



The **Methodist** Church 

Statutory Inspection of Anglican and Methodist Schools (SIAMS) An Evaluation Schedule for Schools and Inspectors

April 2018

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Religious Education in Church of England Schools: A Statement of Entitlement
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Introduction

by **Nigel Genders**, Chief Education Officer, Church of England

The Church of England has set out a bold *Church of England Vision for Education* that is deeply Christian, serving the common good. Our purpose in education is to enable the children, young people and communities we serve to flourish as they experience education for wisdom, hope, community and dignity and discover life in all its fullness which Jesus offers.

This national vision is offered for Anglican and Methodist schools to engage with as they articulate their purpose in education and shape their own vision as a school with Christian character.

Over the years, SIAMS has sought to provide Church schools with a tool for effective self-evaluation and a process of

external review which enables continued development. This new framework focuses unashamedly on vision, with the hope that it will allow governing bodies to place more of an emphasis on their purpose in education, ensuring that the school's Christian vision impacts in ways which enable the whole school community to flourish.



Revd Nigel Genders
Chief Education Officer, Church of England

Inspectors will grade the school on the following question:

How effective is the school's distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?

This question is explored through the following seven strands.

Strand I: Vision and Leadership



In considering the vision and leadership of a Methodist school, particular attention should be paid to MA1 and MA2 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school has developed and implemented an inclusive and distinctive Christian vision, monitoring its impact to ensure the school's original foundation is maintained.**
- **How well the school lives out that Christian vision in relationships and partnerships with key stakeholders.**

In developing vision and leadership in a Church school, the school must evaluate:

- a) To what extent is the school's vision and its associated values grounded in a clear theology firmly rooted in a Christian narrative? To what extent do leaders show awareness and understanding of current thinking in Church school education?
- b) To what extent does the school's Christian vision shape school policies and Church school development plans? How is priority given to collective worship and to religious education (RE)?
- c) How well do leaders ensure that the school's formal partnerships are supported, sustained and informed by the school's Christian vision and associated values? This includes how well school leaders work with the local diocese/circuit and churches.
- d) How well do leaders ensure that all staff members at all levels are supported in the development of their understanding of the school as a Church school? How well are future Church school leaders prepared and supported through professional development leading to improved practice?
- e) How well do governors ensure that a robust and continuous self-evaluation process is in place that involves the school community in evaluating their effectiveness as a Church school?
- f) Have the recommendations from the previous SIAMS inspection been addressed and brought about positive outcomes for pupils?

Strand I: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish ...

The leaders have developed a Christian vision that reflects its local context. The school's policies on admissions demonstrably reflect its Christian vision by being welcoming to pupils with disabilities and learning difficulties, and by being inclusive of different faiths and of pupils from diverse backgrounds. Leaders, including governors, explain how biblical teaching roots the school's vision giving it coherence, relevance and sustainability. Governors articulate the school's vision with passion and practical illustration. The school uses its vision to shape development plans and school policies. Leaders explain how the school's vision informs both the choice of, and relationships with, a range of local, national and global educational partners. Leaders are aware of current developments and debates in Church school education and this informs their practice.

Leaders ensure that worship celebrates difference and encourages respect and dignity. It raises aspirations. Worship engages creatively with the school's Christian vision and associated values showing respect for and giving dignity to all wherever they may be on their spiritual journey.

Worship is an important way in which pupils are invited to reflect upon the school's vision and associated values. It is a time when they reflect on significant local, national and international events.

Reflecting the *Church of England Statement of Entitlement* religious education (RE) is well resourced. Leaders ensure that: sufficient dedicated curriculum time is given to RE; RE leaders and teachers have access to regular high quality professional development; RE continuing professional development (CPD) is appropriate, funded and monitored; and RE leaders have opportunities to monitor RE lessons. In secondary schools, the school seeks to employ specialist RE teachers. Where relevant, all pupils follow a recognised, externally accredited and appropriate RE qualification at KS4.

