



Statutory Inspection of Anglican Schools

A framework for inspection and self-evaluation of Church of England schools

Executive Summary

This framework, which replaces the National Society's *Handbook for Section 23 Inspections* (2000), sets out the expectations of The National Society for the conduct of Statutory Inspection of Anglican Schools (SIAS) under Section 48 of the Education Act 2005. It incorporates changes in structure and emphasis that reflect current educational practice in schools and broader developments in school inspections. In particular, it is designed for use in relation to the National Society's Self-Evaluation Toolkit for schools as an integrated process of external verification.

The framework provides a process for evaluating the extent to which Church schools are “¹*distinctively and recognizably Christian institutions.*” The framework sets out the four elements of the SIAS process;

The features of the Statutory Inspection of Anglican Schools

This includes the principal objective of the inspection, which is to evaluate the distinctiveness and effectiveness of the school as a Church of England school. Four Key Questions are set out which address the impact that an Anglican Church school has on all the learners. This section also covers the purposes, principles, and code of practice for SIAS.

The Statutory Inspection of Anglican Schools Process

The process covers the contractual procedures for the governing body of the school and actions to be taken by the school and the inspector in relation to the Government grant. An outline timetable sets out the steps to be taken by the diocese, Ofsted, the school and the inspector in relation to the SIAS/Section 48 inspection.

The Inspection

The focus of the inspection for an Anglican Church school is identified. The recommended practice for carrying out the inspection and verifying the school's self-evaluation findings is established. The section explains the importance of flexible (differentiated) approaches to inspection in the context of self-evaluation. Ground rules for inspection are set out and sources of evidence are identified.

Judgements and Reporting

This section is a guide to effective evaluation and making sound judgements in response to each of the Key Questions. The standard National Society reporting format is set out.

The Appendix contains a guide to rating judgements against the Key Questions. The annexes include judgement recording and reporting forms

¹ Lord Dearing, *The Way ahead: Church of England Schools in the new millennium*, 2001.

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Introduction

In the Education Act 2005 (Section 48 in England/Section 50 in Wales) the governing body or foundation governors of Church of England schools are responsible in law for the appointment of a person to undertake the inspection of denominational education and collective worship in schools, which have a religious character. The governing body or foundation governors are required to choose the inspector *after consultation* with their respective Diocesan Board of Education (section 48(2)).

This framework, which replaces the National Society's *Handbook for Section 23 Inspections* (2000), sets out the expectations of The National Society for the conduct of Statutory Inspection of Anglican Schools (SIAS) under Section 48 of the Education Act 2005. The framework has been under development from December 2003 and the present structure reflects the findings from an extensive pilot programme in over one hundred schools in 2004/5. It also incorporates changes in structure and emphasis, which reflect educational practice in schools and broader developments in school inspections, especially the new Ofsted inspection format for September 2005 onwards. In addition, it is designed for use in relation to the National Society's Self-Evaluation Toolkit for schools as an integrated process leading to external verification.

The National Society is grateful for the considerable amount of valuable advice received from dioceses, schools, the DfES, Ofsted, Estyn and others with experience of the inspection of Anglican Church schools, which has been incorporated into the framework.

The features of the Statutory Inspection of Anglican Schools.

1. The purposes of the Statutory Inspection of Anglican Schools are:

- **to provide an evaluation of the distinctiveness and effectiveness of the Church of England school for the governing body, the school, the parents, the diocese, the National Society and the wider public;**
- **to meet the requirements of Section 48 of the Education Act 2005 for schools which have a religious character;**
- **to verify the outcome of the Church of England school's self-evaluation;**
- **to make a significant contribution to improvement in Church of England schools.**

The key characteristic of the Statutory Inspection of Anglican Schools is the focus on the *effect* that the Christian ethos of the Church school has on the *learner*. Schools

will be effective by means of a variety of strategies, approaches and styles, which reflect their particular local context or Church tradition. Inspectors should carefully diagnose how the impact that each Church school has on the learner is achieved. *They will not apply a preconceived template of what a distinctive or effective Church school should be like.*

2. The core principles for the Statutory Inspection of Anglican Schools are to:

- **focus on learners;**
- **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 relationship with the Ofsted inspection.

