



**THE DIOCESE OF CLIFTON  
GUIDELINES FOR  
SECTION 48 INSPECTIONS  
IN CATHOLIC SCHOOLS  
AND COLLEGES**

**SEPTEMBER 2009**

# Introduction

The section 48 inspection takes place under Canon 806 and under Section 48 of the Education Act 2005.

It is not intended to be identical to an Ofsted inspection but to look at distinctiveness.

That is how we understand, articulate and communicate our mission as Catholic Schools.

This of course includes Religious Education and the Prayer life of the school.

The guidance given is intended to help the school community ask reflective questions in order to complete the SEF and plan improvement. Descriptors are not meant to be set in stone and it is not necessary for a school to achieve everything within the descriptor to achieve that grade. Evidence is likely to apply to more than one category and may be cross referenced. Throughout the document it is understood that outcomes are always expected to be appropriate to the age of the child.

Secondary schools are expected to make specific provision for lay chaplaincy, and all schools need to consider the opportunities the school provides for the spiritual development of pupils.

Throughout the process of self evaluation we would ask schools to remember the overarching question for our diocese:

**“Does what we do deepen prayer, enable communion and promote mission”<sup>1</sup>**

In each section there is a list of questions you may wish to consider. When answering these questions please consider what evidence you have to support your answer.

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<sup>1</sup> Becoming a People of Hope Bishop Declan 2008

## **OVERALL EFFECTIVENESS**

### **How effective the school is in providing Catholic Education**

*This is a summary judgement made once all the available evidence has been considered.*

*Inspectors will evaluate:*

1. how good outcomes are for pupils, taking particular account of variations between different groups;
2. how effective are leaders and managers
3. how effective the provision is in promoting Catholic Education
4. the school's capacity for sustained improvement.

Inspectors will then make recommendations for improvement.

*These should normally consist of three specific recommendations for improvement*

#### **Outline guidance**

*The overall grade is likely to be outstanding if three out of the four categories are outstanding with the fourth at least good.*

*The overall grade is likely to be good if at least three of the categories are good or better with the fourth at least satisfactory.*

*The overall grade is likely to be satisfactory if at least three categories are satisfactory or better, providing one of these is the outcomes for pupils section.*

*The overall grade is likely to be unsatisfactory if any two of the categories fall into the unsatisfactory area or the outcomes for pupils section is unsatisfactory.*

# Pupils

## **1. How good outcomes are for pupils, taking particular account of variations between different groups**

### **Inspectors will evaluate the following areas:**

1. To what extent do pupils understand, contribute to and benefit from the catholic life of the school
2. how well do pupils respond to and participate in the prayer life of the school
3. how well do pupils achieve and enjoy their learning in Religious Education this will take account of:
  - the quality of pupils learning and their progress, including those pupils with particular learning needs and or disabilities. This section will also look at achievement.

## **The extent to which pupils contribute to and benefit from the Catholic life of the school**

### ***Inspectors should evaluate:***

- the extent to which pupils understand and can articulate, the distinctive nature of the school, take on responsibilities and play a part in developing the Catholic character of the school
- pupils' sense of belonging to the school community and their relationship with those from different backgrounds
- *in secondary only*, the provision and impact of specific chaplaincy provision provided by the school
- the extent to which pupils develop spiritually and morally and are able to make connections between faith and life.

### ***Questions you may want to consider***

- the extent to which pupils understand, appreciate, value and participate in the Catholic life and mission of the school;
- the extent to which pupils participate in evaluating the Catholic life and the mission of the school;
- the extent to which pupils value and respect others ;
- how well pupils take on positions of responsibility and leadership in the Catholic life of the school and in the wider community;
- the extent to which pupils participate in activities which enable them to contribute to the development of the Catholic character of the school and engage with their faith communities;
- In Secondary only: how do pupils' participate in, and response to, the school's chaplaincy provision. What systems does the school have in place for evaluating the impact of chaplaincy?
- In both primary and secondary, how do pupils' participate in away days, retreats and other extra curricular activities; what is the impact of this on their spiritual development and their contribution to the mission of the school.

- pupils' interest and engagement in spiritual, moral and ethical issues and how this is promoted throughout all curriculum areas;
- pupils' attitudes to sex and relationship education and their ability to articulate and understand a Catholic view of this; (*Even if they don't agree with it*)
- pupils' capacity for praise, thanks, forgiveness and readiness to celebrate life.

**The extent to which pupils contribute to and benefit from the Catholic life of the school:**

**Grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>Pupils are able to articulate and understand the ethos of the school. They contribute to evaluating the distinctive nature of the school. They lead and take responsibility for shaping activities with a religious character, in the school and the wider community including the parishes to which they belong, (if appropriate). They show curiosity, are imaginative, intuitive and are able to consider questions of meaning and purpose. They are proud of their backgrounds and beliefs and have a strong sense of personal worth. In proportion to their years they show a capacity for praise and celebration, an ability to listen, to give thanks, to forgive and be forgiven. They express their own views and beliefs with confidence and are able to refer to and understand the teachings of Jesus and other key religious figures and how these apply to their own lives. They value and respect the Catholic tradition of the school and its links with the parish community(ies). <i>They make good and appropriate use of the chaplaincy which impacts on their spiritual and moral development.</i> They treat others with high levels of respect and know acutely that their behaviour always has consequences. They are alert and responsive to the needs of others and seek justice for all within and beyond the school community. They take full responsibility for themselves and their actions.</p>
<p><b>Good (2)</b></p>	<p>Pupils take on responsibilities and participate constructively in the Catholic life of the school beyond routine lessons and activities including evaluating their Catholic education. They understand that religious belief and spiritual values are important for many people. They show interest in the religious life of others, care and respect for religious objects in the school. They understand the importance of key celebrations in school throughout the liturgical year and in the parish community. They are secure and ready to express their own views and beliefs. They are considerate to others and caring to anyone in apparent need. They show signs of responding to the needs of people beyond the school. They show an understanding of the need to forgive, be forgiven and have a good understanding of right and wrong.</p>
<p><b>Satisfactory (3)</b></p>	<p>Most are keen to participate in school activities, take responsibility and influence in some way decisions about the Catholic life of the school. They can identify the religious aspects of their school and know about religious practice in their parish and/or local community. They know for some people religion is important and affects the way they live. They show respect for religious behaviour. They respond to opportunities to take responsibility around the school and co-operate when the school raises funds or organises activities to address the needs of others. They have a sense of the wider world, other beliefs, other cultures and community organisations.</p>

