

The National Society

**Section 23 Inspection Framework and handbook
for Anglican schools in Wales**

A guide and resource for inspections and reports

PILOT VERSION

The contents of the framework and handbook

Part 1- The purposes and values of the Section 23 inspection

The rationale for inspecting Church in Wales Church Schools

Part 2 - The Section 23 inspection process

The timetable of actions leading up to and following the inspection.

Details of the inspector's contractual arrangements.

Part 3 - The focus for inspection – ethos, collective worship and, where inspected, religious education

The areas of the school's life that Section 23 inspections evaluate.

Part 4 – Judgements and reporting

Guidance on building judgements and writing the report

Annex

Guidance annexes

Contract form, parents' questionnaire, evidence form and inspector's record

An overview of the inspection process

Preparation

Take up of contract

Establishing contact with the school, diocese and the Estyn inspection

Evaluating pre-inspection material

Constructing an inspection plan – who, what and how?

Developing hypotheses and forming strategic questions for the inspection

Framework Part/s

Part 2

The inspection process

Part 3

The focus for inspection

Annex

Inspection – evidence and judgements

Establishing a secure evidence base using effective inspection techniques

Using the evidence form and inspector's record form

Making and recording key judgements against the Section 23 framework criteria

Protocols for oral feedback

Framework Part/s

Part 3

The focus for inspection

Part 4

Judgements and reporting

Annex

Reporting

Feeding back to the school

Writing the report using the National Society's recommended format

Framework Part/s

Part 4

Judgements and reporting

Annex

Part 1 - The purposes and values of the Section 23 inspection

- 1] The background to the new framework.**
- 2] The purposes of Section 23 Inspection.**
- 3] The statutory requirement for Section 23 Inspection.**
- 4] The relationship with the Estyn inspection.**
- 5] The Code of practice for Section 23 inspections.**

1] The background to the new framework.

This edition of the Handbook for the Inspection of Anglican schools sets out the expectations of The National Society for the conduct and quality of Section 23 inspections in Wales. It incorporates changes in structure, emphasis and focus, which reflect developments in Estyn inspection policies by Estyn, the evaluation of current practice and much valuable feedback from dioceses, schools, HMI and many others with experience of the inspection of Anglican schools.

The framework for inspection, set out in this handbook is, in particular, reflective of the statement made by the Bench of Bishops of the Church in Wales in 2000. This states, unequivocally, that,

“Church Schools are at the centre of the mission of the Church in Wales.”

This heralds the findings and recommendations contained in the report of the committee, chaired by Lord Dearing, and approved by Synod in 2001, entitled “The Way ahead: Church of England Schools in the new millennium”. It is a key objective of this framework that Section 23 inspection will contribute to the realisation of the clearly articulated expectation that

“all Church schools must be distinctively and recognizably Christian institutions”.

Archbishop Rowan Williams, in 1999, set out definition of distinctiveness for Anglican schools.

“Life in the s (or Spirit) is a life in which two kinds of commitments are manifest: commitment to God in trust, involving a basic trust in the possibilities for the whole self to be touched and transformed by God; commitment to each other in the process of mutual formation.

The basic question for the Christian educator thus becomes how an environment is to be created and maintained that allows a sense of the possibility of living human life in this way to emerge.”

An ethos statement, that has been widely adopted in recent years, communicates the belief that the revelation of God’s love for all humanity within a holistic approach to education is at the heart of the Church’s purpose in our Church schools and reads:

" Recognizing its historic foundation, the school will preserve and develop its religious character in accordance with the principles of the Church at parish and diocesan level. The school aims to serve its community by providing education of the highest quality within the context of Christian belief and practice. It encourages an understanding of the meaning and significance of faith and promotes Christian values through the experience it offers all its pupils."

The Way ahead further identifies how **inspection** can contribute to the process of improving the religious character of Church schools.

"Inspections under the 1996 School Inspections Act (formerly introduced in Section 13 of the 1992 Education (Schools) Act) have brought the distinctiveness of Church schools into focus and challenged Church schools to reflect on and develop their distinctiveness as Christian institutions. Nevertheless...comments by dioceses point to the need to make clear...the minimum practices of a Church school."

In his 2004 dissertation, "A critical study of the character of Anglican Church Primary schools in Wales", Robert Townsend points to the significance of Section 23 inspection in respect of the distinctiveness of a church school.

"The difference is the very essence of a church school, and one place where that essence is clearly shown is in the inspection process. Section 23 of the School Inspections Act for England and Wales makes provision for Collective Worship and, where applicable, religious education to be inspected separately from the rest of the school inspection process..."

2] The purposes of Section 23 Inspection.

To help secure and enhance the effectiveness of Church schools at the centre of the mission of the Church to the nation the prime functions of the Section 23 inspection process are:

- to provide the staff, governors and parents with an accurate account of the quality and distinctiveness of the Anglican school's ethos, worship and, when within the scope of the inspection, religious education,
- to provide dioceses, the National Society and the wider public with an accurate account of the quality and distinctiveness of the ethos, worship and, when within the scope of the inspection, religious education in an Anglican school,
- to be an effective instrument for improvement for Church schools,
- to be a critical and productive check on the internal self-evaluation process of the school.

Section 23 inspections are a publicly funded, statutory requirement and should be carried out with rigour, professional skill and accurate judgement. However, Section 23 inspectors are equally encouraged to act in an approachable, positive and developmental manner. Inspectors must provide secure judgements, based on

sufficient and reliable evidence, and communicate them with high quality writing. The inspector's role is to identify established strengths in the effectiveness and distinctiveness of the school and areas that require improvement.

The key characteristic of Section 23 inspections is the focus on the *effect* that the Christian ethos of the Church school has on *the child or young person*. Schools will be effective by means of a variety of strategies, approaches and styles, which may reflect their particular local context or Church tradition. Inspectors should carefully evaluate the factors, which generate a particular level of effectiveness and should not apply a pre-conceived template of "best practice" to each inspection.

In the process of developing this version of the framework a set of core principles have been applied. They are that the framework will:

- **Focus on children and young people,**
- **Relate sensitively to the self-evaluation and context of the school,**
- **Apply the highest possible standards of inspection practice,**
- **Focus on the evaluation of distinctiveness and effectiveness,**
- **Stimulate improvement and affirm success.**

3] The statutory requirement for Section 23 Inspection.

Under the under the School Inspections Act 1996, Section 23 Inspections of Church in Wales Schools are a publicly funded statutory requirement. It is the responsibility of the governing body of every voluntary school with a religious character to arrange for the Section 23 inspection. When one is required, it is the governors' legal responsibility to ensure that an appropriate person is appointed to carry out the inspection. The inspector reports to the governing body of the school even though they may have been appointed through a mediating organization such as the diocese. The inspection may be by a diocese but the inspection is not a diocesan inspection.

4] The relationship with the Estyn inspection.

Section 23 inspectors should, wherever possible, develop a working link with the appropriate members of the Estyn team (especially those responsible for SMSC, educational inclusion, SEN, citizenship and where relevant RE) and, where possible, share and discuss evidence. Section 23 reports should give a different but complementary perspective on schools in relation to Estyn's findings.

Section 23 inspection should, *where practical*, be concurrent with or follow Estyn inspections. In the case of small schools concurrent inspections may not be a practical option but every effort should be made for both inspections to share evidence and findings. Section 23 inspections (if not concurrent) should be held shortly (within four weeks) after the Estyn inspection.

5.1 Inspectors are expected to:

- **carry out their work with integrity, treating all those they meet with courtesy and sensitivity;**

- **be aware of the particular relationships the school has with its local community, church/es and diocese;**
- **do all they can to minimise the pressure on those involved with the inspection in the school, giving priority to their best interests and well-being;**
- **respect the confidentiality of information about individuals and the work they do;**
- **maintain purposeful and formative dialogue with all those being inspected, and communicate judgements clearly and frankly;**
- **evaluate objectively, be impartial and have no previous connection with the school which could compromise their objectivity;**
- **report honestly and fairly, ensuring that judgements are accurate, reliable and based on secure and sufficient evidence.**

In the interests of maintaining the highest standards of practice, The National Society recommends that the governing body of the school being inspected will always appoint the Section 23 inspector from the National Society's register of approved inspectors with the guidance and approval of their diocese.

It is intended that the product of the Section 23 framework for inspection will be succinct, well written reports that vividly illustrate the quality of life and learning in Church in Wales schools. The approach to inspection set out in this handbook is designed to stimulate school improvement and provide reliable, evaluative judgements for parents, governors, teachers, parishioners and members of the wider public. The quality and consistency of inspection will be the product of the working partnership between the schools, the dioceses and the National Society.

See Annex A - Assuring the quality of Section 23 inspection.

Part 2 - The Section 23 Inspection Process

- 6] Contractual procedures for Section 23 Inspections in Church in Wales Schools under the School Inspections Act 1996
- 7] Pre-inspection
- 8] Pre-inspection notes
- 9] Notes on parents' meeting
- 10] The Inspection
- 11] Post-inspection

6] Contractual procedures for Section 23 Inspections in Church in Wales Schools under the School Inspections Act 1996.

Copies of contractual forms are in Annex Q.

Adapted from the *Handbook for Inspection of Church of England Schools* (Bath and Wells DBE, 1994)

The governors are advised to ask the DBE or The National Society for a list of accredited inspectors and make the arrangements for the inspection directly with an inspector of their choice drawn from that list. Governing bodies are strongly advised to ask the diocese to act on their behalf in this responsibility.

A model contract, which governors may use, is available in the Annex to this publication and online www.natsoc.org.uk

It should be noted that although the National Assembly Education Department will pay a grant to governors to assist with the costs of the inspection, the grant will not necessarily cover the all the agreed fee or other costs involved.

In some instances it may be that the governors would wish the Section 23 inspector to widen the scope of the inspection or to spend more time in the school than would normally be the case. If that happens, and there is an increase agreed for the inspector's fee, then the governors will still only be able to claim the maximum grant available. Governors should therefore be clear as to what the fee is and what will be covered by the inspection.

The Department will also reimburse any VAT paid by the school and not reclaimable by the National Assembly Education Department.

These grants will need to be claimed from the National Assembly Education Department by the governors after payment has been made. A sample copy of the grant application form, provided by the National Assembly Education Department is shown online at www.natsoc.org.uk.

7] Pre-inspection

(The inspection timetable has three phases, pre-inspection, inspection and post-inspection.)

See Annex B - Self-evaluation and pre-inspection evidence.

Copies of sample letters are in Annex R.

A copy of the parent's questionnaire is in Annex S.

Timetable	School	Inspector
10-6 weeks before	<p>Estyn informs school of inspection and identifies registered inspector (RgI)</p> <p>Governing body indicates requirement for Section 23 inspection on Estyn form S1</p> <p>RgI agrees date of inspection</p> <p>Governing body appoints Section 23 inspector in consultation with DBE</p>	<p>Accept appointment by governing body (ref. Code of Conduct in <i>The purpose and value of the Section 23 inspection</i>), sign contract with agreed date for Section 23 inspection</p> <p>Contact DBE for guidance on inspection policy and RE syllabus (where inspected)</p> <p>Check that school has NS Inspection Handbook or DBE equivalent</p> <p>Scrutinise previous Estyn (on-line) and 23 reports (on-line or from DBE)</p> <p>Investigate school's website (where available)</p>
4-2 weeks before	<p>Section 23 inspector and RgI/Lead Inspector make initial contact</p> <p>Governing Body gives <i>three weeks'</i> notice of parents' meeting</p>	<p>Contact RgI/Lead Inspector</p> <p>Receive pre-inspection data, information and commentary from school.</p> <p>Arrange for circulation of Section 23 parents' questionnaire to combine with the Estyn version.</p> <p>Request school brochure or ethos, mission and admissions policies (if not available via school website) to collect at first meeting with headteacher.</p> <p>Confirm agreed date of inspection with school by letter</p>
2-1 weeks before	RgI/Lead Inspector and Section 23 inspector attend parents'	Meet headteacher, staff and representative/s of governing body

	<p>meeting</p> <p>RgI/Lead Inspector and Section 23 inspector meet headteacher, staff and chair of governing body</p> <p>Pre-inspection information provided to RgI/Lead Inspector and Section 23 inspector</p>	<p>Attend parents' meeting with RgI (or arrange Section 23 parents meeting.)</p> <p>Inspector evaluates pre-inspection evidence, identifies issues to explore and these to be tested during inspection</p> <p>Inspector draws up personal inspection timetable</p>
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8] Pre-inspection notes

The Preliminary Meeting with the school is a valuable element of the inspection process. It provides an opportunity for the inspector to develop a sense of the context of the school, establish a working relationship with the headteacher and, if possible, meet staff and representative/s of the governing body. The meeting with the headteacher should cover;

- confirmation of the dates and times for the inspection;
- the numbers and social/faith/ethnic background of pupils attending the school;
- the purposes and scope of Section 23 inspection;
- the inspection, feedback and reporting timetable;
- ensuring that the school has understood the NS Section 23 Framework;
- the school's view of its performance with reference to self-evaluation;
- identification of issues and achievements which the school wishes to be taken into account in the inspection;
- links with other schools, churches or faith organisations;
- the range of evidence that will be required and what development/improvement plans, pupil records, samples of work and schemes for collective worship and RE should be made available during the inspection (including any diocesan guidance or syllabus where used);
- the number of acts of worship and, where relevant, RE lessons that need to be observed. In small schools this may, by negotiation, mean some reorganisation of the timetable;
- the impact of any national or LEA improvement strategies on the ethos, worship or RE in the school;
- a request for opportunities to talk to groups of pupils;
- capitulation and resources for worship and RE;
- the sending out of the Section 23 parents' questionnaire (in conjunction with the Estyn questionnaire);
- the relationship between the Section 23 and Estyn inspections.

The inspector may collect documents and information relevant to the inspection from the school. (some may be available from the school's or LEA's website). These may include;

- A Voluntary Aided school's admissions policy;

NS Section 23 Framework **Wales** PILOT VERSION

- The school's **self-evaluation** documents;
- Section 23 parents' questionnaire returns (copy of National Society form in Annex and available on www.natsoc.org.uk);
- The school brochure or prospectus and/with mission statement/ethos statement;
- Copies of recent and relevant school performance data;
- Timetables for collective worship and RE;
- Policies on collective worship, RE, inclusion and spiritual, moral, social and cultural development;
- Parish documents and publications relating to the school.

The school should not normally be expected to supply the inspector with any documents by post.

The content and outcome of the meeting will be confirmed with the headteacher and chair of governors by letter.

9] Notes on parents' meeting

- Take care to explain the purpose and function of the Section 23 inspection.
- Remind parents not to refer to staff or other individuals by name.
- Explore the parents' views on the ethos of the school, SMSC development of pupils, the quality of religious education (where inspected) and the effect the Church school status has on the pupils.

10] The Inspection.

