

# Statutory Inspection of Anglican Schools

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

Version II – September 2006

## Executive Summary

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

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

### **The features of the Statutory Inspection of Anglican Schools**

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

### **The Statutory Inspection of Anglican Schools Process**

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

### **The Inspection**

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

### **Judgements and Reporting**

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

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

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

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## Introduction

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

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

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

## The features of the Statutory Inspection of Anglican Schools.

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

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

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

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

- **focus on learners;**
- **relate sensitively to the self-evaluation and context of the school;**
- **apply the highest possible standards of inspection practice;**
- **focus on the evaluation of distinctiveness and effectiveness;**
- **stimulate improvement and affirm success.**

## **3. The relationship with the Ofsted inspection.**

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

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

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

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

### **Inspectors are expected to:**

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

## 5. The principal objective of self-evaluation and inspection

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

In “The Way ahead” it is argued:

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

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

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

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

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

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

## The Statutory Inspection of Anglican Schools Process

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

In foundation and voluntary schools it is the responsibility of the governing body as a whole to secure that denominational education and collective worship are inspected. In aided schools the governing body as a whole chooses the inspector. In controlled and foundation schools the foundation governors choose the inspector. In the case of an academy, the inspection of denominational education and collective worship is undertaken through a requirement in its funding agreement with the Department for Education and Skills.

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

A model contract, which governors may use, is available online at [www.natsoc.org.uk/schools/inspection/](http://www.natsoc.org.uk/schools/inspection/).

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

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

**For each inspection the inspector will be paid according to the Section 48 grant rate in force at the time (see below). Payment will be made on receipt by the National Society from the appropriate diocesan office of a complete Section 48 report and JRF. Payment will not be made to inspectors who submit reports independently of the relevant diocese.**

For payment to be made each report must be accompanied by a completed NS Claim Form which is also found at [www.natsoc.org.uk/schools/inspection/](http://www.natsoc.org.uk/schools/inspection/).

***It is the inspector's responsibility to complete and submit the claim form.*** All reports with JRFs and claim details must be forwarded to the Society electronically by the appropriate diocese. Payment will be made by BACS at the end of each month for reports received by the 15<sup>th</sup> day of that month.

***This means that when the inspector submits the final version of the SIAS report with JRF simultaneously to the school and the diocese the claim form must be attached to the diocesan copy.***

Payment will be guaranteed for reports submitted by the end of the school term following the term in which the Section 5 inspection took place. A letter of explanation will be required by the Society if a report is submitted beyond that date before payment can be considered in consultation with the DfES.

Where the governing body of a school employs an inspector without the approval of the diocese that inspector will be required by the DfES regulations to submit a written claim, including bank details, and a Section 48 report to the diocese in which the school is legally situated. The diocese will forward the claim and report to the Society for payment provided the diocese is satisfied that inspection has taken place and the inspection has been carried out to a reasonable standard by a person who is fit and proper and where a report is produced which satisfies the statutory requirements for section 48 inspections.

<b>Timetable</b>	<b>Ofsted</b>
From two days before Ofsted inspection	Ofsted informs school of inspection and identifies Lead Inspector. LI contacts diocese/SIAS inspector. Protocols for inspection contacts agreed.
	<b>School</b>
	The governing body indicates the requirement for the Statutory Inspection of Anglican Schools to the Ofsted (Section 5) lead inspector and diocese. Governing body appoints SIAS inspector in consultation with DBE
	<b>The diocese</b>
	When the diocese is informed of the dates of the Ofsted Section 5 inspection the appropriate officer will arrange to have an agreed inspector available for the SIAS inspection and contractual forms prepared. <i>An agreed protocol between the National Society and Ofsted provides for dioceses to have access to advanced notice of planned inspections.</i>
Normally within <b>EIGHT</b> school weeks of Ofsted notice of inspection.	<b>Inspector</b>
	Accept appointment by governing body (ref. Code of Conduct in <i>The features of the Statutory Inspection of Anglican Schools</i> ), sign contract for Statutory Inspection of Anglican Schools within regulatory limitation. Confirm agreed date of inspection with school and obtain copy of the Self Evaluation Form (SEF), timetable and, where available, NS/diocesan Self-evaluation toolkit for Anglican schools. Check that school has NS Inspection Framework. Investigate school's website (where available).  Scrutinise previous Ofsted (on-line) and S23/SIAS reports (on-line or from DBE)
Normally within <b>EIGHT</b> school weeks of Ofsted notice of inspection.	<b>Inspector</b>
	The inspector reviews pre-inspection self-evaluation, identifies issues to explore and hypotheses to be tested during inspection. Inspector draws up personal inspection timetable.  <b>Inspection carried out.</b>