Leaders ensure that the distinctively Christian nature of its vision is maintained, remains discernible and is effectively applied within any multi-academy trust (MAT) or federation partnerships into which it enters. Many MAT policies may be adopted but key policies are adapted to reflect the school's vision. School to school partnerships reflect ethical choices in line with the school's vision. A distinctive feature of the school is that it understands itself as a partner with the local church and diocese/Methodist community. Leaders are proactive in seeking and maintaining mutually beneficial partnerships with the local church and diocese/Methodist community.


All staff members and governors have opportunities to develop their understanding of Church school education. Effective use is made of diocesan/Methodist schools and national training events and leaders can demonstrate how this has led to improved practice. Leaders ensure that senior and middle leaders have regular opportunities to develop their knowledge and understanding of strategic Church school leadership and this has demonstrable impact on pupil learning.

Leaders and governors ensure that there is an ongoing process in place that evaluates the effectiveness of the school as a Church school. This is based on evidence and analysis, include most groups in the school community and inform school improvement.

Since the previous denominational inspection governors/academy directors will have ensured that the recommendations from the previous inspection report have been addressed over time to the educational benefit of the pupils. They maintain the school's original foundation by ensuring that the school is engaged with diocesan and national/Methodist schools initiatives and can explain how the school has developed as a Church school since the previous denominational inspection.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Leaders effectively demonstrate how the impact of the school's vision holistically infuses and shapes the strategic and operational direction of the school. This leads to innovative and imaginative practice that, in the judgement of the inspector, helps pupils transform their lives. The school uses its involvement in any MAT, federation or school to school partnerships to introduce innovative practice that reflects the school's vision. The school is innovative and ethical in adopting an admissions policy (in accordance with its Trust deed) that ensures that the school population both reflects its local community and promotes its Christian character by seeking to give opportunity to all and supporting inclusion and diversity. ● Leaders ensure that the relationship between the school, church and diocese is supportive and sustainable, enhancing the learning of both pupils and the congregation. It is a link that is widely acknowledged and valued by all members of the school community. The school may be used by the diocese/Methodist Church as a centre of excellence. ● In an excellent Church school, effective induction and professional development is prioritised for all staff and governors. This has led to innovative practice working with the church and other schools locally, regionally and nationally. ● Governors have established systems for monitoring and evaluation that involve the whole school community and are, in the judgement of the inspector, exceptionally rigorous and effective. Governors have developed the school as a Church school through regular engagement with the local diocese/Methodist Academies and Schools Trust (MAST) and as a result often lead innovation locally. The school has a successful record of developing future Church school leaders. 	<p>It is not yet Good.</p>

Strand 2: Wisdom, Knowledge and Skills

 In considering wisdom, knowledge and skills in the context of a Methodist school, particular attention should be paid to M4 and M5 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school's staff and leaders apply their Christian vision to ensure curriculum and extra-curricular opportunities meet the academic and spiritual needs of all learners.**
- In developing wisdom, knowledge and skills in a Church school, the school must evaluate:
- a) How effective is the school at meeting the academic needs of all pupils through the curriculum? How effective is the school in identifying and supporting those who are more vulnerable and who may have additional learning and personal needs?
 - b) How well does the school support all pupils in their spiritual development, enabling all pupils to flourish?

Strand 2: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...

The school has a broad and balanced curriculum which is shaped by its Christian vision and a recognition that each pupil is a unique individual. This ensures the rounded development of the whole child through academic achievement and spiritual development. Leaders use ethical arguments to justify making bold curriculum decisions to ensure pupils experience an exciting and relevant curriculum that enables them to flourish.

Based on national assessments* available at the time of the inspection, progress information provided by the school, and considering context and recent cohorts, the school is at least close to national averages in progress statistics. This includes pupils with special educational needs and disability (SEND) and the most able. As a priority, the school is enabling its vulnerable pupils, including those with learning difficulties, to flourish academically.

The school has a clear and secure understanding of spiritual development that is distinguishable from social, moral and cultural development and is shared by staff. Progressively deeper opportunities exist across the curriculum which enable pupils to develop curiosity through questioning that helps them explore and articulate spiritual and ethical issues. Pupils value learning and enjoy questioning, listening and responding creatively across a range of subjects.

