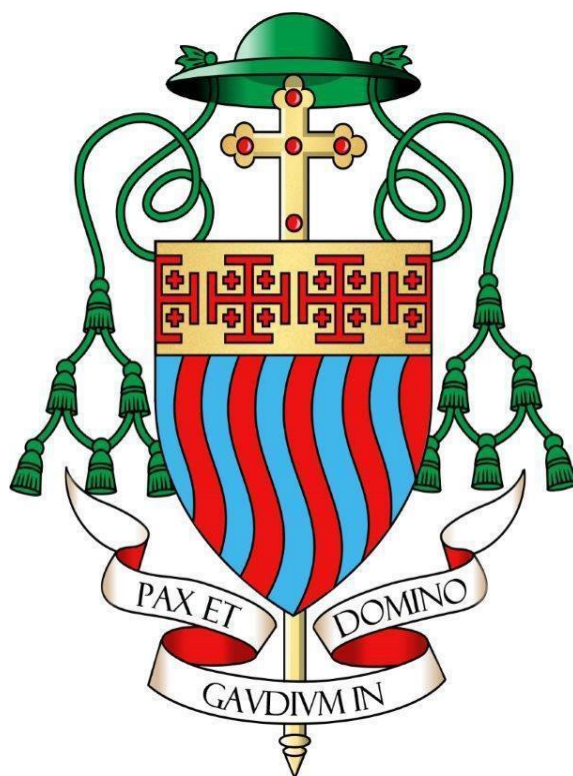


Diocese of Arundel & Brighton



Guidelines for Denominational Catholic School Inspection

Under Canon 806 & Section 48

Evaluation Schedule

Revised version: From November 2019

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Introduction

The evaluation schedule sets out the judgements that Inspectors for Denominational Catholic School Inspection Under Canon Law 806 and Section 48 will make and report on from September 2019.

The schedule provides criteria and grade descriptors to guide inspectors in judging the quality of Catholic education provided by the schools/colleges they inspect and indicates the main types of evidence they should collect and analyse. This guidance is not exhaustive and does not replace the expert judgement of inspectors.

The evaluation schedule should be interpreted in the context of each school being inspected. Inspectors should interpret grade descriptors in relation to pupils'/students' age, stage and phase of education.

The evaluation schedule **must** be used in conjunction with the *Inspection Evidence Booklet for Inspectors*.

THE KEY JUDGEMENTS MADE DURING DENOMINATIONAL INSPECTIONS

Inspectors **must** judge the quality of Catholic education provided by the school – its overall effectiveness as a Catholic school – taking into account three headline judgements:

- The quality of the Catholic Life of the School
- The quality of Religious Education
- The quality of Collective Worship and prayer life of the school

For each of these three headline judgements, inspectors should evaluate:

- The quality of pupil outcomes and response (Pupil Outcomes -Impact)
- How well the school provides for that area of school life (Provision -Implementation)
- How well leaders and governors ensure the quality of that provision (Leadership and Management – Intent)

Inspectors **must** weigh up the evidence in each aspect against the descriptors for outstanding (1), good (2), requires improvement (3) or inadequate (4) before making a professional judgement.

It should be clear that the quality of leadership will affect the quality of provision which will in turn affect pupil outcomes in that area. Therefore, for each of the three key judgements, it is pupil outcomes that form the foundation of all judgements. If pupil outcomes are good, then provision is likely to be good. If provision is good, then leadership and management of that area is likely to be good. Therefore, the judgements for provision and for leadership and governance are heavily dependent upon the pupil outcomes in that area of school life.

In making their judgements, inspectors **must** consider which descriptor best fits the evidence available. Grade descriptors are not checklists and do not replace the professional judgement of inspectors. When evidence indicates that **any** of the bullet points in the descriptor for inadequate applies, then that aspect of the school's work **should** be judged inadequate.

The term school is an inclusive one and includes all institution types covered by canons 804 & 806. This includes Academies, Sixth Form Colleges and Independent schools.

OVERALL EFFECTIVENESS

The overall effectiveness of the school in providing Catholic education

Outstanding (1)	Each of the following must be Outstanding: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• Collective Worship and prayer life of the school
Good (2)	Each of the following must at least Require Improvement and two out of the three must be at least Good: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• Collective Worship and prayer life of the school
Requires Improvement (3)	Each of the following must at least Require Improvement: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• Collective Worship and prayer life of the school
Inadequate (4)	The overall effectiveness of the school in providing Catholic education is likely to be inadequate if any of the following are Inadequate: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• Collective Worship and prayer life of the school

The quality of the Catholic Life of the School

Outstanding (1)	<p>Of the three judgements:</p> <ul style="list-style-type: none"> • The extent to which pupils/students contribute to and benefit from the Catholic Life of the school • The quality of provision for the Catholic Life of the school • How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school <p>“The extent to which pupils/students contribute to and benefit from the Catholic Life of the school” must be Outstanding. Of the other two judgements, one must be Outstanding, and one must be at least Good.</p>
Good (2)	<p>Of the three judgements:</p> <ul style="list-style-type: none"> • The extent to which pupils/students contribute to and benefit from the Catholic Life of the school • The quality of provision for the Catholic Life of the school • How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school <p>“The extent to which pupils/students contribute to and benefit from the Catholic Life of the school” must be at least Good. Of the other two judgements, one must be at least Good, and one must at least Require Improvement.</p>
Requires Improvement (3)	<p>All three of the following judgements must at least Require Improvement:</p> <ul style="list-style-type: none"> • The extent to which pupils/students contribute to and benefit from the Catholic Life of the school • The quality of provision for the Catholic Life of the school • How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school
Inadequate (4)	<p>The quality of Religious Education is likely to be Inadequate if any of the following are Inadequate:</p> <ul style="list-style-type: none"> • The extent to which pupils/students contribute to and benefit from the Catholic Life of the school • The quality of provision for the Catholic Life of the school • How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school

CL1 - THE EXTENT TO WHICH PUPILS/STUDENTS CONTRIBUTE TO AND BENEFIT FROM THE CATHOLIC LIFE OF THE SCHOOL.

Inspectors will evaluate and report on:

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

CRITERIA

When evaluating the impact of the Catholic Life of the school on pupils/students, inspectors **must** consider the extent to which pupils/students contribute to and benefit from the school's status as a Catholic school. Inspectors will take into account:

- The extent to which pupils/students appreciate, value and participate in the Catholic Life as expressed in the mission statement of the school.
- The extent to which pupils/students participate in evaluating the Catholic Life and the mission of the school.
- The extent to which pupils/students value and respect themselves and others as made in the image and likeness of God.
- The extent to which pupils'/students' behaviour, conduct and attitudes reflect the Catholic character of the school.
- Pupils'/students' capacity for praise, thanks, forgiveness and readiness to celebrate life
- How well pupils/students take on positions of responsibility and leadership in the Catholic Life of the school/ college and in the wider community.
- The extent to which pupils/students participate in activities which enable them to contribute to the development of the Catholic character of the school.
- Where relevant, pupils'/students' leadership, participation and response to the school's chaplaincy provision.
- Where relevant, pupils'/students' participation in visits, retreat activities, parish and diocesan celebrations and events.
- Pupils'/students' response to pastoral care programmes and how well supported they are in discerning their unique vocation.
- Pupils'/students' interest and engagement in spiritual, moral and ethical issues.
- The extent to which education in personal relationships (EPR & RSE) prepares pupils/students for the next stage of their physical, emotional and spiritual development.
- The extent to which pupils/students embrace a holistic approach to education and life and have an understanding of their own vocation.
- The extent to which pupils/students contribute to and benefit from the school as part of a cohesive community.

EVIDENCE SOURCES

There are many sources that will help an inspector to come to an informed judgement about the effect of the school's Catholic Life on the wellbeing and response of pupils/students. The following is not an exhaustive list and inspectors may well need to triangulate sources of evidence. Equally, there will be sources of evidence a school is able to provide that may not have been considered in the list below. Inspectors will consider all relevant evidence presented before and during the inspection.

Likely evidence sources:

- The behaviour of pupils/students in the classroom, in corridors at lunchtime and break time.
- Other evidence of the quality of pupil/student behaviour over time, such as:
 - School behaviour incident logs
 - Minutes from school council meetings
 - Records of merits and rewards
 - Lesson observations
 - Staff questionnaires
- Pupil/student interviews and/or questionnaires, which will help to establish:
 - Pupil/student awareness of the school's mission statement and what this means in practice.
 - How pupils/students feel about the school community and how committed they are to its mission.
 - Whether pupils/students feel embraced by the community; how valued they feel; how much they are encouraged to grow and develop responsibly.
 - Pupil/student attitudes to the religious character of the school, to religious objects, to the sincerely held beliefs of others who do not share their own faith commitments.
 - How inclusive the school is of all pupils/students whatever their faith background.
 - The participation of pupils/students in activities that reflect the school's ethos, such as assemblies, collective worship, retreats, pastoral programmes, diocesan events etc.
- Parent/carer interviews and/or questionnaires to establish:
 - Involvement of pupils/students in the Catholic Life of the school
 - Pupil/student behaviour
 - How safe & secure pupils/students feel in expressing their own faith commitments
- Observation records for assemblies/acts of worship
- Evidence from any activities observed during inspection, or evidence in the form of logs or displays, that witness to pupil involvement in charitable fund-raising activities and campaigns; involvement in diocesan, local community and parish celebrations, and in celebrations of the school's ethos.
- Interviews with key members of staff – Headteacher, Deputy Headteacher, Chaplain, class teachers or pastoral tutors and support staff.

