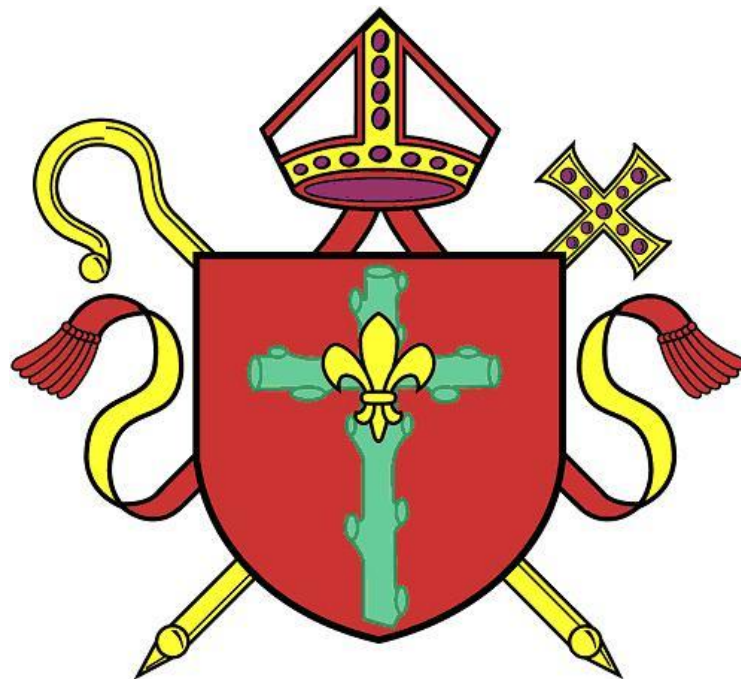


Nottingham Roman Catholic
Diocesan Education Service



**Diocesan Canonical Inspection
Evaluation Schedule**

September 2015

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Foreword

Catholic schools are part of the mission of the Church. They are challenged by the Gospel to affirm their pupils' basic goodness, to promote their dignity and to develop their gifts to the full. Schools are challenged to educate people to live responsibly for the fullness of life that God wills for each of us.

Diocesan canonical inspections are conducted under the authority of the Bishop of Nottingham in accordance with Canon Law which states that:

'The formation and education in the Catholic religion provided by any school [...] is subject to the authority of the Church'. (Canon 804)

'The diocesan bishop has the right to watch over and inspect the Catholic schools situated in his territory'. (Canon 806)

The purpose of inspection is to celebrate the vital mission of our Catholic schools and to assist them in their continuing work of self-evaluation through the identification of particular strengths, of areas requiring further development and of progress made since the last inspection.

On behalf of the Bishop of Nottingham and all of the young people in our diocese, I thank you for your continued dedication and commitment to the provision of Catholic education.

Rev Martin Hardy

Episcopal Vicar – Catholic Education

Introduction

- Every Catholic school of whatever kind is subject to a diocesan canonical inspection. This inspection is required and regulated by Canon Law. Voluntary Aided (VA) Catholic schools are also subject to a statutory inspection of denominational education and Collective Worship under section 48 of the Education Act 2005. Catholic academies are subject to a denominational inspection which is regulated by the Academy Funding Agreement for each academy. For all Catholic VA schools and academies, the diocesan canonical inspection outcome and report will serve as either the Section 48 outcome and report in the case of a VA school, or as the inspection outcome and report required by the Academy Funding Agreement.
- The evaluation schedule sets out the judgements that inspectors will make and report on from September 2015 in diocesan canonical inspections within the Diocese of Nottingham.
- The schedule provides criteria and grade descriptors to guide inspectors in judging the quality of Catholic education provided by the schools they inspect, and indicates the main types of evidence they should collect and analyse. This guidance is not exhaustive and does not replace the expert judgement of inspectors.
- The evaluation schedule should be interpreted in the context of each school being inspected. Inspectors should interpret grade descriptors in relation to pupils' age, stage and phase of education.

The key judgements made during diocesan canonical inspections

- Inspectors **must** judge the quality of Catholic education provided by the school – its overall effectiveness as a Catholic school – taking into account three headline judgements:
 - the quality of the Catholic Life of the School
 - the quality of Collective Worship
 - the quality of Religious Education
- For each of these three headline judgements, inspectors should evaluate:
 - the quality of pupil outcomes and response (Pupil Outcomes)
 - how well the school provides for that area of school life (Provision)
 - how well leaders and managers ensure the quality of that provision (Leadership and Management)
- Inspectors **must** assess the evidence in each aspect against the descriptors for outstanding (1), good (2), requires improvement (3) or inadequate (4) before making a professional judgement.
- It should be clear that the quality of leadership will affect the quality of provision which will in turn affect pupil outcomes in that area. Therefore, for each of the

three key judgements, it is **pupil outcomes** that form the foundation of all judgements. If pupil outcomes are good, then provision is likely to be good. If provision is good, then leadership and management of that area is likely to be good. Therefore the judgements for provision and leadership and management are heavily dependent upon the pupil outcomes in that area of school life.

- In making their judgements, inspectors **must** consider which descriptor best fits the evidence available. When evidence indicates that **any** of the bullet points in the descriptor for inadequate applies, then that aspect of the school's work **should**, all other things being equal, be judged inadequate.

Overall Effectiveness

The overall effectiveness of the school in providing
Catholic education

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

Catholic Life

The quality of the Catholic Life of the school

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

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

Inspectors should evaluate:

- Pupils' sense of belonging to the school community and their relationship with those from different backgrounds
- The extent to which pupils take on responsibilities for developing the Catholic character of the school
- The impact of the school's Catholic ethos on pupils' attitudes and behaviour and the extent to which pupils are committed to the school's mission
- The impact of the school's Catholic ethos on the spiritual and moral development of all pupils and the extent to which it enables them to discern their own unique vocation

Criteria

When evaluating the impact of the Catholic Life of the school on pupils, inspectors **must** consider the extent to which pupils contribute to and benefit from the school's status as a Catholic school. In particular:

- the extent to which pupils appreciate, value and participate in the Catholic Life as expressed in the mission statement of the school
- the extent to which pupils participate in evaluating the Catholic Life and the mission statement of the school
- the extent to which pupils value and respect themselves and others as created equal
- how well pupils take on positions of responsibility and leadership in the Catholic Life of the school and in the wider community
- the extent to which pupils participate in activities which enable them to contribute to the development of the Catholic character of the school
- where relevant, pupils' participation and response to the school's chaplaincy provision
- where relevant, pupils' participation in away days, retreat activities, parish and diocesan celebrations and events
- pupils' response to pastoral care programmes and how well supported they are in discerning their unique vocation
- pupils' interest and engagement in spiritual, moral and ethical issues
- the extent to which pupils embrace a holistic approach to education and life
- pupils' capacity for praise, thanks, forgiveness and readiness to celebrate life

- the extent to which pupils contribute to and benefit from the school as part of a cohesive community

Evidence sources

This area of school life is difficult to quantify. However, there are many sources that will help an inspector to reach an informed judgement about the effect of the school's Catholic Life on the wellbeing and response of pupils:

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

<p>Outstanding (1)</p>	<p>Community, ethos and behaviour</p> <ul style="list-style-type: none"> ▪ Almost all pupils are at the centre of shaping the school’s mission and ethos. They contribute in a planned and systematic way to the school’s evaluation of its Catholic Life and take a lead in planning improvements to it. ▪ Almost all pupils have a deep experience of belonging and embrace enthusiastically the demands that membership of the community entails. As a result, they take a leading role in those activities which promote the school’s ethos within school and in the wider community. ▪ The behaviour of almost all pupils is exemplary at all times. They are alert to the needs of others and seek justice for all within and beyond the school community. In proportion to their years they show an ability to listen, to give thanks, to forgive and be forgiven. They are quick to congratulate others. <p>Personal development</p> <ul style="list-style-type: none"> ▪ Almost all pupils take full advantage of the opportunities the school provides for their personal support and development and as a result they are happy, confident and secure in their own stage of spiritual and emotional growth. ▪ Almost all pupils have a profound understanding of what it means to have a vocation and they offer their gifts in the service of others joyfully. <p>Religious identity</p> <ul style="list-style-type: none"> ▪ Almost all pupils, including those who are not Catholic, are proud of their own religious identity and beliefs and have a strong sense of personal worth. They recognise the validity of these feelings in others even when they do not share their convictions. They treasure the outward signs of the school’s Catholic identity. ▪ At the same time, they deeply value and respect the Catholic tradition of the school and its links with the parish community(ies) and the diocese. As a result, they are enthusiastically and regularly involved with parish and diocesan celebrations and activities, irrespective of their own faith commitments.
<p>Good (2)</p>	<p>Community, ethos and behaviour</p> <ul style="list-style-type: none"> ▪ Most pupils are involved in shaping the school’s mission and ethos. They participate in the school’s evaluation of its Catholic Life and are part of planning improvements to it. ▪ Most pupils appreciate the community to which they belong and accept the demands that accompany this. As a result, they are regularly involved with those activities which promote the school’s ethos within school and the wider community. ▪ The behaviour of most pupils is good almost all of the time. They are considerate to others and caring to anyone in apparent need. They are enthusiastic in their response to charitable campaigns. They show an understanding of the need to forgive, be forgiven and have a good understanding of right and wrong. <p>Personal development</p> <ul style="list-style-type: none"> ▪ Most pupils respond well to the opportunities the school provides for their personal support and development and as a result they are mostly happy, confident and largely secure in their own stage of spiritual and emotional growth. ▪ Most pupils have an understanding of what it means to have a vocation and they recognise the importance of using one’s gifts in the service of others. <p>Religious identity</p> <ul style="list-style-type: none"> ▪ Whatever their own convictions, most pupils understand that religious belief and spiritual values are important for many people. They show interest in the religious life of others and show care and respect for religious artefacts in the school. ▪ They understand the importance of key celebrations in school throughout the liturgical year and in the parish community and have some involvement with parish and diocesan activities and celebrations.

