  - Pupils can speak with confidence about what they have learned in religious education, showing an awareness of key concepts, and using some subject-specific vocabulary. As a consequence, they are able to ask good questions of adults and peers, which enhance learning.
  - Pupils are able to work independently and take the initiative in their learning when given the opportunity to do so. As a consequence, they concentrate well, and respond to the challenge of learning.
  - Pupils produce good work that is presented well and shows signs of emerging individuality and creativity. Through the modelling and displaying of this work other pupils are encouraged to strive to improve.
  - Pupils engage in lessons and show a willingness to improve their knowledge, understanding and skills, in order to further develop as competent learners.
  - Pupils enjoy their learning and approach their lessons with interest and enthusiasm. As a consequence, behaviour in lessons is good because most pupils enjoy religious education and are usually engaged.
  - Pupils have an understanding of how well they are doing, of what they need to do to improve, and can articulate how they have made progress.
  - Pupils achieve at least average attainment when compared with other core curriculum subjects or using national data where available. This has been sustained for the last three years, or if it has not there is an improving trend.

- 3
- For a significant minority of pupils, the knowledge, understanding, and skills required by the *Religious Education Directory* are insufficiently developed.
  - Pupils make limited progress in knowing more, remembering more, and doing more and/or this does not always match the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, do not achieve as well as they should in at least one age-phase.
  - Pupils, relative to their age and capacity make some use of their knowledge, understanding and skills, to reflect spiritually and think ethically and theologically in a limited way about the demands of religious commitment in everyday life.
  - Pupils are able speak about what they have learned in religious education, although with limited confidence and limited use of subject-specific vocabulary. As a consequence, they ask questions of adults and peers, which sometimes enhance learning.
  - Pupils demonstrate a limited ability to work independently and take the initiative in their learning. They struggle to concentrate and respond in a limited way to the challenge of learning.
  - Pupils produce work that is inconsistent in its quality, showing limited evidence of individuality and creativity.
  - Pupils participate in their lessons but with limited motivation to improve their knowledge, understanding and skills as learners.
  - Pupils show limited interest and little enjoyment of learning in religious education. As a consequence, behaviour in lessons is varied and disruptions in lessons sometimes take place.
  - Pupils have a limited understanding of how well they are doing and of what they need to do to improve.
  - Pupils do not always achieve average attainment when compared with other core curriculum subjects or national data where available.

- 4
- The knowledge, understanding and skills of pupils are limited or poorly reflect the learning required by the *Religious Education Directory*.
  - Pupil do not make sufficient progress when measured against the planned curriculum for each year, and as a result pupils, including those disadvantaged pupils and pupils with SEND, significantly underachieve.
  - Pupils make little, if any use of their knowledge, understanding and skills, to reflect spiritually and think ethically and theologically. They are largely unaware of the demands of religious commitment in everyday life.
  - Pupils are hesitant and unsure in their articulation of what they have learned in religious education. They rarely ask questions, or their questions are not relevant to their learning.
  - Pupils rarely, if ever, work independently. They frequently lack concentration.
  - Pupils produce work that is poorly presented, showing little if any, individuality or creativity; it is deficient both in terms of quality and quantity.
  - Pupils are not engaged in lessons and have little interest in the subject.
  - Pupils show little or no enjoyment of their learning in religious education. As a consequence, their behaviour in lessons is disruptive and not conducive to learning.
  - Pupils have no involvement in assessing how well they are learning.
  - Most pupils achieve below average attainment when compared with other core curriculum subjects or national data where available.

## Provision

The quality of teaching, learning and assessment in religious education

25. In arriving at a judgement on teaching, learning and assessment in religious education inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating how committed teachers are to religious education as the core of the core curriculum, how well-formed they are to teach religious education, the quality of the teaching and learning in the classroom and its impact on pupil development.

## Criteria

26. Inspectors will take into account:
- the depth of teacher subject knowledge and teaching expertise and how well teachers ensure this depth is constantly sustained and nurtured
  - the extent to which teachers' expertise and commitment to religious education inspires pupils and builds their knowledge, understanding and skills
  - the extent to which lesson planning is linked to a current assessment of pupils' prior learning and is responsive and adapted so that it consolidates, builds and extends learning for all pupils
  - how effectively questioning is used in lessons to identify prior learning, to deepen understanding and to assess new learning and how well teachers respond to the gaps in knowledge, understanding and skills revealed by incisive questioning

- how effectively feedback ensures that pupils know how well they are doing and what they need to do to improve, including how well teachers use appropriate praise for effort to motivate pupils in their learning
- how well teachers understand the contributions religious education makes to moral and spiritual development and the amount and quality of time set aside to allow for personal and spiritual reflection in the classroom
- how good teachers are at creating, selecting, adapting, and utilising resources to produce high quality learning experiences for all pupils, including how well they make use of the support provided by other adults.

### Evidence Sources

27. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the quality of provision for religious education:
- observation of religious education lessons
  - scrutiny of pupils' work in religious education
  - conversations and interviews with pupils
  - conversations and interviews with staff and school leaders
  - displays of pupils' work and portfolios of past exemplars
  - records of teacher planning, including an indication of how teachers use assessment to inform future learning
  - the views of pupils and parents/carers on the effectiveness of religious education.
28. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for the quality of teaching, learning and assessment in religious education

- 1
  - Teachers have a high level of confidence based on authentic subject knowledge and teaching expertise, appropriate to the phase in which they are teaching.
  - Teachers demonstrate a deep commitment and high expectations for religious education, and they communicate this highly effectively to their pupils.
  - Planning is linked to pupils' current assessment and their knowledge of the individual, such that lessons consolidate and extend pupils' knowledge and understanding, so that they learn extremely well.
  - Teachers use questioning skillfully during lessons to identify precisely where pupils are in their understanding. As a result, they adapt explanations and tasks, thus increasing engagement and maximising learning for all pupils.
  - Celebration of effort is clearly evident, leading to high levels of motivation from pupils. Teachers provide pupils with relevant and specific feedback which ensures that all pupils clearly understand what they need to do to make progress in their learning.
  - Teachers have a profound understanding of the impact religious education has on the moral and spiritual development of pupils and their ability to meaningfully make sense of their experience of the world. Therefore, teachers give pupils space and time for purposeful reflection in lessons.
  - Teachers plan carefully to ensure that pupils are given extensive opportunities to present their learning using a wide variety of forms of expression to meet the differing needs of all pupils. High quality resources, including other adults, are used very effectively to optimise learning for all pupils.
- 2
  - Teachers are confident in their subject knowledge and have a good understanding of how pupils learn, appropriate to the phase in which they are teaching.
  - Teachers are committed to value of religious education, and they communicate this effectively to their pupils.
  - Planning is linked to pupils' current assessment so that pupils learn well.
  - Teachers use questioning during lessons to identify where pupils are in their understanding. As a result, they adapt explanations and tasks, thus improving learning for most pupils.
  - Pupil effort is often celebrated leading to good levels of motivation from pupils. Teachers provide pupils with feedback which ensures that most pupils understand what they need to do to make progress in their learning.
  - Teachers recognise the impact religious education has on the moral and spiritual development of pupils. Therefore, teachers give pupils space and time for reflection in lessons.
  - Teachers provide pupils with opportunities to present their learning using a variety of forms of expression to meet the differing needs of pupils. Good quality resources, including other adults are used effectively to optimise learning for most pupils.

