



National Society Self-Evaluation Toolkit for Anglican Church Schools

Version II September 2006

It is important that the Toolkit is used with reference to the National Society's Framework for Inspection and Self-evaluation of Church of England schools.

Name of school

Type of school (Infant, Primary, Middle, Secondary etc.)

Status (VA, VC or Foundation, CTC or Academy)

Diocese

LEA

School's Unique reference number

Introduction

Is the Church school a reflective organisation?

The Toolkit provides a process for evaluating the extent to which Church of England schools are “¹...*distinctively and recognizably Christian institutions.*”

This self-evaluation Toolkit has a structure and emphasis that reflect current educational practice in schools and developments in school self-evaluation (SSE). In particular, it is designed to be used in relation to the National Society’s framework for the Statutory Inspection of Anglican Schools (SIAS) under Section 48 of the Education Act 2005. It also signposts where Church of England Schools can *summarise* the outcome of the church school aspects of SSE in the Self Evaluation Form (SEF). This fosters an integrated and *holistic* process of self-evaluation for church schools. Both Ofsted Section 5 and SIAS Section 48 inspections will be predicated on the relevant summary findings in the SEF.

The self-evaluation process set out in the Toolkit will be of fundamental assistance to SIAS/Section 48 inspectors. They will expect to see and discuss the findings as part of the statutory inspection process.

The National Society, working in partnership with the Southwark Diocesan Board of Education, is grateful for the valuable advice received from dioceses, schools, the DfES, Ofsted, Estyn and others with experience of Anglican Church schools. In particular, the extensive contributions by officers from Bath and Wells, London, and Rochester dioceses have been invaluable to the creation of this document.

This Toolkit is designed for use by **all** Church of England schools, including those designated as a “college”, CTC or academy.

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

Using the Toolkit

The Toolkit is designed to be used in whole or in part and may be adapted or modified for use by schools and dioceses in the light of existing school or diocesan self-evaluation materials. Work on the toolkit should be embedded within the whole spectrum of school self-evaluation and integrated within school or Local Authority processes. Evidence for Church School focused self-evaluation will be available from all aspects of school life.

The toolkit should be used strategically for school improvement and planning purposes.

Section 48 (SIAS) inspectors will use the reflection and thinking generated by the toolkit as a basis for dialogue during the inspection.

It is designed to facilitate the on-going process of self-evaluation.

It is not an end in itself and nor is it simply a pre-inspection exercise which will be judged by its completeness.

Some Toolkit/SSE dos and don'ts.

Do:

- an initial SWOT or similarly *brief* analysis across the Key Questions (see below),
- prioritise areas for development and link to the school improvement planning cycle,
- involve staff, learners, governors, parents, clergy, PCC and all relevant stakeholders,
- use the toolkit for staff and governor training and development,
- share the Toolkit process with school improvement partners such as your Local Authority,
- integrate the Toolkit processes with wider SSE activities,
- use the Toolkit to stimulate a reflective habit about the life of your school as a Church school,
- include the summary outcomes from the Toolkit in your SEF,
- share Toolkit findings on the distinctive character of your school and its impact on attitudes, learning and achievement with Ofsted as well as SIAS.

Don't:

- start on the first page and proceed to fill the document in,
- regard it as a task for any one person (including the headteacher),
- approach it in isolation from whole school SSE and planning,
- assume completeness in itself will result in a better Section 48/SIAS inspection outcome.

The principal objective of the Toolkit

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

A Church of England school's self-evaluation 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.

It is important that this Toolkit is seen to support the evaluation of effectiveness. It is not conceived as a simple audit of provision.

Towards this objective, the school will 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?**

These Key Questions are each supported by a set of supplementary questions in common with the SIAS framework. In the Toolkit these questions are extended by further detailed questions designed to stimulate reflective evaluation and thinking in the school.

The Appendix contains a guide to rating judgements against the Key Questions.

