



ARCHDIOCESE OF BIRMINGHAM

FRAMEWORK FOR THE INSPECTION

OF

CATHOLIC SCHOOLS

(under Canon Law and

Section 48 of the Education Act 2005)

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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 the Catholic Life, Religious Education and Collective Worship 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.

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January 2018*

FRAMEWORK FOR INSPECTING CATHOLIC SCHOOLS IN THE ARCHDIOCESE OF BIRMINGHAM

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 (January 2018) 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;
- the diocese obtains valid evidence of the quality of the Catholic Life, Religious Education and Collective Worship in its schools;
- inspection reports provide useful information for parents;
- the school's response to an inspection leads to better quality Catholic education.

Inspectors will report upon the quality and impact of the school's provision for Catholic Life, Religious Education and Collective Worship. Within each of these areas the inspector will also report upon how well leaders and governors promote, monitor and evaluate provision.

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, Religious Education and Collective Worship in all its schools, 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 or inadequate 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. An email to the DES Senior Adviser for School Improvement will be sufficient.
3. 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, Religious Education and the Collective Worship within the school. It remains the responsibility of governors to ensure that the school is inspected within the term specified in the regulations.
4. The inspector must prepare in writing a report of the inspection within 15 working days of the completion of the inspection.
5. The school will send a copy of the final report without charge to all registered parents/carers 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]*
- ◆ 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 other governor representatives 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 of the school (PICCLS) 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, any previous monitoring report, the school's self-evaluation, Analyse School Performance (ASP), Improvement Plan, 3 year examination results (secondary schools) and records of attainment 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 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 and website, 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.

Oral Feedback

- ◆ Inspectors will provide a brief feedback to teachers of RE where it is requested; this may be at the end of the inspection or during the day if time permits.
- ◆ The lead inspector will provide oral feedback to the headteacher at the end of the first day. If there are any significant concerns feedback will also be given as the inspection progresses.
- ◆ 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 within 15 working days from the end of the inspection 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 Adviser for Section 48 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 20 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 1 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: To act justly, to love mercy, and to 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 Adviser for Section 48 Inspections 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 Director of the Diocesan Education Service within a further 10 working days. Final responsibility for the report rests with the DES.

EVALUATION INSPECTION SCHEDULE AND GRADE DESCRIPTORS

The evaluation schedule is not exhaustive. Grade descriptors are not checklists and do not replace the professional judgement of inspectors. Inspectors must interpret grade descriptors in relation to pupils' age, stage and phase of education.

OVERALL EFFECTIVENES

How effective is the school in providing Catholic Education

Inspectors will make judgements about the following three key areas:

1. CATHOLIC LIFE (CL)

CL1 The extent to which pupils contribute to and benefit from the Catholic Life of the school

CL2 The quality of provision for the Catholic Life of the school

CL3 How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the School

2. RELIGIOUS EDUCATION (RE)

RE1 How well pupils achieve and enjoy their learning in Religious Education

RE2 The quality of teaching, learning and assessment in Religious Education

RE3 How well leaders and governors promote, monitor and evaluate the provision for Religious Education

3. COLLECTIVE WORSHIP (CW)

CW1 How well pupils respond to and participate in the school's Collective Worship

CW2 The quality of Collective Worship provided by the school

CW3 How well leaders and governors promote, monitor and evaluate the provision for Collective Worship

Inspectors will use the following four-point scale to make all judgements:

Grade 1: outstanding

Grade 2: good

Grade 3: requires improvement

Grade 4: inadequate

OVERALL EFFECTIVENESS

How effective is the school in providing Catholic Education

OUTSTANDING	All key judgements are likely to be outstanding. In exceptional circumstances one of the key judgements may be good, as long as there is convincing evidence that the school is improving this area rapidly and securely towards outstanding.
GOOD	All key judgements are likely to be good. In exceptional circumstances one of the key judgements may be requires improvement, as long as there is convincing evidence that the school is improving this area rapidly and securely towards good.
REQUIRES IMPROVEMENT	Other than in exceptional circumstances, it is likely that, where the school is judged to require improvement in any of the key judgements, the school's overall effectiveness will require improvement.
INADEQUATE	The judgement on the overall effectiveness is likely to be inadequate where any one of the key judgements is inadequate.

CATHOLIC LIFE

CL1 The extent to which pupils contribute to and benefit from the Catholic Life of the school

Inspectors will evaluate:

- the extent to which pupils take on responsibilities and take part in developing the Catholic character of the school;
- pupils' sense of belonging to the school community and their relationship with those from different groups and backgrounds;
- the extent to which pupils contribute to the common good in the school and wider community.

Criteria

Inspectors will take into account:

- the extent to which pupils appreciate, value and participate in the Catholic Life as expressed in the mission statement 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 themselves and others as made in the image and likeness of God;
- the extent to which pupils' behaviour, conduct and attitudes reflect the Catholic character of the school;
- pupils' capacity for praise, thanks, forgiveness and readiness to celebrate life;
- 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 contribute to the development of the Catholic character of the school;
- where relevant, pupils' leadership, participation and response to the school's chaplaincy provision;
- where relevant, pupils' participation in visits and retreat activities;
- pupils' contribution and response to the school's pastoral care;
- pupils' interest and engagement in spiritual, moral and ethical issues;
- the extent to which education in personal relationships (relationships and sex education RSE) prepares pupils for the next stage of their physical, emotional and spiritual development;
- the extent to which pupils embrace a holistic approach to education and life and have an understanding of their own vocation;
- the extent to which pupils contribute to and benefit from the school as part of a cohesive community.

Grade Descriptors **CL1 The extent to which pupils contribute to and benefit from the Catholic Life of the school**

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>The extent to which pupils contribute to and benefit from the Catholic Life of the school is likely to be inadequate where a number of the following apply:</i></p> <p>a) Pupils do not appreciate, value or participate in the Catholic Life and mission of the school.</p>	<p>a) A minority of pupils appreciate, value and participate in the Catholic Life and mission of the school.</p>	<p>a) Most pupils appreciate value and actively participate in the Catholic Life and mission of the school.</p>	<p>a) Almost all pupils appreciate, value and actively participate in the Catholic Life and mission of the school.</p>
<p>b) Pupils do not participate in the school's evaluation of its Catholic Life and mission.</p>	<p>b) A minority of pupils participate in the school's evaluation of its Catholic Life and mission in some way but their involvement is infrequent and/or they lack a sense of the difference their contributions make.</p>	<p>b) Most pupils participate in the school's evaluation of its Catholic Life and mission and are part of planning improvements to it.</p>	<p>b) They contribute in a planned and systematic way to the school's evaluation of its Catholic Life and mission of the school and take a lead in planning improvements to it.</p>
<p>c) Pupils show little respect for themselves and others as made in the image and likeness of God. Pupil behaviour is poor.</p>	<p>c) Some pupils show respect for themselves and others as made in the image and likeness of God. The behaviour of most pupils at times requires improvement. They sometimes lack an appreciation of the uniqueness of others and can be insensitive to their needs within their own community.</p>	<p>c) Most pupils show a respect for themselves and others as made in the image and likeness of God. The behaviour of most pupils is good almost all of the time. They are considerate to others and caring to anyone in apparent need. They show an understanding of the need to forgive, be forgiven and have a good understanding of right and wrong.</p>	<p>c) Almost all pupils show a deep respect for themselves and others as made in the image and likeness of God. The behaviour of almost all pupils is exemplary at all times. In proportion to their years they show an ability to listen, to give thanks, to forgive and be forgiven. They are quick to congratulate others.</p>
<p>d) Pupils are not involved in activities which promote the Catholic Life and mission of the school.</p>	<p>d) Most pupils find it difficult to articulate or appreciate the demands that belonging to a Catholic community entails. As a result, they are only infrequently and passively involved with those activities which promote the</p>	<p>d) Most pupils accept the responsibilities of living within a Catholic school community. As a result, they are regularly involved with those activities which promote the Catholic Life and mission of the school both within school and the</p>	<p>d) Almost all pupils enthusiastically embrace the demands that membership of the school community entails. As a result, they take a leading role in those activities which promote the school's Catholic</p>