* Such data may be accessed on Department for Education (DfE) comparison tables, Fisher Family Trust (FFT) Aspire supplied by the diocese or the school, or from the Inspection Data Summary Report (IDSR) provided by the school. Data will be used to shape questions that will explore how the school's vision is being used to enable pupils of all abilities to flourish.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Through reference to innovation, informed by the school's Christian vision, leaders show how the curriculum is tailored to meet the needs of all pupils the school serves. They make bold ethical arguments for the inclusion and support of vulnerable pupils, including those with learning difficulties linked to the school's vision that enable all to flourish. ● Aspects of the curriculum reflect a pedagogical approach that actively enables pupils to reflect and explore the spiritual and ethical dimensions of all subjects. ● Considering context and cohorts, academic progress is above average for all groups of pupils and there is little difference between the progress of those who are disadvantaged and those that are not. ● The school community applies its own understanding of spiritual development so that teachers have the confidence and ability to move beyond planned opportunities to make the most of questions raised by the curiosity of pupils and opportunities that occur spontaneously across the curriculum. 	<p>It is not yet Good.</p>

Strand 3: Character Development: Hope, Aspiration and Courageous Advocacy

 In considering character development in the context of a Methodist school, particular attention should be paid to MA3 and MA4 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school's Christian vision supports the character and moral development of all pupils, giving them aspiration for themselves and hope for the communities of which they are a part.**
 - **How well the school's Christian vision inspires the whole school community to engage in social action and to be courageous advocates for change in their local, national and global communities**
- b) Do leaders make sure all pupils have curriculum opportunities to look beyond themselves, ask 'big questions' and think globally about life and develop an understanding of disadvantage, deprivation and the exploitation of the natural world? How effectively has the school explored and engaged in diocesan and other global companion/world church links?
 - c) How well does the school community connect its ethical and charitable activities to the school's vision and associated values? Do leaders provide opportunities for all pupils to engage in social action and to understand how they can challenge injustice?

In developing character, the school must evaluate:

- a) To what extent does your school's vision and its associated values develop aspiration in all pupils, giving them resilience to cope well when things are difficult and the perseverance to overcome barriers to their own learning and to make positive choices?

Strand 3: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...


There is a demonstrable culture of aspiring to be the best you can be: the person God created you to be. Pupils say how the school's Christian vision and associated values help them to make positive choices about how they live and behave. Pupils say how the school's Christian vision and associated values supports them in their learning.

Leaders ensure that there are opportunities across the school curriculum to explore many 'big questions' about life and to discuss and develop pupils' understanding of disadvantage, deprivation and the exploitation of the natural world. Leaders demonstrate how spending decisions (where possible), fundraising, charity partnerships and social action projects reflect the school's Christian vision. A demonstrable feature of the school is the way in which it encourages its pupils to think globally, as appropriate to context, exploring the companion links that exist between the local diocese/world Church and schools internationally.

Pupils talk about ways to challenge injustice and inequality and take advantage of curricular and extracurricular activities to engage in social action projects. This goes beyond a sense of compassion to a concern for justice.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Pupils explain how the school's values give them confidence to listen, question, explore and challenge themselves in pursuit of their learning. ● Leaders use creativity and innovation to provide quality opportunities for pupils to explore situations of injustice and inequality so opening pupils' horizons, giving them a concern for others. This is often a practical expression of the school's partnership with the local church community. The school community has established mutually beneficial global partnership links to schools in different parts of the world that are highly valued by adults and pupils alike. ● Pupils are articulate advocates of change, challenging injustice and inequality. They have regular opportunities to engage in social action projects which pupils themselves have identified to address issues of disadvantage, deprivation and the exploitation of the natural world. 	<p>It is not yet Good.</p>

Strand 4: Community and Living Well Together

 In considering community and living well together in the context of a Methodist school, particular attention should be paid to MA3 and MA6 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school's Christian vision promotes social and cultural development through the practice of forgiveness and reconciliation that encourages good mental health, and enables all to flourish and live well together.**
- In creating a community where all live well together, the school must evaluate:
- a) To what extent does your school's Christian vision and associated values underpin relationships at all levels in the school community, enabling pupils to disagree well and to practice forgiveness and reconciliation? Is this reflected in the school's behaviour, exclusion and attendance policies?
 - b) How well do leaders ensure there is support for good mental health in children and adults and a sense of belonging that embraces and celebrates difference?