- 3
- Teachers have insufficient subject knowledge or a limited understanding of how pupils learn. They are insufficiently prepared to lead the learning in religious education.
  - Teachers are passive in their commitment to religious education and this is communicated to their pupils.
  - Planning is not always linked to pupils' current assessment such that learning is limited.
  - Teachers' skill in questioning is limited and/or their adaptation of explanations and tasks and explanations is minimal.
  - Celebration of pupil effort is inconsistent. Teachers provide pupils with feedback, but this makes little difference to pupils' understanding of how to make progress in their learning.
  - Teachers have a limited understanding of the importance of religious education as a component of moral and spiritual development. As a consequence, they do not value, or make little time for reflection in lessons.
  - Teachers provide limited opportunities for pupils to use a variety of forms of expression and do not fully meet the differing learning needs of pupils. The quality of resources is limited and the use of resources, including other adults, is not as good as it should be.
- 
- 4
- Teachers have little, if any, appropriate subject knowledge, or no real understanding of how pupils learn. They are not equipped to lead the learning in religious education.
  - Teachers lack commitment to religious education.
  - Planning is not linked to pupils' current assessment.
  - Teachers rarely ask questions and/or do not adapt explanations or tasks as a consequence of questioning.
  - There is no culture of celebration of effort. Feedback rarely, if ever, happens and when given makes no difference to pupils' understanding of how to make progress in their learning.
  - Teachers do not appear to recognise the value of moral and spiritual development as an integral part of learning in religious education.
  - Teachers provide few, if any, opportunities for pupils to use a variety of forms of expression and the differing learning needs of pupils are overlooked. The quality of resources is poor and resources, including other adults, are not well deployed.

## Leadership

How well leaders and governors promote, monitor and evaluate the provision for religious education

29. In arriving at a judgement on how well leaders and governors promote, monitor and evaluate the provision for religious education inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating how well leaders have planned and overseen the curriculum for religious education, how well they have ensured its place at the core of the core curriculum and the effectiveness of their self-evaluation in bringing about identified improvements.

## Criteria

30. Inspectors will take into account:
- how faithful the planned curriculum is to the learning required by *The Religious Education Directory*, and the extent to which resources enhance this learning
  - whether religious education has parity with other core curriculum subjects in terms of resourcing, timetabling, staffing and accommodation
  - the frequency and quality of professional development in subject and pedagogical expertise provided for teachers of religious education
  - how effective the subject leader is in securing high quality teaching and learning in all religious education lessons
  - how well the sequencing of learning in the planned curriculum secures progress, and how coherent it is within and between different age phases
  - the extent to which the planned curriculum ensures that all pupils are able to make progress in their learning
  - the extent to which the subject leader ensures that the learning in the classroom is enhanced by the enrichment opportunities provided for pupils
  - the quality of the self-evaluation undertaken by leaders and governors and its impact on improvements to teaching and learning in religious education.

## Evidence Sources

31. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the quality of leadership of religious education:
- curriculum documents and evidence of compliance with *The Religious Education Directory*
  - timetables
  - conversations and interviews with staff and school leaders, including governors
  - conversations and interviews with pupils
  - observation of religious education lessons
  - scrutiny of pupils' work in religious education
  - records of lesson observations and subject monitoring
  - records of past and planned professional development opportunities for teachers of religious education and evidence of its impact on practice



- records of past and planned enrichment activities and evidence of the impact of these on pupil engagement
  - the views of teachers on the effectiveness of religious education
  - the views of pupils and parents/carers on the effectiveness of religious education
  - systems for tracking, monitoring and analysis, and evaluation of their impact on pupils and groups of pupils
  - evidence of rigorous self-evaluation processes, including records of leadership meetings where planning improvements in religious education were a priority.
32. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for how well leaders and governors promote, monitor, and evaluate the provision for religious education

- 1**
- Leaders and governors ensure that the school curriculum for religious education is a faithful expression of the *Religious Education Directory*. Religious education programmes and/or other resources are used imaginatively and creatively to enhance the delivery of the *Directory*.
  - Leaders and governors ensure that religious education has at least full parity with other core curriculum subjects, which will include professional development, resourcing, timetabling, staffing, and accommodation. They ensure a parity of demand with other core subjects in relation to whole-school policies, such as homework, marking and reporting to parents/carers.
  - Leaders and governors are committed to securing regular, high quality professional development in religious education for all practitioners in relation to both subject knowledge and pedagogical development.
  - The subject leader for religious education has an inspiring vision of outstanding teaching and learning and a high level of expertise in securing this vision. These are used effectively to improve teaching and learning in religious education, resulting in teaching that is likely to be outstanding and at least consistently good. The quality of subject leadership is recognised beyond the school and the subject leader willingly shares this expertise to the benefit of other diocesan schools.
  - Leaders carefully plan an appropriately sequential curriculum which ensures that subject content is introduced systematically in an increasingly demanding way, as learners progress through the planned curriculum.
  - Leaders ensure that religious education is imaginatively and thoughtfully planned to meet the needs of different groups of pupils and each key stage and phase is creatively structured to build on and enhance prior learning.
  - Excellent links are forged with other appropriate agencies and the wider community to provide a wide range of enrichment activities to promote pupils' learning and engagement with religious education.
  - Leaders' and governors' self-evaluation of religious education demonstrates forensic monitoring, searching analysis and self-challenge. This results in strategic action and well-targeted planning which leads to outstanding outcomes.

- 2
- Leaders and governors ensure that the school curriculum for religious education is a faithful expression of the *Religious Education Directory*. The religious education programmes and/or resources used are selected for their ability to deliver the curriculum aims set out in the *Directory*.
  - Leaders and governors ensure that religious education is comparable to other core curriculum subjects, in terms of professional development, resourcing, timetabling, staffing and accommodation. They ensure whole-school policies, such as those on homework, marking and reporting to parents/carers are equitably applied to all core subjects.
  - Leaders and governors ensure that professional development opportunities are available for practitioners in relation to both subject knowledge and pedagogical development.
  - The subject leader for religious education has a clear vision for teaching and learning and a good level of expertise in securing this vision. These are used effectively to improve teaching and learning in religious education, resulting in teaching that is likely to be at least consistently good.
  - Leaders plan the curriculum to provide sufficient opportunities for learners to progress sequentially through the subject content.
  - Leaders ensure that religious education is effectively planned to meet the needs of different groups of pupils and to secure coherence across different key stages and phases.
  - Leaders ensure that pupils are provided with engaging enrichment activities that enhance pupil learning in religious education.
  - Leaders' and governors' self-evaluation of religious education is informed by thorough monitoring, analysis, and self-challenge. This results in strategic action taken by the school which lead to good outcomes.