	Catholic Life and mission of the school both within school and the wider community.	wider community. They are aware of the needs of others and seek justice for others within and beyond the school community.	Life and mission both within school and in the wider community. They are alert to the needs of others and seek justice for all within and beyond the school community.
e) Pupils do not value the school's chaplaincy provision, and do not participate in opportunities provided by the school.	e) Whilst pupils may value the school's chaplaincy provision, only a minority participate in opportunities provided by the school.	e) Most pupils value the school's chaplaincy provision and participate in opportunities provided by the school, such as visits and retreats.	e) Almost all pupils highly value the school's chaplaincy provision, taking leadership roles and actively participating in opportunities provided by the school, such as visits and retreats.
f) Pupils do not respond to the opportunities the school provides for their personal support and development. Pupils do not benefit from the school's provision for pastoral care.	f) A minority of pupils show some response to the opportunities the school provides for their personal support and development. Not all pupils benefit sufficiently from the school's provision for pastoral care.	f) Most pupils respond well to the opportunities the school provides for their personal support and development and as a result, they are mostly happy, confident and largely secure in their own stage of physical, emotional and spiritual growth.	f) Almost all pupils take full advantage of the opportunities the school provides for their personal support and development and as a result, they are happy, confident and secure in their own stage of physical, emotional and spiritual growth.
g) Pupils lack understanding of loving relationships and sexual development or their understanding is insufficiently informed by the Catholic mission of the school.	g) Pupils have some understanding of loving relationships and sexual development within the context of a Christian understanding of the purpose of sexual love.	g) Pupils, appropriate to their age and capability, have a good understanding of loving relationships and sexual development within the context of a Christian understanding of the purpose of sexual love.	g) Pupils, appropriate to their age and capability, have an excellent understanding of loving relationships and sexual development within the context of a Christian understanding of the purpose of sexual love.
h) Pupils lack understanding of what it means to have a vocation.	h) A minority of pupils have some understanding of what it means to have a vocation, though have difficulty in connecting this with their own lives.	h) Most pupils embrace a holistic approach to education, have an understanding of what it means to have a vocation and recognise the importance of using one's gifts in the service of others.	h) Almost all pupils enthusiastically embrace a holistic approach to education, have a profound understanding of what it means to have a vocation and they joyfully offer

			their gifts in the service of others.
i) Pupils do not value or respect the Catholic tradition of the school.	i) Only a minority of pupils value and respect the Catholic tradition of the school and its links with the parish community(ies) and the diocese. As a result, few are involved with parish and diocesan celebrations and activities.	i) Most pupils value and respect the Catholic tradition of the school and its links with the parish community(ies) and the diocese. As a result, they respect and are involved with parish and diocesan celebrations and activities, irrespective of their own faith commitments. Pupils feel able to express a pride in their own religious and cultural identity and beliefs.	i) Almost all pupils deeply value and respect the Catholic tradition of the school and its links with the parish community(ies) and the diocese. As a result, they are enthusiastically and regularly involved with parish and diocesan celebrations and activities, irrespective of their own faith commitments. Almost all pupils are confident in expressing pride in their own religious and cultural identity and beliefs.

CL2 The quality of provision for the Catholic Life of the school

Inspectors will evaluate:

- the centrality and efficacy of the school's mission statement;
- the extent to which the school makes its Catholic identity and ethos explicit through the learning environment, chaplaincy and community cohesion;
- the quality of the pastoral care shown to all members of the community, both pupils and staff;
- the extent to which the school promotes standards of behaviour that reflect Gospel values and how effectively it develops positive relationships between all members of the school community;
- the quality of Personal, Social, Health and Economic education (PSHE), Relationships and Sex Education (RSE) and Spiritual and Moral education.

Criteria

Inspectors will take into account:

- the effectiveness of the school's mission statement as an expression of the wider mission of the Church in education;
- the extent to which everyone in the community feels responsible for the generation and evaluation of the mission statement and the impact it has on all aspects of school life;
- the commitment of all staff to the Catholic Life of the school, through their participation in, for example, retreats, staff prayer, Continuing Professional Development (CPD) on Catholic Life;
- the extent to which the school is an inclusive and prayerful community and one which is committed to the social teaching of the Church;
- the extent to which the Catholic ethos and identity of the school is visible to its members and to external visitors through the quality and centrality of its displays, its sacred spaces and its artefacts;
- the extent to which staff promote and exemplify high standards of behaviour and contribute to a harmonious community of mutual respect and forgiveness;
- the extent to which spiritual and moral education is informed by Catholic Social teaching, including the dignity of the human person and care for our common home, and how evident this is across the whole curriculum;
- the extent to which the whole life of the school provides opportunities for pupils' spiritual and moral development;
- how well chaplaincy supports and promotes the Catholic Life of the school;
- the quality and consistency of pastoral care for both pupils and staff;
- the extent to which Catholic values inform PSHE and RSE.

