



ARCHDIOCESE OF BIRMINGHAM

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

January 2012

DIOCESAN EDUCATION SERVICE



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 publication of this new inspection framework identifies the shift that has been taking place in our understanding of inspection for sometime. This framework identifies the fundamental contribution that the school makes to inspection: the process of self evaluation it adopts, the judgements the school makes based on the evidence of evaluation and the actions it takes to bring about school improvement.

This inspection framework fulfils not only the requirements of the Education Act but also the Code of Canon Law of the Catholic Church. It is increasingly important that the Church in this country is able to demonstrate the strengths of its educational system and the measures that it is taking to help schools improve.

It is my hope that this new framework will make an important contribution to the work of all those who are striving to ensure that Catholic schools are places where the mission of the Church is realised, where parents are supported in bringing up children in faith and where young people are formed to make a positive contribution to the life of the Church and the world.

Sincere thanks to Dr John Lally for his expertise and attention in developing this new framework for our schools and for the guidance he gives in its implementation.

Rev. Jonathan Veasey
Director of Education
November 2011

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 January 2012, inspection will be focused on the validation of the school's self evaluation and reports will reflect this. They will report firstly upon the quality, accuracy and reliability of the school self evaluation and then, given that these are validated, will report the school's main judgements about outcomes, leadership and management, and provision.

In addition to the inspection of the individual school, inspectors will be undertaking a thematic survey while in the school. This will be related to the same thematic survey in other schools. Its purpose is to identify good practice in Catholic life and religious education which may be shared between schools in an end of year diocesan publication.

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.
2. Where the appropriate authority has been notified of an inspection 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 place¹.
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.
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 make a copy of the report available without charge to all registered parents of registered pupils at the school within 5 working days from the date of receipt of the report. 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.

¹ Under normal circumstances a section 5 inspection of a school will be the trigger for the s48 inspection. One exception may be where a school previously exempt from s5 inspection is inspected soon after a s48 inspection has taken place.

OVERVIEW OF THE INSPECTION PROCESS

Before an inspection

- ◆ The DES will provide necessary forms on the department website (www.bdes.co.uk and/or www.re-live.org). 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. On the first day, the reporting inspector will normally conduct interviews with the headteacher, subject leader for RE, the parish priest/chaplain, the chair of governors and the pupils, and begin to look at pupils' work. In the case of secondary schools the interviews will take place during the two days of inspection; an interview with a senior member of staff with responsibility for Catholic life or spiritual development may be appropriate in addition to those identified for primary schools. 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's self evaluation process and judgements the reporting inspector needs from staff and the governors;
 - agree a timetable of observations, pupil interviews and work scrutiny with the headteacher.
- ◆ the reporting inspector will use the school's self-evaluation, RAISEonline, Improvement Plan, 3 year examination results (secondary 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 those areas to be followed up in the inspection to validate the self evaluation. The inspector will also discuss what the school's distinctive approach to the area which is identified for the thematic survey across schools during the half term in which the inspection takes place.
- ◆ Inspectors will focus on gathering first-hand evidence to check out the school's self-evaluation and test its judgements about the quality of the school. They may:
 - observe a sample of RE lessons and other activities that occur;
 - analyse samples of pupils' current and recent work in RE;
 - hold discussions with pupils from classes which are not observed both about their work, about the Catholic life of the school, and the theme identified by the DES;
 - analyse teachers' records and any other documentation provided by the school;
 - consider how pupils with special needs, gifted pupils and those from different backgrounds and ethnic groups 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 and moral 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.
 - take note of any other features which relate to the school's evaluation of the religious and spiritual life of the school
- ◆ The inspectors will be in school normally for not less than one day (excluding the half day for interviews in primary schools) and not more than two, depending on the size of the school.
- ◆ Inspectors will provide oral feedback to the headteacher as the inspection progresses and will provide feedback to staff as arranged by the Reporting Inspector (normally at the end of the inspection).

The inspection programme will be as follows:

Inspection Days

The inspector(s) will review the school's self evaluation by:

- meeting with the staff on the first day where possible;
- observing lessons and the work of the school;
- scrutinising a sample of pupils' work in RE;

- holding interviews about aspects of the Catholic life of the school and discussing work in RE with groups of pupils;
- meeting with the headteacher;
- discussing lessons with teachers whose teaching has been observed;

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. 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 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 Inspections and School Improvement Adviser 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.re-live.org – and on the CES website – www.cesew.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 underachievement or significant shortcomings, the DES will carry out the procedures outlined in the Appendix 2 of the Framework

Inspectors and Inspection Teams

- ◆ The reporting 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.
- ◆ In a primary school there will normally be only one inspector. This may vary where the size of the school is above average to permit a worthwhile sample of RE lessons. Where an inspector is carrying out an inspection for the first time, an experienced inspector will accompany him/her to act as guide in the process. There will normally be two inspectors for a secondary school, but this may be reduced for small schools.
- ◆ 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.
- ◆ 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. 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

COMPLAINTS PROCEDURE

- ◆ Enquiries and complaints should be raised with the Diocesan Reporting Inspector while the inspection is taking place or with the Inspections and School Improvement Adviser 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 School Improvement within a further 10 working days. Final responsibility for the report rests with the DES.