<p>Outstanding (1)</p>	<p>Community, Ethos and Behaviour</p> <ul style="list-style-type: none"> • Almost all pupils/students appreciate, value and actively participate in shaping the Catholic Life and mission of the school. • They contribute in a planned and systematic way to the school's evaluation of its Catholic Life and take a lead in planning improvements to it. • Almost all pupils/students show a deep respect for themselves and others as made in the image and likeness of God. The behaviour of almost all pupils/students 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. • Almost all pupils/students enthusiastically embrace the demands that membership of the community entails. As a result, they take a leading role in those activities which promote the school's Catholic Life and mission both within the 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. • Almost all pupils/students highly value the school's chaplaincy provision, taking leadership roles and actively participating in opportunities provided by the school, such as visits and retreats. <p>Personal Development</p> <ul style="list-style-type: none"> • Almost all pupils/students 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 spiritual and emotional growth. • Pupils/students, 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. • Almost all pupils/students have a profound understanding of what it means to have a vocation and they joyfully offer their gifts in the service of others. <p>Religious Identity</p> <ul style="list-style-type: none"> • Almost all pupils/students 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/students are confident in expressing pride in their own religious and cultural identity and beliefs.
<p>Good (2)</p>	<p>Community, Ethos and Behaviour</p> <ul style="list-style-type: none"> • Most pupils/students appreciate, value and actively participate in shaping the Catholic Life and mission of the school. • Most pupils/students participate in the school's evaluation of its Catholic Life and mission and are part of planning improvements to it. • Most pupils/students show a respect for themselves and others as made in the image and likeness of God. The behaviour of most pupils/students 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. • Most pupils/students 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 in the wider community. They are aware of the needs of others and seek justice for others within and beyond the school community. • Most pupils/students value the school's chaplaincy provision and participate in opportunities provided by the school, such as visits and retreats. <p>Personal Development</p> <ul style="list-style-type: none"> • Most pupils/students 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 spiritual and emotional growth. • Pupils/students, 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. • Most pupils/students 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. <p>Religious Identity</p> <ul style="list-style-type: none"> • Most pupils/students 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/students feel able to express a pride in their own religious and cultural identity and beliefs.

<p>Requires Improvement (3)</p>	<p>Community, Ethos and Behaviour</p> <ul style="list-style-type: none"> • A minority of pupils/students appreciate, value and participate in the Catholic Life and mission of the school. • A minority of pupils/students 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. • Some pupils/students show respect for themselves and others as made in the image and likeness of God. The behaviour of most pupils/students at times requires improvement. They sometimes lack an appreciation of the uniqueness of others and can be insensitive to those needs within their own community. • Most pupils/students 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 Catholic Life and mission of the school both within school and the wider community. • Whilst pupils/students may value the school’s chaplaincy provision, only a minority participate in opportunities provided by the school. <p>Personal Development</p> <ul style="list-style-type: none"> • A minority of pupils/students show some response to the opportunities the school provides for their personal support and development. Not all pupils/students benefit sufficiently from the schools’ provision for pastoral care. • Pupils/students have some understanding of loving relationships and sexual development within the context of a Christian understanding of the purpose of sexual love. • A minority of pupils/students have some understanding of what it means to have a vocation, though have difficulty in connecting this with their own lives. <p>Religious Identity</p> <ul style="list-style-type: none"> • Only a minority of pupils’/students’ 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.
<p>Inadequate (4)</p>	<p>The extent to which pupils/students contribute to and benefit from the Catholic Life of the school is likely to be inadequate where any number of the following apply:</p> <p>Community, Ethos and Behaviour</p> <ul style="list-style-type: none"> • Pupils/students do not appreciate, value or participate in the Catholic Life and mission of the school. • Pupils/students do not participate in the school’s evaluation of its Catholic Life and mission • Pupils/students show little respect for themselves and others as made in the image and likeness of God. Pupil behaviour is poor. • Pupils/students are not involved in activities which promote the Catholic Life and mission of the school. • Pupils/students do not value the school’s chaplaincy provision, and do not participate in opportunities provided by the school. <p>Personal Development</p> <ul style="list-style-type: none"> • Pupils/students do not respond to the opportunities the school provides for their personal support and development. Pupils/students do not benefit from the school’s provision for pastoral care. • Pupils/students lack understanding of loving relationships and sexual development or their understanding is insufficiently informed by the Catholic mission of the school. • Pupils/students lack understanding of what it means to have a vocation. <p>Religious Identity</p> <ul style="list-style-type: none"> • Pupils/students do not value or respect the Catholic tradition of the school.

CL2 - THE QUALITY OF PROVISION FOR THE CATHOLIC LIFE OF THE SCHOOL

Inspectors will evaluate and report on:

- 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 provision and community cohesion.
- The quality of community life evident in the pastoral care shown to all members of the community, both pupils/students and staff.
- The extent to which the school promotes standards of behaviour that reflect Gospel values and how effectively develops positive relationships between all members of the school community.
- The quality of pastoral programmes, including PSHE and Relationships and Sex Education (RSE) and Spiritual and Moral education.

CRITERIA

When evaluating the quality of the provision for the Catholic Life of the School inspectors **must** consider to what extent the school is an authentic Christian community. In particular:

- The effectiveness of its 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 this 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.
- How evident the Catholic ethos and identity of the school is to its members and to external visitors by 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/students' 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/students and staff.
- The extent to which Catholic values and principles inform all aspects of the curriculum, particularly PSHE and RSE.

This area of school life is most evident in the school's shared communal life and its commitment to those in need which cannot be measured precisely. However, there are many sources that will help an inspector to come to an informed judgement about how effective the school is in becoming an authentic Christian community. Evidence sources will include:

- School mission statement and the school improvement plan, to establish:
 - The extent to which the school's mission statement reflects the Church's mission in Education.
 - The centrality of this statement to the school's priorities.
- Interviews with key staff: Headteacher, Deputy Headteacher, Chaplain, class teachers or pastoral tutors, new members of staff, staff who are not Catholics, non-teaching staff. Such interviews can determine:
 - The amount, frequency and inclusivity of staff training time devoted to ethos development.
 - The extent of staff commitment to the implementation of the mission statement across the curriculum and throughout school life.
 - The quality of induction and continued professional development for new members of staff and/or those who are not Catholic.
 - How included non-teaching staff feel in the school's mission and community.
- Pupil interviews, to establish:
 - The quality of pastoral support
 - The quality of PSHE and RSE lessons and the amount of time given to them.
 - The efficacy of behaviour management policies.
 - The quality of non-worship assemblies and the extent to which they focus on the mission of the school to the local and global community.
- Policy documents:
 - Schemes of work for pastoral time, PSHE and RSE.
 - Behaviour management policy.
 - Chaplaincy/Catholic life development plan.
- Where applicable, observations and observation logs for non-worship assemblies, pastoral lessons and other activities that are focused on developing the school's mission and ethos¹
 - Performance management records as an indication of where the sustenance of the Catholic life of the school features in the school's priorities.

¹Schools are encouraged to keep records of assembly and pastoral lessons logs.

<p>Outstanding (1)</p>	<p>Community and Mission</p> <ul style="list-style-type: none"> • The school mission statement is a clear and inspiring expression of the educational mission of the Church. • All staff are fully committed to its implementation across the curriculum and the whole of school life. • There is a tangible sense of community at all levels, evident in the quality of relationships that exist between almost all colleagues, support staff and pupils/students. The centrality of prayer to the whole community and how the school is a supportive and joyful community. • The learning environment reflects the school's mission and identity through concrete and effective signs of the school's Catholic character. <p>Pastoral Care</p> <ul style="list-style-type: none"> • Clear policies and structures are in place, which provide the highest levels of pastoral care to almost all pupils/students, and there is an explicit and concrete commitment to the most vulnerable and needy in both policy and practice. • Pastoral programmes, PSHE and RSE are thoughtfully designed, carefully planned, consistently well taught and celebrate Catholic teachings and principles. • The school is equally attentive to the pastoral needs of members of staff and ensures that almost every member's needs are understood and catered for. • The chaplaincy provision is exemplary in supporting and promoting the Catholic Life of the school. <p>Behaviour Policy</p> <ul style="list-style-type: none"> • All staff promote high standards of behaviour and are exemplary role models of mutual respect and forgiveness for pupils/students. • The entire curriculum reflects a commitment to Catholic social teaching, to care for our common home and to the dignity of every human person. • The school provides extensive opportunities for the moral and spiritual development of all pupils/students and staff.
<p>Good (2)</p>	<p>Community and Mission</p> <ul style="list-style-type: none"> • The school mission statement clearly expresses the educational mission of the Church. • 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 for Catholic Life. • 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/students. The centrality of prayer to the whole community and how the school is a supportive community. • The learning environment reflects the school's mission and identity through clear signs of the school's Catholic character. <p>Pastoral Care</p> <ul style="list-style-type: none"> • Policies and structures are in place, which provide good pastoral care to most pupils/students, and there is a commitment to the most vulnerable and needy in both policy and practice. • Pastoral programmes, PSHE and RSE are planned and mostly well taught and refer explicitly to Catholic teachings and principles. • The school is attentive to the pastoral needs of members of staff and strives to meet the needs of every member of the community. • The chaplaincy provision is effective in supporting and promoting the Catholic Life of the school. <p>Behaviour Policy</p> <ul style="list-style-type: none"> • Most staff promote high standards of behaviour and are good role models of mutual respect and forgiveness for pupils/students. • 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. • The school provides many opportunities for the moral and spiritual development of most pupils/students, and staff.