## The Inspection

### 7. The focus for self-evaluation and inspection

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

**Distinctive character,**  
**Collective Worship,**

**Religious Education (\*when inspected),**  
**Leadership and management.**

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

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

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

Inspectors will need as complete a picture as possible of how the school **sees itself** before inspection. This will be summarised in the SEF (Self Evaluation Form), which will assist the inspector to formulate hypotheses and plan specific areas of focus for the inspection. The SEF will include an evaluation of distinctiveness, collective worship and (where inspected) RE and Leadership and management. The school's self-evaluation should indicate how well the school develops the *whole child or young person* in line with its Anglican character, principles and values. In the case of RE in voluntary aided schools, inspectors will evaluate the school's judgement on standards and trends in attainment and achievement. Other forms of self-evaluation, which should be explored during the inspection, may include the results of in-depth internal reviews and research and oral and other informal evaluations.

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

## 9. Differentiation of inspection activity

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

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

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

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

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

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

Policies, plans and assertions, whether communicated orally or in writing, are not in themselves indicators of effectiveness. Inspectors will need to determine whether key events, such as acts of worship, are a regular and embedded feature of the school's life and whether there is evidence of a genuine history of their impact on the ethos of the school.

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

## 10. Evidence for self-evaluation

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

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

The Statutory Inspection of Anglican Schools involves arriving at a number of qualitative judgements. This is a challenge that can only be met by a combination of apposite experience and high quality inspection skills. This type of judgement will be secured by the triangulation of different types and sources of evidence.

## 11. Verification of the self-evaluation findings

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

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

Inspectors are encouraged to be familiar with *Listening to Learners* available from Estyn.  
[www.estyn.gov.uk/publications/Listening\\_to\\_Learners\\_July2004.pdf](http://www.estyn.gov.uk/publications/Listening_to_Learners_July2004.pdf)

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

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

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

## Some ground rules for inspection:

- take all relevant evidence into account when making judgements;
- ensure that evidence is sufficient before arriving at a conclusive judgement;
- probe deeper where there is concern or uncertainty about evidence;
- provide evidence for judgements on all the Key Questions.
- check the school's assertions or policies against evidence of impact.

## Judgements and Reporting

### 12. Making judgements

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

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

The main judgements will be rated on the scale 1-4. The summary judgement will be in written form but reflect the overall ratings given for the main judgements. This will facilitate the generation of the overall judgement on the Church school and provide important research data from all schools inspected. *See Appendix for a guide to ratings.*

1	Outstanding
2	Good
3	Satisfactory
4	Inadequate

For example:

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

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

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

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

### 13. Writing the report

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

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

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

### 14. The summary judgement

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

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

### 15. Standard reporting format

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

#### Summary Judgement

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

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#### Established strengths

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#### Focus for development

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

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

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

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

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

**How effective is the religious education?**

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

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

- How well do the headteacher and foundation governors promote a distinctive Christian vision for the school?
- How effectively do the headteacher, senior management and governors encourage, monitor and challenge the school community to realize this vision?
- How valued do staff feel and how involved in putting the vision into practice?
- To what extent are all stakeholders, including learners and their parents, involved in evaluating the school's progress?
- How effective is the partnership between the school, the church and the local community, including the parents?

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

## 16. Specialist schools and Academies.

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

## 17. Reporting on the admissions policy of the school

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

## SIAS Updates

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

## SIAS ANNEXES

The annexes are accessible in Word format at [www.natsoc.org.uk](http://www.natsoc.org.uk)

