

Nottingham Roman Catholic
Diocesan Education Service



**Diocesan Canonical Inspection
Evaluation Schedule**

Inspection Judgements Summary
(September 2015)

Catholic Life (CL)

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

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Community, Ethos And Behaviour	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.	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.	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.	<i>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:</i> Pupil behaviour is inadequate in at least some respects
	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.	Most pupils appreciate the community to which they belong and accept the demands that accompany this. As a result, they are involved regularly with those activities which promote the school's ethos within school and the wider community.	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.	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
	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.	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.	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.	<i>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:</i> Pupils are not involved in evaluating the Catholic Life of the school
Personal Development	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.	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.	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.	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
	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.	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.	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.	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
Religious Identity	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.	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.	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.	
	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.	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.	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.	

Catholic Life (CL)

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

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Community and Mission	The school mission statement is a clear and inspiring expression of the educational mission of the Church.	The school mission statement is a good expression of the educational mission of the Church.	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.	<i>The provision for the Catholic Life of the school is likely to be inadequate where any of the following apply:</i>
	All staff are fully committed to its implementation across the curriculum and the whole of school life.	Most staff are committed to its implementation across the curriculum and the whole of school life.	Whilst most staff understands 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.	The school's mission is contrary to the educational mission of the Church
	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.	Good relationships exist between most colleagues, support staff and pupils	Whilst relationships have not broken down, tensions do exist between colleagues, support staff and pupils and this has not been tackled.	Relationships within the community have broken down and this is having a detrimental effect on morale and commitment
	The school is a supportive and joyful community.	Morale is high.	Whilst members of staff are not completely disaffected, their work in school has become a duty rather than a joy.	There are some pupils who receive no pastoral care from the school or whose particular needs are ignored
	The learning environment reflects the school's mission and identity through concrete and effective signs of the school's Catholic character.	The learning environment reflects the school's mission and identity through clear signs of the school's Catholic character.	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.	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
Pastoral Care	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.	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.	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.	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
	Pastoral programmes, PSHE and RSE are thoughtfully designed, carefully planned, consistently well taught and celebrate Catholic teachings and principles.	Pastoral programmes, PSHE and RSE are planned and mostly well taught and refer explicitly to Catholic teachings and principles.	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.	Pupils have not received any formation in RSE or this has been received without any reference to Catholic values and principles
	The school is equally attentive to the pastoral needs of members of staff and ensures that almost every member's needs are understood and catered for.	The school is attentive to the pastoral needs of members of staff and strives to meet the needs of every member of the community.	The school is aware of the pastoral needs of most members of staff although some feel that their needs are ignored.	<i>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that provision for Catholic Life is inadequate overall:</i> The school mission is not shared by all members of staff with some actively opposed to it
Behaviour Policy	The highest standards of moral and ethical behaviour are promoted through the clear and consistent communication of the school's expectations.	The school regularly communicates high expectations of behaviour to its pupils.	The school expectations of behaviour are not high enough and/or the school has mixed success in communicating these to pupils.	The school has few outward signs of its Catholic identity
	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.	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.	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.	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

Catholic Life (CL)

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

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Leading by Example	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.	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.	Leaders and managers express their support for the Church's mission in education but rely heavily on guidance to give it direction.	<p><i>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:</i></p> <p>Leaders and managers are reluctant to promote the Church's mission in education</p> <p>Leaders are apathetic in their development and sustenance of the Catholic ethos</p>
	The development and sustenance of an authentic Catholic ethos is viewed as a core leadership responsibility.	The development and sustenance of an authentic Catholic ethos is taken seriously by all leaders.	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.	
Self-Evaluation	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.	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.	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.	<p>Provision for the Catholic Life of the school is not included in the self-evaluation cycle</p> <p>Leaders have not included Catholic Life in their school development/improvement plans</p> <p>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</p> <p>The governing body largely ignores the Catholic character of the school they lead</p> <p><i>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:</i></p>
	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.	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.	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.	
Involvement of stakeholders	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.	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.	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.	<p>Evaluation of the Catholic Life of the school is casual and lacks rigour.</p> <p>Pupils and staff are unclear about what it means to be part of a Catholic school community or actively opposed to its Catholic nature</p> <p>Governors have little impact on the direction and work of the school</p> <p>Governors do not challenge the school to address areas for development in the Catholic Life of the school</p>
	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.	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.	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 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.	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.	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.	