<b>unsatisfactory (4)</b>	Pupils are reluctant to engage in activities beyond lessons and have little or no influence on decisions which affect their Catholic education. They show little interest in the mystery and value of life and creation. They are unclear about their own and others' beliefs. They show little respect for the religious practices of others and for the religious life of the school. A significant minority of pupils behave insensitively and show little understanding of the effect of their behaviour on others. In some cases children do not feel any obligation to support the school or become part of its community. They show little interest in the needs of others, the wider world and have scant understanding of it. Some show low self esteem.
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## **How well pupils respond to and participate in the Prayer Life of the school**

### ***Inspectors should evaluate:***

- to what extent pupils value, show interest and actively participate in the Prayer Life of the school
- to what extent pupils are acquiring skills in planning and leading prayer and worship
- How are pupils helped to develop their understanding of the sacramental life of the church
- how well the school's prayer life contributes to the spiritual and moral development of pupils

### ***Questions you may want to consider***

- the extent to which pupils demonstrate reverence and respect during individual and Collective prayer
- the extent of pupils' knowledge of traditional prayers
- how the liturgical life of the church is introduced to pupils in a way that develops their understanding and enables them to participate.
- how all pupils irrespective of their faith background feel included in prayer and worship.
- the extent of pupils' knowledge of a variety of prayer styles;
- pupils' appreciation of ritual and prayer different from their own;
- how well pupils organise and lead acts of prayer and worship
- How pupils' respond to opportunities for prayer and worship which are voluntary

**How well pupils respond to and participate in the Prayer Life of the School**

**Grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>Vibrant acts of worship that make connections between faith and life engage all pupils' interest and inspire in them a response. Pupils regularly prepare and lead prayer and worship with confidence and enthusiasm from their earliest years in a variety of gatherings. They are skilled in using a variety of ways and means to support their private and public prayer. They are at ease and act with integrity when praying with others who have different beliefs and attitudes to spirituality. They show a developing understanding of liturgy as they progress throughout the school. They are able to make connections between the prayer life of the school and that of the Church as a whole.</p>
<p><b>Good (2)</b></p>	<p>Pupils act with reverence and are keen to participate. They sing joyfully, reflect in silence and join in community prayers appropriately and with confidence. Assemblies and other forms of prayer and worship make use of music, art and drama to enhance the opportunities for engagement and response. No one acts in a manner contrary to their beliefs and all show respect for each other. They have a good understanding of the religious seasons and feasts and are becoming skilled in the use of scripture, religious artefacts, hymns and other forms of prayer. They are at ease when praying with their school community and appreciate what is taking place.</p>
<p><b>Satisfactory (3)</b></p>	<p>Pupils readily take part in the regular and routine prayer life of the school. They willingly attend additional services to celebrate key seasons and festivals or in response to tragedy. Their involvement does not extend to planning and preparing acts of worship. Though able to compose prayers they rely heavily on the adults in the school. Most of the leadership and initiative comes from the staff. Some pupils express frustration about the limited scope for participation.</p>
<p><b>unsatisfactory (4)</b></p>	<p>Pupils are restless during acts of worship and uninterested in the prayer life of the school. Many routinely participate without giving much thought to what is happening. Very few attend occasional celebrations which are additional to the school's daily act of worship programme. Pupils have little influence or involvement in the school's provision. Some report that those responsible for leading worship show little skill and interest. Some disrupt others when at prayer and ridicule pupils for whom this is an important activity.</p>

## **How well do pupils achieve and enjoy their learning in Religious Education.**

**This will take account of:**

- **the quality of pupils learning and their progress, including those pupils with particular learning needs and or disabilities**

### ***Inspectors should evaluate:***

- the extent to which pupils are becoming religiously literate, have knowledge, understanding and skills appropriate to their age to think spiritually, ethically and theologically and are aware of the demands of religious commitment in everyday life;
- how well pupils are able to understand and critically reflect on our faith story in relation to their own lives and how they understand and are able to reflect on the faith story of others
- how well pupils make progress relative to their starting points and capabilities, making clear whether there is any significant variation between groups of pupils and there is any underachievement generally or among particular groups who could be doing better;
- the extent to which pupils actively seek to improve their knowledge, understanding and skills and are developing their competence as independent learners;
- how well pupils enjoy their learning as shown by their interest, enthusiasm and engagement;

### ***Questions you may want to consider***

- Can pupils talk convincingly about faith using appropriate religious language? Do they understand the connection between faith and life? Do they, appropriate to their age and ability understand how scripture has meaning for people of faith?
- Do pupils enjoy RE? What evidence is there of this?
- What do pupils' work, and pupils' records show about their learning and achievement. Does this reflect a balance between the two attainment targets? (Learning about and learning from)
- Is there an analysis of progress including the progress made by different groups, particularly pupils with learning difficulties and/or disabilities?
- How do you know if pupils are making progress and you are adding value? You may want to include if appropriate: CVA data for the school overall, and where relevant, different key stages, and different groups of pupils, including those with learning difficulties and/or disabilities as indicated in RAISE

online and the sixth form PANDA; Fischer Family Trust; any analysis of past progress carried out by the school.

