



ARCHDIOCESE OF BIRMINGHAM

**FRAMEWORK FOR
THE INSPECTION
OF
CATHOLIC SCHOOLS
(under Canon Law
and
Section 48 of the
Education Act 2005)**



PREFACE

*Our mission is
to share in the privilege and responsibility
of handing on the Catholic Faith
with all who are involved
in the religious education of young people.*

The task of the Church is to evangelise and make Jesus Christ known today as the source of all life through whom every person can discover the meaning and purpose of their lives. Catholic schools make an important contribution to this mission by providing a vision for education and a culture of learning that has the person of Jesus Christ as the foundation stone of their work.

In this country we are moving into a new landscape for educational provision. It therefore becomes increasingly important for the Church to secure, protect and help Catholic schools improve, demonstrating the strength of Catholic education and the significant contribution it makes to the lives of children and young people today.

This framework focuses upon the important contribution that Religious Education and the Catholic life of the School make and the work of leadership and management in securing appropriate outcomes for the students and wider school community. The framework fulfils the requirements of the Education Act and the Code of Canon Law of the Catholic Church.

I wish to express my thanks to Dr John Lally for his expertise not only in developing this framework, but for guiding the work of inspection in the Archdiocese of Birmingham over many years. My thanks also to Maureen O’Leary who now takes up the responsibility of implementing the framework and developing further this important work.

*Fr. Jonathan Veasey
Director of the Diocesan Education Service
September 2016*

BISHOPS' CONFERENCE OF ENGLAND AND WALES

STATEMENT ON RELIGIOUS EDUCATION IN CATHOLIC SCHOOLS

Growing in Faith:

1 The Gospel of Jesus Christ invites all who follow its teaching to the fullness of life. Discipleship in the Gospel is life-long, a journey of faith coming to complete fulfilment only in the presence of God in heaven. The entire life of the disciple is marked by learning and growth. Life-long growth in faith is to be a characteristic of Catholic life. An understanding of the educative task of the Church must start from this perspective and increasingly opportunities for life-long learning need to be developed for every member of the Church.

2 The first educators in the faith are parents. It is they, above all others, who establish in their children the first sensitivity and responsiveness to the presence of God, to the practice of prayer and to the patterns of life in the community of faith, the parish. By their example in the home and in their participation in the Mass and other sacraments, the foundations of life-long faith and discipleship in their children are laid down.

The Catholic School:

3 This partnership between home and parish is enhanced by the role of the Catholic school in which the educational mission of the Church finds a particular and important expression (Cf General Directory for Catechesis n 259). This educational mission entails the ongoing development of the entire potential of every person. It seeks to promote the well-being and freedom of every person, made in the image and likeness of God and finding fulfilment in God alone. This is the vision which shapes the daily life of a Catholic school as a community in which faith is expressed and shared through every aspect of its activity. Through the pattern of daily prayer, through the celebration of the sacraments of the Church, through works of charity, through a striving for justice in all it does, a Catholic school seeks to be a catechetical community in which the content and the life of faith is shared (Cf GDC nos 218 & 259). We recognise that in a Catholic school the witness of its life is, for some, a first announcing of the Gospel, or even preparation for that announcement. In these ways, the meaning of life, as understood in the Catholic faith, is explored and experienced by all those taking part in the life of the school, whether they are baptised Catholics or not, practising their faith in their own parish or not. This vision of the Catholic school lies at the heart of the firm expectation that Catholic parents send their children to Catholic schools, if at all possible. The partnership between home, parish and school is the best setting for the formation of maturing Catholic young people.

Religious Education:

4 In the life of faith of the Catholic school, religious education plays a central and vital part. At the heart of Catholic education lies the Christian vision of the human person. This vision is expressed and explored in religious education. Therefore religious education is never simply one subject among many, but the foundation of the entire educational process. The beliefs and values studied in catholic religious education inspire and draw together every aspect of the life of a catholic school.

We are committed to classroom RE, then, because all pupils have the right to receive an overall education which will enable them, in the light of the faith of the Church, to engage with the deepest questions of life and find reasons for the hope which is within them (1 Peter 3.15). Religious education is, then, the core subject in a Catholic school.

5 In 1996, we published the *Religious Education Curriculum Directory for Catholic Schools*. This stated clearly the overall aims of classroom RE and its more precise objectives. They can be summarised as stating that religious education in a Catholic school is the comprehensive and systematic study of the mystery of God, of the life and teachings of Jesus Christ, the teachings of his Church, the central beliefs that Catholics hold, the basis for them and the relationship between faith and life; in a manner which encourages investigation and reflection by the pupils, develops the appropriate skills and attitudes and promotes free, informed and full response to God's call in everyday life. In the words of the Curriculum Directory, the outcome of Catholic religious education 'is religiously literate young people who have the knowledge, understanding and skills -appropriate to their age and capacity- to think spiritually, ethically and theologically, and who are aware of the demands of religious commitment in everyday life'. (p 10)

6 In January 2000, we were able to host a Symposium on 'Expectations of Classroom Religious Education in Catholic Schools' to which we invited many diocesan RE advisors, RE teachers and representatives of Catholic Colleges and Institutions. This enabled us to look together at some of the issues surrounding RE today and, in particular, the needs of our Catholic schools. We are grateful to all who took part in this Symposium, and to all who contributed to the consultation which preceded it.

Expectations of Classroom Religious Education:

7 The Symposium emphasised the importance of the definitions of aims and objectives of classroom RE given in the Curriculum Directory. It also asked for greater clarity about the precise role of classroom RE, in the context of our understanding of the catechetical task of the whole school. In this context, we are clear that the specific contribution to the life of the Catholic school of classroom RE is primarily educational for its primary purpose is to draw pupils into a systematic study of the teaching of the Church, the saving mystery of Christ which the Church proclaims. Excellence in religious education, then, will be characterised by a clarity of succinct religious learning objectives and of key content, by appropriate methodologies, rigour, richness of resources, achievement of identified outcomes and accurate methods of assessment. Classroom RE will be a challenging educational engagement between the pupil, the teacher and the authentic subject material.

8 RE teaching in a Catholic school will be enlightened by the faith of the school community and by the faith of the RE teacher. Its educational focus will be formed and enhanced by the vitality of faith. For some in the classroom, religious education may well be received as catechesis, deepening and enhancing their personal faith; for some it will be evangelisation, the first time they will have been presented, personally, with the truths of living faith. Nevertheless its primary purpose is the step by step study of the mystery of Christ, the teaching of the Church and its application in daily life. The criteria by which it is to be judged are educational.

9 When classroom RE displays these educational characteristics, then its specific contribution to the life of the Catholic school, which as a whole is a catechetical community, becomes apparent. Then the complementarity of the various roles which contribute to the life of the school is also clarified: the role of the leadership of the school as a catechetical community, the role of the chaplaincy of the school and the partnership in the religious life of the pupils between the school, the parishes and the families. All these have a part to play in the handing on of faith and its expression and exploration in daily life.