Strand 4: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...

Pupils are observed to behave well and relationships between all members of the school community are generally supportive. This is clearly attributed to the school's vision and associated values by many. The school behaviour policy and other related policies coherently reflect the school's Christian vision. Pupils have the opportunity to seek forgiveness and reconciliation and this is reflected in the school's behaviour, exclusion and attendance policy and practice. When conflicts do arise, these are dealt with in a way which reflects the articulated Christian vision and associated values of the school.

There are planned curriculum opportunities to explore different points of view and pupils are given the skills they need to disagree well and to live with contradictory convictions. The school has in place effective systems for the early identification of issues connected to mental health and wellbeing. Policies support pupils with mental health difficulties making use of expert advice as needed. Pupils and adults feel confident to express their views and concerns and say they are listened to and are given opportunities to participate in school decisions.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● The school is recognised by the wider community as a centre of reconciliation and support. It is a place where pupils are given and take second chances. Pupils will talk about forgiveness and reconciliation as a worthy way of living. Adults talk of support they have received from the church school community. ● Leaders ensure that policies for staff wellbeing reflect the school's Christian vision and make sure that all staff are treated with dignity and respect. Staff and pupils report a culture of care and encouragement, a sense of hope. Almost all staff speak readily of tangible ways in which they have been supported by practical and compassionate care. They feel looked after and attribute this to the vision of the school. 	<p>It is not yet Good.</p>

Strand 5: Dignity and Respect



In considering dignity and respect in the context of a Methodist school, particular attention should be paid to MA5 and MA6 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school's Christian vision creates an environment that embraces difference where all pupils, whatever their background or ability, can flourish because all are treated with dignity and respect.**

In creating a school environment built on dignity and respect, the school must evaluate:

- a) How well does your school's Christian vision and associated values uphold dignity and value all God's Children*, ensuring through its policy and practice the protection of all members of the school community?

- b) How well does the whole curriculum provides opportunities for all pupils to understand, respect and celebrate difference and diversity?
- c) Does the school have an approach to relationships and sex education (RSE) that ensures children are able to cherish themselves and others as unique and wonderfully made, and to form healthy relationships where they respect and offer dignity to others. (From 2020 onward)

* See *Valuing All God's Children*.

Strand 5: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...

There is a demonstrable culture where all members of the school community, whatever their background, disability, ethnicity, gender, identity, learning difficulty, nationality, religion, or sexual orientation are welcomed and treated with dignity and respect as people created in the image of God.

Leaders are successful in ensuring that all curriculum areas encourage a respect for difference, diversity and ways of living. Pupils say that they feel safe to express their views without being made fun of in a culture of mutual respect. Pupils show respect for difference and staff will challenge any prejudicial behaviour and language, for example that which is racist, homophobic, biphobic, transphobic, sexist or denigrates pupils on grounds of ability or disability. There are effective procedures in place to ensure that pupils are protected from all types of bullying and that any incidents that do occur are dealt with effectively and are appropriately recorded. These policies are up to date, regularly reviewed and evaluated.

The school offers age appropriate and coherent relationships and sex education that reflects the school's Christian vision and supports pupils to form healthy relationships.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Leaders ensure that any barriers to inclusion that might limit the life chances of pupils are significantly reduced. Pupils talk of the school being a hospitable community where they are encouraged to fulfil their potential. ● Reflecting the school's Christian vision, policies are successful in preventing rather than just reacting to incidents of prejudicial behaviour creating a culture where pupils whatever their background, disability, ethnicity, gender, identity, learning difficulty, nationality, religion, or sexual orientation are comfortable as the person God made them to be. Pupils take a lead in challenging prejudicial behaviour and language. 	<p>It is not yet Good.</p>

Strand 6: The impact of collective worship

In a Church school collective worship should be inclusive, invitational and inspiring.