<p>Requires Improvement (3)</p>	<p>Community and Mission</p> <ul style="list-style-type: none"> • Whilst the school mission statement is not contrary to the educational mission of the Church this is not well thought through or its expression lacks depth. • 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. • There is some sense of community that is evident in the relationships between most colleagues, support staff and pupils/students although there may be some tensions. • 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>Pastoral Care</p> <ul style="list-style-type: none"> • Policies and structures are in place, but these do not always translate to good pastoral care for pupils/students. • Pastoral programmes, PSHE and RSE are taught and generally reflect Catholic teachings and principles however they are not always given equal priority to other lessons. • The school is aware of the pastoral needs of most members of staff although some feel that their needs are ignored. • The chaplaincy provision has limited impact in supporting and promoting the Catholic Life of the school. <p>Behaviour Policy</p> <ul style="list-style-type: none"> • The school expectations of behaviour are not high enough and/or the school has mixed success in communicating these to pupils/students. • 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. • The school provides some opportunities for the moral and spiritual development of pupils/students and staff.
<p>Inadequate (4)</p>	<p>The provision for the Catholic Life of the school is likely to be inadequate where any number of the following apply:</p> <p>Community and Mission</p> <ul style="list-style-type: none"> • The school’s mission is contrary in some respects to the educational mission of the Church. • Staff do not understand the demands of the school’s mission statement and it has little impact on their work. • There is no sense of community. • The school environment lacks any outward signs of its Catholic character or these are few and far between. <p>Pastoral Care</p> <ul style="list-style-type: none"> • There are a lack of policies and procedures to ensure good pastoral care for pupils/students. As a result, some pupils/students’ needs are overlooked or not addressed. • The school has little, if any regard for the pastoral needs of staff. • Pastoral programmes, PSHE and RSE are either not taught or are taught in a way which is contrary to Catholic teachings and principles. Staff expectations of behaviour are inadequate, and these are poorly communicated to pupils/students. • Either the school lacks any chaplaincy provision, or it has little impact in supporting and promoting the Catholic Life of the school. <p>Behaviour Policy</p> <ul style="list-style-type: none"> • 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. • The school provides no opportunities for the moral and spiritual development of pupils/students and staff.

CL3 - HOW WELL LEADERS AND GOVERNORS PROMOTE, MONITOR AND EVALUATE THE PROVISION FOR THE CATHOLIC LIFE OF THE SCHOOL

Inspectors will evaluate and report on:

- 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 the whole curriculum contributes to pupils'/students' spiritual life.

CRITERIA

Inspectors will take into account:

- The extent to which the 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/students 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/carers, priests and governors.
- How well leaders and governors promote, monitor and evaluate the quality and range of opportunities for pupils/students' spiritual and moral development.
- How well leaders and governors promote, monitor and evaluate the pupils/students' 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.
- How well the school implements any policy decisions of the diocesan Bishop.

EVIDENCE SOURCES

This area of school life is most evident in the character and work of key leaders within school. Inspectors should therefore be mindful that there are many different ways to be an effective leader of a Catholic community and many different, equally valid styles of leadership. Nevertheless, there are many sources that will help an inspector to come to an informed judgement about how effective leaders are at establishing, monitoring and improving the Catholic life of the school. It is also important to state the pivotal importance of governors, foundation governors especially, who are ultimately responsible for guaranteeing the Catholic character of the school. Evaluation of governance will be most closely scrutinised in this section of the inspection.

Evidence sources will include:

- Interviews with leaders within school. This includes Headteacher, Deputy Headteacher, other senior leaders, Chaplain and others who have responsibility in school for different aspects of school life that should be informed by Catholic principles, such as the person responsible for PSHE and RSE.
- Staff interviews/questionnaires to establish:
 - The extent to which leaders in school witness to the Catholic mission of the Church.
 - How involved they are in its evaluation and promotion.
 - How central Catholic ethos is amongst the school's other priorities.
 - How much contact they have with leaders, including governors; the visibility of leaders and their efficacy.
 - How visible leaders are, including governors, in their leadership of Catholic Life.
- Parental interviews, if possible, and/or parental questionnaires, to establish:
 - How well parents/carers understand the mission of the school.
 - How supportive they are of the school's Catholic ethos.
 - How involved they are in its evaluation.
 - How visible leaders are, including governors, in their leadership of Catholic life.
- Interviews with the chair of governors and other governors, along with minutes of governors' meetings, to establish:
 - How well governors understand the mission of the Church in education.
 - How involved governors are in evaluating and promoting the Catholic life of the school.
 - How confident governors are in holding the leadership team to account as well as supporting it in its mission.
 - The extent of governor knowledge of and passion for Catholic education.
 - Records of attendance by governors at diocesan training relating to the mission of Catholic education.
 - Governors' skills audit to indicate contributions made by governors to the Catholic life of the school.
 - Any other records (photographic, testimonial etc.) that point to the involvement of governors in the Catholic Life of the school.
- Interview with the parish priest, to establish:
 - The strength of the school/parish partnership.
 - His analysis of the quality of the school's Catholic Life and the extent to which the school lives out the Church's mission in education.
- Self-evaluation documents and school improvement plans which demonstrate the high priority given to Catholic life.
- School improvement plan and records of performance management processes.
- Minutes of leadership meetings to establish the centrality of the Catholic life of the school as a strategic priority.

<p>Outstanding (1)</p>	<p>Leading by Example</p> <ul style="list-style-type: none"> • 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 and sustenance of an authentic Catholic ethos is viewed as a core leadership responsibility. <p>Self-evaluation</p> <ul style="list-style-type: none"> • 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. • This leads to well-targeted planned improvements, often creatively conceived with key partners to further enhance the communal life and ethos of the school. As a result, staff and pupils/students' understanding of the school's mission is outstanding. They share its purpose and are keenly and actively involved in shaping and supporting it. <p>Involvement of Stakeholders</p> <ul style="list-style-type: none"> • The school has highly successful strategies for engaging with almost all parents/carers to the very obvious benefit of pupils/students, including those who might traditionally find working with the school difficult. Parents/carers have a thorough understanding of the school's mission and are highly supportive of it. • 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. • 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.
<p>Good (2)</p>	<p>Leading by Example</p> <ul style="list-style-type: none"> • 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/students. • The development and sustenance of an authentic Catholic ethos is taken seriously by all leaders. <p>Self-evaluation</p> <ul style="list-style-type: none"> • The provision for the Catholic Life of the school is given high priority by leaders in the school's self-evaluation cycle. Leaders conduct a range of monitoring activities relating to provision and outcomes for the Catholic Life of the school. Their analysis provides a firm basis for accurate diagnosis of the school's strengths and areas for development in these areas. • Planning for improvements to the Catholic Life of the school involves key partners in tackling key areas for development systematically and building on areas of strength. Consequently pupils/students are able to articulate the school's distinctive mission with understanding and appreciation. Staff and pupils/students have a high regard for the Catholic Life of the school. <p>Involvement of Stakeholders</p> <ul style="list-style-type: none"> • The school usually works well with most parents/carers, including those who might traditionally find working with the school difficult, to achieve positive benefits for pupils/students. Parents/carers have a good grasp of the school's mission and are supportive of it. • As leaders, the governing body consistently communicates high expectations of the Catholic Life of the school and refers to it frequently as a school improvement priority. • Governors are influential in determining the direction of the Catholic life of the school. Governors discharge their duties effectively and are fully involved in evaluating the Catholic life of the school, offering challenge and support. • The school responds well to diocesan policies and initiatives and promotes the Bishop's vision for the diocese throughout the school.

<p>Requires Improvement (3)</p>	<p>Leading by Example</p> <ul style="list-style-type: none"> • Leaders and governors express their support for the Church’s mission in education but rely heavily on guidance to give it direction. • The development and sustenance of the Catholic ethos is acknowledged as a leadership responsibility but perhaps only implicitly with only a minimal reference to it in strategic leadership meetings. <p>Self-evaluation</p> <ul style="list-style-type: none"> • The provision for the Catholic Life is included only incidentally by leaders in the school’s self-evaluation cycle or it has only peripheral importance. Leaders rarely monitor the impact of the Catholic Life of the school on pupil development. • Leaders are implementing plans that are aimed at improving pupils/students’ spiritual and moral development and other outcomes for pupils/students, but these still require improvement and are not imaginative in their involvement of key partners. The Catholic Life of the school, whilst not absent, has little impact on the daily experience of staff and pupils/students. <p>Involvement of Stakeholders</p> <ul style="list-style-type: none"> • 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. • Whilst the governing body makes limited efforts to maintain the Catholic Life and identity of the school these efforts are not concerted or maintained. • Governors make a limited contribution to the Catholic Life of the school. 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.
<p>Inadequate (4)</p>	<p>How well leaders and governors promote, monitor and evaluate the Catholic Life of the school is likely to be inadequate where any number of the following apply:</p> <ul style="list-style-type: none"> • Leaders and governors show minimal support for and understanding of the mission of the Church. • The provision for the Catholic Life of the school is not seen as a leadership responsibility. • There is no planning for improvements of the Catholic Life of the school. • CPD focusing on the Catholic Life of the school rarely, if ever, occurs. • The school’s work with parents/carers is inadequate in at least some respects. • The governing body shows little interest in the Catholic Life of the school and do not challenge the school to address areas for development.