The inspection should be carried out on the agreed dates and in accordance with the NS Framework or Diocesan equivalent.

11] Post-inspection

(The inspection timetable has three phases, pre-inspection, inspection and post-inspection.)

Timetable	School	Inspector
First week after inspection	Headteacher and SMT receive oral feedback from the Section 23 inspector. <i>This should be either at the end of the last day of the Section 23 inspection or at the end of a concurrent Estyn/23 inspection in conjunction with the Estyn lead inspector.</i>	
2 weeks	Oral report given to governing body	First draft of report completed and checked by critical reader (normally at DBE) Oral report to governors
4 weeks	Written report submitted to governors (+ 2 weeks for bi-lingual version)	

6 weeks	Summary report to parents Copy of report to DBE and other bodies nominating foundation governors Preparation of press release GB pays inspector and reclaims expenditure from National Assembly Education Department	Receive payment
12 weeks	GB draws up action plans (copy to DBE) annual report on progress to GB	

Part 3 - The focus for inspection

- 12] The focus and principal objective of Section 23 inspection
- 13] Inspection evidence
- 14] Securing evidence before and during the inspection
- 15] All judgements must be firmly rooted in evidence
- 16] The ground rules for Section 23 inspections
- 17] The two phases of evidence collection; pre-inspection and during the inspection.
- 18] Using the National Society's inspection forms
- 19] The ethos of the school
- 20] Evaluating the effectiveness of collective worship.
- 21] Evaluating the effectiveness of religious education (RE).

12] The focus and principal objective of Section 23 inspection

There are three main areas of focus for inspection in Voluntary Aided Church schools and, normally, two in Voluntary Controlled and Foundation Church schools:

- **Ethos,**
- **Collective Worship,**
- **Religious Education. (when inspected).**

NS Section 23 Framework **Wales** PILOT VERSION

The areas of focus provide the **evidence base** upon which the inspection judgements are made. The National Society framework is structured to support the evaluation of the extent to which each area of focus contributes to the Christian distinctiveness of a Church school.

A principal objective of the inspection is to evaluate and make a judgement on how distinctive and effective the school is as a Church in Wales school. Therefore, inspectors in evaluating the areas of the inspection focus, should seek answers to the following four Key Questions:

- **Has the school a distinctively Christian character?** *Considering evidence from the general school context, collective worship and RE (where inspected).*
- **How inclusive is the school as a Church school?** *Considering the extent of participation in the life of the Church school by **all** pupils.*
- **How well does the school develop the pupils' personal qualities and achievements?** *Considering the education of the **whole** child or young person, including SMSC development and the **Curriculum Cymreig**.*
- **How well is the school led and managed as a Church school?** *Considering the effect that leadership has on the ethos and purpose of the school.*

These answers to these questions underpin the evaluation of the overall distinctiveness and effectiveness of a Church school. The evidence to meet them will be drawn from the areas of focus. All the main judgements support the **Summary Judgement** of the report on the Christian distinctiveness of the school

Based on the ratings given on the National Society Evidence Form (NSEF) and evaluative comments from the National Inspection Society's Inspectors Record (NSIR) inspectors must record their *overall* rating for the quality of provision in collective worship and RE (where this is inspected under Section 23) and each key question an overall rating on the Judgement Record in the NSIR. Below that, inspectors should record whether or not the school meets the statutory requirements for collective worship and RE (where inspected under Section 23).

See Annexes K & L - on evaluating the Key Questions against evidence drawn from the Focus for inspection.

Failure to meet the statutory requirement for collective worship and, where inspected, RE will result in a Summary Judgement of "3", "4" or "5" (see below) and this will be reflected in the evaluative commentary.

The ratings are in the form 1-5.

1	Good with outstanding features
2	Good features and no important shortcomings
3	Good features outweigh shortcomings
4	Some good features, but shortcomings in important issues
5	Many important shortcomings

For example:

Judgement	1-5
The effectiveness of collective worship	1
The effectiveness of provision for religious education*	2
Has the school a distinctively Christian character? <i>Considering evidence from the general school context, collective worship and RE (where inspected).</i> **	2
How inclusive is the school as a <i>Church school</i>? **	2
How well does the school develop the pupils' personal qualities and achievement? **	2
How well is the school led and managed as a <i>Church school</i>? **	2

The school meets the statutory requirement for collective acts of worship	Y/N
The school meets the statutory requirement for religious education *	Y/N

*where inspected under Section 23

** Refer to NSIR

These recorded and rated Main Judgements will *assist* the inspector to arrive at the overarching **Summary Judgement** on the effectiveness and distinctiveness of the school as a *Church school*. This must be a carefully balanced evaluation of all the evidence available from across the inspection and may not always be arrived at by a simple aggregation of the ratings.

See Annex L – A guide to evaluating evidence and making the Summary Judgement.

13] Inspection Evidence.

It is a basic principle that Section 23 inspections make judgement on the effect that the Church school has on children and young people rather than provide an audit of the extent of provision.

Different types of evidence are available which have varying degrees of reliability and relevance. The most valuable evidence will come from the inspector's own direct observations, scrutiny and discussions with key people, *especially the pupils or students*. In RE, performance indicators and pupil assessment outcomes will help verify judgements on standards and quality. Policies, plans and assertions, whether communicated orally or in writing, are not always reliable indicators and must be evaluated against "live" evidence witnessed by the inspector. Care should be taken to determine whether key events, such as acts of worship, are a regular and embedded feature of the school's life and whether there is evidence of a genuine history of their impact on the ethos of the school. Where practice is judged excellent on the evidence drawn from inspection in the school, for instance on the effectiveness of collective worship, there is little point in spending extensive time and effort evaluating the worship policy documents.

14] Securing evidence before and during the inspection

Evidence on which judgements are made must be drawn from a number of sources. These will include:

- observation of lessons, collective worship and other learning activities;
- observation of interpersonal relationships and leadership characteristics;
- discussions with pupils, staff, governors and others;
- evidence trails and the scrutiny of pupils' work and achievement;
- statistical data and school performance information.

15] All judgements must be firmly rooted in evidence

Inspecting the Section 23 areas of focus mainly involves arriving at a number of qualitative judgements. This is a challenge that can only be met by a combination of apposite experience and high quality inspection and writing skills. This type of judgement is not an exact science and it must be carefully supported by triangulation with different types and sources of evidence in order to be secure.

16] The ground rules for Section 23 Inspection are:

- Take all relevant evidence into account when making judgements;
- Ensure that evidence is sufficient before arriving at a conclusive judgement;
- Probe deeper where there is concern or uncertainty about evidence;
- Provide evidence for judgements on all the Key Questions and on Teaching; Learning, Standards and Achievement in RE.
- Check impressive assertions or policies against evidence.

17] The two phases of evidence collection; pre-inspection and during the inspection.

17.1 Pre-inspection evidence will be found in:

Self-evaluation documents;
School policies, mission statements, ethos statements and other policy indicators;
School performance data, including public examination results;
Performance data for RE at GSCE and GCE (in secondary schools);
School brochure, publications and website (where available);
School timetables;
Estyn pre-inspection commentaries (when concurrent with Estyn inspection);
Previous Section 23 and Estyn reports.

Most of this information will be available from the school and should be requested for collection at the pre-inspection visit or via email. Estyn and, from 2005, Section 23 reports are available on-line. Hard copies of documents should not, normally, be requested from the school by post. RE schemes of work and syllabuses should be scrutinised during the inspection in the light of actual and observed practice.

17.2 The school's self-evaluation record is the key evidence in the pre-inspection investigation. It will assist the Section 23 inspector to formulate hypotheses and plan specific areas of focus for the inspection. The quality and accuracy of the documents and oral comment provided will be tested against evidence during the inspection.

It is important that Section 23 inspectors have as complete a picture as possible of the whole school before inspection. This will include attainment and value added performance data. This will be valuable as contextual information. As Estyn inspection will provide a full evaluation of the whole school's academic performance Section 23 inspectors are *not* required, except in the case of RE, to provide judgement on standards and trends in attainment. However, Section 23 inspectors should take note of recent pupils' achievement, including value added outcomes in relation to similar schools, when evaluating how well the school provides for the development of the *whole child or young person*. From the information available Section 23 inspectors should draw up an inspection strategy that enables hypotheses to be tested and thorough coverage given to the Section 23 Inspection Focus. Inspectors' time in school is limited and must be used to best effect. Tightly focused questions should be carefully formulated that will form the basis of discussions with staff and pupils and the observation and scrutiny of evidence. Inspectors should plan to meet the key persons involved in the Section 23 inspection. These will include pupils, headteachers, teachers, RE co-ordinators/subject leaders, school leaders, foundation governors, parishioners, clergy and, if possible, parents involved with the school. All will have a valuable story to tell.

See Annex B – Self-evaluation and pre-inspection evidence.

17.3 During the inspection there are five main ways to gather evidence.

17.3.1 Observation of lessons and acts of worship;

- to evaluate the effectiveness of teaching and organisation of worship;
- to determine what the pupils know, understand and are able to do;
- to evaluate the pupils' progress and achievement;
- to determine the effectiveness of educational inclusion policy in RE and worship.

17.3.2 Discussions with pupils;

- to determine their knowledge and understanding and the sustainability and depth of the school's Christian distinctiveness,
- talk to pupils in terms of what they can do, understand and know.

See Annex C - Listening to Pupils.

17.3.3 Scrutiny of pupils' work and contributions to worship;

- to determine standards of achievement over time,
- to determine the quality of assessment and feedback from teachers,
- to determine the degree of adherence to the agreed syllabus and scheme of work in RE and the degree to which they are appropriate for the pupils,
- to examine work pupils have produced as contributions to worship,

17.3.4 Discussion with staff, governors, clergy, parents and others;

- to evaluate policies and oral statements on the Christian distinctiveness of the school,
- to evaluate the strategies and attitudes that staff have for the Christian distinctiveness of the school,
- to evaluate strategies for the allocation of time and resources to support the school's distinctive ethos and RE,
- to evaluate the roles that governors, parents, clergy and others play in the life of the school,
- to establish an informed finding on the view that staff, governors, parents, clergy and others have of the school.

17.3.5 Evidence audit trails;

- picking up on examples of, sometimes unexpected, evidence and discovering what action, policy or habit gave rise to it.

Inspectors should place the focus of observation of the **effectiveness** of teaching and leading. Judgements should centre on the effect of these processes and actions on the pupils. Whilst most lessons should have a clear introduction and include plenary sections they should be judged by what the pupils are able to learn, understand and do. Lessons and acts of worship may take many forms and styles but they should be judged on **effect and outcome**. Inspectors should determine how a lesson or act of worship fits into the school's cycle of learning and worshipping over time.

When observing, inspectors should look carefully to establish how each individual and different groups of pupils are benefiting from the event and note any such who are excluded to any degree.

17.3.6 Inspectors should make secure judgements, which are supported by sufficient and secure evidence using lists and guides as navigation tools.

Caution should always be taken with checklists. They are not exhaustive and an even coverage of all the items on such a list may distort the real picture. For instance,

extensive coverage of worship policy and artefacts might produce a more positive report of an act of collective worship than is warranted by the quality of the actual event.

18] Using the National Society Section 23 Inspector's Record (NSIR) and the National Society's Evidence Form (NSEF) - Annexes P and Q.

An electronic or hard copy of the completed Judgement Record section of the NSIR should be provided to the relevant Diocesan Board of Education and the National Society along with a copy of the final inspection report. The NSEF should be used for gathering evidence throughout the inspection. It is designed so that evidence can be gathered which will supply answers to the four key questions and the evaluation of the effectiveness of collective worship and RE (where inspected).

Guidance on the use of the forms can be found in Annexes D and E.

19] The ethos of the school

As the principal objective of the inspection is to evaluate and make judgement on the distinctiveness and effectiveness of the school as a Church school, the overall ethos or character of the school community is a valuable focus for inspection. Virtually everything the school does and professes can provide potential sources of evidence for evaluation .

Inspectors are not required to arrive at a judgement on “ethos” , as such, as the findings from collective worship and the four key questions will support the principal objective. “Ethos” is used as a definition of all sources of evidence relating to the effectiveness and distinctiveness of a Church in Wales school.

A useful reference, however, is the school's ethos or mission statement. Inspectors should, however, bear in mind that an ethos statement or policy may well be just as evident in the quality of relationships and habitual practices in the school as in the content of a written document.

“The Way ahead” sets out an aspiration for the life and purpose of a Church School:

Whilst there are certain fundamental values that typify Church schools, they should also provide a foundation of experience of the Christian life and a body of knowledge of the Christian faith that can sustain their pupils throughout their lives. This range of experience for a child able to attend a Church school through both primary and secondary schooling should include an explicit commitment to honesty and openness; a celebration of the identity and nature of culturally and ethnically diverse groups; a readiness to seek and offer forgiveness, all founded in a sense of the presence of God and of the numinous. It should include knowledge of how to pray and of the liturgy, especially the Eucharist/Holy Communion; and an awareness of the challenge of the spiritual life within everyday experience.

The report makes this robust recommendation for the distinctive character of Church schools:

In all circumstances we would recommend that church schools must be distinctively places where the Christian faith is alive and practiced. Church Schools will seek to offer excellence in education, and in so doing they will above all be concerned to develop the whole human being through the practice of the Christian faith.

Inspectors should approach the evaluation of the Christian character of a church school with these thoughts in mind. For instance, if a school has poor standards of attainment in the light of pupils' potential but attractive displays and interesting collective worship there will be questions to ask about the commitment of the school to the nurture and development of the **whole** child or young person.

The quality of leadership in a Church school will be a determining factor in its distinctive character. Inspectors should judge the extent to which the school is led by a headteacher who is effective, with the help of senior and middle leadership and staff, in giving the school a Christian character. The inspection should reflect on the examples of behaviour and interpersonal relationships set by senior professionals and other staff in the school and the role models they provide for pupils and other members of staff.

It is the purpose of the inspection to evaluate and report on the distinctive character of the Church school by drawing on a wide range of evidence. This will refer not only to findings from the collective worship and religious education areas of the Section 23 focus for inspection but may also draw on evidence from the Estyn inspection, especially on the achievement and spiritual, moral, social and cultural development of pupils.

20] Evaluating the effectiveness of collective worship

To evaluate the quality of worship in a Church school inspectors will need to take into account not only particular acts of collective worship in the school but also the wider impact that they have on the ethos of the school and the role worship plays in the Church-school relationship. The relationship between the content of collective worship and the RE curriculum should also be evaluated in terms of the overall quality of Christian education in the school. "*The Way ahead*" links worship with pupils' spiritual growth in a Church school. Significantly there is also the expectation that worship will be the pivotal link between the school and the Church congregation and thereby maintain and develop an active and affirming relationship with a parish Church.