Grade Descriptors CL2 **The quality of provision for the Catholic Life of the school**

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>The provision for the Catholic Life of the school is likely to be inadequate where a number of the following apply:</i></p> <p>a) The school's mission is contrary in some respects to the educational mission of the Church.</p>	<p>a) The school mission statement does express the educational mission of the Church but this is not well thought through or its expression lacks depth.</p>	<p>a) The school mission statement clearly expresses the educational mission of the Church.</p>	<p>a) The school mission statement is a clear and inspiring expression of the educational mission of the Church.</p>
<p>b) Staff do not understand the demands of the school's mission statement and it has little impact on their work.</p>	<p>b) Whilst most staff understand some of the demands of the school's mission statement there are inconsistencies in its application across the curriculum and/or to the rest of school life.</p>	<p>b) Most staff are committed to its implementation across the curriculum and the whole of school life. They participate in school activities which reflect the Catholic Life and mission of the school, such as, retreats, staff prayer, CPD on Catholic Life.</p>	<p>b) All staff are fully committed to its implementation across the curriculum and the whole of school life. They enthusiastically participate in school activities which reflect the Catholic Life and mission of the school, such as, retreats, staff prayer, CPD on Catholic Life.</p>
<p>c) There is no sense of community.</p>	<p>c) There is some sense of community that is evident in the relationships between most colleagues, support staff and pupils.</p>	<p>c) There is a clear sense of community at all levels, evident in the quality of relationships that exist between most colleagues, support staff and pupils and the centrality of prayer to the whole community. The school is a supportive community.</p>	<p>c) There is a strong sense of community at all levels, evident in the high quality of relationships that exist between almost all colleagues, support staff and pupils and the centrality of prayer to the whole community. The school is a supportive and joyful community.</p>
<p>d) The school environment lacks any outward signs of its Catholic character or these are few and far between.</p>	<p>d) The school environment contains signs of the school's Catholic character but these have become routine with little impact on the life of the school.</p>	<p>d) The school environment reflects its mission and identity through obvious signs of the school's Catholic character.</p>	<p>d) The school environment reflects its mission and identity through concrete and effective signs of the school's Catholic character.</p>
<p>e) Staff expectations of behaviour are inadequate and these are poorly communicated to pupils.</p>	<p>e) Staff expectations of behaviour are not high enough and/or the school</p>	<p>e) Most staff promote high standards of behaviour and are good role models</p>	<p>e) All staff promote high standards of behaviour and are exemplary</p>

	has mixed success in communicating these to pupils.	of mutual respect and forgiveness for pupils.	role models of mutual respect and forgiveness for pupils.
f) There are no aspects of the curriculum that reflect a commitment to Catholic social teaching, to care for our common home or to the dignity of every human person.	f) Some aspects of the curriculum do not reflect a commitment to Catholic social teaching, to care for our common home or to the dignity of every human person.	f) Most of the curriculum reflects a commitment to Catholic social teaching, to care for our common home and to the dignity of every human person.	f) The entire curriculum reflects a commitment to Catholic social teaching, to care for our common home and to the dignity of every human person.
g) The school provides no opportunities for the moral and spiritual development of pupils and staff.	g) The school provides some opportunities for the moral and spiritual development of pupils and staff.	g) The school provides many opportunities for the moral and spiritual development of most pupils and staff.	g) The school provides extensive opportunities for the moral and spiritual development of all pupils and staff.
h) Either the school lacks any chaplaincy provision or it has little impact in supporting and promoting the Catholic Life of the school.	h) The chaplaincy provision has limited impact in supporting and promoting the Catholic Life of the school.	h) The chaplaincy provision is effective in supporting and promoting the Catholic Life of the school.	h) The chaplaincy provision is exemplary in supporting and promoting the Catholic Life of the school.
i) There are a lack of policies and procedures to ensure good pastoral care for pupils. As a result, some pupils' needs are overlooked or not addressed.	i) Policies and structures are in place, but these do not always translate to good pastoral care for pupils.	i) Policies and structures are in place, which provide good pastoral care to most pupils, and there is a commitment to the most vulnerable and needy in both policy and practice.	i) Clear policies and structures are in place, which provide the highest levels of pastoral care to almost all pupils, and there is an explicit and concrete commitment to the most vulnerable and needy in both policy and practice.
j) The school has little, if any regard for the pastoral needs of staff.	j) The school has some regard for the pastoral needs of staff.	j) The school has a regard for the pastoral needs of staff and most members' needs are understood and catered for.	j) The school is equally attentive to the pastoral needs of members of staff and ensures that almost every members' needs are understood and catered for.
k) Pastoral programmes, PSHE and RSE are either not taught or are taught in a way which is contrary to Catholic teachings and principles.	k) Pastoral programmes, PSHE and RSE are taught and generally reflect Catholic teachings and principles.	k) Pastoral programmes, PSHE and RSE are planned, mostly well taught and reflect Catholic teachings and principles.	k) Pastoral programmes, PSHE and RSE are thoughtfully designed, carefully planned, consistently well taught and celebrate Catholic teachings and principles.

CL3 How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school

Inspectors will evaluate:

- the effectiveness of leaders and governors in promoting the Catholic Life of the school;
- how well leaders and governors monitor and evaluate the Catholic Life provision and outcomes in order to plan future improvements;
- the extent to which leaders offer models of good practice as leaders of Catholic Life;
- how well leaders and governors implement improvement in respect of the Catholic Life of the school;
- how well leaders and governors ensure that whole curriculum contributes to pupils' spiritual, moral, and vocation development.

Criteria

Inspectors will take into account:

- the extent to which leaders and governors are committed to the Catholic Life and character of the school and how well they model commitment to the whole community;
- the accuracy, consistency and rigour of systems for monitoring, analysis and evaluation of the impact of the Catholic Life of the school on pupils and staff;
- the progress and impact of actions on the Catholic Life of the school identified by the school's Self-Evaluation;
- the quality and frequency of induction and CPD training for staff to develop their understanding and commitment to the Church's mission in education and their response to it;
- the extent to which the school engages with parents and carers;
- how well leaders and governors promote, monitor and evaluate the quality and range of opportunities for pupils' spiritual and moral development;
- how well leaders and governors promote, monitor and evaluate the pupils' awareness and understanding of the Catholic Life of the school;
- how well leaders and governors promote, monitor and evaluate the staff engagement with, and understanding of the Catholic Life of the school;
- the extent to which the school takes into account the views of parents, priests and governors;
- how well the school implements any policy decisions of the diocesan Bishop.

Grade Descriptors **CL3 How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school**