<p>Requires Improvement (3)</p>	<p>Community, ethos and behaviour</p> <ul style="list-style-type: none"> ▪ A minority of pupils have a superficial involvement in shaping the school’s mission and ethos. They participate in the school’s evaluation of its Catholic Life in some way but their involvement is infrequent and/or they lack a sense of the difference their contributions make. ▪ Most pupils have some sense of belonging to the community but find it difficult to articulate or appreciate the demands that belonging to a community entails. As a consequence, they are only infrequently and passively involved with those activities which promote the school’s ethos within school and the wider community. ▪ The behaviour of most pupils at times requires improvement. They sometimes lack an appreciation of the uniqueness of others and can be insensitive to their needs within their own community. They co-operate passively when the school organises charitable campaigns to address the needs of others beyond the community. <p>Personal development</p> <ul style="list-style-type: none"> ▪ A minority of pupils show some response to the opportunities the school provides for their personal support and development and so they are happy and largely secure in their own stage of spiritual and emotional growth. Not all pupils benefit from the school’s pastoral and spiritual development programmes. ▪ A minority of pupils have some understanding of what it means to have a vocation, though they have difficulty in connecting this with their own lives. <p>Religious identity</p> <ul style="list-style-type: none"> ▪ A minority of pupils know that for some people, religion is important and affects the way they live; although there are some pupils who have no understanding of the importance religion has for others. Religious artefacts in school have become anonymous and some pupils treat them with a lack of appropriate respect. ▪ They can identify the religious aspects of their school and know about religious practice in their parish and/or local community, though lack a sense of connection to these.
<p>Inadequate (4)</p>	<p>The extent to which pupils contribute to and benefit from the Catholic Life of the school is likely to be inadequate where any of the following apply:</p> <ul style="list-style-type: none"> ▪ Pupil behaviour is inadequate in at least some respects ▪ A majority of pupils have a sense of alienation from the school community and feel no obligation to support the school or its values ▪ A majority of pupils behave insensitively and show little understanding of the effect of their behaviour on others <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that pupil outcomes in Catholic Life are inadequate overall:</p> <ul style="list-style-type: none"> ▪ Pupils are not involved in evaluating the Catholic Life of the school ▪ Pupils are reluctant to engage in those activities which promote the school’s ethos within and beyond the school ▪ Pupils show little interest in the needs of others and the wider world ▪ Pupils feel unsupported in their emotional or spiritual development and/or lack a sense of vocation and the responsibilities that accompany their giftedness ▪ Pupils are unclear about their own and others’ beliefs and they show little respect for the religious practices of others ▪ Pupils show little or no respect for the religious artefacts in school ▪ Pupils show little respect for the religious life of the school and have little or no involvement with the parish and/or diocese

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

Inspectors should evaluate:

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

Criteria

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

- The effectiveness of its mission statement as an expression of the wider mission of the Church in education
- The extent to which everyone in the community feels responsible for the generation and evaluation of this mission statement and the impact it has on all aspects of school life
- Staff commitment to the Catholic Life of the school and the support that exists to promote this such as staff retreats, staff prayer, CPD on Catholic Life etc.
- The success of the school as an inclusive and prayerful community and as a community committed to the social teachings of the Church
- How evident the Catholic ethos and identity of the school is to its members and to external visitors by the quality and centrality of its displays, its sacred spaces and its artefacts
- The efficacy of codes of behaviour in promoting a harmonious community of mutual respect and forgiveness
- Evidence of moral and ethical issues, including sustainability and the dignity of the human person, being addressed across the curriculum explicitly informed by the social teaching of the Church

- The efficacy of chaplaincy provision¹ on the shared life of the community
- The quality and range of opportunities for pupils' spiritual and moral development and their response
- The quality of pastoral care for both pupils and staff
- The extent to which Catholic values and principles inform all aspects of the curriculum, particularly PSHE, RSE and how these values are reflected in the school's policy documents as a whole

Evidence sources

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

- School mission statement and the school development/improvement plan, to establish:
 - The extent to which the school's mission statement reflects the Church's mission in education
 - The centrality of this statement to the school's priorities
- Interviews with key staff: headteacher, deputy headteacher, assistant headteacher, chaplain, class teachers or pastoral tutors, new members of staff, staff who are not Catholics, non-teaching staff. Such interviews can determine:
 - The amount, frequency and inclusivity of staff training time devoted to ethos development
 - The extent of staff commitment to the implementation of the mission statement across the curriculum and throughout school life
 - The quality of induction and continued professional development for new members of staff and/or those who are not Catholic
 - How included non-teaching staff feel in the school's mission and community
- Pupil interviews, to establish:
 - The quality of pastoral support
 - The quality of PSHE and RSE lessons and the amount of time given to them
 - The efficacy of behaviour management policies
 - The quality of non-worship assemblies and the extent to which they focus on the mission of the school to the local and global community
- Policy documents:
 - Schemes of work for pastoral time, PSHE and RSE

¹ Chaplaincy provision does not presume that there is someone specifically employed as a chaplain. Those schools without chaplains will still provide students with a 'chaplaincy provision' through the work they do on the Catholic Life of the school and in the school's Collective Worship.

- Behaviour management policy
- Chaplaincy development plan
- Bereavement policy
- Where applicable, observations and observation logs for non-worship assemblies, pastoral lessons and other activities that are focused on developing the school's mission and ethos²
- Performance management records as an indication of where the sustenance of the Catholic Life of the school features in the school's priorities³
- The school's website or other online sources

² Schools are encouraged to keep records of assembly and pastoral lessons logs.

³ Note that individual performance management records are confidential. Analysis of this kind of evidence should be in the form of summaries to assess whether leaders are setting targets at an appropriate level and are including Catholic Life targets where appropriate.

<p>Outstanding (1)</p>	<p>Community and mission</p> <ul style="list-style-type: none"> ▪ The school mission statement is a clear and inspiring expression of the educational mission of the Church. ▪ All staff are fully committed to its implementation across the curriculum and the whole of school life. ▪ There is a tangible sense of community at all levels, evident in the quality of relationships that exist between almost all colleagues, support staff and pupils. ▪ The school is a supportive and joyful community. ▪ The learning environment reflects the school’s mission and identity through concrete and effective signs of the school’s Catholic character. <p>Pastoral care</p> <ul style="list-style-type: none"> ▪ Clear policies and structures are in place, which provide the highest levels of pastoral care to almost all pupils, and there is an explicit and concrete commitment to the most vulnerable and needy in both policy and practice. ▪ Pastoral programmes, PSHE and RSE are thoughtfully designed, carefully planned, consistently well taught and celebrate Catholic teachings and principles. ▪ The school is equally attentive to the pastoral needs of members of staff and ensures that almost every member’s needs are understood and catered for. <p>Behaviour policy</p> <ul style="list-style-type: none"> ▪ The highest standards of moral and ethical behaviour are promoted through the clear and consistent communication of the school’s expectations. ▪ Behaviour policies are rooted in Gospel values and the teaching of the Catholic Church. These policies embody throughout the importance of personal responsibility and the need for justice but also facilitate healing and reconciliation.
<p>Good (2)</p>	<p>Community and mission</p> <ul style="list-style-type: none"> ▪ The school mission statement is a good expression of the educational mission of the Church. ▪ Most staff are committed to its implementation across the curriculum and the whole of school life. ▪ Good relationships exist between most colleagues, support staff and pupils. ▪ Morale is high. ▪ The learning environment reflects the school’s mission and identity through clear signs of the school’s Catholic character. <p>Pastoral care</p> <ul style="list-style-type: none"> ▪ The school provides high levels of pastoral care to most pupils, and there is a commitment to the most vulnerable and needy in both policy and practice. ▪ Pastoral programmes, PSHE and RSE are planned and mostly well taught and refer explicitly to Catholic teachings and principles. ▪ The school is attentive to the pastoral needs of members of staff and strives to meet the needs of every member of the community. <p>Behaviour policy</p> <ul style="list-style-type: none"> ▪ The school regularly communicates high expectations of behaviour to its pupils. ▪ Behaviour policies take into account Gospel values and the teaching of the Catholic Church. These policies demonstrate the importance of personal responsibility and the need for justice but also encourage healing and reconciliation.

<p>Requires Improvement (3)</p>	<p>Community and mission</p> <ul style="list-style-type: none"> ▪ Whilst the school mission statement is not contrary to the educational mission of the Church this is not well thought through or its expression lacks depth. ▪ Whilst most staff understand some of the demands of the school’s mission statement there are inconsistencies in its application across the curriculum and/or to the rest of school life. ▪ Whilst relationships have not broken down, tensions do exist between colleagues, support staff and pupils and this has not been tackled. ▪ Whilst members of staff are not completely disaffected, their work in school has become a duty rather than a joy. ▪ There are visible signs of the school’s Catholic identity throughout the school site, although these have become routine and anonymous, without any felt impact on the life of the school. <p>Pastoral care</p> <ul style="list-style-type: none"> ▪ The school provides pastoral care to all pupils, although commitment to the most vulnerable and needy is more evident in policy than in practice, with some gaps in identifying and supporting pupils in need. ▪ There are programmes in place for the delivery of PSHE and RSE and these are delivered in a timely fashion, but are not always given equal priority to other lessons by teachers in planning and delivery. They make reference to Catholic teachings and principles, although these are not explored or are treated with scepticism or caution. ▪ The school is aware of the pastoral needs of most members of staff although some feel that their needs are ignored. <p>Behaviour policy</p> <ul style="list-style-type: none"> ▪ The school expectations of behaviour are not high enough and/or the school has mixed success in communicating these to pupils. ▪ Behaviour policies reflect Gospel values and the teaching of the Catholic Church unconsciously and in an unsystematic way. These policies either emphasise personal responsibility to such an extent that poor behaviour is not always challenged or they concentrate too heavily on sanctions and do not make the need for healing and reconciliation explicit.
<p>Inadequate (4)</p>	<p>The provision for the Catholic Life of the school is likely to be inadequate where any of the following apply:</p> <ul style="list-style-type: none"> ▪ The school’s mission is contrary to the educational mission of the Church ▪ Relationships within the community have broken down and this is having a detrimental effect on morale and commitment ▪ There are some pupils who receive no pastoral care from the school or whose particular needs are ignored ▪ The school’s expectations of behaviour are too low and poor behaviour is rarely challenged. As a consequence, behaviour within the school is inadequate in at least some respects ▪ The school lacks a coherent behaviour policy, or the policy is ineffective, or it is contrary in some respects to Gospel values. As a consequence, behaviour within the school is inadequate in at least some respects ▪ Pupils have not received any formation in RSE or this has been received without any reference to Catholic values and principles <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that the provision for Catholic Life is inadequate overall:</p> <ul style="list-style-type: none"> ▪ The school mission is not shared by all members of staff with some actively opposed to it ▪ The school has few outward signs of its Catholic identity ▪ There is no planned pastoral programme, or the schemes that are in place are routinely ignored by staff ▪ Staff are deeply unhappy and find their work in school detrimental to their spiritual, physical or emotional health ▪ The pastoral needs of members of staff are not recognised or there is no effort to address them

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

Inspectors should evaluate:

- the depth of the commitment of leaders and managers to the Catholic Life of the school
- how well leaders and managers monitor and evaluate provision and outcomes in order to plan future improvements
- how well pupils, parents, governors and other stakeholders understand and are committed to the mission of the school

Criteria

Inspectors should take into account:

- the extent to which the leaders in school are witnesses to the school's ethos
- the centrality of the school's mission in leadership priorities and the extent to which the school's mission accords with the educational mission of the Church
- how joyful, motivated and enthusiastic staff are about the school's mission
- how well supported staff are in understanding and promoting the Catholic Life of the school
- the accuracy, consistency and rigour of systems for monitoring, analysis and evaluation of the impact of the Catholic Life of the school on pupils and staff
- the progress and impact of actions identified to improve the Catholic Life of the school in the school's self-evaluation
- provision for staff induction and in-service training to develop staff understanding and commitment to the Church's mission in education and the staff response
- staff awareness and understanding of the Catholic Life of the school and their engagement with it
- the views of parents/carers, priests and governors

Evidence sources

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

for guaranteeing the Catholic character of the school. Evaluation of governance will be most closely scrutinised in this section of the inspection. Evidence sources may include:

- Interviews with leaders within school. This includes headteacher, deputy headteacher, assistant headteacher, other senior leaders, chaplain and others who have responsibility in school for different aspects of school life that should be informed by Catholic principles, such as the person responsible for PSHE and RSE.
- Staff interviews/questionnaires to establish:
 - The extent to which leaders in school witness to the Catholic mission of the Church
 - How involved they are in its evaluation and promotion
 - How central Catholic ethos is amongst the school's other priorities
 - How much contact they have with leaders, including governors; the visibility of leaders and their efficacy
 - How visible leaders are, including governors, in their leadership of Catholic Life
- Parental interviews, if possible, and/or parental questionnaires, to establish:
 - How well parents/carers understand the mission of the school
 - How supportive they are of the school's Catholic ethos
 - How involved they are in its evaluation
 - How visible leaders are, including governors, in their leadership of Catholic Life
- Interviews with the chair of governors and other governors, along with minutes of governors' meetings, to establish:
 - How well governors understand the mission of the Church in education
 - How involved governors are in evaluating and promoting the Catholic Life of the school
 - How confident governors are in holding the leadership team to account as well as supporting it in its mission
 - The extent of governor knowledge of and commitment for Catholic education
 - Records of attendance by governors at diocesan training relating to the mission of Catholic education
 - Governors' skills audit to indicate contributions made by governors to the Catholic Life of the school
 - Any other records (photographic, testimonial etc.) that point to the involvement of governors in the Catholic Life of the school

- Interview with the parish priest, to establish:
 - The strength of the school/parish partnership
 - His analysis of the quality of the school's Catholic Life and the extent to which the school lives out the Church's mission in education
- Self-evaluation documents and school improvement plans which demonstrate the high priority given to Catholic Life
- School development/improvement plan and records of performance management processes
- Minutes of leadership meetings to establish the centrality of the Catholic Life of the school as a strategic priority

<p>Outstanding (1)</p>	<p>Leading by example</p> <ul style="list-style-type: none"> ▪ The school’s leadership is deeply committed to the Church’s mission in education. Leaders are energised by the task and are a source of inspiration for the whole community. ▪ The development and sustenance of an authentic Catholic ethos is viewed as a core leadership responsibility. <p>Self-evaluation</p> <ul style="list-style-type: none"> ▪ The provision for the Catholic Life of the school is given the highest possible priority by leaders. This is reflected in the school’s self-evaluation which is a coherent reflection of rigorous monitoring, searching analysis and self-challenge and is clearly and explicitly focused on the Catholic Life of the school. ▪ This leads to well-targeted planned improvements, often creatively conceived with key partners to further enhance the communal life and ethos of the school. As a result, staff and pupils’ understanding of the school’s mission is outstanding. They share its purpose and are keenly and actively involved in shaping and supporting it. <p>Involvement of stakeholders</p> <ul style="list-style-type: none"> ▪ The school has highly successful strategies for engaging with almost all parents/carers to the very obvious benefit of pupils, including those who might traditionally find working with the school difficult. Parents/carers have a thorough understanding of the school’s mission and are highly supportive of it. ▪ As leaders, the governing body is highly ambitious for the Catholic Life of the school and leads by example in its consistent emphasising of Catholic Life as a school improvement priority. ▪ Governors make a highly significant contribution to the Catholic Life of the school. They are passionate about the school’s mission, are actively involved in its evaluation and are ready to challenge as well as support where necessary.
<p>Good (2)</p>	<p>Leading by example</p> <ul style="list-style-type: none"> ▪ Leaders and managers demonstrate a public commitment to the mission of the Church. They are well regarded by staff as models of Catholic leadership by both staff and pupils. ▪ The development and sustenance of an authentic Catholic ethos is taken seriously by all leaders. <p>Self-evaluation</p> <ul style="list-style-type: none"> ▪ The provision for the Catholic Life of the school is given high priority by leaders in the school’s self-evaluation cycle. Leaders conduct a range of monitoring activities relating to provision and outcomes for the Catholic Life of the school. Their analysis provides a firm basis for accurate diagnosis of the school’s strengths and areas for development in these areas. ▪ Planning for improvements to the Catholic Life of the school involves key partners in tackling key areas for development systematically and building on areas of strength. Consequently, pupils are able to articulate the school’s distinctive mission with understanding and appreciation. Staff and pupils have a high regard for the Catholic Life of the school. <p>Involvement of stakeholders</p> <ul style="list-style-type: none"> ▪ The school usually works well with most parents/carers, including those who might traditionally find working with the school difficult, to achieve positive benefits for pupils. Parents/carers have a good grasp of the school’s mission and are supportive of it. ▪ As leaders, the governing body consistently communicates high expectations of the Catholic Life of the school and refers to it frequently as a school improvement priority. ▪ Governors are influential in determining the direction of the Catholic Life of the school. Governors discharge their duties effectively and are fully involved in evaluating the Catholic Life of the school, offering challenge and support.

<p>Requires Improvement (3)</p>	<p>Leading by example</p> <ul style="list-style-type: none"> ▪ Leaders and managers express their support for the Church’s mission in education but rely heavily on guidance to give it direction. ▪ The development and sustenance of the Catholic ethos is acknowledged as a leadership responsibility but perhaps only implicitly with only a minimal reference to it in strategic leadership meetings. <p>Self-evaluation</p> <ul style="list-style-type: none"> ▪ The provision for the Catholic Life is included only incidentally by leaders in the school’s self-evaluation cycle or it has only peripheral importance. Leaders rarely monitor the impact of the Catholic Life of the school on pupil development. ▪ Leaders are implementing plans that are aimed at improving pupils’ spiritual and moral development and other outcomes for pupils but these still require improvement and are not imaginative in their involvement of key partners. The Catholic Life of the school, whilst not absent, has little impact on the daily experience of staff and pupils. <p>Involvement of stakeholders</p> <ul style="list-style-type: none"> ▪ The school usually works with parents/carers, although is less successful in engaging those who might traditionally find working with the school difficult. As a result, whilst all parents/carers will be aware of the school’s distinctive mission and identity, not all parents/carers are fully supportive of it. ▪ Whilst the governing body makes limited efforts to maintain the Catholic Life and identity of the school, these efforts are not concerted or maintained. ▪ Governors make a limited contribution to the Catholic Life of the school. They are only superficially involved in the self-evaluation of the Catholic Life of the school and are more comfortable in a supportive role than they are with offering challenge.
<p>Inadequate (4)</p>	<p>How well leaders and managers promote, monitor and evaluate the Catholic Life of the school is likely to be inadequate where any of the following apply:</p> <ul style="list-style-type: none"> ▪ Leaders and managers are reluctant to promote the Church’s mission in education ▪ Leaders are apathetic in their development and sustenance of the Catholic ethos ▪ Provision for the Catholic Life of the school is not included in the self-evaluation cycle ▪ Leaders have not included Catholic Life in their school development/improvement plans ▪ There has been a general breakdown of relationships between the school and its parents/carers and/or parents/carers are actively opposed to the school’s mission ▪ The governing body largely ignores the Catholic character of the school they lead <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that the leadership of Catholic Life is inadequate overall:</p> <ul style="list-style-type: none"> ▪ Evaluation of the Catholic Life of the school is casual and lacks rigour ▪ Pupils and staff are unclear about what it means to be part of a Catholic school community or actively opposed to its Catholic nature ▪ Governors have little impact on the direction and work of the school ▪ Governors do not challenge the school to address areas for development in the Catholic Life of the school

Collective Worship

The quality of Collective Worship

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

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

Inspectors should evaluate:

- the quality of pupil response to Collective Worship
- to what extent pupils are acquiring skills in planning and leading Collective Worship
- how well Collective Worship contributes to the spiritual and moral development of pupils

Criteria

Inspectors should take into account:

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

Evidence sources

It is sometimes difficult to observe Collective Worship during an inspection since the inspection may not coincide with the school's calendar of regular worship. Nevertheless, if such opportunities are available they would provide a primary source of evidence. In their absence, inspectors will have to consider a variety of other evidence sources:

- Observation of whole school and large group Collective Worship and class prayer times
- Displays or other records of major liturgical celebrations or events
- Pupil interviews and/or questionnaires, to establish:
 - How involved pupils are in planning and leading worship

- The quality and variety of these experiences
- How enthused they are by these experiences
- How inclusive of difference these experiences are
- The depth of their understanding of prayer, liturgy and worship

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

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

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

<p>Requires Improvement (3)</p>	<p>Pupil response to worship</p> <ul style="list-style-type: none"> ▪ Pupils take part in the regular prayer life of the school, although not always readily. They participate in opportunities to sing, to pray quietly and to join in community prayers although not all pupils are engaged. <p>Pupil leadership of worship</p> <ul style="list-style-type: none"> ▪ Pupils rarely prepare and lead Acts of Worship and/or this preparation is superficial, does not engage pupils creatively and is overly reliant on the adults in school. ▪ Pupils use only a basic variety of approaches to prayer and whilst prayer may include scripture, artefacts or music, the selection of these is limited and repetitive. ▪ Pupils’ ability to create an atmosphere conducive to prayer is limited and whilst attempts are made to use silence and other visual aids to create the right atmosphere, this has mixed success. ▪ Pupil-led Collective Worship is formulaic, lacking variety or interest both for those who plan it and for those who participate in it. ▪ Many pupils have a limited understanding of the Church’s liturgical year and have little appreciation of the effect of this on planning appropriate types of worship. <p>Contribution to moral and spiritual development</p> <ul style="list-style-type: none"> ▪ Whilst pupils are never disrespectful towards others of different beliefs, they do not have any real awareness of the existence of difference or the need to accommodate it. ▪ Prayer opportunities whilst never rejected are not always fully appreciated. Some pupils speak positively about the school’s prayer life but find it difficult to articulate its effect on their personal development.
<p>Inadequate (4)</p>	<p>How well pupils respond to and participate in Collective Worship is likely to be inadequate if any of the following apply:</p> <ul style="list-style-type: none"> ▪ The majority of pupils are not engaged by the school’s Collective Worship ▪ Some pupils are openly critical of the faith commitments of other pupils ▪ Some disrupt others when at prayer and ridicule pupils for whom this is an important activity. <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that pupil outcomes in Collective Worship are inadequate overall:</p> <ul style="list-style-type: none"> ▪ Most pupils are restless during Acts of Worship and uninterested in the prayer life of the school ▪ If pupils do lead Collective Worship, they do so with evident reluctance. These worship opportunities are at best merely tolerated by their peers ▪ Pupils do not use a variety of approaches to prayer. Prayer has become monotonous ▪ Pupils are unable to create the correct atmosphere for prayer; the space for prayer is untidy and/or distracting ▪ Pupils are almost wholly ignorant of the Church’s liturgical year and have no liturgical expertise in planning worship appropriately ▪ Pupils never lead the planning and delivery of Collective Worship ▪ Collective Worship has been irrelevant to the development and growth of many pupils

CW2 - The quality of Collective Worship provided by the school

Inspectors should evaluate:

- the centrality, quality, variety and accessibility of Collective Worship opportunities provided by the school
- how skilled the school is in helping pupils to experience a richness of liturgical experience that includes the liturgical life of the Church without excluding any members of the community
- how well the school provides opportunities for the pupils to develop spiritually through Acts of Collective Worship, taking into account their age, aptitudes, family backgrounds and the Catholic character of the school

