



Statutory Inspection of Anglican and Methodist Schools (SIAMS)

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

Revised version November 2012

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Introduction

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

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

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

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

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

The evaluation of the overall effectiveness of the school and of the impact of its Christian character on learners embraces both their academic and personal development. This will include taking into account their achievement. Academic achievement is understood as attainment together with progress from starting points, not simply standards attained. Guidance on the evidence sources for this is provided on p 23 of the Schedule.

Core Questions

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

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

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

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

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

Voluntary Controlled (VC) schools

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

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

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

Christian Character

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

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

Evaluation statements

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

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

Supporting evidence

Inspectors **may** take account of:

1. Learners' achievement

- a. the impact of the school's Christian character on the achievement of individuals and groups and the proportion of learners making expected levels of progress, particularly those that are vulnerable. This should be based on national data and the school's current analysis (see guidance on p 23)
- b. the effectiveness of the school's Christian character in ensuring the highest levels of personal development and well-being
- c. how effectively the school promotes good attendance and addresses issues relating to poor attendance and exclusion and how strategies reflect its Christian character

2. Christian values

- a. the extent to which the school's values are distinctively Christian in character, in addition to being shared human values
- b. the extent to which all members of the school community and particularly learners, can make links between the values and Biblical teaching
- c. the school's effectiveness in ensuring that Christian values make a significant impact on the lives of all members of the school community
- d. the extent to which learners are able to recognise that values are important to those of other faith traditions and those of none

3. Spiritual, moral, social and cultural development

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

4. Relationships

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

5. Understanding of and respect for diverse communities

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

6. Religious education

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

Grade Descriptors: Christian Character

Outstanding (1)

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

Good (2)

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

Satisfactory (3)

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

Inadequate (4)

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

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

Collective Worship

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

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

Evaluation statements

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

- the extent to which collective worship is distinctively Christian and central to the life of the school community
- how well collective worship enables the participants to develop an understanding of Jesus Christ and of the Christian understanding of God as Father, Son and Holy Spirit
- how well collective worship sets the distinctive values of the school in their Christian context.
- how well the school community, learners and adults, values and engages with collective worship
- the extent to which collective worship is relevant to, and makes a difference to the lives of all members of the school community
- how well collective worship develops personal spirituality within the school community through a range of experiences
- how effectively the school community is involved in the planning, leadership and evaluation of collective worship
- the extent to which opportunities for prayer contribute to the spiritual development of members of the school community

Supporting evidence

Inspectors **may** take account of:

1. The **central attributes of collective worship** and to what extent they:
 - a. develop the Christian vision and ethos of the school and contribute to the spiritual, moral, social, and cultural development of participants
 - b. ensure worship is relevant to the life experience of the whole school community
 - c. ensure worship is engaging, inspiring and transformative
 - d. provide opportunities to understand and celebrate the religious festivals in the Church's year
2. The **theological basis of collective worship** and the extent to which it:
 - a. reflects local Anglican/Methodist traditions and practices, including the Eucharist/Communion where appropriate
 - b. contributes to learners' understanding of Christian theological concepts and beliefs at an appropriate level
 - c. reflects the Trinitarian nature of Christianity

- d. gives the Bible a significant place in worship
3. The **key elements of an act of worship** and the extent to which:
- a. the *gathering* for worship is enhanced by, for example, music, actions or symbols and by those leading the worship
 - b. the *engagement and encouragement* of participants is grounded in distinctively Christian teaching
 - c. *participants respond* in, for example, praise, the use of silence, songs, guided reflection, prayer and also through their actions
 - d. those who lead worship provide an appropriate *conclusion* to the act of worship
4. The **leadership and management of worship** and the extent to which:
- a. worship is planned systematically so that there is continuity, variety and clear focus on Christian beliefs and festivals
 - b. monitoring, evaluation and planning involves the whole school community and results in improvement
 - c. leaders ensure worship is creative, alive and cohesive
 - d. worship is inclusive, rooted in the Christian faith, but accessible to all member of the school community whatever their religious background or stage of development
 - e. learners regularly encounter a range of leaders, including learners themselves
5. The **centrality of prayer** and the extent to which:
- a. learners understand the nature and purpose of prayer
 - b. learners understand the part it may play within an individual's life and in the life of the worshipping community
 - c. prayer contributes to the spiritual development of the whole school community
 - d. appropriate opportunities are provided for prayer and other worship activities, such as Christian reflection outside collective worship

Grade Descriptors: Collective Worship

Outstanding (1)