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>How well leaders and governors promote, monitor and evaluate the Catholic Life of the school is likely to be inadequate where a number of the following apply:</i></p> <p>a) Leaders and governors show minimal support for and understanding of the mission of the Church.</p>	<p>a) Leaders and governors support the mission of the Church but rely heavily on diocesan guidance to give it direction in school.</p>	<p>a) Leaders and governors demonstrate a public commitment to the mission of the Church. They are well regarded by staff as models of Catholic leadership by both staff and pupils. The development of the Catholic Life of the school is viewed by leaders and governors as a core leadership responsibility.</p>	<p>a) The school's leadership is deeply committed to the Church's mission in education. Leaders are energised by the task and are a source of inspiration for the whole community. The development of the Catholic Life of the school is viewed by leaders and governors as a core leadership responsibility.</p>
<p>b) The provision for the Catholic Life of the school is not seen as a leadership responsibility.</p>	<p>b) The provision for the Catholic Life of the school is acknowledged as a leadership responsibility. However, it is not always or clearly reflected in the school's self-evaluation of the Catholic Life of the school.</p>	<p>b) The provision for the Catholic Life of the school is given priority by leaders. This is reflected in the school's self-evaluation which involves monitoring, analysis and self-challenge and is clearly focused on the Catholic Life of the school.</p>	<p>b) The provision for the Catholic Life of the school is given the highest possible priority by leaders. This is reflected in the school's self-evaluation which is a coherent reflection of rigorous monitoring, searching analysis and self-challenge and is clearly and explicitly focused on the Catholic Life of the school.</p>
<p>c) There is no planning for improvements of the Catholic Life of the school.</p>	<p>c) This leads to some improvements, but these have limited impact on the Catholic Life of the school.</p>	<p>c) This leads to planned improvements, to further enhance the Catholic Life of the school.</p>	<p>c) This leads to well-targeted and planned improvements, often creatively conceived with key partners, to further enhance the Catholic Life of the school.</p>
<p>d) CPD focusing on the Catholic Life of the school rarely, if ever, occurs.</p>	<p>d) CPD focusing on the Catholic Life of the school rarely occurs or is limited in its effectiveness. Staff have some understanding of the school's mission.</p>	<p>d) CPD focusing on the Catholic Life of the school occurs and is effective. As a result, staff understanding of the school's mission is good. Staff are involved in shaping and supporting it.</p>	<p>d) CPD focusing on the Catholic Life of the school occurs frequently and is engaging, well planned and effective. As a result, staff understanding of the school's</p>

			mission is outstanding. They share its purpose and are keenly and actively involved in shaping and supporting it.
e) The school's work with parents/carers is inadequate in at least some respects.	e) The school usually works with parents/carers, although is less successful in engaging those who might traditionally find working with the school difficult. As a result, whilst all parents/carers will be aware of the school's distinctive mission and identity, not all parents/carers are fully supportive of it.	e) The school has strategies for engaging with the majority of parents/carers to the benefit of pupils, including those who might traditionally find working with the school difficult. As a result, parents/carers have a good understanding of the school's mission and are supportive of it.	e) The school has highly successful strategies for engaging with almost all parents/carers to the very obvious benefit of pupils, including those who might traditionally find working with the school difficult. As a result, parents/carers have a thorough understanding of the school's mission and are highly supportive of it.
f) The governing body shows little interest in the Catholic Life of the school.	f) Whilst the governing body makes efforts to maintain the Catholic Life of the school these efforts are not concerted or maintained. Governors make some contribution to the Catholic Life of the school. However, they are only superficially involved in the self-evaluation of the Catholic Life of the school and are more comfortable in a supportive role than they are with offering challenge.	f) As leaders, the governing body is ambitious for the Catholic Life of the school and leads by example in its emphasising of Catholic Life as a school improvement priority. Governors make a good contribution to the Catholic Life of the school. They are committed to the school's mission, are involved in its evaluation and are ready to challenge as well as support where necessary.	f) As leaders, the governing body is highly ambitious for the Catholic Life of the school and leads by example in its consistent emphasising of Catholic Life as a school improvement priority. Governors make a highly significant contribution to the Catholic Life of the school. They are passionate about the school's mission, are actively involved in its evaluation and are ready to challenge as well as support where necessary.
g) The school does not respond to diocesan policies and initiatives or promote the Bishop's vision for the diocese throughout the school.	g) The school is aware of diocesan policies and initiatives but does not promote the Bishop's vision for the diocese throughout the school in a comprehensive way.	g) The school responds well to diocesan policies and initiatives and promotes the Bishop's vision for the diocese throughout the school.	g) The school is enthusiastic in its response to diocesan policies and initiatives and actively promotes the Bishop's vision for the diocese throughout the school.

RELIGIOUS EDUCATION

RE1 How well pupils' achieve and enjoy their learning in Religious Education

Inspectors will evaluate:

- the quality of pupils' achievement, learning and progress in Religious Education and any variations between groups of pupils;
- the extent to which pupils are becoming religiously literate;
- the quality of learning for pupils with particular learning needs and/or disabilities and their progress;
- pupils' attainment in Religious Education at the end of each keystage.

Criteria

Inspectors will take into account:

The quality of pupils' achievement, learning and progress in Religious Education

- 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 there is any underachievement generally or among particular groups who could be doing better;
- the extent to which pupils are religiously literate and engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life;
- the extent to which pupils actively seek to improve their knowledge, understanding and skills and are developing their competence as learners;
- how well pupils enjoy their learning as shown by their interest, enthusiasm, and behaviour.

Standards of attainment in Religious Education

- teacher assessment of pupils' attainment measured in line with the Bishops' Conference documents;
- the public examination results for the last three years;
- the school's track record in assessing standards of attainment, including the accuracy and the quality of teacher assessment;
- 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.

Grade Descriptors RE1 How well pupils' achieve and enjoy their learning in Religious Education

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>How well pupils achieve and enjoy their learning in Religious Education is likely to be inadequate where a number of the following apply:</i></p> <p>a) Pupils make very limited progress in each key stage.</p>	<p>a) Some pupils, from their varied starting points, make progress in each key stage.</p>	<p>a) Most pupils, from their varied starting points, make good progress in each key stage.</p>	<p>a) Almost all pupils, from their varied starting points, make good progress in each key stage, with many achieving outstanding progress.</p>
<p>b) Groups of pupils, including those who have special educational needs, are not making progress.</p>	<p>b) Whilst some groups, including those who have special educational needs, are making progress a majority are not.</p>	<p>b) Most groups of pupils, including those with special educational needs, are also making progress comparable to the progress of other pupils.</p>	<p>b) Almost all groups of pupils, including those with special educational needs, are also making progress comparable to the progress of other pupils.</p>
<p>c) Pupils have minimal knowledge and understanding of Religious Education.</p>	<p>c) Some pupils, relative to their age and capacity make some use of their knowledge, understanding and skills, to reflect and think in a limited way about the demands of religious commitment in everyday life.</p>	<p>c) Most pupils, relative to their age and capacity, are religiously literate and engaged young people; they use their knowledge, understanding and skills, to reflect spiritually, and to think ethically and theologically. As a consequence, most pupils are aware of the demands of religious commitment in everyday life.</p>	<p>c) Almost all pupils, relative to their age and capacity, are religiously literate and engaged young people; they use their knowledge, understanding and skills effectively, to reflect spiritually, and to think ethically and theologically. As a consequence, they are fully aware of the demands of religious commitment in everyday life.</p>
<p>d) Pupils are not engaged in lessons and have no interest in the subject.</p>	<p>d) Pupils participate in their lessons but with limited motivation to improve their knowledge, understanding and skills as learners. Some pupils may work well and show some understanding of how well they are doing.</p>	<p>d) Most pupils are actively engaged in lessons and are committed to improving their knowledge, understanding and skills, in order to further develop as competent learners. Most pupils concentrate well, have an understanding of how</p>	<p>d) Almost all pupils are actively engaged in lessons and are committed to improving their knowledge, understanding and skills, in order to further develop as competent learners. Almost all pupils</p>