Please note Inspectors will make use of their own evidence from observations, talking to the staff and the pupils, and looking at their assessment records and pupils work. They will be looking for evidence of progress and tasks becoming more complex across the key stages.

**The quality of pupils' learning and their progress in Religious Education:  
grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>Progress in both attainment targets is at least good in each key stage for different groups and is exemplary in some. Most pupils concentrate very well and are rarely off task even in extended periods without direction from an adult. They have developed resilience when tackling challenging activities. Their keenness and commitment to succeed and ability to grasp opportunities to extend and improve their learning are exceptional. They are able to use religious language in a meaningful way and understand the implications of belief for everyday life.</p>
<p><b>Good (2)</b></p>	<p>Most groups of pupils make at least good progress in both attainment targets and some may make outstanding progress, with nothing that is inadequate. They are keen to do well, generally apply themselves diligently in lessons and work at a good pace. They generally seek to produce their best work and are often interested and enthusiastic about their learning. They are able to correctly use at least some religious language</p>
<p><b>Satisfactory (3)</b></p>	<p>The pupils make the progress expected given their starting points and some, although not the majority may make good progress. Progress is inadequate in no major respect (for example, a key stage or particular groups of pupils), and may be good in some respects. Most work effectively when provided with appropriate tasks and guidance but lack confidence in improving the quality of their work. They generally work steadily and occasionally show high levels of enthusiasm and interest.</p>
<p><b>unsatisfactory (4)</b></p>	<p>A significant number of pupils do not make expected progress given their starting points. Considerable numbers of pupils, or particular pupils, underachieve in one or more key stages. Few work effectively without direction from an adult and many give up easily when they perceive activities to be too challenging. A significant number of pupils do not enjoy the activities provided, which is reflected in poor completion of tasks.</p>

## PROVISION

### How effective is the provision for Catholic Education?

*Inspectors/schools should evaluate:*

- how well the school meets the spiritual needs of pupils in its prayer and liturgical life, taking into account their age, aptitudes, family backgrounds and the Catholic character of the school.
- the extent to which Religious Education curriculum meets pupils' needs
- the quality of teaching and purposeful learning in Religious Education
- the effectiveness of assessment and academic guidance in Religious Education

*Note: in the section 'ensure provision for prayer within the school' much of the evidence will reflect that gathered in terms of the outcome for pupils of the school's prayer life. If provision is poor it is difficult to see how the outcome for pupils can be good. It is also understood that provision is made in **all subjects** to provide opportunities for spiritual and moral development.*

## **The Prayer Life of the School**

*Inspectors should evaluate:*

- how well the school meets the spiritual needs of pupils in its prayer and liturgical life, taking into account their age, aptitudes, family backgrounds and the Catholic character of the school.

### ***Questions you may want to consider***

- to what extent does the prayer life of the school reflect the Catholic character of the school and take into account the variety of faith backgrounds among pupils
- How appropriate are the prayer methods and styles used for the faith and age development of the pupils
- What is the impact of school provision on pupils' interest in and engagement with prayer and worship
- how effectively does the school skills its pupils in planning and leading worship
- how knowledgeable and skilled staff are in planning and leading worship and how effective is the inset provided for them in order to enhance their skills in this area;
- how effectively do you engages parents, carers, local parishes and other local faith communities in the prayer life of the school

**The quality of the Prayer Life provided by the School:  
Grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>Prayer is central to the life of the school and a key part of every school celebration and meeting. Prayer opportunities for staff and pupils are planned in a manner that attracts and facilitates attendance including adults associated with the pupils and school. Pupils' liturgical formation is well planned, appropriate to their faith backgrounds and shows progression. The themes, chosen by pupils and staff, reflect a deep understanding of the Church's mission and include the spiritual aspirations of all pupils. Pupils with different religious beliefs are assisted and supported in their prayer rituals. There is a close link with the liturgical life of the church.</p>
<p><b>Good (2)</b></p>	<p>Prayer is given a high profile and is well resourced. Staff and pupils pray together. There is a range of formal and informal opportunities for daily prayer. Attendance by parents and others associated with the school is facilitated and encouraged. Staff regularly review and plan improvements to the school's provision. They ensure pupils are skilled and equipped in leading prayer. Themes are consistent with the Catholic character of the school and responsive to the religious diversity among pupils. There are facilities for pupils with different beliefs to practice their faith during key festivals or on holy days.</p>
<p><b>Satisfactory (3)</b></p>	<p>Class based acts of prayer and worship follow a fairly routine structure. Whole school and year group gatherings provide a greater variety of forms of prayer. Staff accept responsibility for leading prayer and involve pupils in its delivery. Little time is spent on innovation and encouraging pupils' leadership. Key seasons of the Church's year are celebrated and other religious festivals acknowledged. Parents and members of the community are invited to attend.</p>
<p><b>unsatisfactory (4)</b></p>	<p>Acts of prayer and worship are routine and lacks variety. Staff rely on formal Church prayers. There is little preparation other than rehearsing hymns. Only a few are given the opportunity to read or lead prayers. Collective Worship is often held at times when pupils' attention is least likely to be gained. Teachers are unskilled in leading prayer and some demonstrate a lack of interest. Staff are not alert to pupils' response and make little attempt to change provision or involve pupils. The faith backgrounds of pupils are largely ignored and the attendance of parents is not encouraged.</p>

## **The extent to which the Religious Education curriculum meets pupils needs**

*Inspectors should evaluate the extent to which:*

- courses and other activities are relevant to the pupils' needs and are provided coherently to ensure that pupils, whatever their starting points, are able to achieve appropriately;
- the curriculum contributes to pupils' spiritual and moral development;
- how well leaders and managers monitor and evaluate the provision of RE to ensure it provides a systematic study of the Catholic Faith, which enables the outcomes of the curriculum directory to be fulfilled and develops respect for, and understanding of, other faith traditions
- the curriculum meets Bishops' Conference requirements and is responsive diocesan circumstances. It pays attention in its design to the outcomes necessary for religiously literate young people.