Inspection Schedule

1. PUPILS: How good outcomes are for all pupils

How well pupils achieve and enjoy their learning in Religious Education

Inspectors should review the school's evaluation of:

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

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

Inspectors should review the school's evaluation of:

- the extent to which pupils take on responsibilities and play a part in developing the Catholic character of the school;
- pupils' spiritual, moral and vocational development;
- pupils' sense of belonging to the school community and their relationship with those from different backgrounds.

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

Inspectors should review the school's evaluation of:

- 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.

2. LEADERSHIP AND MANAGEMENT : How effective leaders and managers are in developing the Catholic life of the School

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

Inspectors should review the school's evaluation of:

- how well governors, leaders and managers 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 and management contribute to outcomes for pupils in respect of the Catholic life of the school;
- the capacity of the school for sustained improvement

How well leaders and managers 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 and managers 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 and management contribute to pupils' achievement.

PROVISION: How effective the provision is for Catholic Education

The quality of teaching

Inspectors should review the school's evaluation of:

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

The effectiveness of the curriculum in promoting pupils' learning

Inspectors should review the school's evaluation of 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 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 requirements and is responsive to diocesan expectations.

The quality of collective worship provided by the school

Inspectors should review the school's evaluation of:

- 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.

OVERALL EFFECTIVENESS: How effective the school is in providing Catholic Education

Inspectors should evaluate:

- how effective the school's self evaluation is;
- how good outcomes are for all pupils;
- leadership and management of Catholic life and Religious Education;
- how effective the provision is in promoting Catholic Education.

What the school needs to do to improve further

- recommendations and required actions

FRAMEWORK AND GUIDANCE

PUPILS: How good outcomes are for all pupils

How well pupils achieve and enjoy their learning in Religious Education

Inspectors should review the school's evaluation of:

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

Outline Guidance

Taking into account:

- ◆ Standards of attainment in RE
 - teacher assessment of pupils' progress and standards of attainment measured by the expectations of the diocesan Curriculum Strategy (in primary schools) and against the Bishops' Conference document 'Levels of Attainment in Religious Education in Catholic Schools and Colleges;'
 - the examination results for the last three years;
 - in primary schools the school's analysis of any baseline assessment data;
 - school data based on homework, tests;
 - the accuracy and the quality of teachers' assessment of standards of attainment;
 - 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 becoming religiously literate, have knowledge, understanding and skills appropriate to their age to think spiritually, 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.

- 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 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.

How well pupils achieve and enjoy their learning in Religious Education: descriptors¹

Outstanding	Almost all make rapid and sustained progress and learn exceptionally well. Attainment of all groups of pupils is at least average with many that are above average. Learning is outstanding when progress in learning about the key beliefs and celebrations of the Faith is at least good in each key stage for different groups and excellent in one or more. 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.
Good	Achievement is good or very good when all pupils make better progress than expected. Attainment of the large majority of pupils is average or better. Most groups of pupils make at least good progress in learning about the Faith and some may make outstanding progress, with nothing that is unsatisfactory. They 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.
Satisfactory	Achievement is likely to be satisfactory when the progress pupils make is comparable that that most pupils make in the diocese. 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. Attainment is at expected levels or, if below, pupils are making consistent progress towards those levels. 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.
Unsatisfactory	Achievement is unsatisfactory with little sign of improvement. 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.

¹ Descriptors are provided solely to assist schools in making their judgements in self-evaluation. Use of a wider range of language is encouraged – e.g. very good, barely satisfactory, etc

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

Inspectors should review the school's evaluation of:

- the extent to which pupils take on responsibilities and play a part in developing the Catholic character of the school;
- pupils' spiritual, moral and vocational development;
- pupils' sense of belonging to the school community and their relationship with those from different backgrounds.