- 3**
- The curriculum for religious education shows signs of the learning required by the *Religious Education Directory* but this does not appear to be the result of careful planning or depth of understanding. Fidelity to the *Directory* does not appear to have been a consideration in the choice of religious education programmes and/or resources used in the school.
  - Leaders and governors are not ensuring religious education is comparable with other core curriculum subjects, in terms of professional development, resourcing, timetabling, staffing or accommodation. Whole-school policies, such as those on homework, marking and reporting to parents/carers are inconsistently applied.
  - Leaders and governors have not given sufficient priority to professional development in religious education such that opportunities are infrequent or are not available to all.
  - The subject leader for religious education does not effectively plan improvements to teaching and learning in religious education.
  - The curriculum has features that indicate it may secure progression, but this does not appear to have been the consequence of thoughtful planning.
  - Leaders are not ensuring that religious education is planned to meet the needs of different groups of pupils and coherence across different key stages and phases requires improvement.
  - There are only limited opportunities for pupils to engage in enrichment activities, or those that are provided appear to contribute modestly to pupil learning and engagement.
  - Leaders' and governors' self-evaluation of religious education is insufficiently informed by monitoring and analysis and is shallow in its self-challenge.
- 
- 4**
- The curriculum for religious education does not reflect the aims and purposes laid out in the *Religious Education Directory*.
  - Leaders and governors are failing to ensure that religious education is treated comparably to other core curriculum subjects, such that there are significant disparities between religious education and other core curriculum subjects. There are significant disparities in the way whole-school policies, such as those on homework, marking and reporting to parents/carers are applied.
  - Leaders and governors have neglected the professional development of the subject leader and teachers of religious education.
  - The subject leader for religious education lacks a vision for the subject and does not plan improvements to teaching and learning in religious education.
  - The curriculum does not reflect a coherent understanding of what progression looks like in religious education.
  - Leaders are failing to ensure that religious education is planned to meet the needs of different groups of pupils and there is little or no coherence across different key stages and phases.
  - There are few, if any, opportunities for pupils to engage in enrichment activities relating to their learning in religious education.
  - Leaders' and governors' self-evaluation of religious education is either ineffective or absent.

## Collective worship

The quality and range of liturgy and prayer provided by the school.

33. The quality and range of liturgy and prayer provided by the school is a key judgement grade that inspectors will arrive at using the following summary descriptor:

*Table 5: Collective worship key judgement grade descriptors*

<b>1</b>	<p>Each of the following must be at least good, and at least two of the following must be outstanding/excellent:</p> <ul style="list-style-type: none"> <li>• How well pupils participate in and respond to the school’s collective worship</li> <li>• The quality of collective worship provided by the school</li> <li>• How well leaders and governors promote, monitor, and evaluate the provision for collective worship.</li> </ul>
<b>2</b>	<p>Each of the following must be at least good:</p> <ul style="list-style-type: none"> <li>• How well pupils participate in and respond to the school’s collective worship</li> <li>• The quality of collective worship provided by the school</li> <li>• How well leaders and governors promote, monitor, and evaluate the provision for collective worship.</li> </ul>
<b>3</b>	<p>Collective worship will require improvement if any one or more of the following requires improvement:</p> <ul style="list-style-type: none"> <li>• How well pupils participate in and respond to the school’s collective worship</li> <li>• The quality of collective worship provided by the school</li> <li>• How well leaders and governors promote, monitor, and evaluate the provision for collective worship.</li> </ul>
<b>4</b>	<p>Collective worship will be inadequate/unsatisfactory if any one or more of the following is inadequate/unsatisfactory:</p> <ul style="list-style-type: none"> <li>• How well pupils participate in and respond to the school’s collective worship</li> <li>• The quality of collective worship provided by the school</li> <li>• How well leaders and governors promote, monitor, and evaluate the provision for collective worship.</li> </ul>

## Pupil outcomes

How well pupils participate in and respond to the school's collective worship

34. In arriving at a judgement on how well pupils participate in and respond to the school's collective worship inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating the extent to which pupils are engaged by and participate in the collective worship provided by the school, how well-formed they are to prepare, participate and minister in prayer and liturgy, and the impact of the prayer and liturgical life of the school on the spiritual and moral development of pupils.

### Criteria

35. Inspectors will take into account:
- the extent to which pupils are engaged by and participate in prayer and liturgy
  - the extent to which pupils are able to articulate an understanding of different ways of praying and the cycle of the liturgical year
  - the ability of pupils to work with others to prepare prayer and liturgy and how well formed they are to undertake liturgical ministries
  - the capacity of pupils to recognise and articulate the connections between prayer and liturgy and the curriculum and life of the school
  - the ability of pupils to reflect on their experience of prayer and liturgy and the extent to which this reflection inspires them to action.

### Evidence Sources

36. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about how well pupils participate in and respond to the school's collective worship:
- observations of whole-school prayer and liturgy
  - observations of class-based prayer and liturgy
  - observation of religious education lessons
  - conversations and interviews with pupils
  - records of pupil planning of prayer and liturgy
  - the views of pupils and parents/carers on the effectiveness of prayer and liturgy.
37. This is not an exhaustive list and inspectors may well need to triangulate sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for how well pupils participate in and respond to the school's collective worship

- |          |   |
|----------|---|
| <b>1</b> | <ul style="list-style-type: none"><li>• The experiences of prayer and liturgy provided by the school engage pupils deeply and lead them to full, active, and conscious participation. Pupils demonstrate this by, for example, the quality of prayerful silence, their attentiveness and response to prayer and liturgy, and their engagement in communal singing.</li><li>• Appropriate to their age and capacity, pupils have a detailed understanding of the wide variety of ways of praying that are part of the Catholic tradition. This would include, for example, the use of scripture, symbol, silence, meditation, reflection, and liturgical music. They demonstrate an excellent understanding of the shape and meaning of the Church's liturgical year and how it is expressed in the prayer life of the school.</li><li>• Pupils work collaboratively with others, such as teachers, other pupils, and chaplains to prepare creative and well-constructed experiences of prayer and liturgy. Due to the school's provision of liturgical formation for its pupils, they can undertake liturgical ministries with confidence, understanding and skill. Pupils have a developed capacity for evaluating the quality of the prayer and liturgy they have planned and can identify how to improve next time.</li><li>• Pupils demonstrate confidence in articulating the ways in which prayer and liturgy influence and are influenced by both the curriculum and the wider life of the school. They make connections with ease and speak about them in their own language.</li><li>• Pupils readily reflect on their experience of prayer and liturgy with confidence and in detail. They can clearly articulate the ways in which these experiences have shaped how they think about themselves and the world and how this has inspired them to action.</li></ul> |
| <b>2</b> | <ul style="list-style-type: none"><li>• Pupils respond well to the experiences of prayer and liturgy provided by the school. They participate in them by, for example, reflecting in silence, joining in community prayer with confidence and singing readily.</li><li>• Appropriate to their age and capacity, pupils understand a variety of ways of praying that are part of the Catholic tradition. This would include, for example, the use of scripture, symbol, silence, meditation, reflection, and liturgical music. They can describe the parts of the Church's liturgical year and articulate how it influences the prayer life of the school.</li><li>• Pupils work well with others, such as teachers, other pupils, and chaplains, to prepare engaging experiences of prayer and liturgy. Due to the school's provision of liturgical preparation for pupils, they undertake liturgical ministries willingly and are involved in evaluating the quality of the prayer and liturgy they have planned.</li><li>• Pupils are able to recognise and articulate the ways in which prayer and liturgy influence and are influenced by both the curriculum and the wider life of the school.</li><li>• Pupils understand how to reflect on their experience of prayer and liturgy. They can articulate the ways in which these experiences have led to action.</li></ul>   |

- 3**
- Pupils participate passively and not always with enthusiasm in the regular prayer and liturgical life of the school.
  - Pupils have a limited understanding of some ways of praying that are part of the Catholic tradition. They struggle to articulate how the Church's liturgical year influences the prayer life of the school.
  - Pupils have limited opportunities to work with others, to prepare prayer and liturgy. They sometimes undertake liturgical ministries but are not always well-prepared to do so.
  - Pupils struggle to make connections between prayer and liturgy, the curriculum, and the wider life of the school.
  - Pupils find it difficult to reflect on their experience of prayer and liturgy. They display some awareness of the ways in which these experiences can lead to action but struggle to give any concrete examples.
- 4**
- Pupils are reluctant to engage in the prayer and liturgical life or they are often inattentive and ill-disciplined during these times.
  - Pupils have no awareness of the variety of ways of praying that are part of the Catholic tradition. They do not understand the Church's liturgical year.
  - Pupils have few, if any, opportunities to work with others, to prepare prayer and liturgy. They rarely, if ever, undertake liturgical ministries.
  - Pupils do not recognise that prayer and liturgy have any connection to the curriculum or the wider life of the school.
  - Pupils rarely, if ever, reflect on their experience of prayer and liturgy. They fail to make any links between prayer and action.