- All members of the school community place great value on collective worship and can articulate its place in their school life and what it means to them personally.
- Collective worship has a strong focus on the person of Jesus Christ and learners understand the central position He occupies in the Christian faith.
- Collective worship has a strong focus on God as Father, Son and Holy Spirit and learners can recognize and express this with understanding.
- Collective worship regularly includes Biblical material and learners are able to relate this to the school's core values and their own lives.
- Learners can identify clearly the distinctive features of different Christian traditions in worship particularly local Anglican/Methodist practice.
- Collective worship is inspirational and inclusive. It engages all learners and its impact can be clearly discerned in all parts of the school community's life.
- Themes raise aspirations, inspire a high level of spiritual and moral reflection and challenge learners to take responsibility for their own conduct and charitable social actions expressed in Christian terms.
- All of the key elements of worship are a natural and integral feature of all acts of collective worship wherever they are held and imaginative use is made of a variety of settings.
- Planning ensures that there is both variety and continuity and that themes are rooted in Christian beliefs. Learners develop a secure understanding of the seasons of the Church year and Christian festivals including local celebrations. A range of members from the school community, including local clergy, contribute to planning.
- Monitoring and evaluation have a clear purpose and are managed efficiently. Feedback gathered from a range of stakeholders provides insight into how worship influences the life of the community and leads directly to significant improvement.
- A range of leaders, from different Christian traditions, offers learners a rich experience of worship.
- Learners are confident in planning and leading acts of worship, whether prepared beforehand or spontaneous, and have frequent opportunities to do so.
- Learners understand the value of personal prayer and reflection as part of their own spiritual journey. They seek out opportunities for this in their own lives and contribute confidently and sensitively to prayer in worship.

Good (2)

- Members of the school community see the importance of worship in the life of the school and are able to talk about what it means to them.
- Collective worship often includes teaching about the person of Jesus Christ and learners have an understanding of his important place in worship.
- Learners are aware of God as Father, Son and Holy Spirit in worship but their understanding of this is undeveloped.
- Collective worship often includes Biblical material and learners are able to make some links between this and their own lives and to the school's core values.
- Learners have an understanding of different Christian traditions in worship, particularly local Anglican/Methodist practice, though cannot always articulate these fully.

- Most learners recognise the value of worship, respond positively and participate willingly.
- Themes are relevant and pay close attention to learners' spiritual and moral development. In response, learners take some action in the service of others.
- Most of the key elements of worship are present though some are less developed than others. The setting is appropriate and often varies.
- Planning provides a structure that enables learners to encounter Christian beliefs. Worship is related to significant moments in the life of the school and the seasons of the Church. Most Christian festivals are celebrated or acknowledged in the context of worship. There is some contribution from clergy and other members of the school community.
- Regular monitoring and evaluation identifies where improvement is needed and often informs development planning.
- Staff and clergy are regularly involved in planning and leading collective worship with some involvement of other Christian traditions.
- Learners enjoy contributing within collective worship and are increasingly taking responsibility for particular aspects.
- Learners understand the purpose of prayer and reflection in both formal and informal contexts. Many make use of prayer in their own lives and regularly contribute relevant and appropriate prayers to school worship.

Satisfactory (3)

- Collective worship is recognized as important in the life of the school community and is valued. It meets legal requirements but there is no consistent approach to improving the quality of the worship experiences provided.
- Learners have some knowledge of the life of Jesus Christ though his significance in worship is not fully understood.
- Reference is made to God as Father, Son and Holy Spirit on occasions but the significance of this has not been made explicit to learners.
- Collective worship sometimes includes Biblical material but its relation to learners' lives and the school's core values is not always explicit.
- Learners have some understanding of a few different Christian traditions in worship mainly related to local Anglican/Methodist practice and to some Christian festivals.
- Learners behave well, are attentive and respond to the different elements of worship but are often passive.
- Learners regularly experience such elements as song and prayer but there is limited variation in the pattern and setting for collective worship.
- Themes support the school's core values, particularly in the area of moral development. Spiritual development may be more limited because planning for this is less focused. Occasionally learners are prompted to respond in service to others.
- Planning provides a basic structure for collective worship but insufficient consideration is given to the coherent development of Christian themes. The main Christian festivals are usually included. Responsibility for planning lies with a few members of staff with little involvement from other members of the school community.
- Some feedback on collective worship is gathered that prompts small changes to the arrangements for worship although there is limited analysis of its impact on the school community.
- Collective Worship is mainly led by senior staff and sometimes clergy with occasional

contributions from members of other Christian traditions.

- Learners occasionally contribute to leading collective worship but this is not a regular feature.
- Learners are familiar with prayer as a part of the daily life of the school and sometimes contribute written prayers.