### ***Questions you may want to consider***

- to what extent is the Religious Education provided designed and modified to meet the needs of individuals and groups of pupils
  - How do the long, medium and short term planning to ensure full coverage of the Religious Education programme
  - Does Religious Education curriculum meet in full the requirements of the Bishops' Conference and is it responsive to diocesan circumstances
  - To what extent does the Religious Education curriculum build upon pupils' prior experience and look ahead to the next stage;
  - To what extent has the Religious Education curriculum has been extended and improved through collaboration with other schools and organisations and what impact has this had
  - What is the impact of enrichment activities on the RE curriculum and how does the school evaluate this
  - How well is RE resourced in comparison with other subject areas
- The extent to which the Religious Education curriculum meets pupils' needs:**

## Grade descriptors

<p><b>Outstanding (1)</b></p>	<p>All Bishops' Conference requirements and local diocesan requirements are fully met. The curriculum helps pupils critically reflect on the catholic faith and the responses it gives to questions of meaning and purpose. Because of this they are able to clearly articulate there own personal response to the deeper questions of life. The school is at the cutting edge of effective Religious Education curriculum design. It successfully seeks to improve on the coherence, relevance and excitement of the well planned opportunities provided. As a result, pupils have the opportunity to be enthusiastic and highly motivated learners and benefit from excellent opportunities to improve their spiritual and moral development.</p>
<p><b>Good (2)</b></p>	<p>Leaders and managers conduct a range of systematic monitoring activities relating to provision and outcomes and their analysis provides a firm basis for accurate diagnosis of the school's strengths and weaknesses. The majority of external requirements are met. The curriculum helps pupils develop an understanding of the catholic faith and the responses it gives to questions of meaning and purpose Religious Education is enriched through imaginative and well planned strategies to capitalise on the expertise within and beyond the school. This leads to learning that is often stimulating and memorable. The curriculum is customised to meet the needs of groups and individuals, including personalised programmes for those who need them. The Religious Education curriculum provides good opportunities for spiritual and moral development. Extra curricular opportunities are varied, have a high take up and are much enjoyed.</p>
<p><b>Satisfactory (3)</b></p>	<p>The Religious Education curriculum is suitably matched to pupils' needs, interests and aspirations and provides adequate preparation for the next stage of their lives, whatever their capabilities. It ensures that they are taught the knowledge and skills which they need. It is responsive to the local context and variation of faith backgrounds in the school population. All statutory requirements are met including pupils' spiritual and moral development. Some aspects of the curriculum may be good.</p>

<b>unsatisfactory (4)</b>	The curriculum may be inadequate if Bishops' Conference and diocesan requirements are not met or there are significant shortcomings, for example: disorganised planning; out of date resources; programmes of study which are ill matched to the pupils' capabilities or an inadequate response to needs and variation of faith backgrounds in the school population. The provision is weak leading to too many pupils not gaining the basic skills they need. The curriculum excludes significant groups of pupils, such as minority ethnic groups or pupils with particular gifts or talents, because it does not meet their needs, interests or aspirations adequately.
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## **The quality of teaching and purposeful learning in Religious Education**

### ***Inspectors should evaluate:***

- how well teaching promotes purposeful learning, enjoyment, progress and pupils' standards of attainment.

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### ***Questions you may want to consider***

- Is lesson planning linked to a current assessment of pupils' prior learning and is it differentiated, so that it consolidates, builds upon and extends learning for all pupils
- Does planning take account of the curriculum directory and enhance a meaningful and systematic understanding of the Catholic Faith
- Does the subject knowledge of staff inspire pupils and build their understanding; does it enable links between various areas to be made
- Do pupils develop as independent learners
- Is effective use made of time
- Is the range of teaching styles and activities able to sustain pupils' concentration, motivation and application
- Do the questioning styles used build pupils' concentration, understanding motivation and application
- Does teaching encourages pupils' enjoyment of and commitment to Religious Education
- Does the appropriate use of new technology maximises learning
- Are resources, including other adults, deployed effectively
- Do teachers and other adults have high expectations of pupils' capabilities
- Do teachers ensure that pupils know how well they are doing and are provided with clear detailed steps for improvement through techniques like diagnostic marking