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

Appendix

Self-Evaluation – Grade Descriptors

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

	To what extent do learners feel valued and special?	How well do the school's Christian values impact on learners and enable them to flourish as individuals?	How well does the Christian ethos support the spiritual, moral, social and cultural development of all learners?	How are Christian values evident in the relationships between staff and learners, amongst learners and between staff?	How well is the school environment used to encourage spiritual development?
<b>Outstanding</b>	Virtually all learners feel valued and special. They enjoy their work, find it very worthwhile and meaningful and fulfil their full potential, whatever their gifts and talents. They say that they are always treated with justice, equality and respect in school, and that school is a place where they feel secure, happy and confident.	Christian values have a pervasive impact on personal development and on progress in learning. Virtually all learners express high levels of hope and aspiration for their futures as responsible, compassionate people. Their levels of self-esteem, maturity and independence are high and they willingly support others.	Learners make excellent personal progress in spiritual awareness. They possess a very positive sense of self and invariably apply faith based moral values to decisions and actions. Learners are able to relate sensitively to the beliefs, feelings and sensibilities of others.  The school uses its Christian character to nourish, encourage and challenge the SMSC development of virtually all learners.	Virtually all learners and staff feel their views are taken seriously and that they are supported by everyone else. Everyone works collaboratively and co-operatively and can talk openly about the way their beliefs have an impact on their professional life. Conflicts are always dealt with speedily, compassionately and fairly, in a spirit of forgiveness and reconciliation.	All learners say they feel safe, valued and welcome and express great pride in their school.  Accommodation and resources have an outstanding effect on the quality of spiritual reflection, prayer and worship. Evidence of a Christian character permeates the school.  Displays are very prominent, bright and interactive, and give excellent support to religious education and general learning.
<b>Good</b>	A large majority of learners feel valued and special. They enjoy their work, finding it worthwhile and develop their potential. They say that they are always treated with justice, equality and respect in school and that school is secure place in which they are happy.	Christian values have a demonstrable impact on personal development and on progress in learning. The large majority of learners express hope and aspiration for their futures as responsible, compassionate people. They have good levels of self-esteem and independence whilst expressing understanding of others.	Learners make good personal progress in spiritual awareness. They possess a positive sense of self and normally seek to apply faith based moral values to decisions and actions. Learners are able to relate positively to the beliefs, feelings and sensibilities of others.  The school uses its Christian character to nourish, encourage and challenge the SMSC development of the large majority of learners.	The large majority of learners and staff feel their views are taken seriously and that they are supported by others. Nearly everyone works collaboratively and co-operatively and can talk openly about the way their belief have an impact on their professional life. Conflicts are nearly always dealt with compassionately and fairly, in a timely way and in a spirit of forgiveness and reconciliation.	Almost all learners say they feel safe, valued and welcome and express pride in their school.  Accommodation and resources have a positive effect on the quality of spiritual reflection, prayer and worship. Evidence of a Christian character is found throughout the school.  Displays are prominent, bright and interactive, and give effective support to religious education and general learning.
<b>Satisfactory</b>	Most learners feel valued, enjoy much of their work, find much of it interesting and move along the road to developing their potential. They say that they are normally treated with justice, equality and respect in school and that school is an orderly and safe place.	Christian values have an impact on personal development and learning outcomes. Most learners hope for success in the future, and aim to become responsible, compassionate people. They are secure in their knowledge of themselves and need little support as they develop.	Learners are developing their individual spiritual awareness. They possess a growing sense of self and frequently seek to apply faith based moral values to decisions and actions. Learners accept and understand the beliefs, feelings and sensibilities of others.  The school uses its Christian character to nourish, encourage and challenge the SMSC development of most learners.	The majority of learners and staff feel their views are taken seriously and that there is someone they can turn to if they need support. Most people work collaboratively and co-operatively and are willing to talk openly about their beliefs when the need arises. Most conflicts are dealt with speedily sensitively and fairly and in a spirit of forgiveness.	Most learners say they feel safe, valued and welcome and value their school. Accommodation and resources are sufficient to support spiritual reflection, prayer and worship. Evidence of the school's Christian character is found in most key areas of the school.  Displays are interesting and stimulate both religious education and general learning.

<b>Inadequate</b>	<p>Most learners do not feel valued or special. They do not always enjoy their learning, often finding it pointless. They do not develop, and frequently fail to fulfil, their potential. Their special gifts and talents are not fully recognised. They say that they are often not treated with justice, equality or respect in school and that school is not always an orderly or safe place</p>	<p>Christian values have a little or no impact on personal development or learning outcomes. Most learners have low levels of hope and aspiration for their futures. Some become reasonably responsible, young people as they develop, but many lack the confidence needed to ensure they achieve the success of which they are capable.</p>	<p>Learners are not developing an individual spiritual awareness. They possess an impoverished sense of self and rarely seek to apply faith based moral values to decisions and actions. Learners are unable to relate constructively to the beliefs, feelings and sensibilities of others.</p> <p>The school rarely uses its Christian character to nourish, encourage and challenge the SMSC development of learners.</p>	<p>Many learners and/or staff do not feel their views are taken seriously and that they are not as well supported as they might be. Few people work collaboratively and co-operatively and there is little discussion of how their beliefs have an impact on their professional life Conflicts are often not dealt with speedily, compassionately or fairly.</p>	<p>Few learners say they feel safe, valued and welcome or value their school.</p> <p>Accommodation and resources are insufficient to support spiritual reflection, prayer or worship.</p> <p>Evidence of the school's Christian character cannot be easily found. Displays are lacklustre, unchanged recently or inappropriate.</p>
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**What is the impact of Collective Worship on the School Community?**