Criteria

Inspectors should take into account:

- the extent to which the Acts of Worship reflect the Catholic character of the school and take into account the variety of faith backgrounds among pupils
- the appropriateness of the prayer methods and styles used by the school
- how effectively the school skills its pupils in planning and leading worship
- how knowledgeable and skilled staff are in planning and leading worship
- how effectively the school engages parents/carers, local parishes and other local faith communities in its provision

Evidence Sources

- Observation of whole school and large group Collective Worship, class prayer times and of the lessons where these activities are planned and prepared
- Observation records of whole-school and large group Collective Worship, class prayer times, the lessons in which Collective Worship is planned and prepared
- Staff interviews and/or questionnaires, to establish:
 - How central prayer is to the life of the school
 - The priority given to Collective Worship in terms of planning and resourcing
 - The school's expectations regarding staff attendance at Acts of Worship
 - The impact of Collective Worship on the life of the community
 - Staff skill in preparing Collective Worship

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

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

<p>Requires Improvement (3)</p>	<p>Centrality of worship</p> <ul style="list-style-type: none"> ▪ Staff and pupils do sometimes pray together, however this is no more often than two or three times each half term. Whilst some school celebrations do include opportunities for prayer, many do not. ▪ There is a shared school prayer life for staff as well as pupils, though this has become routine and ceased to impact on the school’s sense of community. <p>Quality of worship</p> <ul style="list-style-type: none"> ▪ Whilst Acts of Collective Worship are planned and resourced, most other aspects of school life are given greater priority; as a result, Collective Worship is adequate but is often routine, lacking in variety and interest. Most members of the community – pupils and staff – speak well of Collective Worship but have no examples of inspiring or engaging examples to which to refer. ▪ Collective Worship is themed but sometimes the message conveyed is unclear or confused. Whilst key seasons of the Church’s year are recognised and other religious festivals acknowledged, there is a lack of depth and breadth in responding to the liturgical seasons. ▪ There is a limited acknowledgement of the diversity of pupil backgrounds in selecting themes for worship. ▪ Adults associated with the school are invited to attend and some do respond. For primary schools this will include parents. <p>Staff skill</p> <ul style="list-style-type: none"> ▪ Class teachers, pastoral tutors and the chaplain accept responsibility for leading prayer and involve pupils in its delivery but little time is spent on innovation and encouraging pupils’ leadership. Staff understanding of the purpose and variety of Collective Worship is limited. ▪ Whilst relevant staff support pupils in their experiences of the Church’s liturgical life, they have a limited understanding of the Church’s liturgical heritage, its rites and seasons.
<p>Inadequate (4)</p>	<p>The quality of Collective Worship provided by the school is likely to be inadequate if any of the following apply:</p> <ul style="list-style-type: none"> ▪ Acts of Worship are infrequent and/or are not central to the school’s daily activity ▪ There is little or no planning and preparation of Collective Worship and/or few or no resources are devoted to it ▪ Staff rarely pray together or some members of staff are always absent from such occasions <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that provision for Collective Worship is inadequate overall:</p> <ul style="list-style-type: none"> ▪ Collective Worship is incoherent in the communication of its purpose and message ▪ Themes chosen do not reflect the liturgical season or the Church’s mission ▪ Acts of Collective Worship are almost all routine, lacking all variety and interest; they have little or no impact on the members of the community ▪ Other adults associated with the school are rarely invited to pray with the school or response to these invitations is poor ▪ Staff are unskilled in leading prayer and some demonstrate a lack of interest ▪ Relevant staff lack an understanding of liturgical forms, varieties of worship styles and experiences and have very little understanding of the Church’s liturgical heritage, its rites and seasons ▪ The faith backgrounds of pupils are largely ignored in Acts of Collective Worship

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

Inspectors should evaluate:

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

Criteria

Inspectors should take into account:

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

Evidence sources

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

- Interviews with leaders within school. This includes headteacher, deputy headteacher, assistant headteacher, senior leaders, chaplain where available and others who have responsibility for Collective Worship
- Observations of any Collective Worship led by the headteacher, deputy headteacher, assistant headteacher, senior leaders or chaplain during the inspection
- Observation records of whole-school and large group Collective Worship
- Observation records of class prayer times

- Observation records of the lessons in which Collective Worship is planned and prepared
- Chaplaincy/Collective Worship development plans
- Whole-school improvement plan with relevant section highlighted
- Performance management summaries to indicate the priority given to Collective Worship in staff development
- Minutes of governors' meetings, to establish
 - That Collective Worship forms part of governors' regular reviews of school performance
 - The regularity with which they seek the views of other stakeholders in their evaluation of Collective Worship
- Staff interviews/questionnaires to establish:
 - The skill of leaders in leading the school in worship
 - The priority given to staff training in liturgical and spiritual development
 - The visibility of leaders as leaders of worship
 - The extent to which leaders assist them in their task of helping pupils to plan and prepare quality Collective Worship
 - How well leaders model good practice in the leadership of worship and the frequency of it
 - Whether they view this aspect of school life as important
- Interview with the parish priest:
 - The strength of the school/parish partnership
 - His views on the quality of Collective Worship in school
 - The extent to which the school understands and celebrates the liturgical heritage of the Church
 - How good the school is at making the Mass and other forms of worship relevant in the lives of young people
- Summary of staff, pupil and parental questionnaires as part of the self-evaluation of Collective Worship
- CPD records of training provided for staff in planning and leading Collective Worship including opportunities afforded to chaplains for on-going formation and participation in chaplains' network meetings etc.

<p>Outstanding (1)</p>	<p>Leadership expertise</p> <ul style="list-style-type: none"> ▪ Leaders and managers, including senior leaders and chaplains, have expert knowledge of how to plan and deliver quality experiences of Collective Worship. ▪ They have a thorough understanding of the Church’s liturgical year, its seasons, rites and symbols and are able to lead the school in a deepening appreciation of these traditions in a way that is relevant to pupils in a contemporary context. As a consequence, pupil response to this provision is outstanding. ▪ Liturgical and spiritual development is seen as a priority in the professional development of school leaders and quality time is devoted to it. ▪ Leaders also ensure that all staff in the school receive formation in the development of spiritual and liturgical understanding as a staff training priority. Due to the culture of receptivity that leaders have created, response to this training is wholehearted and enthusiastic. <p>Leadership of public worship</p> <ul style="list-style-type: none"> ▪ Leaders and managers, including senior leaders and chaplains, are highly visible as leaders of Collective Worship within school. As leaders of Collective Worship they are models of outstanding practice for staff and pupils. <p>Monitoring and evaluating worship</p> <ul style="list-style-type: none"> ▪ Leaders and managers place the highest priority on the development of quality experiences of Collective Worship in their regular reviews of school performance. ▪ They regularly seek the views of pupils, staff and parents/carers regarding the quality and significance of Collective Worship in school and are quick to respond to these findings in a systematic and thorough way.
<p>Good (2)</p>	<p>Leadership expertise</p> <ul style="list-style-type: none"> ▪ Leaders and managers, including senior leaders and chaplains, know how to plan and deliver quality experiences of Collective Worship. ▪ They understand the Church’s liturgical year, its seasons, rites and symbols and are able to lead the school into an appreciation of these traditions in a way that engages pupils. As a consequence, pupil response to this provision is at least good. ▪ Liturgical and spiritual development is part of the professional development cycle for leaders. ▪ Leaders also offer staff in the school regular opportunities to receive formation in the development of their spiritual and liturgical understanding. Staff response to these opportunities is good. <p>Leadership of public worship</p> <ul style="list-style-type: none"> ▪ Leaders and managers, including senior leaders and chaplains, regularly lead Collective Worship within school. As leaders of Collective Worship, they are models of good practice for staff and pupils. <p>Monitoring and evaluating worship</p> <ul style="list-style-type: none"> ▪ Leaders and managers regularly review Collective Worship as part of their self-evaluation processes and are keen to continue to improve the quality of the provision for Collective Worship. ▪ They seek the views of pupils, staff and parents/carers regarding the quality and significance of Collective Worship in school and respond to these findings appropriately.

<p>Requires Improvement (3)</p>	<p>Leadership expertise</p> <ul style="list-style-type: none"> ▪ Whilst leaders and managers, including senior leaders and chaplains, have some understanding of how to plan and deliver Collective Worship, they do not have a complete grasp of how to ensure that these experiences are always of a high quality. ▪ They have a superficial understanding of the Church’s liturgical year, its seasons, rites and symbols and are able to lead the school appropriately into participating with these traditions. However, they do not understand how to make these traditions wholly accessible. As a consequence, pupil response to this provision requires improvement. ▪ Whilst liturgical and spiritual development has occasionally been the focus of the professional development of leaders, attention given to it is infrequent and unfocused. ▪ Whilst leaders have also occasionally offered staff opportunities to receive formation in the development of their spiritual and liturgical understanding, these opportunities have been infrequent and response to them requires improvement. <p>Leadership of public worship</p> <ul style="list-style-type: none"> ▪ Whilst leaders and managers, including senior leaders and chaplains, occasionally lead Collective Worship within school this happens infrequently and with variable quality. <p>Monitoring and evaluating worship</p> <ul style="list-style-type: none"> ▪ Leaders and managers have reviewed Collective Worship as part of their self-evaluation processes intermittently though it does not make up part of the routine process of self-evaluation. ▪ Whilst they sometimes seek the views of pupils, staff and parents/carers regarding the quality and significance of Collective Worship this is not done systematically or frequently. Whilst responses to these findings have been made, the gap between analysing weaknesses and implementing improvements is too great.
<p>Inadequate (4)</p>	<p>How well leaders promote, monitor and evaluate the quality of the provision for Collective Worship is likely to be inadequate if any of the following apply:</p> <ul style="list-style-type: none"> ▪ Leaders and managers, including senior leaders and chaplains, have limited understanding of how to plan Collective Worship. They have little or no liturgical understanding ▪ The liturgical seasons, rites and symbols of the Church are rarely if ever referred to in school ▪ Leaders, including senior leaders and chaplains, are not able to make liturgical experiences accessible to pupils, hence pupil response to Collective Worship is inadequate ▪ Leaders and managers, including senior leaders and chaplains, never lead Collective Worship or their leadership of it is poor ▪ Leaders do not monitor and evaluate Collective Worship <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that leadership of Collective Worship is inadequate overall:</p> <ul style="list-style-type: none"> ▪ Rarely, if ever, is time given to the spiritual and liturgical development of leaders ▪ There is little or no spiritual or liturgical development for staff or response to these opportunities is inadequate ▪ Leaders do not seek the views of pupils, staff and parents/carers in reviewing the quality of Collective Worship or they do not respond to these findings

Religious Education

The quality of Religious Education

Outstanding (1)	<p>Of the three judgements:</p> <ul style="list-style-type: none">• How well pupils achieve and enjoy Religious Education• The quality of teaching and assessment in Religious Education• How well leaders and managers⁴ monitor and evaluate the provision for Religious Education <p>‘How well pupils achieve and enjoy Religious Education’ must be outstanding. Of the other two judgements, one must be outstanding and one must be at least good.</p>
Good (2)	<p>Of the three judgements:</p> <ul style="list-style-type: none">• How well pupils achieve and enjoy Religious Education• The quality of teaching and assessment in Religious Education• How well leaders and managers monitor and evaluate the provision for Religious Education <p>‘How well pupils achieve and enjoy Religious Education’ must be at least good. Of the other two judgements, one must be at least good and one must at least require improvement.</p>
Requires Improvement (3)	<p>All three of the following judgements must at least require improvement:</p> <ul style="list-style-type: none">• How well pupils achieve and enjoy Religious Education• The quality of teaching and assessment in Religious Education• How well leaders and managers monitor and evaluate the provision for Religious Education
Inadequate (4)	<p>The quality of Religious Education is likely to be inadequate if any of the following are inadequate:</p> <ul style="list-style-type: none">• How well pupils achieve and enjoy Religious Education• The quality of teaching and assessment in Religious Education• How well leaders and managers monitor and evaluate the provision for Religious Education

⁴ ‘leaders and managers’ includes governors.