The quality of Religious Education

<p>Outstanding (1)</p>	<p>Of the three judgements:</p> <ul style="list-style-type: none"> • How well pupils/students achieve and enjoy Religious Education • The quality of teaching and assessment in Religious Education • How well leaders and governors monitor and evaluate the provision for Religious Education <p>“How well pupils/students achieve and enjoy Religious Education” must be Outstanding. Of the other two judgements, one must be Outstanding, and one must be at least Good.</p>
<p>Good (2)</p>	<p>Of the three judgements:</p> <ul style="list-style-type: none"> • How well pupils/students achieve and enjoy Religious Education • The quality of teaching and assessment in Religious Education • How well leaders and governors monitor and evaluate the provision for Religious Education <p>“How well pupils/students achieve and enjoy Religious Education” must be at least Good. Of the other two judgements, one must be at least Good, and one must at least Require Improvement.</p>
<p>Requires Improvement (3)</p>	<p>All three of the following judgements must at least require improvement:</p> <ul style="list-style-type: none"> • How well pupils/students achieve and enjoy Religious Education • The quality of teaching and assessment in Religious Education • How well leaders and governors monitor and evaluate the provision for Religious Education
<p>Inadequate (4)</p>	<p>The quality of Religious Education is likely to be inadequate if any of the following are inadequate:</p> <ul style="list-style-type: none"> • How well pupils/students achieve and enjoy Religious Education • The quality of teaching and assessment in Religious Education • How well leaders and governors monitor and evaluate the provision for Religious Education

RE1 - HOW WELL PUPILS/STUDENTS ACHIEVE AND ENJOY THEIR LEARNING IN RELIGIOUS EDUCATION

Inspectors will evaluate and report on:

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

CRITERIA

When evaluating the achievement of pupils/students, inspectors **must** consider:

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

- How well pupils/students make progress relative to their starting points and capabilities, making clear whether there is any significant variation between groups of pupils/students and there is any underachievement generally or among particular groups who could be doing better.
- The extent to which pupils/students 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/students actively seek to improve their knowledge, understanding and skills and are developing their competence as learners.
- How well pupils/students enjoy their learning as shown by their interest, enthusiasm, and behaviour.

Standards of attainment in Religious Education

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

EVIDENCE SOURCES

Inspectors will consider evidence of progress and attainment in recent years, together with the learning, progress and attainment of pupils/students currently at the school. Inspectors should note that:

- While many pupils/students with special educational needs (SEN-D) are not precluded from attaining as well as, or better than, their peers; for those groups of pupils/students whose cognitive ability is such that their attainment is unlikely ever to rise above 'low', the judgement on achievement should be based on an evaluation of the pupils'/students' learning and progress in Religious Education relative to their starting points at particular ages and any assessment measures held by the school, but should not take account of their attainment compared to diocesan benchmarks.

Inspectors **should** take account of:

- Observation of Religious Education lessons and other learning activities and discussions with staff and senior leaders, noting clearly grades for enjoyment and progress in the lesson.
- Scrutiny of pupils'/students' work to assess standards, progress and the quality of learning of pupils/students in Religious Education currently in the school.
- Discussions with pupils/students about their work in Religious Education, to establish:
 - How enjoyable and engaging RE lessons are
 - How much progress is made in RE when compared with other core subjects
- School's moderated assessment portfolio (with record of diocesan moderation outcomes included).
- Measures of progress for all pupils/students for up to three previous academic years.
- Other age-related progress and tracking information collected by the school.
- The progress made by disabled pupils/students and those who have special educational needs.
- Standards attained by all pupils/students as shown by national test and examination results and submitted teacher assessment, for up to three previous academic years, such as:

For Primary Schools:

Teacher assessment of standards of attainment using the descriptors from the Bishops' Conference document New Interim Standards of Assessment in Religious Education for Catholic Schools and Colleges

The percentage of students achieving age related expectations and above at the end of KS1
The percentage of students achieving age related expectations and above at the end of KS2

For Secondary Schools:

At Key Stage 3:

Teacher assessment of standards of attainment using the descriptors from the Bishops' Conference document New Interim Standards of Assessment in Religious Education for Catholic Schools and Colleges

The percentage of students achieving age related expectations and above at the end of KS3

At Key Stage 4:

- GCSE results
 - The percentage of students (of the full cohort) achieving:
 - Grades 9-7
 - Grades 9-4
 - Grades 9-1
- at GCSE measured against diocesan and national averages

At Key Stage 5:

- **GCE AS & A2** results
- Entry as a percentage of cohort for AS & A2, against diocesan averages
- Percentage completion rate for AS and A2 taken from May to October of each year, against diocesan averages
- The percentage of students achieving:
 - A*-E
 - A*-Balso
 - APS per entryat GCE AS & A2 measured against diocesan averages

- Standards attained and progress made by different groups of pupils/students, compared with the standards and progress of all pupils/students in the diocese and nationally (where diocesan and national data is available).
- Standards attained and progress made by different groups of pupils/students, compared with different groups within the school.
- Any robust attainment and progress data and its analysis presented by the school, including information provided by external organisations such as FFT, ALIS, ALPS etc.
- Any evidence of past progress analysed by the school, including whether pupils/students reached challenging targets.
- The school's evaluation of the attainment and progress of:
 - All pupils/students and groups of pupils/students.
 - Pupils/students who have received intervention and/or additional support.
 - Any pupils/students who are educated wholly or partly off site.
 - Any pupils/students who joined the school at times other than the usual phase transfer times.
- The school's track record in assessing standards of attainment, including the accuracy and the quality of teacher assessment. This should be done through:
 - an analysis of previous years' predictions against actual outcomes.
 - feedback from diocesan moderation meetings.

RE1 GRADE DESCRIPTORS

Outstanding (1)	<ul style="list-style-type: none"> • Almost all pupils/students, from their varied starting points, make good progress in each key stage, with many achieving outstanding progress. • Almost all groups of pupils/students, including those with special educational needs, are also making progress comparable to the progress of other pupils/students. • Almost all pupils/students, 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. • Almost all pupils/students 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/students 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. • Almost all pupils/students approach lessons with great interest, passion and enthusiasm. Pupils/students enjoy tackling challenging activities and respond exceptionally well to opportunities which extend their learning. Behaviour in lessons is outstanding because almost all pupils/students enjoy Religious Education and they are rarely off task even in extended periods without direction from an adult. • Pupils'/students' attainment as indicated by teacher assessment and/or public examination results is outstanding. Almost all pupils/students 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/students and reflects the outstanding quality of teacher assessment. • The quality of pupils'/students' current work, both in class and in written work is outstanding.
Good (2)	<ul style="list-style-type: none"> • Most pupils/students, from their varied starting points, make good progress in each key stage. • Most groups of pupils/students, those with special educational needs, are also making progress comparable to the progress of other pupils/students. • Most pupils/students, 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/students are aware of the demands of religious commitment in everyday life. • Most pupils/students 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/students concentrate well, have an understanding of how well they are doing, of what they need to do to improve, and can articulate how they have made progress. • Most pupils/students approach their lessons with interest and enthusiasm. Pupils/students enjoy challenging activities and respond well to opportunities which extend their learning. Behaviour in lessons is good because most pupils/students enjoy Religious Education and disruptions in lessons are unusual. • Pupils'/students' attainment as indicated by teacher assessment and/or public examination results is good. Most pupils/students 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. • The quality of pupils'/students' current work, both in class and in written work is good.

<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> • Some pupils/students, from their varied starting points, make progress in each key stage. • Whilst some groups, including those who have special educational needs, are making progress a majority are not. • Some pupils/students, 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. • Pupils/students participate in their lessons but with limited motivation to improve their knowledge, understanding and skills as learners. Some pupils/students may work well and show some understanding of how well they are doing. • Pupils/students show limited interest and little enjoyment of Religious Education. Behaviour in lessons is varied and disruptions in lessons sometimes take place. • Pupils'/students' attainment as indicated by teacher assessment and/or public examination results requires improvement. Pupils/students do not always achieve average attainment using diocesan and/or national data where available. • The quality of pupils'/students' current work, both in class and in written work requires improvement.
<p>Inadequate (4)</p>	<p>How well pupils/students achieve and enjoy their learning in Religious Education is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> • Pupils/students make very limited progress in each key stage. • Groups of pupils/students, including those who have special educational needs, are not making progress. • Pupils/students have minimal knowledge and understanding of Religious Education. • Pupils/students are not engaged in lessons and have no interest in the subject. • Pupils/students show no enjoyment of Religious Education and behaviour in lessons is disruptive and not conducive to learning. • Pupils'/students' 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. • The quality of pupils'/students' current work, both in class and in written work is inadequate.

RE 2 - THE QUALITY OF TEACHING LEARNING AND ASSESSMENT IN RELIGIOUS EDUCATION

Inspectors will evaluate and report on:

- How well teaching promotes:
 - engagement and enjoyment
 - purposeful learning
 - progress and attainment of pupils/students in Religious Education
- How well assessment is used to inform appropriate teaching and learning strategies.

CRITERIA

When evaluating the quality of teaching, learning and assessment in Religious Education, inspectors **must** consider:

- The extent to which lesson planning is linked to a current assessment of pupils'/students' prior learning and is differentiated, so that it consolidates, builds and extends learning for all pupils/students.
- The extent to which teachers have a mastery of the subject.
- The extent to which teachers' expertise inspires pupils/students and builds their understanding.
- The extent to which teaching encourages independent and collaborative learning where appropriate.
- The extent to which teaching enables pupils/students 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'/students' 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/students' 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/students know how well they are doing and what they need to do to improve.
- How well teachers use praise and affirmation to motivate learners.