	<b>How important is the worship in the life of the school and how is this demonstrated?</b>	<b>How positive are the attitudes to Collective Worship?</b>	<b>To what extent do learners and staff of all faiths derive inspiration, spiritual growth and affirmation from worship?</b>	<b>How well does the Collective Worship develop learners' understanding of Anglican faith and practice?</b>
<b>Outstanding</b>	<p>Worship occupies a place of vital importance in the life of the school and is a fundamental aspect of its Christian character. Participants gain significant spiritual development as the result of imaginative and inspiring Acts of collective worship. Learners clearly articulate the importance of worship and the key Christian values that the school promotes. Acts of worship are exceptionally well planned, recorded and evaluated by all the stakeholders The school creates an atmosphere of spiritual depth where the presence of God is acknowledged and celebrated by all present. Christian values promoted in worship are clearly evident when talking to learners and throughout the school.</p>	<p>The worship involves high levels of participation and a very positive response from those attending. Learners reflect in depth and are highly enthusiastic about the collective worship at the school. All stakeholders, including governors, staff, parents and learners respond very positively to the worship provided by the school and show high levels of respect for each other and other people's beliefs and cultures. All staff attend, participate and lead worship.</p>	<p>Staff and learners derive inspiration, and affirmation from worship. The participants make excellent use of prayer, silence and reflection as a means of spiritual growth. Participants advance their religious understanding, experience and commitment. Many aspects of the whole curriculum are used to stimulate worship. Collective Worship recognises the different backgrounds, experience, ages and ability of all learners. Learners' spiritual, moral, social and cultural development is enhanced at very opportunity by collective worship and all stakeholders are extremely positive about the spiritual support that worship offers.</p>	<p>Learners talk with confidence, knowledge and understanding about the church's year. They know and recognise a variety of Christian prayers, hymns and greetings. The worship is consistently and recognisably Christian and covers the broad spectrum of the Anglican Tradition. Material is used from the worldwide Anglican church. There are excellent links with the local church, parish and clergy The school is highly sensitive to the beliefs and traditions of other faiths and none. Where Eucharist takes place learners take an active part and talk enthusiastically about the experience. It is celebrated in an atmosphere of holiness.</p>
<b>Good</b>	<p>Worship occupies a place of central importance in the life of the school and underpins its Christian character Participants make positive gains in spiritual development as the result of stimulating Acts of collective worship. Most learners can articulate the importance of worship and the key Christian values that the school promotes. Acts of worship are well planned, recorded and evaluated. The school creates an atmosphere of spiritual depth where the presence of God is widely acknowledged and celebrated. Christian values promoted in worship are frequently evident when talking to learners and throughout the school.</p>	<p>The worship provided evokes willing participation and a positive response from those present. Participants behave well and reflect with enthusiasm on the collective worship. The worship takes place in an atmosphere of calm and respect. Most staff take an active role as worshippers alongside the learners.</p> <p>All stakeholders, including governors, staff, parents and learners respond positively to the worship provided by the school and value and respect each other and other people's beliefs and cultures.</p>	<p>Staff and learners are often inspired and affirmed by collective worship. The participants make frequent use of prayer, silence and reflection as a means of spiritual growth. Most participants advance their religious understanding, experience and commitment. Other aspects of the whole curriculum are sometimes used to stimulate worship. Collective Worship matches the backgrounds, ages and abilities of learners. Learners' spiritual, moral, social and cultural development is enhanced by collective worship and all stakeholders are positive about the spiritual support that worship offers.</p>	<p>The learners are able to talk about the key Christian festivals and the churches year. Most learners are able to recite the Lord's Prayer and know key Christian Prayers, greetings and hymns. The worship is distinctively Christian and supports the school's Anglican heritage and trust deed. There are productive links with the local parish Church. Where possible, this Church is also used for services and to enhance the learners understanding of worship. Where Eucharist takes place it is celebrated in a reverent manner and the learners are fully involved in the occasion.</p>