10 If this kind of classroom RE is to be achieved, then it is to be taught, developed and resourced with the same commitment as any other subject. We are aware that sometimes classroom RE suffers from low expectations and lack of challenge. Tasks given to pupils need to be clearly focused and sufficiently demanding. The objective of religious education is to include analysis and reflection, critical appreciation of sources and examples, and a real sense of progression through the different stages of education. As such it requires the unequivocal support of the management of every Catholic school. It also requires 10% of the length of the taught week for each Key Stage of education. This is what we reaffirm and expect.

The Role of the Teacher:

11 The success of classroom RE in our schools will also depend, as does every subject, on the quality and dedication of the teachers. We are aware of the need to do all we can, as a Church, to recruit, educate and support good teachers of religious education. We believe that the clarity of expectations which can underpin RE will serve to enhance the attractiveness of the subject to potential teachers. We also recognise the need for RE teachers to have particular opportunities to continue their own life-long formation in faith as well as for professional development. We need to make the best possible use of those diocesan resources given to the support of RE teachers. We acknowledge the limitation of these resources, especially in the number of RE Advisors in our Secondary schools, and we will look at ways in which their number and effectiveness can be enhanced. We are also grateful to all those who have been developing effective resources for Catholic RE, and wish to encourage a lively exchange of good practice, not least by use of internet sites and other modern means. Good teachers also always require the support of parents and the wider Church community. Learning in the faith is not completed when school years are finished. A responsibility remains on every Catholic to continue their growth in faith throughout life.

12 The importance of the teacher of RE cannot be exaggerated. We are most grateful to all those teachers who, week in and week out, have contributed to the religious education of pupils in our schools. We recognise the difficulties that are faced in this task, especially in a society like ours which does not encourage the natural religiosity of the individual, nor offer popular support for faithful adherence to the practice of faith. We salute the generosity of our teachers who have brought not only a love of their faith to their teaching but also a deep concern for the well-being of every pupil. We offer them every encouragement and support as they strive to develop their professional expertise in this vital subject. We also salute and thank the senior management teams and governors of our schools for their work in fostering our schools as communities of faith. We encourage them to give every possible support and importance to the RE departments and coordinators. A Catholic school which promotes the best possible teaching of religious education is fulfilling its true purpose.

Conclusion:

13 Teaching is a noble calling and profession. It can be a source of great satisfaction and we ask all Catholics to pray for our teachers and for vocations to the teaching life. 'Teaching has an extraordinary moral depth and is one of our most excellent and creative activities. For the teacher does not write on inanimate material, but on the very spirits of human beings.' (The Catholic School on the Threshold of the Third Millennium: 1998: n.19)

FRAMEWORK FOR INSPECTING AIDED CATHOLIC SCHOOLS IN THE ARCHDIOCESE OF BIRMINGHAM

AN INSPECTION FRAMEWORK

INTRODUCTION

The Inspection Framework sets out the requirements for the inspection of Catholic schools in the Archdiocese of Birmingham. Inspections are to be set within the Archbishop's responsibilities within Canon Law. This states, "The formation and education in the Catholic Religion provided in any school is subject to the authority of the Church: the diocesan Bishop has the right to watch over and inspect the Catholic schools situated in his territory" (Canons 804, 806 CCL). Responsibility for inspection of religious education and collective worship is also invested in the Archbishop through Section 48 of the Education Act 2005.

This revised Framework is designed to help schools to assess their own performance and progress.

An effective inspection system has at least four important outcomes:

- good inspections provide the school with a clear independent evaluation of its strengths and the areas in which it needs to improve. This is now focused upon the school's self-evaluation of its strengths and development needs;
- the diocese obtains valid evidence of the quality of the Catholic life and religious education in its schools;
- inspection reports provide useful information for parents;
- the school's response to an inspection leads to better quality Catholic education.

As from April 2016, inspection has been re-focused on the inspector's responsibility for evaluating the school's Catholic life and RE rather than validating its self evaluation. They will report upon the quality and impact of the school's provision for Catholic life, collective worship, leadership, religious education and spiritual, moral and vocational education. Self evaluation and improvement planning will continue to be the main focus of leadership in inspection. Impact will be judged by the progress, attainment and response of pupils to the opportunities which the school provides.

INSPECTION REQUIREMENTS

THE LAW

The Archdiocese has assumed, under Section 48 of the Education Act 2005 and Canon Law, the inspection of the quality of the Catholic life and religious education in all its schools and a school's provision for the spiritual, moral and vocational education of its pupils, and delegated this to the Diocesan Education Service (DES).

SCHOOL INSPECTION REGULATIONS

1. The Diocesan Education Service shall inspect each school in the Archdiocese of Birmingham to which Section 48 of the Education Act 2005 applies within 5 school years from the end of the school year in which the last inspection of the school took place. Schools which were previously judged to be requiring improvement to be good or unsatisfactory will be inspected after three years and, at latest, before the end of the fifth year from the end of the year in which the last inspection took place.
2. Where the appropriate authority has been notified of s5 or s8 inspection by Ofsted it must, for the purpose of section 6(1) of the 2005 Act, take such steps as are reasonably practical to notify the Diocesan Education Service (acting for His Grace the Archbishop) of the time when the inspection is to take place. While currently the DES receives a copy of the letter to schools notifying them of inspection, it cannot be assumed that this will always be the case. An email to the senior officer for inspection will be sufficient.
3. For the purpose of section 14(4)(c) of the 2005 Act there is prescribed, as the period within which the appropriate authority must take such steps as are reasonably practicable to secure that every registered parent of a registered pupil at the school receives a copy of the report of an inspection, the period of 5 working days from the date of receipt of the report by the authority.
4. His Grace the Archbishop, through the agency of the DES, will nominate the person to carry out the inspection of the Catholic Life of the School and Religious Education. It remains the responsibility of governors to ensure that the school is inspected within the term specified in the regulations.
5. The inspector must prepare in writing a report of the inspection within 15 working days of the completion of the inspection.
6. The school will send a copy of the report without charge to all registered parents of registered pupils at the school within 5 working days from the date of receipt of the report and will post a copy of the report on the school website. The school may require a payment of a fee for the report for any other person or for any person to whom a copy has previously been supplied.