		well they are doing, of what they need to do to improve, and can articulate how they have made progress.	concentrate exceptionally well, have a clear understanding of how well they are doing, of what they need to do to improve, and can fully articulate how they have made progress.
e) Pupils show no enjoyment of Religious Education and behaviour in lessons is disruptive and not conducive to learning.	e) Pupils show limited interest and little enjoyment of Religious Education. Behaviour in lessons is varied and disruptions in lessons sometimes take place.	e) Most pupils approach their lessons with interest and enthusiasm. Pupils enjoy challenging activities, and respond well to opportunities which extend their learning. Behaviour in lessons is good because most pupils enjoy Religious Education and disruptions in lessons are unusual.	e) Almost all pupils approach lessons with great interest, passion and enthusiasm. Pupils enjoy tackling challenging activities, and respond exceptionally well to opportunities which extend their learning. Behaviour in lessons is outstanding because almost all pupils enjoy Religious Education and they are rarely off task even in extended periods without direction from an adult.
f) Pupils' attainment as indicated by teacher assessment and/or public examination results is inadequate. Most achieve below average attainment using diocesan and/or national data where available.	f) Pupils' attainment as indicated by teacher assessment and/or public examination results requires improvement. Pupils do not always achieve average attainment using diocesan and/or national data where available.	f) Pupils' attainment as indicated by teacher assessment and/or public examination results is good. Most pupils achieve at least average attainment using diocesan and/or national data where available. This has been sustained for the last three years, or if it has not there is an improving trend.	f) Pupils' attainment as indicated by teacher assessment and/or public examination results is outstanding. Almost all pupils achieve above average attainment using diocesan and/or national data where available. This has been sustained for the last three years for almost all pupils and reflects the outstanding quality of teacher assessment.
g) The quality of pupils' current work, both in class and in written work is inadequate.	g) The quality of pupils' current work, both in class and in written work requires improvement.	g) The quality of pupils' current work, both in class and in written work is good.	g) The quality of pupils' current work, both in class and in written work is outstanding.

RE2 The quality of teaching, learning and assessment in Religious Education

Inspectors will evaluate:

- how well teaching promotes learning, enjoyment, progress and the attainment of pupils;
- how well assessment informs appropriate teaching and learning strategies.

Criteria

Inspectors will take 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 and extends learning for all pupils;
- the extent to which teachers have a mastery of the subject;
- the extent to which teachers' expertise inspires pupils and builds their understanding;
- the extent to which teaching encourages independent and collaborative learning where appropriate;
- the extent to which teaching enables pupils to assess their own progress and achievement;
- how well lesson time is managed to ensure optimum learning;
- how well teaching styles and choice of learning activities sustain pupils' concentration, motivation and application;
- how effectively questioning is used in lessons to identify prior learning, to deepen understanding and to assess new learning;
- the extent to which teaching encourages pupils' enjoyment of and enthusiasm for Religious Education;
- how effectively resources, including other adults, are deployed to secure optimum learning;
- the extent to which the high expectations of teachers and other adults allow each pupil to fulfil their potential;
- the extent to which feedback ensures that pupils know how well they are doing and what they need to do to improve;
- how well teachers use praise and affirmation to motivate learners.

Grade Descriptors **RE2 The quality of teaching, learning and assessment in Religious Education**

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>The quality of teaching, learning and assessment in Religious Education is likely to be inadequate where a number of the following apply:</i></p> <p>a) Teachers do not plan lessons and/or this is not linked to pupils' current assessment. As a consequence, pupils' learning is inadequate.</p>	<p>a) Teachers do not always plan good lessons and/or this is not always linked to pupils' current assessment. As a consequence, some pupils do not learn well enough.</p>	<p>a) Teachers consistently plan good lessons linked to pupils' current assessment so that most pupils learn well. As a result of this, teaching is mainly good.</p>	<p>a) Teachers are highly effective in consistently planning high-quality lessons linked to pupils' current assessment and their knowledge of the individual, consolidating and extending pupils' knowledge and understanding, so that they learn extremely well. As a result of this, a majority of teaching is outstanding and teaching is never less than consistently good.</p>
<p>b) Teachers have little subject expertise and no real understanding of how pupils learn. As a consequence, most pupils do not apply themselves and few make adequate progress.</p>	<p>b) Teachers have insufficient subject expertise and have a limited understanding of how pupils learn. As a consequence, some pupils do not apply themselves and some make only limited progress.</p>	<p>b) Teachers are confident in their subject expertise and have a good understanding of how pupils learn. As a consequence, most pupils apply themselves well and make good progress in lessons and over time.</p>	<p>b) Teachers have a high level of confidence because of their subject expertise and their understanding of the breadth of teaching methods. As a consequence, almost all pupils are inspired to learn and make rapid and sustained progress.</p>
<p>c) Teachers do not employ a range of teaching strategies. Consequently, pupils lack motivation and concentration.</p>	<p>c) Teachers employ a limited range of strategies. Consequently, many pupils lack motivation and concentration in lessons.</p>	<p>c) Teachers employ a range of appropriate strategies, including individual and collaborative work. Consequently, most pupils are motivated and concentrate in lessons.</p>	<p>c) Teachers employ a wide range of appropriate teaching strategies, including individual and collaborative work. Consequently, almost all pupils are highly motivated and sustain high levels of concentration.</p>
<p>d) Teachers do not involve pupils in evaluating how well they are achieving. This leads to inadequate progress.</p>	<p>d) Teachers involve pupils in a limited way in evaluating how well they are achieving. This inhibits good progress</p>	<p>d) Teachers ensure most pupils are involved in evaluating how well they are achieving. This contributes to good progress and increases their</p>	<p>d) Teachers ensure almost all pupils are consistently involved in evaluating how well they are achieving. This contributes to their outstanding</p>

	and makes them unsure about how to make future improvements.	confidence in making further improvements.	progress and provides them with a high level of confidence in making further improvements.
e) Teachers do not manage time well which negatively impacts on pupil progress.	e) Teachers' management of time requires improvement to ensure good learning in lessons and across sequences of lessons.	e) Teachers manage time well to secure good learning in lessons and across sequences of lessons.	e) Teachers consistently use time effectively to maximise learning opportunities in lessons and across sequences of lessons.
f) Teachers do not adapt tasks or explanations as a consequence of questioning.	f) Teachers' use of observation and questioning is limited and their adaptation of tasks and explanations is minimal.	f) Teachers use observation and questioning during lessons in order to adapt tasks and explanations, thus improving learning for most pupils.	f) Teachers carefully observe and skilfully question during lessons in order to adapt tasks and explanations, thus maximising learning for every pupil.
g) The quality of resources is poor and resources, including other adults, are not well deployed.	g) The quality of resources is limited and the use of resources, including other adults, requires improvement.	g) Good quality resources, including other adults are used effectively to optimise learning for most pupils.	g) High quality resources, including other adults are used very effectively to optimise learning for each pupil.
h) Teachers have low expectations of their pupils in Religious Education.	h) Teachers rarely communicate high expectations about Religious Education to their pupils.	h) Teachers communicate high expectations about Religious Education to their pupils, most of whom respond positively.	h) Teachers communicate high expectations and passion about Religious Education to their pupils who respond with enthusiasm.
i) Feed-back rarely, if ever, happens and/or it has no impact on learning. Pupils are never given the opportunity to respond.	i) Feed-back is infrequent and limited in effectiveness. Pupils are rarely given the opportunity to respond.	i) Good quality feed-back leads to the engagement, interest, achievement and progress of most pupils. Pupils are given the opportunity to respond which improves their understanding of what they need to do to improve.	i) High quality feed-back is frequent, leading to high levels of engagement, interest, achievement and progress. Pupils are given the opportunity to respond in a systematic and planned way which ensures pupils understand what they need to do to improve.
j) Achievement and effort are never celebrated.	j) Achievement and effort are rarely celebrated.	j) Achievement and effort are often celebrated leading to good levels of motivation from most pupils.	j) Celebration of achievement and effort are central to the teacher's assessment strategy, securing high levels of motivation from pupils.