Collective Worship (CW)

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

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Pupil Response to Worship	<p>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>	<p>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>	<p>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>	<p><i>How well pupils respond to and participate in Collective Worship is likely to be inadequate if any of the following apply:</i></p> <p>The majority of pupils are not engaged by the school's Collective Worship</p> <p>Some pupils are openly critical of the faith commitments of other pupils</p> <p>Some disrupt others when at prayer and ridicule pupils for whom this is an important activity</p>
Pupil Leadership of Worship	<p>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.</p> <p>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.</p>	<p>Pupils regularly prepare and lead worship with confidence, enthusiasm and a degree of independence.</p> <p>Pupils use a variety of approaches to prayer which include scripture, religious artefacts, liturgical music and other forms of prayer.</p> <p>Appropriate to their age and ability, some pupils are able to create an atmosphere conducive to prayer, using silence and visual prompts.</p>	<p>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.</p> <p>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.</p> <p>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.</p>	<p><i>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:</i></p> <p>Most pupils are restless during Acts of Worship and uninterested in the prayer life of the school</p> <p>If pupils do lead Collective Worship, they do so with evident reluctance. These worship opportunities are at best merely tolerated by their peers</p> <p>Pupils do not use a variety of approaches to prayer. Prayer has become monotonous</p> <p>Pupils are unable to create the correct atmosphere for prayer; the space for prayer is untidy and/or distracting</p> <p>Pupils are almost wholly ignorant of the Church's liturgical year and have no liturgical expertise in planning worship appropriately</p> <p>Pupils never lead the planning and delivery of Collective Worship</p> <p>Collective Worship has been irrelevant to the development and growth of many pupils</p>
Contribution to Moral & Spiritual Development	<p>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.</p> <p>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>	<p>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.</p> <p>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>	<p>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.</p> <p>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>	

Collective Worship (CW)

CW2 The quality of Collective Worship provided by the school

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Centrality and Quality of Worship	<p>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.</p> <p>Staff prayer is an integral part of all school activity, is creatively planned and is an inspiration to the whole community.</p>	<p>Staff and pupils pray together regularly and prayer is part of almost all school celebrations.</p> <p>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>	<p>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.</p> <p>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>	<p><i>The quality of Collective Worship provided by the school is likely to be inadequate if any of the following apply:</i></p> <p>Acts of Worship are infrequent and/or are not central to the school's daily activity</p> <p>There is little or no planning and preparation of Collective Worship and/or few or no resources are devoted to it</p>
	<p>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.</p>	<p>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.</p>	<p>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.</p>	<p>Staff rarely pray together or some members of staff are always absent from such occasions</p> <p><i>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that provision for Collective Worship is inadequate overall:</i></p>
	<p>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.</p> <p>Themes chosen for worship include the spiritual aspirations of all pupils.</p>	<p>Collective Worship is centred on clear themes and messages. Chosen liturgical themes are consistent with the season and the Catholic character of the school.</p> <p>Themes chosen for worship are responsive to the religious diversity among pupils.</p>	<p>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.</p> <p>There is limited acknowledgement of the diversity of pupil backgrounds in selecting themes for worship.</p>	<p>Collective Worship is incoherent in the communication of its purpose and message</p> <p>Themes chosen do not reflect the liturgical season or the Church's mission</p> <p>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</p>
	<p>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>	<p>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>	<p>Adults associated with the school are invited to attend and some do respond. For primary schools, this will include parents.</p>	<p>Other adults associated with the school are rarely invited to pray with the school or response to these invitations is poor</p> <p>Staff are unskilled in leading prayer and some demonstrate a lack of interest</p>
	<p>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.</p> <p>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>	<p>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.</p> <p>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>	<p>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.</p> <p>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>	<p>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</p> <p>The faith backgrounds of pupils are largely ignored in Acts of Collective Worship</p>
Staff Skill				

Collective Worship (CW)

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

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Leadership Expertise	Leaders and managers, including senior leaders and chaplains, have expert knowledge of how to plan and deliver quality experiences of Collective Worship.	Leaders and managers, including senior leaders and chaplains, know how to plan and deliver quality experiences of Collective Worship.	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.	<i>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:</i> 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 <i>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that leadership of Collective Worship is inadequate overall:</i>
	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.	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.	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.	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
	Liturgical and spiritual development is seen as a priority in the professional development of school leaders and quality time is devoted to it.	Liturgical and spiritual development is part of the professional development cycle for leaders.	Whilst liturgical and spiritual development has occasionally been the focus of the professional development of leaders, attention given to it is infrequent and unfocused.	
	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.	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.	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.	
Leadership of Public Worship	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.	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.	Whilst leaders and managers, including senior leaders and chaplains, occasionally lead Collective Worship within school this happens infrequently and with variable quality.	
	Monitoring and Evaluating Worship	Leaders and managers place the highest priority on the development of quality experiences of Collective Worship in their regular reviews of school performance.	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.	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.
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.		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.	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.	