OVERVIEW OF THE INSPECTION PROCESS

Before an inspection

- ◆ The DES will provide necessary forms on the department website (www.bdes.co.uk). A form to record a summative school self evaluation will be provided but schools are permitted to devise their own forms. [*It should be remembered that the self evaluation should make appropriate reference to the inspection schedule in order to provide inspectors with necessary information*]
- ◆ In primary schools the inspection will take place on two days. During the inspection, the inspectors will normally conduct interviews with the headteacher, subject leader for RE, the parish priest/chaplain, the chair of governors and the pupils, observe teaching, and carry out a scrutiny of pupils' work. In the case of secondary schools the interviews will also include an interview with a senior member of staff with responsibility for Catholic life (PICCL) and a lay chaplain where appointed. The interviews will be conducted in order to:
 - discuss the school's self-evaluation report, other documents, and the school's development since the last inspection;
 - gather any information about the school the lead inspector needs from staff, pupils, and the governors;
 - agree a timetable of observations, pupil interviews and work scrutiny with the headteacher.
- ◆ the lead inspector will use the previous inspection report, the school's self-evaluation, RAISEonline, Improvement Plan, 3 year examination results (secondary schools) and records of achievement in RE for 3 years (primary schools), and timetables from the school for pre-inspection work.

During the inspection

- ◆ The reporting inspector will discuss the school's self-evaluation report, other documents and the improvements the school has made since the last inspection with the headteacher, identifying any particular areas to be followed up in the inspection.
- ◆ Inspectors will focus on gathering first-hand evidence to assess the quality of the school and the accuracy and reliability of the school's own judgements. They may:
 - observe a sample of RE lessons and other activities that occur;
 - analyse a range of pupils' current and recent work in RE, but not a pre-determined sample chosen by the school;
 - hold discussions with pupils from some classes which are not observed both about their work, and about the Catholic life of the school;
 - analyse teachers' records and any other documentation provided by the school;

- consider how different groups of pupils make progress;
 - evaluate the quality of the school's environment, assessing to what extent it reflects its Catholic foundation;
 - observe relationships in the school and how well pupils behave;
 - observe any liturgical celebrations, form prayers, assemblies or any other acts of worship;
 - visit any extra-curricular activities that might reveal evidence of pupils' spiritual, moral and vocational development (such as prayer groups).
 - estimate the adequacy of the resources for RE and how efficiently they are used in the interests of the pupils;
 - consider the extent to which the school fulfils any requirements of the Bishops' Conference or the Diocesan Education Service;
 - take note of any other features which relate to the religious and spiritual life of the school
- ◆ The inspectors will be in school normally for two days and not more. This applies also to schools previously judged to be outstanding in respect of Catholic life and RE. Where there are two inspectors in small primary schools, the inspection may last only one day.
 - ◆ Inspectors will provide oral feedback to the headteacher as the inspection progresses and will provide feedback to staff as arranged by the Lead Inspector (normally at the end of the inspection).

Oral Feedback

- ◆ Inspectors will provide a brief feedback to teachers of RE; this may be at the end of the inspection or during the day if time permits.
- ◆ Before leaving the school on the final day of the inspection, the inspector(s) will provide oral feedback to the headteacher, other senior staff, including the subject leader for RE, briefly giving the key judgements of the inspection. The overall judgement will be made tentatively as the inspector will require time to draw his/her thoughts together and to submit that judgement for verification to the DES. A representative of the governing body may wish to attend. The inspector will not feed back to the whole staff of a primary school nor to the whole of an RE department in a secondary context. The reporting inspector and the headteacher will agree the arrangements for the feedback.

After an Inspection

- ◆ The inspection team, where there is more than one inspector, will use the evidence collected to reach corporate judgements for written reports
- ◆ The final written draft of the report will be sent to the school by the DES to enable it to check the report for factual accuracy. Only if inaccuracies have a bearing on any judgements will the judgements be revised. The school must respond within 5 working days of receiving the draft report to the Senior Officer for Inspection at the DES who will liaise with the reporting inspector. The DES will provide quality assurance for all reports.
- ◆ The final written report, in appropriate formats, will be sent to the school by

the DES normally within 15 working days from the end of the inspection. The DES will also send copies to the Catholic Education Service. The report will be published on the DES website – www.bdes.org.uk – and on the CES website – www.catholiceducation.org.uk.

- ◆ The DES will decide, on the evidence of the inspection, what action it may need to take in order to ensure that the school is fulfilling its Catholic Foundation. If a school is deemed not to be fulfilling its Catholic Foundation, either because of failure of commitment by school leaders, serious underachievement, or significant shortcomings, the DES will carry out the procedures outlined in the Appendix 2 of the Framework

Inspectors and Inspection Teams

- ◆ The lead inspector will be an independent inspector, accredited by the DES, and will be responsible for making sure that the inspection is carried out in accordance with the Inspection Framework and the requirements of the DES.
- ◆ Where inspectors are in training, they will accompany an experienced inspector to act as guide in the process. The trainee will carry out all of the duties of an inspector but the final judgements will belong wholly to the appointed lead inspector.
- ◆ The DES trains and accredits inspectors. Inspectors will only be allocated to schools with which they have no connection. Where serving headteachers or other teachers are employed, they will not normally inspect within their own local authority area. This will also normally apply where an inspector has been employed recently in the local authority area.
- ◆ The DES will monitor all inspections, occasionally by visits to schools during the period of the inspection. All reports will be subject to a quality assurance check at the draft stage.

Inspectors' Code of Conduct

The Code of Conduct sets out the way in which inspectors are expected to work. All will be expected to act in accordance with the principles of Micah 6:8: Act justly, Love mercy, and Walk humbly with your God.

Inspectors will:

- ◆ evaluate the work of the school objectively and impartially;
- ◆ evaluate provision in line with the framework, national standards, and canonical and statutory requirements;
- ◆ report honestly and fairly, ensuring that judgements reflect, reliably and accurately, what the school does;
- ◆ treat all those they meet with courtesy and sensitivity;
- ◆ act with the best interests of pupils and staff as a priority;
- ◆ maintain purposeful dialogue with staff and communicate judgements without fear or favour;
- ◆ respect the confidentiality of information;
- ◆ bear in mind at all times that they are the Archbishop's representatives and they are following in the footsteps of Christ the teacher;
- ◆ take prompt and appropriate action on any safeguarding or health and safety issues
- ◆ compile a well-organised evidence base, to be kept for 6 months, that can be consulted by appropriate personnel from the DES. This will include:
 - forms completed by the school as pre-inspection evidence;
 - any previous inspection report
 - relevant examples of the school's documentation;
 - lesson and collective worship observation forms, notes of interviews and other inspection evidence. No observation or other forms completed before or during the inspection will record teachers' or other staff names in accordance with data protection law.

COMPLAINTS PROCEDURE

- ◆ Enquiries and complaints should be raised with the Diocesan Lead Inspector while the inspection is taking place or with the Senior Officer for Inspection not more than five days after the school has received the draft written report.
- ◆ If the complaint is not resolved, it should be communicated to the Deputy Director for Catholic Life within a further 10 working days. Final responsibility for the report rests with the DES.