The Statutory Inspection of Anglican Schools reports will provide a different but complementary perspective on Church of England schools in relation to Ofsted's findings. Therefore, where possible, inspectors should establish an appropriate working link with the Ofsted lead inspector and abide by the agreed protocols for Section 5 and Section 48 inspections.

The Statutory Inspection of Anglican Schools should be held as soon as possible (*normally within eight school weeks*) of the Ofsted inspection. SIAS/Section 48 inspections may be either concurrent or follow the Ofsted Section 5 inspection.

4. Code of practice for the Statutory Inspection of Anglican Schools.

Statutory Anglican School inspectors should maintain the highest standards of professional practice at all times. They will always seek to secure the full co-operation of everyone involved in the process, inspire confidence in the fairness and accuracy of judgements and make a valuable contribution to improvement.

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.**

5. The principal objective of self-evaluation and inspection

The principal objective of the inspection is to evaluate the distinctiveness and effectiveness of the school as a Church of England school.

In “The Way ahead” it is argued:

...with the State being a willing provider of education, the justification for the Church’s presence in education must be to offer an approach to education which is distinctively Christian.

A Church of England school’s self-evaluation, *verified by inspection*, will seek to judge how well the school’s distinctive Christian character and values ensure the development and achievement of the *whole* child or young person.

Towards this objective, inspectors should seek answers to four key questions.

- **How well does the school, through its distinctive Christian character, meet the needs of all learners?**
- **What is the impact of collective worship on the school community?**
- **How effective is the religious education?**
- **How effective are the leadership and management of the school as a church school?**

The order of the Key Questions is **not** hierarchical. *Together* they provide a basis for evaluation that meets the principal objective.

The starting point for Statutory Inspection of Anglican Schools is the school’s **self-evaluation** (SSE) as summarised in the Self Evaluation Form (SEF). This provides an holistic account of the school’s character and performance. Inspectors may also take account of the Self-evaluation Toolkit and other self-evaluation material.

The Statutory Inspection of Anglican Schools Process

6. Contractual procedures for Statutory Inspection of Anglican Schools in Church of England Schools under the Education Act 2005.

In foundation and voluntary schools it is the responsibility of the governing body as a whole to secure that denominational education and collective worship are inspected. In aided schools the governing body as a whole chooses the inspector. In controlled and foundation schools the foundation governors choose the inspector. In the case of an academy, the inspection of denominational education and collective worship is

undertaken through a requirement in its funding agreement with the Department for Education and Skills.

In each case the choice *must be made after consultation* with the Diocesan Board of Education (section 48(2)). The purpose of the consultation is to ensure that only a suitably qualified person is appointed as an SIAS inspector. This person should have *current* accreditation by the National Society.

A model contract, which governors may use, is available online at www.natsoc.org.uk

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

In some instances it may be that the governors would wish the 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.

Grants will need to be claimed from the DfES by the governors after payment has been made. Grant claim forms are available from the DfES website. www.teachernet.gov.uk/doc/4402/dre1.pdf.

Timetable	Ofsted
From two days before Ofsted inspection	Ofsted informs school of inspection and identifies Lead Inspector. LI contacts diocese/SIAS inspector. Protocols for inspection contacts agreed.
	School
	The governing body indicates the requirement for the Statutory Inspection of Anglican Schools to the Ofsted (Section 5) lead inspector and diocese. Governing body appoints SIAS inspector in consultation with DBE
	The diocese
	When the diocese is informed of the dates of the Ofsted Section 5 inspection the appropriate officer will arrange to have an agreed inspector available for the SIAS inspection and contractual forms prepared. <i>At 1st June 2005 negotiations are underway between the National Society and the DfES/Ofsted concerning arrangements for dioceses to have access to advanced notice of planned inspections. The outcome of this process will be confirmed in the relevant SIAS Update.</i>
	Inspector