## Provision

The quality of collective worship provided by the school

38. In arriving at a judgement on the quality of collective worship provided by the school inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating how central prayer and liturgy are to the life of the school, the skill of relevant staff in the liturgical formation of pupils, and the quality of the collective worship opportunities provided by the school.

## Criteria

39. Inspectors will take into account:
- how central prayer and liturgy are to the whole of school life
  - how well daily patterns of prayer are embedded and the extent to which these reflect the rhythms of the prayer life of the Church
  - how well the range of prayer and liturgy engage participants with the breadth and richness of the Catholic tradition
  - the extent to which the celebration of prayer and liturgy has scripture at its heart, and how well informed that selection is by the liturgical calendar and takes account of the capacity of the participants
  - how effectively staff, including senior leaders, model good practice as leaders of and participants in prayer and liturgy
  - how skilled relevant staff are in helping pupils to plan and lead well-constructed celebrations of prayer and liturgy according to the norms of the Church
  - how well the school draws upon the creative and artistic skills of pupils and relevant staff and the riches of the Church to enhance prayer and liturgy
  - how well space and the physical environment are prepared to support pupils' experience of prayer and liturgy
  - how well the school works with families and parishes to support the developing prayer life and liturgical participation of pupils.

## Evidence Sources

40. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the quality of collective worship provided by the school:
- observations of whole-school acts of worship
  - observations of class-based acts of worship
  - observations of the patterns of daily prayer
  - conversations and interviews with pupils
  - conversations and interviews with relevant staff
  - school diary and records of planning for providing Mass and the Sacrament of Reconciliation
  - records of parental/carers involvement in the prayer life of the school

- the views of parents/carers and other members of the wider community on how welcome and able they are to attend acts of collective worship
  - school displays or portfolios that record celebrations of holy days or other significant days in the life of the school.
41. This is not an exhaustive list and inspectors may well need to triangulate sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for the quality of collective worship provided by the school

- 1
- The centrality of prayer and liturgy to the life of the school is clear across a whole range of evidence sources. These demonstrate that appropriately planned prayer and liturgy are always integral to routine gatherings of pupils, staff, or leaders. A wide range of significant moments of joy and sorrow are identified and celebrated in prayer.
  - There is a naturally embedded daily pattern of prayer, that faithfully reflects the rhythm of the prayer life of the Church. There is a creative balance between routine and innovative times of prayer.
  - Prayer and liturgy offer participants a wide range of engaging and creative experiences of the breadth and richness of the Catholic tradition.
  - Well-chosen Scripture passages that are informed by the liturgical season form the heart of prayer and liturgy and there are intrinsic links between these passages and the whole of the celebration. They are carefully and thoughtfully chosen to ensure that all present can fully and actively participate.
  - Staff, including senior leaders, are inspiring models of exemplary practice to other staff and pupils as participants in and leaders of prayer and liturgy.
  - Relevant staff are highly skilled in helping pupils to confidently plan and lead well-constructed prayer and liturgy. They have a thorough and comprehensive understanding of the liturgical norms of the Church and are adept at helping pupils to faithfully reflect these norms in their preparation.
  - The creative and artistic skill and expertise of pupils and relevant staff have been identified, nurtured, and practised to enable them to use their gifts confidently to enhance prayer and liturgy. A wide range of high-quality music and other art forms are, when appropriate, integrated into prayer and liturgy in a way that significantly enhances these experiences for participants and reflects the riches of the Church.
  - The school makes imaginative and creative use of the spaces available to:
    - provide prayer spaces within classrooms and elsewhere that are owned by the pupils
    - ensure that it has access to everything that is necessary for the worthy celebration of Mass, including an appropriately sized space
    - create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is cherished and regularly used by staff and students.Time and attention are regularly given over to ensure that these spaces are used appropriately, are well-cared for and are conducive to prayer.
  - Relevant staff have thoughtfully planned how to work with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school works hard to secure a flourishing partnership with the local parish or parishes to help pupils participate more fully in the liturgy.

- 2
- Appropriately planned prayer and liturgy are central to the life of the school and form part of routine gatherings of pupils, staff, or leaders. Significant moments of joy and sorrow are identified and celebrated in prayer.
  - There is a daily pattern of prayer, that reflects the rhythm of the prayer life of the Church.
  - Prayer and liturgy offer participants experiences of a range of ways of praying that are part of the Catholic tradition.
  - Seasonally appropriate Scripture passages are central to prayer and liturgy. They are chosen to help those present to participate fully and actively.
  - Staff, including senior leaders, are models of good practice to other staff and pupils as participants in and leaders of prayer and liturgy.
  - Relevant staff are skilled in helping pupils to plan and lead well-constructed prayer and liturgy. They have a good understanding of the liturgical norms of the Church and are able to help pupils draw on these norms in their preparation.
  - Pupils and relevant staff regularly use their gifts to enhance the prayer and liturgy of the school. Music and other art forms are, when appropriate, included in prayer and liturgy in a way that enhances these experiences for participants and reflects the riches of the Church.
  - The school makes good use of the spaces available to:
    - provide prayer spaces within classrooms and elsewhere
    - ensure that it has access to everything that is necessary for the celebration of Mass, including an appropriately sized space
    - create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is regularly used by staff and students.Time and attention are given to ensure that these spaces are used appropriately, are well-cared for and conducive to prayer.
  - Relevant staff work well with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school seeks to work well with the local parish or parishes to help pupils participate more fully in the liturgy.

- 3**
- Prayer and liturgy are part of school life, but they tend to be peripheral to the main activities or are not well planned to ensure they are a meaningful part of either routine or significant school gatherings.
  - The daily pattern of prayer is inconsistent, or it does not sufficiently reflect the rhythm of the prayer life of the Church.
  - Prayer and liturgy offer participants a limited range of ways of praying, or a variety that does not exemplify the richness of the Catholic tradition.
  - Scripture does not always hold a central place in prayer and liturgy, or its selection indicates there is a lack of depth and breadth in responding to the liturgical calendar or the capacity of participants.
  - Staff only occasionally participate in or lead prayer and liturgy or they are present but not participating.
  - Relevant staff are limited in their ability to help pupils plan and lead prayer and liturgy. They have only superficial understanding of the liturgical norms of the Church or pupils are not initiated into these norms.
  - The potential for pupils and relevant staff to enhance the school's prayer and liturgy is not fully realised. Music and other art forms are not always appropriately used in prayer and liturgy or do not sufficiently reflect the riches of the Church.
  - The school makes inconsistent use of the spaces available to it for the provision of:
    - prayer spaces within classrooms and elsewhere
    - an appropriately sized space for the celebration of Mass
    - where possible, a prayer room or chapel.