 In considering the impact of collective worship in a Methodist school, particular attention should be paid to MA1 and MA7 of the Methodist character appendix.

In this strand the following must be explored:

- **The ways in which collective worship is an expression of the school's Christian vision.**

In developing collective worship that is inclusive, invitational and inspiring the school community needs to evaluate the extent to which worship:

- a) Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship and reflection
- b) Enables all pupils and adults to appreciate that Christians worship in different ways, for example using music, silence, story, prayer, reflection, the varied liturgical and other traditions of Anglican/Methodist worship, festivals and, where appropriate, the Eucharist.
- c) Helps pupils and adults to appreciate the relevance of faith in today's world, to encounter the teachings of Jesus and the Bible and to develop their understanding of the Christian belief in the trinitarian nature of God and its language.
- d) Enables pupils as well as adults to engage in the planning, leading and evaluation of collective worship in ways that lead to improving practice. Leaders of worship, including clergy, have access to regular training.
- e) Encourages local church community partnerships to support the school effectively in developing its provision for collective worship.

Strand 6: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...

Worship is invitational offering everyone the opportunity to engage whilst allowing the freedom for those of other faiths and none to be present with integrity. All those who wish to be so are actively engaged in worship. Prayer is a natural and valued part of the culture of the school. It is not compulsory or forced. All those who wish to do so will have regular opportunities to pray and reflect. Pupils talk about the value of prayer and reflection both in formal and informal contexts and how being still and reflective in their own lives can be helpful. As appropriate to context, pupils speak of their personal use of prayer and reflection. Pupils recognise that worship provides meaningful opportunities to contribute to their spiritual development.

Statutory obligations are met in context.

Worship is creative and pupils talk about how it often inspires them to action. It has variety, for example, involving music and liturgy, silence, story and reflection and, where appropriate, the Eucharist. Most staff and pupils talk about how worship causes them to reflect on their behaviour, values and attitudes. Worship ensures pupils develop an appreciation of the variety of elements and styles found in the diversity of liturgical and other traditions of the worldwide Anglican/Methodist Church and its diversity of expression within the UK. Worship provokes thoughtful and respectful responses from pupils. They are aware of the central importance of the Eucharist/Communion to Christian worship.

Planning for collective worship ensures that pupils have opportunities to encounter the teachings of Jesus and explore the relevance of his teaching in today's world. Pupils talk about the meaning of the different elements of Christian worship including belief in the trinitarian nature of God.

An effective shared approach to planning allows appropriate opportunities for pupils to gather, engage and respond. The planning, monitoring and evaluation of collective worship involves a range of members of the community. Pupils are actively involved in this process, often taking a consultative role. Most leaders of worship, including clergy, have access to regular training.

The local church community is regularly involved in collective worship, providing practical support and encouragement.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● The school community recognises and values worship as the heartbeat of the school. Pupils and adults talk with enthusiasm about worship and explain how it influences their lives, both in and out of school. ● School leaders work proactively with the local church community or diocese who provide innovative and appropriate support for collective worship. Pupils take a considerable lead in the development of worship within the school. Staff are well supported to lead engaging tutor group and classroom worship. ● Pupils articulate an informed and evaluative understanding of the value and use of prayer and reflection. There are varied and interactive prayer and reflection activities on offer to all pupils which they find helpful and supportive. ● Pupils are enabled to engage with the Eucharist in creative and innovative ways, and this ensures a range of age and context appropriate opportunities for pupils to explore the Eucharist in ways that respect the integrity of the pupils. 	<p>It is not yet Good.</p>

Strand 7: The effectiveness of religious education

In a Church of England or Methodist school, religious education (RE) should be non-confessional and is considered an academic subject. Inspectors will consider the expectations of the locally agreed syllabus in VC schools and academies that were former VC schools.

In considering the effectiveness of religious education in a Methodist school, particular attention should be paid to MA1 and MA4 of the Methodist character appendix.