" Church schools through their understanding of the importance and centrality of worship, create imaginative approaches which can contribute powerfully to the spiritual development of their pupils. Many schools and churches provide human and other resources to engage pupils' interest and encourage them to think and reflect. Churches, in their own worship, should be sensitive to the various styles of worship provided by the schools and provide opportunities for the worshipping life of the school to be shared within the body of the Church congregation."

The report defines the way worship is integral to embodying Christian values and sharing Christian belief in a Church school.

“In a Church school, the offer of a Christian understanding of the world and the place of humanity in it will be reflected in worship. In particular, it will be reflected in the everyday life of the school, quietly respectful of the beliefs of others and of other faiths, but confident in its own faith. Church schools will not actively seek to convert children from the faith of their parents, but pupils will experience what it is to live in a community that celebrates the Christian faith; to work within a framework of discipline and yet to be confident of forgiveness; to begin to share the Christian’s hope and the Christian experience that the greatest power in life and beyond it is selfless love.”

Collective worship will enable schools to observe the major Christian festivals, and in schools in which other faiths are present, ensure that those faiths are able *and encouraged* to mark their major festivals with integrity. Inspectors should evaluate how well collective worship promotes deeper knowledge and understanding of Christian and different religious beliefs, especially those of the pupils in the school, not just the superficial features of festivals and events.

It is the purpose of the inspection to evaluate and report on the effect of collective worship in the Church school by drawing on evidence of policy, planning, content and specific acts of worship. This may refer not only to findings from the other aspects of the Section 23 focus for inspection but also draw on evidence, where possible, from the Estyn inspection, especially on the **spiritual, moral, social and cultural** aspects of pupils’ development. Inspectors should take care to determine how consistent, integral and regular collective worship is in the life of the school.

A guide is provided in Annexes F and G to assist inspectors to form a secure judgement on collective worship.

21] Evaluating the effectiveness of religious education (RE) (where inspected)

There are *two* main areas of consideration when inspecting religious education (RE) in a Church school. One is the effectiveness of provision RE as a subject. This will be evaluated in terms of the standards achieved, the effectiveness of teaching and learning and the development of pupils’ attitudes and values. The schemes of work and the syllabus for RE in use will be evaluated in terms of the content and appropriateness for the age, background and ability of the pupils. An evaluation will be made and as to whether provision meets the *legal requirements for RE* and, whether the school is voluntary aided or voluntary controlled, they should consider the extent to which RE enables pupils to develop the knowledge and understanding of Christianity and other world faiths suitable for life in a multi-faith society and the contribution it makes to the **spiritual, moral, social, and cultural** development of each individual pupil. Inspectors should examine how inclusive the RE curriculum is for *all* pupils and different groups of pupils. They should determine the extent to which needs of those with a Christian faith, those of other faiths and those of no faith are met.

The other, primary, area of consideration for Church schools will be the contribution that RE makes to the Christian distinctiveness of the school. Evidence for this will be found not only in the RE classroom or lessons but also in the content of collective worship, connections with the local Church and diocese and the contribution made to the Christian ethos of the school. **There is also the expectation that a Church school will, as a mark of distinctiveness, give the highest priority to the standard of RE as a subject.** Thus the quality of experience in RE will be matched by high attainment and achievement.

The *Way ahead* is clear on the importance of religious education.

An important element in the distinctiveness of Church schools will lie in the emphasis on the quality of religious education in the curriculum, which whilst covering other faiths will give particular weight to the Christian faith as held by the Church of England. The headteacher will see religious education and worship as a personal and professional care, and part of that care will be to ensure along with the (foundation) governors that the school has clear, coherent and professionally competent policies for both. The school will be concerned to offer teaching in religious education that is better than the satisfactory level required by inspectors.

The report has explicit expectations for provision, quality and accountability in respect of RE. Schools should;

"ensure that religious education is given at least 5 per cent of school time and that the character and quality of religious education are a particular concern of the headteacher and the governing body"

Wherever possible in Church schools, the aspiration for the quality of provision for RE should be "Good with outstanding features". The quality of provision should be at least as good where standards are high in most subjects or above the average for other subjects in the school.

See Annex I – The meeting with the subject leader or co-ordinator.

See Annex J - Evaluating the effectiveness of religious education (RE).

Part 4 - Judgements and Reporting

22] Recording the Main Judgements

23] The summary judgement

24] Writing the report

The report will contain ONE overarching summary judgement on how distinctive and effective the school is as a Church in Wales school. This will be supported by judgements on the effectiveness of collective worship, the quality of provision for RE (where inspected), ethos and the remaining Key Questions.

The main judgements will be rated on the scale 1-5. The summary judgement will be in written form but reflect the overall ratings given for the main judgements. This will

facilitate the generation of the overall judgement on the Church school and provide important data for evaluating aspects of all schools inspected.

Church in Wales schools make up a highly diverse “family” of institutions across nursery, primary and secondary phases and also within those groupings. The Section 23 Framework is designed to give guidance both to inspectors who may, for instance, be engaged by a secondary comprehensive with over one thousand pupils most of whom are of non-Christian faiths as well as to those evaluating the quality of a two teacher, rural primary school with less than thirty pupils, serving its immediate local community. This is, again, in the context of the richness and diversity of practice within the Anglican tradition throughout Wales. Therefore inspectors will be required to arrive at balanced judgements, by evaluating **all the evidence** gathered before and during the inspection.

Secure judgements are tied to the sufficiency and quality of evidence rather than the presence of any specific item. Thus, whilst a particular school may not, for example, experience the Eucharist there may, however, be strong evidence of links through worship or other appropriate events with the local church. The critical task is to address the Main Judgements through the evidence available and the guidance in Annexes D-L, which set out some of the salient features that inform judgements. The rating descriptions are broadly generic for all types of Church school but are not exhaustive or exclusive. The central principle is that Section 23 inspections are to provide judgement on the **effect** that the Church school has on **children and young people**. These findings must be supported with sufficient evidence of what pupils know, understand and are able to do in relation to their age, ability and context. The quality of leadership, management, teaching and material provision is to be judged primarily by its **effectiveness**.

22] Recording the Main Judgements

Based on the ratings given on the National Society Evidence Form (NSEF) and evaluative comments from the National Inspection Society’s Inspectors Record (NSIR) inspectors must record, on the Judgement Record in the NSIR, their overall rating for the effectiveness of provision in collective worship and RE (where this is inspected under Section 23) and each Key Question. (See Part 3 above)

23] The summary judgement

How distinctive and effective is the school as a Church in Wales school?

The main report will open with a **statement** that summarises the inspector’s overall judgement. Inspectors are **not** asked to give the school an overall numerical rating but use the guide as a basis for the written judgement and evaluation.

See Annex L - for guidance on the Summary Judgement.

See Annex M – for guidance on oral feedback to the school.

24] Writing the report

The National Society's framework for inspection and inspection training programmes are designed to assist inspectors to produce succinct, well-written and evaluative reports based on secure evidence. The audience for Section 23 includes parents, school governors, parishioners and the wider public as well as headteachers and other education professionals.

See Annex N - The Quality of Writing

Two versions of the report will be provided, the **full** report and a **short** summary version. Both reports will follow a common format based on the summary judgement and main judgements generated by the inspection. The full report will include evaluative comment supported by specific examples of evidence that support the judgements made. The full report will also include "cameo box" (see below) descriptions that vividly illustrate examples of excellence where this has been identified by the inspector.

24.1 The Summary Judgement will give an overall indication of the findings of the inspection. It should consist of no more than three sentences.

For example;

St. John's Primary School is a very distinctive and effective Church in Wales School.

In **summary and full** reports this should be followed by one or two sentences that support the judgement. For example;

The school has a very distinctive Christian character and provides a very effective environment for the spiritual and moral development for every pupil, including those of other faiths.

The local parish Church plays a central role in the life of the school. Standards of attainment and levels of achievement are very high in religious education.

24.2 In the full report the Main Judgements will be supported by a full evaluative commentary, using the format in the appropriate part of the report (see below). Inspectors should write evaluative paragraphs to support each Main Judgement.

24.3 THE EVALUATIVE COMMENTARY SHOULD BE NO LONGER THAN 2,500 WORDS WHERE RE IS NOT INSPECTED OR 3,000 WHERE IT IS. THESE ARE NOT UPPER TARGETS AND INSPECTORS ARE ENCOURAGED TO BE AS SUCCINCT AS POSSIBLE IN THEIR WRITING.

24.4 Excellence

In the case of findings of **outstanding practice** a vivid illustration in a "cameo box" should be inserted in the full report. This will contain a succinct but *vivid* account of

NS Section 23 Framework **Wales** PILOT VERSION

an event or achievement, which is outstanding in itself and illustrates the reasons for inspector's judgement.

24.5 The summary report will use the standard format.

<p>Title Page</p> <p><i>This format should be used for all Section 23 inspections.</i></p> <p>Name and address of school Type of school (Infants, Primary, Middle, Secondary etc.) Status (VA or VC) Diocese LEA area Dates of inspection Date of last inspection School's Unique reference number Name of Headteacher Inspector's name with National Society inspector's number</p>
<p style="text-align: center;">Summary Judgement</p> <p style="text-align: center;">How distinctive and effective is the school as a Church in Wales School?</p>
<p style="text-align: center;">Established strengths and Focus for development</p>
<p style="text-align: center;">Main judgements drawn from full report as brief sentences or bullet points</p>

24.7 The full report will use the standard format

<p>Name and address of school Type of school (Infants, Primary, Middle, Secondary etc.) Status (VA or VC) Diocese LEA Dates of inspection Date of last inspection School's Unique reference number Name of Headteacher Inspector's name with National Society inspector's number</p>
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Characteristics of the School

The section gives a description of the school and its context. This may include information on;

- the status of the Church school – VA, VC or Foundation,
- the type of school – comprehensive/secondary, primary or infant.
- composition – boys/girls, number of classes (primary) and number of form entries.
- the geographic, socio-economic and diocesan context of the school,
- the number of pupils on roll and breakdown in terms of ethnicity, boys & girls, different groups and representation of different faiths,
- the academic record of the school (in outline) including a **brief** summary of pupils’ achievement and any other relevant data (exclusions, attendance, turbulence) where relevant to the report.

Summary Judgement

How distinctive and effective is the school as a Church in Wales School?

Progress since last report

How has the school acted on recommendations made in the previous report?

Established strengths

Those aspects that are both positive and embedded in the life of the Church School and are marks of Christian distinctiveness.

Focus for development

An agenda for improvement, which provides substance for continuing **self-evaluation**. It will identify where satisfactory or inconsistent aspects can improve further or where strategies are required to address unsatisfactory or poor practice.

Full evaluative commentary

Inspectors should write **evaluative paragraphs** to support judgements on:

Collective worship

Religious education (where inspected)

The distinctiveness of the Christian character of the school.

How well the school develops the pupils’ personal qualities and achievements.

How inclusive the school is as a *Church school*.

How well is the school is led and managed as a *Church school*.

Report on the admissions policy of the school

The full report must include a section, which briefly outlines the school's admissions policy and comments on how closely it adheres to the trust deed or standing policy of the governing body. For **Voluntary Aided schools the policy itself must be included** in full in the annex of the full report. For Voluntary Controlled and Foundation schools it should be included where church related criteria are applied to admissions. This section should not be a critique or comment based on broad educational inclusion issues. However the answers to certain relevant questions should be sought;

- **Is the policy relevant to current local circumstances?**
- **How are parents informed about the policy?**
- **What procedures are in place to process appeals and give feedback to parents about decisions on admissions?**

Inspection data

In the **full report, using the NS report form (NSRF)** inspectors will include a record of the number and category of lessons observed, acts of worship observed, meetings and other inspection actions. Where RE is inspected the record will include a summary of grades given for **Teaching, Learning, Standards and Achievement**.

Annex

Admissions policy – if included

ANNEXES

- A] Assuring the quality of Section 23 inspection**
- B] Self-evaluation and pre-inspection evidence**
- C] Listening to Pupils**
- D] Using the National Society Section 23 Inspector's Record (NSIR)**
- E] Using the National Society's Evidence Form (NSEF)**
- F] Judgement guide for Collective Worship**
- G] Judgement guide for observing a Eucharist**
- H] Evaluating the effectiveness of religious education (RE)**
- I] The meeting with the subject leader or co-ordinator for RE**
- J] A guide to evaluating evidence identified in the inspection of collective worship against the Key Questions**
- K] A guide to Evaluating evidence identified in the inspection of religious education against the Key Questions**
- L] A guide to evaluating evidence and making the Summary Judgement**
- M] Feeding back to the school**
- N] Quality of writing**
- O] National Society's Evidence Form (NSEF)**
- P] National Society's Inspector's Record (NSIR)**
- Q] Contractual forms**
- R] Sample letters**
- S] Parent's Questionnaire**

A] Assuring the quality of Section 23 inspection

From September 2004 all inspectors will be required to attend a minimum of two days' training including one day of distance learning and undertake at least one inspection per academic year in to remain registered with the National Society, of which they are expected to be members. Inspectors' work will be monitored at diocesan and national level and inspectors who do not meet the required standards will be offered retraining or removed from the register. Dioceses are encouraged to provide developmental feedback to inspectors after each inspection. Encouragement will be given to serving teachers, school leaders and experienced practitioners in Church school education to work as inspectors. Estyn training and experience is also a particularly valuable background for Section 23 work.

Section 23 reports should be scrutinised at diocesan level by a critical reader before submission. From the autumn of 2004 all S23 reports will be available on the NS website and the NS will publish an annual report on Section 23 inspections. This handbook is available on the NS website.

B] Self-evaluation and pre-inspection evidence

The self-evaluation process in a Church school should be holistic, as the Christian distinctiveness of the school will be reflected in every aspect of the life and performance of the school. Therefore the pre-inspection preparation for both Estyn and Section 23 inspection should be one single operation with both inspections

sharing access to “denominational” self-evaluation. Many Dioceses have now prepared guidance for schools on self-evaluation in relation to the Anglican ethos, worship and religious education provided. This is a valuable resource, which enriches the information provided for Estyn, and provides underpinning evidence of the quality of a school’s self-evaluation cycle.

The minimum possible number of documents should be requested from the school prior to the pre-inspection meeting (when held) at which the school brochure, timetables, policies and guidance on collective worship and Christian ethos can be collected. The school will, normally, be able to provide the latest public examination data and a copy of the Estyn pre-inspection commentary. Schemes of work and syllabuses for RE/RS should be scrutinized during the inspection. Before the inspection starts Section 23 inspectors are expected to have a *broad* understanding of the character, context and academic performance of the school. Previous Estyn and Section 23 reports, public examination records should be reviewed. An examination of value added outcomes and other improvement indicators would give a valuable *context* to judgements made.