These spaces are not always well-cared for, are sometimes used carelessly, or are not always conducive to prayer.
  - Relevant staff have made some attempt to work with families but with limited success. The school is inconsistent in its efforts to work with the local parish or parishes.
- 
- 4**
- Prayer and liturgy are rarely, if ever, a central feature of school life.
  - There is no daily pattern of prayer.
  - Prayer and liturgy are repetitive and narrow.
  - Prayer and liturgy rarely, if ever, has Scripture at its heart or the selection is thoughtless and fails to reflect either the liturgical calendar or the capacity of participants.
  - Staff rarely if ever, lead or participate in prayer and liturgy.
  - Relevant staff lack the skill to help pupils plan and lead prayer and liturgy. They have little or no understanding of the liturgical norms of the Church.
  - The skills of pupils and relevant staff or the riches of the Church are neglected as resources to enhance the school's prayer and liturgy. Music and other art forms rarely if ever play a role.
  - The school makes poor or no use of the spaces available to it for the provision of:
    - prayer spaces within classrooms and elsewhere
    - an appropriately sized space for the celebration of Mass
    - a prayer room or chapel, even when possible.

If such spaces exist, they are neglected, are used carelessly or are not conducive to prayer.
  - Little, or no effort has been made to work with families. Few, if any, attempts have been made to establish partnership with the local parish or parishes.

## Leadership

How well leaders and governors promote, monitor, and evaluate the provision for collective worship

42. In arriving at a judgement on how well leaders and governors promote, monitor, and evaluate the provision for collective worship inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating the effectiveness of plans and policies for collective worship, the commitment of leaders to ensuring the availability of the Sacraments, the priority given to the professional formation of staff in prayer and liturgy and effectiveness of leaders and governors in their self-evaluation of this area of school life.

## Criteria

43. Inspectors will take into account:
- how well formulated the school's policy on prayer and liturgy is and how effective it is in shaping and supporting the prayer and liturgical life of the school
  - how well leaders, including governors, have planned prayer and liturgy across the school to facilitate the pupils' progressive participation
  - the priority given by leaders, including governors, to the Celebration of the Eucharist, especially on holy days of obligation and other significant days in the Church's or school's calendar, and to the Sacrament of Reconciliation at key times in the liturgical year
  - the frequency, quality and impact of the planned opportunities for the professional development of all staff: how well these reflect the significant role of prayer and liturgy in the life of the school
  - how well leaders, including chaplains, understand prayer in the Catholic tradition, the spiritual development of students and the interplay between the personal and collective experiences of prayer
  - how well leaders, including chaplains, understand the principles of liturgical participation and ministry and how well they draw upon the Church's liturgical sources
  - the effectiveness of leaders, including chaplains, in facilitating pupils and staff to provide high quality prayer and liturgy across the school, in a manner that reflects the age and capacity of participants
  - the priority given to prayer and liturgy when setting budgets and allocating resources, such as time, staffing and dedicated spaces for prayer and liturgy
  - the extent to which evaluation of prayer and liturgy is central to the school's annual review cycle and how effectively leaders, including governors, implement improvements as a result.

## Evidence Sources

44. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about how well leaders and governors promote, monitor, and evaluate the provision for collective worship:
- conversations and interviews with staff and school leaders, including chaplains
  - conversations and interviews with pupils

- observation of acts of collective worship
  - records of any observations of collective worship by leaders
  - records of past and planned professional development opportunities for relevant staff and evidence of its impact on practice
  - the views of teachers on the effectiveness of religious education
  - the views of pupils and parents/carers on the effectiveness of religious education
  - evidence of rigorous self-evaluation processes, including records of leadership meetings where planning improvements to collective worship were a priority
  - The school's collective worship policy
  - Records of pupil voice in the evaluation of collective worship
  - Conversations with clergy linked to the school.
45. This is not an exhaustive list and inspectors may well need to triangulate sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for how well leaders and governors promote, monitor, and evaluate the provision for collective worship

- 1**
- The school's policy on prayer and liturgy is carefully formulated, regularly reviewed, and fit for purpose. It is written in such a way that makes it accessible and useful to relevant staff who use it consistently as a reference point when preparing prayer and liturgy.
  - Leaders, including governors, have a developed understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear and comprehensive strategy for building up these skills of participation as pupils progress through school. The effectiveness of this plan is evidenced by the increasing ease with which pupils are able to participate in liturgy and prayer as they mature.
  - Leaders, including governors, have planned the school calendar and timetable carefully to ensure that opportunities to celebrate the Eucharist are regularly offered to the whole school community, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders' and patrons' days, are prioritised in the school's calendar and timetable to ensure that all those who wish to are able to participate in Mass, or other appropriate liturgies, on such days. Equally, school leaders work hard to ensure that the Sacrament of Reconciliation is offered in school at key times in the liturgical year, such as Lent and Advent.
  - Leaders, including governors, place the highest priority on inspirational professional development of all staff that focuses on liturgical formation and, for relevant staff, planning of prayer and liturgy; it happens frequently and is of a consistently high quality. As a result, all staff understand the centrality of prayer and liturgy to the life of the school and relevant staff are highly skilled and well supported to lead it.
  - Leaders, including chaplains, have a thorough understanding of a broad range of ways of praying that are part of the Catholic tradition. They can confidently articulate the Church's understanding of the relationship between participation and ministry and have a thorough familiarity with the Church's liturgical sources (including the lectionary, the missal, and the calendar). They consciously bring this understanding, together with their knowledge of the particular needs of the community, to their planning of prayer and liturgy.
  - Leaders, including chaplains, are highly effective in facilitating others to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a consistently high quality and are accessible, meaningful, and relevant for the whole community.
  - Leaders, including governors, ensure provision for prayer and liturgy is prioritised when setting budgets and allocating resources, such as time, staffing, and facilities. As a result, relevant staff are supported in developing consistently high-quality experiences of prayer and liturgy.
  - Leaders, including governors, place the highest priority on the evaluation of the quality and impact of prayer and liturgy and ensure it is embedded in the school's cycle of self-evaluation and planned improvements. The voice of pupils and other relevant stakeholders are an integral and valued part of the school's evaluation of prayer and liturgy.



- 2
- The school's policy on prayer and liturgy is well formulated and fit for purpose. It is accessible and useful to relevant staff who use it often when preparing prayer and liturgy.
  - Leaders, including governors, understand the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear strategy for building up these skills of participation as pupils progress through school.
  - Leaders, including governors, have planned the school calendar and timetable to set aside opportunities to celebrate the Eucharist, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders' and patrons' days, are recognised in the school's calendar and timetable. Members of the school community are able to access Mass, or other appropriate liturgies, on such days. Equally, school leaders strive to offer the Sacrament of Reconciliation at key times in the liturgical year, such as Lent and Advent.
  - Leaders, including governors, offer regular opportunities for the professional development of all staff that incorporates liturgical formation and, for relevant staff, the planning of prayer and liturgy; it is well-planned and effective. As a result, all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead liturgy and prayer in school.
  - Leaders, including chaplains, understand a variety of ways of praying that are part of the Catholic tradition. They can articulate the Church's understanding of the relationship between participation and ministry and are familiar with the Church's liturgical sources (including the lectionary, the missal and the calendar). This understanding, together with their knowledge of the particular needs of the community, informs their planning of prayer and liturgy.
  - Leaders, including chaplains, assist others well to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a high quality and accessible and relevant to pupils.
  - Leaders, including governors, recognise the importance of prayer and liturgy when setting budgets and allocating resources, such as time, staffing, and facilities. As a result, relevant staff are supported in developing high-quality experiences of prayer and liturgy.
  - Leaders, including governors, regularly review the quality and impact of prayer and liturgy as part of the school's cycle of self-evaluation and planned improvements. The views of pupils are regularly sought as part of the school's evaluation of prayer and liturgy.