RE3 How well leaders and governors monitor and evaluate the provision for Religious Education

Inspectors will evaluate:

- that the Religious Education curriculum meets Bishops' Conference requirements;
- that the curriculum meets any additional requirements of the diocesan Bishop;
- how well leaders and governors use monitoring data to evaluate the school's performance in Religious Education in order to plan future improvements;
- how well leaders and governors plan improvement in provision, and in pupils' outcomes, and how effectively these plans are implemented at all levels;
- the effectiveness of the subject leader(s);
- how effectively assessment is used in monitoring and securing improvements;
- how well scheme and specification choices support the learning and achievement of different groups of pupils.

Criteria

Inspectors will take into account:

- whether the curriculum complies with the Religious Education documents of the Bishops' Conference of England and Wales;
- whether the curriculum time in each taught week given to RE meets the Bishops' Conference requirements (10% of the taught week from EYFS to the end of KS4; 5% of the taught week in KS5);
- whether Religious Education has parity with other core curriculum subjects in terms of resourcing, staffing and accommodation;
- in secondary schools, whether the GCSE specification complies with the requirements of the diocesan Bishop;
- in all schools, whether scheme choices comply with the requirements of the diocesan Bishop;
- how well leaders and governors make decisions about specifications, schemes, and programmes of study and the extent to which these meet the needs of different groups of pupils;
- the accuracy, consistency and rigour of systems for tracking, monitoring, analysis and evaluation of the impact of the school's work;
- the extent to which leaders and governors take into account views of parents and pupils in evaluating Religious Education;
- how well leaders and governors plan, monitor and evaluate:
 - effectiveness use made of the assessment process;
 - the quality of teaching through lesson observation and other methods;
 - the impact of curriculum and assessment on pupil outcomes;
 - the progress and learning of whole cohorts, groups and individuals;
 - the impact of support, guidance and intervention on pupil outcomes in Religious Education;
 - the quality of 'improvement planning' and its implementation;
 - the rigour of the self-evaluation in identifying appropriate targets, time scales and clear lines of accountability.

- the coherence of the Religious Education curriculum across different key stages and phases;
- the impact of enrichment activities.

Grade Descriptors **RE3 How well leaders and governors monitor and evaluate the provision for Religious Education**

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>How well leaders and governors monitor and evaluate the provision for Religious Education is likely to be inadequate when a number of the following apply:</i></p> <p>a) Leaders and governors are failing to implement the requirements of the Bishops' Conference in relation to Religious Education.</p>	<p>a) Leaders and governors are not ensuring that the Religious Education curriculum fully meets the requirements of the Bishops' Conference.</p>	<p>a) Leaders and governors ensure that the Religious Education curriculum meets the requirements of the Bishops' Conference in every respect and in each key stage.</p>	<p>a) Leaders and governors ensure that the Religious Education curriculum meets the requirements of the Bishops' Conference in every respect and in each key stage.</p>
<p>b) Leaders and governors are failing to provide the required amount of curriculum time to Religious Education.</p>	<p>b) Leaders and governors are not ensuring that the required amount of curriculum time is given to Religious Education in each key stage.</p>	<p>b) Leaders and governors ensure that the required amount of curriculum time is given to Religious Education in each key stage.</p>	<p>b) Leaders and governors ensure that at least the required amount of curriculum time is given to Religious Education in each key stage.</p>
<p>c) Leaders and governors are failing to ensure that Religious Education is treated comparably to other core curriculum subjects.</p>	<p>c) Leaders and governors are not ensuring that Religious Education is fully comparable to other core curriculum subjects.</p>	<p>c) Leaders and governors ensure that Religious Education is comparable to other core curriculum subjects, in terms of professional development, resourcing, staffing and accommodation.</p>	<p>c) Leaders and governors ensure that Religious Education has full parity with other core curriculum subjects including professional development, resourcing, staffing and accommodation.</p>
<p>d) Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are not being implemented.</p>	<p>d) Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are not fully implemented.</p>	<p>d) Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are fully implemented.</p>	<p>d) Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are embraced and fully implemented.</p>
<p>e) Leaders' and governors' self-evaluation of Religious Education is either ineffective or absent.</p>	<p>e) Leaders' and governors' self-evaluation of Religious Education requires improvement.</p>	<p>e) Leaders' and governors' self-evaluation of Religious Education is a good reflection of frequent monitoring, analysis and self-</p>	<p>e) Leaders' and governors' self-evaluation of Religious Education is a coherent reflection of rigorous</p>

		challenge which is informed by current best practice in Religious Education. This results in strategic action taken by the school which lead to at least good outcomes in Religious Education.	monitoring, searching analysis and self-challenge which is well-informed by current best practice in Religious Education. This results in well targeted planning and strategic action taken by the school which lead to outstanding outcomes in Religious Education.
f) The curriculum leader for Religious Education lacks a vision for the subject and does not plan improvements to teaching and learning in Religious Education.	f) The curriculum leader for Religious Education does not effectively plan improvements to teaching and learning in Religious Education.	f) The curriculum leader for Religious Education has a clear vision for teaching and learning and a good level of expertise in securing this vision. These are used effectively to improve teaching and learning in Religious Education, resulting in teaching that is likely to be at least consistently good.	f) The curriculum leader for Religious Education has an inspiring vision of outstanding teaching and learning and a high level of expertise in securing this vision. These are used effectively to improve teaching and learning in Religious Education, resulting in teaching that is likely to be outstanding and at least consistently good.
g) Leaders and governors are failing to ensure that Religious Education is planned to meet the needs of different groups of pupils and there is little or no coherence across different key stages and phases.	g) Leaders and governors are not ensuring that Religious Education is planned to meet the needs of different groups of pupils and coherence across different key stages and phases requires improvement.	g) Leaders and governors ensure that Religious Education is effectively planned to meet the needs of different groups of pupils and to secure coherence across different key stages and phases.	g) Leaders and governors ensure that Religious Education is imaginatively and thoughtfully planned to meet the needs of different groups of pupils and each key stage and phase is creatively structured to build on and enhance prior learning.