Religious Education (RE)

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

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Enjoyment and Application	Pupils demonstrate passion and commitment in their learning in Religious Education and view it as one of their most important lessons.	Pupils enjoy Religious Education and can explain its value	Whilst pupils are not uninterested in Religious Education they show few outward signs of enthusiasm for it.	<p><i>How well pupils achieve and enjoy their learning in Religious Education is likely to be inadequate if any of the following apply:</i></p> <p>Pupils lack all interest and enthusiasm for Religious Education</p> <p>Pupils are unable to work independently and are frequently off-task</p> <p>Persistent low level disruption occurs more than occasionally and hinders learning for many pupils. Lessons tend to be disorderly</p> <p>No more than a very small minority of pupils are making progress in Religious Education within lessons and over time</p> <p>Pupils have no understanding of how well they have done, what they need to do to improve and cannot give examples of how they have made progress within lessons and over time</p> <p>Groups of pupils, including disabled pupils and those with special educational needs, are not making progress</p> <p>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> <p>There are wide gaps in attainment and in learning and progress between different groups of pupils within school that are barely closing or are widening</p> <p><i>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:</i></p> <p>Insufficient new knowledge and understanding is gained in individual lessons or across a sequence of lessons</p> <p>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</p>
	Most pupils concentrate very well and are rarely off task even in extended periods without direction from an adult.	They are keen to do well, generally apply themselves diligently in lessons and work at a good pace.	Pupils work steadily but they are not completely focused and the lesson is such that pupils are often inattentive.	
	Behaviour for learning is outstanding and almost all lessons proceed without any interruptions.	Behaviour for learning is good and disruption to lessons is unusual.	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.	
Progress and Learning	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.	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 have made progress within lessons and over time.	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.	
	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.	Most groups of pupils, including disabled pupils and those with special educational needs, are also making progress comparable to the progress of other pupils.	Whilst some groups of pupils, including disabled pupils and those who have special educational needs are making progress – a majority are not.	
	They learn exceptionally well and as a result acquire knowledge quickly and in depth and are developing their understanding rapidly (AT1).	Pupils acquire knowledge quickly and are secure in their understanding (AT1).	Whilst pupils acquire knowledge and understanding over time, the pace of learning requires improvement (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).	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).	Pupils are developing skills appropriate to their age and ability, although the pace of this skill acquisition requires improvement (AT2).	
	The standards of attainment of almost all groups 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.	The standards of attainment of the large majority of groups 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.	The standards of attainment of the majority of groups 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.	
Attainment				

Religious Education

RE2 The quality of teaching and assessment in Religious Education

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Quality of Teaching	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.	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.	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.	<i>Teaching and assessment in Religious Education is likely to be inadequate where any of the following apply:</i> As a result of weak teaching over time, pupils or groups of pupils currently in the school are making inadequate progress
	Teachers communicate high expectations, enthusiasm and passion about Religious Education to pupils.	Teachers have a clear understanding of the value of Religious Education which they communicate effectively to pupils.	Teachers have a basic but limited understanding of how to maintain pupils' interest in Religious Education.	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
	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.	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.	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.	Learning activities are not sufficiently well matched to the needs of pupils so that they make inadequate progress
	Teachers consistently use time effectively to maximise learning opportunities in lessons and across sequences of lessons.	Teachers manage time well and secure good learning in lessons and across sequences of lessons.	Time management requires improvement since the pace of learning in lessons or across a sequence of lessons is too slow.	Time is grossly mismanaged; learning experiences within lessons and across sequences of lessons remain incomplete; pupils' time is wasted
	From KS3 onwards, regular homework contributes very well to pupils' learning, providing stretch and challenge for the most able and consolidation for the least.	From KS3 onwards, regular homework contributes well to pupils' learning, allowing all pupils to consolidate their learning.	From KS3 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.	Teachers do not assess learning during lessons and/or do not reshape learning in response to recognising where learning is slower
Assessment	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 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.	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.	There is little evidence of differentiation and/or little or no accommodation is made for the breadth of ability range across a cohort
	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.	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.	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 are either too infrequent or insufficiently focused to have any impact on learning or progress <i>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that provision for Religious Education is inadequate overall:</i>
	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.	Marking and constructive feedback are performed regularly and accurately. Pupils are given time to respond to feedback.	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 to this advice.	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
	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.	Pupils are often involved in evaluating how well they achieve which gives them greater confidence in making improvements.	Pupils are only sometimes involved in assessing how well they are achieving.	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
	Celebration of achievement and effort are central to the teachers' assessment strategy.	Achievement and effort are often celebrated.	Achievement and effort are only sometimes celebrated.	Pupils are never involved in evaluating their own learning Achievement and effort are rarely, if ever celebrated

Religious Education

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

	1 Outstanding	2 Good	3 Requires Improvement	4 Inadequate
Subject Leadership	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.	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.	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.	<i>Leadership and management of Religious Education is likely to be inadequate where any of the following apply:</i> Leaders and managers do not monitor provision and outcomes in Religious Education
	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.	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.	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 in Religious Education 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.	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
	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.	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.	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.	The curriculum fails completely to meet the requirements of the Bishops' Conference and there are no plans to address this <i>The following would also be further signs of inadequacy but would not necessarily, by themselves, indicate that leadership of Religious Education is inadequate overall:</i>
	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.	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.	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.	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
	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.	The Religious Education curriculum is thoughtfully designed to match to a range of pupils' needs and ensure effective continuity and progression in their learning.	The Religious Education curriculum is planned to match to pupils' needs, interests and aspirations but with mixed success.	
Curriculum Planning	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.	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.	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 first hand and quality experiences of the liturgical life of the Catholic Church and of a wide diversity of religious and belief communities.	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.	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.	
	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.	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.	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.	