The focus for self-evaluation (and inspection)

The 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, ***
- **Leadership and management.**

The focus identifies the areas of **evidence** upon which self-evaluation and inspection judgements are made. The National Society Self-Evaluation Toolkit 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 a focus of self-evaluation, as will collective worship and leadership and management.

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.

Self-evaluation findings

Church schools 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 school education will be the most effective way of judging the distinctiveness and effectiveness of the school.
- Schools are encouraged to use the guidance found in *Listening to Learners* available from Estyn.
www.estyn.gov.uk/publications/Listening_to_Learners_July2004.pdf
- **Discussion with staff, governors, clergy, parents and others,** to evaluate their views on the Christian distinctiveness of the school.
- **Observing and evaluating RE lessons and acts of worship,** using the SIAS grade descriptors in the appendix.

- **Evidence trails**, picking up on examples of evidence from self-evaluation findings to diagnose what action, policy or habit gave rise to them.

Some ground rules for self-evaluation:

- take all relevant evidence into account when evaluating outcomes;
- 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 against the Key Questions.
- check strategies and policies against evidence of the impact on learners.

Answering the Key Questions

In making self-evaluative judgements Church of England schools should provide answers to the Key Questions.

The Toolkit is designed to stimulate reflection and sustain improvement.

The Toolkit is not conceived as a “tick-box” audit.

The Toolkit provides a matrix based on the Key Questions and the supplementary questions for schools to follow. The responses will underpin the evaluation of the overall distinctiveness and effectiveness of a Church school. The self-evaluation process should culminate in an overarching judgement on how distinctive and effective the school is as a Church of England school. The findings should be *guided* by the ratings given in the appendix to this Toolkit. Each contribution needs to be weighed according to its importance; overall judgements should not be arrived at by a simple aggregation of ratings. The sets of questions are likely to create a rich source of underpinning evidence. However, evaluation should not attempt to answer each one in turn, but draw on them as required to support self-evaluation.

Judgement ratings

The main judgements can 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. *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

Summarising the self-evaluation findings for the SEF

It is an important underlying principle of the National Society Toolkit for Self-Evaluation that SSE in a Church of England school is *holistic*.

The summary findings from the Church school self-evaluation are sign-posted to the SEF. Both the National Society and Ofsted see this as an important contribution to an understanding of the context and values that influence the life and learning in the school prior to Section 5 and Section 48 inspection.

The Church school's self-evaluation should be "headlined" with one overarching judgement that meets the question;

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

This will be a *succinct* statement that summarises the overall self-evaluation judgement on the Church school. **This should be included in 1d of the SEF.**

Summarised self-evaluation findings will address each Key Question, using the supplementary questions as a guide. These summaries may then be located in the appropriate section of the SEF. In the Toolkit process below **links to the appropriate section of the SEF are signposted**. Schools may, however, decide that certain self-evaluation findings are more appropriate in other sections. There is no hard and fast rule about this. *A format for recording the main findings is found on page 20.*

HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?

1. To what extent do all learners feel valued and special?

Consider the following questions:	Evaluation and reference to evidence
<p>a. Is commitment to develop ‘the whole child’ expressed in the school aims and rooted in the belief that each person is created in God’s image?</p> <p>b. To what extent are the school’s policies on personal development (e.g. sex education, inclusion, race equality, behaviour) rooted in Christian values?</p> <p>c. How well does the school provide (including through extra-curricular activities) for different needs, abilities and interests? How do learners and their parents/carers speak of their needs being considered?</p> <p>d. To what extent do learners and parents/carers of all cultures and faiths find the school welcoming and secure? Do they feel that their contribution to the life of the school is valued?</p> <p>e. How well does the school support those with particular needs and at particular times (e.g. SEN, those excluded, those experiencing bullying, those joining the school) and their parents/carers?</p>	
	GRADE 1 2 3 4

HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?