COLLECTIVE WORSHIP

CW1 How well pupils respond to and participate in the school's Collective Worship

Inspectors will 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;
- the extent to which Collective Worship contributes to the spiritual and moral development of pupils.

Criteria

Inspectors will take into account:

- the extent to which pupils demonstrate reverence and respect during Collective Worship;
- how well pupils plan, organise and lead worship;
- the extent of pupils' knowledge of prayer and Catholic liturgy;
- the extent of pupils' knowledge of a variety of prayer styles;
- pupils' response to voluntary acts of worship.

Grade Descriptors **CW1** How well pupils respond to and participate in the school's Collective Worship

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>How well pupils respond to and participate in the school's Collective Worship is likely to be inadequate where a number of the following apply:</i></p> <p>a) Pupils rarely, if ever take part in the prayer life of the school.</p>	<p>a) Pupils take part in the regular prayer life of the school, though not always readily or with enthusiasm. They participate in opportunities to sing, to pray quietly and to join in community prayer although not all are engaged.</p>	<p>a) Pupils act with reverence and are keen to participate in Collective Worship. They sing joyfully, reflect in silence and join in community prayer appropriately and with confidence.</p>	<p>a) Acts of Collective Worship engage all pupils' interest and inspire in them deep thought and heartfelt response. There is a genuine enthusiasm for Collective Worship, reflected in the quality of communal singing, in the quality of prayerful silence and the depth of reverent participation in communal prayer.</p>
<p>b) Pupils do not prepare or lead acts of worship.</p>	<p>b) Pupils rarely prepare or lead acts of worship and/or this preparation is superficial, does not engage pupils creatively and is over reliant on the adults in school.</p>	<p>b) Pupils regularly prepare and lead worship with confidence, enthusiasm and a degree of independence. They are thoughtful in their planning of liturgy. Other pupils are engaged by the worship opportunities planned by their peers.</p>	<p>b) Pupils readily take the initiative in leading worship displaying confidence and enthusiasm. They are creative and resourceful in their planning of liturgy and want it to be the best it can be. Most other pupils are visibly uplifted by the worship opportunities created by their peers.</p>
<p>c) Pupils do not value or participate voluntarily in acts of worship or prayer.</p>	<p>c) Pupils have only a basic approach to prayer and whilst prayer may include scripture, religious artefacts or music, the selection and use of these is often limited, uninspiring and repetitive. Very few pupils value or participate voluntarily in acts of worship or prayer.</p>	<p>c) Pupils use a variety of approaches to prayer which includes scripture, religious artefacts, liturgical music and other forms of prayer both traditional and contemporary. Some pupils value and participate voluntarily in acts of worship and prayer.</p>	<p>c) Pupils display confidence in their use of a wide variety of traditional and contemporary approaches to prayer, which uses scripture, religious artefacts and liturgical music. The vast majority of pupils value and regularly participate in voluntarily acts of worship and prayer.</p>
<p>d) Pupils do not understand the Church's liturgical year.</p>	<p>d) Many pupils have a limited understanding of the Church's</p>	<p>d) Most pupils have a good understanding of the Church's</p>	<p>d) Almost all pupils have an excellent understanding of the</p>

	liturgical year, its seasons and feasts and have only limited appreciation of the effects of this on the planning of appropriate worship.	liturgical year, its seasons and feasts and the approaches this requires in the planning of appropriate worship opportunities.	Church's liturgical year, seasons and feast. Appropriate to their age and ability, they are able to prepare acts of Collective Worship, which fully reflects this understanding.
e) The experience of living and working in a praying community has little, if any, impact on the spiritual and moral development of pupils and they have little, if any, awareness of the existence of difference.	e) The experience of living and working in a praying community has only limited impact on the spiritual and moral development of many pupils and they have little awareness of the existence of difference and the need to accommodate it.	e) The experience of living and working in a faithful, praying community has a positive impact on the spiritual and moral development of many pupils, irrespective of ability or faith background. They have a well-developed sense of respect for those of other faiths. This is reflected in the manner in which many pupils participate in prayer and liturgy.	e) The experience of living and working in a faithful, praying community has a profound and visible effect on the spiritual and moral development of all pupils, irrespective of ability or faith background. They have a deep sense of respect for those of other faiths and this is reflected in the manner in which pupils prepare and participate in prayer and liturgy.

CW2 The quality of Collective Worship provided by the School

Inspectors will evaluate:

- the centrality, quality and variety of Collective Worship opportunities provided by the school;
- how well the school provides opportunities for the pupils to develop spiritually through acts of Collective Worship, taking into account their age, aptitudes, family backgrounds and the Catholic character of the school.

Criteria

Inspectors will take 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 and belief backgrounds among pupils;
- how knowledgeable and skilled staff are in planning, leading and evaluating worship;
- how effectively the school skills its pupils in planning, leading and evaluating worship;
- the appropriateness of methods and styles of prayers;
- how effectively the school engages parents, carers, local parishes and other local faith communities in its provision.

Grade Descriptors **CW2 The quality of Collective Worship provided by the School**

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>The quality of Collective Worship provided by the school is likely to be inadequate where a number of the following apply:</i></p> <p>a) Acts of worship are infrequent and/or are not central to the school's daily activity.</p>	<p>a) Staff and pupils do occasionally pray together and, whilst some school celebrations do include prayer, many do not.</p>	<p>a) Collective Worship is part of the life of the school and prayer is included in almost all school celebrations. Praying together is part of the daily experience for pupils and staff.</p>	<p>a) Collective Worship is central to the life of the school for all pupils, whatever their own particular faith background, and forms the heart of every school celebration. Praying together is part of the daily experience for all pupils and staff.</p>
<p>b) There is little or no planning and preparation of Collective Worship and/or few or no resources are devoted to it.</p>	<p>b) Collective Worship is themed but sometimes the message conveyed is unclear or confused. Whilst key seasons of the Church's year are recognised and other religious festivals acknowledged, there is a lack of depth and breadth in responding to the liturgical seasons.</p>	<p>b) Collective Worship has a purpose, message and direction. The themes chosen for worship reflect a good understanding of the liturgical seasons and the Catholic character of the school.</p>	<p>b) Collective Worship has a clear purpose, message and direction. The themes chosen for worship reflect a deep understanding of the liturgical season and the Church's mission in education.</p>
<p>c) Collective Worship is incoherent in the communication of its purpose and message.</p>	<p>c) There is a limited acknowledgement of the diversity of pupil backgrounds in selecting themes for worship.</p>	<p>c) Collective Worship is given a high priority in terms of planning, evaluating and resourcing; as a result, experience of Collective Worship is almost always engaging and almost all members of the community speak positively about these opportunities.</p>	<p>c) Collective Worship is given the highest possible priority in terms of planning, evaluating and resourcing; as a result, experiences of Collective Worship are of such a high quality that they are universally cherished by every member of the community.</p>
<p>d) Acts of Collective Worship are almost all routine, lacking all variety and interest; they have little or no awareness of difference within the community.</p>	<p>d) Whilst acts of Collective Worship are planned and resourced, most other aspects of school life are given greater priority; as a result, Collective Worship is adequate but is often routine, lacking in variety and interest. Most members of the community speak well of Collective Worship but have no examples of</p>	<p>d) Relevant staff have a good understanding of the Church's liturgical year, seasons and feasts and ensure that pupils have good experiences of the Church's liturgical life.</p>	<p>d) Relevant staff have an excellent understanding of the Church's liturgical year, seasons and feasts, and are passionate about ensuring that pupils have high quality experiences of the Church's liturgical life.</p>