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

Inspectors should evaluate:

- how well pupils enjoy their learning as shown by their interest, enthusiasm and behaviour
- the extent to which pupils:
 - are becoming religiously literate
 - have knowledge, understanding and skills appropriate to their age to think spiritually, ethically and theologically
 - are aware of the demands of religious commitment in everyday life
- In secondary schools, pupils' progress in Religious Education in the last three years for the school overall and for different groups of pupils. In primary schools, pupils' progress in Religious Education in lessons and over time
- the learning and progress of pupils currently in the school based on inspection evidence
- pupils' attainment in Religious Education in relation to national (where available) and diocesan standards, based on data over the last three years, noting particularly any evidence of performance significantly above or below national (where available) and/or diocesan averages, and inspection evidence of current pupils' attainment

Criteria

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

- how far pupils are enthused and engaged by learning in Religious Education
- how well pupils make progress in Religious Education relative to their starting points
- how well pupils learn in Religious Education, the quality of their work and the progress they have made since joining the school
- how well pupils develop a range of theological skills, including independence, originality, imagination, the ability to interpret sources and symbol, the ability to ask deeper questions, the ability to understand nuance and subtlety, the ability to reflect and evaluate, the ability to engage with religious ideas and integrate them into their lives and their ability to apply all of these skills across the curriculum
- how well disabled pupils and those who have special educational needs have achieved in Religious Education since joining the school

- how well gaps are narrowing between the performance of different groups⁵ of pupils
- the standards attained by pupils in Religious Education by the time they leave the school and at the end of each key stage

Evidence sources

Pupils' attainment and progress in Religious Education must be based on the *Levels of Attainment in Religious Education* and not on the previously used National Curriculum levels. There is little value comparing the Religious Education levels with these. Schools should have procedures in place to ensure that the assessment of pupils' work in Religious Education is accurate (see leadership and management section – RE3). This should also involve the use of baseline assessment from where pupils' progress can then be tracked. The use of APS is not advisable when tracking pupils' progress in Religious Education.

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

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

Inspectors **should** take account of:

- scrutiny of pupils' work to assess standards, progress and the quality of learning of pupils in Religious Education currently in the school
- observation of Religious Education lessons and other learning activities and discussions with staff and senior leaders, noting clearly grades for enjoyment and progress in the lesson
- discussions with pupils about their work in Religious Education, to establish:
 - how enjoyable and engaging Religious Education lessons are
 - how much progress is made in Religious Education as a core subject of the curriculum
- School's moderated assessment portfolio (with record of diocesan moderation outcomes included)
- In secondary schools, measures of progress for all pupils for up to three previous academic years, as shown by the Annual Diocesan Data Return (ADDR),

⁵ For a list of the different groups to be considered please see Appendix 3: Groups of Pupils

RAISEonline and, where relevant, the sixth form PANDA and L3VA together with the school's own data

- In primary schools, the progress of pupils in lessons over time
- Other sub-levelled progress and tracking information collected by the school
- The progress made by groups of pupils (see appendix 3)
- Standards attained by all pupils as shown by national test and examination results (where applicable) and submitted teacher assessment, set against diocesan benchmarks as indicated in the Annual Diocesan Data Return (ADDR) where appropriate. For secondary schools this will include data for up to three previous academic years.
- The school's track record in assessing standards of attainment, including the accuracy and the quality of teacher assessment. This should be done through an analysis of previous years' predictions against actual outcomes

For Primary Schools:

- Teacher assessment of standards of attainment using the descriptors from the Bishops' Conference document *Levels of Attainment in Religious Education in Catholic Schools and Colleges*
- The percentage of pupils achieving: Level 2c+ at the end of KS1, measured against diocesan averages in the ADDR (schools are expected to submit this data to the diocese annually)
- The percentage of pupils achieving: Level 4c+ at the end of KS2, measured against diocesan averages in the ADDR (schools are expected to submit this data to the diocese annually)

For Secondary Schools:

At Key Stage 3:

- Teacher assessment of standards of attainment using the descriptors from the Bishops' Conference document *Levels of Attainment in Religious Education in Catholic Schools and Colleges*
- The percentage of students achieving: Level 6+ at the end of KS3
- The levels of progress made from Years 7 – 9 against the agreed diocesan 'Secondary Religious Education Baseline Assessment' or the percentage of pupils attaining the diocesan average attainment for the end of Key Stage 3 as indicated in the ADDR

At Key Stage 4:

- **GCSE** results
- The percentage of students (**of the full cohort**) achieving:
 - A* - C
 - A* - Aat GCSE measured against cohort target and against the diocesan averages in the ADDR (schools are expected to submit this data to the diocese, annually) *Please note that all percentages are taken from the cohort and not merely from those who entered*
- The percentage of students achieving 3 levels of progress from KS2-4 *the APS for the cohort when measured against the ADDR*

At Key Stage 5:

- **GCE AS & A2** results
- Entry as a percentage of cohort for AS & A2, against diocesan averages
- Percentage completion rate for AS and A2 taken from May to October of each year, against diocesan averages
- The percentage of students achieving (**against cohort target**):
 - A* - A
 - A* - B
 - A* - Ealso
 - APS per entry at GCE AS & A2 measured against national averages, shown in the Sixth Form PANDA
- Percentage pass rate for NOCN General Religious Education course or its equivalent
- Standards attained and progress made by different groups of pupils, compared with different groups within the school
- Any robust attainment and progress data and its analysis presented by the school, including information provided by external organisations such as FFT, ALIS, ALPS, Level 3 Value-Added Score etc.
- Any evidence of past progress analysed by the school, including whether pupils reached challenging targets
- The school's evaluation of the attainment and progress of:
 - All pupils and groups of pupils
 - Pupils who have received intervention and/or additional support
 - Any pupils who are educated wholly or partly off site

- Any pupils who joined the school at times other than the usual phase transfer times
- Feedback from diocesan moderation meetings or by using percentage uplift calculations on the validated data of a current cohort for those pupils who do not yet have end of key stage results

<p>Outstanding (1)</p>	<p>Enjoyment and application</p> <ul style="list-style-type: none"> ▪ Pupils demonstrate passion and commitment in their learning in Religious Education and view it as one of their most important lessons. ▪ Most pupils concentrate very well and are rarely off task even in extended periods without direction from an adult. ▪ Behaviour for learning is outstanding and almost all lessons proceed without any interruptions. <p>Progress and learning</p> <ul style="list-style-type: none"> ▪ Almost all pupils are making substantial and sustained progress in Religious Education within lessons and over time. ▪ Pupils have a detailed understanding of how well they have done, what they need to do to improve and are able to precisely articulate how they have made progress within lessons and over time. ▪ Almost all groups of pupils, including disabled pupils and those with special educational needs are also making progress when comparable to the progress of other pupils. ▪ They learn exceptionally well and as a result acquire knowledge quickly and in depth and are developing their understanding rapidly (AT1). ▪ They develop and apply a wide range of skills to great effect, including independence, originality, imagination, the ability to interpret sources and symbol, the ability to ask deeper questions, the ability to understand nuance and subtlety, the ability to reflect and evaluate, the ability to engage with religious ideas and integrate them into their lives and the ability to apply all of these skills across the curriculum (AT2). <p>Attainment</p> <ul style="list-style-type: none"> ▪ The standards of attainment of almost all groups⁶ of pupils are likely to be at least in line with diocesan averages for all pupils with many above average. In exceptional circumstances, where standards of attainment of any group of pupils are below those of other groups within the school, the gap is closing dramatically.
<p>Good (2)</p>	<p>Enjoyment and application</p> <ul style="list-style-type: none"> ▪ Pupils enjoy Religious Education and can explain its value. ▪ They are keen to do well, generally apply themselves diligently in lessons and work at a good pace. ▪ Behaviour for learning is good and disruptions to lessons is unusual. <p>Progress and learning</p> <ul style="list-style-type: none"> ▪ Most pupils are making consistently strong progress in Religious Education within lessons and over time. ▪ Pupils have an understanding of how well they have done, what they need to do to improve and are able to give examples of how they made progress within lessons and over time. ▪ Most groups of pupils, including disabled pupils and those with special educational needs, are also making progress comparable to the progress of other pupils. ▪ Pupils acquire knowledge quickly and are secure in their understanding (AT1). ▪ They develop and apply a range of skills well, including independence, imagination, the ability to interpret sources and symbol, the ability to reflect and evaluate, the ability to engage with religious ideas and integrate them into their lives and the ability to apply many of these skills across the curriculum (AT2). <p>Attainment</p> <ul style="list-style-type: none"> ▪ The standards of attainment of the large majority of groups⁷ of pupils are likely to be at least in line with diocesan averages for all pupils. Where standards of any group of pupils are below diocesan averages, the gaps are closing.

⁶ NB, 'groups' here does not refer to ability groupings since an attainment measure comparison with averages would be inappropriate for ability cohorts at the top or bottom of the ability range.

⁷ See above

<p>Requires Improvement (3)</p>	<p>Enjoyment and application</p> <ul style="list-style-type: none"> ▪ Whilst pupils are not uninterested in Religious Education they show few outward signs of enthusiasm for it. ▪ Pupils work steadily but they are not completely focused and the lesson is such that pupils are often inattentive. ▪ Behaviour for learning requires improvement since there are at least some examples of low-level disruption that is not addressed often enough to prevent impediments to learning for some pupils. <p>Progress and learning</p> <ul style="list-style-type: none"> ▪ A minority of pupils are making progress in Religious Education within lessons and over time. ▪ Pupils have a limited understanding of how well they have done, what they need to do to improve and find it difficult to give examples of how they have made progress within lessons and over time. ▪ Whilst some groups, including disabled pupils and those who have special educational needs are making progress – a majority are not. ▪ Whilst pupils acquire knowledge and understanding over time, the pace of learning requires improvement (AT1). ▪ Pupils are developing skills appropriate to their age and ability, although the pace of this skill acquisition requires improvement (AT2). <p>Attainment</p> <ul style="list-style-type: none"> ▪ The standards of attainment of the majority of groups⁸ of pupils are at best in line with diocesan averages with many pupils below these benchmarks. Where standards of groups of pupils are below diocesan averages, the gaps are closing overall but not quickly enough.
<p>Inadequate (4)</p>	<p>How well pupils achieve and enjoy their learning in Religious Education is likely to be inadequate if any of the following apply:</p> <ul style="list-style-type: none"> ▪ Pupils lack all interest and enthusiasm for Religious Education ▪ Pupils are unable to work independently and are frequently off-task ▪ Persistent low level disruption occurs more than occasionally and hinders learning for many pupils. Lessons tend to be disorderly ▪ No more than a very small minority of pupils are making progress in Religious Education within lessons and over time ▪ Pupils have no understanding of how well they have done, what they need to do improve and cannot give examples of how they have made progress within lessons and over time ▪ Groups of pupils, including disabled pupils and those with special educational needs, are not making progress ▪ There are wide gaps in attainment and in learning and progress between different groups of pupils that are showing little sign of closing or are widening <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that outcomes for pupils in Religious Education are inadequate overall:</p> <ul style="list-style-type: none"> ▪ Insufficient new knowledge and understanding is gained in individual lessons or across a sequence of lessons ▪ Skill acquisition is neglected or its pace is inadequate and pupils demonstrate little or no ability to apply learning about religion to their own lives in any meaningful way

⁸ NB, 'groups' here does not refer to ability groupings since an attainment measure comparison with averages would be inappropriate for ability cohorts at the top or bottom of the ability range.