FRAMEWORK AND GUIDANCE

THE CATHOLIC LIFE OF THE SCHOOL

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

Inspectors should evaluate:

- the extent to which pupils take on responsibilities and play a part in developing the Catholic character of the school;
- pupils' sense of belonging to the school community and their relationship with those from different backgrounds;
- the impact of the school's provision upon the pupils.

Outline guidance

Taking into account:

- ◆ the extent to which pupils appreciate, value and participate in the development of the Catholic life and mission of the school;
- ◆ the extent to which pupils participate in evaluating the Catholic life and the mission of the school;
- ◆ the extent to which pupils value and respect others as created equal;
- ◆ how well pupils take on positions of responsibility and leadership in the Catholic life of the school and in the wider community;
- ◆ the extent to which pupils participate in activities which enable them to engage with their faith communities;
- ◆ the extent to which pupils are able to reflect on how religious beliefs inform, influence and inspire themselves and others in their lives
- ◆ how well pupils recognise that they are called to a life of service to others and to God
- ◆ pupils' attitudes to sex and relationship education;
- ◆ pupils' capacity for praise, thanks, forgiveness and readiness to celebrate life.
- ◆ pupils' awareness of Christian service and vocation

The quality of provision for the Catholic life

Inspectors should evaluate:

- The school's commitment to the Eucharist as the centre of Catholic life;

- The promotion of the Catholic mission and ethos of the school by senior leaders for pupils, staff and parents
- The extent to which the school provides a context for and opportunities for the pupils to live as Christians

Outline Guidance

Taking into account:

- Extent of the understanding of what is involved in being a Catholic school amongst staff, pupils, governors, and parents (mission of the Church in education, centrality of the Eucharist, Catholic values, significance of the Gospels in lives of pupils and staff, inclusivity, equality of all before God)
- there is an ethos and sense of purpose that promotes shared values, high achievement, behaviour and relationships based on the Gospels and the teachings of the Church
- provision for staff induction and in-service training to develop staff understanding and commitment to the Church's mission in education and staff response;
- pupils' awareness and understanding of the Catholic life of the school and their engagement with it;
- staff awareness and understanding of the Catholic life of the school and how they and their subjects contribute to a Catholic curriculum.

The effectiveness of the whole school curriculum in developing pupils spiritually, morally, and in their understanding of vocation

Inspectors should evaluate:

- How well the school promotes pupils' spiritual, moral, and vocational development
- The quality of provision for pupils' development of Catholic Christian values

Outline Guidance

Taking into account

- opportunities for pupils to reflect upon the presence of God in their lives and upon their own experience
- opportunities to reflect on their own attitudes and values in the light of the Gospels and the teachings of the Church
- learning that there is something beyond the material in life and valuing inward experience and consciousness
- the extent to which pupils engage with and respond to questions about the meaning and purpose of life

- the extent to which the school promotes principles and behaviour which helps pupils to distinguish right from wrong and bases its moral teaching on the Gospels and the teaching of the Church
- the extent to which pupils show that they are morally aware, act independently in accordance with what they are taught, and are able to explain the way they act
- how well pupils' understanding of vocation is developing
- the extent to which pupils are gaining a sense of how they can be the best that they can be
- the impact of the introduction of the Catholic Pupil Profile or other Catholic approach to teaching the virtues and values of the Gospel.

The Catholic life of the school: grade descriptors

Outstanding (1)	Pupils lead and take responsibility for shaping activities with a religious character, in the school and the wider community. They contribute well to the evaluation of the Catholic life of the school. They are proud of their backgrounds and beliefs and have a strong sense of personal worth. They show an ability to listen, to give thanks, to forgive and be forgiven. They express their own views and beliefs with reasoned confidence and reflect on how the teaching of Jesus and the Church informs, influences and motivates themselves and others. They treat others with high levels of respect. They understand that they are called to a life of service, have a commitment to the common good, and develop strong Catholic Christian virtues and values. They have a good understanding of right and wrong founded on the teaching of the Church. Pupils welcome the challenge of questions of meaning and purpose and are able to offer their own answers to such questions. Staff and governors have a strong sense of commitment to the mission of the Church in education leading to a Catholic ethos promoting the development of the whole pupil.
Good (2)	Pupils take on responsibilities and participate constructively in the Catholic life of the school beyond routine lessons and activities including evaluating their Catholic education. They are reflective and enquiring. They understand that religious belief and spiritual values are important for themselves and others. They show interest in the religious life of others. They understand the importance of key celebrations in school throughout the liturgical year and in the parish community. They are secure and ready to express their own views and beliefs and develop Catholic Christian virtues and values. They understand the idea of service and respond readily to the needs of people beyond the school. They show an understanding of the need to forgive, be forgiven and have a good understanding of right and wrong. Provision enables the pupils to develop within a good Catholic ethos and to learn how to live as Christians or people of faith.
Requires Improvement to be Good (3)	Many are keen to participate in school activities, take responsibility and influence in some way decisions about the Catholic life of the school. They can identify that their school is Catholic and something of what this means to individuals and the local community. They know that for some people religion is important and affects the way they live. They show respect for religious behaviour. They respond to opportunities to take responsibility around the school and co-operate when the school raises funds or organises activities to address the needs of others. They have a sense of the wider world, other beliefs, other cultures and community organisations. They respond to questions of meaning and purpose and are able, with support, to see their relevance to their own lives. The Catholic ethos is evident, but somewhat routine and does not develop over time.
Unsatisfactory (4)	Pupils are reluctant to engage in activities beyond lessons and have little or no influence on decisions which affect their Catholic education. They show little interest in the mystery and value of life and creation. They are unclear about their own and others' beliefs. They show little respect for the religious practices of others and for the religious life of the school. A significant minority of pupils behave insensitively and show little understanding of the effect of their behaviour on others. In some cases children do not feel any obligation to support the school or become part of its community. They show little interest in the needs of others, the wider world and have scant understanding of it. Some show low self esteem. They dismiss ideas of service and questions of meaning and purpose as irrelevant to themselves. For staff and governors the Catholicity of the school is of secondary importance or none.

COLLECTIVE WORSHIP

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

Inspectors should evaluate:

- the extent to which pupils show interest and actively participate in collective worship;
- the extent to which pupils are acquiring skills in planning and leading prayer and worship;
- how well collective worship contributes to the spiritual and moral development of pupils.

Outline guidance

Taking into account:

- ◆ the extent to which pupils demonstrate reverence and respect during liturgies and individual and collective worship;
- ◆ the extent of pupils' knowledge of traditional prayer and liturgy;
- ◆ the extent of pupils' knowledge of a variety of prayer styles;
- ◆ pupils' appreciation of celebration and prayer different from their own;
- ◆ worship materials prepared by pupils;
- ◆ how well pupils organise and lead worship;
- ◆ pupils' response to voluntary acts of worship;
- ◆ pupils' participation in and response to the school's chaplaincy provision.