**The quality of teaching and how purposeful learning is in Religious Education:**

**Grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>Teaching is consistently highly effective in enthusing pupils and ensuring that they learn extremely well and develop their understanding of the Catholic faith. Teachers and other adults are acutely aware of their pupils' capabilities and of their prior learning and understanding, and plan very effectively to build on these. Excellent subject knowledge is applied consistently to challenge and inspire pupils and ensure they make exceptional progress as learners in Religious Education. High quality resources, including technology are used very effectively, together with the support provided by other adults, to optimise learning. Consequently, pupils are highly motivated, sustain their concentration extremely well and enjoy their work. Marking and dialogue between teachers, other adults and pupils are consistently of a very high quality and are instrumental in maintaining pupils' exceptional learning and progress</p>
<p><b>Good (2)</b></p>	<p>Nearly all the teaching is effective in ensuring that pupils are consistently interested in their learning and making progress. The majority of teaching enables pupils to make good progress as learners. As a result of good assessment procedures, teachers and other adults plan well to meet the needs of all pupils. Teachers generally have strong subject knowledge which inspires and challenges most pupils and contributes to their good progress. As a result, in most lessons, pupils are keen to learn, concentrate well and achieve highly. Good and imaginative use is made of resources, including technology to maximise learning. Support provided by other adults is effectively deployed. Pupils are provided with detailed feedback, both orally and through marking. They know how well they have done and can discuss what they need to do to sustain good progress.</p>
<p><b>Satisfactory (3)</b></p>	<p>Teaching may be good in some respects and there are no endemic inadequacies across year groups. Pupils show interest in their work and make progress that is broadly in line with their capabilities. Regular and accurate assessment informs planning which generally meets the needs of all groups of pupils. Teachers' subject knowledge is such that pupils make adequate progress in subjects. There is a reasonable range of resources, including technology to support learning. Other support is appropriately targeted. A reasonable range of strategies ensures that pupils are generally engaged by their work and behaviour is such that little time is wasted. Pupils are informed about their progress and how to improve, individually and as a class, through marking and dialogue with adults</p>
<p><b>unsatisfactory (4)</b></p>	<p>Too many lessons are barely satisfactory or inadequate. Planning is insufficiently geared to the needs of pupils and takes little account of prior learning. In some lessons, teaching lacks inspiration so does not engage pupils and they show little pride or interest in their work. Pupils may be easily distracted which wastes time and inhibits progress in lessons. Adults' expectations of pupils' capabilities are too low. Pupils do not have access to the resources or support they need and insufficient use is made of technology to support learning. Across the school, individuals or a distinct group of pupils, underachieve. Marking and dialogue are insufficiently focused on supporting pupils' progress.</p>

## The effectiveness of assessment and academic guidance in Religious Education

*Inspectors should evaluate:*

- The effectiveness of assessment and academic guidance in Religious Education
- how well leaders and managers use monitoring data to evaluate the school's performance in order to plan future improvements
- how effectively plans are conceived, and how well they are implemented at all levels to bring about improvement in provision, and in pupils' outcomes.

### ***Questions you may want to consider***

- what is the quality of assessment, for example in terms of its accuracy and frequency; whether formative assessment as well as summative assessment is used.
- To what extent does assessment help pupils take responsibility for their own learning and know how to improve their work. How are they involved in assessing their own work and what impact does this have on standards
- How consistent is the recording and tracking of the outcomes of assessment;
- How is assessment information used to inform planning
- does the school have accurate, consistent and robust systems for tracking, monitoring, analysing and evaluating the **impact** of the school's RE program including for example evidence from:
  - users' views, e.g. gathered through surveys, and other arrangements for collecting those views;
  - the quality of teaching through lesson observation and other evaluation;
  - the impact of the curriculum and assessment on pupil outcomes;
  - performance in tests and examinations over time, of whole cohorts, groups, individuals and different subjects;
  - progress and learning of whole cohorts, groups, individuals and different subjects;

- do leaders and managers at all levels:
  - prioritise areas for improvement through accurate self evaluation;
  - tackle key priorities by devising suitable plans with appropriate targets, milestones and clear lines of accountability
  - review and adjust plans and priorities in the light of changing circumstances.

## The effectiveness of assessment and academic guidance in Religious Education

### Grade descriptors

<p><b>Outstanding (1)</b></p>	<p>Self-evaluation at all levels within the school, is a coherent and rigorous. There is searching analysis and self challenge. The school has rigorously focused assessment strategies which include both summative and formative assessment and provides an accurate, up to date picture of the achievement of all pupils. This information is used consistently and systematically to promote rapid improvement or sustain high levels of achievement. Pupils are consistently involved in evaluating how well they achieve. This contributes to their improved achievement and provides them with confidence about making further improvement. Accurate, regular, systematic assessment ensures pupils know what the school expects of them and how well they are doing in all aspects of their work in Religious Education. The school sets challenging targets for all pupils. Progress towards achieving these targets is monitored assiduously. to well targeted planning and actions taken by the school.</p> <p>As a result, outcomes in Religious Education for most pupils are good, and some are exceptionally high.</p>
<p><b>Good (2)</b></p>	<p>The school's detailed and accurate information on pupils' achievement is used effectively to identify and quickly tackle underachievement so that pupils achieve well. Regular assessment, including pupil self assessment, ensures that pupils know how well they are doing and what they need to do to improve. The school sets challenging targets for pupils. Progress towards achieving these targets is monitored systematically and frequently. Consequently, outcomes are generally good, or there is substantial evidence that they are improving strongly.</p>
<p><b>Satisfactory (3)</b></p>	<p>Senior leaders and managers monitor the progress of all pupils and the quality of teaching and learning. These leaders and managers know the school's major strengths and areas for development, including the performance of different groups of pupils, and the factors influencing outcomes. The school has a broadly accurate picture of pupils' achievement. Appropriate actions are taken to tackle areas of underachievement which are identified. Pupils are sometimes involved in assessing how well they are achieving. The school's assessment programme enables pupils to understand how well they are doing and indicates generally how they can improve. The school sets challenging targets for pupils. Progress towards achieving these targets is monitored regularly. The school has implemented satisfactory plans that are aimed at improving relevant outcomes.</p>

<b>unsatisfactory (4)</b>	Flaws in the quality of assessment and/or the way it is used mean that the school does not have a clear picture of the achievement of individual pupils or particular groups. Consequently, pupils' achievement is hindered. Pupils are rarely involved in evaluating their performance and are not kept informed about how well they are doing. Academic guidance is limited so pupils are unclear about how to improve their work. The school does not set sufficiently challenging targets for pupils. Targets are not used to help monitor achievement.
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## LEADERS AND MANAGERS

**How effective are leaders and managers in developing the Catholic life of the School?**

***Inspectors should evaluate:***

- how well leaders and managers promote, monitor and evaluate the provision for the Catholic life of the school and plan improvement to outcomes for pupils
- the extent to which the governing body provides effective challenge and support for the Catholic dimension of the school so that areas for development are tackled decisively and statutory and canonical responsibilities met
- how effectively leaders and managers promote Community Cohesion.