<b>Satisfactory</b>	<p>Most participants make gains in spiritual development as the result of acts of collective worship. Most learners understand the importance of worship and the key Christian values that the school promotes. The legal requirements for worship are met in accordance with the school's trust deed and the worship is integral to the school day. The school's policy for worship is implemented and acts of worship are planned. The school makes a clear distinction between worship and assembly. Some monitoring and evaluation takes place. The worship reflects Christian values and these have an impact upon the learners.</p>	<p>Learners enjoy collective worship and talk about it with interest. Teaching staff are present and take part as worshippers. Behaviour is appropriate to the occasion and learners show respect during the worship. The themes chosen engage the majority of learners.</p> <p>Most stakeholders, including governors, staff, parents and learners respond positively to the worship provided by the school and respect each other and other people's beliefs and cultures.</p>	<p>The worship takes account of the ages, aptitudes and backgrounds of the majority of learners. The leaders provide an atmosphere in which worship can take place effectively. The worship offers a contribution to the learners' spiritual, moral, social and cultural development. Learners respond appropriately to opportunities for prayer, silence and reflection. Account is taken of the needs of those from other or no faith backgrounds.</p> <p>Many staff and learners are inspired and affirmed by collective worship. Most participants make regular use of prayer, silence and reflection as a means of spiritual growth and advance their religious understanding, experience and commitment. Other aspects of the whole curriculum are occasionally used to stimulate worship. Collective Worship matches the backgrounds, ages and abilities of learners. Learners' spiritual, moral, social and cultural development is broadly enhanced by collective worship and most stakeholders are positive about the spiritual support that worship offers.</p>	<p>The school observes the major festivals of the church's year and the learners can articulate the key elements of these festivals. Links with the local church are positive. Learners can engage with the 'Lord's Prayer' and a selection of Christian hymns both modern and traditional. No learners are made to feel uncomfortable. Aspects of Eucharistic worship are built into the planning. Where Eucharist takes place the learners are prepared and understand what they are observing and talk with some understanding about the key elements of what they are observing.</p>
<b>Inadequate</b>	<p>Few or no participants make gains in spiritual development as the result of acts of collective worship. Few learners understand the value of worship or gain any knowledge or understanding of key Christian values.</p> <p>The school is not meeting legal requirements for worship or is following them in a way that does not meet the spirit of the requirements. Insufficient attention is given to worship and it is not regarded as important in the life of the school community. Worship does not underpin the Christian character of the school. It is not supported by effective planning or a budget and little or no effective monitoring and evaluation takes place. Staff and learners are unclear about the differences between assembly and worship and little or no training has been provided for staff.</p>	<p>Few learners enjoy collective worship, reflect on it or talk about it with much interest. The acts of worship provided are uninspiring and the learners' attitudes to worship are neutral and apathetic. Senior management and staff are apathetic towards worship. The leaders of worship are unprepared and the behaviour of the learners is inappropriate. Little respect is shown for each other or the beliefs and practices of members of faith communities.</p> <p>Few, if any, stakeholders, including governors, staff, and parents take an interest in collective worship.</p>	<p>Very few participants reflect or pray meaningfully as part of collective worship. Staff and learners are rarely inspired and affirmed by collective worship. Few participants advance their religious understanding and experience commitment. Collective Worship fails to match the backgrounds, ages and abilities of learners. Learners' spiritual, moral, social and cultural development is rarely enhanced by collective worship and all few if any stakeholders are positive about the spiritual support that worship offers.</p>	<p>The learners are unable to talk about aspects of the Anglican heritage. They do not know the Lord's prayer, the significance of the major Christian festivals or the key elements of the Christian tradition. Acts of worship convey only a broad Christian message, or are secular, and do not draw on the Anglican tradition for worship. Links with the local church and parish are neutral or unproductive.</p>