The quality of collective worship provided by the school

Inspectors should evaluate:

- how well the school promotes the spiritual development of pupils in acts of collective worship, taking into account their age, aptitudes, family backgrounds and the Catholic character of the school.

Outline guidance

Taking into account:

- ◆ the extent to which the acts of worship reflect the Catholic character of the school and take into account the variety of faith backgrounds among pupils;

- ◆ the extent to which the school plans a coherent schedule for collective worship over a school year and evaluates its impact formally;
- ◆ the appropriateness of the prayer methods and styles used by the school;
- ◆ the impact of school provision on pupils' interest in and engagement with prayer and worship;
- ◆ how effectively the school skills its pupils in planning and leading worship;
- ◆ how knowledgeable and skilled staff are in planning and leading worship;
- ◆ how effectively the school engages parents, carers, local parishes and other local faith communities in its provision;
- ◆ How well the school prepares pupils for attending and participating in liturgies;
- ◆ the impact of chaplaincy on liturgy and collective worship.

Collective Worship: grade descriptors

Outstanding (1)	Acts of worship engage all pupils' interest and inspire in them deep thought and heartfelt response. The Eucharist is seen as the heart of Catholic school belief and celebration. Pupils regularly prepare and lead worship with confidence and enthusiasm from their earliest years in a variety of gatherings. They have very good knowledge of traditional prayer and liturgy and a thorough understanding of different styles of private and public prayer. Pupils' liturgical formation is well planned, appropriate to their faith backgrounds and shows progression. They make excellent contributions to chaplaincy and provide leadership through chaplaincy committee or school council. They are at ease and act with integrity when praying with others who have different beliefs and attitudes to spirituality. Collective worship is evaluated formally by staff, pupils, and governors and informs improvement planning.
Good (2)	Pupils act with reverence and are keen to participate. There is a range of formal and informal opportunities for daily prayer with opportunities for the celebration of Mass when priests are available. Pupils sing joyfully, reflect in silence and join in community prayers appropriately and with confidence. They have a good understanding of the religious seasons and feasts and of liturgy. They recognise different forms of prayer including use of scripture. They are at ease when praying with their school community and appreciate what is taking place. They respond well to chaplaincy or school council. Pupils with different religious beliefs are assisted and supported in their prayer. Staff ensure pupils are skilled and equipped in leading and participating in prayer. Themes are consistent with the Catholic character of the school and responsive to the religious diversity among pupils. Collective worship is carefully and regularly monitored and evaluated and leads to effective planning for improvement.
Requires Improvement to be Good (3)	Pupils readily take part in the regular and routine prayer life of the school. They willingly attend additional services to celebrate key seasons and festivals or in response to tragedy. Their involvement does not extend to planning and preparing acts of worship. Though able to compose prayers they rely heavily on the adults in the school. Most of the leadership and initiative comes from the staff. Some pupils express frustration about the limited scope for participation. Class based acts of collective worship follow a fairly routine structure. Monitoring of collective worship is informal and does not involve the pupils.
Unsatisfactory (4)	Pupils are restless during acts of worship and uninterested in the prayer life of the school. Many routinely participate without apparently giving much thought to what is happening. Very few attend occasional celebrations which are additional to the school's daily act of worship programme. Pupils have little influence or involvement in the school's provision. Some report that those responsible for leading worship show little skill and interest. Some disrupt others when at prayer and ridicule pupils for whom this is an important activity. Acts of collective worship are routine and lack variety. Staff rely on formal Church prayers. There is little preparation. Only a few are given the opportunity to read or lead prayers. Teachers are unskilled in leading prayer and some demonstrate a lack of interest.

Leadership

How well leaders promote, monitor and evaluate the provision for the Catholic life of the school and plan and implement improvement to outcomes for pupils

Inspectors should evaluate:

- how well governors and leaders promote the work of the Catholic school;
- how well leaders and governors monitor and evaluate provision and outcomes in order to plan future improvements;
- how well leadership contributes to outcomes for pupils in respect of the Catholic life of the school.

Outline guidance

Taking into account:

- ◆ the acceptance that leadership of Catholic life is the responsibility of the headteacher, senior leadership team, and governors;
- ◆ the accuracy, consistency and robustness of systems for monitoring, analysis and evaluation of the impact on pupils and staff;
- ◆ the relationship between self evaluation and improvement planning and the quality and coherence of the improvement plan for Catholic life, worship and RE;
- ◆ the progress and impact of actions outlined in the school's improvement plan;
- ◆ provision for staff induction and in-service training to develop staff understanding and commitment to the Church's mission in education and staff response;
- ◆ staff awareness and understanding of the Catholic life of the school and how they and their subjects contribute to it;
- ◆ provision for pupils' sex and relationship education;
- ◆ pupils' and staff views regarding chaplaincy provision;
- ◆ collaboration between the leadership team, chaplain(s), and RE subject leader in promoting the spiritual and liturgical life of the school;
- ◆ the extent to which the school is committed to Catholic partnerships and collaborations especially in its local area or within its MAC;
- ◆ relationships with parents, priests and local parishioners.

How well leaders monitor and evaluate provision for collective worship and implement any necessary improvements

Inspectors should evaluate:

- How well leaders monitor and evaluate the quality of collective worship in whole school assemblies, class worship

Outline Guidance

- ◆ Whether the school has a schedule for monitoring over the year;
- ◆ Processes used to monitor worship;
- ◆ Sharing of the findings from monitoring with staff and governors;
- ◆ Planning for the development of prayer and worship.

**Leadership of Catholic life and collective worship:
grade descriptors**

Outstanding (1)	The school's leadership is deeply committed to the Church's mission in education which they defend robustly. Governors and senior leaders are a source of inspiration for the whole community. There is unequivocal and explicit evidence that the Catholic mission of the school is a priority along with spiritual, moral and vocational development of pupils. This is reflected in the school improvement plan, self evaluation, and other documents. Self evaluation of all aspects of the Catholic life and worship within the school is a coherent reflection of rigorous monitoring, searching analysis and self challenge. Governors hold the school to account for its Catholic life and recognise their responsibility for its evaluation. The evaluation leads on to well targeted planning. Plans are implemented effectively and reviewed with reference to the extent to which pupils benefit from them. As a result pupils have highly sophisticated understanding of the school's mission, share its purpose, and are keenly and actively involved in shaping and supporting it. They understand how their beliefs should be manifested in their behaviour and relationships and act upon them.
Good (2)	Leaders and governors demonstrate commitment to the mission of the Church by providing a rich, broad and balanced curriculum with spiritual, moral and vocational development as priorities. They defend and promote the Catholicity of the school well. Leaders conduct a range of monitoring activities relating to provision and outcomes of Catholic life and worship and their analysis provides a firm basis for accurate diagnosis of the school's strengths and areas for development. Planning is founded on sound evidence and data, tackling key areas of for development systematically and building on areas of strength. Consequently pupils are able to articulate the school's distinctive mission with understanding and appreciation. Staff and pupils have a high regard for the Catholic life of the school. They understand how their beliefs should be manifested in their behaviour and relationships and generally act upon them.
Requires Improvement to be Good (3)	Senior leaders express their support for the Church's mission in education but rely heavily on guidance from Church agencies to give it direction. Senior leaders monitor accurately the progress and well being of all pupils. They know the school's major strengths and areas for development in respect to its Catholic character and are implementing satisfactory plans that are aimed at improving pupils' spiritual, moral and vocational development and other outcomes for pupils. Judgements about Catholic life and collective worship are accurate but not securely based on formal processes of self evaluation. The relationship between monitoring and improvement planning is unclear as the process is not conceived sequentially. Pupils and staff co-operate with the leadership team and observe the expected behaviour arising from Catholic beliefs and values.
Unsatisfactory (4)	Senior leaders are reluctant to promote the Church's mission in education and do not monitor this aspect of provision. Evaluation is casual and lacks rigour to the extent that planning fails to match accurately the key development requirements of the school. As a result pupils are unclear what it means to be educated in a Catholic school. Succession planning for leading Catholic schools and religious education is absent. Leaders fail to comply with the requirements of the Archbishop in relation to Catholic life and Religious Education.