EVIDENCE SOURCES

The main evidence will come from inspectors' direct observations of teaching and learning and their discussions of what they have seen with teachers and pupils/students. Direct observation should be supplemented by a range of other evidence to enable inspectors to evaluate the impact that teaching has had on pupils'/students' learning. Such additional evidence **should** include:

- Observing some lessons jointly with senior staff before discussing them also with the teacher who has been observed.
- Discussing pupils'/students' work with them and their experience of teaching and learning over longer periods.
- Discussing teaching and learning with both teaching and support staff.
- Taking account of the views of pupils/students, parents/carers, and staff.
- Taking account of the school's own evaluations of the quality of teaching and its impact on learning, through lesson observation records.
- Scrutinising the standard of pupils'/students' work, noting:
 - the frequency and quality of marking in accordance with the school's marking policy
 - its impact on pupil progress
 - the level of challenge provided
 - evidence of differentiation to meet the needs of all groups of pupils/students
- Pupil outcomes.

RE2 GRADE DESCRIPTORS

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> • Teachers are highly effective in consistently planning high-quality lessons linked to pupil’s current assessment and their knowledge of the individual, consolidating and extending pupil’s 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. • 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/students are inspired to learn and make rapid and sustained progress. • Teachers employ a wide range of appropriate teaching strategies, including individual and collaborative work. Consequently, almost all pupils/students are highly motivated and sustain high levels of concentration. • Teachers ensure almost all pupils/students are consistently involved in evaluating how well they are achieving. This contributes to their outstanding progress and provides them with a high level of confidence in making further improvements. • Teachers consistently use time effectively to maximise learning opportunities in lessons and across sequences of lessons. • Teachers carefully observe and skilfully question during lessons in order to adapt tasks and explanations, thus maximising learning for every pupil. • High quality resources, including other adults are used very effectively to optimise learning for each pupil. • Teachers communicate high expectations and passion about Religious Education to their pupils/students who respond with enthusiasm. • High quality feedback is frequent, leading to high levels of engagement, interest, achievement and progress. Pupils/students are given the opportunity to respond in a systematic and planned way which ensures pupils/students understand what they need to do to improve. • Celebration of achievement and effort are central to the teacher’s assessment strategy, securing high levels of motivation from pupils/students.
<p>Good (2)</p>	<ul style="list-style-type: none"> • Teachers consistently plan good lessons linked to pupil’s current assessment so that most pupils/students learn well. As a result of this, teaching is mainly good. • Teachers are confident in their subject expertise and have a good understanding of how pupils/students learn. As a consequence, most pupils/students apply themselves well and make good progress in lessons and overtime. • Teachers employ a range of appropriate strategies, including individual and collaborative work. Consequently, most pupils/students are motivated and concentrate in lessons. • Teachers ensure most pupils/students are involved in evaluating how well they are achieving. This contributes to good progress and increases their confidence in making further improvements. • Teachers manage time well to secure good learning in lessons and across sequences of lessons. • Teachers use observation and questioning during lessons in order to adapt tasks and explanations, thus improving learning for most pupils/students. • Good quality resources, including other adults are used effectively to optimise learning for most pupils/students. • Teachers communicate high expectations about Religious Education to their pupils/students, most of who respond positively. • Good quality feed-back leads to the engagement, interest, achievement and progress of most pupils/students. Pupils/students are given the opportunity to respond which improves their understanding of what they need to do to improve. • Achievement and effort are often celebrated leading to good levels of motivation from most pupils/students.

<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> • Teachers do not always plan good lessons and/or this is not always linked to pupil's current assessment. As a consequence, some pupils/students do not learn well enough. • Teachers have insufficient subject expertise and have a limited understanding of how pupils/students learn. As a consequence, some pupils/students do not apply themselves and some make only limited progress. • Teachers employ a limited range of strategies. Consequently, many pupils/students lack motivation and concentration in lessons. • Teachers involve pupils/students in a limited way in evaluating how well they are achieving. This inhibits good progress and makes them unsure about how to make future improvements. • Teachers' management of time requires improvement to ensure good learning in lessons and across sequences of lessons. • Teachers' use of observation and questioning is limited and their adaptation of tasks and explanations is minimal. • The quality of resources is limited and the use of resources, including other adults, requires improvement. • Teachers rarely communicate high expectations about Religious Education to their pupils/students. • Feedback is infrequent and limited in effectiveness. Pupils/students are rarely given the opportunity to respond. • Achievement and effort are rarely celebrated.
<p>Inadequate (4)</p>	<p>The quality of teaching, learning and assessment in Religious Education is likely to be inadequate where any number of the following apply:</p> <ul style="list-style-type: none"> • Teachers do not plan lessons and/or this is not linked to pupil's current assessment. As a consequence, pupils/students' learning is inadequate. • Teachers have little subject expertise and no real understanding of how pupils/students learn. As a consequence, most pupils/students do not apply themselves and few make adequate progress. • Teachers do not employ a range of teaching strategies. Consequently, pupils/students lack motivation and concentration. • Teachers do not involve pupils/students in evaluating how well they are achieving. This leads to inadequate progress. • Teachers do not manage time well which negatively impacts on pupil progress. • Teachers do not adapt tasks or explanations as a consequence of questioning. • The quality of resources is poor and resources, including other adults, are not well deployed. • Teachers have low expectations of their pupils/students in Religious Education. • Feed-back rarely, if ever, happens and/or it has no impact on learning. Pupils/students are never given the opportunity to respond. • Achievement and effort are never celebrated.

RE3 - HOW WELL LEADERS AND GOVERNORS MONITOR AND EVALUATE THE PROVISION FOR RELIGIOUS EDUCATION

Inspectors will evaluate and report on:

- 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'/students' 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/students.

CRITERIA

When evaluating the quality of leadership and management of Religious Education at all levels, including, where relevant, governance, inspectors **must** consider whether the school's leadership ensures:

- 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 Religious Education 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/students.
- 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/students in evaluating Religious Education.

- How well leaders and governors plan, monitor and evaluate:
 - The effectiveness 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.

EVIDENCE SOURCES

Inspectors should focus on how effectively leaders and governors at all levels enable pupils/students to overcome specific barriers to learning and promote improvements for all pupils/students and groups of pupils/students. Similarly, how effectively leaders and governors at all levels promote the full development of every pupil in their rounded humanity. This will be most clearly evidenced through:

- Staff interview and/or questionnaires, to establish:
 - How effective leadership is in supporting teaching and learning.
 - How well-resourced Religious Education is in comparison to other core subjects.
 - The effectiveness of monitoring and evaluation.
 - The effectiveness of the RE co-ordinator/head of department.
 - The extent to which staff are engaged by and contribute to realising the vision and ambition of leaders, governors and governors.
- Pupil interviews and/or questionnaires, to establish:
 - How well the Religious Education curriculum meets pupil needs.
 - The effectiveness of the Religious Education Co-ordinator/head of department as a supporter of pupil learning and spiritual development.
 - How much of each curriculum week is given to Religious Education, to ensure that the 10% requirement is met for all classes and all teachers.
 - The extent to which pupils/students are engaged by and contribute to realising the vision and ambition of leaders, governors and governors.
- For secondary schools:
 - Religious Education schemes of work.
 - School and subject improvement plans.
 - Other relevant policy documents.
- For primary schools:
 - Religious Education schemes of work.
 - Relevant sections of the school improvement plan.
 - Other relevant policy documents for which the RE co-ordinator may be responsible.

- The school's data tracking and intervention systems which should include a record of impact on outcomes, to establish:
 - How effective leaders and governors are in identifying and supporting pupils/students who are under-achieving.
 - How effective leaders and governors are in identifying and supporting disabled pupils/students, those who have special educational needs and pupils/students who are gifted and talented in Religious Education so that their progress is maximised.
 - How effective leaders and governors are in identifying generic causes of underachievement (such as the quality of teaching and assessment, the appropriateness of the curriculum, etc) and managing these in order to eradicate barriers to learning for all pupils/students.

- Records of Performance Management and Lesson Observation logs, which should include evidence of interventions and impact on teaching, to establish:
 - How effective leaders and governors are in managing performance.
 - How effective leadership is in tackling areas of underperformance.
 - How effective leadership is in tackling weaknesses in the quality of teaching and the curriculum.

- Evidence of strategies and in-house CPD to improve the quality and impact of teaching, such as:
 - Seeking out and modelling best practice.
 - Monitoring the quality of teaching and learning and acting on its findings.
 - Developing staff through dialogue, coaching, training, mentoring and support.
 - Leading a coherent programme of professional development.
 - Using appropriate procedures for tackling underperformance.

- Minutes of Governors' meetings, to establish:
 - How effectively the governing body acts as a critical friend and holds senior and subject leaders to account for all aspects of performance in Religious Education.
 - How effectively leaders and governors are at all levels, in evaluating and promoting the impact of Religious Education on the spiritual and moral development of all pupils/students, including the discernment of individual vocation.

- Evidence of school's work with other schools, agencies, the community and local parishes to extend the curriculum and to increase the range and quality of learning opportunities for pupils/students.