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 themselves and 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
- ◆ the extent to which they engage with and respond to questions about the meaning and purpose of life
- ◆ 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
- ◆ 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 extent to which pupils contribute to and benefit from the school as part of a cohesive community within and beyond the school;

- ◆ outcomes for pupils include the ways in which they understand and act upon the principles of the school mission; their behaviour; their participation in and skills in contributing to collective worship and liturgy; their attitudes and relationships in contributing to community cohesion; practical action for the common good; development of religious literacy at an appropriate level for their age; commitment to justice and peace, forgiveness and reconciliation.

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

Outstanding	<p>Pupils lead and take responsibility for shaping activities with a religious character, in the school and the wider community. Their contribution to school self evaluation in respect of the Catholic life of the school is significant. 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 value and respect the Catholic tradition of the school and its links with the parish community(ies). They treat others with high levels of respect and know acutely that their behaviour always has consequences. They understand that they are called to a life of service and they seek justice for all within and beyond the school community. They take full responsibility for themselves and their actions. Pupils welcome the challenge of questions of meaning and purpose and are able to offer their own answers to such questions</p>
Good	<p>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. They are considerate to others and caring to anyone in apparent need. 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.</p>
Satisfactory	<p>Most 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 the religious aspects of their school and know about religious practice in their parish and/or local community. They know 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.</p>
Unsatisfactory	<p>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</p>

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

Inspectors should review the school's evaluation of:

- 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 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.

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

Outstanding	Vibrant acts of worship engage all pupils' interest and inspire in them deep thought and heartfelt response. 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. They are at ease and act with integrity when praying with others who have different beliefs and attitudes to spirituality. They participate fully in the chaplaincy. They distinguish between the spiritual and the material, recognising that God plays a part in their lives. They make strong moral decisions and stick to them.
Good	Pupils act with reverence and are keen to participate. They sing joyfully, reflect in silence and join in community prayers appropriately and with confidence. No one acts in a manner contrary to their beliefs and all show respect for each other. They have a good understanding of the religious seasons and feasts and of liturgy. They recognise different forms of prayer including use of scripture, religious artefacts, and hymns. They are at ease when praying with their school community and appreciate what is taking place. They make appropriate use of the chaplaincy and respond well to its activities.
Satisfactory	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. Response to the chaplaincy is dependent upon the initiative of the chaplain or lay chaplain.
Unsatisfactory	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.

LEADERS AND MANAGERS : How effective leaders and managers are in developing the Catholic life of the School

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

Inspectors should review the school's evaluation of:

- how well governors, leaders and managers 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 and management contribute to outcomes for pupils in respect of the Catholic life of the school;
- the capacity of the school for sustained improvement

Outline guidance

Taking into account:

- ◆ the accuracy, consistency and robustness of systems for monitoring, analysis and evaluation of the impact on pupils and staff;
- ◆ the progress and impact of actions outlined in the school's improvement plan;
- ◆ the robustness of the defence of Catholic life and religious education in relation to current context and policies in education;
- ◆ how effectively and confidently governors hold leaders to account for improvement in Religious Education and Catholic life;
- ◆ the extent to which leaders foster and draw upon the gifts, qualities and competencies of the staff and pupils to contribute to the good of the whole school;
- ◆ provision for staff induction and in-service training to develop staff understanding and commitment to the Church's mission in education and staff response;
- ◆ the quality and range of opportunities for pupils' spiritual moral and vocational development and their 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 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;
- ◆ relationships with parents, priests, local parishioners and the diocese;
- ◆ the school's success in improving outcomes for pupils has been shown by its performance since its last inspection;
- ◆ high quality self-evaluation enables the school to identify appropriate priorities for Catholic Life and Religious Education to consolidate success and secure further improvement.

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

Outstanding	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 form and other documents. Self evaluation at all levels 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	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 and managers conduct a range of monitoring activities relating to provision and outcomes 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.
Satisfactory	Senior leaders, governors, and managers 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. 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	Senior leaders, governors, and managers 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.

How well leaders and managers 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 and managers 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 and management contribute to pupils' achievement.

Outline guidance

Taking into account:

- ◆ the accuracy, consistency and robustness of systems for tracking, monitoring, analysis and evaluation of the **impact** of the school's work including:
 - views of pupils, staff, governors, and parents, e.g. gathered through surveys, and other arrangements for collecting those views;
 - the quality of teaching and learning through lesson observation and other evaluation;
 - the impact of the curriculum and assessment on pupil outcomes;
 - performance in tests and examinations over time, of whole cohorts, groups, individuals and different subjects;
 - progress and learning of whole cohorts, classes, groups, and individuals.
- ◆ the quality of improvement planning for Religious Education, including the extent to which leaders and managers at all levels:
 - prioritise areas for improvement through accurate self evaluation;
 - tackle key priorities by devising suitable plans with appropriate targets, milestones and clear lines of accountability;
 - implement plans to bring about improvements; and
 - review and adjust plans and priorities in the light of changing circumstances.