Inadequate (4)

Inspectors should use their professional judgement in making this judgement.

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

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

Religious Education

How effective is the religious education?

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

Evaluation statements

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

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

Supporting evidence

Inspectors **may** take account of:

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

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

3. **Quality of the curriculum**

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

(NB The Statement of Entitlement does not apply to Methodist schools)
- b. the religious education provision for all students in the sixth form
- c. the proportion of curriculum time dedicated to meeting religious education objectives (5% - 10%)
- d. the extent to which pupil achievement in religious education is equal or better than comparable subjects
- e. the proportion of learners taking a recognised and appropriate qualification at KS 4

4. **Effectiveness of leadership and management of religious education**

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

Grade descriptors: Religious Education

Outstanding (1)

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

**'National standards' throughout the descriptors for religious education refers to the levels set out in the syllabus adopted by the governors of the school and the extent to which they may reflect the QCA's 8 point scale.*

Good (2)

- Standards of attainment for the large majority of learners are at least in line with national expectations and often higher.
- Learners make good progress given their starting points. Or, standards of attainment are average but learners make rapid and sustained progress given their starting points over a period of time.
- In exceptional circumstances overall attainment may be slightly lower than national expectations but with some groups of learners making outstanding progress.
- Learners understand the value of the subject and they mostly learn well. They develop a range of skills including some of the following: enquiry, analysis and interpretation, evaluation and reflection. Learners have a good ability to apply these skills to

understanding the impact of religion on believers.

- Learners show originality and creativity in applying their knowledge and skills in religious education and are developing the ability to apply this to questions of meaning and purpose.
- The majority of teaching is good.
- Assessment procedures are in place and these inform planning, teaching and learning.
- Religious education has a high profile within the school curriculum and learning activities are differentiated to meet the needs of different groups of learners.
- Learners display a secure knowledge of many of the key aspects of Christianity and the Bible and the main practices and beliefs of the other faiths and cultures studied.
- Religious education makes a good contribution to the Christian values of the school and to the learners' spiritual, moral, social and cultural development.
- Effective use is made of a range of routine monitoring and evaluation procedures that accurately identify strengths and focus on raising standards that lead to improvement in pupil performance.
- The subject leader effectively communicates expectations to senior leaders, governors and staff about improvement in teaching and learning in religious education and is well informed on current developments in religious education.

Satisfactory (3)

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

broadly accurate in identifying priorities for improvement that offer adequate challenge.

- The subject leader is aware of current developments in religious education and incorporates some of these in his/her practice.

Inadequate (4)

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

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

Leadership and Management

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

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

In the following section 'leaders and managers' refers to school leaders, managers and governors.

Evaluation statements

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

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

Supporting evidence

Inspectors **may** take account of:

1. Christian vision

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

2. Evaluation and strategic planning

- a. the impact of monitoring and evaluation on the school's Christian character

- b. how well governors hold leaders to account for the school's effectiveness as a church school
- c. the extent to which leaders enable all members of the school community to contribute to and understand the development and implementation of the school's distinctively Christian vision
- d. the implementation and effectiveness of improvement plans related to the distinctive Christian characteristics of the school
- e. the extent to which the issues in 'Focus for development' from the last inspection have been addressed and in a manner that has brought about positive outcomes for the learners

3. Future leadership of church schools

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

4. Partnership with key stakeholders

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

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

Grade Descriptors: leadership and management

Outstanding (1)

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

Good (2)

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

Satisfactory (3)

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

Inadequate (4)

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

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

Summary Judgement

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

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

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

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

Outline Guidance

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

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

APPENDICES

Introduction to Appendices 1 and 2

Appendix 1: Guidance on the Anglican character of schools

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

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

INTRODUCTION TO APPENDICES 1 AND 2 DENOMINATIONAL CHARACTER

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

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

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

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

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

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

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

Appendix I

Guidance on the Anglican character of schools

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

Inspectors and schools may explore:

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

Additional guidance:

- Anglican belief holds that the Holy Scriptures 'contain all things necessary to salvation' and that its common faith can be summarised in the historic Creeds (especially, the Apostles' and Nicene Creeds). So knowledge and understanding of the Bible and the Creeds may be communicated *at appropriate levels* to pupils.
- Learners' experience worship which is part of the heartbeat of the school. Worship should draw on the liturgical richness of the Anglican tradition through clear and consistent structure. Pupils may be given opportunities to develop a simple vocabulary of inherited liturgical texts at levels appropriate to their age (e.g. The Lord's Prayer, simple Responses, Collects and 'Classic' prayers) and understand some of the symbolism used in worship.
- Pupils may explore and, preferably, be afforded opportunities to experience the sacraments of Baptism and Holy Communion in ways that they can learn from

them as well as about them. There should be a sense not just of the rituals themselves, but of their significance in the life of the Church and its members and, where appropriate, to their own lives.