	<p>Accept appointment by governing body (ref. Code of Conduct in <i>The features of the of the Statutory Inspection of Anglican Schools</i>), sign contract for Statutory Inspection of Anglican Schools within regulatory limitation. Confirm agreed date of inspection with school and obtain copy of the Self Evaluation Form (SEF), timetable and, where available, NS/diocesan Self-evaluation toolkit for Anglican schools. Check that school has NS Inspection Framework. Investigate school's website (where available).</p> <p>Scrutinise previous Ofsted (on-line) and S23/SIAS reports (on-line or from DBE)</p>
Normally within EIGHT school weeks of Ofsted notice of inspection.	Inspector
	<p>The inspector reviews pre-inspection self-evaluation, identifies issues to explore and hypotheses to be tested during inspection. Inspector draws up personal inspection timetable.</p> <p>Inspection carried out.</p>

The Inspection

7. The focus for self-evaluation and inspection

There are four main areas of focus for self-evaluation and inspection in Voluntary Aided Church schools and, normally, three in Voluntary Controlled and Foundation Church schools and academies:

Distinctive character,
Collective Worship,
Religious Education (*when inspected),
Leadership and management.

The focus identifies the areas of **evidence** upon which self-evaluation and inspection judgements are made. The National Society framework is structured to support the evaluation of the extent to which these areas of focus contribute to the Christian distinctiveness and effectiveness of a Church school.

*Whilst the quality of religious education is inspected by statute in voluntary aided schools it is expected that the broader *impact* of RE on the *character* of any Church of England school will be evaluated in the SSE and verified through SIAS.

8. School Self-Evaluation (SSE) *Is the Church school a reflective organisation?*

Inspectors will need as complete a picture as possible of how the school **sees itself** before inspection. This will be summarised in the SEF (Self Evaluation Form), which will assist the inspector to formulate hypotheses and plan specific areas of focus for the inspection. The SEF will include an evaluation of distinctiveness, collective worship and (where inspected) RE and Leadership and management. The school's self-evaluation should indicate how well the school develops the *whole child or young*

person in line with its Anglican character, principles and values. In the case of RE in voluntary aided schools, inspectors will evaluate the school's judgement on standards and trends in attainment and achievement. Other forms of self-evaluation, which should be explored during the inspection, may include the results of in-depth internal reviews and research and oral and other informal evaluations.

Schools are strongly recommended to use the National Society Self-Evaluation Toolkit (available on the NS website) or the self-evaluation material recommended by their diocesan board of education.

9. Differentiation of inspection activity

The school's self-evaluation will be presented in one of three broad categories:

- **Secure,**
- **Developing or,**
- **Ineffective.**

As the inspector's time in school is at a premium, an inspection strategy is required in which an early analysis of the school's self-evaluation will determine the focus, pattern and nature of inspection activities.

Where the inspector perceives that the SSE, in relation to the Anglican character of the school, is **secure** the inspection will focus on a verification of the findings. If the SSE is clearly **ineffective** the inspector will be required to secure sufficient evidence to make judgements *and* to assist the school develop effective self-evaluation. In the case of **developing** self-evaluation the quality of the evidence may be varied and/or lack depth. In this case a range of differentiated approaches will be appropriate.

Inspection that is predicated on self-evaluation is most effective when conducted **with the active co-operation of the school**. This means that evaluation and evidence can be reviewed *with* the school's governors, teachers, leaders, learners, parents and other key members. The verification of the school's findings on its effectiveness and impact will rest to a significant extent on the views of *learners*. The school has the responsibility to provide self-evaluation and supporting evidence. The inspector has the responsibility to verify those findings and make an accurate diagnosis as to why the impact of the Church school on the learners is as it is.

Questions should be carefully formulated to form the basis of discussions with the key people involved in the Church school and these may include learners, teachers, RE co-ordinators/subject leaders, school leaders, foundation governors, parishioners, clergy, chaplains and, if possible, parents. All will have a valuable story to tell.

Policies, plans and assertions, whether communicated orally or in writing, are not in themselves indicators of effectiveness. Inspectors will need 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.