- 3
- The school has a policy on prayer and liturgy, but it is superficial or is not comprehensive; it has only limited impact on the work of relevant staff who prepare prayer and liturgy.
  - Leaders, including governors, have a limited understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a superficial strategy that does not adapt materials to accommodate different ages and capacities.
  - Opportunities to celebrate the Eucharist are sporadic and are not sufficiently planned for. Holy days of obligation and other significant days, such as founders' and patrons' days, are not always marked or celebrated in the school's calendar. Efforts to enable members of the school community to access Mass, or other appropriate liturgies, are inconsistent.
  - Leaders, including governors, are inconsistent in their provision of opportunities for professional development in prayer and liturgy. As a result, the importance of prayer and liturgy is not widely understood, and relevant staff are insufficiently trained and supported in their own leadership of it.
  - Leaders, including chaplains, have a limited understanding of understanding of the variety of ways of praying that are part of the Catholic tradition. They struggle to articulate the Church's understanding of the relationship between participation and ministry and are only partially familiar with the Church's liturgical sources.
  - Leaders, including chaplains, provide limited support to others in planning and leading experiences of prayer and liturgy. As a result, pupils and staff lack confidence in planning or leading prayer and liturgy or their lack of preparedness is detrimental to the quality, relevance or accessibility of the prayer and liturgy opportunities they provide.
  - Leaders, including governors do not always recognise the importance of worship when setting budgets and allocating resources. As a result, relevant staff are insufficiently supported in developing quality experiences of prayer and liturgy.
  - Leaders, including governors are inconsistent in their reviews of the quality and impact of prayer and liturgy. Such reviews, when they occur, are peripheral to the school's cycle of self-evaluation.

- 4
- The school does not have a policy on prayer or liturgy, or it has one that is never referred to by those whose work it should inform.
  - Leaders, including governors, have little, or no understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils.
  - Little, or no effort, is made to provide opportunities for the celebration of the Eucharist. Holy days of obligation and other significant days are frequently overlooked in the planning of the school calendar. Little, or no effort is made to allow members of the school community to access Mass, or other appropriate liturgies, on such days.
  - Leaders, including governors, offer few, if any, opportunities for the professional development in prayer and liturgy. Staff have little, if any understanding of its importance and relevant staff are ill-equipped to lead it.
  - Leaders, including chaplains, have little, if any understanding of the variety of ways of praying that are part of the Catholic tradition. They are unaware of the relationship between participation and ministry and have little, if any, familiarity with the Church's liturgical sources.
  - Leaders, including chaplains, provide little, if any, support to others to plan and lead prayer and liturgy. As a result, pupils, and staff rarely, if ever, plan or lead prayer and liturgy.
  - Leaders, including governors, neglect prayer and liturgy when setting budgets and allocating resources.
  - Leaders, including governors, rarely, if ever, review the quality and impact of prayer and liturgy.

# Appendix to part A: What compliance with the Catholic Bishops' Conference of England and Wales requires in relation to religious education

## Introduction

Classroom religious education complements and is enhanced by the catechetical and worshipping life of the whole school community but is distinct from each of them. <sup>12</sup> The nature, purpose and scope of curriculum religious education are defined in the Religious Education Directory.<sup>13</sup> It is a discrete subject discipline as canonically and statutorily defined; it is not to be conflated with, or subsumed under, other curriculum subject areas, such as relationships, sex, and health education (R(S)HE) or personal, social, and health education (PSHE). It is an academic discipline “with the same systematic demands and the same rigour as other disciplines.”<sup>14</sup> Its primary goal is an increase in knowledge and understanding<sup>15</sup> of the Christian message for all pupils in Catholic schools. Teaching religious education, as defined by the Catholic Bishops' Conference of England and Wales, is the main reason Catholic schools exist.<sup>16</sup> It is for this reason that religious education in Catholic schools is considered the “core of the core curriculum.”<sup>17</sup> The centrality of curriculum religious education to the curriculum is reflected in several ways in Catholic schools, including the parity it has with other core curriculum subjects. This parity means that religious education should be taught, as far as possible, by subject specialists or by those trained by such specialists and Catholic leaders must ensure that in terms of funding, facilities and staffing it is at least as well-resourced as the other core curriculum subjects. As a demonstration of this parity, the bishops have mandated that pupils are entitled to receive a religious education that constitutes 10% of the taught week from the beginning of compulsory schooling until the end of year 11<sup>18</sup>, and 5% of the taught week in the sixth form<sup>19</sup>.

## Context and rationale

This figure of 10% may seem arbitrary, but it is not meaningless. It first arose in response to the UK government's implementation of a national curriculum in 1988, prescribing 10% for all core curriculum subjects. It was first issued as a directive by the bishops in 1989<sup>20</sup>, and reiterated in a joint pastoral letter that quickly followed it:

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<sup>12</sup> CCE, 'Circular Letter on Religious Education in Schools', 2009, 18

<sup>13</sup> CBCEW, Religious Education Curriculum Directory (3-19) for Catholic Schools and Colleges in England and Wales (London, 2012).

<sup>14</sup> Congregation for the Clergy, *General Directory for Catechesis*, 1997, 73

<sup>15</sup> CCE, 17

<sup>16</sup> CBCEW, 'A Joint Pastoral Letter from the Bishops of England and Wales for Education Sunday, 27th January 1991, on Catholic Education', 1991, 7.

<sup>17</sup> Pope John Paul II, 'To the Bishops of Great Britain on Their Ad Limina Visit, 26 March', 1992.

<sup>18</sup> CBCEW, 'Religious Education in Catholic Schools', 2000

<sup>19</sup> CBCEW, Religious Education Curriculum Directory (3-19) for Catholic Schools and Colleges in England and Wales, p.5.

<sup>20</sup> CBCEW, 'Statement Issued after the Low Week 1989 Meeting', *Briefing*, 19/8 (1989)

‘Catholic schools have the responsibility to show that it is possible to study all the subjects in the National Curriculum without lessening the attention and time given to religious education. In a message to schools in 1989 we said that 10% of teaching time should be allocated to this subject. This will not always be easy, but we insist that it be done.’<sup>21</sup>

The 10% figure is thus a proxy for the parity that religious education must have, as core of the core, with the other core curriculum subjects in Catholic schools. If anything, the curriculum time given to maths and English has increased since the National Curriculum first came into existence. Therefore, the 10% figure represents the minimum expectation for the amount of time to be devoted to religious education in the taught week of a Catholic school.

Independent schools were never obliged to teach a national curriculum, but the concept of core curriculum subjects has the same meaning in such schools as it does in maintained schools and academies. Hence, Catholic independent schools must also ensure that 10% of the taught week is devoted to religious education. In addition, such schools must ensure that the parity between religious education and other core curriculum subjects must extend to the private study time prescribed by the schools for particular subjects.