2. How well do the school's Christian values impact on learners and enable them to flourish as individuals?

Consider the following questions:	Evaluation and reference to evidence
<p>a. How well does the school seek to secure the achievement of all groups e.g. through assessment, planning for different needs, analysis of performance?</p> <p>b. How well does the school value achievement across all areas of the curriculum and school life e.g. through rewards, celebration assemblies?</p> <p>c. How well does the school promote health and well-being e.g. through teaching on relationships, safe practices, healthy eating etc? Do pupils speak responsibly about these areas and their importance?</p> <p>d. To what extent do learners speak of happiness, opportunity to succeed and develop personal strengths and a sense of achievement at the school?</p>	
	GRADE 1 2 3 4

HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?

3. 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?

Consider the following questions:	Evaluation and reference to evidence
<p>a. To what extent does the spiritual, moral, social and cultural development of all learners feature within the aims of the school, related to Christian values?</p> <p>b. To what extent does the school secure the spiritual development of learners through all areas of the curriculum, rooted in Christian values?</p> <p>c. How well does the school enable learners to pray and reflect in collective worship and at other times? How well do learners speak of these opportunities?</p> <p>d. How well does the religious education within the school impact upon the spiritual development of learners?</p> <p>e. To what extent are learners able to explain notions of right and wrong and discuss reasons for and consequences of behaviour (individually or in contexts such as circle time) based upon Christian teaching?</p> <p>f. To what extent do learners show concern for the wider (local and world) community through fund raising (e.g. Lent projects) or practical support (e.g. involvement with the elderly, links with overseas schools)?</p>	<p align="right">GRADE 1 2 3 4</p>

HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?

4. How are Christian values evident in the relationships between staff and learners, amongst learners and between staff?

Consider the following questions:	Evaluation and reference to evidence
<p>a. How do learners and staff speak of disagreement and conflict being dealt with e.g. fairly and compassionately based on Christian principles of forgiveness, reconciliation and a fresh start?</p> <p>b. To what extent do learners work collaboratively and cooperatively and show sympathy and support for those in difficulty?</p> <p>c. To what extent do learners feel that they are listened to and that their views are taken seriously? Do they understand the school's process for raising issues?</p> <p>d. To what extent do staff experience a working atmosphere of collaboration, mutual consideration and support reflecting the Christian values of the school?</p>	
	GRADE 1 2 3 4

HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?

5. How well is the school environment used to encourage spiritual development?

Consider the following questions:	Evaluation and reference to evidence
<p>a. To what extent does the school proclaim itself as a Christian community visually through displays and symbols in important areas such as the hall, entrance and external areas (e.g. quiet areas)? How well can learners and staff explain the significance and purpose of these?</p> <p>b. To what extent is work done in RE given prominence in school and classroom displays? How well can learners explain and discuss these displays?</p> <p>c. How well is information relating to the local church, Diocese and the worldwide church displayed in the school enhance and broaden learners' spiritual understanding?</p>	
	GRADE 1 2 3 4

WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?

1. How important is worship in the life of the school community and how is this demonstrated?

Consider the following questions:	Evaluation and reference to evidence
<p>a. To what extent does school documentation (e.g. prospectus, mission statement, SIP, collective worship policy) indicate the centrality of worship in the life of the school?</p> <p>b. To what extent is the daily act of worship distinct from ‘assembly’ and overtly Christian e.g. through the use of symbols, themes, music, prayer and times of quiet?</p> <p>c. How well do the governors and leadership evaluate the quality and impact of worship? Is this evaluation acted upon?</p> <p>d. How effectively is worship planned across the year e.g. the programme of themes, the weekly structure, and the contribution of staff, learners, parents, clergy and other faith representatives?</p> <p>e. How effectively does the worship coordinator exercise his/her responsibilities?</p> <p>f. How effective are the resources and training for worship?</p> <p>g. How well are important events in the life of the school (e.g. transfer, Founders Day, patronal festival) marked by a Christian celebration?</p>	
	GRADE 1 2 3 4

WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?