Church of England schools make up a highly diverse “family” of institutions across nursery, primary and secondary phases. The Statutory Inspection of Anglican Schools Framework seeks to evaluate the *impact* that these Church schools have on all learners. This is not achieved by *description* of the quality or style of *provision*.

10. Evidence for self-evaluation

Evidence on which the school’s self-evaluative judgements are based may be drawn from a number of sources. These will include:

- feedback from learners, staff, parents, governors and others;
- evaluation of collective worship and learning activities;
- evaluation of learners’ work and achievement;
- evaluation of statistical data and school performance information.

The Statutory Inspection of Anglican Schools 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 skills. This type of judgement will be secured by the triangulation of different types and sources of evidence.

11. Verification of the self-evaluation findings

Inspectors should satisfy themselves that self-evaluation findings are based on secure evidence and accurate evaluation by;

Listening to learners. Reflection on the views and experiences of the recipients of a Church of England education will be the most effective way of judging the distinctiveness and effectiveness of the school.

Inspectors are encouraged to be familiar with *Listening to Learners* available from Estyn. www.estyn.gov.uk/publications/Listening_to_Learners_July2004.pdf

Discussion with staff, governors, clergy, parents and others, to verify the self-evaluation findings on the Christian distinctiveness of the school.

Observation of lessons and acts of worship, in whole or in part. Where possible this should be undertaken in conjunction with members of the school leadership;

Evidence trails, which pick up on examples of evidence supporting self-evaluation to diagnose what action, policy or habit gave rise to it.

Some ground rules for inspection:

- 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.
- check the school's assertions or policies against evidence of impact.

Judgements and Reporting

12. Making judgements

In making and reporting judgements inspectors should provide answers to the Key Questions.

These answers will underpin the evaluation of the overall distinctiveness and effectiveness of a Church school and meet the statutory requirements for Anglican School Inspection. The evidence to meet them will be drawn from the areas of focus as summarised in the SEF and presented by the school. The report will contain **one** overarching summary judgement on how distinctive and effective the school is as a Church of England school. This will be based on the ratings given on the **National Society Judgement Record (NSJRF)**. *Found in SIAS Annex 1, available on line from the National Society.* This should be a carefully balanced evaluation of all the evidence available from across the inspection. Each contribution needs to be weighed according to its importance; an overall judgement should not be arrived at by a simple aggregation of ratings. Inspectors should record whether or not the school meets the statutory requirements for collective worship and RE (where inspected under Statutory Inspection of Anglican Schools/Section 48).

The main judgements will be rated on the scale 1-4. 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 research data from all schools inspected. *See Appendix for a guide to ratings.*

1	Outstanding
2	Good
3	Satisfactory
4	Inadequate

For example:

Judgement	1-4
How well does the school, through its distinctive Christian character, meet the needs of all learners	1
What is the impact of collective worship on the school community?	2
How effective is the religious education?	3
How effective are the leadership and management of the school as a church school?	2

A record will also be made of adherence to statutory requirements for collective worship and RE (when inspected).

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

The **Inspector’s Monitoring Sheet**, found in *SIAS Annex 2*, available on line from the National Society, is designed as a working document to assist the inspection process. Included are the Key Questions and the supplementary questions, which are common to *both* the SIAS framework and the National Society’s Self-Evaluation Toolkit for Schools. It may be used as a notebook for inspections and for training purposes.

13. Writing the report

The audience for Statutory Inspection of Anglican Schools reports includes parents, school governors, parishioners and the wider public as well as headteachers and other education professionals. Therefore the National Society’s framework for inspection and inspection training programmes are designed to assist inspectors to produce accessible, succinct and evaluative reports.

THE EVALUATIVE COMMENTARY SHOULD BE *NO LONGER* THAN TWO SIDES OF A4 IN 11pt ARIAL FONT.

The SIAS report and the NSJRF will be supplied electronically by the inspector to the relevant diocesan board of education and the National Society (to: info@natsoc.c-of-e.org.uk)

14. The summary judgement

How distinctive and effective is the school as a Church of England school?