## Principles of compliance

### For age 3-16

The bishops require that Catholic school leaders ensure that:

religious education be taught for a specified portion of each repeating cycle<sup>22</sup> of the regular school timetable in each year of compulsory schooling

the amount of time must constitute at least 10% of this repeating cycle.

### For age 16-19

The bishops require that Catholic school leaders ensure that:

religious education be taught for a specified portion of each repeating cycle of the regular school timetable in each year of sixth form

the amount of time must constitute 5% of this repeating cycle.

## Compliance test

Any Catholic school, academy or college that does not meet this curriculum requirement in each year of each key stage or phase, would not be compliant with the requirements of the Catholic Bishops’ Conference of England and Wales, as defined in the Catholic Schools Inspectorate National Framework for Inspection.

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<sup>21</sup> CBCEW, ‘A Joint Pastoral Letter from the Bishops of England and Wales for Education Sunday, 27th January 1991, on Catholic Education’.

<sup>22</sup> The phrase “repeating cycle” is here used to refer to the number of days in a single timetable cycle. For example, some schools have a ten working day cycle (a two-week timetable), while many have the historically more common five working day cycle (a one-week timetable).

## Exemplars for different ages and phases

### Age 4-11

In primary schools, for pupils of compulsory school age, the 10% will best be understood as a minimum number of hours in each of these repeating cycles, which in primary schools are usually one week in length. For example:

- in a school week of 22.5 hours, the number of hours spent teaching curriculum religious education must be no less than 2 hours and 15 minutes
- in a school week of 25 hours, the number of hours spent teaching curriculum religious education must be no less than 2 hours and 30 minutes.

### Age 11-16

In secondary schools, the 10% will best be understood as a proportion of the lesson periods in each repeating timetable cycle, on the presumption that each of these lesson period lengths is equal. For example:

- in a school with a timetable cycle of five working days (a one-week timetable) of 30 periods, the number of periods spent teaching curriculum religious education must be no less than 3 periods in each cycle
- in a school with a timetable cycle of five working days (a one-week timetable) of 25 periods, the number of periods spent teaching curriculum religious education must be no less than 3 periods in each cycle
- in a school with a timetable cycle of ten working days (a two-week timetable) of 50 periods, the number of periods spent teaching curriculum religious education must be no less than 5 periods in each cycle.

Any collapsed timetable days would be in addition to the regular requirement for each timetable cycle and must not replace it. Limiting the proportion of curriculum time in some school years or key stages/age-phases and off-setting this in others would not be compliant with the bishops' curriculum requirements which require 10% curriculum time be devoted to religious education in each taught week of each year of compulsory schooling up to the end of KS4.

### Age 16-19

In school sixth forms and Catholic sixth form colleges, the 5% will best be understood as a proportion of the total number of learning hours a sixth form student is expected to receive in an average sixth form offer. This will differ depending on the curriculum route individual students take through their sixth form studies. The 5% should be worked out as a proportion of the number of hours students attend curriculum lessons. This proportion should be distributed in such a way that they constitute a proportion of each repeating timetable cycle, as laid out above. Ordinarily, the requirement will best be understood as one period of religious education in each week that a student is on timetable, ending when the public examination season begins. For this reason, inspectors need to be aware that after Easter of a student's final year of study, the standard timetable cycle may no longer be applicable, and the general religious education programme may be complete by then.

Any collapsed timetable days would be in addition to this requirement and must not replace it. Adjusting the proportion of curriculum time in either year of sixth form and off-setting in the other is not compliant

with the bishops' curriculum requirements which require 5% curriculum time be devoted to religious education in each year of sixth form study.

For students who have more than two planned years of sixth form, it is expected that they have religious education in each of their years of sixth form, that is designed in such a way as to ensure that their experience of the offered curriculum is not repetitive.

## Questions and Clarifications

### **Can the curriculum requirement for religious education be under the Bishops' Conference requirements in one key stage/age-phases if it this is offset in other key stages/age-phases?**

No. Pupils have an entitlement to religious education that meets the conference requirements in every year of schooling. Learning in religious education, like learning in all subjects, is developmental and incremental. Curtailing in one Key Stage and cramming in another does violence to this developmentally appropriate pedagogy. The curriculum requirements of 10% and 5% apply to each key stage/age-phase and each year group equally.

### **Can the curriculum requirement for religious education be under the Bishops' Conference requirements in one year if this is offset in other years?**

No. For the same reasons given above in relation to key stages and phases, this practice would not be compliant with the Bishops' Conference requirements. Furthermore, such a calculation assumes that pupil populations and timetables remain constant year to year. Attempting to meet the requirement in this way may well put some students at risk of receiving significantly less than their entitlement.

### **Is the quality of religious education not more important than the quantity?**

Both are important. The quality of religious education is judged throughout the rest of the Catholic school inspection framework. Whether a school is compliant or not is not matter of degree, it is a straightforward binary: they are either compliant or they are not. Even if they are compliant, the quality may be poor. Compliance is a minimum expectation, not an aspiration: a floor, not a ceiling.

### **If a school does not have a sufficient number of religious education specialists to cover the curriculum minimum, would it not be preferable to have less curriculum time taught by specialists than a compliant curriculum taught by some non-specialists?**

No. Obviously, the ideal would be a fully compliant curriculum taught by fully qualified religious education specialists. However, if this is not possible because of staff shortages, then 8% covered by specialists and the remaining 2% covered by non-specialists would be compliant with the Bishops' Conference requirements, on the understanding that the school was doing all it could to fill the teaching gap. A comparison with other core curriculum subjects is helpful here. When a school is short of a maths teacher, it does not reduce the amount of time given to maths but fills the teaching gap with the best available expertise until a specialist teacher can be appointed to cover the shortfall. The same should apply to religious education.

### **Can the curriculum requirement be met by collapsed timetable days, for example retreat weekends or themed days?**

No. This would not be compliant with the principle that the 10% must be a portion of each repeating cycle of the regular school timetable. Such experiences are hugely valuable and are to be encouraged, but they must be in offered addition to the minimum curriculum for each repeating cycle of the regular school timetable, not offered instead of it. Collapsed timetable days do not respect the developmental pedagogical principles laid out above, and they are far more likely to mean that some students miss out on their entitlement to religious education if they happen to be absent on the collapsed timetable day.



**Can the religious education portions of other subjects count as part of the 10% curriculum time? For example, in teaching RSE, some of the content will be Catholic teaching on marriage and family life.**

It is clearly possible that other curriculum subjects could cover some portions of the religious education curriculum. For it to count towards the curriculum requirement for curriculum religious education then the lesson, or sequence of lessons must be:

- explicitly part of the religious education scheme of work/learning for that year group for that year – e.g. it has to be identified on the Scheme of Work that this particular module (say a unit on relationships) will be delivered in tutorial time
- mapped to the *Religious Education Directory*
- planned by the religious education department or curriculum lead for religious education
- marked by the religious education department or curriculum lead for religious education, or coordinated by the department of curriculum lead and feedback given by the religious education department or the curriculum lead for religious education
- able to feed into the system that is used to track pupil progress in religious education.

There is no requirement for these lessons to be taught by religious education specialist teachers, but the same support must be given to those teachers delivering the lessons as would be given to other non-specialists who teach other parts of the religious education curriculum.