In this strand the following must be explored:

- **How effective the school is in ensuring pupils flourish through the provision of high quality religious education reflecting the *Church of England Statement of Entitlement*.**
- **How effective the school is in ensuring that religious education expresses the school's Christian vision.**

In developing effective religious education, a school must evaluate the extent to which:

- a) Through effective curriculum planning, RE provision reflects the *Church of England Statement of Entitlement*, or Methodist equivalent, develops religious literacy and meets statutory obligations.
 - i. How well does RE help pupils to know about and understand Christianity as a living world faith

through the exploration of core theological concepts using an approach that critically engages with text? How well does RE help pupils consider the impact and connection that Christianity has on Britain's cultural heritage and the lives of people worldwide?

- ii. How well does RE enable all pupils to develop knowledge and understanding of other major world religions and world views and their impact on society and culture?
 - iii. How well does RE give pupils a safe space to critically reflect on their own religious, spiritual and/or philosophical convictions?
- b) Do teachers share effective practice locally and regionally and engage in professional development? Does RE have in place rigorous systems of assessment?



- c) **How effective is RE teaching and learning in the school?**

Strand 7: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...


Curriculum planning for RE is effective, reflecting a good balance between theology, philosophy and human science. Pupils are able to engage with religious text and theological ideas. They have developed age appropriate skills of enquiry, critical analysis and interpretation. In this way well-constructed and coherent RE provision results in pupils who give an age appropriate thoughtful account of Christianity as a living and diverse faith with some reference to theological concepts.

Pupils demonstrate an informed and respectful understanding of a range of religions and worldviews. RE lessons provide a safe space for pupils to discuss religious, spiritual and/or philosophical ideas. Pupils explain ways in which their thinking has been challenged. Statutory obligations are met and RE is largely in line with the *Church of England Statement of Entitlement*.

The school leader of RE has put in place systems for assessment that result in teachers and pupils being able to gauge progress and attainment in RE. Assessment informs planning, securing accurate challenge and supporting pupils to gain a clear understanding of how to make progress. Good practice is shared within the school and with other schools through involvement with local, national and regional groups. The school leader for RE has regular opportunities to share new ideas and pedagogy so ensuring that all staff teaching RE do so with confidence and to a high standard.



RE teaching and learning is consistently graded good through regular school monitoring (verified at inspection). Based on the data available at the time of the inspection, considering context and recent cohorts, pupils make good progress against local expectations (KSI-3) and national averages for GCSE. This includes pupils with SEND and the most able. As a priority, the school is enabling its vulnerable pupils, including those with learning difficulties, to flourish academically in RE.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Pupils are inspired by RE and recognise it as a challenging but safe space to explore their own and others' religious, spiritual and philosophical convictions critically and responsibly. ● Pupils confidently give age appropriate theologically, philosophically and sociologically informed accounts of Christianity and other religious traditions. Pupils have significant opportunities to engage in dialogue with a range of religions and worldviews. They give age appropriate evaluative accounts of the continuing role of religion in contemporary British and global society. ● RE leaders in the school are recognised as actively involved in leading innovation within school/academy structures and at local, regional, or even national level. <hr/> <p> RE teaching and learning is consistently graded good with a high proportion that is better than good through regular school monitoring (verified at inspection). Based on the data available at the time of the inspection, considering context and recent cohorts, attainment and progress for all pupils is above or at least in line with other core/comparable subjects within the school, locally and nationally (national expectations at GCSE). This includes pupils with SEND and the most able. As a priority, the school is enabling its vulnerable pupils, including those with learning difficulties, to flourish academically in RE.</p>	<p>It is not yet Good.</p>

Ineffective as a Church school

If, in the judgment of the inspector, the school has not maintained its distinctive Christian foundation and is ineffective in more than one of the categories below, it is likely that the school will be judged to be ineffective as a Church school. This judgement will be discussed (see separate guidance) with the diocese and will be agreed by the appointed critical reader.

For a school in a MAT an 'Ineffective as a Church school' judgement will trigger a recommendation that the nature and appropriateness of the MAT's support for the distinctive nature of the school should be reviewed by the diocese.