The main report will open with a **statement** that summarises the inspector’s overall judgement. (Inspectors are **not** asked to give the school numerical ratings in the report but use the ratings for the Key Questions as a basis for the written judgement and evaluation.)

15. Standard reporting format

Found in SIAS Annex 3, available on line from the National Society.

Summary Judgement

How distinctive and effective is the school as a Church of England School?

Established strengths

Focus for development

The report will address each Key Question, using supplementary questions as a guide.

How well does the school, through its distinctive Christian character, meet the needs of all learners?

- To what extent do all learners feel valued and special?
- How well do the school's Christian values impact on learners and enable them to flourish as individuals?
- How well does the Christian ethos support the spiritual, moral, social and cultural development of all learners, whether they are Christian, of other faiths or of none?
- How are Christian values evident in the relationships between staff and learners, amongst learners and between staff?
- How well is the school environment used to encourage spiritual development?

What is the impact of collective worship on the school community?

- How important is worship in the life of the school and how is this demonstrated?
- How positive are the learners' attitudes to collective worship?
- To what extent do learners and staff of all faiths derive inspiration, spiritual growth and affirmation from worship?
- How well does collective worship develop learners' understanding of Anglican faith and practice?

How effective is the religious education?

- How high are standards in RE and how well do all learners achieve? Why?
- How effective are learning and teaching in RE?
- To what extent do learners of all faiths and of none demonstrate a positive attitude towards the subject?
- How well does RE contribute to the spiritual and moral development of all learners?
- To what extent does RE promote the distinctive Christian character of the school together with an understanding of other faiths?
- How important is RE in the life of the school and how is this demonstrated?

How effective are the leadership and management of the school as a church school?

- How well do the headteacher and foundation governors promote a distinctive Christian vision for the school?
- How effectively do the headteacher, senior management and governors encourage, monitor and challenge the school community to realize this vision?
- How valued do staff feel and how involved in putting the vision into practice?

- To what extent are all stakeholders, including learners and their parents, involved in evaluating the school's progress?
- How effective is the partnership between the school, the church and the local community, including the parents?

Each Key Question will require a judgement followed by a *succinct* evaluation and *one* example of underpinning evidence. The supplementary questions are likely to be a rich source of such examples, but the report should not attempt to answer each one in turn, but draw on them as required to justify judgements.

16. Specialist schools and Academies.

In specialist secondary schools inspectors should comment on the impact that any specialist status has had on the Christian distinctiveness of the school. There may, for instance, be significant evidence of how a Church school links spiritual development with the school's specialist focus.

17. Reporting on the admissions policy of the school

Where any *significant* issues arise in relation to a school's admissions policy they should be addressed under the question; *how effective is the partnership between the school, the church and the local community, including the parents?* as an element of the Key Question on leadership and management. Inspectors should **not** make judgement on admissions arrangements, which are in accordance with the legal framework under which the school is governed.

SIAS Updates

The National Society SIAS framework for inspection and self-evaluation of Church of England schools will be updated in the light of inspection experience and any changes to statutory regulations that may occur from time to time. Regular SIAS Updates will identify any official changes that inspectors will be required, by the National Society, to make to SIAS procedures.

SIAS ANNEXES

The annexes are accessible in Word format at www.natsoc.org.uk

- 1. Standard Reporting Pro-forma**
- 2. Judgement Recording Form**
- 3. Inspector's Monitoring Sheet**

SIAS Report – Grade Descriptors

How well does the school, through its distinctive Christian character, meet the needs of all its learners?

1. Outstanding

The school makes excellent provision to meet the needs of all its learners. Learners from all groups feel valued and special, including those from a minority ethnic or faith background, those who have special educational needs and those who are experiencing difficulties or causing problems for others. Learners of all types flourish and fulfil their potential, whatever their gifts or talents; their academic achievement is high in relation to prior attainment and social background. Whatever their religious faith, their spiritual, moral, social and cultural development is excellent. Relationships within the school community are exemplary and characterised by Christian care and concern for others.