## How effective is Religious Education?

	How high are the standards in RE and how well do learners achieve?	How effective are the learning and teaching in RE?	To what extent do learners and staff of all faiths and of none demonstrate a positive attitude towards the subject?	How well does RE contribute to the spiritual and moral development of all learners?	To what extent does RE promote the distinctive character of the school, together with an understanding of other faiths?	How important is RE in the life of the school and how is this demonstrated?
<b>Outstanding</b>	Virtually all learners achieve above the expectations of the diocesan syllabus/non statutory framework for RE for their age and Key Stage. Virtually all learners reach as high or better standards in RE when compared to standards in other core subjects. Achievement in RE is amongst the highest in the school.	Learning is very effective. Virtually all learners make demonstrably good or better progress across the key stage.  RE schemes of work are of a high quality, reflecting the latest developments in RE teaching. Virtually all lessons observed are judged good or better. The use of assessment data is well established and effectively guides teacher's planning.	Virtually all learners, whatever their faith background enjoy RE and recognise how it has shaped society and how it is relevant to their own lives. In virtually all lessons behaviour and attitudes to learning are at least good and often exemplary.	Virtually all learners, regardless of their faith background and learners gain considerable spiritual and moral development and insight from RE. Learners can talk openly about their beliefs and acknowledge that their views are taken seriously by staff and other learners.  Virtually all lessons provide well-planned opportunities for SMSC development. . These are clearly identified in schemes of work.	For their ages, learners have very good or excellent understanding of the Christian faith and Anglican tradition. The RE syllabus complies fully with the relevant syllabus (including a good understanding of other faiths). Many good curriculum opportunities exist to explore the Anglican faith, reflecting the NS excellence and distinctiveness document or current diocesan guidelines well. The school is recognised locally as a centre of excellence in RE.	RE is recognised by virtually all learners and key stakeholders as being a priority in the life of the school. The subject is rigorously monitored and evaluation leads to actions that bring about clear improvement. The school provides at least 5% curriculum time for RE. The subject is well resourced and staffed. RE is led by a recognised subject leader makes best use of regular CDP opportunities to develop subject expertise in other staff expertise.
<b>Good</b>	The majority of learners achieve above the expectations of the diocesan syllabus/non statutory framework for RE for their age/Key Stage. The majority of learners reach as high or better standards in RE when compared to standards in other core subjects. Progress in RE is good.	The majority of learners make demonstrably good or better progress across the key stage.  RE schemes of work are of a good quality reflecting the latest developments in RE teaching. The majority of lessons are judged good or better. Assessment data are used to guide teacher's planning and learners' learning.	The vast majority of learners, whatever their faith background, enjoy RE and recognise its relevance to their own lives. In the vast majority of lessons the behaviour and attitudes to learning are good, and sometimes exemplary.	The vast majority of learners, regardless of their faith background, gain spiritual and moral development and insight from RE from them. Learners can talk openly about their beliefs and recognise that their views are taken seriously by staff.  The vast majority of lessons provide planned opportunities for SMSC development. These are identified in schemes of work	For their ages, learners have a good understanding of the Christian faith and Anglican tradition. The RE syllabus complies with the relevant syllabus (including an understanding of other faiths). Good curriculum opportunities exist to explore the Anglican faith, reflecting the NS excellence and distinctiveness document or diocesan guidelines. The school supports others locally using examples of good practice in RE.	RE is recognised by the large majority of learners and key stakeholders as being a priority in the life of the school. The subject is effectively monitored. The school provides 5% curriculum time for RE. The subject has good levels of resourcing and staffing. RE is led by a recognised subject leader who benefits from regular CPD opportunities to maintain his/her expertise.
<b>Satisfactory</b>	Most learners achieve the expectations of the diocesan syllabus/non statutory framework for RE for their age/Key Stage. Most learners reach as high or better standards in RE when compared to standards in other Core subjects. Progress in RE is secure.	The majority of learners make satisfactory or better progress across the key stage.  RE schemes of work are of a satisfactory quality reflecting developments in RE teaching. Most lessons observed are judged good or better. Assessment data are used to guide teacher's planning, although this is not always consistent.	The vast majority of learners, whatever their faith background, enjoy RE and are receptive to learn about its relevance to their own lives. In most lessons, the behaviour and attitudes to learning are good.	Most learners, regardless of their faith background, gain some spiritual and moral development and insight from RE. Learners can talk about their beliefs, sometimes with prompting. Most realise that staff take their views seriously by staff, although other learners may need encouragement to do so. Most lessons provide planned opportunities for SMSC development. Many of these are recognised in schemes of work.	For their ages, learners have a satisfactory understanding of the Christian faith and Anglican tradition. The RE syllabus mostly complies with the relevant syllabus (including some understanding of other faiths). Some curriculum opportunities are taken to explore the Anglican faith, generally reflecting diocesan guidelines. Some links exist with other schools to engage in dialogue or joint work in RE.	RE is recognised by most learners and key stakeholders as being a priority in the life of the school. The subject is regularly monitored and the outcomes used to plan improvement. The school provides close to 5% curriculum time for RE. The subject is adequately resourced and staffed. A recognised subject leader leads RE.
<b>Inadequate</b>	Many learners do not achieve the expectations of the diocesan syllabus/non statutory framework for RE for their age/Key stage. Few learners achieve as high or better standards in RE when compared to standards in other core subjects.	Some learners make satisfactory progress across the key stage, but few make better progress than this.  RE schemes of work are undeveloped or missing and provide minimal or no support for staff teaching RE. Few lessons are judged good or better. Assessment data is not used to inform teachers planning or learners' learning.	Many learners, whatever their faith background do not enjoy RE and are not receptive to learn about its relevance to their own lives. In the majority of lessons behaviour is unsatisfactory and attitudes to learning are poor or negative.	Most learners make little or no spiritual and moral development and progress in RE and are not able to talk about openly about their beliefs. Learner's views are not valued fully by staff and/ or learners. Most lessons do not provide planned opportunities for SMSC development, or it happens in a largely unplanned way. Opportunities for SMSC development are not clearly identified in departmental schemes of work.	For their ages, learners have poor understanding or erratic knowledge of the Christian faith and Anglican tradition. The RE Syllabus does not comply in one or more significant areas with the relevant syllabus. Few curriculum opportunities exist to explore the Anglican faith. Few or no links exist with other schools to engage in dialogue or joint work in RE.	RE is not recognised by many learners and key stakeholders as a priority in the life of the school. The subject is occasionally or never monitored. The school provides significantly less than 5% curriculum time for RE. Staffing and/or other resources are less than adequate. RE is not led by a recognised subject leader, or its leadership is ineffective. Opportunities for CPD are occasional, non-existent or not taken up when made available.