2. How positive are the learners' attitudes to collective worship?

Consider the following questions:

Evaluation and reference to evidence

- a.** How well do learners respond to worship e.g. do they listen, willingly respond, join in singing, prayer and reflection, show reverence and enjoyment?
- b.** How well do learners contribute to worship (e.g. readings, drama, prayers, music)?
- c.** How positively do learners speak of their experiences of worship – how do they view different forms, do they enjoy and value worship, do they see its importance to them personally and the life of the school?
- d.** To what extent do adults participate in worship and do they speak positively about the experience? Do all staff attend? In what ways are they involved in planning and delivery?

GRADE 1 2 3 4

WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?

3. To what extent do learners and staff of all faiths derive inspiration, spiritual growth and affirmation from worship?

Consider the following questions:

Evaluation and reference to evidence

- a.** How positively do learners and adults speak of the personal value of worship?
- b.** To what extent can learners describe how worship has raised fundamental issues about life and how it has helped them reflect on these?
- c.** To what extent can learners describe how worship has met their needs at critical times in their lives and in the life of the school?
- d.** To what extent can learners from other faiths and no faith explain ways in which worship and other opportunities for prayer and reflection have helped them?
- e.** To what extent do learners from other faith backgrounds feel that their own faith has been recognised, affirmed and respected?

GRADE 1 2 3 4

WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?

4. How well does collective worship develop learners' understanding of the Anglican faith and practice?

Consider the following questions:	Evaluation and reference to evidence
<p>a. To what extent are learners introduced to a variety of prayers, songs and Christian affirmations, some of which reflect the distinctive Anglican tradition?</p> <p>b. How aware are learners that within the Anglican tradition there is a variety of styles and approaches?</p> <p>c. How familiar are learners with the Lord's Prayer and how well can they explain it?</p> <p>d. if there is a School Eucharist, to what extent is it age appropriate and how well can learners explain its significance?</p> <p>e. How effective is the involvement of worship leaders, including chaplains, in school worship?</p> <p>f. How well do learners understand that the Anglican tradition is part of the wider diocesan, national and worldwide community through specific events and links e.g. attendance at cathedral services for schools, links with an overseas diocese?</p> <p>g. How well are major festivals in the Church year celebrated by the school in special acts of worship either in the church or school?</p> <p>h. To what extent is there coherence between worship in the school and worship in the parish? Does this impact positively on the learner?</p>	
	GRADE 1 2 3 4

HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

1. How high are standards in RE and how well do learners achieve?

Consider the following questions:

Evaluation and reference to evidence

a. Overall, what is the level of progress all learners make in both attainment targets across the term/year. This will be based on sampling and assessment or examination grade descriptors for external courses?

b. How high are standards of attainment and achievement in RE compared with other core subjects?

c. How well are learners able to use religious vocabulary well and to express and explain their own beliefs?

GRADE 1 2 3 4

HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

2. How effective are learning and teaching in RE?

Consider the following questions:	Evaluation and reference to evidence
<p>a. In lessons, to what extent are teachers well-prepared i.e. they have good subject knowledge and well-organised resources?</p> <p>b. How well-planned are lessons? i.e. with clear learning outcomes related to the two RE attainment targets and levels of attainment, differentiated activities, good openings that make links with prior learning, plenaries that help learners see what they have learnt and a variety of thought provoking activities, creating a balance between teacher input and learner activity?</p> <p>c. How well differentiated are learning and recording strategies, including ICT, so that all pupils are included and difficulty in using basic skills does not inhibit opportunities for learners' spiritual development?</p> <p>d. How effective are teachers' questioning skills? Are pupils given time to reflect and discuss and are their ideas valued?</p> <p>e. How well are resources used to promote learning?</p> <p>f. To what extent is homework (where given) useful and appropriate?</p> <p>g. How effective is assessment? Does it address key skills, understanding and attitudes to learning in RE? Does assessment inform curriculum development?</p> <p>h. How helpful and thorough is reporting to parents/carers on RE?</p>	<p align="right">GRADE 1 2 3 4</p>

HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

3. Do learners of all faiths and of none demonstrate a positive attitude towards the subject?

Consider the following questions:

Evaluation and reference to evidence

a. To what extent do learners speak of enjoying RE and of its relevance to their lives?

b. In lessons, do learners behave well and work hard both on their own and in different groupings?

c. In lessons, do learners contribute readily to discussions, listen to the views of others and speak confidently about their own faith?

d. To what extent do those teaching RE have passion and/or good knowledge of the subject?

GRADE 1 2 3 4

HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

4. How well does RE contribute to the spiritual and moral development of all learners?

Consider the following questions:

Evaluation and reference to evidence

- a.** To what extent are learners helped to develop spiritually through the opportunity to express religious ideas, within a Christian context, and in relation them to themselves?

- b.** To what extent are learners encouraged to develop morally by considering religious codes of conduct and discussing moral issues?

GRADE 1 2 3 4

HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

5.To what extent does RE promote the distinctive Christian character of the school, together with an understanding of other faiths?

Consider the following questions:

Evaluation and reference to evidence

a. To what degree does Christianity predominate within the parameters of the syllabus followed?

b. To what extent does the balance of the RE syllabus reflect religions other than Christianity, particularly those that are significantly represented in the school?

GRADE 1 2 3 4

HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

6. How important is RE in the life of the school and how is this demonstrated?

Consider the following questions:

Evaluation and reference to evidence

a. To what extent does the school comply with the requirement to provide RE for all registered learners for at least 5% of curriculum time(i.e. 1 hour KS1, 1.25 hour KS2/3 excluding collective worship and an appropriate allocation at KS4/5)?

b. Do all registered learners have RE lessons (unless withdrawn by parental request)?

c. How well is RE resourced in terms of staffing, curriculum provision, time for monitoring, accommodation, equipment and budget?

d. How well-qualified, up to date with professional development, effective and enthusiastic Is the RE subject leader?

e. To what extent is RE enhanced by an interesting programme of visits and visitors?

GRADE 1 2 3 4

HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL, AS A CHURCH SCHOOL?

1. How well do the headteacher and foundation governors promote a distinctive Christian vision for the school?

Consider the following questions:	Evaluation and reference to evidence
<p>a. How well does the school promote its Christian foundation through its mission/vision/values statement, its aims, practices, and policies? Is the school's ethos statement in the Instrument of Government consistent with diocesan guidelines?</p> <p>b. To what extent does the headteacher articulate a personal vision for the school which appropriately reflects its Christian</p> <p>c. How effective are the broader mechanisms used by the headteacher and governors to communicate the distinctive nature of the school (e.g. to new governors, parents, staff)? How active are foundation governors in supporting the Christian character of the school?</p> <p>d. How well has the work of 'chaplaincy' been promoted (e.g. through the appointment of a school chaplain or local clergy) in establishing</p>	

	GRADE 1 2 3 4

HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL, AS A CHURCH SCHOOL?

2. How effectively do the headteacher, senior management and governors encourage, monitor and challenge the school community to realise this vision?

Consider the following questions:	Evaluation and reference to evidence
<p>a. To what extent are all member of the school community aware of the Christian aims and ethos of the school and it this means in practice?</p> <p>b. To what extent are opportunities created for all staff and governors to explore the nature of a church school (e.g. training , non-pupil days)?</p> <p>c. To what extent do senior staff and governors monitor and promote the RE and collective worship of the school (e.g. resourcing, ensuring that staff can attend worship, responding to inspection findings and diocesan advice)?</p> <p>d. To what extent does the work of the governing body reflect the Christian ethos of the school (e.g. prayer to open meetings, regular reports on aspects pertaining to the foundation)? Is the Christian character of the school reflected in strategic planning and SSE?</p> <p>e. How effectively has the school addressed issues identified in the previous denominational inspection?</p>	<p align="right">GRADE 1 2 3 4</p>

HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL, AS A CHURCH SCHOOL?