Religious Education

How well leaders monitor and evaluate the provision for Religious Education and plan and implement improvement to outcomes for pupils

Inspectors should review the school's evaluation of:

- how well leaders use monitoring information to evaluate the school's performance in order to plan future improvements;
- how effectively plans are conceived, and how well they are implemented at all levels to bring about improvement in provision and in pupils' outcomes;
- how well leadership contributes to pupils' achievement.

Outline guidance

Taking into account:

- Status of RE in the school is that of a core subject in terms of curriculum time, staffing, and resources
- how effectively and confidently governors hold leaders to account for improvement in Religious Education
- the accuracy, consistency and robustness of systems for tracking, monitoring, analysis and evaluation of the **impact** of the school's work;
- how views of pupils, staff, governors, and parents, are taken into account;
- the monitoring and evaluation of the quality of teaching and learning;
- the impact of the assessment on pupil outcomes;
- progress and learning of whole cohorts, classes, groups, and individuals;
- performance in tests and examinations over time, of whole cohorts, groups, individuals;
- the quality of improvement planning for Religious Education

Leadership of Religious Education: grade descriptors

Outstanding (1)	Self-evaluation at all levels within the school, is a coherent reflection of rigorous monitoring, searching analysis and self challenge. This leads on to well targeted planning and actions taken by the school. As a result, outcomes in Religious Education for most pupils are high, and some are exceptionally so. Teachers feel very well supported by the subject leader and their teaching is of high quality. Governors maintain careful oversight of Religious Education and fulfil their statutory and canonical responsibilities thoroughly.
Good (2)	Leaders conduct a range of systematic monitoring activities relating to provision and outcomes and their analysis provides a firm basis for accurate diagnosis of the school's strengths and weaknesses. Planning is founded on sound evidence and data, tackling key areas of weakness systematically and building on areas of strength. Consequently, outcomes are generally good, or there is substantial evidence that they are improving strongly. Pupils make good progress within and between key stages. Governors have oversight of Religious Education and fulfil their statutory and canonical responsibilities well.
Requires Improvement to be Good (3)	Leaders monitor the progress of pupils and the quality of teaching and learning. These leaders know the school's major strengths and areas for development, including the performance of different groups of pupils, and the factors influencing outcomes. The school has implemented satisfactory plans that are aimed at improving relevant outcomes and assist pupils in making satisfactory progress. Reports are made to Governors about Religious Education from time to time so that they fulfil their statutory and canonical responsibilities. Neither RE nor its subject leadership is accorded the priority that is expected within a Catholic school.
Unsatisfactory (4)	Senior leaders do not monitor provision and outcomes effectively. Evaluation lacks rigour, to the extent that planning fails to match accurately the key development requirements of the school. There is underperformance in RE and progress is inconsistent. RE has a very low priority with governors and leaders. Leaders fail to comply with the requirements of the Archbishop in relation to Religious Education.

How well pupils achieve and enjoy their learning in Religious Education

Inspectors should evaluate:

- pupils' progress and attainment in Religious Education within, between and at the end of each key stage and any significant variations between groups of pupils
- the quality of pupils' learning in RE
- the quality of learning for pupils with particular learning needs and/or disabilities and their progress

Outline Guidance

Taking into account:

- ◆ Progress and attainment in RE
 - teacher assessment of pupils' progress and attainment;
 - how well pupils make progress relative to their starting points and capabilities, making clear whether there is any significant variation between groups of pupils and if there is any underachievement generally or among particular groups who could be doing better;
 - the examination results for the last three years;
 - in primary schools, the school's analysis of baseline assessment data and of data from assessment through the key stages, including the analysis of the performance of different groups of pupils (gender, disadvantage, SEND, high ability, ethnicity, EAL);
 - the quality of the pupils' current work both in class and in written work, including, where relevant, that of children in the Foundation Stage and that of sixth form students.
- ◆ The quality of pupils' learning in RE
 - the extent to which pupils are engaged and becoming religiously literate, have knowledge, understanding and skills appropriate to their age to reflect spiritually and think ethically and theologically and are aware of the demands of religious commitment and vocation in everyday life;
 - the extent to which pupils are able to use their learning in new contexts; ask and answer questions; communicate their understanding appropriately and in different ways; identify meaning; engage in enquiry interpreting, analysing and evaluating religious sources; develop understanding of religious concepts; become more independent learners.
 - the extent to which pupils actively seek to improve their knowledge, understanding and skills and are developing their competence as learners;
 - how well pupils are engaged, participate in, and enjoy their learning in RE;

- how effectively the pupils' critical faculties are developed so that they are able to relate the Catholic Faith to daily life.