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

	<b>How well do the headteacher and the foundation governors promote a distinctive Christian vision for the school?</b>	<b>How effectively do the headteacher, senior management and governors encourage, monitor and challenge the school community to realize this vision?</b>	<b>How valued do staff feel and how involved in putting the vision into practice?</b>	<b>To what extent are all stakeholders, including learners and their parents/carers, involved in evaluating the schools progress?</b>	<b>How effective is the partnership between the school, the church and the local community, including parents/carers?</b>
<b>Outstanding</b>	<p>Virtually all stakeholders speak confidently and accurately about the schools Christian vision. The Christian vision is clearly evident in all public documentation and communications. The headteacher articulates a clear Christian vision for the school. Foundation governors nourish, encourage and challenge the headteacher effectively in promoting the school's Trust Deed.</p> <p>Highly effective pastoral and spiritual links between the Parish/deanery and the school support the school well in promoting its Christian vision.</p> <p>The headteacher and foundation governors have been highly effective in prompting the quality and core status and of the schools distinctive Christian character</p>	<p>The school's leaders and governing body have highly effective, secure and reflective monitoring and evaluation processes in place for its self-evaluation as a church school. These are firmly embedded in the school improvement planning, fully involve middle managers / coordinators and take account of the views of other staff and learners</p> <p>The school's leaders have brought about significant improvement in the quality of provision in RE and collective worship and have raised standards (or have maintained outstanding standards where they are already high). Staff receive excellent support and rigorous challenge from the school's leaders</p>	<p>The school's leaders have very effectively communicated the vision of the school to staff in such a way that virtually all staff feel completely confident and comfortable about their part in sharing and developing the school's ongoing vision.</p> <p>The school community has benefited from high quality CPD opportunities as part of the ongoing improvement of the school as a church school.</p> <p>There are highly effective and inclusive recruitment and induction procedures in place to explain and explore the schools Christian character.</p>	<p>The school is highly inclusive in its evaluation of itself as a church school and ensures that all stakeholders contribute in a meaningful way to the school improvement.</p> <p>Virtually all parents, learners and other stakeholders speak positively of the way in which the school seeks and values their views.</p> <p>The school has a clear and strategic view about church school improvement, based on secure evidence and analysis drawn from school self evaluation</p>	<p>The school has highly effective, productive and supportive links with the local church community.</p> <p>The school enjoys the active, regular and informed support of virtually all parents in its role as a Christian worshipping community.</p> <p>There are high levels of meaningful involvement in the school by the local community including other faiths groups and other Christian denominations, and community groups and partners.</p>
<b>Good</b>	<p>A large majority of all stakeholders speak confidently and accurately about the schools Christian vision. The Christian vision is evident in all public documentation and communications. The headteacher articulates Christian vision for the school. Foundation governors nourish encourage and challenge the headteacher in promoting the school's Trust Deed.</p> <p>There are effective pastoral and spiritual links between the Parish/deanery and the school.</p> <p>The headteacher and foundation governors have been effective in promoting the quality and core status and of the schools distinctive Christian character</p>	<p>The school's leaders and governing body have effective monitoring and evaluation processes in place for its self-evaluation as a church school. These are linked well to school improvement planning, involve middle managers / coordinators and take account of the views of other staff and learners</p> <p>The school's leaders have brought about improvement in the quality of provision in RE and collective worship and have raised standards (or have maintained outstanding standards where they are already high. Staff receive good support and a good level challenge from the school's leaders.</p>	<p>The school's leaders have communicated the vision of the school to staff so that the vast majority of staff feel confident and comfortable about their part of in sharing the school's ongoing vision.</p> <p>The school community has received regular CPD opportunities as part of the ongoing improvement of the school as a church school.</p> <p>There are effective and inclusive recruitment and induction procedures in place to explain and explore the schools Christian character.</p>	<p>The school is inclusive in its evaluation of itself as a church school and ensures that all stakeholders contribute to the school improvement.</p> <p>A large majority of parents, learners and other stakeholders speak positively of the way in which the school seeks and values their views.</p> <p>The school has a clear and strategic view about church school improvement, based on evidence drawn from school self evaluation</p>	<p>The school has productive and supportive links with the local church community.</p> <p>The school enjoys the active, regular and informed support of a large majority of parents in its role as a Christian worshipping community.</p> <p>There is regular meaningful involvement in the school by other faiths groups, other Christian denominations, and community groups and partners.</p>