RE2 - The quality of teaching and assessment in Religious Education

Inspectors should evaluate:

- how well teaching promotes:
 - enjoyment
 - purposeful learning
 - progress and attainment of pupils in Religious Education
- how well planning, marking and feedback contribute to pupils' learning and progress in Religious Education across the full range of abilities
- how well assessment is used to inform planning and to guide pupils in the improvement of their learning in Religious Education

Criteria

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

- the extent to which well-judged teaching strategies, including setting challenging tasks matched to pupils' learning needs, successfully engage all pupils in their learning
- the extent to which teachers use a range of teaching styles and resources to enthuse, engage and motivate pupils to learn and foster their curiosity and enthusiasm for Religious Education
- the extent to which teachers' expectations, reflected in their teaching and planning are sufficiently high to extend the previous knowledge, skills and understanding of all pupils in a range of lessons and activities over time
- the extent to which effective use is made of time and whether the pace and depth of learning are maximised as a result of teachers' monitoring of learning during lessons and any consequent actions in response to pupils' feedback
- how well teaching enables pupils to develop skills in the interpretation of sources and symbols, asking significant questions, understanding nuance and subtlety, reflecting and evaluating, engaging with religious ideas and integrating them into their lives
- the extent to which teachers' questioning and use of discussion promote learning
- how well teachers use their expertise, including their subject knowledge, to develop pupils' knowledge, skills, understanding, motivation and enthusiasm
- the extent to which teachers enable pupils to develop the skills to learn for themselves, where appropriate, including setting appropriate homework to develop their understanding

- the quality of teaching, differentiation and other support provided for pupils with a range of aptitudes and needs, including disabled pupils and those who have special educational needs, so that their learning improves
- the extent to which lesson planning is linked to a current assessment of pupils' prior learning and is differentiated, so that it consolidates, builds and extends learning for all pupils
- how well pupils understand how to improve their learning as a result of frequent, detailed and accurate feedback from teachers following assessment of their learning
- the extent to which pupils are involved in assessing and discussing their learning and progress
- the extent to which achievement and effort are celebrated

Evidence sources

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

- Observing some lessons jointly with senior staff (including the Religious Education subject leader)
- Discussing pupils' work with them and their experience of teaching and learning over longer periods
- Discussing teaching and learning with both teaching and support staff
- Taking account of the views of pupils, parents/carers and staff
- Taking account of the school's own evaluations of the quality of teaching and its impact on learning, through lesson observation records
- Scrutiny of teacher planning documentation
- Pupil outcomes in terms of end of key stage data and interim data for individuals and whole cohorts
- Scrutinising the standard of pupils' work, noting:
 - The frequency and quality of marking
 - Its impact on pupil progress
 - The accuracy of teachers' use of assessment based on the *Levels of Attainment in Religious Education* document
 - The level of challenge provided
 - Evidence of differentiation

<p>Outstanding (1)</p>	<p>Teaching</p> <ul style="list-style-type: none"> ▪ A majority of the teaching is outstanding and never less than consistently good; it is highly effective in enthusing pupils and ensures that they learn extremely well. As a result, almost all pupils are making substantial and sustained progress. ▪ Teachers communicate high expectations, enthusiasm and passion about Religious Education to pupils. ▪ Teachers have a high level of confidence and expertise both in terms of their specialist knowledge and their understanding of effective learning in Religious Education. As a result, they use a very wide range of innovative and imaginative resources and teaching strategies to stimulate pupils' active participation in their learning and to secure outstanding progress. ▪ Teachers consistently use time effectively to maximise learning opportunities in lessons and across sequences of lessons. ▪ From Key Stage 3 onwards, regular homework contributes very well to pupils' learning, providing stretch and challenge for the most able and consolidation for the least. <p>Assessment</p> <ul style="list-style-type: none"> ▪ Teachers regularly listen astutely to, carefully observe and skilfully question groups of pupils and individuals during lessons in order to re-shape tasks and explanations to maximise learning for every pupil. ▪ Teachers and other adults plan challenging and focused learning activities based on systematic and accurate assessment of pupils' prior skills, knowledge and understanding. Fine-tuned differentiation ensures that the particular needs of almost every pupil are consistently and effectively addressed. ▪ Marking and constructive feedback are frequent and of a consistently high quality, leading to high levels of engagement, interest, learning and progress. Pupils are given the opportunity to respond to advice in a systematic and planned way. ▪ Pupils are consistently involved in evaluating how well they achieve. This contributes to their improved achievement and provides them with a high level of confidence in making further improvements. ▪ Celebration of achievement and effort are central to the teachers' assessment strategy.
<p>Good (2)</p>	<p>Teaching</p> <ul style="list-style-type: none"> ▪ Teaching is mainly good, with examples of outstanding teaching. As a consequence, most pupils and groups of pupils, including disabled pupils and those who have special educational needs, make consistently strong progress over time. ▪ Teachers have a clear understanding of the value of Religious Education which they communicate effectively to pupils. ▪ They have a confident level of specialist expertise which they use well in planning and teaching Religious Education. As a result, they use an appropriate range of resources and teaching strategies to promote good learning. ▪ Teachers manage time well and secure good learning in lessons and across sequences of lessons. ▪ From Key Stage 3 onwards, regular homework contributes well to pupils' learning, allowing all pupils to consolidate their learning. <p>Assessment</p> <ul style="list-style-type: none"> ▪ Teachers systematically and effectively check pupils' understanding throughout lessons, anticipating where they need to intervene and do so with notable impact on the quality of learning. ▪ As a result of good assessment procedures, teachers and other adults have a good awareness of their pupils' prior learning and capabilities and plan well to meet the needs of all pupils, both the most and the least able. Teachers differentiate tasks well in order to meet the variety of pupil needs. ▪ Marking and constructive feedback are performed regularly and accurately. Pupils are given time to respond to feedback. ▪ Pupils are often involved in evaluating how well they achieve which gives them greater confidence in making improvements. ▪ Achievement and effort are often celebrated.

<p>Requires Improvement (3)</p>	<p>Teaching</p> <ul style="list-style-type: none"> ▪ Whilst teaching is never inadequate it is mostly not good. ▪ Teaching results in pupils, and groups of pupils, making progress that is at best broadly in line with diocesan averages, whilst many pupils make progress that is below these benchmarks. ▪ Teachers have a basic but limited understanding of how to maintain pupils' interest in Religious Education. ▪ Whilst teachers have some specialist expertise which they use in their planning and teaching, this lacks depth and breadth. As a result, they use only a limited range of resources and teaching strategies to which leads to at best a minimal level of learning. ▪ Time management requires improvement since the pace of learning in lessons or across a sequence of lessons is too slow. ▪ From Key Stage 3 onwards, homework is sometimes set and when it is, it contributes reasonably well to the quality of learning for most pupils. However, homework is not set frequently enough and is not well planned enough to make significant contributions to learning. <p>Assessment</p> <ul style="list-style-type: none"> ▪ Whilst teachers monitor pupils' work during lessons, adaptations made as a consequence require improvement since they are not timely or relevant enough and hence do not impact effectively on pupils' learning. ▪ Teachers and other adults use assessment to arrive at a broadly accurate understanding of the prior learning and capabilities of the class, though it is not refined enough to fully meet the needs of all pupils. Differentiation is more often achieved through outcome rather than through the designing of individually targeted learning activities and so does not meet the needs of all pupils. ▪ Marking and feedback is sometimes given so that pupils are informed about the progress they are making and how to improve. This does not occur frequently enough, or the gap between it and the completion of the learning activity is too great to allow it to be fully effective. Whilst feedback is given, there are few opportunities provided for pupils to respond. ▪ Pupils are only sometimes involved in assessing how well they are achieving. ▪ Achievement and effort are only sometimes celebrated.
<p>Inadequate (4)</p>	<p>Teaching and assessment in Religious Education is likely to be inadequate where any of the following apply:</p> <ul style="list-style-type: none"> ▪ As a result of weak teaching over time, pupils or groups of pupils currently in the school are making inadequate progress ▪ Specialist expertise is limited and, as a result, teachers do not provide the resources or teaching strategies necessary to ensure a basic minimum level of learning ▪ Learning activities are not sufficiently well matched to the needs of pupils so that they make inadequate progress ▪ Time is grossly mismanaged; learning experiences within lessons and across sequences of lessons remain incomplete; pupils' time is wasted ▪ Teachers do not assess learning during lessons and/or do not reshape learning in response to recognising where learning is slower ▪ Teachers do not assess regularly enough and/or they do not take account of this assessment of prior learning in their planning ▪ There is little evidence of differentiation and/or little or no accommodation is made for the breadth of ability range across a cohort ▪ Marking and feedback are either too infrequent or insufficiently focused to have any impact on learning or progress <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that provision for Religious Education is inadequate overall:</p> <ul style="list-style-type: none"> ▪ Teachers do not have sufficiently high expectations and/or teaching over time fails to excite, enthuse, engage or motivate particular groups of pupils, including the most able, disabled pupils and those who have special educational needs ▪ Even where the setting of homework is required it is set very infrequently, if at all and/or the demands it makes on pupils has no measurable impact on the quality of their learning ▪ Pupils are never involved in evaluating their own learning ▪ Achievement and effort are rarely, if ever celebrated

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

Inspectors should evaluate:

- the effectiveness of whole school leadership, including governance, in supporting Religious Education in terms of resourcing, training (including the use of the *Levels of Attainment in Religious Education* document) and challenge
- the effectiveness of all leaders in monitoring and evaluating the quality of Religious Education and the impact of these procedures on the quality of teaching and outcomes in Religious Education
- the effectiveness of the curriculum leader of Religious Education as an inspiration for the whole community and as a significant contributor to the moral and spiritual development of each pupil in the discernment of his or her unique vocation
- the effectiveness of curriculum planning in Religious Education and the extent to which it meets pupils' needs, diocesan requirements and the requirements of the Bishops' Conference of England and Wales

Criteria

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

- demonstrates an ambitious vision for the subject and high expectations for what every pupil and teacher can achieve, and sets high standards for quality and performance
- improves teaching and learning, including the management of pupils' behaviour
- provides a curriculum that:
 - meets the needs of all pupils
 - enables all pupils to achieve their full potential and make progress in their learning
 - promotes their good behaviour and safety and their spiritual, moral, social and cultural development, including the discernment of individual vocation
 - meets the requirements of the Bishops' Conference of England and Wales⁹
- evaluates the strengths and weaknesses of Religious Education and uses their findings to promote improvement

⁹ The Bishops' Conference requires Religious Education to make up 10% of the taught week up to the end of compulsory schooling and 5% of the taught week in Sixth Form.