2. Good

The school makes good provision to meet the needs of all its learners, including those from minority ethnic or faith backgrounds, those who have special educational needs and those who are experiencing difficulties or causing problems for others. Learners from all groups feel valued and special. The great majority from all groups do well and fulfil their potential, whatever their gifts or talents might be; their academic achievement is good or better in relation to their prior attainment and social background. Whatever their religious faith, their spiritual, moral, social and cultural development is good. Relationships within the school community are characterised by Christian care and concern for others.

3. Satisfactory

The school makes satisfactory provision to meet the needs of all its learners, including those from minority ethnic or faith backgrounds, those who have special educational needs and those who are experiencing difficulties or causing problems for others. No group is disadvantaged. Most learners feel that the school values them as individuals. The majority do well and are given the opportunity to fulfil their potential, whatever their gifts or talents might be; their academic achievement is at least satisfactory in relation to their prior attainment and social background. Whatever their religious faith, their spiritual, moral, social and cultural development is at least satisfactory. Relationships within the school community are generally characterised by Christian care and concern for others.

4. Inadequate

The school is currently failing to meet the needs of all its learners. Whilst provision for the majority may be satisfactory, the school is not making adequate provision for

the full range of the learners' needs, for example those of minority ethnic or faith groups or religions, those with special educational needs, those who are experiencing difficulties or those causing problems for others. One or more of these groups is significantly disadvantaged. Some groups or individuals do not feel that the school values them as individuals. Academic achievement for a significant minority is unsatisfactory in relation to prior attainment and social background. Spiritual, moral, social and cultural development is unsatisfactory for some groups. Poor relationships within the school community (for example amongst staff or between staff and learners) undermine its Christian witness.

What is the impact of Collective Worship on the School Community?

1. Outstanding

Worship occupies a place of vital importance in the life of the school and is a key element in its Christian witness. Acts of worship are exceptionally well planned, imaginative and inspiring. They involve high levels of participation by individuals and groups of learners and evoke an extremely positive response from those attending, staff and parents as well as learners. Worship is consistently and recognisably Christian and honours the Anglican tradition, making excellent use of the resources of the Church, especially the contribution of its staff. At the same time the school is highly sensitive to the beliefs and traditions of those of other faiths and of none and takes care to ensure that acts of worship provide for their spiritual and moral development as well as that of Christian believers.

2. Good

Worship occupies an important place in the life of the school and is a key element in its Christian witness. Acts of worship are consistently well planned, imaginative and inspiring. They involve regular participation by individuals and groups of learners and evoke a very positive response from those attending, staff and parents as well as learners. Worship is consistently and recognisably Christian and honours the Anglican tradition, making good use of its links with the local Church, especially through the contribution of its staff. At the same time the school is sensitive to the beliefs and traditions of those of other faiths and of none and takes care to ensure that acts of worship provide for their spiritual and moral development as well as that of Christian believers.

3. Satisfactory

Worship occupies a secure place in the life of the school and acts of worship are consistently at least sound in quality. They involve regular participation by individuals and groups of learners and evoke a positive response from those attending, staff and parents as well as learners. Worship is consistently and recognisably Christian and draws on the school's links with the local Church, especially through the contribution of its staff. At the same time the school is sensitive to the beliefs and traditions of those of other faiths and of none and makes some provision for these in planning its acts of worship.

4. Inadequate

The school devotes insufficient attention to worship, which as a result is not seen as an important part of the life of the community. Acts of worship are sometimes perfunctory and uninspiring. There are few opportunities for learners to participate meaningfully and their attitudes to worship are at best neutral and frequently apathetic. Links with the local Church are unproductive; acts of worship do not convey a consistent, clear Christian message. Little account is taken of the needs of those of other faiths and acts of worship make no significant contribution to the learners' spiritual development.

How effective is Religious Education?