	inspiring or engaging occasions to offer.		
e) Staff are unskilled in leading prayer and some demonstrate a lack of interest. Relevant staff lack an understanding of liturgical forms, varieties of worship styles and experiences and have very little understanding of the Church's liturgical year, seasons and feasts.	e) Staff accepts responsibility for leading prayer and involve pupils in its delivery but little time is spent on innovation and encouraging pupils' leadership. Staff understanding of the purpose and variety of Collective Worship is limited.	e) Staff are skilled in helping pupils to plan and deliver quality worship. They have a good understanding of the purpose of Collective Worship and the wide variety of methods and styles of prayer.	e) Staff are highly skilled in helping pupils to plan and deliver quality worship. They have a thorough and comprehensive understanding of the purpose of Collective Worship and the wide variety of methods and styles of prayer.
f) Other adults associated with the school are rarely invited to pray with the school or response to these invitations is poor.	f) Adults associated with the school are invited to attend and some do respond.	f) Opportunities are planned in a manner that facilitates attendance by other adults associated with the pupils and school and response to this invitation is mostly good.	f) Opportunities are planned in a manner that attracts and facilitates attendance by other adults associated with the pupils and school and response to this invitation is outstanding.

CW3 How well leaders and governors promote, monitor and evaluate the provision for Collective Worship

Inspectors will evaluate:

- how well leaders* and governors promote, monitor and evaluate provision for Collective Worship in order to plan future improvements;
- the extent to which leaders offer models of good practice as leaders of Collective Worship;
- how skilled leaders are in planning for worship and how knowledgeable they are about the liturgical rhythms of a Catholic community.

Criteria

Inspectors will take into account:

- how well leaders and governors understand liturgy, worship and how to ensure its quality;
- how Collective Worship meets any additional requirements of the diocesan Bishop;
- the depth of understanding that leaders have of the Church's liturgical year, seasons and feasts;
- how well leaders are able to make these accessible to pupils;
- how involved leaders are in leading worship in school and promoting pupil leadership of worship;
- the extent to which professional development of leaders and staff incorporates liturgical formation and training in planning Collective Worship;
- the extent to which Collective Worship is part of the school's self-evaluation and the priority it has in this evaluation process.

** Leaders are members of Senior Management and/or those responsible for Collective Worship*

Grade Descriptors **CW3 How well leaders and governors promote, monitor and evaluate the provision for Collective Worship**

Inadequate (4)	Requires Improvement (3)	Good (2)	Outstanding (1)
<p><i>How well leaders and governors promote, monitor and evaluate the provision for Collective Worship is likely to be inadequate where a number of the following apply.</i></p> <p>a) Leaders show limited understanding of how to plan and deliver Collective Worship.</p>	<p>a) Leaders show some understanding of how to plan and deliver Collective Worship.</p>	<p>a) Leaders know how to plan and deliver quality Collective Worship.</p>	<p>a) Leaders including chaplains have expert knowledge in how to plan and deliver quality Collective Worship.</p>
<p>b) They have very limited understanding of the Church's liturgical year, seasons and feasts.</p>	<p>b) They have a superficial understanding of the Church's liturgical year, seasons and feasts.</p>	<p>b) They have a good understanding of the Church's liturgical year, seasons and feasts.</p>	<p>b) They have an extensive understanding of the Church's liturgical year, seasons and feasts.</p>
<p>c) Collective Worship is rarely accessible to the pupils.</p>	<p>c) Collective Worship is not always accessible to the pupils in a contemporary context.</p>	<p>c) They usually make these accessible to the pupils in a contemporary context.</p>	<p>c) They are able to always make these accessible to pupils in a contemporary context.</p>
<p>d) Leaders never lead Collective Worship or their leadership of it is poor.</p>	<p>d) Leaders occasionally lead Collective Worship with variable quality.</p>	<p>d) Leaders are leaders of Collective Worship within the school and appropriate models of good practice for staff and pupils.</p>	<p>d) Leaders and managers are very visible as leaders of Collective Worship within the school. They are models of outstanding practice for staff and pupils.</p>
<p>e) Pupils are not encouraged to plan or lead Collective Worship.</p>	<p>e) Leaders rarely promote pupils planning and delivery of Collective Worship.</p>	<p>e) They promote pupils planning and leading Collective Worship.</p>	<p>e) They extensively promote pupils planning and leading Collective Worship in a variety of contexts.</p>
<p>f) There are no opportunities for staff professional development in liturgical formation or the planning of Collective Worship.</p>	<p>f) Leaders occasionally offer staff opportunities to receive liturgical formation and the planning of Collective Worship.</p>	<p>f) Leaders offer staff regular opportunities to receive liturgical formation and the planning of Collective Worship.</p>	<p>f) The highest priority is placed on the professional development of staff incorporating liturgical formation and the planning of Collective Worship.</p>

g) Leaders and governors do not monitor or evaluate Collective Worship.	g) Leaders and governors rarely review Collective Worship as part of their self-evaluation processes.	g) Leaders and governors regularly review Collective Worship as part of their self-evaluation processes.	g) Leaders and governors place the highest priority on the school's self-evaluation of Collective Worship with regular reviews of school performance.
h) Any additional requirements of the diocesan Bishop regarding Collective Worship are not being implemented.	h) Any additional requirements of the diocesan Bishop regarding Collective Worship are not fully implemented.	h) Any additional requirements of the diocesan Bishop regarding Collective Worship are fully implemented.	h) Any additional requirements of the diocesan Bishop regarding Collective Worship are embraced and fully implemented.

Appendix 1**SCHOOLS REQUIRING SIGNIFICANT IMPROVEMENT OR BEING JUDGED TO BE INADEQUATE IN THEIR CATHOLIC LIFE, RELIGIOUS EDUCATION OR COLLECTIVE WORSHIP**

1. This note is for all schools which fall into one of the above categories as a result of being judged to be inadequate in key aspects of the Catholic Life, Religious Education or Collective Worship 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 inadequate 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 inadequate in key aspects of the Catholic Life, Religious Education or Collective Worship, 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 inadequately appropriate training opportunities would be provided.