C] Listening to Pupils

At various ages and with different types of pupil there may be a range of motivations to please or challenge adults. *Take care to put pupil’s’ comments in context and do not make fundamental judgements based on unchecked comments or assertions,*

Estyn, the office of Her Majesty’s Chief Inspector of Education and Training in Wales, has produced a valuable guide to discussion with pupils and young people in inspections. *Listening to Learners – A Guide for Inspectors and Providers* is available on the Estyn website. www.estyn.gov.uk

To ensure that they are primarily *listening* to children or young people when interviewing them. Inspectors should;

- establish and maintain an effective relationship with the interviewee which is appropriate for their age, ability and level of communication,
- enable the interviewee/s to talk,
- understand and respond to potential barriers to communication that the interviewee may be experiencing, especially any fear of the consequences of speaking openly and honestly.
- explain the inspection and reporting process,
- use a carefully chosen range of different types of question - *open, closed, probing, comparative and hypothetical,*
- never ask a string of questions,
- listen with care and skill – *for at least 80% of the time,*
- “chair” group discussions effectively,

- never behave or conduct an interview in circumstances that give rise to any threat or misconception by the inspector or any interviewee. ***Talk to groups wherever possible and to individuals only in places where others are present.***
- record and, as soon as possible, report to the headteacher any incident or evidence that gives cause for concern.

D] Using the National Society Section 23 Inspector’s Record (NSIR) – Annex Q

The NSIR is the key operational document in the inspection and is designed to enable inspectors to accumulate and evaluate evidence and formulate secure judgements. Based on the ratings and evaluative comments given on the NSEFs inspectors should record emerging evidence and issues in terms of the whole school context, collective worship and (where inspected) RE in the NSIR. Notes will be made against evaluation criteria and the Key Questions. An overall rating for the effectiveness of collective worship and RE (where this is inspected under Section 23) and each Key Question and is made in the Judgement Record (on the NSIR).

An electronic or hard copy of the completed NSIR should be provided to the relevant Diocesan Board of Education and the National Society along with a copy of the final inspection report.

E] Using the National Society’s Evidence Form (NSEF) - Annex P

The NSEF should be used for gathering evidence throughout the inspection. It is designed so that evidence can be gathered which will supply answers to the four key questions and the evaluation of the effectiveness of collective worship and RE (where inspected).

The first four rows are where inspectors record information that identifies the school, the inspector, the type of evidence and other particulars.

All inspectors registered with the National Society will have a National Society Inspector Number (NSIN).

Inspector’s NSIN or initials		Date of inspection		Observation Type	RE lesson Worship Meeting Other
Name of school					
Year Group(s)		Grouping	Mixed ability	RE lesson Present/NOR	
			Setted		
			Year	Worship No. Present	
			Whole school		
			Other		
Teacher status (RE lesson)	NQT QTS Unqualified Other	Accreditation	GCSE full GCSE short GCE AS GCE A2	NS reference For office use only	
Teacher’s code or initials (for RE only)		Other adults	Support teachers Assistants Clergy Others	Inspector’s NSEF No.	

NS Section 23 Framework **Wales** PILOT VERSION

The second box is where the inspector can set the scene, and give information about the planning, scheme or process leading to the observation. For example, this might indicate that an act of collective worship held in the local parish church to celebrate Harvest Festival or the third RE lesson in a set of six on Judaism is being observed. Inspectors may note here significant information about the pupils present. The context section should make clear *what* is being observed or scrutinised.

Context

The Summary evaluation box is where an overall judgement on the observation should be given. This will normally be **written towards the end** of the observation but is positioned here to make the NSEF read coherently.

For example:

Summary evaluation

This was a very good act of collective worship for Year 8 that had as its theme, "forgiveness". As a result of the successful use of well-prepared drama the pupils were able to reflect on their attitude and behaviour towards others at times of conflict.

The evidence box may be used in a variety of ways but some general guidance is helpful.

- Do not write a narrative of the event.
- Evaluate the evidence with the four Key Questions in mind.
- Ensure findings are based on sufficient evidence.
- Give defining examples of evidence to support findings.
- Use bullet points or write succinct notes.
- In RE evaluate the quality of learning and the effectiveness of teaching.
- In RE evaluate the standards of attainment in relation to age and ability and how well the pupils achieve.
- Note carefully the performance of individuals, different groups of pupils, pupils with SEN or EAL, boys and girls and pupils with other circumstances that affect their learning and development.
- Note the impact on the pupils of the presence of adults other than the teacher or teachers in lessons or events.
- At this stage the use of educational terminology ("jargon" or "shorthand") may be useful but remember this should not feature in the report.

- Keep it legible – you will need to read it later and it may be needed for reference in the event of any dispute over the report.

Evidence

Note evidence that will contribute to an evaluation of the **social, moral, spiritual and cultural** development of pupils. This can usefully be addressed to the Key Question, *How well does the school develop the pupils' personal qualities and achievements?* And, where appropriate, may provide input to the Estyn inspection.

Ratings

Ratings for RE lessons, scrutiny of pupils' work (where inspected) and collective worship are made in the NSEF rating boxes. The ratings will help secure the final judgements in the report, help inspectors locate key evidence and assist differentiation of performance between different teachers or events.

Guidance for rating the main findings from the inspection are given in Annexes E-M.

The ratings are in the form 1-5.

1	Good with outstanding features
2	Good features and no important shortcomings
3	Good features outweigh shortcomings
4	Some good features, but shortcomings in important issues
5	Many important shortcomings

Rating the collective worship section of the NSEF

Collective worship			
Ethos	<input type="text"/>	Pupil Response	<input type="text"/>
		Content	<input type="text"/>
		SMSC	<input type="text"/>

Where Collective Worship is inspected all observations should be subject to evaluation and include findings and ratings for Ethos, Pupil Response, Content and SMSC. *Inspectors will evaluate those elements of collective worship that contribute to the Christian distinctiveness of the school, with reference to Key Questions.*

Ethos – Evaluate the effectiveness of the ambience of the event and the effect collective worship has on the school's wider life and ethos.

Pupil Response – evaluate the extent to which *all* pupils respond to and participate in collective worship.

Content – evaluate the content of the worship and the effect it has on the pupils.

SMSC – evaluate the contribution collective worship makes to the personal development of pupils.

NB. The Guidance in Annexes F and G (below) refers to an *overall* rating for an act of collective worship, which subsumes ratings for Ethos, Pupil Response, Content and SMSC on the NSEF.

Rating the RE section of the NSEF

RE	Teaching <input style="width: 40px; height: 20px;" type="text"/>	Learning <input style="width: 40px; height: 20px;" type="text"/>	Standards <input style="width: 40px; height: 20px;" type="text"/>	Achievement <input style="width: 40px; height: 20px;" type="text"/>
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Where RE is inspected all observations and scrutiny of RE lessons and classwork should be subject to evaluation and include findings and ratings for Teaching, Learning, Standards and Achievement. They will be rated in the same form as Estyn subject observations for teaching, learning, standards and achievement. ***Inspectors will evaluate those elements of religious education that contribute to the Christian distinctiveness of the school, with reference to the Key Questions.***

F] Judgement guide for Collective Worship

NB. Inspectors should make secure judgements, which are supported by, sufficient and secure evidence using checklists and guides as navigation tools. They are not either exhaustive or all-inclusive. Simple coverage of *all or most* of the items on such a list may distort the real picture. For instance, extensive reference to *provision* (policy, persons, events and artefacts) might produce a more positive report of an act of collective worship than is warranted by the *effectiveness* of the actual event.

Good with outstanding features

All aspects are strengths with evidence of very effective traditions and innovations in providing for the whole child or young person.

- Worship appears as an area for development and refinement on the school’s documentation
- Full use is made of the breadth of Anglican material in worship e.g. Psalms, canticles, collects etc
- Art / artefacts used are of a high quality and reflect the broad spectrum of the Christian /Anglican tradition
- Expectations of behaviour are very high
- The leader’s expectations are very high
- The theme is thought provoking and challenges the pupils’ thinking
- There is a clear focus for prayer and worship
- The worship is inspirational
- The worship provides every opportunity for pupils’ spiritual, social, moral and cultural development
- The leader shows expert knowledge of the subject

- A clear atmosphere conducive to worship and reflection is attained throughout
- Older pupils plan, organise and deliver the worship
- All pupils are engrossed in the worship
- The relationships reflect mutual respect
- Pupils show a high level of respect for other peoples beliefs and cultures
- Pupils are positive about the worship provided by the school
- The pupils are active participants in the worship
- Pupils' singing / music is of a high standard and does not detract from the worship
- There is effective use of music on entering and leaving
- Visitors are an integral part of the worship with high standards and expectations
- Pupils know, understand and can talk with confidence about the churches year, key Christian festivals, symbols and artefacts
- Pupils from other faith backgrounds are fully integrated within the community and their spiritual development is catered for.
- Pupils have a clear knowledge and understanding of key aspects of the Anglican tradition
- The school has its own prayer that pupils know and understand
- Pupils know and are able to recite other key prayers e.g. 'The Grace'
- Pupils are able to talk about the churches year and key Christian festivals
- Pupils are aware of the key Christian values and concepts e.g. love, compassion, justice and forgiveness
- Staff, governors / parents and other members of the community are given the opportunity to attend worship on a regular basis e.g. members of the PCC
- Supply staff are fully briefed on the importance of worship in the life of the school
- Worship is rigorously monitored and evaluated by staff, pupils and governors
- The school has regular and positive links with the local church
- Clear links are made between the worship in the school and the worship in the parish e.g. A purple table cloth is used for Lent
- The school has formed a 'worship' group to develop the worship

Good features and no important shortcomings

*All aspects **have** strengths with evidence of effective practice and innovation.*

- Worship is given a high priority within the school
- Worship is still regarded as an area for improvement in the school's planning documents
- All staff are present and take part as worshippers
- Teaching staff lead individual class worship
- The themes for worship are balanced throughout the year and reflect the broad spectrum of the Anglican tradition
- The worship is underpinned by key Christian values

- The atmosphere is relaxed and secure
- The school observes the cycle of the Christian year
- The theme is well developed
- The leader contributes to the atmosphere with language / speech
- A visual focus is used for prayer and reflection
- The churches year and key Christian festivals are reflected in the worship
- Christian responses are used
- There are links with other curriculum areas e.g. Poetry
- Christianity is shown as a world wide tradition
- Pupils and staff use the correct terminology for artefacts used
- Pupils are given every opportunity to reflect and pray
- Pupils are given opportunities to reflect on things that are meaningful and significant
- Pupils are given opportunities to participate
- Pupils and staff use the term ‘Collective Worship’
- Pupils respond appropriately to issues and themes
- Pupils know and understand the point in the churches year
- Most pupils are able to recite the Lord’s Prayer
- Pupils are encouraged to consider the wider world community
- Pupils from other faith backgrounds are able to contribute to the worship
- The worship values the pupils and celebrates their achievement
- The school has its own prayer
- The music/ hymns are related to the theme and contribute to the atmosphere
- Overhead projectors / power-point if used enhance the worship and the atmosphere
- There is a high level of interest from most pupils
- The occasion has affirmed the Christian values for which the school stands
- The concepts used are appropriate for the pupils present
- Visitors are introduced properly and contribute to the atmosphere
- Appropriate stories / Bible stories are used to enhance the theme
- Links are made to the school’s charity work
- The timing enhances the worship
- Individual classes have a visual focus for prayer and reflection
- Teaching staff have attended in-service training on worship
- The worship is monitored by staff and pupils

Good features outweigh shortcomings.

*Most important aspects **have** strengths and evidence of effective practice identified below*

- Worship is given a high priority within the school
- Worship is regarded as an area for improvement in the school’s planning documents
- Most staff are present and take part as worshippers
- Teaching staff lead individual class worship
- The themes for worship are balanced throughout the year and reflect the broad spectrum of the Anglican tradition

- The worship is underpinned by key Christian values
- The atmosphere is relaxed and secure
- The school observes the cycle of the Christian year
- The theme is well developed
- The leader contributes to the atmosphere with language / speech
- A visual focus is used for prayer and reflection
- The churches year and key Christian festivals are reflected in the worship
- Christian responses are used
- There are links with other curriculum areas e.g. Poetry
- Christianity is shown as a world wide tradition
- Pupils and staff use the correct terminology for artefacts used
- Pupils are given every opportunity to reflect and pray
- Pupils are given opportunities to reflect on things that are meaningful and significant
- Pupils are given opportunities to participate
- Pupils and staff use the term 'Collective Worship'
- Pupils respond appropriately to issues and themes
- Pupils know and understand the point in the churches year
- Most pupils are able to recite the Lord's Prayer
- Pupils are encouraged to consider the wider world community
- Pupils from other faith backgrounds are able to contribute to the worship
- The worship values the pupils and celebrates their achievement
- The school has its own prayer
- The music/ hymns are related to the theme and contribute to the atmosphere
- Overhead projectors / power-point if used enhance the worship and the atmosphere
- There is a high level of interest from most pupils
- The occasion has affirmed the Christian values for which the school stands
- The concepts used are appropriate for the pupils present
- Visitors are introduced properly and contribute to the atmosphere
- Appropriate stories / Bible stories are used to enhance the theme
- Links are made to the school's charity work
- The timing enhances the worship
- Individual classes have a visual focus for prayer and reflection
- Teaching staff have attended in-service training on worship
- The worship is monitored by staff and pupils

Some good features, but shortcomings in important issues.

Whilst there may be some satisfactory features there are shortcomings in the some of the following areas.

- The legal requirements for Collective Worship are met
- There is an updated policy for Collective Worship
- There is a budget set aside for Worship
- Worship appears on the SIP alongside other areas of the curriculum
- Staff are aware of the Anglican foundation of the school
- Worship underpins the school's distinctive Christian ethos

- Teaching staff are present and take part as worshippers
- The purpose of the worship is clear to all present
- Worship is a special time and is integral to the school day
- The worship is clearly planned
- There is a clear theme
- The school observes the major festivals of the Christian year
- The school makes a clear distinction between worship and assembly
- There is a sense of order on entering and leaving
- An atmosphere for worship is created
- Introductory music / hymns create a worshipful atmosphere
- The worship contributes to the pupils spiritual, moral, social and cultural development
- Visual aids are used to engage the pupils
- Opportunities are given for silence and reflection
- There is a sense of integrity for all present
- Hymns / songs are appropriate to those present
- The worship is inclusive to all pupils
- There is a balance between music, silence and speech
- The worship takes account of the ages, aptitude and backgrounds of the pupils
- The worship reflects Christian values
- The majority of pupils are engaged with the theme
- The worship underpins the school's Christian ethos
- The timing of the worship is appropriate for the pupils
- Relationships are constructive
- The language used is accessible to the pupils
- The leader's subject knowledge is accurate
- Pupils' understanding / learning is satisfactory
- Pupils show an enjoyment of the worship
- Pupils are able to talk about the worship with interest
- Older pupils are motivated by the theme chosen
- Pupils are able to engage with the 'Lord's Prayer', and the key Christian festivals
- Hymns and settings used are appropriate for the pupils
- Hymns used are both modern and traditional
- Singing and pupils' musical contributions are of an appropriate standard for the pupils' ability
- Pupils from other faith background are made to feel welcome
- Worship is not offensive to pupils whose faith is not Christian
- All pupils attend daily worship unless parents have used their right of withdrawal.
- Visitors are on time and prepared
- It is clear that the worship policy is being implemented
- Some monitoring and evaluation takes place
- Parents are clear about the Collective Worship provided by the school

Many important shortcomings

. Whilst there may be an occasional satisfactory feature there will be a greater number of areas in which practice is unacceptable.