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

Outstanding	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	Leaders and managers 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. Governors have oversight of Religious Education and fulfil their statutory and canonical responsibilities well.
Satisfactory	Leaders and managers monitor the progress of pupils and the quality of teaching and learning. These leaders and managers 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 achieving satisfactory standards. Reports are made to Governors about Religious Education from time to time so that they fulfil their statutory and canonical responsibilities.
Unsatisfactory	Senior leaders and managers 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. Governors do not fulfil their statutory and canonical responsibilities in relation to Religious Education

PROVISION: How effective the provision is for Catholic Education

The quality of teaching

Inspectors should review the school's evaluation of:

- 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;
- ◆ the range of teaching styles and activities 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;
- ◆ 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 are alert to pupils' errors and misconceptions during the lesson so that they can move swiftly to put them right

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

Outstanding	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. Resources, including ICT, are used very effectively, together with the support provided by other adults, to optimise learning. 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	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. Good and imaginative use is made of resources, including ICT to maximise learning. Support provided by other adults is effectively deployed. 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.
Satisfactory	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. There is a reasonable range of resources, including technology to support learning. Other support is appropriately targeted. 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	Expectations are inappropriate. Too many lessons are barely satisfactory or are inadequate and teaching fails to promote the pupils' learning, progress or enjoyment of RE. There is insufficient attention to the outcomes from lessons. 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 review the school's evaluation of 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 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 requirements and is responsive to diocesan expectations.

Outline guidance

Taking into account:

- ◆ how the curriculum communicates the distinctive beliefs, values and 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 external requirements of the Bishops' Conference and is responsive to diocesan expectations;
- ◆ 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 sex and relationship education is coherently planned and consistent with the teaching of the Church.

**The effectiveness of the curriculum
in promoting pupils' learning : descriptors**

Outstanding	The school is at the cutting edge of effective Religious Education curriculum design. 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.
Good	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 curriculum is customised to meet the needs of groups and individuals, including personalised programmes for those who need them. The Religious Education curriculum provides good opportunities for spiritual, moral and vocational development. It raises pupils' awareness of other faiths. Extra curricular opportunities are varied, have a high take up and are much enjoyed.
Satisfactory	The Religious Education curriculum is suitably matched to pupils' needs, interests and aspirations and provides adequate preparation for the next stage of their lives, 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.
Unsatisfactory	The curriculum may 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, because it does not meet their needs, interests or aspirations adequately.

The quality of collective worship provided by the school

Inspectors should review the school's evaluation of:

- 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 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.
- ◆ the impact of chaplaincy on liturgy and collective worship

**The quality of collective worship provided by the school:
descriptors**

Outstanding	Collective worship is central to the life of the school and a key part of every school celebration. The Eucharist is seen as the heart of Catholic school belief and celebration. Prayer opportunities for staff and pupils are planned in a manner that attracts and facilitates attendance including adults associated with the pupils and school. Pupils' liturgical formation is well planned, appropriate to their faith backgrounds and shows progression. Many opportunities are provided for pupils to lead, organise, and participate actively in worship. The themes, chosen by pupils and staff, reflect a deep understanding of the Church's mission and include the spiritual aspirations of all pupils. Pupils with different religious beliefs are assisted and supported in their prayer. Collective worship is carefully and regularly monitored and evaluated and leads to effective planning for improvement.
Good	Acts of collective worship are given high profile and are well resourced. Staff and pupils pray together. There is a range of formal and informal opportunities for daily prayer with appropriate opportunities for the celebration of Mass and other liturgies. Attendance by parents and others associated with the school is facilitated and encouraged. Staff regularly review and plan improvements to the school's provision. They 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. There are facilities for pupils with different beliefs to practice their faith during key festivals or on holy days. Collective worship is monitored and evaluated and leads to action for improvement.
Satisfactory	Class based acts of collective worship follow a fairly routine structure. Whole school and year group gatherings provide a greater variety of forms of prayer. Staff accept responsibility for leading prayer and involve pupils in its delivery. Little time is spent on innovation and encouraging pupils' leadership. Key seasons of the Church's year are celebrated with appropriate liturgies and other religious festivals acknowledged. Parents and members of the community are invited to attend. Monitoring of collective worship is informal.
Unsatisfactory	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. Collective worship is often held at times when pupils' attention is least likely to be gained. Teachers are unskilled in leading prayer and some demonstrate a lack of interest. Staff are not alert to pupils' response and make little attempt to change provision or involve pupils. The faith backgrounds of pupils are largely ignored and the attendance of parents is not encouraged. There is little or no monitoring of provision.