<b>Satisfactory</b>	<p>Most stakeholders speak confidently and accurately about the schools Christian vision. The Christian vision is evident in most public documentation and communications. The headteacher articulates a vision for the school that makes reference to Christian values. Foundation governors sometimes nourish encourage and challenge the headteacher in promoting the school's Trust Deed.</p> <p>There are some pastoral and spiritual links between the Parish/deanery and the school.</p> <p>The headteacher and foundation governors have made some effort to promote the quality and core status and of the schools distinctive Christian character</p>	<p>The school's leaders and governing body have monitoring and evaluation processes in place for its self-evaluation as a church school although their effectiveness is not consistent. These processes are linked to school improvement planning, involve some middle managers / coordinators and have access to the views of other staff and learners</p> <p>The school's leaders have brought about some improvement in the quality of provision in either or both of RE and collective worship and have raised standards. Support from the school's leaders is secure but the challenge to bring about improvements is focused only on the weakest areas.</p>	<p>The school's leaders have communicated the vision of the school to staff. Most staff feels confident and comfortable about their part of in the schools ongoing vision.</p> <p>Members of the school community have received some CPD opportunities as part of the on going improvement of the school as a church school.</p> <p>There are some recruitment and induction procedures are effective in explaining and exploring the school's Christian character.</p>	<p>The schools evaluation of itself as a church school and ensures that most stakeholders contribute to the school improvement.</p> <p>Most parents, learners and other stakeholders speak positively of the way in which the school seeks and values their views.</p> <p>The school has a clear but not necessarily strategic view about church school improvement.</p>	<p>The school has some productive links with the local church community although these focus more on providing support.</p> <p>The school enjoys the active, regular and informed support of most parents in its role as a Christian worshipping community.</p> <p>There is occasional meaningful involvement in the school by other faiths groups or other Christian denominations, or by other community groups and partners.</p>
<b>Inadequate</b>	<p>Many stakeholders do not speak confidently and accurately about the schools Christian vision. The Christian vision is not evident in most public documentation and communications. The headteacher's vision for the school makes few and generalised references to Christian values. Foundation governors rarely or never nourish, encourage and challenge the headteacher in promoting the school's Trust Deed.</p> <p>There are few pastoral and spiritual links between the Parish/deanery and the school.</p> <p>The headteacher and foundation governors have made some effort to promote the quality and core status and of the schools distinctive Christian character.</p>	<p>The school's leaders and governing body have few or no monitoring and evaluation processes in place for its self-evaluation as a church school and have little understanding of the school's progress in achieving its vision. School improvement planning, does not reflect the school's Christian status, and the engagement of other staff is limited or non-existent. Stakeholders' views are not taken into account.</p> <p>The school's leaders have not focused on improving standards in RE and collective worship on maintaining Support from the school's leaders is inconsistent or missing and there is no clear agenda for improvement.</p>	<p>The school's leaders have not communicated the vision of the school to staff effectively. . Many staff feel insecure about their role in developing the school's Christian character.</p> <p>The school community has received few, if any, CPD opportunities as part of the on going improvement of the school as a church school, or they have been ineffective.</p> <p>There are few or no recruitment and induction procedures in place to explain and explore the school's Christian character.</p>	<p>The schools evaluation of itself as a church school does not ensure that most stakeholders contribute to the school improvement.</p> <p>Parents, learners and other stakeholders speak positively of the school but are rarely involved in providing feedback on their views.</p> <p>The school has little or no clarity about the issues of church school improvement.</p>	<p>The school's links with the local church community are rarely productive or supportive, sometimes despite the efforts of school.</p> <p>The support of parents for the school in its role as a Christian worshipping community is limited or non-existent.</p> <p>There is little meaningful involvement in the school by the local faith or general community.</p>