Evidence sources

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

- Staff interview and/or questionnaires to establish:
 - How effective leadership is in supporting teaching and learning
 - How well resourced Religious Education is in supporting teaching and learning
 - The effectiveness of monitoring and evaluation
 - The effectiveness of the curriculum leader for Religious Education
 - The extent to which staff are engaged by and contribute to realising the vision and ambition of leaders, managers and governors
- Pupils interviews and/or questionnaires, to establish:
 - How well the Religious Education curriculum meets pupil needs
 - The effectiveness of the curriculum leader for Religious Education as a supporter of pupil learning and spiritual development
 - How much of each curriculum week is given to Religious Education, to ensure that the 10% requirement is met for all classes and all teachers
 - The extent to which pupils are engaged by and contribute to realising the vision and ambition of leaders, managers and governors
- For secondary schools: Religious Education schemes of work, school and subject improvement plans and other relevant policy documents
- For primary schools: Religious Education planning documents, relevant sections of the school improvement/development plan and other relevant policy documents for which the Religious Education curriculum leader may be responsible
- The school's data tracking for Religious Education based on the *Levels of Attainment in Religious Education* document and intervention systems which should include a record of impact on outcomes to establish:
 - How effective leadership and management is in identifying and supporting pupils who are underachieving
 - How effective leadership and management is in identifying and supporting disabled pupils, those who have special educational needs and pupils who are gifted and talented in Religious Education so that their progress is maximised
 - How effective leadership and management is in identifying generic causes of underachievement (such as the quality of teaching and assessment, the appropriateness of the curriculum, etc) and managing these in order to eradicate barriers to learning for all pupils

- Records of performance management and lesson observation logs, which should include evidence of interventions and impact on teaching to establish:
 - How effective leadership and management is in managing performance
 - How effective leadership is in tackling areas of underperformance
 - How effective leadership is in tackling weaknesses in the quality of teaching and the curriculum

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

- Minutes of governors' meetings, to establish:
 - How effectively the governing body acts as a critical friend and holds senior and subject leaders to account for all aspects of performance in Religious Education
 - How effectively leadership and management at all levels, including governance evaluate and promote the impact of Religious Education on the spiritual and moral development of all pupils, including the discernment of individual vocation

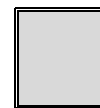
- Evidence of the school's work with other schools, external agencies and the community, including local parishes, to extend the curriculum and increase the range and quality of learning opportunities for pupils

<p>Outstanding (1)</p>	<p>Subject leadership</p> <ul style="list-style-type: none"> ▪ The self-evaluation of Religious Education by leaders and managers is a coherent reflection of rigorous monitoring, searching analysis and self-challenge which is well-informed by current best practice in Religious Education and in education generally. ▪ This results in well targeted planning and strategic action taken by the school which lead to outstanding outcomes in Religious Education. ▪ Leaders and managers ensure that the assessment of pupils’ work in Religious Education based on the <i>Levels of Attainment in Religious Education</i> document is accurate and consistent throughout the school based on regular moderation procedures both internally and externally. ▪ Leadership of Religious Education is informed by a high level of expertise and vision which focuses relentlessly on improving teaching and learning in Religious Education, resulting in teaching that is likely to be outstanding. ▪ The leadership of Religious Education inspires confidence and whole-hearted commitment from pupils and colleagues. As a consequence, Religious Education has a very high profile in the life of the school and is actively involved in initiatives within the school, having a profound impact on the moral and spiritual development of pupils and on their ability to discern their own unique vocations. <p>Curriculum planning</p> <ul style="list-style-type: none"> ▪ The imaginative and stimulating Religious Education curriculum is skilfully designed to match the full range of pupils’ needs and to ensure highly effective continuity and progression in their learning. ▪ Numerous and varied links are forged with other agencies, the wider community and local parishes to provide an outstanding range of enrichment activities to promote pupils’ learning and engagement. ▪ The curriculum enables pupils to gain first hand and quality experiences of the liturgical life of the Catholic Church and of a wide diversity of religious and belief communities. ▪ Religious Education is extremely well resourced in terms of staffing, physical resources, capitation and curriculum time when compared with other core curriculum subjects within the school. It meets the requirements of the Bishops’ Conference fully, including in the sixth form where relevant.
<p>Good (2)</p>	<p>Subject leadership</p> <ul style="list-style-type: none"> ▪ Leaders and managers conduct a range of systematic monitoring activities relating to provision and outcomes in Religious Education. Their analysis provides a firm basis for appropriate diagnosis of the school’s strengths and areas for development. ▪ As a result, planning is founded on sound evidence and data. It tackles key areas for development systematically, while celebrating and building on areas of strength. Thus outcomes are at least good in Religious Education. ▪ Leaders and managers provide good support for staff to ensure that the assessment of pupils’ work in Religious Education based on the <i>Levels of Attainment in Religious Education</i> document is generally accurate and consistent. Where there are small inconsistencies, these have been identified by leaders and managers and are being addressed. Pupils’ work is moderated across the school. ▪ Leadership is well-informed by current developments in Religious Education and this demonstrably affects work to monitor, improve and support teaching, encouraging the enthusiasm of staff and channelling their efforts and skills to good effect. As a result, teaching is improving with nothing that is inadequate and much that is good. ▪ Due to good quality leadership of Religious Education, there is a shared common purpose amongst those involved in its teaching. As a consequence, it has a prominent profile in the school and makes a positive contribution to the moral and spiritual development of pupils and to their ability to discern their own unique vocations. <p>Curriculum planning</p> <ul style="list-style-type: none"> ▪ The Religious Education curriculum is thoughtfully designed to match to a range of pupils’ needs and ensure effective continuity and progression in their learning. ▪ Good links are forged with other agencies, the wider community and local parishes to provide a range of enrichment activities to promote pupils’ learning and engagement with the subject. ▪ The curriculum enables pupils to gain first hand experiences of the liturgical life of the Catholic Church and of other local religious and belief communities. ▪ Religious Education compares favourably with other core curriculum subjects in terms of staffing, physical resources, capitation and curriculum time with only minor disparities. It meets the requirements of the Bishops’ Conference in almost every respect.

<p>Requires Improvement (3)</p>	<p>Subject leadership</p> <ul style="list-style-type: none"> ▪ Whilst leaders and managers monitor the progress of all pupils in Religious Education, the analysis of the results of this monitoring is not well understood or is not fine-grained enough to provide a firm basis for self-evaluation judgements. ▪ The school has implemented plans that are aimed at improving relevant outcomes although these have not yet had a sustained impact on outcomes. ▪ Leaders and managers have made attempts at securing accuracy and consistency in the assessment of pupils' work based on the <i>Levels of Attainment in Religious Education</i> document, however, this is not yet embedded and there are inconsistencies in assessment within the school. There is little evidence of the moderation of pupils' work within the school. ▪ Leadership is aware of current developments in Religious Education but has not fully incorporated these into its practice of monitoring and evaluating provision. As a consequence, whilst planned actions by leaders and managers have improved the quality of teaching so that very little, if any, is inadequate, much still requires improvement. ▪ Whilst leadership of Religious Education is not inadequate and all those involved in its teaching are committed to its importance, some find it difficult to articulate a shared vision for the subject. As a result, it has only a superficial influence on the life of the school, on the moral and spiritual development of pupils and on pupils' ability to discern their unique vocations. <p>Curriculum planning</p> <ul style="list-style-type: none"> ▪ The Religious Education curriculum is planned to match to pupils' needs, interests and aspirations but with mixed success. ▪ Some links are forged with other agencies, the wider community and local parishes, although the range of activities provided to enrich pupils' interest and learning is limited. ▪ The curriculum enables pupils to gain some first-hand experiences of the liturgical life of the Catholic Church and of other local religious and belief communities, however these opportunities are limited and of variable quality. ▪ When compared with other core curriculum subjects there are significant disparities in provision in terms of staffing, physical resources, capitation and curriculum time. The curriculum meets the requirements of the Bishops' Conference in some respects, though there are areas of provision that fall short.
<p>Inadequate (4)</p>	<p>Leadership and management of Religious Education is likely to be inadequate where any of the following apply:</p> <ul style="list-style-type: none"> ▪ Leaders and managers do not monitor provision and outcomes in Religious Education ▪ Leaders and managers do not respond to the issues raised by monitoring ▪ Leaders and managers are not taking effective steps to eradicate any inadequate teaching for every group of pupils, including disabled pupils, those who have special educational needs and those who are more able ▪ Outcomes in Religious Education are inadequate ▪ Leaders and managers do not have oversight of the assessment of pupils' work in Religious Education based on the <i>Levels of Attainment in Religious Education</i> document. Consequently, any assessment which does take place is inaccurate and inconsistent. There is no evidence of the moderation of pupils' work ▪ Religious Education is significantly under resourced in terms of staffing, capitation, physical resources or curriculum time with no prospect of improvement ▪ The curriculum fails completely to meet the requirements of the Bishops' Conference and there are no plans to address this <p>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that leadership of Religious Education is inadequate overall:</p> <ul style="list-style-type: none"> ▪ Poor leadership and management of Religious Education has a detrimental effect on the moral and spiritual development of pupils and hinders their ability to discern their unique vocation ▪ Pupils are given no first-hand experiences of the liturgical life of the Catholic Church and/or of other local religious and belief communities ▪ No links are made with other agencies, the wider community or the parish and so pupils' experience of Religious Education is entirely classroom oriented ▪ No accommodation of particular pupil needs, interests and aspirations has been made in the designing of the Religious Education curriculum

Summary of Inspection Judgements

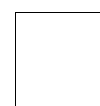
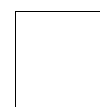
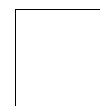
Overall Effectiveness



Catholic Life



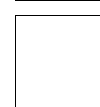
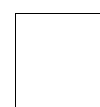
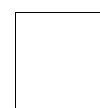
- The extent to which pupils contribute to and benefit from the Catholic Life of the school.
- The quality of provision for the Catholic Life of the school.
- How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school.



Collective Worship



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



Religious Education



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



Appendix 1: Extract from the Curriculum Directory (2012)

The Religious Educator

The Church recognises the fundamental contribution of those charged with the planning and delivery of Religious Education. In what may be called the ‘hidden curriculum’, the witness, integrity and sincerity of the teacher or staff member will influence the communication of Christian faith, especially as knowledge to be believed and lived. As Pope Benedict XVI has said:

As you know, the task of a teacher is not simply to impart information or to provide training in skills intended to deliver some economic benefit to society; education is not and must never be considered as purely utilitarian. It is about forming the human person, equipping him or her to live life to the full – in short it is about imparting wisdom. And true wisdom is inseparable from knowledge of the Creator, for ‘both we and our words are in his hand, as are all understanding and skill in crafts’ (Wis7:16).