OVERALL EFFECTIVENESS: How effective the school is in providing Catholic Education

Inspectors should evaluate:

- how effective the school's self evaluation is;
- how good outcomes are for all pupils;
- leadership and management of Catholic life and Religious Education;
- how effective the provision is in promoting Catholic Education.

What the school needs to do to improve further

- recommendations and required actions

Appendix 1

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.

NB. The information provided in brackets is based upon the ***School Inspection Regulations 2005*** and the amendment to the regulations 2009

Appendix 2

SCHOOLS REQUIRING SPECIAL MEASURES OR SIGNIFICANT IMPROVEMENT

1. This note is for all schools which fall into one of the above categories as a result of section 5 inspection or are judged to be unsatisfactory in key aspects of either the Catholic life 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. References to the role of the LA can only be regarded as general advice, since practice will vary between Authorities.
2. The Diocese will expect schools in these categories to recognise the seriousness of the position in which they find themselves. In the case of schools requiring special measures or significant improvement, the LA has to prepare a written statement of action they propose to take in the light of the report within ten working days.
3. There is a tendency sometimes for schools requiring special measures or significant improvement to claim that the inspection verdict was unfair or mistaken. This approach is non-productive; the likelihood of an OFSTED 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.
4. Schools which are notified by an OFSTED inspection team that they are judged to need special measures or to require significant improvement should notify the DES immediately. Similarly, those issued with a formal warning notice by their LA should also notify the DES without delay.
5. On receiving confirmation that a school has been placed in one of the two OFSTED categories, 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. The diocesan representative on the LA Scrutiny Committee will also be informed.
6. The DES will make early contact with the LA to discuss the situation, particularly with a view to ascertaining whether there is a need in their opinion for immediate action on the part of the Diocese and Governors. This may include, for instance, staffing changes, the appointment of additional governors, improved budgetary management etc. An officer from the DES will subsequently maintain contact with the LA and Governors until the school is judged to have improved sufficiently to be removed from the special measures / significant improvement / formal warning status.

7. The DES may also call a meeting with the head/chair of governors/parish priest if this seems necessary.
8. The DES will not normally be able to assist the school in the drafting of its improvement plan (except where the teaching of RE or the Catholic life of the school has been found to be unsatisfactory). Such support should be available from the LA, which will have a wider range of expertise in this area than the Diocese. Similarly, it will be for the LA to provide continuing advice to the school and to evaluate the progress which it is making, except where the issue relates to RE when the DES will carry out these functions. It is appropriate for the LA to take the lead on improvement measures since only they can provide the range of assistance which schools in difficulties may need. Most LA's are extremely supportive of schools which are considered to be failing or at risk, but occasionally a school may feel that it is not receiving sufficient assistance from its LA. In these cases the DES will take up the matter with the LA.
9. Where a school is identified in its section 48 inspection as unsatisfactory in key aspects of either the Catholic life 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 will 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.
10. The DES will take a keen interest in the progress of the school with its post-section 5 improvement plan and will endeavour to maintain regular contact with the school in a pastoral capacity. They will also help the school to focus on its Catholic ethos at a time when the LA's efforts may be concentrating on more secular aspects of the curriculum and will liaise with the LA Inspectorate/Advisory service.
11. Where the LA is of the opinion that staffing changes or competency proceedings are required, the DES must be notified. Normally the LA will have shared their concerns with the DES but, to guard against any breakdown in communications, governors are asked to alert the DES immediately should any mention be made of possible dismissal or competency proceedings.
12. In some cases, the LA may suggest that it would be helpful for a teacher with a particular expertise to be seconded to the school on a full- or part-time basis. The DES will use its best endeavours to negotiate the release of a suitable teacher from another Catholic school, though it must be appreciated that this is not always easy to achieve. The DES is not able to provide a school with financial assistance to meet any additional costs which may arise while they are requiring special measures or significant improvement or are subject to a formal warning notice.
13. Given that the Diocese regards the LA as the body responsible for advising the school and evaluating progress, except in RE and the school's Catholic life, it is appropriate that any extra training considered by

the LA to be necessary to help the governors perform their management and evaluation functions better should be provided by the LA. This will prevent the possibility of different messages being given by the LA and DSC. Nevertheless the DES would endeavour to send an officer to any such training if the governors so request.

14. The DES will usually attend any meeting which HMI hold with the governing body or their representatives while the school is still judged to be giving cause for concern and will discuss the outcomes with the LA immediately afterwards.