RE3 GRADE DESCRIPTORS

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> • Leaders and governors ensure that the Religious Education curriculum meets the requirements of the Bishops' Conference in every respect and in each key stage. • Leaders and governors ensure that at least the required amount of curriculum time is given to Religious Education in each key stage. • Leaders and governors ensure that Religious Education has full parity with other core curriculum subjects including professional development, resourcing, staffing and accommodation. • Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are embraced and fully implemented. • Leaders' and governors' self-evaluation of Religious Education is a coherent reflection of rigorous 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. • 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. • Leaders and governors ensure that Religious Education is imaginatively and thoughtfully planned to meet the needs of different groups of pupils/students and each key stage and phase is creatively structured to build on and enhance prior learning.
<p>Good (2)</p>	<ul style="list-style-type: none"> • Leaders and governors ensure that the Religious Education curriculum meets the requirements of the Bishops' Conference in every respect and in each key stage. • Leaders and governors ensure that the required amount of curriculum time is given to Religious Education in each key stage. • Leaders and governors ensure that Religious Education is comparable to other core curriculum subjects, in terms of professional development, resourcing, staffing and accommodation. • Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are fully implemented. • Leaders' and governors' self-evaluation of Religious Education is a good reflection of frequent monitoring, analysis and self-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. • 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. • Leaders and governors ensure that Religious Education is effectively planned to meet the needs of different groups of pupils/students and to secure coherence across different key stages and phases.
<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> • Leaders and governors are not ensuring that the Religious Education curriculum fully meets the requirements of the Bishops' Conference. • Leaders and governors are not ensuring that the required amount of curriculum time is given to Religious Education in each key stage. • Leaders and governors are not ensuring that Religious Education is fully comparable to other core curriculum subjects. • Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are not fully implemented. • Leaders' and governors' self-evaluation of Religious Education requires improvement. • The curriculum leader for Religious Education does not effectively plan improvements to teaching and learning in Religious Education. • Leaders and governors are not ensuring that Religious Education is planned to meet the needs of different groups of pupils/students and coherence across different key stages and phases requires improvement.

Inadequate (4)	<p>How well leaders and governors monitor and evaluate the provision for Religious Education is likely to be inadequate when any number of the following apply:</p> <ul style="list-style-type: none">• Leaders and governors are failing to implement the requirements of the Bishops' Conference in relation to Religious Education.• Leaders and governors are failing to provide the required amount of curriculum time to Religious Education.• Leaders and governors are failing to ensure that Religious Education is treated comparably to other core curriculum subjects.• Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are not being implemented.• Leaders' and governors' self-evaluation of Religious Education is either ineffective or absent.• The curriculum leader for Religious Education lacks a vision for the subject and does not plan improvements to teaching and learning in Religious Education.• Leaders and governors are failing to ensure that Religious Education is planned to meet the needs of different groups of pupils/students and there is little or no coherence across different key stages and phases.
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COLLECTIVE WORSHIP

The quality of Collective Worship and Prayer Life of the school

Outstanding (1)	<p>Of the three judgements:</p> <ul style="list-style-type: none">• How well pupils/students respond to and participate in the schools' Collective Worship• The quality of Collective Worship provided by the school• How well leaders and governors promote, monitor and evaluate the provision for Collective Worship <p>"How well pupils/students respond to and participate in the schools' Collective Worship" must be outstanding. Of the other two judgements, one must be outstanding, and one must be at least good.</p>
Good (2)	<p>Of the three judgements:</p> <ul style="list-style-type: none">• How well pupils/students respond to and participate in the schools' Collective Worship• The quality of Collective Worship provided by the school• How well leaders and governors promote, monitor and evaluate the provision for Collective Worship <p>"How well pupils/students respond to and participate in the schools' Collective Worship" must be at least good. Of the other two judgements, one must be at least good, and one must at least require improvement.</p>
Requires Improvement (3)	<p>All three of the following must at least require improvement:</p> <ul style="list-style-type: none">• How well pupils/students respond to and participate in the schools' Collective Worship• The quality of Collective Worship provided by the school• How well leaders and governors promote, monitor and evaluate the provision for Collective Worship
Inadequate (4)	<p>The quality of Religious Education is likely to be inadequate if any of the following are inadequate:</p> <ul style="list-style-type: none">• How well pupils/students respond to and participate in the schools' Collective Worship• The quality of Collective Worship provided by the school• How well leaders and governors promote, monitor and evaluate the provision for Collective Worship

CW1 - HOW WELL PUPILS/STUDENTS RESPOND TO AND PARTICIPATE IN THE SCHOOL'S COLLECTIVE WORSHIP AND PRAYER LIFE OF THE SCHOOL

Inspectors will evaluate and report on:

- The quality of pupil/student response to Collective Worship
- To what extent pupils/students are acquiring skills in planning and leading Collective Worship
- How well Collective Worship contributes to the spiritual and moral development of pupils/students.

CRITERIA

Inspectors will take into account:

- The extent to which pupils/students demonstrate reverence and respect during Collective Worship.
- The depth and enthusiasm of their response to times of prayer and worship, including their response to the formal Liturgies of the Church, i.e. Mass and the Sacrament of Reconciliation.
- The extent to which pupils/students have been involved in leading the prayer life of the school and how well pupils/students organise and lead worship.
- The extent of pupils'/students' knowledge of prayer and liturgy.
- The extent of pupils'/students' knowledge of a variety of prayer styles.
- The quality of worship materials prepared by pupils/students.
- Pupils'/students' response to voluntary acts of worship.
- The impact of the school's collective worship on pupils'/students' personal growth and Development.
- How inclusive communal prayer has been of all abilities, ages and faiths.

EVIDENCE SOURCES

-
- Observations of whole school and large group Collective Worship and class prayer times.
 - Displays, photographs or other records of major liturgical celebrations or events.
 - Pupil interviews and/or questionnaires, to establish:
 - How involved pupils/students are in planning and leading worship.
 - The quality and variety of these experiences and how enthused they are by these experiences.
 - How inclusive of difference these experiences are.
 - The depth of their understanding of prayer, liturgy and worship.

It is important that pupil/student interviews represent a range of age, ability and faith backgrounds in order to establish how inclusive the school's Collective Worship is.

- Parental interviews and/or questionnaires, to establish:
 - The impact of collective worship on the moral and spiritual development of pupils/students.
 - The quality of collective worship as witnessed by those who visit the school.
 - The extent of pupil involvement and enthusiasm for collective worship.

<p>Outstanding (1)</p>	<p>Pupil Response</p> <ul style="list-style-type: none"> • Acts of worship engage all pupils'/students' interest and inspire in them deep thought and heartfelt response. There is a palpable enthusiasm for collective worship, reflected in the quality of communal singing, the quality of prayerful silence and the depth of participation in community prayers. <p>Pupil Leadership</p> <ul style="list-style-type: none"> • Pupils/students take the initiative in leading the community life of prayer. They are creative and resourceful in their planning of liturgy and they want it to be the best it can be. • They display confidence in their use of a variety of approaches to prayer such as prayer which uses scripture, religious artefacts, liturgical music and other forms of prayer, both traditional and contemporary. • Appropriate to their age and ability, many pupils/students are able to create an atmosphere conducive to prayer through the skilful use of prayer focuses, music and silence. • The worship opportunities pupils/students create are imaginative, varied and inspirational. Most other pupils/students are visibly uplifted by the worship opportunities created by their peers. • Almost all pupils/students have an excellent understanding of the Church's liturgical year, its seasons and feasts. Accordingly, in a way that is appropriate to their age and ability, they are able to prepare collective worship which reflects this understanding. <p>Contribution to moral and spiritual development</p> <ul style="list-style-type: none"> • There is a deep sense of respect for different faiths and this is reflected in the inclusive manner in which pupils/students prepare the liturgy. Pupils/students are confident enough to celebrate difference and act with integrity when praying with others who do not share their beliefs. • The experience of living and working in a praying community has had a profound and visible effect on the development of all pupils/students, irrespective of ability or faith background.
<p>Good (2)</p>	<p>Pupil Response</p> <ul style="list-style-type: none"> • Pupils/students act with reverence and are keen to participate. They sing joyfully, reflect in silence and join in community prayers appropriately and with confidence. <p>Pupil Leadership</p> <ul style="list-style-type: none"> • Pupils/students regularly prepare and lead worship with confidence, enthusiasm and a degree of independence. • Pupils/students use a variety of approaches to prayer which include scripture, religious artefacts, liturgical music and other forms of prayer. • Appropriate to their age and ability, some pupils/students are able to create an atmosphere conducive to prayer, using silence and visual prompts. • The worship opportunities pupils/students create are varied and well-planned. Other pupils/students are engaged by the worship opportunities planned by their peers. • Most pupils/students have a good understanding of religious seasons and feasts and the different demands this makes on the planning of appropriate worship opportunities. <p>Contribution to moral and spiritual development</p> <ul style="list-style-type: none"> • In the planning of liturgy, the needs and sensitivities of those of other faiths are respected and accommodated. Pupils/students are at ease in sharing prayer experiences with those of different faiths. • Pupils/students are able to clearly articulate the difference that a community of prayer has made to their own sense of identity, security and growth.

<p>Requires Improvement (3)</p>	<p>Pupil Response</p> <ul style="list-style-type: none"> • Pupils/students take part in the regular prayer life of the school, although not always readily. They participate in opportunities to sing, to pray quietly and to join in community prayers although not all pupils/students are engaged. <p>Pupil Leadership</p> <ul style="list-style-type: none"> • Pupils/students rarely prepare and lead acts of worship and/or this preparation is superficial, does not engage pupils/students creatively and is overly reliant on the adults in school. • Pupils/students use only a basic variety of approaches to prayer and whilst prayer may include scripture, artefacts or music, the selection of these is limited and repetitive. • Pupils/students' ability to create an atmosphere conducive to prayer is limited and whilst attempts are made to use silence and other visual aids to create the right atmosphere, this has mixed success. • Pupil-led collective worship is formulaic, lacking variety or interest both for those who plan it and for those who participate in it. • Many pupils/students have a limited understanding of the Church year and have little appreciation of the effect of this on planning appropriate types of worship. <p>Contribution to moral and spiritual development</p> <ul style="list-style-type: none"> • Whilst pupils/students are never disrespectful towards others of different beliefs, they do not have any real awareness of the existence of difference or the need to accommodate it. • Prayer opportunities whilst never rejected are not always fully appreciated. Some pupils/students speak positively about the school's prayer life but find it difficult to articulate its effect on their personal development.
<p>Inadequate (4)</p>	<p>How well pupils/students respond to and participate in the school's Collective Worship is likely to be inadequate where any number of the following apply:</p> <ul style="list-style-type: none"> • Pupils/students rarely, if ever take part in the prayer life of the school. • Pupils/students do not prepare or lead acts of worship. • Pupils/students do not value or participate voluntarily in acts of worship or prayer. • Pupils/students do not understand the church's liturgical year. • The experience of living and working in a praying community has little, if any, impact on the spiritual and moral development of pupils/students and they have little, if any, awareness of the existence of difference.