1. Outstanding

Religious Education is recognised by all the key stakeholders (governors, senior and middle management, teachers of other subjects, learners and their parents) as being of crucial importance in a Christian school and the subject's status in the school reflects this. Achievement in relation to the learners' background and prior attainment is amongst the highest in the school. The quality of both learning and teaching is exceptionally high and the subject makes a major contribution to spiritual and moral development. Whatever their own faith background learners enjoy the subject and readily acknowledge its relevance to their own lives. Schemes of work are of very high quality and fully comply with the relevant syllabus, reflecting the school's Christian foundation at the same time as giving due weight to other faiths.

2. Good

Religious Education is recognised by governors, senior management and other staff as being of particular importance in a Christian school and the subject's status in the school reflects this. Achievement in relation to the learners' background and prior attainment is good and standards of attainment are at least comparable with those in the core subjects. The quality of both learning and teaching is good and the subject makes a significant contribution to the learners' spiritual and moral development. Whatever their own faith background learners enjoy the subject and acknowledge its relevance to their own lives. Schemes of work fully comply with the relevant syllabus, reflecting the school's Christian foundation at the same time as giving due weight to other faiths.

3. Satisfactory

The governors and senior management recognise the importance of religious education and ensure the provision of appropriate staffing, curriculum time and learning resources. Standards of attainment are comparable with those of other subjects and achievement is at least satisfactory in terms of the learners' background and prior attainment. The quality of both learning and teaching is at least satisfactory and the subject contributes to the learners' spiritual and moral development. Learners

from all faith backgrounds show positive attitudes to the subject. Schemes of work comply with the relevant syllabus.

4. Inadequate

The school does not sufficiently recognise the importance of religious education nor allocate adequate resources. Provision is deficient in one or more key areas, such as subject leadership, staffing, curriculum time or learning resources. Standards of attainment and learners' achievement compare unfavourably with those in other subjects. The quality of learning and/or teaching is not consistently satisfactory and the subject makes only a limited contribution to spiritual and moral development. Some learners demonstrate negative attitudes to the subject and see little relevance in it to their own lives. The school does not meet the requirements of the relevant syllabus.

How effective are the leadership and management of the school as a church school?

1. Outstanding

The headteacher and governors provide exceptionally effective leadership and work in very close partnership. The school's Christian purpose is very well thought-out, clearly communicated to parents, supported by all members of the school staff and evident in practice in all aspects of school life. There are well-established and highly effective systems for monitoring, evaluating and developing relevant areas, including collective worship. Learners and their parents speak appreciatively of the school's Christian ethos, the commitment of the staff to all individuals and the high quality of education provided. The school enjoys a very close and productive relationship with the local Church community.

2. Good

The quality of leadership contributes significantly to the success of the school. Its Christian purpose is clearly expressed, for example, in its mission statement, prospectus and written policies and evident in communications with parents. Governors are involved with the headteacher and staff in monitoring, evaluating and developing the Christian dimension of the school's life. There are strong and fruitful links with the local Church community. Teaching and non-teaching staff feel involved and appreciated and relationships between all members of the school community are good. Parents feel that the school has a special quality that enables learners of all background to flourish as individuals.

3. Satisfactory

The headteacher and the governors provide effective leadership of the school overall and there are satisfactory systems for planning, monitoring and evaluating school improvement. Governors are aware of the school's Christian foundation and purpose, which are expressed in the school's aims and prospectus and referred to in its policies and plans. The achievement and personal development of most learners is at least satisfactory and sometimes good. The school has links with the local Parish Church,

for example, through the involvement of the clergy in acts of worship. Parents are satisfied that the school provides a caring environment, inspired by Christian principles, which enables individuals of all backgrounds to develop their potential.

4. Inadequate

Whilst the headteacher and governors may provide satisfactory leadership and management overall, there is little evidence that they devote sufficient attention to the distinctive Christian nature of the school as an Anglican foundation. For example, the governing body has not in recent years considered what constitutes a Christian ethos or what the implications of this might be in the context of its intake. Although the school prospectus may contain references to Christian values, the school improvement plan makes little attempt to tease out how these might be applied in practice. Links with the Church community are tenuous or unproductive. Learners and staff are unclear about the school's Christian purpose. Few parents are aware that the school is in any way distinctive as a Church school.