3. How valued do staff feel and how involved in putting the vision into practice?

Consider the following questions:

Evaluation and reference to evidence

a. How well is the headteacher supported in his/her role as spiritual leader (e.g. by the diocese, governors and clergy)?

b. To what extent are opportunities provided for staff to attend to their own spiritual development (e.g. a retreat, staff communion, time for reflection and prayer during non-pupil days)? Do they speak positively of these?

GRADE 1 2 3 4

HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL, AS A CHURCH SCHOOL?

4.To what extent are all stakeholders, including learners and their parents/carers, involved in evaluating the school’s progress?

Consider the following questions:	Evaluation and reference to evidence
<p>a. How effective are the relationships between the school and the diocese (e.g. through INSET, cathedral days/service) and to what extent do diocesan advisers support the school’s self-evaluation?</p> <p>b. To what extent are governors, especially foundation governors, involved in the school’s self-evaluation process, a particularly in those aspects relating to its distinctive Christian character?</p> <p>c. How effectively are the views of learners and parents/carers and other stakeholders, such as trustees and/or sponsors, the parish, the LA/CSA sought over aspects relating to the school’s sought and acted on in relation to the school’s distinctive Christian character?</p> <p>d. To what extent does the school make effective use of services for church schools provided by the National Society?</p>	<p align="right">GRADE 1 2 3 4</p>

HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL, AS A CHURCH SCHOOL?

5. How effective is the partnership between the school, the church and the local community, including parents/carers?

Consider the following questions:	Evaluation and reference to evidence
<p>a. How effective is the contribution of the clergy and church members to school life?</p> <p>b. To what extent do the school and the church give practical and prayerful support to each other particularly over significant events (e.g. appointments, inspection, celebrations, church services, Education Sunday) ? To what extent do they have links with other denominations within the community?</p> <p>c. To what extent is the relationship between the school and church(es) mutually supportive (e.g. use of ICT, linked websites, fundraising)?</p> <p>d. How active is the support of parents/carers for religious events (e.g. collective worship, Eucharist, celebrations in church)?</p> <p>e. How well does the school seek to maintain continuity of experience as learners transfer in and out of the school.</p>	<p align="right">GRADE 1 2 3 4</p>

Self-Evaluation Summary Sheet

This format may be used to draw together the overall or partial outcome of the Toolkit self-evaluation process. It gives an opportunity to identify areas of strength and identify areas for development which can then link with overall school improvement planning.

Summary Judgement
Established strengths
Focus for development
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?

Appendix

Self-Evaluation – Grade Descriptors

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

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

How effective is Religious Education?

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

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?
Outstanding	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.
Good	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.
Satisfactory	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.

<p style="text-align: center;">Inadequate</p>	<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?

	How important is the worship in the life of the school and how is this demonstrated?	How positive are the 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 the Collective Worship develop learners' understanding of Anglican faith and practice?
Outstanding	<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 every 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>
Good	<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 church's 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>

Satisfactory	<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</p> <p>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>
Inadequate	<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?
Outstanding	Virtually all learners achieve above the expectations of the locally agreed 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.
Good	The majority of learners achieve above the expectations of the locally agreed 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.
Satisfactory	Most learners achieve the expectations of the locally agreed 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.
Inadequate	Many learners do not achieve the expectations of the locally agreed 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?

	How well do the headteacher and the 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/carers, involved in evaluating the schools progress?	How effective is the partnership between the school, the church and the local community, including parents/carers?
Outstanding	<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>
Good	<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>

Satisfactory	<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>
Inadequate	<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>