- Pupils may be given opportunities to learn from the past and those who have trodden the path of faith before them. They might do this through learning of prominent Anglicans (e.g. William Wilberforce, Mary Williams, Joshua Watson, Mary Sumner, Desmond Tutu); or Anglican projects (e.g. The Children's Society, Church Urban Fund, 'CMS' and USPG' – now known as 'Us'); through discovering the story of a local church, saint or Christian person who has contributed to their own community; or through dialogue with older members of their own parish family.
- Pupils may be introduced to the various ways in which ministry is expressed in the living church and to the idea that all can have a part to play, regardless of age or status. There will be opportunities to encounter clergy and to learn of the role of the Bishop and Diocese (perhaps including a chance to visit their Cathedral where that is practicable).
- Pupils may develop an understanding of the Church of England's vocation to serve the whole community in every locality. Examples include local provision for Weddings and Funerals for all who seek them and other civic occasions in which the Church is seen to play a pivotal role. At a national level pupils may develop some knowledge of the Church's involvement in national events such as coronations, royal weddings, national thanksgivings etc. arising from its role as the Established Church.

The following may provide helpful background information:

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

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

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

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

Agreed by the National Society Council. February 2013

APPENDIX 2

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

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

Evaluation Statements

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

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

Supporting Evidence

Inspectors may take account of:

- Learners' understanding of the life and influence of John Wesley and its implications for Methodists today – in particular, the inclusive nature of Methodism and its assurance of God's love for all
- children's understanding of the meaning of "covenant" and commitment and its place within the Methodist tradition – as seen in the covenant service and the Methodist membership card
- children's understanding of 'community'" within the Methodist church – as seen in mutual support and pastoral concern between members
- children's understanding of the local, national and international dimensions of Methodism – in, for example, social action, mission and the lay preacher system

- children's experience of the Methodist tradition of singing – knowing that songs and hymns are often used to express firmly held beliefs
- the extent to which learners appreciate the importance of young people in Methodism today – e.g. the Methodist Assembly and Youth President
- children's understanding of the way in which the design of Methodist churches expresses the beliefs of its members and the traditions of Methodism
- the effectiveness of the Methodist minister/chaplain and the local church and circuit in influencing the life and ethos of the school community
- the effectiveness of governors in promoting, monitoring and evaluating the distinctive Methodist character of the school (e.g. commitment, service, putting others first, community, pastoral care, social action, justice, participation of young people, valuing all)

Agreed by the Methodist Academies and Schools Trust February 2013

APPENDIX 3

RELIGIOUS EDUCATION IN CHURCH OF ENGLAND SCHOOLS

A Statement of Entitlement from the
Board of Education/National Society Council

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

Education and mission

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

Religious Education

5. Religious Education is central to this understanding of education and mission. The aims of Religious Education **in church schools** are:
 - To enable pupils to encounter Christianity as the religion that shaped British culture and heritage and influences the lives of millions of people today
 - To enable pupils to learn about the other major religions, their impact on culture and politics, art and history, and on the lives of their adherents
 - To develop understanding of religious faith as the search for the expression of truth
 - To contribute to the development of pupils’ own spiritual/philosophical convictions, exploring and enriching their own faith and beliefs.

6. The outcomes for pupils at the end of **their** education in church schools are that they are able to:
- Think theologically and explore ultimate questions
 - Reflect critically on the truth claims of Christian belief
 - Develop the skills to analyse, interpret and apply the Bible text
 - Recognise that faith is a particular way of understanding and responding to God and the world
 - Analyse and explain the varied nature and traditions of the Christian community
 - Make a well informed response to Christianity
 - Respect those of all faiths in their search for God
 - Reflect critically on areas of shared belief and practice between different faiths
 - Enrich and expand their understanding of truth
 - Reflect critically and express their views on the human quest and destiny

Teaching and Learning Christianity

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

Teaching and learning about other faiths and world views

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

Curriculum balance

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

Curriculum time

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

Staffing

11. It should be a priority in church schools to build up staff expertise in RE
- At least one member of staff should have specialist RE qualifications
 - All teachers teaching RE to have appropriate professional development

- RE to have equal status with other core subjects in staffing, responsibility and resourcing

Outcomes for pupils

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