1. The school's leaders have failed to establish and sustain a Christian vision for the school that has sufficient regard to the school's original foundation and to promoting behaviour and relationships based on dignity and equality.
2. The school's leaders have not established systems to ensure effective Church school governance including a system that monitors the distinctiveness and effectiveness of the school's Christian vision.
3. The school's leaders have not taken sufficient notice of the advice provided by the local diocese in line with national guidance, including in particular *Religious Education in Church of England Schools: A Statement of Entitlement* and *Valuing All God's Children*.
4. The school's leaders have failed to ensure that collective worship reflects the school's distinctive foundation or funding agreement.
5. The school's leaders have failed to ensure that the provision of religious education in the school reflects the school's foundation or funding agreement.
6. The overall quality of education and its outcomes does not meet the needs of many pupils and has little regard for the needs of vulnerable pupils including those with learning difficulties and there is little or no evidence that this is improving in any consistent way.

Reporting

If Ofsted has judged a school to be requiring improvement or inadequate **within the twelve months preceding** the SIAMS inspection it is unlikely that the school will receive a judgement of more than one grade higher in the SIAMS inspection. If both collective worship and religious education are requiring improvement it is unlikely that the school could be good overall.

If leaders, including governors, cannot articulate how biblical teaching roots the school's vision, giving it coherence, relevance and sustainability the school could not be good overall.

In the case of a joint school, inspected under the SIAMS framework, it will not be possible for the school to achieve a grading of good or better if it does not equally reflect the ethos of each of the religious bodies of its trust deed. So, for example, a joint Methodist/Anglican school must show that it reflects both Methodist and Anglican inspection priorities.

The inspector will award one grade for the school. They will then in all schools also give a grade specific to the impact of collective worship. In VA schools and former VA schools only an additional grade will be given specifically for the effectiveness of RE.

Glossary

School's vision

The school's Christian vision and associated Christian values. The school's vision should be specific to the school's particular context and foundation. It should also have regard to the Church of England Vision for Education and/or Methodist principles as well as any diocesan vision for education.

Leaders

All those involved in the strategic development and implementation of the school's progress as a Church school including the headteacher, the senior leaders of the school, the middle leaders, school governors/academy directors/federation executives and MAT leaders including CEOs.

Whole school community

Pupils, all school leaders (see above), staff (including all support staff), parents and all those in the local community involved in the school.

Local church community

The local Anglican church connected to the school, other local churches and the diocese. In the case of the Methodist Church, the local Methodist church, other local churches and the circuit. If the local church connected to the school is unable or unwilling to offer the support required by the school, it is the responsibility of the school to make sure it seeks support from the diocese or wider Methodist community.

Formal partners

May include the diocese/circuit, the local church and deanery, a multi-academy trust, a federation of schools, school to school relationships (including with schools in other countries), early years settings, local authority and children's services, child and adolescent mental health services (CAMHS).

Informal partners

The local community, including parents.

Companion links

Official international diocese to diocese companion links within the Anglican Communion as well as other overseas schools links, inter-diocesan links and inter-regional links.

Governors

Where 'governors' is used in this document it refers to the governing body of the school and includes academy directors and members.

The grade descriptors

The grade descriptor for 'Good' describes what is expected of most Church schools. The 'Excellent' exemplar seeks to describe exceptional practice in addition to the expectations of 'Good'. 'Requires Improvement' is described as practice that is 'not yet Good'. These descriptors are not exhaustive and inspectors will use their professional judgement.

Theology

In the context of RE, conversations about foundational beliefs within religions and worldviews; examining the key ideas or concepts in religions and belief systems.*

Philosophy

In the context of RE, conversations about thinking, reasoning and making judgements: investigating the nature of knowledge, reality and morality and the way in which we reason about them.*

Human science

In the context of RE, conversations about the human dimension of religions and beliefs: enquiry into the lived and diverse reality of religions and beliefs in the world today.*

Religious literacy

The ability to hold age appropriate informed conversations about religion and belief

Church school

Church of England, Methodist or joint Church of England and Methodist/Roman Catholic schools and academies.

* These definitions are taken from the Balanced RE project developed and written by Jane Chipperton (Diocese of St Albans), Gillian Georgiou (Diocese of Lincoln), Olivia Seymour (Diocese of York) and Kathryn Wright (Diocese of Norwich).



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