- The school is not meeting legal requirements for worship
- Staff and senior management are apathetic towards worship
- The management and organisation of the worship is disorganised
- There is no clear planning for worship
- No budget is available to support the worship
- Teaching staff do not attend the worship
- Staff are unclear about the difference between assembly and worship
- No atmosphere conducive to worship is provided
- The leader is unprepared
- The leader does not contribute to the atmosphere with language / speech
- Visitors do not relate well to the pupils and are unclear about their role
- There is no clear theme or purpose to the worship
- The pupils arrive in a noisy and uncontrolled manner
- Behaviour during the worship is inappropriate
- The timing of the worship is inappropriate
- The worship fails to provide a beneficial experience for the pupils
- The worship does not underpin the Christian ethos of the school
- The music/ story/ prayers etc are uncoordinated
- There is an inappropriate use of Bible or other stories
- There is a lack of respect for staff / pupils
- Pupils are not enthusiastic about worship
- Pupils have no idea of the church year, key Christian festivals, or the purpose of worship
- Social inclusion is not promoted
- No attempt is made to welcome parents into the school for worship
- No in-service training has taken place recently
- No monitoring or evaluation of worship is taking place
- No links are made with the school's Anglican heritage
- No links are made with the local parish church
- Parents are ill informed about the worship taking place in the school

NB. These grades build on each other. They are guidance for inspectors. It is not expected that schools will meet all of the criteria in a category. Inspectors should use their own judgements as to where there is a comfortable fit.

G] Judgement guide for observing a Eucharist

NB. This Judgement guide for observing a Eucharist does not signify that a Church school must include the Eucharist as a requirement for a good or outstanding overall report but as support for inspectors in schools that conduct this type of service during the inspection.

NB. Inspectors should make secure judgements, which are supported by, sufficient and secure evidence using checklists and guides as navigation tools. They are not either exhaustive or all-inclusive. Simple coverage of *all or most* of the items on such

a list may distort the real picture. For instance, extensive reference to *provision* (policy, persons, events and artefacts) might produce a more positive report of an act of collective worship than is warranted by the *effectiveness* of the actual event.

The ratings are as for collective worship on the NSEF

Good with outstanding features

All aspects are strengths with evidence of very effective traditions and innovations in providing for the whole child or young person.

- The Eucharist is conducted with sacred precision and clarity
- The Eucharist is conducted in an atmosphere of holiness
- The president's clarity and precision helps to focus the pupils' to the sense of god's presence
- There is an interaction taking place with the pupils
- Pupils act as sides-people and welcome others to the service
- Pupils have produced the order of service with appropriate visual symbols, hymns etc.
- The offertory includes something from the life of the school e.g. Pupils bake the bread or offer a box containing prayers
- Pupils are encouraged to write original prayers and intercessions
- Pupils are encouraged to write special prayers e.g. The Gospel Acclamation, The Post Communion Prayer
- Pupils help create the atmosphere for worship with music on entry / leaving
- Pupils' contributions are of a high standard
- The address is thought-provoking and challenges the pupils' thinking
- Staff join with pupils in reading passages from scripture and the intercessions
- Pupils talk enthusiastically about their experience
- Pupils have a clear understanding of the sacrament as a ritual of the Christian Community celebrating God's love in action
- Pupils know and understand the term 'companionship'
- Pupils know and understand the structure of the service
- Older pupils know and understand key elements of Eucharistic worship e.g. the Kyrie, Gloria, Creed, General Confession and The Great Thanksgiving
- The majority of pupils are engrossed throughout
- Older pupils have an understanding of the term 'liturgy'
- Where appropriate, pupils are able to join in the key prayers and responses e.g. The Creed
- Pupils have an understanding of the four-fold action of 'taking, giving thanks, breaking and sharing'
- Pupils have an understanding of the ways in which different denominations celebrate the Eucharist
- Pupils have an understanding of the symbolism and artefacts used
- If used, the pupils have an understanding of the vestments worn
- All members of the school community / parents / governors are invited to take part
- Other members of the local Christian community are invited to take part

Good features and no important shortcomings

*All aspects **have** strengths with evidence of effective practice and innovation.*

- There is appropriate language used to engage the pupils and encourage pupil understanding
- Pupils understand the Eucharist as a sacrament
- The pace of delivery is engaging
- The service has a clear spiritual direction
- The timing of each component part of the liturgy is balanced and enhances the worship
- A sense of awe, wonder and mystery is created
- There is a balance between congregational activity and passivity
- The president is well presented and sets an example to the pupils
- There is a clear sense of order throughout
- The president has clear presentational skills
- Pupils are included in the service and are invited to contribute
- Pupils write and read the intercessions
- Pupils read set readings from scripture
- Pupils take part in the offertory
- Staff are present and understand the significance of a Eucharist for the Christian Church
- Pupils from other faith communities are invited to join in the intercessions if appropriate
- Pupils write and read the intercessions
- Hymns and settings enhance the service
- Hymns and prayers are accessible to pupils from other faith backgrounds
- Younger pupils are encouraged to design / make the altar frontal, stole etc.
- The majority of the pupils are engaged throughout
- Those present are enabled to feel at ease and comfortable e.g. There is a balance between the length of time those present have to stand, sit or kneel
- The address is of appropriate content and length to engage the pupils
- Pupils are able to join in the choice of hymns and settings
- Pupils know and understand the Lord's Prayer
- The opportunities given for silence and reflection are appropriate and meaningful
- Pupils and staff are able to use the correct terms and language for the artefacts used
- Pupils can talk about their experience with interest, knowledge and understanding
- Pupils have a knowledge and understanding of the artefacts used
- Pupils understand that the Eucharist is linked to the Passover / Last Supper
- Pupils understand that bread and wine are key elements and symbols of the presence of Christ
- Pupils have a knowledge and understanding of the key components of a Eucharist e.g. The Collect, Epistle and Gospel
- Pupils understand the relevance of the Peace
- Parents and support staff are invited to join in the Eucharist

Good features outweigh shortcomings

*Whilst there may be satisfactory features there may be **areas** in which there are some shortcomings.*

- Pupils are given the opportunity to observe a Eucharist in the school or in a Church
- The president is able to engage with those present
- The president ensures that the pupils are made to feel part of the worshipping community
- The service has a clear beginning and conclusion
- The president's dress is appropriate and shows a respect for the sacrament and those present
- An atmosphere for worship is created
- There is a clarity of presentation
- An appropriate setting is used
- All of the key components for a Eucharist are present
- There is the right balance between the elements of word, prayer and praise
- There is a sense of pace and movement
- Pupils are prepared for what is taking place and what they are observing
- Pupils show an interest in what they are observing
- Pupils' behaviour expresses a respect for the Eucharist as a sacrament
- An address if given, is appropriate for the age of the pupils present
- Staff are present and receive a blessing or the sacrament if appropriate
- Pupils are able to receive the sacrament or a blessing if appropriate
- The president relates well to those present.
- Those pupils from other faiths are well prepared as observers
- Pupils can talk with some understanding about what they have observed and experienced

Some good features but shortcomings in important issues

Whilst there may be generally satisfactory features there are shortcomings in some of the areas identified below.

- Pupils are given the opportunity to observe a Eucharist in the school or in a Church
- The president is able to engage with those present
- The president ensures that the pupils are made to feel part of the worshipping community
- The service has a clear beginning and conclusion
- The president's dress is appropriate and shows a respect for the sacrament and those present
- An atmosphere for worship is created
- There is a clarity of presentation
- An appropriate setting is used
- All of the key components for a Eucharist are present
- There is the right balance between the elements of word, prayer and praise
- There is a sense of pace and movement
- Pupils are prepared for what is taking place and what they are observing

- Pupils show an interest in what they are observing
- Pupils' behaviour expresses a respect for the Eucharist as a sacrament
- An address if given, is appropriate for the age of the pupils present
- Staff are present and receive a blessing or the sacrament if appropriate
- Pupils are able to receive the sacrament or a blessing if appropriate
- The president relates well to those present.
- Those pupils from other faiths are well prepared as observers
- Pupils can talk with some understanding about what they have observed and experienced

Many important shortcomings

. Whilst there may an occasional satisfactory feature there will be a greater number of areas in which practice is unacceptable.

- The service is not regarded as special or central to the Christian Church
- The pupils are and staff are ill prepared for the experience of Eucharist
- Neither staff nor pupils have an understanding of the Eucharist as an act of Christian worship
- Pupils' behaviour is inappropriate. There is a high level of giggling and talking
- Pupils and staff are not made to feel welcome
- The president is ill prepared
- The president's appearance does not set an example to the pupils
- The president is unable to communicate with pace, pitch, language used
- The address, if given, is inappropriate and takes no account of those present
- The presentation is sloppy and does not show respect for the sacrament or for those present
- The hymns and settings used do not enhance the atmosphere for worship
- Staff present do not understand the significance of Eucharist for Christians
- Pupils from other faith backgrounds are not prepared for this experience
- Pupils from other faiths are expected to join in and repeat inappropriate and offensive prayers and hymns
- The key elements of a Eucharist are not all present
- The timing is either too fast or too slow

H] Evaluating the effectiveness of religious education (RE)

It is the purpose of the inspection to evaluate and report on the quality of religious education in a Church school by drawing on a carefully considered range of evidence drawn from classroom learning, collective worship and the broader work of the school on SMSC. The overall judgement on RE will address the question;

NB. Inspectors should make secure judgements, which are supported by, sufficient and secure evidence using checklists and guides as navigation tools. They are not either exhaustive or all-inclusive. Simple coverage of *all or most* of the items on such a list may distort the real picture. For instance, extensive reference to *provision* (policy, persons, events and artefacts) might produce a more positive report of RE than is warranted by the *effectiveness* of the teaching and learning.

The inspector will evaluate the effectiveness of RE as a subject by asking two main questions:

- How high are the standards of attainment in RE?
- Does each pupil achieve as much as she or he can in RE?

A guide to evaluating lessons in RE

Teaching

Good with outstanding features

(1)

All aspects are strengths with evidence of very effective traditions and innovations in providing for the whole child or young person.

Ratings from the NSEFs for RE on the effectiveness of teaching are judged to be an overall 1.

- The quality of teaching is very good or outstanding.
- Teaching is confident, perceptive and stimulating and demonstrates an expert knowledge of the syllabus.
- Relationships in the classroom are excellent; they generate a positive atmosphere in which expectations are high and achievement flourishes. There is a strong sense, across the school, of the worth of R.E. as a subject.
- Teachers are highly successful in relating religious belief to every day human experience.
- Teaching displays visionary planning, effective assessment, best use of time and resources.
- Teaching makes challenging and creative demands on pupils to extend their learning.

Good features and no important shortcomings

(2)

*All aspects **have** strengths with evidence of effective practice and innovation.*

Ratings from the NSEFs for RE on the effectiveness of teaching are judged to be an overall 2.

- The quality of teaching is good. It may be lively and dynamic or quiet and reflective, but it is conscientious and interesting and will demonstrate a good knowledge of the syllabus.
- Pupil-teacher relationships are good, providing a positive atmosphere in the class with encouraging levels of expectation and achievement.
- RE is a respected subject in the curriculum and teachers successfully relate religious belief and practice to every day human experience.
- Planning is good with clear aims and purposeful structure.

- Assessment, time and resources are used to good effect and there is a distinct sense of challenge in discussion and activities, which elicits a positive learning response from pupils.
- The teaching provides a very good level of challenge and creativity for pupils in their learning.

Good features outweigh shortcomings

(3)

*Whilst there may be generally good features there may be **areas** in which there are some limited shortcomings.*

RE is a secure subject that is valued by pupils.

Ratings from the NSEFs for RE on the effectiveness of teaching are judged to be an overall 3.

- The quality of teaching is effective.
- Teaching usually has a clear focus and reflects the interests and abilities of the pupils.
- The teacher demonstrates a sound knowledge of the syllabus.
- Pupil/teacher relationships are generally effective and usually generate enthusiasm.
- Levels of expectation give opportunities for pupils to make good progress.
- RE is valued across the school and teachers are often successful in making the link between religious belief and every day human experience.
- Planning and assessment are sound and consistently take account of all levels of ability.
- Resources, including ICT, are good.
- There is an effective degree of challenge to motivate pupils to extend their learning.

Some good features, but shortcomings in important issues

(4)

*Whilst there may be generally satisfactory features there may be **areas** in which there are identified shortcomings.*

RE is a satisfactory subject that is valued by most pupils.

Ratings from the NSEFs for RE on the effectiveness of teaching are judged to be an overall 4.

- The quality of teaching is generally satisfactory.
- Teaching may lack clear focus and consistently reflect the interests and abilities of the pupils.
- The teacher demonstrates a satisfactory or adequate knowledge of the syllabus.
- Pupil/teacher relationships are generally effective but do not always generate enthusiasm.

- Levels of expectation are modest, giving little opportunity for pupils to make progress in any depth.
- RE is valued, generally, across the school but teachers are not always successful in making the link between religious belief and every day human experience.
- Planning and assessment are straightforward but tend to be simplistic and do not consistently take full account of all levels of ability.
- Resources, including ICT, are adequate.
- There is a modest degree of challenge to motivate pupils to extend their learning.

**Many
important
shortcomings
(5)**

Whilst there may be an occasional satisfactory feature there will be a greater number of areas in which there is no evidence of satisfactory standards of teaching.

Ratings from the NSEFs for RE on the effectiveness of teaching are judged to be an overall 5.

- The quality of teaching is poor.
- Teaching has very limited objectives and the presentation lacks any form of stimulation or encouragement.
- Knowledge of the syllabus is, notably, incomplete.
- Pupil/teacher relationships are ineffective and do not promote a positive learning environment.
- Levels of expectation and achievement are very low.
- RE is seen as contributing little of worth to the school curriculum and is given a low priority in comparison with other subjects.
- The teaching fails to make clear the relevance of religious belief to human experience and no credence is given to the practice of reflecting upon religious issues.
- Planning and assessment are lacking in rigour.
- The range of resources, including ICT, is underdeveloped and time is used ineffectively. There is little opportunity for pupils to respond to a challenge.

The statutory requirement for RE is not met.

Learning

Good with outstanding features

(1)

All aspects are strengths with evidence of very effective traditions and innovations.