***Please note it is assumed throughout this section that leaders and managers will have developed effective partnerships with the diocese, other providers, organisations and services in order to promote Catholic learning and well being. Evidence should be provided to support this. It is also assumed that leaders and managers will be aware of the Pastoral Guidelines for the Diocese and will have considered the implications of this for the School's Development Plan***

## **How well leaders and managers promote, monitor and evaluate the provision for the Catholic life of the school and plan improvement to outcomes for pupils**

### ***Inspectors should evaluate:***

- how well leaders and managers understand, communicate and promote the work of the Catholic school;
- how well leaders monitor and evaluate provision and outcomes in order to plan future improvements.

### ***Questions you may want to consider***

- What is the provision for staff induction and in-service training to develop staff understanding and commitment to the Church's mission in education and the diocesan guidelines; how do you evaluate staff response to this provision
- How do staff show their awareness and understanding of the Catholic life of the school and how do you evaluate this
- How do you promote monitor and evaluate the development of spirituality across the whole curriculum and in general monitor the quality and range of opportunities for pupils' personal and spiritual development and their response;
- (Secondary only) what explicit provision do you make for chaplaincy and how do you evaluate its impact
- Do you have accurate, consistent and robust systems for monitoring, analysing and evaluating the impact on pupils and staff of measure taken to promote the catholic life of the school;
- How do you evaluate the progress and impact of actions outlined in the school's improvement plan
- How do you monitor pupils' awareness and understanding of the Catholic life of the school and their engagement with it
- Is your provision for pupils' sex and relationship education in line with Catholic teaching and understood by all staff
- How do you involve parents, clergy and parishioners in the life of the school

**How well leaders and managers promote, monitor and evaluate the provision for the Catholic life of the school and plan improvement to outcomes for pupils:**

**Grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>The school's leadership is deeply committed to the Church's mission in education. They understand and encourage their staff, pupils and parents to reflect on the diocesan guidelines and seek to put these into practice. They are energised by the task and are a source of inspiration for the whole community. There is unequivocal and explicit evidence that the Catholic mission of the school is a priority along with spiritual and moral development of pupils. This is reflected in the school improvement plan, self evaluation form and other documents. Self evaluation at all levels within the school is a coherent reflection of rigorous monitoring, searching analysis and self challenge. This leads on to well targeted planning and actions taken by the school often creatively conceived with key partners. As a result pupils and staff have highly sophisticated understanding of the school's mission, share its purpose, are keenly and actively involved in shaping and supporting it.</p>
<p><b>Good (2)</b></p>	<p>Leaders and managers demonstrate commitment to the mission of the Church by providing a rich, broad and balanced curriculum with spiritual and moral development a priority. They fulfil all the requirements of the Bishops' Conference regarding Catholic Schools. <i>(Chaplaincy is seen as integral to the life of the school and is monitored effectively.)</i> They seek to put into practice the diocesan guidelines and encourage all staff to deepen their understanding of these. Leaders and managers conduct a range of monitoring activities relating to provision and outcomes and their analysis provides a firm basis for accurate diagnosis of the school's strengths and areas for development. Planning involves key partners and is founded on sound evidence and data, tackling key areas of for development systematically and building on areas of strength. Consequently pupils and staff are able to articulate the school's distinctive mission with understanding and appreciation. Staff and pupils have a high regard for the Catholic life of the school.</p>
<p><b>Satisfactory (3)</b></p>	<p>Senior leaders and managers express their support for the Church's mission in education but rely heavily on guidance from Church agencies to give it direction. Senior leaders monitor accurately the progress and well being of all pupils. They know the school's major strengths and areas for development in respect to its Catholic character and are implementing satisfactory plans that are aimed at improving pupils' spiritual and moral development and other outcomes for pupils. Consequently pupils and staff co-operate with the leadership team.</p>

<b>unsatisfactory (4)</b>	Senior leaders and managers are reluctant to promote the Church's mission in education and do not monitor this aspect of provision. Evaluation is casual and lacks rigour to the extent that planning fails to match accurately the key development requirements of the school. As a result staff and pupils are unclear what it means to be educated in a Catholic school. The school does not fulfil the requirements of the Bishop's Conference regarding Catholic Schools.
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**The extent to which the governing body provides effective challenge and support for the Catholic dimension of the school so areas needing development are tackled decisively and statutory and canonical responsibilities met**

***Inspectors should evaluate:***

- how well governors fulfil their statutory and canonical responsibilities;
- how effectively governors help to shape the direction of the school, challenging and supporting leaders and managers, holding them to account for tackling weaknesses and further improving outcomes for all pupils.