CW2 - THE QUALITY OF COLLECTIVE WORSHIP AND PRAYER LIFE

PROVIDED BY THE SCHOOL

Inspectors will evaluate and report on:

- The centrality, quality and variety of Collective Worship opportunities provided by the school.
- How skilled the school is in helping pupils/students to experience a richness of liturgical experience that includes the liturgical life of the Church without excluding any members of the community.
- How well the school provides opportunities for the pupils/students 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 backgrounds among pupils/students.
- The appropriateness of the prayer methods and styles used by the school.
- How effectively the school skills its pupils/students 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.

EVIDENCE SOURCES

- Observations of:
 - Whole school and large group Collective Worship.
 - Class / tutor group prayer times.
 - The lessons where these activities are planned and prepared.
- Observation records of:
 - Whole school and large group Collective Worship.
 - Class / tutor group prayer times.
 - The lessons in which collective worship is planned and prepared.
- Staff interviews and/or questionnaires, to establish:
 - How central prayer is to the life of the school.
 - The priority given to Collective Worship in terms of planning and resourcing.
 - The impact of Collective Worship on the life of the community.
 - Staff skill in preparing Collective Worship.

- Pupil/student interviews and/or questionnaires, to establish:
 - The amount of time and energy devoted to supporting pupils/students in their planning of their collective worship.
 - The frequency and centrality of prayer and worship.
 - How inclusive Collective Worship is of all pupils/students whatever their faith backgrounds.
- Parental interviews and/or questionnaires, to establish
 - How central prayer is to the life of the school.
 - How welcome parents/carers are to attend Collective Worship.
 - The quality of Collective Worship offered by the school.
- Displays, logs and other physical records of the school's shared prayer life.
- Whole school and individual teachers' long-term planning.

<p>Outstanding (1)</p>	<p>Centrality of worship</p> <ul style="list-style-type: none"> • Collective Worship is central to the life of the school and forms the heart of every school celebration. Praying together is part of the daily experience for all pupils/students and staff. • Staff prayer is equally an integral part of all school activity, is creatively planned and is an inspiration to the whole community. <p>Quality of worship</p> <ul style="list-style-type: none"> • Collective Worship is given the highest possible priority in terms of planning 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 – both pupils/students and staff. • 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. • Themes chosen for worship include the spiritual aspirations of all pupils/students. • Prayer opportunities are planned in a manner that attracts and facilitates attendance by other adults associated with the pupils/students and school and response to this invitation is outstanding. For primary schools this will include parents/carers. <p>Staff skill</p> <ul style="list-style-type: none"> • Class teachers, pastoral tutors and the chaplain are highly skilled in helping pupils/students to plan and deliver quality worship. They have a thorough and comprehensive understanding of the purpose of Collective Worship and the wide variety of forms it can take. • Relevant staff have an excellent understanding of the Church’s liturgical heritage, its rites and seasons and are passionate about ensuring that pupils/students have high quality experiences of the Church’s liturgical life.
<p>Good (2)</p>	<p>Centrality of worship</p> <ul style="list-style-type: none"> • Staff and pupils/students pray together regularly, and prayer is part of almost all school celebrations. • Staff regularly pray together and find these experiences helpful to their work. These experiences have a significant positive impact on the school’s sense of community. <p>Quality of worship</p> <ul style="list-style-type: none"> • Acts of Collective Worship are well resourced and planned; as a result, Collective Worship is almost always engaging and almost all members of the community – both pupils/students and staff – speak positively about these opportunities and are able to point out particular examples which were inspiring and engaging. • Collective Worship is centred on clear themes and messages. Chosen liturgical themes are consistent with the season and the Catholic character of the school. • Themes chosen for worship are responsive to the religious diversity among pupils/students. • Attendance by other adults associated with the pupils/students and school is facilitated and encouraged and response to this invitation is mostly good. For primary schools this will include parents/carers. <p>Staff skill</p> <ul style="list-style-type: none"> • Class teachers, pastoral tutors and the chaplain are skilled in helping pupils/students to plan and deliver quality worship. They have a good understanding of the purpose of Collective Worship and of the various forms it can take. • Relevant staff have a good understanding of the Church’s liturgical heritage, its rites and seasons and ensure that pupils/students have good experiences of the Church’s liturgical life.

<p>Requires Improvement (3)</p>	<p>Centrality of worship</p> <ul style="list-style-type: none"> • Staff and pupils/students do sometimes pray together, however this is no more often than two or three times each half term. Whilst some school celebrations do include opportunities for prayer, many do not. • There is a shared school prayer life for staff as well as pupils/students, though this has become routine and ceased to impact on the school's sense of community. <p>Quality of worship</p> <ul style="list-style-type: none"> • 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 – pupils/students and staff – speak well of Collective Worship but have no examples of inspiring or engaging examples to which to refer. • 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. • There is a limited acknowledgement of the diversity of pupil backgrounds in selecting themes for worship. • Adults associated with the school are invited to attend and some do respond. For primary schools this will include parents/carers. <p>Staff skill</p> <ul style="list-style-type: none"> • Class teachers, pastoral tutors and the chaplain accept responsibility for leading prayer and involve pupils/students in its delivery, but little time is spent on innovation and encouraging pupils/students' leadership. Staff understanding of the purpose and variety of Collective Worship is limited. • Whilst relevant staff support pupils/students in their experiences of the Church's liturgical life, they have a limited understanding of the Church's liturgical heritage, its rites and seasons.
<p>Inadequate (4)</p>	<p>The quality of Collective Worship provided by the school is likely to be inadequate where any number of the following apply:</p> <ul style="list-style-type: none"> • Acts of worship are infrequent and/or are not central to the school's daily activity. • There is little or no planning and preparation of collective worship and/or few or no resources are devoted to it. • Collective Worship is incoherent in the communication of its purpose and message. • Acts of Collective Worship are almost all routine, lacking all variety and interest; they have little or no awareness of difference within the community. • 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. • Other adults associated with the school are rarely invited to pray with the school or response to these invitations is poor.

CW3 - HOW WELL LEADERS AND GOVERNORS PROMOTE, MONITOR AND EVALUATE THE PROVISION FOR COLLECTIVE WORSHIP AND PRAYER LIFE

Inspectors will evaluate and report on:

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

CRITERIA

Inspectors will take into account:

- How well leaders and governors understand liturgy, worship and how to plan to ensure its quality.
- The depth of understanding that leaders have of the liturgical rhythms, symbols and rites of the Church.
- How well leaders and governors are able to make these accessible to pupils/students.
- How involved leaders and governors are in leading worship in school.
- The extent to which professional development of leaders and staff incorporates liturgical formation and training in planning Collective Worship.
- Whether Collective Worship is part of the school's self-evaluation and the priority it has in this evaluation process.

EVIDENCE SOURCES

The general quality of the provision for Collective Worship as outlined above will be the best evidence of the quality of leadership of this area of Catholic school life. Additional evidence sources will include:

- Interviews with leaders within school. This includes Headteacher, Deputy Headteacher, senior leaders, Chaplain where available and others who have responsibility for Collective Worship.
- Observations of any Collective Worship led by Headteacher, Deputy Headteacher, senior leaders or Chaplains during the inspection.
- Observation records of whole school and large group Collective Worship.
- Observation records of class / tutor group prayer times.
- Observation records of the lessons in which collective worship is planned and prepared.
- Chaplaincy/Collective Worship development plans.
- Whole school improvement plan with relevant section highlighted.
- Performance management summaries to indicate the priority given to Collective Worship in staff development.

- Minutes of Governors' meetings, to establish:
 - That Collective Worship forms part of Governors' regular reviews of school performance.
 - The regularity with which they seek the views of other stakeholders in their evaluation of Collective Worship.
- Staff interview/questionnaires to establish:
 - The skill of leaders in leading the school in worship.
 - The priority given to staff training in liturgical and spiritual development.
 - The visibility of leaders as leaders of worship.
 - The extent to which leaders assist them in their task of helping pupils/students to plan and prepare quality Collective Worship.
 - How well leaders model good practice in the leadership of worship and the frequency of it.
 - Whether they view this aspect of school life as important.
- Interview with the parish priest:
 - The strength of the school/parish partnership.
 - His views on the quality of Collective Worship in school.
 - The extent to which the school understands and celebrates the liturgical heritage of the Church.
 - How good the school is at making the Mass and other forms of worship relevant in the lives of young people.
- Summary of staff, pupil and parental questionnaires as part of the self-evaluation of Collective Worship.
- CPD records of training provided for staff in planning and leading Collective Worship.