Ratings from the NSEFs for RE on the effectiveness of learning are judged to be an overall 1.

- The quality, quantity and rate of learning are very good or outstanding.
- Pupils are confident, highly motivated and take great pride in their achievements.
- Pupils work to or near capacity and with enthusiasm in a very positive and productive classroom environment.
- The challenge of intellectual rigour is accepted with relish and enables them to make informed, reflective and personal responses to their own work; and to become highly sensitive to the beliefs, feelings and experiences of others.
- Behaviour and attitudes are very good.
- Pupils are quick to engage in a wide range of activities and are reluctant to stop when they have to.
- Sustained concentration, diligence, use of initiative and completion of work on time to a high standard are characteristic of this level of learning.
- Pupils are able to express a carefully considered response to religious teachings and have a clear view of what they have learnt and how they can improve.

Good features and no important shortcomings

(2)

*All aspects **have** strengths with evidence of highly effective practice and innovation.*

Ratings from the NSEFs for RE on the effectiveness of learning are judged to be an overall 2.

- The quality of learning is good, enabling pupils to achieve successful levels of attainment.
- Pupils have a good knowledge of religion and develop a secure understanding of Christianity.
- Pupils show an increasing measure of respect for each other and for the feelings, beliefs, values and differences of their peers.
- Pupils are well motivated; they use their imagination to explore ideas in depth and exhibit commendable levels of interest and curiosity.
- Behaviour and attitudes are good.
- Pupils learn with purpose, enjoyment and a sense of fulfilment.
- Pupils work constructively in groups and share resources effectively.
- Pupils concentrate well and complete their work to a good standard in the time available.

- Oral communication is effective; pupils raise questions and can advance an argument.
- Pupils evaluate their work objectively and they know how to accomplish their desire to improve.

Good features outweigh shortcomings (3)

Whilst there may be generally satisfactory features there may be areas in which there are some limited shortcomings.

Ratings from the NSEFs for RE on the effectiveness of teaching, learning, standards and achievement are judged to be an overall 3.

- The quality of learning is good but some pupils' and most pupils meet, and some surpass, their potential.
- Most pupils learn to talk and write with secure knowledge and understanding about religious belief and practice.
- Most pupils can build upon previously acquired skills and recognise that there are different points of view to be considered in the study of RE.
- When encouraged, pupils use opportunities to extend their thinking and to learn for themselves.
- Most pupils keep up with the work and complete the task on time.
- Pupils enjoy expressing their own ideas and most can explain what they are doing and what they have learnt by the end of the lesson.
- Pupils often show a desire to improve and are usually sure how to go about this.
- Many pupils show interest and understanding, and can relate learning to personal experience.
- Many pupils reflect and make a reasoned response to questions.
- All pupils show interest and understanding when explanations and activities are clear and stimulating.
- Most pupils pick up on challenges and take opportunities to extend their learning.
- Pupils behave well for most of the time and they value the subject of RE.
- Many pupils are able to work purposefully and independently; they are friendly and helpful to one another.
- Pupils' ability to evaluate their own work is good and very few lack the motivation to improve.

Some good features, but shortcomings in important issues

Whilst there may be generally satisfactory features there may be areas in which there are identified shortcomings.

Ratings from the NSEFs for RE on the effectiveness of teaching, learning, standards and achievement are judged to be

(4) an overall 4.

- The quality of learning is generally good but some pupils' attainment falls short of their potential.
- Most pupils learn to talk and write with secure knowledge and understanding about religious belief and practice.
- Most pupils can build upon previously acquired skills and recognise that there are different points of view to be considered in the study of RE.
- When encouraged, pupils use opportunities to extend their thinking and to learn for themselves.
- Most pupils keep up with the work and complete the task on time.
- Most pupils enjoy expressing their own ideas but not all can explain what they are doing and what they have learnt by the end of the lesson.
- Pupils often show a desire to improve but a few are not sure how to go about this.
- Although many pupils show some interest and understanding, they do not necessarily relate learning to personal experience.
- Some pupils find it difficult to reflect and make a reasoned response to questions; and their knowledge base is modest.

- Pupils show interest and understanding when explanations and activities are clear and stimulating.
- Pupils do not always pick up on challenges and they relinquish opportunities to extend their learning.
- Pupils behave well for most of the time but their attitudes can be non-committal and some under-value the subject of RE.
- Some pupils are unable to work purposefully but they are friendly and helpful to one another. Some rely too heavily on adults.
- Pupils' ability to evaluate their own work is limited and a few lack motivation to improve.

Many important shortcomings (5)

. Whilst there may an occasional satisfactory feature there will be a greater number of areas in which there is no evidence of effective learning

Ratings from the NSEFs for RE on the effectiveness of learning are judged to be an overall 5.

- The quality of learning is poor and the majority of pupils are under-achieving.
- Pupils show little interest in RE and their gain in knowledge is inconsistent.
- Pupils are unable to appreciate important links between religion and everyday life; and they are largely incapable of

exercising the skills of serious reflection, thoughtful response and reasoned debate.

- Behaviour is generally poor with very few examples of good co-operation.
- Pupils demonstrate negative attitudes and see little relevance in the subject.
- A significant number of pupils are not engaged in the lesson and are kept on task only by teacher intervention.
- Concentration is very limited and most activities are left incomplete. Finished work is inadequate and of a poor standard.
- Pupils do not understand what they are supposed to be doing and are reluctant to develop ideas.
- Pupils show little interest or desire to improve hence, self-evaluation is ineffective.

The statutory requirement for RE is not met or fully met..

Standards

Good with outstanding features

(1)

All aspects are strengths with evidence of very effective traditions and innovations in providing for the whole child or young person.

Standards of achievement in RE are very good or excellent.

The standards of attainment in RE are very high.

Ratings from the NSEFs for RE on the standards attained are judged to be an overall 1.

- Standards of attainment are very high or outstanding and are well in advance of expectations for the age group.
- Judgements based upon the Q.C.A. Non-Statutory Assessment Scale indicate that the majority of pupils attain the following standards at the end of each key stage.
 - Key stage three: Level 7/ 8 or above
 - Key stage two: Level 5/6
 - Key stage one: Level 3

Good features and no important shortcomings

(2)

*All aspects **have** strengths with evidence of effective practice and innovation.*

The standards of attainment RE are high.

Ratings from the NSEFs for RE on the standards attained are judged to be an overall 2.

- Standards of attainment exceed expectations for the age group.

- A significant majority of pupils attain the following levels at the end of each key stage.
 - Key stage three: Level 6
 - Key stage two: Level 4
 - Key stage one: Level 2

Good features outweigh shortcomings
(3)

Whilst there may be generally satisfactory features there may be areas in which there are some limited shortcomings.

The standards of attainment by pupils in RE are generally satisfactory.

Ratings from the NSEFs for RE on the standards attained are judged to be an overall 3.

- Standards of attainment meet, and at times exceed, expectations for the age group.
- A significant majority of pupils attain the following levels at the end of each key stage.
 - Key stage three: Level 5
 - Key stage two: Level 3
 - Key stage one: Level 1

Some good features, but shortcomings in important issues
(4)

Whilst there may be generally satisfactory features there may be areas in which there are identified shortcomings.

The standards of attainment by pupils in RE are generally satisfactory.

Ratings from the NSEFs for RE on the standards attained are judged to be an overall 4.

- Standards of attainment rarely exceed expectations for the age group.
- A minority of pupils attain the following levels at the end of each key stage.
 - Key stage three: Level 5
 - Key stage two: Level 3
 - Key stage one: Level 1

Many important shortcomings
(5)

Whilst there may an occasional satisfactory feature there will be a greater number of areas in which there is no evidence of sound standards of attainment.

The standards of attainment by pupils in RE are poor and pupils make no significant progress. Standards of achievement are weak.

Ratings from the NSEFs for RE on the standards attained are

judged to be an overall 5.

- Standards of attainment are low and are well-below expectations for the age group.
- The majority of pupils attain the following levels at the end of each key stage.
 - Key stage three: Level 4
 - Key stage two: Level 3 or below
 - Key stage one: Level 1 or below

Achievement

Good with outstanding features

All aspects are strengths with evidence of very good or outstanding achievement by pupils.

(1)

Pupils' achievement in RE is very good or outstanding.

Ratings from the NSEFs for RE on achievement are judged to be an overall 1.

- Standards of achievement in RE are excellent and are particularly outstanding in relation to prior attainment.
- Pupils make very good to excellent progress in response to the challenges and demands made of them.
- The degree of improvement over the year is very good or exceptional, demonstrating a positive and decisive approach by pupils in working towards their goals.
- There is clear evidence that standards in both attainment targets (AT1 Learning About Religion, AT 2 Learning From Religion) are being raised well beyond expectation.
- Very good progress is made in acquiring knowledge, skills and understanding; and in applying these aspects of religious education to real life.
- There is a notable improvement in pupils' attitudes, interest and confidence in RE; and levels of achievement rise well above expectation.

Good features and no important shortcomings

*All aspects **have** strengths with evidence of highly effective practice and innovation.*

(2)

The standards of attainment in RE are high and pupils' achievement and progress in RE is good.

Ratings from the NSEFs for RE on achievement are judged to be an overall 2.

- Standards of achievement are good in relation to prior attainment and to the syllabus used.
- Pupils make good progress in response to the challenges and demands made of them in lessons; particularly in linking religious belief to everyday issues.
- The quality of pupils' work over the year shows a good level of improvement.

- Good progress is made in the acquisition of knowledge skills and understanding. Progress by lower ability pupils is at least typical of, or better than average.
- There is a good improvement in pupils' attitudes, interest and confidence in RE, and levels of achievement rise above expectation.

Good features outweigh shortcomings
(3)

Whilst there may be generally satisfactory features there may be areas in which there are some limited shortcomings.

Most pupils' achievement and progress in RE is good.

Ratings from the NSEFs for RE on achievement are judged to be an overall 3.

- Standards of achievement in RE are generally good in relation to prior attainment and to the syllabus used.
- Most pupils consistently respond to the demands made of them.
- Normally solid progress is attributable to the effective level of challenge offered to pupils.
- Pupils are routinely challenged to relate religious ideas and issues to their own experience.
- Over the year, pupils' work shows a range of achievement; at times this is above expectation.
- Improvement is sustained by most pupils
- Progress in lessons is consistent.
- Pupils are stimulated by the content and most have the capacity to reflect and discuss their feelings.
- There is a good understanding of the purpose of RE and pupils are generally developing a consistent commitment to the subject.
- Thinking skills are consistently developed and all pupils are achieving levels appropriate to their age.

Some good features, but shortcomings in important issues
(4)

Whilst there may be generally satisfactory features there may be areas in which there are identified shortcomings.

Most pupils' achievement and progress in RE is satisfactory but in a number of cases it is weak or inconsistent.

Ratings from the NSEFs for RE on achievement are judged to be an overall 4.

- Standards of achievement in RE are generally satisfactory in relation to prior attainment and to the syllabus used.
- Some pupils do not consistently respond to the demands made of them.
- Adequate but progress is attributable to the modest level of challenge offered to pupils.
- Pupils are not consistently challenged to relate religious

ideas and issues to their own experience.

- Over the year, pupils' work shows a wide range of achievement; at times this is below expectation.
- Improvement is gradual but may be inconsistent.
- Progress in lessons is unremarkable but adequate.
- Pupils are moderately stimulated by the content but display limited capacity to reflect or discuss their feelings.
- There is limited understanding of the purpose of RE and pupils are not developing a consistent commitment to the subject.
- Progress is not consistently as good as expected: there are marked variations. Thinking moves forward in a limited way and not all pupils are consistently achieving levels appropriate to their age.

Many important shortcomings (5)

Whilst there may be an occasional satisfactory feature there will be a greater number of areas in which there is no evidence of satisfactory achievement.

Pupils' achievement in RE is weak and poor and no significant progress is made. Standards of attainment in RE are poor.

Ratings from the NSEFs for RE on achievement are judged to be an overall 5.

- Standards of achievement in RE are poor in relation to prior attainment and do not reflect the requirements of the syllabus.
- Very few demands are made of the pupils; hence they make no significant progress in applying their knowledge and skills to new situations and do not relate their understanding of religious concepts to every day life.
- The quality of pupils' work and inability to discuss topics creatively demonstrates that pupils are showing insufficient or inconsistent improvement in their achievements over the year.
- There is no evidence of pupils thinking seriously about consequences of issues raised in lessons.
- Most pupils are unable to develop their capacity for personal learning from RE and the school does little to identify or remedy weaknesses. Although there may be some interest shown, the majority of pupils are only kept on task by teacher intervention.
- Progress is well below age-related expectation and there is no consistent rise in the level of pupil achievement.

I] The meeting with the subject leader or co-ordinator for RE

This is an important element in building up a picture of the effectiveness of RE as a subject and in relation to the five Key Questions.

The agenda for this meeting might include:

- Policy and vision for RE in a Church school
- The role of the subject leader or co-ordinator for RE
- The subject knowledge and experience of the subject leader or co-ordinator for RE
- Diocesan and LEA support
- The curriculum strategy and scheme of work
- Links with Collective worship and the local church
- Cross-curricular links
- The role of assessment
- Standards achieved by pupils
- Staffing structure – roles, qualifications, experience and background
- Self-evaluation and school improvement
- Resources including ICT

Inspectors may not need to cover all these points, as discussions throughout the inspection will throw light on some issues. However through the meeting and other contacts the inspector should aim to secure a thorough grasp on all these and any other relevant issues that may arise.

J] A guide to evaluating evidence identified in the inspection of collective worship against the Key Questions

Inspectors should address each Key Question with reference to the evidence indicated.

NB. Inspectors should make secure judgements, which are supported by, sufficient and secure evidence using checklists and guides as navigation tools. They are not either exhaustive or all inclusive. Simple coverage of *all or most* of the items on such a list may distort the real picture. For instance, extensive reference to *provision* might produce a more positive report than is warranted by evidence of *effectiveness*.

Has the school a distinctively Christian character? *Considering evidence from the general school context, collective worship and RE (where inspected).*
Considering evidence from collective worship.

The effect of worship on the whole life of the school.

- Policy statements, oral and other written observations on the purposes and role of collective worship in the school. *Check that policy and practice meets the legal requirement (School Standards and Framework Act 1998, section 70.) in respect of the daily act of collective worship and the school's trust deed.*
- Plans and schemes for worship including links to other areas of school life and RE.
- Evidence of the relationship between the content and conduct of school worship and the whole school ethos.
- The extent to which acts of worship reflect and embrace the **broad** traditions of Anglicanism.
- The range of different styles, types, sizes and locations of acts of worship in the school.
- Records and observations of collective worship in the parish church or other place of worship.
- The incidence and history of school Eucharists, services and other occasions for worship.
- Space, place and opportunities for spiritual reflection by pupils and staff.
- The representation of staff, other adults and pupils at acts of worship.
- The uses and deployment of artefacts, symbols, visual material, music and performing arts in collective worship.
- The extent to which collective worship is a central embedded and integral element of school life

How inclusive is the school as a *Church school*? *Considering the extent of participation in the life of the Church school by **all** pupils.*

Individual pupils and different groups of pupils are enabled to experience and participate in worship.