***Questions you may want to consider***

- How have the governing body responded to training provided by the diocese. *(Note there should be evidence of governors attending training and how this was disseminated to the whole governing body)*
- How have the governing body sought to understand and reflect on the diocesan pastoral guidelines as far as they apply to schools
- How do the governing body's procedures ensure the high profile of the Catholic character of the school, the spiritual well being of staff and pupils, the quality of the school's Prayer Life and high standards of teaching and learning in Religious Education
- how effectively do governors fulfil their duties to promote community cohesion and inclusive practice relating to the variety of faith backgrounds of staff and pupils
- how knowledgeable are governors are of the work of the school, including its strengths and weaknesses, through their monitoring and evaluation of the school's performance as a Catholic school
- how engaged governors are in actively setting priorities for improvement of the catholic life of the school and how robustly do they monitor and evaluate the impact of any improvement plans. *(Do governors for example set an explicit target related to the catholic life of the school as part of the heads performance management)*
- what is the extent to which the governing body understands the school's performance in Religious Education and has an accurate picture of how well all the pupils are achieving and how different groups of pupils within the school are performing
- how do governors ensure that school targets for Catholic life and Religious Education are both achievable and sufficiently challenging to lead to and sustain improvement
- how effectively and confidently do governors develop and use their skills and knowledge to hold leaders to account for improvement in Religious Education
- how systematically do governors consult and gather the views of pupils, parents, staff and parishioners and how these views are taken into account in future planning for Catholic life and Religious Education.

**The extent to which the governing body provides effective challenge and support for the Catholic dimension of the school so that weaknesses are tackled decisively and statutory and canonical responsibilities met:**

**Grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>Governors fully understand and are able to articulate the mission of the school and they make a highly significant contribution to the work and the Catholic dimension of the school. They fully understand, and have reflected on, the requirements of the diocesan guidelines and the implications for their school. Foundation governors make regular use of training provided by the diocese. They have high levels of expertise, are extremely well organised and thorough in their approach. In discharging their statutory and canonical responsibilities, they have highly robust systems for evaluating the effectiveness of their implementation, keeping the work of the school under review and acting upon their findings. Governors are innovative, flexible and adapt to new ideas quickly, supporting the work of the staff in improving outcomes for all pupils. They are confident in providing high levels of professional challenge for Religious Education. Governors engage very effectively with parents, pupils and the staff as a whole and are well informed about users' views of the school. They use these views to inform strategic priorities for development.</p>
<p><b>Good (2)</b></p>	<p>The governing body has the expertise to meet the school's needs and is influential in determining the direction of the Catholic life of the school. Governors discharge their statutory and canonical duties effectively. They are fully involved in evaluating the school and ensure that users' views feature prominently when priorities and targets for improvement in Religious Education are set. Their relationships with staff are constructive and they show determination in challenging and supporting the school in tackling weaknesses and so bringing about necessary improvements. Governors have clear systems for seeking the views of parents and pupils and mechanisms for acting on these.</p>
<p><b>Satisfactory (3)</b></p>	<p>Governors discharge their statutory and canonical responsibilities. They are organised, are visible in the school community, and support staff and pupils. Most governors know the strengths and areas for development of the school and understand the challenges it faces and are directly involved in setting appropriate priorities for improvement. The governing body holds the school to account for tackling important areas for development in Religious Education. Governors engage often with parents and pupils and respond quickly to their views and any significant concerns they may have.</p>
<p><b>unsatisfactory (4)</b></p>	<p>Governors have too little impact on the direction and work of the school because they are poorly organised and/or have insufficient expertise to meet the needs of the school. Governors take too little account of the views of parents, pupils and staff. Even though they may make school visits and show support for staff, governors do not challenge the school to address weaknesses in Religious Education and bring about improvement. Governance is likely to be inadequate if governors fail to meet their statutory and canonical requirements.</p>

## **How effectively leaders and managers promote Community Cohesion**

*Inspectors should evaluate:*

- how effectively leadership at all levels promote Community Cohesion
- the inclusive nature of the provision for prayer and liturgical life of the school
- the extent to which the Religious Education curriculum promotes Community Cohesion

### ***Questions you may want to consider***

- to what extent is the school involved in serving the common good
- How effectively does religious education contribute to pupils understanding of, and promote respect for, different faiths
- how well do pupils develop skills for dialogue and collaboration with people who hold different beliefs and values
- to what extent do staff and pupils share an inclusive vision, recognise and value the range of similarities and differences within the school community
- how does the school prepare pupils to live in a multi faith, multi racial world
- to what extent do leaders and managers facilitate pupils involvement in service to the local faith communities and the neighbourhood served by your school
- how well does your school encourages parental and community involvement