How well pupils achieve and enjoy their learning in Religious Education: grade descriptors

<p>Outstanding (1)</p>	<p>Pupils make substantial and sustained progress within and between key stages developing excellent knowledge, skills, and understanding in RE. The progress of disadvantaged or disabled pupils and those with special needs matches or is improving rapidly towards that of other pupils with the same starting points. All groups of pupils make similarly excellent progress. Learning is outstanding when progress in learning about the key beliefs, celebrations of the Faith, and living as Christians is at least good in each key stage. Most pupils are developing well as independent learners. They readily tackle challenging activities. Their keenness and commitment to succeed and ability to grasp opportunities to extend and improve their learning are exceptional. They readily apply their understanding of the Faith to daily life.</p>
<p>Good (2)</p>	<p>Pupils make consistently strong progress within and between key stages developing secure knowledge, skills, and understanding in RE. The progress of disadvantaged or disabled pupils and those with special needs matches or is improving towards that of other pupils with the same starting points. Learning is good when progress in learning about the key beliefs, celebrations of the Faith, and about living as Christians is at least good in each key stage for different groups. Pupils are keen to do well, generally apply themselves diligently in lessons and work at a good pace. They generally seek to produce their best work and are often interested and enthusiastic about their learning. They collaborate well and are developing some of the skills of independent learning. Pupils are able to relate the Faith to their daily lives.</p>
<p>Requires Improvement to be Good (3)</p>	<p>The pupils make the progress expected given their starting points and some, although not the majority, may make good progress. Progress is inadequate in no major respect (for example, a key stage or particular groups of pupils), and may be good in some respects. Most work effectively when provided with appropriate tasks and guidance but lack confidence in improving the quality of their work. They generally work steadily and occasionally show high levels of enthusiasm and interest. Pupils are able to relate aspects of the Faith to their daily lives.</p>
<p>Unsatisfactory (4)</p>	<p>There is little sign of improvement in learning and progress within and between key stages or in a significant proportion of classes. A significant number of pupils do not make expected progress given their starting points. Significant groups of pupils, or particular pupils, underachieve. Few work effectively without direction from an adult and many give up easily when they perceive activities to be too challenging. A significant number of pupils do not enjoy the activities provided, which is reflected in poor completion of tasks. The teachings of the Faith are seen as not relevant to the lives of the pupils.</p>

The quality of teaching

Inspectors should evaluate:

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- how well teaching promotes purposeful learning, engagement, enjoyment, progress and attainment of pupils;
- how well assessment is used to support learning in Religious Education

Outline guidance

Taking into account the extent to which:

- ◆ lesson planning is linked to a current assessment of pupils' prior learning and is differentiated, so that it consolidates, builds upon and extends learning for all pupils;
- ◆ subject knowledge in lessons inspires pupils and builds their understanding;
- ◆ pupils are developing as independent learners and teaching encourages investigation and reflection by the pupils and develops appropriate skills and attitudes;
- ◆ effective use is made of time;
- ◆ teaching sustains pupils' concentration, motivation and application;
- ◆ questioning is used effectively to extend pupils' understanding and develop their learning;
- ◆ teaching encourages pupils' enjoyment of and commitment to Religious Education;
- ◆ appropriate use of new technology maximises learning;
- ◆ resources, including other adults, are deployed effectively;
- ◆ teachers and other adults have high expectations of pupils' capabilities and behaviour;
- ◆ teachers and others ensure that pupils know how well they are doing and are provided with clear detailed steps for improvement;
- ◆ teachers and adults assess pupils' progress accurately and provide feedback to pupils on their work which is effective in helping them to improve.

The quality of teaching and how purposeful learning is in Religious Education: grade descriptors

Outstanding (1)	Teaching is consistently highly effective in enthusing pupils and ensuring that they learn extremely well. Teachers and other adults are very aware of their pupils' capabilities and of their prior learning and understanding, and plan very effectively to build on these. Excellent subject knowledge is applied consistently to challenge and inspire pupils and ensure they make exceptional progress as independent and collaborative learners in RE. Consequently, pupils are highly motivated, sustain their concentration extremely well and enjoy their work. Marking and dialogue between teachers, other adults and pupils are consistently of a very high quality. Pupils understand in detail how to improve their work and are consistently supported in doing so. Teachers systematically and effectively check pupils' understanding throughout RE lessons, anticipating where they may need to intervene and doing so with striking impact on the quality of learning.
Good (2)	Nearly all the teaching is effective in ensuring that pupils are consistently interested in their learning and making progress. The majority of teaching enables pupils to make good progress. As a result of good assessment procedures, teachers plan well to meet the needs of all pupils. Teachers generally have strong subject knowledge which inspires and challenges most pupils and contributes to their good progress as learners. As a result, in most lessons, pupils are keen to learn, concentrate well and achieve highly. Pupils are provided with detailed feedback, both orally and through marking. They know how well they have done and can discuss what they need to do to sustain good progress. Teachers listen to, observe and question groups of pupils during lessons to improve learning and to reshape tasks and explanations.
Requires Improvement to be Good (3)	Teaching may be good in some respects and there are no endemic inadequacies across year groups. Pupils show interest in their work and make progress that is broadly in line with their capabilities. Regular and accurate assessment informs planning which generally meets the needs of all groups of pupils. Teachers' subject knowledge is such that pupils make adequate progress in RE. Teaching ensures that pupils are generally engaged by their work and little time is wasted. Pupils are informed about their progress and how to improve, individually and as a class, through marking and dialogue with adults. Teachers monitor pupils' work during lessons, pick up general misconceptions and adjust their plans accordingly to support learning.
Unsatisfactory (4)	<ul style="list-style-type: none"> ■ Expectations are inappropriate. Too much teaching is barely satisfactory or is inadequate and teaching fails to promote the pupils' learning, progress or enjoyment of RE. There is insufficient attention to the outcomes for pupils. ■ Assessment takes too little account of the pupils' prior learning or their understanding of tasks and is not used effectively to help them improve.

The effectiveness of the curriculum in promoting pupils' learning

Inspectors should evaluate the extent to which:

- the curriculum in Religious Education provides continuity and progression within and between key stages and within years and ensures that pupils, whatever their starting points, are able to achieve appropriately;
- curriculum planning contributes to effective teaching and learning in Religious Education;
- the curriculum in RE is structured around the life and teachings of Jesus Christ, the teachings of his Church, the central beliefs that Catholics hold, the basis for them and the relationship between faith and life;
- the curriculum fosters pupils' spiritual, moral, and vocational development and promotes a free, informed and full response to God's call in everyday life;
- the curriculum meets Bishops' Conference and diocesan requirements.

Outline guidance

Taking into account:

- ◆ how the whole school curriculum communicates the distinctive beliefs, values and the story of the Catholic community;
- ◆ the extent to which the RE curriculum is designed and modified to meet the needs of individuals and groups of pupils;
- ◆ how well the long, medium and short term planning ensures effective teaching and learning in RE;
- ◆ the use of resources, particularly scripture;
- ◆ the contribution of the curriculum to pupils' understanding of other religions;
- ◆ whether the Religious Education curriculum meets requirements of the Bishops' Conference and the Diocese;
- ◆ the extent to which the Religious Education curriculum builds upon pupils' prior experience and looks ahead to the next stage;
- ◆ the extent to which provision for relationship and sex education is coherently planned and consistent with the teaching of the Church.