## Part B: Anglican Inspection Questions (IQ): How does the school live out its vision?

*This information is central to the evidence-based judgements that the inspector makes. The subquestions ensure that the inspector and school leaders have enough evidence to answer the main IQs.*

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**IQ1** How does the school's theologically rooted Christian vision enable pupils and adults to flourish?

- a) How are the Christian vision and the joint foundation outworked? For example, is it through values that are faithful to the joint Anglican/Catholic foundation of the school?
- b) What other strategies do leaders employ to ensure that the theologically rooted Christian vision is a living reality that enables pupils and adults to flourish?
- c) How do leaders know that the theologically rooted Christian vision is enabling people to flourish?
- d) How does the vision of the trust resonate with the school's theologically rooted Christian vision in a way that enhances the work of the school and its joint foundation?

**IQ2** How does the curriculum reflect the school's theologically rooted Christian vision?

- a) In what ways do the theologically rooted Christian vision shape the curriculum, including the extra-curricular offer?
- b) How is spiritual development an intrinsic part of the curriculum?
- c) How do leaders know that the curriculum is having the intended effect for pupils?
- d) How, specifically, does the Christian vision shape the learning experience for pupils who are deemed to be vulnerable and/or disadvantaged?
- e) How does being part of the trust enhance the school's curriculum?

IQ3 How is collective worship enabling pupils and adults to flourish spiritually?

- a) How do the theologically rooted Christian vision and the Anglican/Catholic foundation of the school shape worship and spirituality in the school?
- b) How do partnerships with the dioceses, and partnerships with parish/local church/es enhance this?
- c) In what ways is the worship life of the school inclusive, invitational, and inspirational?
- d) In the context of the school as a joint Anglican/Catholic school, what do pupils and adults understand to be the meaning of spirituality? How does this enhance and enrich worship and individuals' spiritual development?
- e) How does the trust contribute to and enhance the school's worship and spiritual life?

IQ4 How does the school's theologically rooted Christian vision create a culture in which pupils and adults are treated well?

- a) How does the theologically rooted Christian vision enable all to live well together in an inclusive, dignifying, and equitable culture?
- b) How do school policies and practice create a culture in which people's wellbeing is enhanced?
- c) How is enabling good mental health for all central to the school's work?
- d) As a result of the theologically rooted Christian vision, what effective strategies are in place that help pupils and adults, including those deemed to be vulnerable and/or disadvantaged, at difficult times?
- e) How does the trust contribute to and enhance the inclusion and wellbeing of pupils and adults, ensuring that all are treated well?

IQ5 How does the school's theologically rooted Christian vision create an active culture of justice and responsibility?

- a) How does the theologically rooted Christian vision enable positive relationships that balance individual freedom and rights, with responsibility towards others?
- b) How does this culture encourage justice and courageous advocacy, enabling pupils to make ethical choices and to be agents of change?
- c) As an outworking of the theologically rooted Christian vision, what partnerships are important to the school? How do they impact positively and reciprocally on people's lives?
- d) How does the trust make a positive impact on the culture of the school?

IQ6 What is the quality of religious education? (with reference to the expectations set out in the [Church of England's Statement of Entitlement for Religious Education](#))?

- a) How do school and trust leaders ensure that the provision, profile, and priority of religious education in all key stages reflect its place on the curriculum of a joint Anglican/Catholic school?
- b) How do school and trust leaders ensure that the religious education curriculum is challenging, accurate, well-sequenced, well-balanced, relevant, and diverse?
- c) How do school and trust leaders ensure that religious education is well-resourced, and that continuing professional development for staff has an impact on their subject knowledge and on the effectiveness of the curriculum?
- d) What is the quality of teaching in religious education in all key stages?
- e) How well do pupils make progress in their learning as a result of a balanced and well-structured religious education curriculum?<sup>23</sup>
- f) How does assessment, including pupils' own assessment of their learning, inform teaching and learning?

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<sup>23</sup> In answering this question, schools and inspectors should refer to the expectations of the RE syllabus being used and/or to national standards.

# Anglican Judgements

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Having evaluated the evidence made available under the seven IQs, the inspector will award the school one of the two following judgements.

- J1 Through its vision and practice, the school is living out the Anglican requirements of its foundation as a joint Anglican/Catholic school, and is enabling pupils and adults to flourish.
- J2 The school's vision and practice are not enabling it to fully live out the Anglican requirements of its foundation as a joint Anglican/Catholic school. This is for the following reason/s.

(The inspector will select all those that apply)

- |  |  |
|--|--|
| <p>a) School and trust leaders have not ensured that there is a theologically rooted Christian vision that reflects the school's foundation as a joint Anglican/Catholic school, and that is enabling pupils and adults to flourish.</p> <p>b) School and trust leaders have not ensured that the curriculum reflects the school's Christian vision and the requirements of its joint Anglican/Catholic foundation .</p> <p>c) School and trust leaders have not ensured that collective worship, and the school's prayer and liturgical life, are enabling pupils and adults to flourish spiritually.</p> | <p>d) School and trust leaders have not ensured that pupils and adults are treated well.</p> <p>e) School and trust leaders have not ensured that the school's Christian vision and its mission as a joint Anglican/Catholic school, create an active culture of justice and responsibility.</p> <p>f) School and trust leaders have not ensured that the provision, profile, and priority of religious education result in an effective curriculum.</p> <p>g) School and trust leaders have not ensured that the quality of teaching in religious education is good, and that pupils make at least expected progress.</p> |
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# Appendix 1

## List of joint Catholic Anglican schools in England

URN	School Name	Anglican Diocese	Catholic Diocese
144493	Academy of St Francis of Assis	Liverpool	Liverpool
139537	All Saints Interchurch Academy	Ely	East Anglia
148727	Christ the King Catholic & Church of England Primary School	Chester	Shrewsbury
135552	Christ The King Catholic College	Portsmouth and Winchester	Portsmouth
131105	Emmaus C of E Catholic Primary School	Liverpool	Liverpool
140826	Emmaus Catholic and Church of England Primary School	Sheffield	Hallam
149406	Faith Catholic Primary School	Liverpool	Liverpool
131726	Holy Family Catholic Secondary School and CE College	Manchester	Salford
136124	Holy Spirit Catholic And Church Of England Primary School	Chester	Shrewsbury
144606	Holy Trinity	Leeds	Hallam
142067	Holy Trinity Academy	Lichfield	Shrewsbury
136421	Hope Academy	Liverpool	Liverpool
135796	Hope Catholic Primary School	Liverpool	Liverpool
125278	St Bede's Catholic Secondary School	Southwark	Arundel & Brighton
137924	St Bede's Inter-Church Catholic Secondary School	Ely	East Anglia

149032	St Chad's Catholic and Church of England High School	Chester	Shrewsbury
113551	St Cuthbert Mayne School	Exeter	Plymouth
110086	St Edward's Royal Free Ecumenical Middle School	Oxford	Portsmouth
113893	St Edward's Secondary School	Salisbury	Plymouth
143541	St Francis Catholic & Church of England Primary Academy	Portsmouth and Winchester	Portsmouth
147213	St Francis Xavier School	Leeds	Middlesbrough
134773	St Joseph's Catholic and Church of England Primary School	Derby	Hallam
136119	The Academy of St Nicholas	Liverpool	Liverpool
115204	The Bishops' Church of England and Roman Catholic Primary School	Chelmsford	Brentwood