- Evidence of the school's communication with parents on collective worship.
- Discussions with pupils, parents and staff.
- The schools documents and oral comments, which set out policy on inclusion in worship.
- Observation of practice at collective worship.
- Access to worship provided for Christians and those of no faith or other faiths. How are pupils encouraged to participate in worship?
- The access provided for different groups of pupils to understand and participate in acts of worship. *How do boys and girls or pupils from different ethnic and faith backgrounds benefit from collective worship in the school?*

How well does the school develop the pupils' personal qualities and achievements? *Considering the education of the whole child or young person.*

Worship is effective in supporting and celebrating achievement and maximising the development of the whole person.

- The contribution collective worship makes to the spiritual, moral, social and cultural development of pupils.

- The standards and effectiveness of the spiritual, expressive, ethical and communal content of collective worship. *Are pupils and staff bringing of their best to the occasion?*
- The extent to which collective worship contributes to pupils' self esteem and confidence.
- The extent to which collective worship develops a secure understanding of the Gospel and Christian values.

How well is the school led and managed as a *Church school*? *Considering the effect that leadership has on the ethos and purpose of the school.*

The effectiveness of the school's leadership in providing a distinctive Christian and inclusive quality to collective worship, especially as reflected in pupils' attitudes and views on worship.

- The effectiveness of both school leaders and others in leading worship.
- The contribution made by the Headteacher and senior staff to the quality of acts of collective worship and the effectiveness of policy on collective worship.
- The effectiveness of written and oral strategies for collective worship and how these integrate with whole school programmes for assemblies and other school events.
- The opportunity to lead worship by all staff and the quality of contributions made by teachers and others to collective and other acts of worship.
- Allocation of time provision, funding and resources for collective by the school leadership

K] A guide to Evaluating evidence identified in the inspection of religious education against the Key Questions

Inspectors should address each Key Question with reference to the evidence indicated.

NB. Inspectors should make secure judgements, which are supported by, sufficient and secure evidence using checklists and guides as navigation tools. They are not either exhaustive or all-inclusive. Simple coverage of *all or most* of the items on such a list may distort the real picture. For instance, extensive reference to *provision* might produce a more positive report than is warranted by evidence of *effectiveness*.

Has the school a distinctively Christian character? *Considering evidence from the general school context, collective worship and RE (where inspected).*

**The effect that RE has on the whole life of the school.
The extent to which pupils have knowledge and understanding of the broad Anglican tradition.**

- The subject policy for RE in written and oral forms.
- The role of RE in the school's development or improvement plan.

- The extent of cross-curricular links and “signposting” to other subjects.
- Discussions with teachers, pupils and governors on the position of RE in the curriculum of a Church school.
- The extent to which the RE curriculum underpins the Christian distinctiveness of the school. *What is distinctively Christian and additional to the RE requirement that would be expected for a community school?*
- Displays of pupils’ work in RE both in the subject classroom and around the school.
- The extent to which RE links to worship and other events in the school’s life.
- The extent to which learning in RE brings Church in Wales clergy and, if appropriate, members of other faith communities into active partnership with the school.

How inclusive is the school as a Church school? *Considering the extent of participation in the life of the Church school by **all** pupils.*

The effectiveness of RE in enabling individual pupils and different groups of pupils to learn, achieve and make progress.

- The extent to which RE nurtures the faith of Christian pupils.
- The extent to which RE encourages and educates pupils of other faiths in their faith. *Are pupils of other faiths able to present their beliefs free of threat or pressure from peers? Are their faiths respected, honoured and celebrated?*
- The extent to which RE challenges and stimulates interest in pupils with no faith.
- The extent to which representative of the faiths held by pupils contribute to the RE curriculum.
- The extent to which the teaching and learning in RE enables pupils of all abilities, social background, ethnic background, faith background, sex or other different group to achieve to their full potential.
- The quality of interpersonal relationships between individuals and different groups of pupils in RE lessons.
- Discussions with staff, pupils and, where possible, parents about learning, progress, homework and their experience of RE at the school.

How well does the school develop the pupils’ personal qualities and achievements? *Considering the education of the **whole** child or young person,*

RE is effective in supporting and celebrating achievement and maximising the development of the whole person.

- The contribution RE makes to the spiritual, moral, social and cultural development of pupils.
- The effectiveness of the spiritual, expressive, ethical and communal content of RE.
- The extent to which RE facilitates reflection on religious and spiritual issues.
- The extent to which RE stimulates intellectual curiosity and investigation.
- The extent to which RE contributes to pupils’ self esteem and confidence.

How well is the school led and managed as a *Church school*? Considering the effect that leadership has on the ethos and purpose of the school.

The effectiveness of the school's leadership in creating a salient and inclusive role for RE in the school, especially as reflected in pupils' attitudes and views.

- Discussions with the subject leader or co-ordinator for RE.
- Scrutiny of teaching and learning strategies for RE.
- Professional development and appraisal strategies for the subject leader or co-ordinator for RE.
- Potential for the subject leader or co-ordinator for RE to positively influence school leadership on role and value of the subject to the school.
- Allocation of timetable provision, funding and resources for RE by the school leadership

L] A guide to evaluating evidence and making the Summary Judgement

NB. Inspectors should make secure judgements, which are supported by, sufficient and secure evidence using checklists and guides as navigation tools. They are not either exhaustive or all-inclusive. Simple coverage of *all or most* of the items on such a list may distort the real picture. For instance, extensive reference to *provision* might produce a more positive report than is warranted by evidence of *effectiveness*.

Good with outstanding features

All aspects are strengths with evidence of particularly effective practice and innovation.

The school has a very distinctive Christian ethos, in the broad Anglican tradition, inspired by the Gospel of Christ and being highly effective in developing all the pupils' personal qualities and achievements.

The school is a highly harmonious, principled, ordered and effective learning environment in which every individual is valued and included.

In relation to their age, ability and social context, pupils possess a very strong willingness to learn, achieve and develop positive social interaction. Pupils greatly value and enjoy their membership of the school. Pupils are curious, questioning and reflective about the world they live in, spiritual issues and moral challenges. Pupils' expectations generally reflect their social background but they are very positive in their attitudes to achievement, have high and challenging expectations of themselves and others and have very high aspirations for their future.

Collective worship is at the heart of the school's very distinctive ethos.

Good features and no important shortcomings

The school is very well led and managed as a Church school.

All aspects have strengths with evidence of highly effective traditions and innovations. Some aspects are strengths.

The school has a distinctive Christian ethos and is effective in developing all the pupils' personal qualities and achievements.

Pupils have good knowledge of the Christian faith and the Anglican tradition.

Christian pupils are nourished in their faith whilst pupils of other faiths are encouraged, valued and supported and those of no faith understand the challenge of faith.

In relation to their age, ability and social context, pupils possess a strong willingness to learn, achieve and develop positive social interaction. Pupils value and enjoy their membership of the school. Most pupils are curious, questioning and reflective about the world they live in, spiritual issues and moral challenges. Pupils' expectations generally reflect their social background but many are positive in their attitudes to achievement, have high expectations of themselves and others and have high aspirations for their future.

The school is a harmonious, ordered and effective learning environment in which every individual is valued and included.

Good features outweigh shortcomings

Most aspects are or have strengths with evidence of effective traditions and innovations. There may be some weaker areas.

The school has a distinctively Christian character and is effective in developing the pupils' personal qualities and achievements.

In relation to their age, ability and social context, most pupils' attitudes and behaviour demonstrates a willingness to learn, achieve and develop positive social interaction. Most pupils give value to their membership of the school. Pupils are generally curious, questioning and reflective about the world they live in, spiritual issues and moral challenges. Pupils' expectations generally reflect their social background but many are positive in their attitudes to personal development and expectations of themselves and others.

Most pupils have secure knowledge of the Christian faith and the Anglican tradition. Christian pupils are encouraged in their faith whilst pupils of other faiths are normally valued and supported and those of no faith have some understanding of the challenge of faith.

The school is an orderly and effective learning environment in which individuals are valued and included.

Some good features, but shortcomings in important issues

Whilst there may be generally satisfactory features there may be areas in which there are identified shortcomings.

The school has some aspects of a distinctively Christian ethos and is generally effective in developing the pupils' personal qualities and achievements.

In relation to their age, ability and social context, most pupils' attitudes and behaviour demonstrate a willingness to learn, achieve and develop positive social interaction. Most pupils give value to their membership of the school. Pupils are generally curious, questioning and reflective about the world they live in, spiritual issues and moral challenges. Pupils' expectations generally reflect their social background but many are positive in their attitudes to personal development and expectations of themselves and others.

Most pupils have some knowledge of the Christian faith and the Anglican tradition. Christian pupils are encouraged in their faith whilst pupils of other faiths are normally valued and supported and those of no faith have some understanding of the challenge of faith.

The school is a generally orderly and effective learning environment in which individuals are valued and included.

Many important shortcomings

Whilst there may be an occasional satisfactory feature there will be a greater number of areas in which there is little evidence of a clearly distinctive Christian ethos.

The school demonstrates very weak or only occasional features of a distinctively Christian ethos and is poor in developing the pupils' personal qualities and achievements.

Most pupils' attitudes and behaviour demonstrate a very inconsistent or limited willingness to learn and achieve. Social interaction between pupils includes habits of aggression and inappropriate behaviour. Pupils place no distinctive value on their membership of the school. Pupils lack curiosity about the world they live in, spiritual issues and moral challenges and find reflection difficult or impossible. Pupils' expectations generally reflect those of their social background and peers. Very few are positive in their attitudes to achievement or have high expectations of themselves and others. Pupils have low, unrealistic or negative aspirations for their future.

The school is a poorly ordered and ineffective learning environment in which individuals are not systematically valued and included.

The quality and preparation of the space for collective worship does not contain any element of Christian content.

Pupils have little knowledge of the Christian faith or the Anglican tradition. Pupils of Christian or other faiths receive sporadic or very little support.

Interpersonal relationships between members of the school community do not reflect any distinctive Christian values and these are therefore not promoted or reflected in behaviour and discipline.

M] Feeding back to the school

Oral feedback will vary in findings and content according to the outcome of the inspection. It must always conform to the *Code of Practice*. The National Society suggests the following protocols for feedback:

- The feedback should be prefaced by thanks and appropriate courtesies, which refer to the contributions made by staff, pupils and others to the inspection.
- The feedback should be **structured** as findings based on the Key Questions and the evaluations of collective worship and RE (where inspected).
- Feedback should commence with the inspector's *Summary Judgement* of no more than three sentences.

- A focused evaluative statement will support each main finding.
- Highly appropriate examples of evidence should be presented in support of the findings.
- The feedback should contain no major surprises, as a professional, honest and open dialogue will have been conducted with key staff throughout the inspection.
- Feedback is a formal element of the inspection. It is not an open-ended discussion about the evidence or findings.
- Inspectors should feedback their findings and judgement before accepting questions or comment.
- After the feedback inspectors should be open to challenges on verifiable fact but not on the judgements.
- The feedback should finish with an indication of the *Areas for Improvement*, which will be set out in the report.
- Feedback should be clear and succinct, leaving the school in no doubt about the inspector's findings.
- It is *not* advisable to give the school a draft copy of a report *before* the oral feedback as this dilutes the impact and can lead to the session becoming a messy or informal discussion.

N] Quality of writing

The quality of writing is vital to the report having impact and credibility with the school. Most schools have a close and professional understanding of how distinctive they are as Church schools and will see inaccurate reports for what they are. These schools will be looking for validation of the position as they see it with pointers to where work can be done to improve.

Writing for the report should;

- be clear, succinct and jargon free,
- avoid unnecessary repetition,
- match evaluative comment to the judgements,
- reflect the audience for whom it is intended,
- contain no contradictory or inconsistent comments
- feature highly appropriate examples of evidence in support of the evaluation,
- contain no major surprises, as a professional, honest and open dialogue followed by formal feedback will have been conducted with key staff.

Annex O

The National Society's Evidence Form (NSEF)

Inspector's NSIN or initials		Date of inspection		Observation Type	RE lesson Worship Meeting Other
Name of school					
Year Group(s)		Grouping	Mixed ability Setted Year Whole school Other	RE lesson Present/NOR	
Teacher status (RE lesson)	NQT QTS Unqualified Other			Worship No. Present	
Teacher's code or initials		Accreditation	GCSE full GCSE short GCE AS GCE A2	Other adults present	Support teachers Assistants Clergy Others
Context					
Summary evaluation					
Evidence					
<p>Collective worship <input type="checkbox"/> Pupil Response <input type="checkbox"/> Content <input type="checkbox"/> SMSC <input type="checkbox"/></p> <p>Ethos <input type="checkbox"/> Learning <input type="checkbox"/> Standards <input type="checkbox"/> Achievement <input type="checkbox"/></p>					

Annex P

**National Society's Inspector's Record and Judgement
Recording Form**

CONFIDENTIAL

Inspector's name	
School	
Date/s of inspection	
NSIN	

An electronic or hard copy of the completed Judgement Record section of the NSIR should be provided to the relevant Diocesan Board of Education and the National Society along with a copy of the final inspection report. The NSEF should be used for gathering evidence throughout the inspection. It is designed so that evidence can be gathered which will supply answers to the four key questions and the evaluation of the effectiveness of collective worship and RE (where inspected).

Characteristics of the School

Description of the school - What sort of school is it?

Initial Hypothesis about the school

Areas for further exploration

Previous Inspection Details

Distinctive Christian Ethos

Collective Worship

SMSC

Religious Education

Key Issues for Action

Estyn Inspection Documentation

Headteacher's Views

Information about the Governing Body

Estyn Pre-inspection commentary or draft report (if seen)

Initial Hypothesis about the school

Areas for further exploration

Additional Evidence

Displays / Talking to pupils / Work Scrutiny etc.

How distinctive and effective the school is as a Church in Wales school?

What is the impact of the school's Christian Character on its pupils, the school and the wider community?

Documentation / Signs and Symbols / Displays /Links with the Parish /Links with the local Christian community / the role of foundation governors / Links with the wider community / links with parents /Christian nurture / Gospel values /Inclusion, gifted and talented, SEN, equal opportunities /Diocesan self-evaluation form / Buildings / Resources / Environment / support for charities, Christian action

Responses to the parents' questionnaire

Initial Hypothesis

Areas for further exploration

Additional Evidence

Interview with chair of Governors / Foundation Governors / Interview with incumbent / Discussions with parents / staff etc

What is the provision and quality of Collective Worship provided by the school?