CW3 Grade Descriptors

<p>Outstanding (1)</p>	<p>Leadership expertise</p> <ul style="list-style-type: none"> • Leaders and governors, including senior leaders and chaplains, have expert knowledge of how to plan and deliver quality experiences of Collective Worship. • They have a thorough understanding of the Church’s liturgical year, its seasons, rites and symbols and are able to lead the school in a deepening appreciation of these traditions in a way that is relevant to pupils/students in a contemporary context. As a consequence, pupil response to this provision is outstanding. • Liturgical and spiritual development is seen as a priority in the professional development of school leaders and quality time is devoted to it. • Leaders also ensure that all staff in the school receive formation in the development of spiritual and liturgical understanding as a staff training priority. Due to the culture of receptivity that leaders have created, response to this training is wholehearted and enthusiastic. <p>Leadership of Public Worship</p> <ul style="list-style-type: none"> • Leaders and governors, including senior leaders and chaplains, are highly visible as leaders of collective worship within school. As leaders of Collective Worship, they are models of outstanding practice for staff and pupils/students. <p>Monitoring and Evaluating Worship</p> <ul style="list-style-type: none"> • Leaders and governors place the highest priority on the development of quality experiences of Collective Worship in their regular reviews of school performance. • They regularly seek the views of pupils/students, staff and parents/carers regarding the quality and significance of Collective Worship in school and are quick to respond to these findings in a systematic and thorough way.
<p>Good (2)</p>	<p>Leadership expertise</p> <ul style="list-style-type: none"> • Leaders and governors, including senior leaders and chaplains, know how to plan and deliver quality experiences of Collective Worship. • They understand the Church’s liturgical year, its seasons, rites and symbols and are able to lead the school into an appreciation of these traditions in a way that engages pupils/students. As a consequence, pupil response to this provision is at least good. • Liturgical and spiritual development is part of the professional development cycle for leaders. • Leaders also offer staff in the school regular opportunities to receive formation in the development of their spiritual and liturgical understanding. Staff response to these opportunities is good. <p>Leadership of Public Worship</p> <ul style="list-style-type: none"> • Leaders and governors, including senior leaders and chaplains, regularly lead collective worship within school. As leaders of Collective Worship, they are models of good practice for staff and pupils/students. <p>Monitoring and Evaluating Worship</p> <ul style="list-style-type: none"> • Leaders and governors regularly review Collective Worship as part of their self-evaluation processes and are keen to continue to improve the quality of the provision for Collective Worship. • They seek the views of pupils/students, staff and parents/carers regarding the quality and significance of Collective Worship in school and respond to these findings appropriately.
<p>Requires Improvement (3)</p>	<p>Leadership expertise</p> <ul style="list-style-type: none"> • Whilst leaders and governors, including senior leaders and chaplains, have some understanding of how to plan and deliver Collective Worship, they do not have a complete grasp of how to ensure that these experiences are always of a high quality. • They have a superficial understanding of the Church’s liturgical year, its seasons, rites and symbols and are able to lead the school appropriately into participating with these traditions. However, they do not understand how to make these traditions wholly accessible. As a consequence, pupil response to this provision requires improvement. • Whilst liturgical and spiritual development has occasionally been the focus of the professional development of leaders, attention given to it is infrequent and unfocused. • Whilst leaders have also occasionally offered staff opportunities to receive formation in the development of their spiritual and liturgical understanding, these opportunities have been infrequent and response to them has been limited.

	<p>Leadership of Public Worship</p> <ul style="list-style-type: none"> • Whilst leaders and governors, including senior leaders and chaplains, occasionally lead collective worship within school this happens infrequently and with variable quality. <p>Monitoring and Evaluating Worship</p> <ul style="list-style-type: none"> • Leaders and governors have reviewed Collective Worship as part of their self-evaluation processes intermittently though it does not make up part of the routine process of self-evaluation. • Whilst they sometimes seek the views of pupils/students, staff and parents/carers regarding the quality and significance of Collective Worship this is not done systematically or frequently. Whilst responses to these findings have been made, the gap between analysing weaknesses and implementing improvements is too great.
<p>Inadequate (4)</p>	<p>How well leaders and governors promote, monitor and evaluate the provision for Collective Worship is likely to be inadequate where any number of the following apply:</p> <ul style="list-style-type: none"> • Leaders show limited understanding of how to plan and deliver Collective Worship. • They have very limited understanding of the Churches liturgical year, seasons and feasts. • Collective Worship is rarely accessible to the pupils/students. • Leaders never lead Collective Worship or their leadership of it is poor. • Pupils/students are not encouraged to plan or lead Collective Worship. • There are no opportunities for staff professional development in liturgical formation or the planning of Collective Worship. • Leaders and governors do not monitor or evaluate Collective Worship.

Summary of Inspection Judgements

Overall Effectiveness



Catholic Life



- The extent to which pupils/students contribute to and benefit from the Catholic Life of the school.
- The quality of provision for the Catholic Life of the school.
- How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school.



Religious Education



- How well pupils/students achieve and enjoy their learning in Religious Education.
- The quality of teaching and assessment in Religious Education.
- How well leaders and governors monitor and evaluate the provision for Religious Education.



Collective Worship



- How well pupils/students respond to and participate in the school's Collective Worship.
- The quality of provision for Collective Worship.
- How well leaders and governors promote, monitor and evaluate the provision for Collective Worship.



	Pupil Outcomes	Provision	Leadership and Governance	
Catholic Life				
Religious Education				
Collective Worship				

APPENDIX 1: GROUPS OF PUPILS/STUDENTS

Inspection is primarily about evaluating how individual pupils/students benefit from their school. It is important to test the school's response to individual needs by observing how well it helps all pupils/students to make progress and fulfil their potential, especially those whose needs, dispositions, aptitudes or circumstances require particularly perceptive and expert teaching and, in some cases, additional support. Depending on the type of school, such pupils/students may include:

- Disabled pupils/students, as defined by the Equality Act 2010, and those who have special educational needs
- Boys
- Girls
- Catholics
- Non-Catholics
- Groups of pupils/students whose prior attainment may be different from that of other groups
- Those who are academically more or less able
- Pupils/students for whom English is an additional language
- Minority ethnic pupils/students
- Gypsy, Roma and Traveller children
- Looked after children
- Pupil Premium / Pupils/students known to be eligible for free school meals
- Young carers
- Other vulnerable groups

APPENDIX 2: PROPORTIONS

Expressions of proportions in words	
Proportion	Description
97-100%	Vast/ overwhelming majority or almost all
80-96%	Very large majority, most
65-79%	Large majority
51-64%	Majority
35-49%	Minority
20-34%	Small minority
4-19%	Very small minority, few, some
0-3%	Almost no / very few

APPENDIX 3: GLOSSARY

Achievement:	The progress and success of a pupil in their learning and development taking account of their attainment.
ALPS	Advanced Level Performance System
Assembly	To be contrasted with Collective Worship; whilst it may include prayer, an assembly is a gathering whose main focus is something other than Collective Worship. For example, an assembly to raise awareness of a charitable cause; or an assembly that celebrates achievement. In this regard assemblies can be good evidence for the quality of the Catholic Life of the school but not for the quality of Collective Worship.
Assessment:	All of the work a school undertakes in Religious Education in order to determine how well students are progressing both short term in lessons and long term, across whole terms or academic years. It includes formal tests and exams but also any activity where a teacher makes a judgement about the quality of a piece of work or a student response.
Attainment:	The standard of the pupils'/students' work shown by test and examination results and in lessons.
Bishops' Conference:	The Catholic Bishops' Conference of England and Wales is the permanent assembly of Catholic Bishops in the two member countries. The membership of the Conference comprises the Archbishops, Bishops and Auxiliary Bishops of the 22 Dioceses within England and Wales. The Conference exists to enable the bishops to collaborate pastorally in order to provide for the common good and to address issues which affect the faithful throughout the territory of the conference.
Capitation:	The amount of the schools' budget that is used to resource Religious Education and Chaplaincy.
Catholic Life:	All of the aspects of school life that reflect its Catholic character from its commitment to social justice to how rooted its behaviour policy is in the ethical principles of the Gospel and the Church.
Chaplains:	Chaplains are professionals who provide spiritual and emotional support to people in many different settings. Chaplains come from all walks of life, including lay men and lay women, priests, religious and deacons.
Chaplaincy:	The provision of pastoral care for all pupils/ students and staff.
Collective Worship:	All public prayer from routine daily class prayers to whole school acts of worship. It includes Mass and other Liturgies and Sacraments that may be celebrated in school.

Community Cohesion:	A common vision and sense of belonging for all members of the community; as Catholic schools we are seeking to enhance our community as cohesive, respectful of difference in race, culture and religious belief, offering equal opportunities to all and creatively welcoming of new-comers.
FFT	Fischer Family Trust
Groups of Pupils/students:	This refers to any identifiable cohort of students whose progress can be analysed separately. Schools should try and ensure that no group of pupils/students is at a disadvantage when designing the curriculum and in planning lessons.
Intervention:	The process that follows tracking to support those students who are not making expected progress.
Leadership and governance:	The contribution of all the staff with responsibilities, not just the governors and headteacher, to identifying priorities, directing and motivating staff and running the school.
Learning:	How well pupils/students acquire knowledge, develop their understanding, learn and practise skills and are developing their competence as learners.
NOCN	National Open College Network
Overall effectiveness:	Inspectors form a judgement on a school's overall effectiveness as a provider of Catholic Education based on the findings from their inspection of the school.
Progress:	The rate at which pupils/students are learning in lessons and over longer periods of time. It is often measured by comparing the pupils/students' attainment at the end of a key stage with their attainment when they started.
PSHE:	Personal, Social and Health Education
RSE:	Relationships Education in Primary Schools Relationships and Sex Education in Secondary Schools
Self-evaluation:	The school's assessment of its own performance in order to plan and drive forward school improvement.
Tracking:	The collection of data on student performance that is stored and analysed to form holistic judgements about which students are progressing as expected and which need further support.
Vocation:	In its broadest sense it refers to the particular role in life to which God has called them. Catholic education is committed to the principle that every pupil/student/young person has a unique set of gifts that are to be used in the service of others and that it is the responsibility of a Catholic school to help pupils/students/young people to discern what form this service of others will take.