Developments in the provision of tertiary education and a greater variety of routes into the teaching profession have led to changes in the formation and preparation of teachers. Indeed, many of our teachers may not have been trained in the Catholic sector and may come from a variety of academic backgrounds. The perennial challenge for the Catholic community is to identify the best ways in which to develop the character and knowledge of Catholic teachers. The *Catholic Certificate of Religious Studies* remains a significant element in the formation of our teachers and we hope that many more will undertake this and other courses. This concern with formation is not limited to teachers of Religious Education, but extends to all Catholic teachers and indeed to Senior Leaders and Governors with whom responsibility for Religious Education rests. Those responsible for Religious Education in our schools should:

- be prepared to give living witness to what they teach;
- recognise that they share in the teaching office of the Church exercised in the person of the local bishop and enshrined in the trust deed of the school;
- fulfil their professional responsibilities with regard to all that develops and enhances the life of the Catholic school;
- plan and teach schemes of work that are engaging and accessible so that all pupils may progress appropriately in their knowledge and understanding of the Catholic faith;
- have high expectations of all their pupils;
- ensure that 10% of the curriculum to age 16 and 5% of the curriculum beyond the age of 16 is devoted to Religious Education;
- ensure that Religious Education contributes positively to the broad and balanced curriculum of a Catholic school through cooperation and dialogue with other subjects;
- take care continually to deepen their own knowledge and understanding of the Catholic faith;
- take seriously the duty of every Catholic to form his or her conscience;
- be given opportunities for their own spiritual and professional development as Catholic educators.

The aims of Religious Education

1. To present engagingly a comprehensive content which is the basis of knowledge and understanding of the Catholic faith;

2. To enable pupils continually to deepen their religious and theological understanding and be able to communicate this effectively;
 3. To present an authentic vision of the Church's moral and social teaching so that pupils can make a critique of the underlying trends in contemporary culture and society;
 4. To raise pupils' awareness of the faith and traditions of other religious communities in order to respect and understand them;
 5. To develop the critical faculties of pupils so that they can relate their Catholic faith to daily life;
 6. To stimulate pupils' imagination and provoke a desire for personal meaning as revealed in the truth of the Catholic faith;
 7. To enable pupils to relate the knowledge gained through Religious Education to their understanding of other subjects in the curriculum;
 8. To bring clarity to the relationship between faith and life, and between faith and culture.
- The outcome of excellent Religious Education is religiously literate and engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life.

Methodology

Like other disciplines, Religious Education makes use of a repertoire of appropriate teaching methods, according to the age and ability of pupils. Religious educators must be able to adapt a variety of methods to their task. The introduction to the *Catechism of the Catholic Church*, quoting the earlier *Roman Catechism* of 1566, reminds teachers that they must not imagine a single kind of person has been entrusted to them, nor that it is appropriate to teach everyone through one and the same method. Rather they 'must suit their words to the maturity and understanding of their hearers'. It belongs to the competence of education professionals to discover, develop and share appropriate methods.

Religious Education learns from evangelisation and catechesis that learning and growth involve active participation and response. For this reason, personal experience plays a significant part in the exploration, discovery and assimilation of the saving truth of God's revelation. Teaching in Religious Education:

'Should help people to be attentive to the meaning of their experiences, illumined by the light of the Gospel, so that they may respond to God more fully. Experience can also make the Christian message more intelligible. It 'serves in the examination and acceptance of the truths which are contained in the deposit of Revelation'.

At the same time, teaching in Religious Education will introduce those formulas which help develop pupils' understanding of Catholic belief. The tradition of the Church 'in maintaining, practising and professing the faith that has been handed on' values formulas which provide a common language that all may use, and form that 'memory' of the Church which vividly maintains the presence of the Lord among us.

Such formulas include texts from the Bible, the liturgy, the teaching documents of the Church, the Creeds, *The Catechism of the Catholic Church*, and the traditional prayers and devotions of Christian faith (e.g. Our Father, Angelus, Stations of the Cross). A basic and convenient collection of such formulas may be found in the widely available *Simple Prayer Book* and the *Compendium of the*

Catechism of the Catholic Church. They should be presented after sufficient time has been given to exploration and explanation, and those will be chosen which, 'while expressing faithfully the truth of the Faith' are suited to 'the capacity of the listeners'.

Recent developments in the field of special education have enabled pupils with disabilities to gain greater access to an equality of provision in Religious Education. These include advances in methodologies and interventions, disability and equality legislation, new technologies and an evolving theology of disability. Efforts to promote authentic belonging and participation for all reflect the example of Jesus Christ at the heart of the Gospels. St. Paul reminds us that 'the members of the body that seem to be the weaker are indispensable.'²³ It is now evident that the multi-sensory and symbolic approaches and resources developed to provide enjoyable and appropriate Religious Education for children with a range of different needs contribute to enriched Religious Education opportunities for all.

Children of all abilities benefit from ways of learning and knowing which are not necessarily reliant on cognitive ability, in particular the learning of the heart. To continue the progress made towards an equity of provision in Religious Education for all children and to ensure that the particular needs of children and young people with learning difficulties and disabilities are taken into account, due attention needs to be given at the appropriate levels of responsibility to ensure that:

- the need for 'adaptation' is removed by ensuring that from the outset programmes and curriculum planning encompass the needs of all children taking account of a range of different needs, abilities and learning styles;
- professional development is provided at every level in relation to disability awareness, the requirements of legislation, the call of the Gospel and the implications of these on the development of accessible Religious Education programmes;
- advisors and inspectors are familiarised with the different ways of teaching, assessing and gathering evidence for pupils working within the P scales;
- all schools provide access to multi-sensory experiences and symbol-supported text resources;
- a variety of age appropriate and enriching Religious Education experiences is provided for pupils who may not necessarily progress through the P scales (e.g. those with degenerative or life-limiting conditions);
- links are formed between Catholic special and mainstream schools so that the accessibility of the Religious Education curriculum for pupils with special needs in the latter may be enhanced;
- avenues of accreditation for pupils working at different levels are explored.

Summary

The methods employed in Religious Education are always aimed at opening up for the pupil the mystery of God's saving action in Jesus Christ. This mystery is both many-sided and entirely one, for it is in essence the person of Christ 'the same yesterday, today and for ever'. The mystery can be imagined as a well-cut and highly polished gem, each facet reflecting its brilliance, yet best appreciated as a single whole. It is this image that is used in this *Curriculum Directory* to hold together the various aspects of Catholic faith that make up the content of Religious Education.

Attainment Levels

The Bishops' Conference publication *Levels of Attainment in Religious Education in Catholic Schools and Colleges* enables religious educators to provide increasingly challenging Religious Education to match each pupil's stage of development and ability. It furthermore assists in charting each pupil's rate of progress in Religious Education over time, so that provision and teaching may be adjusted to facilitate the blossoming of higher order skills and deeper levels of knowledge and understanding.

In the descriptions of the levels of attainment under both Attainment Targets (Learning about Religion and Learning from Religion), the verbs used ('driver words') gradually chart a greater measure of engagement and active learning as the pupil progresses to higher levels of attainment. This helps teacher and pupil to talk constructively about what is needed to aid progress and secure an attainment level appropriate to the latter's growing ability. The use of *Levels of Attainment* enables the progress and achievement of each and every pupil to be recognised and celebrated.

Levels of Attainment also help writers of new resources to assess the appropriateness of their materials. In addition, the levels assist inspectors of Religious Education in their judgments about the quality of provision and attainment in Catholic schools.

P Scales

The P scales are differentiated performance criteria that provide a chart of progression in Religious Education for pupils with a range of learning difficulties and disabilities whose attainment level is below Level One. Based on the National P scales they have been customised for use in Catholic schools.

When planning Religious Education lessons and activities, attention should be given to providing:

- a range of motivating and enjoyable experiences to engage all children;
- scope and provision to enable children to move through and demonstrate success at the different P scales;
- strategies, approaches and resources to enable children with Autistic Spectrum Conditions to participate.

Appendix 2: Diocesan Expectations (Primary)

The diocesan canonical inspection *evaluation schedule* provides clear and detailed guidance for schools in terms of the expectations of the Diocese of Nottingham relating to the provision of Religious Education, Catholic Life and Collective Worship. This should be read in conjunction with the Religious Education Policy for the Diocese of Nottingham.

In addition to this, the following expectations are in place for primary schools.

- There is a 'minimum expectation' that at Key Stage 1, children complete 4 pieces of written work per topic and at Key Stage 2, that between 4 and 6 pieces of written work are completed.
- With regard to EYFS, it would be appropriate to maintain a record of what the children have covered within each topic. This could perhaps take the form of a learning journal or something similar.
- Where children complete pieces of work in Religious Education in books for other subject areas or cross-curricular/topic books, this should be signposted in pupils' Religious Education books and these other books should be included in work prepared for work scrutiny during inspection.
- Schools are also required to record and maintain evidence which pertains to practical activities which may have taken place within RE lessons such as drama and role-play. This could take the form of photographs which are suitably annotated.
- Schools are required to assign 10% of the weekly curriculum teaching time to RE and this should take the form of suitable periods of time which allow the children sufficient opportunity to develop their knowledge and skills appropriately.

Appendix 3: Groups of Pupils

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

- disabled pupils, as defined by the Equality Act 2010, and those who have special educational needs
- pupils eligible for the pupil premium
- boys
- girls
- Catholics
- non-Catholics
- groups of pupils whose prior attainment may be different from that of other groups
- those who are academically more or less able
- pupils for whom English is an additional language
- minority ethnic pupils
- Gypsy, Roma and Traveller children
- looked after children
- young carers
- other vulnerable groups

Appendix 4: Proportions

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

Appendix 5: Glossary

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

Groups of Pupils	This refers to any identifiable cohort of pupils whose progress can be analysed separately. Schools should try and ensure that no group of pupils is at a disadvantage when designing the curriculum and in planning lessons.
Intervention	The process that follows tracking to support those pupils who are not making expected progress.
Leadership and management	The contribution of all the staff with responsibilities, not just the governors and headteacher, to identifying priorities, directing and motivating staff and running the school.
Learning	How well pupils acquire knowledge, develop their understanding, learn and practise skills and are developing their competence as learners.
NOCN	National Open College Network.
Overall effectiveness	Inspectors form a judgement on a school's overall effectiveness as a provider of Catholic education based on the findings from their inspection of the school.
PANDA	Performance and Assessment.
Progress	The rate at which pupils are learning in lessons and over longer periods of time. It is often measured by comparing the pupils' attainment at the end of a key stage with their attainment when they started.
PSHE	Personal, Social and Health Education.
RSE	Relationships and Sex Education.
Self-evaluation	The school's assessment of its own performance. From it action plans to drive improvement are developed.
Tracking	The collection of data on pupil performance that is stored and analysed to form global judgements about which students are progressing as expected and which need further support.
Vocation	In its broadest sense it refers to the particular role in life to which God has called them. Catholic education is committed to the principle that every pupil has a unique set of gifts that are to be used in the service of others and that it is the responsibility of a Catholic school to help pupils to discern what form this service of others will take.