Statutory requirements / Documentation / Planning / Use of Parish Church / Links to the Anglican Foundation / Inclusion, SEN, equal opportunities / Funding / Visits and visitors / The physical environment / Monitoring and evaluation / Leadership and management

Initial Hypothesis

Areas for further development

Observation of Collective Worship

	Year Group	Ethos	Pupil Response	Content	SMSC
1					
2					
3					
4					

5					
6					
Overall					

Observation Notes

Discussions with Pupils

Cross-curricular links

Interview with Co-ordinator

Interview with link governor

Interview with incumbent

How high are the standards of achievement in Religious Education?

Statutory requirements / Time allocation / Access to accreditation / Staffing / Documentation / Planning / Teaching: subject knowledge, expectation, effectiveness of teaching methods, use of teaching assistants, marking / Learning: acquisition of knowledge, understanding, skills / Standards / Achievement / Progress / Assessment / Pupil attitudes / Links with other subjects / Inclusion, SEN, gifted and talented, equal opportunities / Opportunities for SMSC / CDP / Homework / Accommodation, resources, buildings / visits and visitors / Monitoring and evaluation / Leadership and management

Initial Hypothesis

Areas for further development

Observation of Religious Education

Class	Teacher	Teaching	Learning	Standards	Achievement

Overall					
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Scrutiny of work

Discussions with pupils

Interview with subject manager

Interview with link governor

Interview with incumbent

Quality of displays

How distinctive is the school in its Christian character?

Considering evidence from the general school context, collective worship and RE (where inspected).

Attitudes, Values and Personal Qualities

Relationships / Behaviour and Discipline / Attendance / Pupils' confidence and self-esteem / The desire to learn / Punctuality / Exclusions / Inclusion / The pastoral system / Freedom from bullying / Pupils' welfare and guidance / Racial harmony / Links with outside agencies / Extra curricular activities / Lunch time clubs etc.

Additional Evidence

Discussions with pupils / School council / Extra curricular activities /
Break-time / lunchtime observations / Displays

How inclusive is the school as a Church School?

*Considering the extent of participation in the life of the Church school by **all** pupils.*

Different groups of pupils: SEN, gifted and talented, gender, EAL etc /
Equal opportunities /

Initial hypothesis

Areas for further development

How well does the school develop the pupils' personal qualities and achievements? *Considering the education of the whole child or young person including **Spiritual, Moral, Social and Cultural** development.*

Respect for the feelings, values and beliefs of others / Opportunities for awe and wonder / Self knowledge / Spiritual awareness / Principles that enable pupils to distinguish right from wrong / Develop responsibility for living in a community / Develop an appreciation of their own and others' cultural traditions

Spiritual

Moral

Social

Cultural

Other areas of achievement

Initial Hypothesis

Areas for further exploration

Additional Evidence

Discussions with pupils / Staff awareness / Curriculum planning /
Displays / The learning environment / Collective worship / RE /
Relationships / Inclusion, SEN, gifted and talented, equal opportunities /
Scrutiny of the library etc

How well is the school led and managed as a *Church school*?
Considering the effect that leadership has on the ethos and purpose of the school.

Clarity of vision /The extent to which the leaders inspire, motivate and influence the staff /The school self-evaluation / The induction of new staff / CDP / The commitment to the Christian vision and ethos by: Governors, foundation governors, Headteacher, SMT, subject managers incumbent, parish clergy, the school council

Initial Hypothesis

Areas for further development

Additional Notes

Documentation

The Christian Ethos

Collective Worship

Religious Education

Lesson Observations

Recording the main judgements

An electronic or hard copy of this Judgement Record section (only) of the NSIR should be provided to the relevant Diocesan Board of Education and the National Society along with a copy of the final inspection report.

Ratings for each element culminate in an overall rating. This will be an aggregate score but inspectors should apply careful judgement where there are variations in the ratings. The correct rating must support all inspection findings. For example a “satisfactory” judgement cannot be supported by ratings that are predominantly at 4.

The ratings are in the form 1-5.

1	Good with outstanding features
2	Good features and no important shortcomings
3	Good features outweigh shortcomings
4	Some good features, but shortcomings in important issues
5	Many important shortcomings

The effectiveness collective worship	1-5
Pupils’ response to acts of collective worship	
Strategy and schedule – appropriateness for pupils’ ages and background	
Content - appropriateness for pupils’ ages and background	
Anglican tradition – foundation, liturgy, Gospel message	
Involvement of local church– use of church, clergy, governors	

NS Section 23 Framework **Wales** PILOT VERSION

Leadership - clergy, teachers, visitors	
Silence and reflection	
Resource – effectiveness of space for worship, materials, technical support	
Access – inclusion & participation in collective worship	
Pupils’ contribution – arts, media technology, prayer, reading, choir	
Monitoring and evaluation	
Ethos – regular and embedded in school life?	
Contribution to SMSC	
Statutory requirement met (Y or N)	
Overall rating	

The effectiveness of provision for religious education	1-5
Teaching	
Learning	
Achievement & progress	
Standards of attainment	
Educational inclusion	
Leadership and management	
SMSC	
Resources – accommodation, materials, ICT	
Scheme of work – syllabus, lesson plans, content	
Contribution to Christian education - Bible, Anglican tradition	
Contribution to whole school ethos and distinctiveness	
Overall rating	

How distinctive is the school in its Christian ethos?	1-5
Ethos Statement places the Gospel message at the heart of the school	
Ethos reflected, developed and reinforced in oral communications and visual displays.	
Collective worship is embedded in school life and embraces the broad traditions of Anglicanism.	
<i>Interpersonal relationships between members of the school community</i>	
Christian example – behaviour & interpersonal relationships of leaders	
Relationships with the local Church and, where relevant, other faith organisations or representatives are integral elements in school life.	
Staff development – strategy for Church school aspects	
Christian worship and services shared with the local parish.	
level and quality of contribution by pupils, staff and other adults at acts of worship,	
Space/s conducive to collective worship and spiritual reflection.	
Quality of care for the school building and learning facilities.	
Displays of pupils work - praise and celebration of achievement.	
Symbols and images on printed material, signage and school uniforms clearly communicate the Christian foundation of the school.	
The school’s strategy for developing the “whole child” in each and every pupil in the school.	

NS Section 23 Framework **Wales** PILOT VERSION

Displays of pupils work are an act of praise and vibrant celebration of achievement.	
Overall rating	

How well does the school develop the pupils' personal qualities and achievements?	1-5
Spiritual	
Moral	
Social	
Cultural	
Learning	
Attainment – NC TESTS, GCSE, GCE, Vocational qualifications.	
Achievement & progress – added value	
Teaching	
Overall rating	

How inclusive is the school as a <i>Church school</i>?	1-5
Boys & girls	
Different groups – faith (inc. Christian), cultural, ethnic background	
Different groups – ability, G&T, SEN, EAL, age	
Different groups – access & participation in collective worship	
Effectiveness of policies – EO, bullying, racial equality, discipline & rewards	
Attainment – NC TESTS, GCSE, GCE, Vocational qualifications.	
Achievement – added value, out of school achievements	
Celebration of achievement – praise, display, awards, ceremonies	
Overall rating	

How well is the school led and managed as a <i>Church school</i>?	1-5
Effectiveness – impact of leadership on distinctive whole school ethos	
Strategic vision – for School as distinctive and improving	
Personal development & achievement – ensuring each pupil meets full potential	
Management – ensures effectiveness of strategy and policy	
Christian example – behaviour & interpersonal relationships of leaders	
Effectiveness of policies – EO, bullying, racial equality, discipline & rewards	
Staff development – strategy for Church school aspects	
Middle leadership – development strategy, contribution the school policy	
Overall rating	

Judgement Record

Based on the ratings given on the NSEF and evaluative comments from the National Inspection Society's Inspector's Record inspectors should record their overall rating for the quality of provision in Collective Worship and RE (where this is inspected under Section 23) and a rating for each key question on the Judgement Record below.

NS Section 23 Framework **Wales** PILOT VERSION

Below that, inspectors should record whether or not the school meets the statutory requirements for collective worship and RE (where inspected under Section 23). Failure to meet the statutory requirement for collective worship and, where inspected, RE will result in a Summary Judgement of “unsatisfactory” and this will be reflected in all the Main Judgements.

The ratings are in the form 1-5 (see above)

<i>Judgement</i>	1-5
The effectiveness collective worship	
The effectiveness of provision for religious education*	
How distinctive is the school in its Christian ethos? **	
How inclusive is the school as a <i>Church school</i>? **	
How well does the school develop the pupils’ personal qualities and achievement? **	
How well is the school led and managed as a <i>Church school</i>? **	

The school meets the statutory requirement for collective acts of worship	Y/N
The school meets the statutory requirement for religious education *	Y/N

*where inspected under Section 23

** Refer to NSIR

The summary judgement

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Notes for oral feedback

Annex Q

**AGREEMENT FOR THE INSPECTION
OF DENOMINATIONAL EDUCATION AND COLLECTIVE WORSHIP**

AS REQUIRED BY THE SCHOOL INSPECTIONS ACT 1996

I, (Name of Inspector)

agree to:

i conduct an inspection of Denominational Education, Collective Worship and the spiritual, moral, social and cultural development of pupils under Section 23 of the School Inspections Act 1996 at

.....school

between and (dates)

ii to adhere to the Code of Conduct set out in The National Society Inspection Handbook

iii to notify the governing body and obtain their approval of the name of any colleague who will be involved in the inspection process

iv to provide an Inspection Report and Summary Report to the governing body thirty working days of the commencement of the inspection (there is an extension of time in Wales if a bi-lingual report is required).

v to perform such other duties as the conduct of an inspection carried out in accordance with the guidance given in The National Society Inspection Handbook (as in ii above) may require.

The governing body of the above school agrees:

i to permit the Inspector to have access to the school and to appropriate staff and pupils;

ii to provide the Inspector with relevant and appropriate documentation and data as required,

iii to pay a fee of £

to on receipt of an

Inspection Report and Summary Report.

Signed.....Date
(Section 23 Inspector)

Signed Date
(Chair of the Governing Body)

**National Assembly Education Department
FORM DRE 1**

(Revised June 2004)

APPLICATION FOR GRANT FOR THE INSPECTION OF DENOMINATIONAL RELIGIOUS EDUCATION (DRE) CARRIED OUT UNDER SECTION 23 OF THE SCHOOL INSPECTIONS ACT 1996 (formerly known as Section 13 of the Education (Schools) Act 1992)

All shaded sections on this form should be completed and the form signed by the school governors to claim grant in respect of the inspection of denominational religious education which has been carried out under section 23 of the School Inspections Act 1996. The completed form should be sent with proof of actual expenditure together with a copy of the denominational inspection report to National Assembly Education Department, Schools Performance Division, Cathays Park, Cardiff. CF10

Academic Year	Copy of report attached Tick Box		Proof of expenditure Attached (invoice) Tick Box
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PART A: SCHOOL DETAILS PART B: PERIOD OF INSPECTION

Local Education Authority
[unless self-governing (grant-maintained) school]

Name of School

National Assembly Education Department School Number/.....

Address of School

..... Tel. No

PART B: PERIOD OF INSPECTION

Dates of main inspection arranged by Estyn: from to

Dates of denominational inspection from to
Arranged by governors

Governors should note that grant will not be paid if the denominational inspection has not taken place within the same academic year as the main inspection arranged by Estyn. In cases where same-year inspection has not been possible the governors should give reasons.

PART C: AMOUNT OF GRANT BEING CLAIMED

For schools (Voluntary Aided, special agreement schools and GM schools which were formerly voluntary) which provide denominational RE and a denominational daily act of collective worship, a grant is payable, (to cover the actual costs incurred) up to a maximum of £450 (exclusive of VAT) in respect of a primary school and £900 (exclusive of VAT) for a secondary school. Even if such schools use an Agreed Syllabus, but are not required to by their Trust Deed, the provision is to be inspected under section 23. In Voluntary Controlled schools, which are required by law to teach RE in accordance with an Agreed Syllabus, except where parents opt for denominational provision, and which provide a denominational act of worship, a grant of up to £350 is payable exclusive of VAT.

The total amount of grant being claimed is plus £ in respect of VAT*.

* VAT will only be reimbursed when this is payable by the school.

PART D: CERTIFICATION

On behalf of the Governors, I certify that to the best of my knowledge the entries on this form are correct and that the expenditure in respect of which this claim has been incurred by the Governors.

Signature of Governor Name (in Block Capitals) Date

IT WOULD BE HELPFUL IF THE CLAIM COULD BE SUBMITTED WITHIN THE FINANCIAL YEAR DURING WHICH THE INSPECTION OF DENOMINATIONAL RELIGIOUS EDUCATION TOOK PLACE.

Annex R

Sample letters

To: Chair of Governors

Dear

Re: School Inspection - Section 23

Thank you for your invitation to inspect denominational education at.....

I look forward to meeting you and the other members of staff.

The National Assembly for Wales will fund the governing body up to a published limit for an inspection of a Voluntary Controlled/Voluntary Aided and Foundation school depending upon whether the school is primary or secondary. Therefore could we confirm the agreed fee will be?

I would welcome the opportunity to meet you and/or the Headteacher and your Co-ordinator/Head of RE* before the inspection, or if not possible have a telephone conversation with you.

In order to prepare for the inspection, it would be extremely helpful to have access to:

Self-evaluation documents;
School policies, mission statements, ethos statements and other policy indicators; School performance data, including public examination results;
Performance data for RE at GSCE and GCE (in secondary schools);
School brochure, publications and website (where available);
School timetables;
Estyn pre-inspection commentary;
Previous Section 23 and Estyn reports.

I would be happy to collect these on my preliminary visit or some items could be forwarded electronically to my Email address.....

I hope to be with you on

I look forward to hearing from you.

Yours sincerely

** References to R.E. would normally be omitted when inspecting a Voluntary Controlled or Foundation School unless denominational R.E. is taking place.*

Annex S

**A questionnaire for parents on denominational education
prepared by The National Society**

Name of school

1. Are you aware that this is a Church school? Yes No
2. Do you believe that the school is a caring institution
built upon a clear Christian values? Yes No

* For questions 3-9 please circle the number you feel to be the most appropriate.

		Strongly Agree	Agree	Neither	Disagree	Strongly Disagree
3.	The school has a distinctive Christian character	1	2	3	4	5
4.	The school offers good support for spiritual, moral, social & cultural development of pupils	1	2	3	4	5
5.	Makes a significant contribution to pupils’ education.	1	2	3	4	5
6.	The school keeps parents well informed about the work pupils do in Religious Education	1	2	3	4	5
7.	Pupils find collective worship a valuable experience.	1	2	3	4	5
8.	The school has effective links with the local church /community/communities	1	2	3	4	5
9.	The school ensures links are made with the wider community.	1	2	3	4	5

10. Any other comments.

Please return this form to _____