**How effectively leaders and managers promote Community Cohesion:  
Grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>The inclusion of all is a central goal and a shared vision. Leaders and managers work with others beyond the school to ensure that pupils are given opportunities to enter into dialogue and collaborate with people from different backgrounds. Within the school, there is concern, respect and hospitality towards the other. Pupils' are offered opportunities across cultural/faith/social/economic boundaries. Acts of Worship leave room for the other person's spiritual identity, their modes of expression and their values. Provision for Religious Education, within the spirit and direction of Vatican 11, results in an attitude of respect for all faiths, mutual understanding and integrity, enabling pupils to challenge each others' beliefs and values. They participate in neighbourhood and religious community activities, which bring them close to people on the margins of society and those who suffer. Parents from all backgrounds and especially parents who feel insecure in an academic environment are involved in decision making.</p>
<p><b>Good (2)</b></p>	<p>There is a common sense of belonging. Leaders respect difference, value diversity and ensure equal opportunities for all. Pupils from different backgrounds are given opportunities to work together. Pupils are equipped with skills, which enable them to take a full and active part in their neighbourhood and develop relationships with people from different backgrounds. Relationships among pupils are positive. Parents with different backgrounds are involved as fully as possible in the life of the school. Provision for Collective Worship celebrates, reflects and respects the religious diversity within the school community. No one is forced to act in a manner contrary to their beliefs. Pupils' diverse backgrounds are recognised and valued in Religious Education and appropriate adaptations to the school's scheme of work are made.</p>
<p><b>Satisfactory (3)</b></p>	<p>Leaders seek to raise pupils' awareness of cultural and religious diversity in society. Pupils are given opportunities to participate in neighbourhood activities and respond to calls for help. The diverse backgrounds of pupils are acknowledge and accommodated, though not enough is done to fully integrate pupils from minority backgrounds. The variety of pupils' backgrounds is not reflected in acts of Collective Worship the school provides. The Religious Education curriculum includes some study of other world faiths, though the faith backgrounds are sometimes ignored. Pupils have a sense of the wider world, other peoples' beliefs, cultures and needs. They co-operate with each other. Parents are kept informed about what is happening in school and their views are sought. Written communications do not always take into account parents' needs especially those for whom English is an additional language.</p>
<p><b>unsatisfactory (4)</b></p>	<p>The school is failing to live up to the full meaning of its Catholic identity. No consideration is given to the varying faith stances of pupils. Overall the school is isolated from its neighbourhood and the community it serves. Leaders and managers show little interest in anything beyond the school's boundaries. Prayer and worship in the school does not respect the diversity of the student body. Accommodating differences between pupils is regarded by teachers as inappropriate or unnecessary. Little attempt is made to adapt the Religious Education programme to meet pupils' needs and to enable pupils to understand their own and others' beliefs and values, and to respect the religious practices of others.</p>



## **The school's capacity for sustained improvement.**

*Inspectors should evaluate the extent to which:*

- The mission of the school is clearly understood and articulated by the Leadership
- the school's success in improving outcomes for pupils has been shown by its performance since its last inspection
- high quality self evaluation enables the school to identify appropriate priorities to consolidate success and secure further improvement
- leaders and managers communicate an ambitious vision for the Catholic dimension of the school and use challenging targets to raise standards for all pupils and to eliminate any low attainment among particular groups of pupils
- the school's performance is likely to be sustained by the current leadership and management's proven effectiveness in using resources to tackle areas needing development and overcome barriers to improvement

### ***Questions you may want to consider***

- Does the school have systems for managing performance and tackling areas of underperformance, particularly any areas for development in the quality of teaching in Religious Education
- What is the effectiveness of professional development arrangements in improving the quality of teaching in Religious Education and the understanding of the school community of the distinctiveness of the school and its mission?
- How has the school's performance since the last inspection improved, including, for example:
  - ❖ the extent to which the school has made progress in tackling the areas for improvement identified at the last inspection
  - ❖ the school's success in achieving goals and areas for improvement it has identified for itself
  - ❖ improvements in outcomes for pupils
  - ❖ the school's response to any external evaluations such as those undertaken by the Diocesan Bishop's representative(s)
  - ❖ demonstrable evidence that achievement is improving, or if already high, that it is being maintained
- How good is the quality of self-evaluation including:
  - ❖ the accuracy, consistency and robustness of systems for tracking, monitoring, analysing and evaluating the impact of the school's work
  - ❖ the extent to which self-evaluation is established and embedded throughout the school community
  - ❖ the extent to which self-evaluation determines improvement planning

- To what extent are members of the school community:
  - ❖ well motivated
  - ❖ committed to bringing improvement across all outcomes for pupils
  - ❖ able to share the vision and ambition of senior leaders for Catholic education

**The school's capacity for sustained improvement:  
grade descriptors**

<p><b>Outstanding (1)</b></p>	<p>The pursuit of excellence in Catholic education has led to exceptional improvement, or has securely maintained and built on previously outstanding performance. Self-evaluation at all levels is grounded in sophisticated and accurate analysis. The senior leadership team and other leaders and managers inspire the school community to work towards meeting or sustaining an ambitious vision. The governing body clearly understands and is able to articulate its role in developing the Catholic Life of the school. Morale is very high and belief in the school's success runs through all levels of staff. Processes for managing the performance of staff and for their professional development are used exceptionally well.</p>
<p><b>Good (2)</b></p>	<p>Action to overcome areas for development has been concerted and effective to the extent that overall performance has crossed a grade boundary or has consolidated and improved on previously good or outstanding performance. The senior leadership team is highly motivated and consistently communicates high expectations to staff about securing improvement. It galvanises the enthusiasm of staff and channels their efforts to good effect. Realistic and challenging plans are grounded in detailed and accurate analysis of the pupils' achievement and are being used effectively to improve outcomes.</p>
<p><b>Satisfactory (3)</b></p>	<p>The school has focused on improving areas for development and there is a trend of improvement in its overall performance, despite a few remaining areas for development. The senior leadership team is motivated to seek further improvement and is effective in focusing the school's efforts on priorities. Plans are based on an accurate analysis of the pupils' achievement and are met adequately. Systems are embedded sufficiently to enable the school to continue improving and are not solely dependent on only one or two senior leaders.</p>
<p><b>unsatisfactory (4)</b></p>	<p>The school may have improved a few areas needing development, perhaps quite recently, but its overall improvement since its last inspection is fragile. Alternatively, the school's effectiveness may have declined. The senior leadership team is unable to motivate staff sufficiently and is not planning effectively to improve outcomes. Current planning may be ill-founded or unambitious, with the result that standards remain too low or may even be falling. Analysis supporting self-evaluation is poor. Processes for deciding on targets are insufficiently robust. The governing body does not understand its role.</p>