The Curriculum in Religious Education and the “Catholic Curriculum”: grade descriptors

Outstanding (1)	The curriculum effectively provides pupils with a deep insight into the life and teachings of Jesus Christ, the teachings of his Church, the central beliefs that Catholics hold, the basis for them and the relationship between faith and life. It ensures that all pupils are able to make consistent progress through each year and key stage and are able to achieve appropriately. As a result, pupils are encouraged to be enthusiastic and highly motivated learners and benefit from excellent opportunities to improve their spiritual and moral development and respond to God’s call in everyday life. It raises pupils’ knowledge and understanding of other religions well. Teachers recognise their responsibility to contribute to pupils’ spiritual, moral and vocational development across the whole curriculum. Provision for relationship and sex education is thorough and developed at an appropriate level for the pupils consistently with the teaching of the Church.
Good (2)	The Religious Education curriculum is enriched through imaginative and well planned strategies to capitalise on the expertise within and beyond the school. This leads to learning that is often stimulating and memorable and focused appropriately on the life and teachings of Jesus Christ and the Church. Progression between key stages and years, as well as within years, is good. The Religious Education curriculum provides good opportunities for spiritual, moral and vocational development. It raises pupils’ awareness of other faiths. Most teachers recognise their responsibility to contribute to pupils’ spiritual, moral and vocational development across the whole curriculum. Relationship and sex education provides pupils with the understanding that they need at their respective ages consistently with the teaching of the Church.
Requires Improvement to be Good (3)	The Religious Education curriculum is generally matched to pupils’ abilities and provides adequate preparation for the next stage of their learning, whatever their capabilities. It ensures that they are taught key knowledge and understanding of Catholic teaching and that they develop appropriate learning skills. It is responsive to the local context and variation of faith backgrounds in the school population. All statutory requirements are met and opportunities are provided for pupils’ spiritual, moral and vocational development. Some aspects of the curriculum may be good. Relationship and sex education is passive and does not involve pupils sufficiently, but provides knowledge of the teaching of the Church.
Unsatisfactory (4)	The curriculum will be unsatisfactory if Bishops’ Conference and diocesan requirements are not met or there are significant shortcomings, for example: insufficient attention to the teaching of Jesus and the Church; disorganised planning; out of date resources; programmes of study which are ill matched to the pupils’ capabilities; unsatisfactory progression within and between years. The provision is weak leading to too many pupils not gaining the basic skills they need to learn RE. The curriculum excludes significant groups of pupils, such as minority ethnic or religious groups or pupils with particular gifts or talents. Relationship and sex education is poorly taught or avoided altogether. It does not take account of the teaching of the Church.

Education Act 2005

2005 Chapter 18

PART 1, SCHOOL INSPECTIONS AND OTHER INSPECTIONS BY SCHOOL INSPECTORS

CHAPTER 6

Inspection of religious education

47 Meaning of "denominational education"

In this Part "denominational education", in relation to a school, means religious education which-

(a) is required by section 80(1)(a) or 101(1)(a) of the Education Act 2002 (c. 32) to be included in the school's basic curriculum, but

(b) is not required by any enactment to be given in accordance with an agreed syllabus.

48 Inspection of religious education: England

(1) It is the duty of the governing body of any voluntary or foundation school in England which has been designated under section 69(3) of the School Standards and Framework Act 1998 by the Secretary of State as having a religious character to secure that-

(a) any denominational education given to pupils, and

(b) the content of the school's collective worship,

are inspected under this section.

(2) An inspection under this section is to be conducted by a person chosen-

(a) in the case of a voluntary controlled school, by the foundation governors after consultation with any person prescribed for the purposes of this subsection in relation to the religion or religious denomination that is specified in relation to the school under section 69(4) of the School Standards and Framework Act 1998, and

(b) in any other case, by the governing body after consultation with any person so prescribed.

(3) Inspections under this section must be carried out at such intervals as may be prescribed.

(4) It is the general duty of a person conducting an inspection under this section-

(a) to report on the quality of the denominational education provided by the school for any pupils to whom denominational education is given by the school, and

(b) to report on the content of the school's collective worship,

and any such person may report on the spiritual, moral, social and cultural development of pupils at the school.

(5) A person conducting an inspection under this section may do so with the assistance of such other persons chosen by him as are in his opinion fit and proper persons for carrying out the inspection.

(6) In this section and section 49-

"collective worship" means collective worship required by section 70 of the School Standards and Framework Act 1998 (c. 31);

"prescribed" means prescribed by regulations made by the Secretary of State.

49 Procedure for inspections under section 48

(1) An inspection under section 48 must be carried out within such period as may be prescribed.

(2) When the inspection has been completed, the person conducting the inspection must, before the end of the period prescribed for the purposes of this subsection, prepare in writing a report of the inspection [*15 working days*].

(3) The person conducting the inspection must, without delay, send the report to the governing body of the school concerned.

(4) The governing body must-

(a) make any such report available for inspection by members of the public, at such times and at such a place as may be reasonable,

(b) take such steps as are reasonably practicable to secure that every parent of a registered pupil at the school-

(i) for whom the school provides denominational education, or

(ii) who takes part in acts of collective worship the content of which falls to be inspected under section 48,

as the case may be, receives a copy of the report as soon as is reasonably practicable [*within 5 working days of the receipt of the report*], and

(c) provide a copy of the report, free of charge or in prescribed cases on payment of such fee as they think fit (not exceeding the cost of supply) to any other person who asks for one.

Appendix 2

SCHOOLS REQUIRING SIGNIFICANT IMPROVEMENT OR BEING JUDGED TO BE UNSATISFACTORY IN THEIR CATHOLIC LIFE, COLLECTIVE WORSHIP OR RELIGIOUS EDUCATION

1. This note is for all schools which fall into one of the above categories as a result of being judged to be unsatisfactory in key aspects of the Catholic life, Collective Worship or Religious Education in a section 48 inspection. It explains the part which the Diocesan Education Service (DES) will play in helping the school out of its difficulties.
2. The Diocese will expect schools in these categories to recognise the seriousness of the position in which they find themselves. There is a tendency sometimes for schools requiring significant improvement or being judged unsatisfactory to claim that the inspection verdict was unfair or mistaken. This approach is non-productive; the likelihood of a judgement being overturned is minimal. The Diocese will expect a positive response, whereby the criticisms are accepted and the school takes appropriate action honestly as the first step towards improvement. Experience nationally and in the Diocese has shown that improvement is only possible if the school accepts the inspection judgements of its weaknesses.
3. An officer from the DES will make and maintain contact with the Governors until the school is judged to have improved sufficiently.
4. Where a school is identified in its section 48 inspection as unsatisfactory in key aspects of the Catholic life, Collective Worship or Religious Education, the DES will provide an officer to assist the school in its action planning and in the resolution of its difficulties. In addition a monitoring visit may be made by an inspector before the next section 48 inspection is due and normally within twelve months. This will focus on the areas of weakness identified in the inspection. The DES will inform His Grace the Archbishop, the Bishop and the Episcopal Vicar so that they are aware of the situation in case they are visiting the school or receive any enquiries.
5. Where section 48 inspection judges that the Governing Body is performing its responsibilities unsatisfactorily appropriate training opportunities would be provided.